1767

The Mother's Guest And not finding Him, they return m. seeking Him. (St. Luke, II, 45.)

Have you seen my little Love Going by your door? Off He flew, my little Dove, And my heart is sore. You would know my little Boy, Dressed in white and brown.

How my heart o'erflowed with joy
As I wove His gown!

You would know Him from His hair, All of raven hue, You would know Him anywhere, Once He looked at you.

Oh, if you should see my Own,
Seeking out His home,
Tell Him how my joy has flown
As the streets I roam.

Lead Him in beside thy hearth, Bid Him there remain;
Tell him though I search the earth,
I will come again.

And if hungry He should be, Give Him of your bread; If He nod so wearily, Make His little bed.

Woman, if you see my Boy, Oh, to Him be kind! You will have the fullest joy,— Lo, 'tis God you'll find!

THE GREAT NEWMAN

HIS BRILLIANT CHARACTERIZA TION OF THE CATHOLIC CHURCH

From the Life of John Henry Cardinal Newman, by Wilfred Ward, we take the following description of the Catholic Church, to embrace which that great intellect had given up nearly all that this world holds dear:

The identity of the Church still in communion with Rome with the Church of earlier ages is presented in three singularly vivid pictures in the course of singularly vivid pictures in the course of Newman's work, and they served as the inspiration of his life in after-years. I refer to the historical parallels between the Catholic Church of the nineteenth century and the Church of the chief periods he surveys in his narrative—the Church of the Apostolic period, of the Nicene period, and of the fifth and sixth centuries. In each case the parallel is given in his work after the exhibition of a mass of facts which he had accumulated during many weeks. he had accumulated during many weeks, and we feel the imaginative intellect of the poet-historian to be burning at white-heat, while the style never loses

Here is the first : Here is the first:

"If there is a form of Christianity now in the world which is accused of gross superstition, of borrowing its rites and customs from the heathen, and of ascribing to forms and ceremonies an occult virtue; a religion which is considered to burden and enslave the mind by its requisitions, to address itself to the weak minded and ignorant, to be approprised by sophistry and imposture. supported by sophistry and imposture, and to contradict reason and exalt mere irrational faith;—a religion which impresses on the serious mind very dis-tressing views of the guilt and consequences of sin, sets upon the minute acts of the day, one by one, their defin-ite value for praise or blame, and thus casts a grave shadow over the future;— a religion which holds up to admiration the surrender of wealth, and disables serious persons from enjoying it if they would ;—a religion, the doctrines of which, be they good or bad, are to the ns of folly and falsehood so distinct signs or folly and falsehood so distinct that a glance suffices to judge of it, and careful examination is preposterous; which is felt to be so simply bad that it may be calumniated at hazard and at pleasure, it being nothing but absurdity stand upon the accurate distribution of its guilt among its particular acts, or painfully to determine how far this or that story is literally true, what must be allowed in candour, or what is improbable, what cuts two ways, or what is not proved, or what may be plausibly defended;—a religion such that men look at a convert to it

with a feeling which no other sect raises except Judaism, Socialism, or with curiosity, suspicion. Mormonism, with currosity, suspicion, fear, disgust, as the case may be, as if something strange|had befallen him, as if he had had an initiation into a mystery, and had come into communion with and had come into communion with dreadful influences, as if he were now one of a confederacy which claimed him, attested him, stripped him of his personality, reduced him to a mere rgan or instrument of a whole;—a eligion which men hate as proselytizing, anti-social, revolutionary, as div-iding families, separating chief friends, corrupting the maxims of government, making a mock at law, dissolving the empire, the enemy of human nature, and "a conspirator against its rights and privileges;"-a religion which they consider the champion and instrument of darkness, and a pollution calling down upon the land the anger of heaven;—a religion which they associate with intrigue and conspiracy, which they speak about in whispers, which they detect by anticipation in whatever goes wrong, and to which they impute whatever is unaccountable; -a religion the very name of which they cast out as evil, and use simply as a bac epithet, and which from the impulse of elf-preservation they would persecute if they could ; -- if there be such a religion now in the world, it is not unlike Christianity as that same world viewed it when first it came forth from its Di-

vine Author."
And the Nicene period, with its parallel, is given as follows:
"On the whole then, we have reason to say that if there be a form of Christianity at this day distinguished for its

careful organization and its consequent power; if it is spread over the world; if it is conspicuous for zealous maintenance of its own creed; if it is intolerant towards what it considers error; if it is engaged in ceaseless war with all other bodies called Christian; if it, and it alone, is called 'Catholic' by the world, nay, by these very bodies, and if it makes much of the title; if it names them heretics, and warns them of coming woe, and calls on them, one by one, to come over to itself, overlooking every other tie; and if they, on the other hand, call it seducer, harlot, apostate, Antichrist, devil; if, however, they differ one with another, they consider it their common enemy; if they strive to unite together against it, and cannot; if they are but local; if they continually subdivide, and it remains one; if they fall one after another, and make way for new sects, and it remains the same; such a form of religion is not unlike the Christianity of the Nicene era."

Finally, and with a closer detailed resemblance to the Catholic Church of to-day, we have his summary of the position and characteristics of the Church in communion with Rome in the fifth and sixth centuries:

"If, then, there is now a form of Christianity such that it extends careful organization and its consequent

the fifth and sixth centuries:

"If, then, there is now a form of Christianity such that it extends throughout the world, though with varying measures of prominence or prosperity in separate places; that it lies under the power of sovereigns and magistrates in different ways alien to its faith: that flourishing rections to magistrates in different ways alien to its faith; that flourishing nations and great empires, professing or tolerating the Christian name, lie over against it as antagonists; that schools of philosophy and learning are supporting theories or following out conclusions hostile to it, and establishing an exception of the profession of the contraction of th ical system subversive of its Scriptures; that it has lost whole churches by schism, and is now opposed by powerful communious once part of itself; that it has been altogether or almost driven from some countries; that in others its from some countries; that in others its line of teachers is overlaid, its flocks oppressed, its churches occupied, its property held by what may be called a duplicate succession; that in others its members are degenerate and corrupt, and surpassed in conscientiousness and in virtue, as in gifts of intellect, by the very herectics whom it condemns; that heresies are rife and bishops negligent within its own pale; and that amid its disorders and fears there is but one Voice for whose decisions its people one Voice for whose decisions its people one voice for whose decisions its people wait with trust, one Name and one See to which they look with hope, and that name Peter, and that see Rome;—such a religion is not unlike the Christianity of the fifth and sixth centuries.

THE CHURCH, THE BIBLE AND THE DEMON OF INFIDELITY

SOME STRIKING PASSAGES FROM

Right Rev. Dr. Clancy, Bishop of Elphin, is known as one of the foremost pulpit orators among the hierarchy of Ireland. Subjoined we give some illustrative passages from an eloquent discourse delivered by him at the re-opening after rebuilding of a Vincentian Church in Dublin.

As the Church is indefectible in her rule, so is she infallible in her teaching. In the course of her chequered history she has witnessed error assume many forms. She saw the rise of Agnosticism, and Manichaeism, and Arianism, and Pelagianism, and Nestorianism and Eutychianism, and the other widespread which, he they good or bad, are to the generality of men unknown; which is heresizes that devastated the fair vine-considered to bear on its very surface yard of the Church during the earlier centuries of Christianity; and bravely, nay often at the cost of blood, she de-fended the dogmas of the gospel against them all. When Sceptics and Edectics arose to impugn the truth of the Bible, she vindicated the authority of the in-spired volume, and handed it down, in all its primitive purity and simplicity, to the Fathers and Doctors of the Church; and in after years, when her schools of learning were the only sources of enlightenment and civilization of which Europe could then boast, the assiduous labors of her monks were the means of multiplying and transmitting to future ages the various versions of the Sacred Book that have come down to

> It was, surely, the irony of fate that this same Church, which alone could claim credit for the conservation of the Bible in its original unadulterated form, was alterwards accused by those who headed a revolt against her authority, in the sixteenth century, of neglecting Biblical studies. Nor is the irony of tate less conspicuous in the fact that, while the shibboleth of the so called Reformers was "the Bible, the whole Bible, and nothing but the Bible," yet, their followers in the twentieth century, under the influence of the solvent of Private Judgment, have rejected th authority of the Bible altogether. The dogmatic teachings of Protestantism to-day are as variable and uncertain as the picturesque combinations of a kaleidoscope, and the Bible, which was the sole rule of faith for the early Reformers, has now come to be regarded as a series of crude fables or poetic im-aginings, intended for the edification of mankind in its primitive ignorance and simplicity. Amid the ever - shifting vicissitudes in the intellectual development of our race, the Catholic Church has remained unchangeable and un-shanged; and her material temples are, to-day, as they have ever been, the faithful exponents of the Divine message delivered to the world by Christ. She is ever the "pillar and the ground of truth." The Divine promise shall never fail: "Behold! I am with you all days even to the consummation

startling evolution in the religious constarting evolution in the religious condition of mankind. As the northern countries of Europe, with fewexceptions threw off their allegiance to Rome in the sixteenth century, so the Latin countries—France, Portugal, Spain and Italy—are now growing intolerant of the control of the Church. But these revolts spring from an entirely different cause. While unbridled lust and greed of wealth were the mainsprings of the socause. While unbridled lust and greed of wealth were the mainsprings of the so-called reformation, the emancipation of the human mind from all supernatural the interest and the enthronement of the the human mind from all supernatural restraints, and the enthronement of the genius of scientific progress in place of the Supreme Master of the universe are the openly avowed objects of the modern revoit against the Church. It is no longer the spirit of heresy that is rampant, but the demon of unbellef.

pant, but the demon of unbelief.

And what is true of Southern Europe is scarcely less true of America. A distinguished prelate of the American Church delivered an eloquent sermon the other day on the occasion of the accession of a newly-consecrated Bishop to the ranks of the Hierarchy at one of the great university centers of the United S ates, and some of his observations are worth reproducing as a synthesis of the religious conditions of the age. He says: "The teachings of unbelief are fast bearing fruit. They fall on soil well fisted to germination and growth. The minds of men are so engrossed in material occupations that growth. The minds of men are so en-grossed in material occupations that scant time is allowed to think of aught else than what increases their earthly wealth and gives fresh zest to earthly pleasure. Pride in its material achieve-ments bends the age to the belief that it already holds or soon will hold within its grasp the power to solve all prob-lems, to control all values, without ap-peal to other omnipotence than its own self. And then the passions of the hu-man heart, ever restless under restric-tion, gladden when freedom is promised to their rictings, and onighly east their tion, gladden when freedom is promised to their riotings, and quickly cast their forces into line with doctrines that order a Supreme Moral Master to be-take Himself from the affairs of men. As things are—let us tell the plain fact the religion of the supernatural is going off, in measure that appalls those who believe it to be vitally necessary to the life and welfare of humanity." And again—"Unbelief is widespread; let us fully discern the signs of the times—it grows bold and defiant. Unbelief is bent on owning the future. It has its percent and letture halls. It has its schools and lecture halls. It aims at the control of legislation. It organizes wherever it has the power and the opportunity its armies of destruction. The supernatural is the enemy; it must have no place in the life of men, in the life of the nation. No other purpose is there in the determination in so many lands to exclude religious instruction from the schools. None other is there in acts enacted into laws in France against the Church and its religious communities of teachers and condity workers; and none other, surely, is there in the AN ELOQUENT DISCOURSE BY
BISHOP CLANCY OF ELPHIN
ON OLD TOPICS

crusades against the defenseless men
and women by which quite recently
Portugal has dishonored the sacred
named 'Republic.'"

Now what is the antidote against this Now what is the anisote against this poison? What is the defense against the appalling intellectual dangers that encompass us on every side? Not Protestantism surely—even where it struts ostentatiously in the borrowed robes of humanitarian philanthropy, or under the banner of Christianity in its broadest form. Both press and platform in Great Britain have expressed themselves in terms of approval of the extreme measares of continental governments against the Caurch. And in America the legisation of divorce for the most trifling causes, is a sufficient indication of the mind of the country on the fundamental principles of Christian morality. No! The one great, consistent, conservating and purifying factor in the moral forces of the world. a gainst vice and error in all their myriad forms, against the utter disintegration of all religious systems whether Christian or non-Christian, is th Catholic press and the Catholic pulpit Without them, the entire fabric of Chris tian civilization would soon be reduce paganism, like unto that which acceler ated the destruction of Imperial Rome would march through the world with glant strides over the ruins of Christian-

WHAT HE SAW

This is what Mr. L. H. Peyton, English convert, saw in the Church of England before he left it. He tells the story himself in an article in the Catholic

"I looked out into the Anglican comnunion; and as I saw her internal dis-sension and conflict: Bishops and clergy denying the fundamental doctrines of Christianity; pouring vials of wrath and scorn over each other for their opposition; every man a law unto him-self, and with scarcely a common plat-form amongst them except the revile-ment of the Holy See; I asked myself the candid question: 'Can this anomalous coherence of heresies including within itself as it does every species of speculation and error, that allows and invites its members to dabble and experiment with every agnostic theory under the sun, and that reserves its ire and its discipline for those only of its clergy who endeavor to approximate to the Catholic Faith—can this body have any connection whatever with hurch of Our Lord which by its unity its sanctity, its Catholicity, and its Apostolicity shall stand before men for such a witness that the whole world may believe?' Candidly and honestly, could return no answer, save a distinct

Many good men and women are every of truth." The Divine promise shall ay asking the same question and answering by the same "direct negative." And so it will continue until the time divinely promised comes—there shall be one fold and one Shepherd.—New York Freemen's Journal.

THE "APPEAL TO BIGOTRY"

"The Protestant Magazine "-a new-"The Protestant Magazine"—a newcomer in the political caroussel—is a
highly respectable aspirant as far as
outward appearance goes. It is cleanlooking, well printed, has nice plates,
and looks no more dangerous than a
magazine of the fashions. But a single
glance at its cover gives a clear idea as
to its intent. Staring you in the face,
in bold type, is the inscription:

The day is not far distant, and it may
be very near, when we shall have to fight

be very near, when we shall have to fight the battle of the Reformation over again.—Sir Robert Peel, of England, about 1840.

about 1840.

Mark the obscurity as to date. Much virtue in an "about" when candor or precision is not intended. Well, if the battle of the Reformation is to be fought over again, if Peel ever said so, it cannot be fought by the British Protestants "with hands dripping with the fat of sacrllege," as Lloyd-George, the Chancellor of the Exchequer, so fittingly described the result of the fight in England. The fruits of the conflict have all been garnered, and there are no more land. The fruits of the conflict have all been garnered, and there are no more prizes for the followers of Heliodorus. That famous institution, the British Poorhouse, studs all the land as the symbol of the glorious victory over "Pope and Popery, brass money and wooden shoes." The selection of such a title as "The Protestant Magazine" would appear, at first blush, to be honestly bold and fearlessly candid. But a look through the contents shows that there is no more honesty in the move than in the through the contents shows that there is no more honesty in the move than in the dealings of "bluff, King Hal" with the people whom he invited to discuss the spirituals and temporals of Christianity with him, and then sent them to the headsman. Deception and distortion of Catholic utterances to suit the purposes of this "honest"—Iago honest—brand of Protestantism honeycomb its pages of Protestantism honeycomb its pages from first to last. The inscription on the cover which we have quoted indicates the "suggestio falsi." Here is an example of the opposite tactics—the seemingly true because authority and

date are given :
The Church in the United States, from the Cardinals down to the humblest lay-man, is loyal to Rome. What the Pope says is law in this country; and the word of His Apostolic Delegate is law

word of His Apostolic Delegate is law until he is overruled.—Western Watchman, May 9, 1912.

Here is seen the value of the process called garbling. The full text of the article quoted from would clearly show that it is the Pope's spiritual authority that it is the Pope's spiritual authority. that is so spoken of—nothing else. But this bluff and honest "Protestant Maga-zine" editor had no intention in snip-ping out his "evidence" of disloyalty but to deceive and gull his readers. He makes his appeal to bigotry and ignorance, and his object is to cloak the truth and hide it and disguise it, because he is a speculator and a trafficker in sectarian hate and a perverter of the plain meaning of words for the vitest of purposes. The proper title for such a production would be the "Appeal to Bigotry." It "out-Herods Herod" in its denunciation of the Catholic system.
But it is cunning enough, for all its
"honesty," to qualify every assertion
put forward as an argument of fact. put forward as an argument of fact.
For instance, regarding the claims of
the Pope, it says: "It is asserted in
behalf of the Pope that he is a domestic Prince in every land, to whom unques-tionable obedience must be rendered."

Who asserts it? Where is the authority for this bugaboo clap-trap?
We are evidently face to face with a new and most profligate outburst of A. P. A. ism. It begins by bold lying and it will surely meet the liar's fate, as its reptile predecessors did, because Americans are honest at heart and do not care to be duped always, no matter what Barnum or any other slick hand at -Philadelphia Catholic Standard

ADMITS HE MISJUDGED THE CATHOLIC CHURCH

AN ENGLISH AUTHOR WHOSE EYES WERE OPENED BY A VISIT TO THE SOUTH OF IRE-LAND

From the Ave Maria

Persons who admire the writings of Mr. Harold Begbie—he is the author of several books dealing in a luminous way with the social conditions of England will wonder at the change that has come over him when they read "The Lady Next Door," just published by Messrs. Hodder & Stoughton. He used to be full of distrust and prejudice toward Catholics and their religion. "I inherited," he tells us, "an almost violen antipathy to the Catholic Church. But he is rid of it now, and like an honest man, seems to be greatly relieved. The effect was produced by a visit to the South of Ireland, of which ne writes:
"In Ireland I came face to face with

my problem. In the South, where Catholic influence is supreme, the people are almost enchanting in their people are almost enchanting in their sweetness of disposition, entirely admir-able in the beauty and contentment of their domestic life, wonderful in the wholesomeness and sanctity of their chastity. Instead of a lazy thriftless, discontented and squalid people—as I had imagined them to be—the Irish of had imagined them to be—the Irish of the South won my sympathy and compelled my admiration by qualities the very opposite. It seemed to me that these hard-working, simple-living, family-loving and most warm-hearted people had done what we in England have largely failed to do, even in our villages—to wit, solved the problem of life. The charm which every traveler feels in the South of Ireland is the character of the Irish people, and my investigation forced me to the judgement that this character is the culture of Irish Catholicism. My problem lay, therefore, in squaring the admiration I

felt for those gracious people with my de-testation of the Church which has guard-ed Irish character from the dawn of its history. I was compelled to admit that I had greatly misjudged the Catholic Church."

The frankness of this is as fine as could be. Innumerable other outsiders misjudge the Church, but alss! only a comparatively small number ever come to realize the fact. Those who do generto realize their eyes opened by the lives of faithful Catholics, though Catholic books may dispose them not to keep their eyes tightly closed.

THE CHURCH IN JAPAN

INTERESTING DESCRIPTION OF JAPANESE CHARACTERISTICS

The late Mikado has been describe The late Mikado has been described in more than one paper as the greatest of modern sovereigns. He certainly was, if the great changes which took place in Japan during his reign are to be attributed to him in any considerable degree. Meanwhile he deserved so well of the Church for his juttice and liberality that Pins X, sent an Envoy. so well of the Church for his juttice and liberality that Plus X. sent an Euvoy Extraordinary in the person of the present Cardinal Archbishop of Boston to thank him, and there is a general feeling in Rome that owing to his enlightened spirit the immediate future of Catholicism in Japan is very promising. The Foreign Mission in Paris have 150 missionaries there with a Catholic population of about 60,000; there are, besides, a small number of Spanish Dominicans and Dutch Trappists. and the Jesuits are opening a pists, and the Jesuits are opening a University in Tokio. Religious tolera tion is complete, in reality as well as according to law; Catholic missionaries establish themselves wherever they like without being obliged to obtain any authority; they wear the ecclesiastical dress without being molested; they hold public processions which are treated with respect by the people and the authorities; and if they are obliged to obtain permission to open schools, the same rule obtains for all Japanese the same rule obtains for all Japanese subjects, and bureacracy is not more galling for Christians than for pagans. Speaking of the religion of the Jap-anese Father Stiecken who has lived as

a missionary for twenty-seven years in the country says: "The official re-ligion, if it can be called a religion, is Shintoism which consists in the cultus of the protecting spirits of the country and of the Emperor's ancestors. The origin of the shinto is lost in the twilight of Japanese tradition. It was supplanted by Buddhism but after the restoration of 1868 was restored as the official religion, although Buddhism consideration to be a second following among tinues to have a strong following among the masses. This amalgam of vague re-ligious does not result in any precise religious knowledge. The Japanese has never raised himself to the concep-tion of one God—he has not even tried to formulate any definite notion about the protecting spirits above mentioned . . he prays morning and evening and wears amulets, but it may be said that he has no religion although he strongly feels the religions need. Some young men who have come to study in European Universities and es-pecially in those of Germany, have on their return endeavored to introduce rank atheism and materialism, but their propaganda, which might have had considerable success on account of the Japanese passion to introduce every thing Occidental, was thwarted by th outbreak of the war with Russia that made a thorough Japanese of every subject of Mikado. At present there is no trace of atheism or materialism in

Father Stiecken gives a very interest ing account of the moral principles accepted by the Japanese. There are three of them: first, devotion to the three of them: first, devotion to the Emperor and to the country; second, the obedience of children to their parents and the love of parents for their children; and third, the moral rule taught by Confucius: "Do not do to others what you would not wish them to do to you." This last maximum is a negative one and is really based on egoism, meaning: shun doing an evil to others which may be done to yourself. others which may be done to yourself. The lawsare calculated tostrengthen the matrimonial bond; women are greatly respected; immoral literature, pictures, etc., are sternly repressed. But on the etc., are sternly repressed. But on the other hand prostitution is not regarded as immoral. The Japanese, says the missionary, are the best of modern pagans, but the best of pagans, pagans, but the best of pagans, are separated by an enormous chasm from Christianity. Unfortunately the Catholic Missions are greatly hampered

A CONVERT'S DIFFICULTIES

Many would-be Catholics, says Father Many would-be Catholics, says rather Hull, S. J, are prevented from coming over to the Church owing to the diffi-culties they experience in taking up certain devotions and practices which they have been accustomed to regard as objectionable. If, suggests the Jesuit, he begin by acknowledging the doctrine upon which these devotions and prac-tices rest, he will find himself in course

another footing. They concern our fellow-creatures, says the Jesuit, in the household of God. If the word "wor-ship" is even used with regard to a creature, it is used in the wide sense in creature, it is used in the wide sense in which our forefathers use to speak of the "worshipful company," or as we now address a judge (in England) as "your worship." It is practically better not to use the word "worship" at all, and to take in its place the more ordinary terms, reverence or honor. No one can object to Catholics revereing Mary or honorreverence or honor. No one can object to Catholics reverencing Mary or honoring the saints.

ing the saints.

The only complaint which might be raised is against regarding this reverence and honor as part of religion. To ence and nonor as part of religion. To this the answer is quite clear. Religion is necessarily concerned with many objects beside God, says the Jesuit. It involves the love of others for God's sake; to love our neighbors as ourselves is a part of religion. St. Paul teaches that it is part of the Christian religion to honor the king. Our Lady herself de-clares that all generations shall call her blessed. To honor those whom God has delighted to honor is to reverence God Himself in His noblest works.

Himself in His noblest works.

We go a step further, says Father
Hull, in praying to them, and it is
imagined that prayer ought to be
directed to God alone. Yet, prayer only means asking for what we want, and pro-vided those in Heaven take an interest in us on earth, and can hear us when we speak to them—as the Church teaches to be the case—there is no more objec-tion to our asking them to help us by their prayers than there was to St. Paul asking the Ephesians and other Christians to pray for him (Eph. vl. 19; Phil. iv. 3; Thess. v. 25; 2 Thess. iii. 1.)

No Catholic can be so ignorant or stupid as to imagine that in praying to

the saints he is praying to God. The whole Mass and Communion, Vespers, Benediction, Stations of the Cross, Devotions to the Sacred Heart, the use of all the sacraments—these are all acts of direct worship to God; prayers to the saints are, as it were, thrown in inciden-tally and now and then, and hold the subsidiary place to which they are en-

titled.

Even the Rosary is not mainly, says Father Hull, an act of devotion to Mary but is more properly a rapid review of the chief events of the life of Christ. Only two out of the fifteen mysteries concern Our Lady alone. In the rest Mary only figures as she figures in the Gospol; in several she does not appear at all. As for the recitation of the Hail Mary, this is mainly a repetition of the greetings addressed by the Angel Gabriel and St. Elizabeth to Our Lady, a practice to which none can reasonably

Church's doctrine concerning Our Lady may be summed up (says Father Hull) under three heads: First, Mary is mother of the God-Man Jesus Christ, and is a most eminent saint dear to God and man.
Secondly, she takes an interest in the

faithful on earth, redeemed, like herself, by the Blood of her Son, and prays for them in Heaven.

Thirdly, it is legitimate and becoming to honor her and to ask her prayers. On the other hand, the Church repudiates all idea that Mary is more than a creature, or that her intercession stands on the same level, or in any way means the same thing as the intercession of her Divine Son. Any language used by foreign devotional writers which seems to Protestant ears to suggest otherwise, would be condemned by the Church if intended to bear such an objectionable

The doctrine of the Immaculate Conception simply means that Our Lady, in view of her exalted office, was endowed with God's grace from the first moment Japan nor is there likely to be for a long time to come. The Japanese believe in a future life of rewards and punishments — but without any very contrete ideas on the subject, except among the Buddists who hold the doctrine of reincarnation."

The Actual Company of the Compan original sin by baptism; in Our Lady's case, the effect of baptism was anticipated. * * * As regards the use of statues, crucifixes, and pious pictures, the Church allows them as means to help the memory and imagination.—N. Y. Freeman's Journal.

MODELS OF TRUE WOMANHOOD

When praising the priest's mother— and surely no one is more worthy of praise than she who gives a son to the altar of God !-let us not forget the priest's maiden aunt or the priest's maiden sister. Quite frequently were it not for the aid of a self-sacrificing maiden unt, or of an older sister who is willing aunt, or of an elder sister who is withing to give up her own hopes of matrimony in order to help her brother to an edu-cation, the young man with a priestly vocation would find it a very difficult natter to attain the object of his high and holy ambition. It is a very shallow and unlovely nature that is not moved o admiration at the unselfishness dis played by such women; and it is only the unfeeling or the unthinking that will "Old maids," indeed—yes, but unmarried and unmated for a purpose as truly noble as that which leads the nun to the

Nor is it only the maiden aunt or the maiden sister of the priest, whose nobility of character deserves more appreciation than they usually receive; it should be rendered also to many another un-married woman spending herself to help her married relatives over many a rough place in the journey through life. The fact that these relatives are often thankless, often the first to fasten the "old maid" badge upon the fine-spirited and free-hearted woman who has, it may be put away the thought of a home of her own, through a feeling of a lower one of ner own, through a feeling of loyalty and duty to them, only makes her sacrifice the more noble and more worthy of ap-preciation.

So instead of the unseemly and un-

worthy sneer, or the thoughtless and silly fling at "old maids" let us try to cultivate in our hearts a feeling of reverence for their true womanhood. In mouths of Catholics especially such sneers and flings are sadly misplaced. -Sacred Heart Review.

CATHOLIC NOTES

Rear-Admiral Aaron Ward, U.S. N., who has just been appointed to take charge of the New York Navy Yard is a convert to the Church.

The Yorkshire Evening Press announces that Mr. Leonard H. Peyton, lay reader at All Saints' North street, York, England, has become a convert to the Catholic Church.

It seems almost incredible; yet it is nevertheless true, that it is proposed to place the likeness of Blessed Joan of Arc as a national emblem upon the

A Catholic Thrift Society has been organized in England. From March to July its membership leaped from 10,000 to 70,000, and it is expected that the number will soon exceed 100,000 says

Father Gardenne, parish priest of Raches, near Lille, since 1845, died recently at the great age of one hundred and six. He had voted at the recent municipal elections, having been carried at his request, to fulfill his civic duty.

M. Fleuret, an aged abbe, died from a wound inflicted by a Socialist several days ago. The abbe was sitting in a park reading his breviary when the Socialist stabbed him, shouting "Hurrah for the social revolution!"

Lady Margaret Orr Ewing, widow of the late Captain Orr-Ewing, who fell in the Boer war, and sister of the Duke of Roxburgh, was received into the Church recently. Another prominent convert is Lady Henrietta Turner, a sister of the Earl of Galloway.

Because their religion forbids race uicide and their children are consequently much more numerous than in Protestant families, Catholics are gradnally making a Catholic country of the United States, Dr. F. L. Hoffman of Newark, N. J. told the International Eugenics congress in London recently.

Steps are now being taken for the beatification of Nano Nagle, the saintly foundress of the Order of Presentation Nuns. Her work has been attended to with the most extraordinary success. In scores of places in Ireland, America, Asia and Australia Presentation convents are to be found.

M. Briand, minister of justice, was informed of the imprisonment in Brittany of Sister Balentinieno, a Sister of Charity, through an application of the med-ical law, and at once ordered her release. The sister was fined for violating the medical law in attending persons who were poor and sick, for which she re-ceived nothing, and when she could not pay the fine she was sent to prison.

The Bombay Examiner says: "Within three months of the return from Rome of Dr. Menacherry, Vicar Apostolic of Trichur, three schismatic parishes have declared their submission to the Holy See and have been admitted into the Catholic Church. There still remain one or two more in schism, and they are disposed to follow the example of those who have come back to the Catholic fold."

A couple of Catholic families settled in the interior of Northern British Coin the interior of Northern British Co-lumbia. They learned that a priest would visit a certain place in July of last year. They made the journey to meet him, a twelve-days' ride on horse-back. One of the party was a mother carry a young child to be baptized. There is no need to enlarge on a story like that.

In compliance with the wishes of the Pope six Franciscans, four from English monasteries and two Irish members of the order, are going to the mission in the Putumayo rubber gathering district of Peru, in which many cruelties have been inflicted upon the natives by agents of the Peruvian-Amazon Com pany, as revealed by the report of Sir Roger Casement, the British investiga-

Francisco of the Rev. Alexander P. Doyle, a well-known temperance advo-cate and a member of the Paulist Order. Father Doyle was fifty-five years old. His death was attributed to a general break-down caused by overwork. He went to California about two weeks ago to recuperate his failing health. He had been n charge of the Apostolic Mission House which he built.

Rev. Canon Hawkins, Protestant Vicar of Lytham, is engaged upon the restora-tion of an ancient roadside cross, which ormerly stood near the church. one of about 500 which were to be found in Lancashire prior to the Reformation and all at present left of it is the base stone. The restoration has been en-trusted to an expert, who will have recourse to those complete crosses which still remain in other parts of the

The daughter of the Earl of Ashburn ham has become a nun. She has entered the convent of the Sacred Heart at Roehampton, England. The Lady Mary Catherine Charlotte is the only child of Bertram, the fifth Earl of Ashburnham. She is twenty years old. Her father, the present Earl, succeeded to the title in 1878, and on his death it will go to his brother John unless there be an heir in the direct line. The family seat is Ashburham Place, Battle, Sussex. The Earl of Ashburnham was chairman of the Home Rule Association in 1887.

Doctor Anezaki Masaha, of the University of Tokio, Japan, has just returned home from a long trip through Europe, wherehe was studying the different forms of Christianity. In the course of his lectures he spoke of the Catholic Church, which he affirmed, exercised Onuren, which he amirmed, exercised more authority than any other. It had more interest in the welfare of the people and adapted itself to the needs of the different countries. He told his pagan audience that the Holy Father was absolutely necessary to the progress of civilization and expressed great en-thusiasm for the religious orders.

THE LIFTING OF THE BURDEN

"Mother Sinclair," complained "Mother Sinclair," complained her daughter-in-law, "I do wish you could learn to sit properly in a chair—that is, a drawing-room chair," she corrected, with a veiled sneer in her softly modulated voice. "Yesterday I was extremely mortified when you came in while Mrs. Van Schuyler was here and sat on the

"I wouldn't 'a' went in, Grace," she began apologetically, "but I didn't hear any talkin," and I'd left the doll hood I s makin' for Genevieve on the window Then, when you motioned me to sill. Then, when you motioned me to that little pink satin chair, I remembered that I'd been rummagain' in the attic for Archie—Archibald's," she corrected hastily, with a furtive glance at her daughter-in-law, "Archibald's roller skates, and I was afraid I

bald's roller skates, as the least mite dusty."

"How many times must I tell you to the many times must I tell you to such things?" asked

"I know; but Archibald wanted me to help him," returned Mrs. Sinclair, a note of gratification in her voice. "I was some flustered right at the start," she continued; "but when she turned them magnifyin' glasses with a handle to em on me, I got plumb rattled and 'spose I harked. looked as silly and out of place as we young ones used to when they let us into the parior for Thanksgivin's and Christ-

"You certainly did," agreed her daughter in-law.

"But, really, Grace," Mrs. Sinclair explained, as she turned to go, "I will practice settin' in them spindle-legged things in there till everybody'l

think I was raised on 'em instead of them old splint-bottomed kickories back "I wish you would," returned the other. "And there is something else I wish to speak to you about, mother, now that we are on the subject."

The elder woman repressed a sigh of weariness as she turned back, but her weariness as she turned back, but her face contained no hint of impatience. "All right," she agreed. "You know, Grace, I want to be as near as I can what you and Robbie want."

"Well, then, I wish you would not say,
'Yes, ma'am,' and 'No ma'am,' quite so
abjectly, just as though you felt you
were inferior to my guesta."

ere inferior to my guests."
"Do you know what makes me feel Grace?" asked the elder woman eagerly. "It's their fine clothes that I was always just orazy to have—and didn't," she added regretfully. "But, my! you just get that Mrs. Van Schuyler into a faded old wrapper and set her to scrubbin' the back porch, or put overalls onto the Reverend Nashaiel Calderwood and put him to sawi wood, and I'd likely say, Uh huh !' and

wood, and I d likely say, on the last 'Nope!' as nifty as you please.'.
"Suppose you compromise on plain 'Yes' and 'No,' mother," returned her daughter-in-law, smiling in spite of her vexation as she imagined her two dis-tinguished guests in the garb pictured but the smile was quickly replafrown. "You speak as though you still longed for nice things and couldn't have them;" she objected. "You know, I told you last fall, when you first came, to go to Carswell's and get everything you needed, and even made out a list of things I thought you ought to have, though I suppose I should have attended myself. But I have so much to

do," she concluded fretfully.

The unwonted color faded from Mrs Sinclair's face and she sat down in a nearby chair as though suddenly grown very tired. "I did pick 'em out, Grace," she said wearily. "I'm ashamed to think of the hours I spent thinkin' of 'em and lookin' through that big store, de cidin' what I was goin' to have. Why, I used to look into my closet and laugh at that shabby old dolma and the alpacky that Miss Simms made the summer sh had the yeller janders, and I could just see all the pretty, stylish things hangin' there instead. I'd picked out some beautiful furs and a bunnit—"She paused, as though overcome by the rememberance of its grandenr, and her thin shoulders dropped dejectedly. Her daughter-in-law methodically

sealed a dinner invitation in its square, white envelope and laid it on the pile "What was the with it? Why didn't you take it?" she asked impatiently.
"On, there wasn't nothin' the matter

with it," Mrs. Sinclair hastily inter "It was the sweetest old woman" posed. "It was the sweetest old woman's bunnit I ever saw—all sort of reffly and hixed up in front, with a little bunch of forget me-nots right next to my hair. I wish you and Robbie could have seen me wish you and Rouble could have seen me in it," she said regretfully. "But I give em all up that night he lost that money Bard of Trade?" questioned Grace

Yes, that was it. He was awful blue; said his expenses were fearful, and—well, I give 'em up, thinkin' that it wouldn't make any difference to the De Schuylers and the Van Quinceys what I wore if I dida't give 'em a chance to turn their magnifyin' glasses on me."

"I don't see why Robert should complain to see why Robert should complain the see and see the see and see the see that our account of the see that our account our account of the see that our account of th plain to you about our expenses," re-turded her daughter-in-law stiffly. "I know they are considerable, but so is our income. Anyway, I want you to have clothes and—and manners," she interpolated, with sudden anger, "be-

interpolated, with student anger, see fatting my husband's mother!"

"I'll do the very best I can, Grace,"
Mrs. Sinclair promised, and wearily mounted the stairs to her room.

Her face had been calm during the or the crimson spot that burned each cheek was the only evidence of the shrinking agony within, but, once in her own room, she wrung her tremb-ling, work worn hands, and her thin shoulders shook with convulsive sobbing. It was all so different from what she had expected. For a long time Robbie had urged her to come and make her home with them, and at last she had consented, believing that she would be a loved and useful member of the household. How earnestly, while making her meagre preparations for the change, she had wished that Silas might have lived to share the happiness with her; but how fervently she had thanked the Lord, when she found that she was

"Yes he returned harriedly probably run in this evening."

So Robbie had lost evening.

little more abstracted and forgetful— but he was the member of the family of whom she saw the least. She felt sure she had won the interest of those poor, stiffly attrched little puppets, Gen-

"Mother Sinclair," complained her daughter-in-law, "I do wish you could learn to sit properly in a chair—that is, a drawing-room chair," she corrected, with a veiled sneer in her softly modulated voice. "Yesterday I was extremely mortified when you came in while Mrs. Van Schuyler was here and sat on the very edge of your chair and plaited your apron like a bashful school giri."

Mrs. Sinclair's withered cheeks flushed and a hurt look crept into her eyes, but she smiled bravely.

"I wouldn't 'a' went in, Grace," she had won the interest of those poor, stiffly starched little puppets, Genevieve and Archibald; but even they coused her many heartaches. Should she resume her admiring, covetous tours of the big store, this time to some purpose? Her frugal soul qualled at the total at the bottom of the list her daughter-in-law had furnished her. Why, it was a small fortune! Had she any right? No! she thought decidedly. She would live within her income from the rocky, wornout old farm. And, too, if she got all those fine things, she would have no out old farm. And, too, it she got all those fine things, she would have no excuse to offer Grace for not appearing whenever Robbie's friends asked for her, which they often did. She knew her limitations even better than Grac did, and realized that fine raiment would and restized that the raiment would only accentuate her lack of manners and education. No, she must efface herself as much as possible till—"Oh, Lord," she whispered, "not for

It seemed that it was to be "not for "How many times must I tell you to
t Tompkins do such things?" saked
e other coldly.
"I know, but Archibald wanted me to
hp him," returned Mrs. Sinclair, a note
gratification in her voice. "I was
gratification in her voice. "I was
the control with at the start" and the collections of the start is the start in the st triumphed, and she reluctantly came back to life—though not to strength—and realized more strongly than before that she was a burden. Taey had been very tender—somewhat remorseful, she imagined — during those first days of her illness; but that had soon passed, and with a shrinking dread she saw the anxious frown reappear on her daughter-in-law's forehead when she ushered in a in law's forehead when she ushered in a mildly interested or possibly curious guest. Even that haven of refuge, the attic, was denied her now, she though with a whimsical smile, though ther with a whimsical simile, thought there compensation in the thought that there could be no possibility of her sitting awkwardly on the edge of her chair and playing nervously with her apron ; but all these were mere vexs tions compared with a very real trouble

that began to obtrude itself.

It was bad enough in all conscience he thought grimly, to be the cause o embarrassment to her loved ones, but to become an object of great expense as well was unendurable. Of late Kobbie
—the dear, patient boy—had looked
worried and anxious, and by careful tioning she had learned from him that times were very hard. Then he had pinched her cheek and had asked her sternly what possible concern she could have with the money market. He could have with the moter material rate. The told her she was a miseriy old woman and that when she got around again, which would be very soon, he must watch her or she'd be dabbling in Wall

His teasing did not fool her. why couldn't she be sick here in the good old-fashioned, economical way? But, no! she must have an elegant, whitecapped lady to wait on her night and day that they paid—it made her sick to think what Robbie had to pay her each week! Poor Robbie! Poor Grace! It that snippy hired girl had only talked to Tompkins a little longer only talked to Tompsins a little longer the morning she was taken sick, instead of coming nosing around and finding her unconscious on the floor, she would be safely at home with Silas to-day, inbe safely at home with Silas to-day, instead of being a burden. Of course, if she had found things here at Robbie's as she had expected to, she wouldn't want to go—no sir-ee! She liked life as well as the next one and had always got a sight of enjoyment out of everything; but this being a burden and hav-

ing them ashamed of her—
"How long do you think I'll last?" she asked the doctor binntly one day.
"Not very long, if you don't give me more help than you are doing," he an-

wered with equal candor.
"But, doctor, I'm such a care and expense!" she complained. "I nursed Robbie's pa for a year, and buried bim, and got mournin' for myself, on what it's costin' him a month for me. I ain't

"You'd be worth it to me. Mother Sinclair," he said soberly; and stooping, kissed her on the forehead.
"You are a real nice boy to say so, she

returned, patting his arm affectionately, "But, don't you see, the way things are goin' with them, they can't afford it." "They shouldn't have told you that!" he muttered angrily, a cork between his teeth. "I've suspected all the time it was worry over their affairs that was

keeping you down.' She turned wide, startled eyes toward him, but he was busy counting drops in-to a glass, the cork still gripped between his teath

"You mean—" she began craftily. "Bob's failure," he answered prompt ly. 'Of course it's a serious thing to be wiped out slick and clean at his age; but he'll get onto his feet again, neve fear. Now, take this"—he raised the spoon to her lips—"and then, at last, try to feel a little better. Why, what have you got all those stones on the bed for? To throw at us when we don't do

things to suit you?" he demanded laughingly, as he laid her down.
"I wouldn't waste 'em on ye!" she re-torted, in pretended disdain; then added eagerly, as she saw him examin ing one with great interest, "they're our specimens. I took a notion I'd like to look at 'em this morning. Silas and I used to be mighty interested in speci-

nused to be mignly interested in speci-mens. That white one with the little black streaks on it come from Pike's Peak, and this spotted one—"
"And these?" he said, extending a handful. "Where did these come

"Those? Oh, Robbie picked them up back on the Ridge," she answered in-differently. "And this one Brother differently. "And this one Brother Simons brought from Jerusalem

"You don't happen to own the Ridge, do you, Mrs. Sinclair?" he interrupted,

in an odd voice.

"Why, yes. It ain't good for nothin' much except blackberries — and rattlers!" she returned, with a little chuckle. "Silas bought it off n old man when his wife died, an'-Goin?" sne broke off to ask as he abruptly exshe broke off to ask as he abruptly ex-tended one hand, while dropping the "specimens" into his pocket with the other.

"Yes he returned hurriedly; "but I'll

the Lord, when she found that she was looked upon as a burden and a care, that he had not. Robbie was still the same loving boy he had always been—a

that polite Mr. Tompkins and all the rest and leave this beautiful house. There was the farm left to them, if it came to a pinch. Robbie would love it, but Grace—She had to laugh, bad as she felt, when she thought of Grace sleeping in the little attic chamber and sitting on the old splint-bottomed hickories. And the children! Well, she'd like to see those little pert wax dolls, making mud pies and splashing round in the duck pies and splashing round in the duck pond. But Grace would never go to the farm—she knew that. She would never be satisfied with anything less than she had now; and likely, if she was beautiful and smart like Grace, instead of being an old-fashioned no account, she'd feel the same way, she admitted loyally.

The doctor did not come back that night, as he had promised, but Robbie, strangely excited and unstrang, spent an hour with her, talking about the old place. He even spoke of the Ridge,

an hour with her, taking about the old place. He even spoke of the Ridge, and she told him how the doctor had run off with the specimens he had picked up when he was a little boy. Later Grace had come in, and, though she was very pale and silent, she had kissed her good-night—something so unusual that it brought the tears to the older woman's

Neither Robbie nor Grace mentioned what had happened, however, and whe she remembered how she had gotten th truth out of the doctor, she decided to say nothing herself. During the next few days she felt a subdued excitement among those about her; even the doctor acted more like a big, happy boy than anything else, racing up and down stairs to see her a half dozen times a day instead of his customary one visit. wondered wearily if he charged Robbie for all of them. Surely not, when, lots of times, he didn't give her a speck of nedicine, but just sat and visited and asked her questions about the farm Dear, dear! She wished he wouldn't for bear, dear: She wished he wouldn't be they brought back memories that nearly broke her old heart—her weary old heart, she told herself, that longed in-

expressibly for rest.

Then Robbie went away, on busine they told her; and though, to her sur-prise and joy, Grace spent hours with her where she had minutes heretofore,

her where she had minutes herecorde, she missed her boy terribly.

One night, however, when she was feeling particularly blue, the three of them came trooping into her room. Robbie kissed her and gave her a bear hug, as he used to call it when he was and natted her hand. Then the big doctor boy, who had been standing ing down on her for a spell with funniest look on his face, suddenly sat down beside her and with his fingers on her wrist, leaned over and kissed her

"How do you feel ?" he asked. "Strong enough to box your ears for takin' libersies!" she retorted; but she didn't slap very hard—oh, no! for she liked it. But what was the matter with them, they acted so strange? Maybe they'd come to get her ready to move

But the doctor was speaking.
"Mrs. Sinclair, I've done my best to get you out of bed in a professional way but I've failed," he said sternly, though his eyes were twinkling. "Now, I purpose to jar you out."
"Go on!" Robbie said eagerly when

he paused. "You know those specimens of yours

ook away the other day?" he asked.
She nodeed wonderingly.
"Well, they were coal—anthracite

"I-don't understand !" she faltered. "It's on the farm, mother—or under t 'Robbie explained excitedly. Tons of it! I've just been down there with an expere, and if what he says is true, you are a very rich woman." "Me—a rich—woman?" she repeated.

"Yes, you," Robbie affirmed.

"Then I'll not be a bur—that is, I guess I won't be sick any more," she said decidedly; then added, "Land! how I wish Silas was here to enjoy it ! * * * * * * * * * he elder Mrs. Sinclair had just re-

The turned from an atternoon's shopping on her danghter-in-law

the drawing-room.
"Brother Calderwood wishes to see you about that orphanage entertainment dear," she explained, as she drew an easy chair near her guest, "Just let Cecile take your wraps and—Ab, Mrs. Van Schuyler!" she broke off to exclaim, advancing to meet her friend, am so glad you came! We were just about to speak of the concert. Will you sit here? And you mother dear—"
Again she indicated the easy chair;
but the elder Mrs. Sinclair, laying aside her coatly furs, seated herself squarely on a little gilt chair and, inclining her on a little gilt chair and, inclining her head, allowed the obsequious Cecile to remove a beautiful "old woman's bunnit," trimmed with forget-me-nots, from her

soft, white hair.
"Are you entirely recovered, my dear Mrs. Sinclair?" asked Rev. Nathaniel Calderwood sonorously.
"Uh kuh !" she returned brightly.
"Naver felt more peart in my life!"

Mrs. Van Schuyler placed her lorgneste to her eye and regarded her in-tently. "And you have no recurrence se alarming fainting spells ?" she

or mose atarming fainting spells?" she asked with interest.
"Nope!" returned the older woman, with a little, bird-like toss of her head. "Been too busy shoppin' and runnin round seein' things to have 'em, I guess Now let's talk about the concert, for I'm goin' ridin' with the big doctor boy at four."—Le-lie's Weekly.

A Suggestion to Others

Says the Catholic Telegraph: "Many s childless couple, or parents whose the altar, feel keen regret since they may not have the happiness of giving a priest to the Church. For such, a outhern Catholic couple set an example southern Catholic couple set an example worthy of imitation. Having no chil-dren, they resolved to educate a young man for the priesthood. They were poor when they undertook the work, poor when they undertook the work, but their means gradually increasing, they continued it. To day there are six priests laboring in the South, who, under God, owe it to this zealous husband and wife that they were able to follow their sublime voestion. Could a better use be made of worldly wealth than thus employing it to give disciples to Christ?"

THROUGH LIVES THAT ARE HOLY

THUS, AND NOT BY THE SWORD SHALL AMERICA BE MADE CATHOLIC

ARHBISHOP GLENNON'S SERMON TO THE KNIGHTS OF COLUMBUS

We are pleased to be able to present the following full report of Archbishop Glennon's splendid sermon to the Knights of Columbus as their recent

convention held at Colorado Springs: An imposing parade of two thousa men and a ringing discourse by Most Rev. John J. Giennen, D. D., Archbishop of St. Louis, in which that elo-quent prelate replied spiritedly to the absurd charges of the 'Guardians of Bigotry," the Kaownothings of our day, were striking features of the thirtieth annual meeting of the Supreme Council of the Knights of Columbus, which was held at Colorado Springs on August 6,

held at Colorado Springs on August 6, 7 and 8.

Archbishop Glennon ridiculed the charge that the Knights are planning to make the United States Catholic by means of the sword, and that the members of the order have weapons in the churches and in their homes awaiting the general cail to arms. He declared that the order wishes to make this country Catholic, but by force of righteons example only.

eous example only.

The convention opened with two hundred and ten delegates present and almost two thousand visitors in the city. Headquarters were established at the Antiers Hotel, and the business meet Antiers Hotel, and the business meet-ings were held in the Chamber of Com-

erce hesdquarters.
At 8 30 o'clock Tuesday morning the supreme officers, delegates and visiting Knights assembled in front of the Antiers. A few minutes later, headed by the Colorado Midland Band, St. Vincent's Band, of Denver, and a plascon of police, the parade started, with Fire Chief P. D. McCartin, mar-

with Fire Chief P. D. McCartin, marshal, in charge. In the line of march were over two thousand.

At the close of the parade Solemn Pontifical Mass was celebrated in St. Mary's Church. Right Rev. Thomas F. Lillis, D D., of Kansas City, was the celebrant, and Archbishop Glenson preached. After Mass, at the invitation of President James M. Lynch, of the International Typographical Union, and of Superintendent Charles Deacon, Archbishop Glenson visited the Union Printers' Home.

Archbishop Giennon Tarkhally welcomed Printers' Home.

The Knights were formally welcomed to the Pike's Peak region at noon Tuesday by Mayor Henry F. Avery on behalf of Colorado Springs and by Grand Knight Michael B Hurley, representation Colorado Springs Council. The senting Colorado Springs Council. The exercises took place in the Opera House. "Colorado Springs has no key at the present time save that tiny badge which you are wearing," said Mayor Avery to Supreme Knight James A. Fisherty. "Your badges are an open sesame not only to the public institutions, but to private homes as well. Eujoy your-selves to the utmost. The city is yours. Stay as long as you can, and don't wait until another convention before you come back again."

The annual banquet was held in the

Antlers Tuesday night. BUSINESS OF THE CONVENTION

Wednesday and Thursday were de voted to business sessions and sight-seeing. Since the supreme officers are elected biennially, the only officers elected at this convention are four national directors. They are Daniel J. Griffin of Brooklyn, and William Guiliver, of Portiand, Maine, who were re-elected, and John F. Martin, of Green Bay, Wis., and Ciarence E. Martin, of

Martinsburg, W. Va.
Dr. James J. Walsh, Professor James C. Monaghan and Rev. John T. Creagh D. D., of the Catholic University of America, committee on higher education, made a report, which was referred

tion, made a report, which was referred to the Board of Directors for action. The committee on the Catholic Uni-versity \$500,000 endowment fund made a report through the secretary, Philip A. Hart, showing that the sum of

\$414,000 had been collected and invested in securities yielding 41 per cent. The project of establishing a national home of the order at Washington, D. C., was referred to the Board of Directors to investigate and report at the next Supreme Council at Boston in 1913. The report of the secretary showed a

healthy increase in the various jurisdic-tions of the order.

The special committee of insurance

ed at the Detroit convention made a report with recommendations; the same was referred to the Board Directors for considerations and After the convention the delegate

After the convention the delegates left Colorado Springs for Denver, where they were entertained on Friday and Saturday. On Friday evening a reception was tendered them at the Hotel Albany, and on Saturday they were antomobiles on a sight - seeing trip. A large number of the delegates continued farther West, and will visit Yellowstone Park. ARCHRISHOP GLENNON'S SERMON

In his sermon at the Pontifical Mass on Tuesday Archbishop Glennon spoke

in part as follows:

I wonder if this motto of yours,
"Excelsior;" this watchword of yours, "ever coward," may not furnish reason why your leaders have called you here; up here in the skadow of the world's mightiest mountain range: wonder if it was not their purpose that coming here your thoughts might thus be as clear as its atmosphere, your aspirations as lofty as the mountain peaks, your resolutions take on the ower and strength of the mountain and your prayers become s soul's symphony, wherein, under leadership of the Royal Paslmist, the hills and the mountains

and running waters would join you in praising the Lord.

If at other conventions progress and namerical increase were recorded, the same will hold good to-day. You have grown until I believe I can state that you are to-day the largest single organization of Oatholic men in the world.

There may be federations of societies that boast of a larger membership. basing it on the membership of con stituent societies; or there may be

lice and their citizenship, which include practically every adult Catholic in the districts organized; even so, neither of these stated cases conflict with the premier position your society occupies to-day in the Catholic world. And this on is still more accentuated when to superior numbers you may also, with-out conceit, claim superior quality on the part of your membership. I would not say that all your members are picked men, but I would most dec redicate for your body that, taken all all, it is above the average in culture, patriotism and religion.

THE SERPENT OF RELIGIOUS, PREJUDICE

This progress and prosperity and

this numeral strength of yours, while it has, on the one hand, won for you admir-ation from your many friends, has, on ation from your many friends, has, on the other, created many enemies. You are fiattered to-day on the one hand, but again you have to submit to the poisoned shafts that are hurled from enemies of your faith and order. The last few years show a return of the old and miserable A. P. A. men and methods. It is hard to kill the serpent of hittorness and religious prejudices. of bitterness and religious preje In its latest attacks upon the Catholic Church it gives you an honored place as the Church's most potent, if not most insidious defenders. You are, in their opinion, an armed body. They assert that your club rooms and the basements of churches, as usual, are stocked with gun and sabre, and that you are train o use both one and the other to defend They claim you cannot be patriots; that you must nemies of America and democracy, and

that your mission is to make America the fief of Papal Rome.

And to prove their position they say that Pius X. has boldly ordered his re-tainers here to "make America Catholic." And, of course, America can be made Catholic only through the swords of the valiant Knights of Columbus. Or, in other words, we have the two statements which runs up and down the gamut of the present-day anti Catho-lic agitation. They are, first, "America shall be made Catholic;" second. "the Knights of Columbus are an armed body to help in its accomplishment."

"YES, WE HOPE TO MAKE AMERICA

To the first of these statements namely, that there is a purpose, a mi sion, nay, even a duty, incumbent on us to make America Catholic is a state-ment that I readily admit; nay I am nancions to go on record that is is al-together true. It is our hope, it is our prayer, and with God's help we may succeed—yes, we hope to make America

Catholic.

"And while we are not aware that our Holy Father Pins X., has spoken this command in so many words, yet were he to do so, while not outstepping his own God-given duty and mission, he would not be the first to give such a command. Neither would his predecessor Leo XIII. For this command we must go further, even beyond the days when Columbus brought the Cross here to conquer new kingdoms for his nation and his faith. For this command we must go to the very fountain head and listen to the Great Commander Himself, the One who once commanded the waters to be still, the dead to rise and humanity itself to hope. He it was who in the long ago spoke to our forefathers in the faith, "Ge teach all nations, teach them all things whatsoever I have commanded you; and I shall be with ou all days, even unto the consumma-

tion of the world. As it was that same Christ that founded our faith, the one, holy, Catho-lic apostolic faith, founded it on the Aposties, at whose head was Peter, to whom He gave the commands that I have just now spoken, so in Peter's successor that command still obtains that duty still remains—in God's name to go and teach all nations, even Amerca, to teach all truth that He has commanded, whether it be in the Scripture and with America, the other nations go to the islanders of the Parific; preach to the brown men of the East; beit the world with proclamation of one faith, one Lord, one baptism, one Holy Catho-lic Church." Yes, we must confess to the first of their charges. It is our hope and prayer that America shall be Catholic, because we believe that Catholicity is true, and we believethat America should be admitted to its partic

THROUGH LIVES THAT ARE HOLY But if America should ever become Casholis, its becoming so shall not be by the sword of the Knight of Columhas por the wiles of so-called Jesuits. nor the mathods of scheming politics or politicians. We have not in the past, nor in the future do we intend following the methods that have been popularized and practiced by some of the separated brethren, as, for instance, the kidnap-ping of the children of the poor, the mission agent taking advantage of the mother's poverty or the feeding of Cath-olic children alternately with sand-wiches and anti-Catholic literature. No, it has not been promoted and it shall not be by means, such as these. It will come, first of all, through God's intervening grace, through the Holy Spiris's kindly light; and under them and energized by them, through teachings that are truthful, through lives that are holy. It will come the one another in the name of Christ and religion. Its advent will be easier when patriotism ceases to be a cloak for the scoundrel and the guillotine no longer serves the cause of liberty.

And were our hopes ever realized that merica became Catholic, or nearly so, it will be a blessed day for all of us, equally blessed even for those who to-day blaspheme the Catholic name For the blessings that will come in its rain, like the quality of mercy, will not be limited, but, like rain from heaven, they will fall on just and unjust

AMERICA CATHOLIC WILL BE AMERICA BLESSED

They will see in those days that Catholic manhood will be as brave as it shall be knightly; that Catholic wemanhood

again, societies, as in Germany, created for the defence of their rights as Cathowill notice the absence of divorce will notice the absence of divorce courts, for there will be no need of such when the entire nation shall recognize that bonds inviolable bind husband and wife, under God's benediction, and as a consequence their children reverence them as the permanent protectors of their home and of one another. It is doubtful whether in those days we will even have a suffragette movement. It will not be necessary. The women of will not be necessary. The women of any age are what the men make them. Where Catholicity is supreme the woman is queen—not the sport of divorce courts! The movement of to-day towards woman's emancipation and larger political functions is due largely to the insetaled conditions that confront her. the doubtful protection she obtains in her home, the zordid worthlessness o many of the men who pose as victims of the system they themselves have inau gurated. Again, expect peace in thos days, for we expect the reign of the Prince of Peace, when men shall be, in the highest and the hollest, the best and only sense, brothers, with the spirit of fraternity that Christ has given, and with the liberty that belongs to the

children of God. And let me say, too, not in prophecy but in truth, that whatever be the glory of our Republic of to-day, how broad may be its liberties, how hopeful its na tional aspirations, broader still and better shall it become in those later days, when Christian democracy shall days, when Caristian democracy small reign triumphant and men will know what it is to be truly free. The republics of the Middle Ages were the Church's creation—more than two-thirds of the republics that exist to-day are under Catholic auspices. In many vital points the Church itself, a spiritual points in force a requisite. True to empire, is in form a republic. True to our past, then, and true to ourselves, why should we not in the future, as in the fathers have fought for-the her tage, the proud heritage of Columbia ? And now to return to the second formidable charge made specifically against

the Columbus Knights. Would it be worth while to deny, since no sane man to-day believes that there is anything in your ranks that savors of militarism or slaughter? I believe that of your three hundred thousand members, have an ornamental group of some few cadet or zourve companies, numbering, in all the land, a hundred men or boys not at all a formidable company against a national army. Indeed a warrior's standpoint, not worth the consideration of naming them. Not now, nor in the future, does the Church depend on such as these, or such means as those for her upbuilding. In this re-gard specifically her kingdom is not of rid. The armies to-day that defend the thrones of kings and the standards of republics are numbered by the millions; one nation alone is credited with three million of armed with three million of armed men. The Church has no quarrel with them; and if she had it can be asserted, without fear of contradiction, that in all the world to day not a thousand men, including even the few guards that still remain around the Vatican as soldiers remain around the values of solutions are ready to fight the battles or join in the crusade her enemies claim she is preaching. Her rights may be violated in this country or that, her properties confiscated, but from the injustice done she appeals not to the sword, but to th God of justice, and remains strong in the conviction that He, who has pr to be with her all days, shall not forsake her. And, though her material possessions remain in the hands of the spoiler yet secure in the protection of her Lord and Master, she walks serenely onward in the plenitude of that spiritual life given her by God, is beyond the power of man's destroying. Least of all in this America of to-day is there need for a resort to violence. The few who taunt us, though their words be bitter and their attacks aggravating, are still unworthy of more than passing notice. The great body of our people, whatever their religion or lack of religion, are so fortunately endowed with the spirit of intelligence and jusand their advance in culture, toleration and fair play makes such an appeal ridiculous, if not impossible, in the tature. There is not much reason for the Guardians of Liberty to remain on guard. Their occupation is gone, in so ar as Catholics are concerned. We can only pity, as Madame Roland did in the long ago, the liberty that has to tolerate such worthless bigots in her train. BIGHTS BUT NO FAVORS

But though unarmed, we Catholics of America feel that just what rights the others have, we also may claim; not only claim, but should obtain and in this only claim, out of rights, this claim of justice statement of rights, this claim of justice we wish it to be deliberately understood that we have no favors to ask, no partic-ular consideration to demand. In the ular consideration to demand. past I can safely assert we have asked for no favors, and to relieve your overgrateful minds, I wish to add we have obtained none. In the long list of those who occupied the position of president their relationship to the Catholic body is not measured by so-called favors granted, but rather by the sense of justice and the absence of prejudice that appeared more in one than in the other. Here, also is our position for the future. not to ask for favors, but to claim equal rights with your fellow-citizens, and to sustain the one who recognizes your rights as he does the rights of others, who is broad enough to treat all Ameri cans equally, whatever their origin, whatever their tribe or their creed.

To conclude therefore, while we deny one of the enemy's slanders, we are perfeetly willing to take the other for our text. Unarmed, except in the panoply of truth; unguarded, save in the guard ianship of Christ, we go forth to preach the gospei, we go forth to tell the truth, and in the gladness of our possession we desire to fulfill the duty we owe to the God of truth to give others a chance to participate therein. Not in anger, not in bitterness, but in the fullness of Christian charity, we face the duty of to-day, which has been the duty of the Church during all these years, that is, to preach Christ crucified before the nations. In this land of ours, while you may not see the consummation, your reward will be in knowing that, so far as in you lay, you have done the best you could. The swords of steel you never had you cannot draw; the muskets you

stead thereof you will, with all the bravery of the knights of old, draw the sword of the Spirit to defend the cause of God and truth. Would you hesitate? or God and truth. Would you nestate?
Only cravens hesitate. If our separated brethren believe in the righteousness of their cause, of their faith, then from out that conviction is begotten for them a duty similar to that I urge on you. Why should they, then, find fault with us in hoping to accomplish what in their order might be a similar duty for them; or would they want us to be cravens all? Should not we all realize the soundness of this principle, that they who have the truth must do as the one in the gospel to whom the talents were given; as the talents should be expended, so the truth must be preached

TO PREACH THE TRUTH AND TO LIVE IT Tais, therefore, is specifically your work: To preach the truth and to live it. But how best are you to make your faith known? You must rememyour faith known? You must remem-ber in this regard that not every one that sayeth. "Lord! Lord!" shall enter the kingdom; that preaching without practice is vain; that faith without good works is dead. Yours, therefore, is to preach not alone through words but through works. Yours the duty because of the special conditions in which you are placed to join your brother knight and your brother man in the great uplift whither your Catholic faith urges in the promotion of culture, broad and liberal: in the sustaining of Catholic education; in the upbuilding of Catholic homes; in the promotion and defense of the sacred bonds of matrimony. As Catholics, loyal you shall be to the great centre of Catholicity, the Holy See; as Americans true to your country—Americs, and to your Church in America, carrying your devotion to the needs of your diocese; and downward (but nearer) to the claims of your individual parishes; until lastly, which is firstly, you shall stand complete in the splendid

panoply of your faith.—Catholic men and Catholic knights. and Catholic knights.

I pray you fling away petty ambitions, at least the ambitioning that seeks sole-ly material advantage or temporal re-ward. The knight of old was clean of hand, was pure of heart. Human un-doubtedly he was, but, exalted by his profession and his faith, his consecration and unselfishness set the merely human in the background; he was flame and fire rather than dust and ashes. You. too, both in your convention here, and when you return to the councils and chapters of your order must hold aloft that sacred torch wherein is consumed selfishness, wherein is symbolized sacri-fice, wherein is evidenced consecration the torch of faith to light and warm, the torch of faith to be borne by steady hands, and the standard-bearers none other than the Knights of Columbus.

As a prelude the Archbishop made a

special appeal for the immediate com-pletion of the Catholic University en-dowment fund. The pledges of the councils, if fulfilled, would exceed the entire amount promised (\$500 000.) This year and this administration ought o complete this very generous gift.

WHERE LARGE FAMILIES ABOUND

By Eugene Rouillard in Extension Magazine, Chicago

The birth rate of France is practically at a standatill. The latest statis-tics show that there is an excess of only 40,000 births a year over the deaths. It requires no expert knowl-edge of mathematics to figure that at this rate France as a nation is not building up but tearing down. Economists the world over are carefully watching and studying French vital tions as regard the ultimate wisdom of the Malthusian theory point out that a low birth-rate carries with it many material advantages. Others see in or apostolic tradition. In other words, tice and genuine Americanism as to overlooking the so-called "advantages," or apostolic tradition. In other words, tice and genuine Americanism as to overlooking the so-called "advantages," or make unnecessary an appeal to arms, at shake their heads as they silently watch the progress of neighboring nations, while France is standing still, as re-

gards numbers at least.
France, however, is not solitary. The tendency toward smaller fa making inroads everywhere. toward smaller families is the purpose of the writer to pursue this subject the net result of his conclusions would be that other nations are rapidly following in the wake of France. this is not the object here. Special emphasis is laid on the present-day condition in France solely because this article will deal with a class of French people whose fecundity has not been de ibsrately restricted.

M. Leroy Beaulien, one of the best-

known French economists, recently said: "Give us 10.000 French-Cansdians and we will re-people France."
In this sentence he has stated the truth of the situation. France has deliberately restricted its birth-rate; the French-Canadians have not. As a resuit the French-Canadians have grown quantitatively as well as qualitatively. In 1754 the last census under French regime was taken; the French in Canada regime was taken; the French in Canada at that time numbered 55,000. Guilt-less of any race-suicide tendencies this number has doubled every 25 years, so that now the French-Canadians number 3,300 000. Of this number 1 600 000 are in the Province of Quebec; 232 000 in the Province of Ontario; 60,000 are cattered through the western Canadian provinces, and 200 000 Acadians inhabit the maritime provinces of the Dominion. About 1 200 000 have settled in the New England States.

When we compare the increase as regard, numbers among the French Canadians of the Cana

gards numbers among the French Canadians with the situation in France there is but one explanation to be made. The French-Canadians have kept the Faith. The early French settlers had to endure all the hardships of pioneer life. With few exceptions they were farmers, and farming in those days in Canada, as elsewhere, necessitated the hardest kind of labor, and even then afforded but s of labor, and even then anoroced but a miserable living. During these early days the French clergy constituted themselves the guides and protectors of their people. They instructed them; the sound principles of morality they taught became interwoven into the very fabric of the social life of the French Canadians. Even to-day the de attachment between people and cler Even to-day the deep exists, and the salutary influence ex-

erted is everywhere felt.

Thus spiritually fortified, the French Thus spiritually fortified, the French-Canadians have victoriously withstood the forces that have weakened others. Their Faith is pure; their morals un-corrupted, and their home life reflects Christian ideals. It must not be imagined that there can not be found individuals of French-Canadian birth or descent who have departed from the individuals of Frence-Canadian birth or descent who have departed from the ways of their fathers, but the number is so small as to be almost negligible here. The one fact stands out that the French-The one fact stands out that the Freuch-Canadians as a race have preserved their purity and integrity; and in proof of this it is but necessary to point to the big birth rate among them.

In 1890 the Government of the Province of Quebec passed a law granting a piece of land to every head of a family that could boast of 12 or more children.

This grant was later changed to a cash premium. Until 1905 a total of 5,414 families received the premium. Of this number 150 families had 14 to 18 living number 150 families had 14 to 18 living children; in some cases where one or the other of the parents was married twice, the number of living children ranged from 18 to 27 children. Since the foundation of Quebec in 1608 there have been entered upon the parish registers up to 1883, a total of 2 900,000 births, or 67.25 per 1,000 population. French-Canadianfamilies of 8 and 10 children are not uncommon. The average size of a family is 5 children—an average that will be maintained, one should age that will be maintained, one should think, unless alcoholism, which is beginning to plague our race, pervades the rural districts.

families have not yielded to any considerable extent to the tendencies of the erable extent to the tendencies of the times, one can not repeat often enough is due entirely to the splendid Catholic Faith. The fear of God has actuated them in their lives. The dread of poverty, so frequently associated in the minds of some with the existence of a large family, has not influenced them to hwart the laws of nature or to outrage progeny that is physically, mentally ad morally equal, if indeed not superior, The boys are manly, the girls womanly; for the very existence of many children in a family helps to develop traits and characteristics that raise them in many respects above the pampered children of the rich. Physically they are strong and healthy. When the children are and healthy. When the children are from nine to ten years old they begin to row work. "Work?" shouts the hysterical sentimentalist.
"Terrible, is it not to put children of nine to ten years to work!" No, mon-sieur or madame, it is not terrible. They work not beyond their strength; They work not beyond their strength; they are not overtaxed; it is a species of play for them; they are out in the field with the father; his work is strenuous; theirs is light and invigorating. The proof of this lies in the fact that they grow up into physically strong and healthy men and women. Nature seems to approve of it, even though modern sentimental, selfish, non-child-producing speciety frowns and pretends to be oclety frowns and pretends to be

The very large families abound in the rural districts. It is these families that have turned the forests into farms; it is the labor of these families that has inreased the values of the lands. It is the children coming from these big families that have gone to settle new regions, to help develop other lands and regions, to help develop other tands and to enrich new communities. And this is the course of progress that builds up towns and cities and makes a nation

mighty and prosperous.

We who live in the big cities, enjoying the comforts and luxuries to be found there, sometimes forget, or at least do not properly esteem the fact that the magnificent avenues and boulevards over which hundreds of automobiles are speeding at this moment, were, in many cases iess than a hundred years ago, rough roads, leading over prairies or through forests; and that where to-day are skyscrapers or mansions, stores and factories, our forefathers laboriously tilled the soil, planted their gardens, or cultivated their farms. The descen-dants of many of the early French-Canadian farmers have helped to make the cities populous; many emigrated to distant districts where, like their ancestors, they follow the business of farming During the past thirty years agriculture has proved profitable; and it is owing to this fact that at the present time there is less need for the children of big families, when they attain to years of maturity, to strike out for themselves in new regions. Families are kept together

re than in former times. But, says the eugenists and pseudo scientists, the death-rate is high in large scientists, the death-rate is night in large families; infant mortality is prevalent where there are many children. And when they say this they imagine that they have delivered themselves of much wisdom. It requires no scientific mind to see that necessarily where there are many births there are bound to be a correspondingly large number of deaths; but this one point must not be over-looked, that the percentage of deaths among the large families is no greater than among the smaller families and even if there were a greater percentage it is possible to find the explanation which, in most cases, is quite unrelated to the existence of a large family.

In Canada, as in other countries, are to be found the same causes which produce death among infants. There have been years when the death-rate was higher than in other years, but this is not an unusual phenomenon. The sudden appearance of epidemical diseases is still to be reckoned with among all classes of people and in all countries Until comparatively recent times the infant mortality rate has been high everywhere, but with modern observof hygiene, sanitation, etc., there

has been a steady decrease.

The following statistics are compiled by the Hygiene Council of the Province of Quebec. (Statistics for 1905 and 1907

are on	nitted beca	ause incom	plete.)
Year	No. of Births	Death from o-1 year of age	Rate of mortali per 1,000 of born babies
1899	56,760	8,839	155
1900	53 815	10,108	187
1901	55,398	9,149	165
1902	53.134	7.339	138
1903	60,419	7.597 6.610	125
1904	61,574	7,887	128
1908	64,914	12,842	197
1909	71,074	9,406	132
1910	73,824	12,842	175

The average duration of life of children coming from large families is about



American State Roard of Mealth is carrying on a crusade against him. His slithy origin and habits, and the hot that his body is generally laden with disease-producing germs, makes him one of the greatest ene-mies of the human race.

If the housekeepers of Canada will

WILSON'S **FLY PADS**



the same as elsewhere. Unfortunately the public authorities have not taken up the study of this particular phase of the question; but what better proof can be asked for than the very existence of a large family, and the doubling of popu-lation every twenty-five years.

lation every twenty-five years.

The official census statistics for 1911 have not yet been complied, but the last published tables (1901) throw an interesting light on this subject. A coording esting light on this subject. A coording to these figures there are given for a population of 1,684,000, old people from 70 to 74 years of age, 22 182; from 75 to 79 years of age, 14,080; from 80 to 84 years of age, 7,281; from 85 to 89 years of age, 2,856; from 90 to 94 years of age, 2004, and above 360. 839 : from 95 and above, 269.

Advocates of the eugenic movement are showing a disposition to teach that frequent child-bearing has the effect of breaking down the health of a mother. French-Canada throws back the argument. No country in the world has a stronger, healthier, handsomer popula-tion of mothers. A French-Canadian woman has no physical superior in the world. Even in the country districts where they work hard, the percentage of not only physically strong but of attractive womanbood is very large. But such a statement scarcely need be made, such a statement scarcely need be made, for already the physical development of the French-Canadian man has been pointed out. How could the race in general give us the hardy, well-set-up type that we see in the Province of Quebec and elsewhere, if the mothers were lacking in health? Besides it must be remembered that it is not one generation which is back of the strong race. ation which is back of the strong race inhabitating Quebec and other pro-vinces of Canada to-day, but many, for the French Canadians as a people date from 1754. A race which has increased from 55 000 to over 3,000,000 in five genfrom 55.000 to over 3,000,000 in five generations, and now gives us the spectacle of a race of strong, sturdy people of an average height of five feet nine inches, certainly has nothing to complain of in the health of its mothers.

Do the large families in French Canada prevent the parents from properly educating their children? In the archdiocese of Montreal there is a Catholic population of 472,000. Roughly, we

population of 472,000. Roughly, we might say that 400,000 of these are French-Canadians. For this population there is one university, having a normal school and faculties of arts, medicine, law, etc. There are eight classical colleges, and 731 Catholic schools. And then we have spoken only for the boys. This does not count the numerous edu-cational boarding schools and other educational institutions for women. In this archdiocese alone there are 88,000

pupils. In the archdie se of Ottaw a university fully equipped, and one classical college. There are 450 Catho-lic schools with 30,000 pupils. It must e remembered that this diocese is mixed dominating, and many Catholic children

go to the Public schools.

The archdiocese of Quebec is almost exclusively French Canadian. The Catholic population numbers about 360,-000. There is again a fully equipped university and three classical colleges. There are 1,750 students of the classics.

In the diocese of Chicoutimi there is a French-Canadian population of about 73,000. There is one splendid classical college with 325 students and 5 other institutions called colleges but which really are commercial schools. No statistics for schools and for girls attending

The diocese of Joliette has a French-Canadian population of 63,000 and 1 classical college, 7 commercial academies, 280 parochial schools with 11,200

children attending.

In the diocese of Nicolet, with a
French-Canadian population of 90,000
there is 1 classical college and 6 comments. cial academies, and 488 schools with 16,-

In the diocese of Rimouski, with about 4 counties and a Catholic population of 120,000, there is 1 classical college, 607 parochial schools with 20,000 pupils.
In the diocese of Trois-Rivieres, w a French-Canadian population of about 85,000, there is 1 classical college with 8 academies for boys, 290 Catholic schools and about 17,000 pupils.

"INVESTORS' REFERENCE" - 1912

We have just issued a new edition of our Annual "Investors' Refer-ence." This contains a concise out-line of the latest information about prominent companies whose securi-ties are available in Canada. We shall be pleased to mail you a

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In the diocese of Valleyfield, 5 counties, with a French-Canadian population of about 50 000, there are 2 classical colleges and 5 commercial academies for

colleges and 5 commercial scademies for boys, 218 parochial schools with about 6,500 pupils. This gives a very fair idea of the number of schools and colleges in the Province of Quebec. The percentage of literacy is as high as in any other part of North America. All the children can read and write, and none of them are deprived of school

The French-Canadians have few millionaires among them, but there are a few. On the other hand, they have no few. On the other hand, they have no poor. The poor even in the great city of Montreel are not French-Canadians. Among the smaller places one town, Nicolet, will serve as an example. Con-Nicolet, will serve as an example. Conversing wish one of the citizens, the writer asked him if there were a large number of poor. He answered that practically there were no poor. "We are neither rich nor poor. Every one makes a living, and a comfortable living. Our farmers are even prosperous." The question was asked if the large families did not have the tendency to make the people poor, and he laughed and said that on the farms the large families were a distinct advantage, for, while farmers in English-speaking portions of the country could get no help at all, the French-Canadians never lacked for it. Poorhouses are not so common in Que-

Prench-Canadians never isosed to its.

Poorhouses are not so common in Quebec as in other places. There are of course always some old and infirm people who naturally would become a public care, but these are taken care of, as in the middle ages, by the religious insti-tutions, so that the poorhouse is not so frequently seen as in some other sections of North America.

was driven by a charretier to Mt.
Morency Falls. He noticed the long
thin farms of the French-Canadians
which line the way. They are very
peculiar on account of the houses being close together and the farms running metimes for miles, like a slende people own their own homes. There are fewer mortgages in the Province of Quebec than in any other part of our

To sum up the French-Canadian coun-To sum up the French-Canadian country, which really is the Province of Quebee; It is a country without rich, without poor, without a stringency in the labor market, without divorce courts; full of happy-faced children, strong men, hard-working but physically perfect women, religious, thrifty and happy. As to its future, its population occupies only a tenth part of what it could occupy and find subsistence. It has vast water power, has the largest city in Canada within its borders as well as the oldest. In one of its manufacturing towns, Chi-In one of its manufacturing towns, Chicoutimi, it has a labor union run on the principles set down by Leo XIII. in his ncyclical on the condition of labor, which brings peace and harmony be-tween the workingman and the capital-

present writer ever saw was on the occa-sion of a mission in the city of Quebec, attended entirely by workingmen, who came to the mission with their dinner pails in their hands, and in their working clothes. And thousands of them filled the church to the doors. Next to the farmers these workmen are the back-bone of the French Province of Quebec, and they are all fathers of large families though not in luxury, and always in the

WHY THE SERVICES ARE IN LATIN

Nothing puzzles some non-Catholics so much, in reference to matters Cathoso much, in reference to matters Catholic, as the fact that our church services should be rendered for by far the greater part in Latin. Father George Bampfield, of the Oratory, London, deals with the matter in one of the Catholic Truth publications, and tells of his argument with an amiable, if heavy-headed, non-Catholic on this particular subject. The Protestant complained subject. The Processant complaines that the choir sang in Latin, the priest sang in Latin and "spoke low, as if he did not want anyone to hear him" when he prayed. Father Bampfield had a hard task to point out that, despite the Latin the less educated of the Catholic congregations understood the Mass far better than the Protestants understood their English prayers. The non-Catho-lic admitted willingly that the Catholic Church seemed to welcome and attract

In the first place, Father Bampfield said, there was no use in the Mass being recited or sung in English; and in the second place, there was much use in it being sung in Latin. In celebrating the Mass, the priest is not only praying; he is doing a work which is greater than is doing a work which is greater than prayer, and the people join him in the work he is doing. The one great Act the priest performs is a Sacrifice, as ordained by God; for nowhere is it read that He ordered the people to use personally any particular form of prayers; each man said his own according to his heart, his grief, his joy or his repentance. The duties of the people, however, were two: 1. To be present in the Temple while the priest sacrificed.

2. To feed upon certain parts of the 2. To feed upon certain parts of the Victim. They, therefore, joined with the priest in his Act, but did not join the priest in his Act, but did not join with him in any public prayer said relating to that Act. It consequently matters not what the language be which the priest may use at the Altar; what the people join in is the great Act of worship, not any form of prayer.

The non-Catholic persisted in his enquiries, and asked why Latin should be the tongree actually used. He was told

the tongue actually used. He was told that in Prayer the words and feeling or sentiment are all; but in Sacrifice the thing done counts for most, the words thing done counts for most, the words said being of secondary importance. The Sacrifice must be the same for all; the Prayer may be different for each according to his disposition. Catholics are not poor in prayers in the English tongue, a fact that is shown by another fact, namely, that all the good parts of the Protestant Common Prayer Book are bodily taken from Catholic sources, and much altered. Unlike the Protesare bodily taken from Catholic sources, and much altered. Unlike the Protestant Church services, moreover, of which the larger part changes day by day, the Catholic Sacrifice does not change. It is the same day by day, and

only the Gospel of the day varies. The same unchanging Sacrifice is the cause and guide of the intensity of Catholic devotion, and the liberty given the Catholic to pray during the Sacrifice as he wishes, makes the same worship ever

Since the universality of the Church is one of her characteristics, it is only fitting that the devotions rendered in the course of the Act of Sacrifice should be universal and given everywhere in one and the same tongue. So men, gathered as on the day of Pentecost from all nations under heaven in one from all nations under heaven in one mastery, or in one church, can not only be present at the same Sacrifice because it is an act in which they all join, but can join in the same psalms and the same prayers in the very same tongue to which they were used each in his own land. Clearly this is good for both layman and priest. The priest who is ordered away to China at a moment's notice, can say his Mass just moment's notice, can say his Mass just as quietly when he arrives there. It would puzzle a non-Catholic clergyman, however, to read his prayers in any other but his native tongue. To this the non-Catholic assented.

the non-Catholic assented.

There is a greater reason, however, as Father Bampfield insisted: Christianity, he told the non-Catholic, is no longer Christianity if it be changed. Christianity added to, or Christianity taken from, is not the Christianity of Christ. The care of the Truth is the great and the first duty of the Society of Christ—the Catholic Church. It follows, then, that the fixed, if dead, language suits best the purpose of the Church; the best the purpose of the Church; the meaning of each word is established and meaning of each word is established and cannot alter. What Cicero meant when first he spoke the words in the Scuate at Reme, what St. Jerome and St. Augustine meant — that same is meant bo-day, and will be meant when the world ends. What an English-speaking Catholic means by the Latin word, that

the Frenchman means, and also the Italian, the Austrian, the Hindoo, and Jap who are acquainted with Latin. All who know living languages are aware how the meanings of words vary in different ages. In Chancer, for example, it is very hard to follow the language without notes, and the French of Rabelais is very far from the French of Chateaubriand. By the use of Latin, a fixed and settled language, the Doctrine of the Church is embalmed in one trine of the Church is embalmed in one unchanging tongue—as unchangeable as the doctrine. Hence, no wrong idea can be brought by the growth of the language into the first Christianity taught; and in this we have another reason why Latin is best. Latin was the language of Europe, and because the language of Europe, and because Europe has spread itself, by its peoples, throughout the world, Latin is the best of the world-wide tongues that have

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Subscribers changing residence will please give old well as new address.

In St. John, N. B., single copies may be purchased om Mrs. M. A. McGuire, 249 Maine street. LETTERS OF RECOMMENDATION

Apostolic Delegation. Ottawa, June 13th, 1905. My Dear Sir.—Since coming to Canada I have en a reader of your paper. I have noted with satistion that it is directed with intelligence and illity, and, above all, that it is imbued with a strong atholic spirit. It strenuously defends Catholic rinciples and rights, and stands firmly by the teachings and authority of the Church, at the same time ga and authority of the Church, at the same time gas and suthority of the Church, at the same time. principles and ngins, and 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. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ,

Donatus, Archibshop of Ephesus.

Apostolic Delegate

Ottawa, Canada, March 7th, 1900.

oft, Thomas Coffey
Dear Sir: For some time past I have read your
estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a truly
Catholic spirit pervades the whole. Therefore, with
pleasure, I can recommend it to the faithful. Blessyou and wishing you success, believe me to ren.
Yours faithfully in Jesus Christ.
†D. Falconio, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, AUGUST 81, 1912

SOME PROTESTANT TESTIMONY

There is a revival of the Ulster scare in press despatches, and the Hon. Walter Long is now in Canada in the interests of the Unionists, so that a little Protestant testimony as to the danger to loyal Protestants from Home Rule may be opportune. So far the only result that the seditious incitement to rebellion has produced in Ulster is the lawless violence and brutal assaults of ignorant Belfast Orange mobs on Catholies and Home Rulers. The great ship building firm of Harland and Wolff had to post notices that they would close the works if these brutal assaults were not stopped. But then Lord Pirrie, the head of the firm, is a Home Ruler, and the sympathy of Unionists should go out to the loys Orange ruffians who interpreted the advice of Unionist leaders in accordance with the well known Orange conception of civil and religious liberty.

But there are decent and fair-minded Protestants and honest Irish Orangemen. On the 12th of July Mr. J. H. Doherty, County Grand Master, addressed the Independent Orangemen at Balmoral, Belfast. He claimed that they were Irishmen and Protestants devoted to their country and to their religion, and that they were free to work with any party for the good of Ireland. Then he went on to pay his respects to the loyalist disciples of Carson, Bonar Law and Lord Londonderry :

"It had come to this in the city of Belfast, that the man who expresse himself as an Independent Orangeman his stand on the side of the Independent organization must not only naved to enflor financially business, but to run the risk of life it-self. There were men outside their ranks that morning whose hearts were with them, but who dare not appear in person, because they would not be safe at their work on Monday. The boast of civil and religious liberty has lost its orce, so far as Belfast was concerned. y had no civil liberty. They were led civil and religious liberty if they said they were Independent Orangemen.

Mr. H. C. Carleton, another of the speakers, said:

Under the peaceful rule of Britain Ireland could govern her internal affairs under a Home Rule Parliament, just as England could do. Canada had no voice in the government of the Empire; but under a Home Rule Parliament Ireland would have a voice. He asked them not to be gulled by the clap-trap of Bonar Law and Company, or they would have such a government as the Belfast Cor-poration, where a Catholic or an Independent Orangeman could hardly get a look-in at present."

Decent Englishmen were likely to be disgusted with loyal Orange ruffianism so they must be provided with instances of Romish oppression. But the purveyors of this sort of stuff fell into the altogether unusual indiscretion of giving definite information astonames and place It was alleged that two Protestant children attending a school near Killican, County Westmeath, "had been subjected to outrageous insults and systematic illtreatment by the rest of the scholars (Catholics), and their parents, poor and hardworking, hooted and maligned."

Thereupon Mr. Stephen Gwynn, Protestant Home Rule member of Parliament, investigated. Here is his letter to the Yorkshire Herald:

"On seeing this paragraph I at once made inquiries of the county councillor for the district, Mr. Algernon Briscoe, who is himself a Protestant, and of the Protestant rector of the parish, the Rev. B. S. Radcliffe, D. D., who is an entire stranger to me. I am happy to say that the result of these inquiries justifies the view which Mr. Briscoe

religious persecution or intolerance in

After quoting Mr. Radeliffe's letter, Mr. Gwynn adds:

"Will you allow me to add that I have had brought to my notice many similar charges. In every case where specific reference was made to place and name the story proved to be, as in this case, a malignant fabrication, but in the majority f cases detailed refutation was impos-ible, because the authors of the calumn ies had been careful not to mention

Very imprudent to mention details of name and place; but "malignant fabrications" without any details have a hollow sound, so the malignant fabricators succumb to the temptation to give a local habitation and a name, trusting to the certain impression created in the first instance, and to the uncertainty o the refutation ever catching up with the calumny.

There is religious intolerance and persecution in Ireland, but not in Catholic Ireland.

WHEN WOMEN HAVE THE FRANCHISE

The manifold activities of our religous orders of women bring almost every Catholic at some time or other into the weet and wholesome atmosphere of religious life ; while a large proportion we their mental and spiritual direction and development to the teaching sisterhoods. Thus the tenderest memories of childhood and the most touching in stances of Christian charity are associated with the quiet, unobtrusive, but withal heroic women whose lives are consecrated to Christ, to the poor, the sick, the unfortunate, and to the lambs of the Good Shepherd's flock. Quite as a matter of course, then, are the esteem and love in which Catholics hold the

The Protestant view, based on ignor nce and prejudice, is familiar enough to Catholics and excites only their pitying contempt. Protestants better informed, and able to choose amongst educational institutions, continue to prefer a convent training for their daughters. And various Protestant sects have shown their sincere admiration for the Catholic sisterhoods in their not very successful efforts to imi-

An intelligent and educated non-Catholic, in the Montreal Standard gives an interesting account of the imressions formed during a sojourn in an Ontario convent. The fact that the ommunity had just elected a Mother Superior suggested to the writer a comparison between this body of six thousand self-supporting and self-governing women and the militant suffragettes. The clamor, the violence and the lawlessless of the suffragettes contrast strangely with the peace, quiet and ordery activity of the nuns. So quiet, indeed, the work of the sisters carried on that the writer avers that half the world scarcely realizes, while the other half strangely misunderstands its true character and importance in the social

"The system which includes all the religious orders of women in the Roman Catholic Church constitutes in itself emarkable republic, an ideal democracy striking illustration of the right app cation of the popular principles of liberty, equality and fraternity, of co-operative effort and community of

The reason that the almost absolute authority of the Mother Superior is seldom or never abused is explained by the fact that one of the necessary qualifications of a Mother Superior is holiess of life and fidelity to the highest traditions of the Order. "Thus in reality she is but 'the Rule' incarnate. and as she herself is a most nunct ilious observer of the rule, the sisters. pledged to the same duties and obligations, can but take pride and pleasure

in emulating her example." "Each one is actuated by the purest of motives—service to humanity for love of the Crestor—without wish or hope for other reward than divine approval; thus the individual sense of responsibility is never lost sight of for moment though the close surveillance and checking systems necessary other institutions are practically known. The results are magnificent complete world, hidden but happy, where all are at peace with one another and with God—in which, though, no one has personal property or posses-sions of any kind, all are housed, clothed and fed with a scrupulous regard to cleanliness, health and comfort, without luxury or self-indulgence.

To Catholics "vocation" to a religious life is not only something very real but so much a matter of course that it becomes a commonplace matter-of-fact sort of thing. To the Protestant it is something mysterious, even uncanny, or something to be explained away by imputing motives or suggesting influences that the worldling can understand:

"How do the gray walls of the monas "How do the gardinatery, the sombre religious habit, the unrelaxing discipline, the absence of remuneration, the complete self-effacement muneration, the complete self-effacement forbidding influences—becken muneration, the complete self-chacked— so many forbidding influences—becken so strongly to young girls in the very threshold of adult life that they feel compelled to free themselves from all other ties to enter that—humanly speaking—thankless servitude? How such a prospect, for a lifetime, can seem to them above all others sweet and

not, must be recognized, since its con-crete fruits are so rich, abundant and

indispensable to society.

"The popular idea of a nun is of a young girl who has been lured into the convent by representations which, an impressionable age, are bound affect sensitive, aspiring natures in desired direction, or sometimes the theory is advanced that selfish relative for interested motives have conspired to rid themselves, by this easy means, of an irksome responsibility. "No one who has the least experience

of institutional life can regard either of

To recognize that the sisters do not take advantage of the transient fervor of an emotional girl to lure her into convent, requires only a little common sense; and our writer has that and sympathy and intuition as well:

"No," she concludes, "it is emphatically not the policy of the Sisterhoods, who love peace above all things, to embarras nmunity life by the presence of refractory member, or one w ensure her personal happiness in the

That such a woman as the writer should recognize the great utility, and even appreciate the beauty and joy of religious life in many of its aspects, is not hard to understand; but that she should be able to grasp the Catholic idea of the vow of obedience shows that she made good use of the opportunities that her contact with religious life

"The yow of obedience is not, as man persons imagine, the blind abdication of eason and personal liberty, the reduction of the human being to the condition of a machine. It is the highly intelli gent recognition of regularly constituted authority, long tried and proved, of the great practical value of cumulative wis dom and experience, of consistent united action. It is also a courageous confession of individual weakness and unre liability, a prudent removal of the master-temptation, which so few are powerless to resist, the temptation to consider oneself better and wiser than one's elders. It is the aspiring soul's election to walk in the straight clean paths of duty, of virtue, of in-dustry, untrammeled by trivial and sinful distractions, interruptions, per-plexities. This complete joyous self-surrender is not made to a human individual nor organization, but to the Sapreme Authority, represented on earsh by the duly elected head of the

To the objection that nuns lead as unnatural life and shirk the more onerous duties of womanhood our writer says that " while so many women willing to marry are left unmated this argument lacks force. And who will say that it is a greater thing to become a mother than to perform the duties of motherhood to helpless infancy? For the rest the Sisters are, as a matter of fact, the most efficient and devoted nurses, teachers, mothers' helps, in the

For the benefit of the much advertised King's Daughters, Epworth Leagues, Ladies' Aids, Social Reformers, Settlement Workers and others, we cannot forbear one last quotation:

"Often one hears the remark that Roman Catholic women are less public-spirited than their sisters of the Protestant denominations. This sounds strangely in the ears of those who are familiar with the real situation, who know with what passion of devotion the public-spirited women of the Catholic Church-more numerous than those of to the service of the community in which they live. But they give it quietly, anonymously. The Recording Angel is of Sister Mary or Sister Martha

AN INTERESTING VOLUME

That clever Englishman, Gilbert Chesterton, published some time ago a book entitled "Orthodoxy" which has attracted considerable attention. The author's admiration for Catholic ideals has led to the surmise that he is a Catholic which, however, is untrue. It is not very likely that a non-Catholic would arrive at an intellectual convic tion of the truth of Cath licity, much less be converted by a perusal of the work. The reason is that the author has not a comprehensive grasp of the truth him self, and consequently his reasoning at times is a little tenuous and hazy. But to one possessing the truth it is a consolation and an exquisite pleasure to have revealed to him unseen beauties of that truth by a mighty intellect and a poetic soul who as vet sees but dimly through the obscuring haze of the philosophy of the materialistic schools. To indertake a critical analysis of the work would be a weighty and perhaps useless task. We will content ourselves with gleaning from the abundance of paradox and epigram a few passages that may be

of interest to the ordinary reader. The author set out, as he states in the preface, "like other solemn little boys, to try to be in advance of the age. Like them." he says, " I tried to be in advance of the truth and I found that I was eighteen hundred years behind it. I did try to found a heresy of my own and when I had put the last touches to it I discovered that it was orthodoxy." By orthodoxy he explains that he means the central Christian theology sufficiently summarized in the Apostle's Creed as understood by everybody calling himself a Christian until a very short time

happy mixture of security, mysticism and romance that makes life worth living. He likens the materialist to the maniac who is not a man who has lost his reason, but the man who has lost everything else except his reason. He points out that it is not mysticism and poetry that drive men mad but logic. "The poet only asks to get his head into the heavens. It is the logician who seeks to get the heavens into his head, and it his head that splits. Cowper was driven mad by the ugly logic of predestination. Poetry was not the disease but the medicine He was damned by John Calvin. He was almost saved by John Gilpin." "The morbid logician seeks to make everything lucid and succeeds in making everything mysterious. The mystic allows one thing (original sin for example) to be mysterious and everything else becomes lucid."

Speaking of the suicide of thought these striking passages occur: "When a religious scheme is shattered (as Chris tianity was shattered at the Reforma tion) it is not merely the vices that are let loose. The vices are indeed let loose and they wander and do damage But the virtues are let loose also and the virtues wander more wildly and the virtues do more terrible damage. The modern world is full of old Christian virtues gone mad." "The old humility made a man doubtful about his efforts, which might make him work harder. But the new humility makes a man doubtful about his aims, which will make him stop working altogether. "In so far as religion is gone, reason is going." "There is a huge and heroic sanity of which moderns can only collect the fragments. They have torn the soul of Christ into silly strips labelled egoism and altruism, and they are equally puzzled by His insane magnificence and His insane meekness. They have parted His garments among them and for His vesture they have cast lots; though the coat was without seam woven from the top throughout."

These are some of the paradoxes h finds in Christianity, "The very people who reproached Christianity with the meekness and non-resistance of the monasteries were the very people who reproached it also with the violence and valour of the crusades."

"Certain phrases in the Epistles the marriage service were said by the anti-Christians to show contempt for woman's intellect. But I found that the anti-Christians themselves had a contempt for woman's intellect: for it was their great sneer at the Church on the Continent that 'only women' went to it." "Perhaps, after all, it is Christianity that is sane and all its critics that are mad. The fact that Swinburne was irritated at the unhappiness of Christians and yet more irritated at their happiness was easily explained. It was no longer a complication of diseases in Christianity but complication of diseases in Swinburne. "If some small mistake were made in doctrine huge blunders might be made in human happiness. Doctrines had to be defined within strict limits, even in order that man might enjoy general human liberties. The Church had to be careful if only that the world might be careless. This explains what is so inexplicable to all the modern critics of the only reporter of the good deeds Christianity-I mean the monstrous wars about small points of theology, the earthquake of emotion about a gesture or a word-it was only the matter of an inch but an inch is everything when you

are balancing." "The orthodox Church never took the tame course or accepted the conventions; the orthodox Church was never respectable. It would have been easier to have accepted the earthly power of the Arians. It is easy to be a heretic. It is always easy to let the age have its head ; the difficult thing is to keep one's own. It was always easy to be a modernist as it is easy to be a snob. To have fallen into any of those open traps of error and exaggeration which fashion after fashion and sect after sect set along the historic path of Christendom that would indeed have been simple. It is always simple to fall. There are an influity of angles at which one falls, only one at which one stands. To have fallen into any of the fads from Gnosticism to Christian Science would indeed have been obvious and tame. But to have avoided them all has been one whirling adventure; and in my vision the heavenly chariot flies thundering through the ages, the dull heresies sprawling and prostrate, the wild truth reeling, but erect."

In the closing chapter he pays a glow ing tribute to Catholicity in which these striking passages occur :

"I read a little history. And in his tory I found that Christianity, so far from belonging to the Dark Ages, was the only path across the Dark Ages, that was not dark" "The Christian church was the last life of the old society and was also the first life of the new. She took the people who were forgetting how to make an arch and she taught hem to invent the Gothic arch."

"The Irish Nationalists were the satisfying—this is the mystery of what is self a Christian until a very short time only minority that ever succeeded in only minority that ever succeeded in only minority that ever succeeded in twisting the whole British Purliament themselves like decent people or move of the Redeems out. Late occurrences in Belfast give we have sown. only minority that ever succeeded in

easants are the only poor men in these islands who have forced their masters to disgorge. These people whom we call priest-ridden are the only Britons who will not be squire-ridden-and this because of their undying faith in a sense of justice."

"The ordinary Agnostic has got his facts all wrong. He doubts because the Middle Ages were barbaric, but they were n't ; because Darwinism is demonstrated, but it isn't; because miracles do not happen, but they do: because monks are lazy, but they were very industrious; because nuns are unhappy, but they are particularly cheerful because modern science is moving away from the supernatural, but it isn't: it is moving towards the supernatural with the rapidity of a railway train."

"This therefore is, in conclusion, my reason for accepting the religion and not merely the scattered and secular truths out of the religion. I do it ecause the thing has not merely told this truth or that truth but has revealed itself as a truth telling thing. All other philosophies say the things that plainly seem to be true; only this philosophy has again and again said the thing that does not seem to be true but is true." "THE GLEANER."

EUGENICS

The vagaries of Eugenists have be ome a common-place newspaper item Crude and disgusting as are these pro posals for the regeneration of mankind and familiar as the reading public have become with their advocacy, the follow ing press despatch will be somewhat startling to many:

Jena, Germany, Aug. 20.—That poly gamy alone can check a falling birth rate or regenerate a decadent nation was formally resolved by the Mitgar Society in convention here to day The organization has considerable in raternity and socialist members of Reichstag.
The society announced its intention

of establishing a colony where poly-gamy will be practiced as a means of proving its contention.

It becomes more evident day by day that Christian principles, nay, even Christian decency, can be conserved only by the Church which Christ founded to teach all nations.

BONAR LAW-REBEL Wise men are beginning to think that the only course open to Mr. Asquith is to put a pair of handcuffs on Mr. Bonar Law, the leader of the Opposition, Sir Edward Carson and Lord Londonderry. and march them between police officers to the nearest prison. They are becoming out and out rebels. The London Times reports Mr. Law as saying. referring to the Ulster contingent: These men enjoy no ascendancy. They ask no ascendancy, but they will submit to no ascendancy." If under Home Rule such a thing were possibleand it is ridiculous to so imagine-does he not know that the army and navy of England is ever present to put it down and defend the rights of Protestants? But the claim put forth by the Unionist leader is both hypocritical and insincere. He such thought, and, under the new conditions, had they the power they would not exercise it. In proof of this we have but to look at conditions in the South of Ireland where Protestants, few and far between, are treated not only with justice, but with prodigal liberality and kindliness. In discussing the Home Rule question Mr. Bonar Law has given utterance to sentiments by far more war-like and rebellious than could ever have been charged to O'Connell or Charles Stuart Parnell. Yet these men were tried and convicted of treason felony and subjected to ignominious treatment in Irish prisons. Upon this statement alone, as reported by the Times, Mr. Bonar Law could be convicted of treason felony.

"While I had still in the party a position of less responsibility than that which I have now I said that in my opinion if an attempt were made without the clearly expressed will of the out the clearly expressed will of the people of this country, and as part of a corrupt Parliamentary bargain, to deprive these men of their birthright, they would be justified in resisting by all means in their power including force. I said so then, and I say so now, with a full sange of the responsibility which full sense of the responsibility which attaches to my position, that if the attempt be made under present condition I can imagine no length or re-sistance to which Ulster will go in which I shall not be ready to support them and in which they will not be supported by the overwhelming majority of the British people."

And so after all those gentlemen, who have for long been superlatively loyal, have all at once become rebels because there is a prospect of their not being, able to continue in the enjoyment of all the fat offices in Ireland. The Unionists of Ulster have placed themselves in a most contemptible position. When Home Rale comes they must make choice of one of two things: either to behave

us the impression that it would be diffi cult for them to adopt the first named course. Allowance must be made, however, for the extravagances of yellow journalism. The contents of press despatches sent to this country is oftentimes news indeed to the people across the ocean. War and rumors of war sell papers and also create an increased de mand for those outputs of Captains of Industry which are destined to wipe out human life on the shortest possible notice. There is a business side to all these rumors of disturbing conditions in the old land. Readers of newspapers should deduct a liberal percentage of chaff when glancing over press des-

patches.

THE CATHOLIC IMMIGRATION ASSOCIA-TION OF CANADA is doing a splendid work and deserves the warm-hearted support of the faithful throughout the Dominion. Few realize to the full extent the importance of giving a helping hand to Catholics from foreign countries who come to us with the desire to acquire better and happier homes than was their lot in their native lands. Branches of this association have now been established in Halifax, St. John, Antigonish Montreal, Toronto, Winnipeg, Brandon, Regina, Lethbridge, Moose Jaw, Saskatoon, Calgary and Edmonton. We publish in this issue, taken from the London Tablet, a most interesting letter written by Rev. P. H. D. Casgrain, an energetic priest of Quebec city, on this subject, to which we would draw the special attention of our readers.

HORSE RACING Like many other things in our modern life, the noble sport of horse racing has

been subjected to more than its share of degeneracy. Time was when none but gentlemen managed the races and few but honest and enthusiastic sports attended them. We have still some nonorable men who own "stables" and who make it a business to bring the finest class of horses into the racing ground. But there has grown up about norse racing a crookedness a debauchery a system of sharp practice, a seasoned hypocrisy, a gambling spirit reduced to a science, operated by parasites of the raffish class who deem the moral law a joke and give it but a smile of contempt, which has brought the sport into disrepute in the minds of the great majority of our best citizens. A horse race in itself, as we have said, is a noble sport, but the attachments which now follow it give us abundant evidence that a "meet" is a very undesirable thing in the community for the reason that a The gambling spirit which horse racing engenders in many of our bright young people has become a veritable curse. They swing into the madness of the sport regardless of consequences. Thoughts of family connections, their prospects for the future, their place in society, are postponed for the moment in the terrible fever to acquire unearned wealth. They take ting from characterless scoundrels hardened in duplicity and when the racing day is over Remorse comes in to play its part. We are led to knows that under Home Rule there will there remarks by reports from Toronto be no such thing as ascendancy on the telling us that two young bank clerks part of the Catholics. They would be had defaulted to the extent of \$50,000 and that playing the races brought upon them, and two blasted lives have been

What helps promote this ignoble condition in society is the spirit of Godlessness abroad. The boy goes to a Godless school, is advanced to a Godless college, graduates from a Godless university, and, as might be expected, no break is placed upon his reckless career by thought of accountability to God or fear of punishment hereafter. The question will be asked, can horseracing be carried on successfully if the blackleg be kept without the gates? Will a long term of imprisonment eradicate the book-maker? If the abuses cannot be corrected would it not be advisable to wipe out the sport altogether? There are many sides to this question. Good men will be found arguing pro and con. It has been threshed out to a considerable extent in many places in the American republic. In some large centres horse racing has been abolished and the race promoters have moved into Canada. What should we do about this? What say our Parliamentarians

Referring to this occurrence the Globe says:

"When will Canada learn that the un doing of its young men and young women in the vaunted civilization of its cities—in the bar-room, on the race-track, where vice allures—is disgrace to its national fisg as deep and as dangerous as if that fisg were to droop in defeat on the field of war?"

When will our separated brethren the Globe editor included, bear in mind the old and true saving, "As the twig is bent so will it grow." The system of education in our public institutions today bears the mosto, "Make money." There is no time for study of the lessons of the Redeemer. We are resping what A MOMENTOUS QUESTION

"What was a living wage?" is the subject of an article supplied the press by Rev. J. A. Ryan, D. D. The opening paragraph states the case so well that we give it place :

"A living wage is not an amount merely sufficient to keep an individual alive; it is not a sum based upon the necessity of keeping the workman productive, nor is it an amount with which the individual may be maintained according to convention which is a variable condition. The living wage is that which enables the worker to live a that which enables the worker to live a decent, ressonable life, for the individ-ual is the one factor to be considered in the problem. The individual should have enough for food, shelter, for insurance, and for emergencies; in fact, enough to enable him to live in health and contentment and with opportunities for physical, mental, moral, and spiritual developr One great factor which has disturbed

the body politic and has brought misery

to the homes of the poor is the ma

rush for wealth by a certain class of middlemen. Time was when the house wife could go to the market and purchase food for her little ones at reasonable price. The necessaries of life coming from mother earth were brought to market and their charges fixed by the law of supply and demand. Not so now, however. The middleman and his agents scour the country, pay the lowest possible price to the producers and exact an unreasonable if not exorbitant figure from the consumer. The cold storage is his handmaid. This modern condition of our commercial life enables him to put away the peoples' provisions and distribute them as he wills. He is a law unto himself as regards prices. A generation ago a working man could live comfortably on \$10 a week. Nowadays a third added to that amount is not sufficient to supply the reasonable requirements of his family. What would be considered a fair wage to-day may not be a fair wage to-morrow, chiefly because of the inordinate greed of the army of forestallers who are continuously scouring the country. The farmers and the comsumers are alike fleeced by them. How to bring back the old conditions once again is the problem. It is worthy the close study of political economists. When will we have a Federal government and Provincial governments strong enough and willing to grapple with the forestallers and the trust magnates? The real power, however, rests with the people at the polis. When will they have sense enough to exercise it and cast ballots only for those who are pledged to put a term to the escapedes of those who conspire to inflict injury upon the mass of the people? horde of graceless scamps follow it. should send men to Ottawa, and the capitals of the Provinces, whose buttonnoles are not familiar to the lobby-

> THE GREAT tenor Caruso is, we are told, suing his former wife for defamation of character, and it is said that Milan "society" is keyed to a high nitch over the affair. "Former wife" sounds strange connected with the names of Italians. It would seem as if Caruso were with the "emancipated" ones.

BEWARE OF SHARKS

Some of the newspapers continue to publish roseate propositions, to all who have a little money saved up, by which make such an attempt. They have no them this terrible disgrace. The doors they may become owners of real estate of the penitentiary will now open to in prospective cities in the West and elsewhere. We do not wish to throw sacrificed upon the altar of gambling. discredit upon all these enterprises. Some may be good, some bad and some indifferent. We would advise all, before purchasing, to become acquainted with the exact conditions. The writer-up of advertisements of this character - and this has become a profession-is given to exaggeration if not downright, deliberate misrepresentation. It would be well in all cases to get in touch with some clergyman or well-known public man before one takes the risk of losing his little savings. In addition we would advise the reading of " Nicholas Nickleby," by Charles Dickens. Herein is shown to perfection, by the great novelist, the tricks of men of sharp practise, who have town lots in " Edens" for sale. A good hint is conveyed in the following paragraph from the Detroit Free Press :

> "Pa what is an inheritance tay ?" "An inheritance tax, my boy, is the crowd of promoters, real estate agents, mining stock sharks that take up a man's time just as soon as they learn that he has fallen heir to a little money."

> > LET THEM COME

Some newspaper correspondents have circulated the report that there is ground for believing that in case an Irish parliament is established at Dublin the Orangemen of the North will emigrate to Canada. More unlikely things have happened. They will be welcome here if they give up that Orange foolishness and behave themselves. It is to be hoped they will not bring with them those ideas of civil and religious liberty that have made them but a laughing stock. By all means let them come to Canada. We have plenty of room for them in New Ontario or the North West. In our great Dominion there will be around and about them a civilizing influence wanting in

the old land where they have ever bee made the veriest tools of designing politicians of the Londonderry, Carson and Bonar Law stamp. There were men of that character in this country leading them too, but they have been provided for, and it is not likely we will hear from them again to any great extent. A new batch of leaders with sword in hand and mounted on grey horses have come forth, but their occupation is well-nigh gone. The rank and file are beginning to see that they have all along been humbugged. The "Romanist" night-mare is exploded. They do not now so frequently see things at night, and Orange mothers are not wont to put their children to sleen with the refrain: "Go to shleep or the Pope'il get you." Yes, the very best thing the Orangmen in Ireland could do would be to move out. They have always shown themselves to be either un-Irish or anti-Irish.

R. T. M .- Not having at hand the facts of the case referred to we are not in a position to give an opinion. It is dangerous to pin your faith to newspaper reports of such transactions They are oftentimes wrong or misleading. But supposing that in this particular case the facts are as stated the marriage is not a valid one according to the law of the Catholic Church. It matters not what position in life the parties may hold; be they rich or be they poor, holding high position or with the lowliest. the law of the Church is the same for

THE GRUMBLER

A gentleman signing himself "A Reader of your Paper," sends us a communication from Montreal in which he makes complaint in regard to sundry matters in connection with the Church We take it that he is of a somewhat grouchy turn of mind. Had he the power he would remodel things. We would advise him to be more broadminded. He should take a survey of the Church from an eminence. There may of course be sins of omission in this or that locality on the part of this or that priest. We cannot expect it to be otherwise, because the crack of doom will not see perfection in this world. In some localities although the priest spends himself unstintedly in the service his people, he is yet held blameworthy by a few who are more noted for criticism than for practical aid in church work-who are ever ready to say just how money should be spent but forget that none of their own money is in the collection box-or, if such happens to be the case, in pieces of very small denomination. We have too many amongst us who are prone to criticize the priest but seldom lend him their aid, financially or otherwise. He has given up all for them, but they will sacrifice nothing for him.

REV BYPON H. STATIFFED of Toronto has made appoundement through the Globe that the subject of his next ser. mon will be "General Booth." While we have nothing but respect for the memory of the good man who has gone. would not " Christ and Him crucified be a more appropriate theme for a Christian pulpit. We must not be too severe with the reverend gentleman, however, because his portion is a difficult one. ing for the Sabbath day else the pewholders will be vexed. Rev. Wm. Patterson, D. D., of Belfast, Ireland, has a more alluring theme for Cook's Church in the same city. His subject will be "The Irish Question : Will Ulster Fight?" We might answer him: Ulster will not fight. The men of the lodges are noted more for words than for blows. Now that "Romanism" has been given a rest some of the Toronto preachers are at their wits' end for topics. For a change would it not be well to take up some text from the Rible.

OUR ANTI HOME RULE VISITORS Among other visitors who have come

to the country lately are Messrs. away down in the scale of importance the British House of Commons. These gentlemen are well known to be bitterly hostile to the policy of Home Rule to Ireland, of which the Asquith govern ment are the champions, and it is stated that they or some of them audiences on the subject during their tion it is only necessary to state that if His feet repentant. Mr. Long can have his own way the Bill will not be enacted. But, happily, the course of events does not depend upon freely of our sympathy; not to condemn Mr. Long's personal wishes, and it is idle for him and his narrow-minded coterie to expect to dominate the parliament and people of the British Islands.

Mr. Smith will no doubt soon be heard from also. He is an able speaker, but he belongs to the intolerant group of which Sir Edward Carson seems to be the leader, and, like his leader, he has been violent and inflammatory in his public utterances.

Two or three things ought to be ponered over by the emissaries before they undertake to enlighten the people Canada on the Home Rule question. The first is that the overwhelming majority of the people of Canada greatly prefer to take their instruction in political matters from their own regularly chosen leaders. On four occasions has Canadian House of Commons put itself on record on the question and pronounced itself in favor of Home Rule, and among other distinguished statesmen of the country wh supported the resolution were Sir Wilfrid Laurier and Hon, R. L. Borden, the leaders of the respective parties. Far more competent to advise the Canadian people on this question are these distinuished public men of our own country than the extremists who are now visiting our Dominion.

Whether Sir Max Aitken will ven ture to address a public meeting in Canada in opposition to Home Rule is more than doubtful. He may show some discretion in his valor, and refrain from an experiment of that kind.

The racetrack sharps who aided in th ruin of two Toronto bank clerks will no go free if the law knows its business and attends to it.—London Free Press.

THE LAW knows its business well enough, but, too often, for reasons which would not bear investigation, will not attend to it. About a year ago a warrant was issued for the apprehension of man charged with a very serious crime but he was given time to get almost to the end of the world before it was placed in the hands of the detectives for execution.

LIKE UNTO THE MASTER

They led her through the noisy, busy streets so that all might see her shame. There was condemnation writ in averted eye and cold and cruel expression. She was deep down in the abyss and it would have meant contamination to reach a hand to help her up towards the seat of mercy. Mercy! There was no Mercy for such as she-only Justice and this new Teacher who so detested Sin would approve their attitude by His condemnation.

They led her into His presence They formed a ring around Him in the public square. They laid the charge. She had been taken in adultery. Innocence and sin faced each other whilst the Guardians of the Law looked scornfully upon the Sinner and waited the ce of the Saint

"Neither will I condemn thee !" Has she heard aright? Has this great Teacher Whom no one dare accuse of sin found it in Him to pity such as she? Then the world was not entirely bad after all. There was still some good in

" Neither will I condemn thee." She had mocked derisively at the sanctimonious upbraidings of the Pharisees. Their harsh words had steeled her heart and sealed her eyes to the enormity of her sin. But His sympathy and compassion! Was there, then, still hope for her? Was there mercy and forgiveness as well as justice and condemnation? What was this stirring within her? Ave. it was ever so long ago since she had been good and pure as any Judean maiden-so long ago that she had almost forgotten what it ing to combine the two. the abyss she dared not look up to the verdant heights where her sisters walked in Virtue's garden. To look up meant remorse, so she had tried hard to forget that she had ever been of their number. Even had she wished to return to the flowers and the sunshine the way was too steep. The descent was easy, but, ah, the ascent was impossible. There was no one to reach down and pull her out of the pit, to help her up over the rough rocks and briars and yawning chasms. No one to help her up but many to push her down. Women drew their mantles close around them as they passed her; men veiled their eyes lest they should look upon her. Day by day she steeled her heart Walter H. Long, Fred E. Smith, and more and more against them. Day by day she went lower still. Heaven had Sir Max Aitken, all of them members of forgotten her, she thought; she was only remembered in Hell.

"Neither will I condemn thee." words pierced through the hard crust of cynicism that had all but killed out what of the woman remained in her She had thought herself cast off and at least will address Canadian here was this Teacher pitying her! His hand was stretched forth to draw her stay in Canada. Mr. Long has already up from the pit, and the climb that given an interview to the press in which looked impossible to her unaided he stated that the Home Rule Bill will strength seemed easy now in the golden never become law. As to that predict floodlight of sympathy. And she fell at

Let us learn from our Blessed Saviour to be very kind to the erring; to give but to pity and save. " Neither will ! condemn thee" should be our golden rule. COLUMBA

Let us rise as the sun rose and help to make the world glad. If we could cultivate the habit of a cheerful weldetermined purpose to look for good and pussee it wish all the vigor of our renewed strength, it would make not only our own but our neighbors' lives far better worth living.

CHRISTIAN SOCIALISM

Christian Socialism is the last device to capture the Catholic voter when all to capture the Catholic voter when all other tactics have proved futile. The fact that some hundreds of Protestant clergymen have openly declared theuselves for the revolutions and have adopted Socialism, with its philosophy and all its consequences, is evidently no argument for the loyical Catholic that he may safely follow their example. Still it will be well to enter with some detail into the study of this modern detail into the study of this modern heresy, which is of special significance, in as far as we flad in it the claumination of all modern tendencies in rationalistic religion to end in the preaching

of universal revolution.

In America, Christian Socialism has found its most complete expression in the Christian Socialist Fellowship, which teaches Socialism as the fulfilment of the Christian ideal of the kingdom of God on earth. Its object is redom of God on earth. Its object is "t permeate churches, denominations and other religious institutions with the social message of Jesus." This consists not in social reforms, but in "precisely the grimy, defiant Bocialism of the abhorred class struggle." The revolu-tion proposed is to effect not merely the social order of our time, but the teaching of the churches themselve "The best spirits of the day," says Rev.
Herman Kutter, "are really beginning
to believe in the possibility of a new
world. They feel that the old moral and religious categories are no longer valid; that they have served their day and have become mere phrases . . . When the Church maintains that the social-democracy is godless in profes-sing belief only in matter, is it not plain

that the Church has berself missed the way of loving God?" (They Must: A Frank Word to Christian Men and The book we have quoted is a leading propaganda work, "the voice of a true prophet," which is calculated, we are told, "to stir the religious people to the depths of their hearts." It is no surprise, therefore, to learn that even the name of our Divine Lord was inserted into the constitution only by a place. into the constitution only by a clever ruse and, of course, does not imply any belief in His divinity. At the New York conference a com-

mittee on the constitution was appointed. Unfortunately it consisted of three members, two of whom were morosely resisted all efforts to make any refer ence to the sacred name, to Christian-ity or religion. It was only by a politiity or religion. It was only call coup d'était that two more members, known to the "Christians," were placed on the board. So by the narrow margin of a single vote the issue was decided; "What shall (we) do then with Jesus that is called Christ?" His name at

least was to be retained.

The following was the official declar-tion made at the New York conference in 1908: "The Fellowship believes in and advocates Socialism without and advocates Socialism without any qualifying adjectives whatever. The Socialism it preaches differs in no way from that of the international movement and the influence of the Fellowship is unreservedly given to the party." merely is Marxian Socialism completely embraced, but its historic materialism is ever more strongly adopted as the ent continu

utmost contempt by the Socialist party itself, to which it clings as a fungous growth. To be a Christian Socialist does not merely mean to lose the spirit of Christianity, but to lose all self-re-spect as well, to lick the hand that spurns you and fawn upon those who despise you. Only recently the leader of the Christian Socialist movement and the editor of its official organ was ignominiously ejected from the Socialist party for striving to apply his Christian. ity to the "Harom," as the comrades delicately call the official headquarters

of their party.
"That singular hybrid, the Christian Socialist," Bax, in his Ethics of Socialism," calls the man was the by attempt-Socialism and Christianity by attempttion of Christianity with any form of Socialism is a mystery," he adds. "The word Socialism," says Kautsky in his "Ethics and the Materialistic Concep-tion of History." "covers tooday and "Ethics and the Materialistic Conception of History," "covers to-day such various wares among them some really worthless, Christian and national Socialism of all kinds." (P. 118.) And in the "Communist Manifest," Marx himself declares that "Christian Socialisms of the ball materials with which ism is but the holy water with which the priest consecrates the heart-burn ings of the aristocrats." Fortunately "the priest" is not connected with the Socialist movement, unless he has first left the Church. Eagels is not satisfied that the Socialist should be an agnostic, but would have him an atheist without

The Christian Socialist, according to The Christian Societies, advants on Haywood, "is one who is drunk on religious fanaticism and is trying to religious fanaticism truth." While sober up on economic truth." While half-sobered he is still striving to con-vert that "child of the devil," the capitalist; but when wholly sobered he will evidently forget that he ever was Christian.

The pamphlet entitled "Socialism and Religion," which is issued by the Socialist party of Great Britain and may be called its manifesto, is most refreshing in its rejection of all cant upon this subject "The contradiction in terms known as the Christian Socialist is in evitably antagonistic to working-class interest and the waging of the class struggle. . . His avowed object indeed, is usually to urge the Socialist movement of its materialism, and this as we have seen, means to purge it of its Socialism. . . No man can be consistently both a Socialist and a Christian. . . . Socialism, both as philosophy and as a form of society, is the antithesis of religion." These pas-sages are gathered passim (See Common Cause March); but the entire pamphlet is written to show that Socialism must necessarily "lead to the exclusion of the supernatural." Of this latter we may safely say that there is even now scarcely a vestige left in the Christian Socialism of our day.

Socialists, however, do not content themselves with showing the unreason-ableness of what they have termed this "bastard system," they have likewise titles of special distinction, which they freely lavish upon its defenders. "Humbuga," "charlabans," and spineless hypo-

crites," they call them by turns. nevertheless to parade or campaign purposes. It is true that certain ministers, rejected by their parishioners, have attained to positions of political importance. This, however, was due to their personality and revoluwas due to their personanty and revolu-tionary agitation. A preacher who of-fered his church to Emma Goldman, when all the halls of the city were closed to her, was thus rewarded for his progressiveness and chivalry.

"Aside of the Ohristians who live to the cold and their followers."

chest God' and their fellow men," says sional Christians who live on Church graft, are sentimentalists who to day prate of the 'Socialism of Jesus.' Ten years ago these same people prayed that the divine Christ and the power of Chris-tian civilization might stem the tide of Darwinism and Socialism and Anarchism

Now they seek, not so much to help Socialism, as to keep the poor Churches alive." (March 12, 1911.) The reason, it is true, invariably as-signed by Socialists for the essential anagonism of their doctrines with Chris tianity are the two equally absurd sup-positions that Socialism is based upon cience and that true science is antagon istic to religion. The falsity of the principles, however, does not save the Christian Socialist. What Socialists understand by science is the pseudo ciantific historic materialism which all agree that Socialism is b exist. Between this and Christianity there can be no compromise. Yet Christian Socialists accept this theory as more dogmatically true than the divinity of Christ and the inspiration of the

Scriptures. What respectable mind," writes the Unitarian minister Zastrow in the Call, "can now believe in the theological dogmas of an infallible Church in an inallible book, and in the person of an infallible man? . . . Through the discovery of the laws of gravitation, the angels of the Christian mythology were panished. Through still other discov eries and reflection thereon the per-sonal God of the Church was eliminated because he was found an unnecessary hypothesis in science, a useless and ab ordly fantastic monstrosity, too hypothetical to even a graceful bow of recognition from the mind of thinking man." (November 26, 1911.) While all do not deny both the divinity of Christ and the existence of a personal God, there is, nevertheless, one thing and one alone which all Socialists must admit as infallibly true, and that is historic materialism. The argument by which the Christian Socialist strives to ave at least a vestige of religion is that historic materialism is not "the sole

They all agree with Marx that the prevailing mode of economic production and exchange at any given time deter-mines the social organization of that period, and must likewise affect its religious teaching. It is, in a word, the bread problem which decides the religion, as well as the politics and civilization of every age. The Christian Socialist clearly states upon this point, that the method by which a people seeks to satisfy its first wants (i. e., its material needs) conditions its higher life and shapes its religious, educa-tional, social, political, industrial and commercial institutions. (February Special 1912)

Religiou, therefore, is made dependent upon economic conditions and all stabil-ity in creed, doctrine or morality is While the Church is cease ly writing eternities upon the sands of time, they say, the waves are forever rolling up and washing them away. Religion, pure and undefiled, exists, for the present age, in Social-Democracy alone. This is the sum of the lessons taught in Christian Socialism. According to the Burich minister, Rev. Herman Kutter, the oracle of our American Socialists, Jesus had God, though he was not God ; the Socialist. though an atheist and a scoffer, infallithe Catholic Christian who denounces Socialism has neither righteousness nor God. "In reality God is neither in the Conservatives nor in the Christian-Social Reformers, but in the Social Democrats. The Social Democrats alone understand that a new world must come. They have the living God. Not in pious formulae and ceremony — they do not pray to Him, nay, they deny Him. But they

have Him in fact.
"When a great party (the Socialists) to-day declares war on all religion, shall we in the light of the teachings of the past|see in this merely a s ga of godlessuess? Nay, do we not see rather that God and Church, God and religion, are not one and the same thing; that the living God forever concerns him-self but little with the dogmasthat Chris-

and ceremonies is reprehensible, for nothing must stand between man and God." (Christian Socialist, January 15,

Rauschenbusch, perhaps, in general. the most accredited authority, considers even the idea of immorality to be of pagan origin, the product of evolu-tion, while the next life is a matter of little concern to anyone belonging to this sect. The Kingdom of God is to be understood of this earth, and there we must first establish it in Social Democracy before we can begin to think of the world to come—if that, indeed, exist at all.

Such is the strange mixture known as Christion Socialism, in which the merely nominal percentage of spiritual Christianity—should any still be traceable—is fast evaporating, leaving only the residue of pure materialistic Social-ism. As Dietzgen, the favorite philos-opher of Marx, said long ago, it is time to drop the name when the reality no onger exists.-Joseph Husslein, S. J.,

The more difficulties you have to encounter within and without, the more significant and the higher in inspira-tion your life will be. If there were no difficulties, there would be no successes Difficulties and trials strengthen the mind, as exercise does the body, so after all when Nature puts difficulties in your path she puts brains in your head, so you should welcome them with a grin and bear them with patience .-

THE NEW KNOWNOTHINGISM

PROTESTANT PAPER'S DENUN. CIATION OF THE GUARDIANS OF LIBERTY

In its issue of July 11, the Independent of New York, which we may call the leading Protestant paper, thus pays its respects to the Guardians of Liberty an organization akin to Canadian Or-

This is a new organization, only a year old, a sort of semi-secret society like the Masons, which has officers of notable designations and which already claims to have hundreds of thousands of members. The Rev. Augustus E Barnett, D. D., is "chief recorder," Lieutenant General Nelson A. Miles "chief attorney," Hon. Charles D. Harris "chief guardian." Rear Admiral G. W. Baird uardian." Rear Admiral G. W. Baird chief vigilant " and Major General D. E. Sicikes "chief custodian." This constitutes its national court. It has a long string of national counsellors, gen erals, clergymen, rabbis and office various orders.

The name of it indicates its purpose; but what is the danger to liberty which it will fight? Passing by the general statements in its constitution about the purpose to promote loyalty to the principles of our free government, we seem to find its more definite aim suggested in its " Declaration of Principles.'

which we find the following paragraphs.

"It is our belief that every citizen should hold sacred his civil duties and responsibilities, and it is our desire and purpose that every office of the nation, state and municipality shall be held by men of ability, integrity and true patri-otism. We hold that no citizen is a true patriot who owns superior temporal allegiance to any power above that of his obligation to the principles of the Constitution of the United States

" As the fathers established, so are we resolved to maintain the complete sep aration of Church at d State.
"We deny the right of any political or ecclesiastical organization to manipu-late or control the sovereign citizenship of our people, or to dispose of their rights and privileges for political office or power, and we are determined that every citizen shall exercise his civil

rights and privileges unmolested, answerable only to his conscience and to his God. "We unite to protect and preserve the free institutions of our country, especially our public educational system, against any foreign or menacing influence, and we particularly protest against the diversion of any public funds or lands to any religious purpose what-

It is perfectly clear that this organization is directed against what it re-gards as the one danger to American liberty, namely, the Catholic Church. That is the only body which is popularly charged with owning "superior temporal allegiance to any power above that" due to this country; the only one said to be opposed to "com-plete separation of Church and State;" the only one said to menace our unde-nominational Public school system and to be seeking the support of public funds for ecclesiastical purposes. The Catholic press has immediately recognized this new society, as directed against its Church and as a new form of the Knownothings and the A. P. A., and such it evidently is. But the official circular sent out by the Guardians of Liberty, which we have received, denies

and yet confesses it. It says:

"Catholic journals have attacked the Guardians of Liberty on the ground that the new organization is a revival of Knownothingism. Not ing could be far her from the fact. But Rome is atraid of the new organization, knowing that her own methods of political and ecclesiastical campaigning in this country will not bear the searchlight. Her truckling with Presidential candidates; her arrogant claim of equality with royalty for her Cardinals at public functions; her attitude toward civil marriage and her imposition of the ban of illegitimacy on ecclesiastical marriages between Catholic and Protestant; her widespread interference in politics and her dictation to the bosses declaration that 'the Church will not come to her own until there are more Catholics in Congress; and her demand, reiterated in her Church organs throughout the country, that American Catholics should work together 'to make of the United States according to a dream that is no longer visionary the first Catholic nation in the world'these are among the reasons why the free and independent American people must jealously guard their privileges against a power which has been repudi-

one solitary exceptio If this is not a revival of Knownothingism, then our memory of Knownothing ism is greatly at fault. The purpose of that organization, which swept the country in the '50s, was to attack the Catholic Church and to exclude members from political office.

ated in every country in Europe, with

new organization has this Section 14 in its "Declaration of Principles:"
"It shall be the duty of all members to support candidates for political office who are good and true men, earnest patriots and loyal to the principles of the order.

That can mean nothing else than never vote for a Catholic.

The statement issued proceeds further at length to attack the Catholic Church It tells us that "the Roman hierarch is a political machine . . . casting its influence in favor of those who are willing to serve, not the best interest of their country, but of the Catholic Church," and it declares:

"Having already dictated the choice of judges. Congressmen and many high public officials in State and nation, Rome s now engaged in attempting a far veightier task—to dictate the choice of destinies of 1,000 000,000 Americans.

We hold that such an organization is a menace to our political peace. It greatly magnifies the danger it sees. ti is proscriptive and un-American.
The former political anti Catholic organizations had a brief and dishonorable history and passed away. Protestantism and liberty, do not need such defenders. We want to live in the fullest harmony with our Catholic fellow citizens, and we shall find them

earnest patriots, lovers of the country's liberty and guardians of our public schools, even against ecclesiastical inter-ference. We have relies of union of Church and State yet left, particularly in the aid given to denominational charities, but their correction does not need the raising of the banner of religious warfare.

CATHOLIC ENCYCLOPEDIA

OURTEENTH VOLUME CONTAINS MANY VALUABLE ARTICLES OF INTEREST TO CATHOLICS AND NON-CATHOLICS - ONE MORE VOLUME COMPLETES THE SET

The Fourteenth Volume of The Cathlic Encyclopedia teems with numbers of articles of more than usual interest and evidences perhaps more than any pre-ceeding volume the wide range and great

variety of its subject matter.
Under the titles Sociology, Socialism,
Socialistic Communities and Syndicalism
is to be found a broad and comprehensive
treatment of a series of topics and of a culiar momentous interest now that the orld is in a sense weltering in the ferment of radical and socialistic agitation. There is nothing newer or more up-to-date than the articles touching upon this question in the Fourteenth Volume of

The Catholic Eacyclopedia.

The theological composition of the present volume may be best seen in the great article on Theology with its five headings Dogmatic, Moral, Pastoral, Ascetical and Mystical. The article is veritable treatise on the entire science of theology in all its parts. Also of theological interest are the articles Sim ony, Sin, Toleration, Syllabus, Symbolism, Thomas More, Thomas a Kempis author of the Imitation of Christ, and Thomas Aquinas, the great mediaeval doctor of the Church; besides being an admirable biography of the latter, the article on St. Thomas gives a lucid exposition of his principal works, a char the Summa Theologica and a sample of the great theologian's a method in treating a subject, all of which consti tute a novelty in encycloredia writing s well as valuable information not eas

ily accessible to the general reader.

Following the unique plan of the editors to give articles on all the foreign nationalities in the United States, we have in volume XIV an excellent article by Andrew J. Shipman on Slave in Am erica, besides a general treatment of the Slavs by Leopold Leonard. Sioux Indians and Sipebo Indians are elaborately done by James Mooney of the Bureau of American Ethnology at Washington. Mr. Mooney's articles on the American aborigines throughout the Encyclopedia have elicited universal en-comium. The article on Superstition

commun. The article on Superstition will be effective in clearing away many cobwebs in the minds both of Catholics and non-Catholics, whose notions are often very hazy upon this subject.

The States of the Church, that is, the territories once subject to the temporal invisidation of the Popus is six no treaty. jurisdiction of the Popes, is given twenty columns accompanied by an admirable map showing the extend of the Papal possessions at different periods of history the eighth, twelfth, sixteenth eighteenth centuries respectively. Ec elegiastical Statistics and the Statis ics of Religions are treated by Paul Meria Baumgerten and H. A. Krose the latter article containing valuable sables giving comparative religious stat

istics throughout the world. The editors announce that the last volume, the fifteenth, of this remarkable encyclopedia will be issued by next Oct-ober, thus completing one of the greatest literary achievements in the history of publication in the short time of eigh years, a monument to the enterprise and industry of those who have devoted themselves to this work,-Catholic Bul

THE CATHOLIC IMMIGRATION ASSOCIATION OF CANADA

From the London Tablet

Sir,—I was appointed in April last, by His Grace the Archbishop of Quebec, to receive the Catholic immigrants who land here en route for the West of Canada.

They, as a rule, stay here a few hours only to undergo the medical and civil inspection prescribed by the law; but e few hours m for their future welfare in this country. In the first place, it is possible to scertain their number, nationality and destination, in order to notify, if necessary, the priest of the place they are

going to or the nearest priest of their arrival. Secondly, there is time enough to distribute to them literature in the form of pamphlets and containing much valuable advice, both of a spiritual and temporal Judging by the grateful nature. Judging by the grateful way this literature was received and the eagerness with which it was read there is reason to believe that it will produce very good results. I have also been distributing medals, especially to those who cannot read and who otherwise would feel neglected if nothing were

To settlers and others who are not going to join Catholic friends or relatives I give a card which reads as foi-

To the resident priest at I recommend to your pastoral care the bearer of this card, who landed here to-day and is bound for

(Signed) P. H. D. CASGRAIN. Priest, Catholic Immigration Chaplain. Lastly, I have been able to find immediate employment for the very few who wanted work; for, as a matter of fact, almost all the immigrants were going to situations waiting for them. Since the opening of navigation on April 28 last up to June 1 the number of

Catholic immigrants who landed here is as follows, viz.: English, Irish and Scotch..

11.345 When one considers that this total of Apostolic words—silver or 11,345 represents only one month's im—none.—Freeman's Journal.

migration, and that, moreover, a considerable number of Catholic immigrants enter Canada by New York and Boston and across the American border, and

and across the American border, and that this invasion has been going on for some years, one may form some idea of the magnitude of the problem which confronts the Church in this country.

Further, I may mention that I recently made a tour of the West while compiling the Catholic Immigration Map of Canada and that everywhere the settlers were so prosperous that they will induce their friends to come out to share their prosperity, so that we may reasonably expect that the number of immigrants to this country will not diminish for a long time country will not diminish for a long time

Now comes the question : How is the Church in Canada to minister to a Cath-olic population increasing at such an abnormally high rate, and especially to the Ruthenians, Poles, Bohemians and abnormally high rate, and especially to the Ruthenians, Poles, Bohemians and Hungarians, whose language very, very few priesse understand? There is no particular difficulty with regard to British settlers, for practically every priest in Western Canada understands and speaks English. The trouble is with regard to the Slavonic races, and it is a most serious and pressing problem to which a solution must be found, if we

are to retain these races Catholic. Credit should be given to Quebec for what it has done and is doing. I met last year in Galicia some young and zealous French Canadian priests who zealous French Canadian priests who had been sent over by the Archbishop of St. Boniface to study Ruthenian, for the purpose of passing over to the Greek rite and exercising their ministry among the Ruthenians in Canada; others had

preceded them and are already doing good work in Canada. The Redemptorists also have been training some priests in the same man-ner for the same purpose. But it is evidently impossible for these few priests to minister to the spiritual wants of the vast Ruthenian population already settled in this country, and to the in-creasing numbers who are arriving every month. The Poles are not nearly so badly off, for it is possible to obtain priests of their nationality; but for various reasons not much assistance can be hoped for from Galicia, and it is therefore to them that we should devote

most of our energies and resources. Perhaps some of the religious orders could follow the example of the Redemptorists and furnish subjects for work among the Ruthenians. That would be the simplest and most efficacious solution of this most urgent problem. Per-haps also some priests full of apostolic zeal would be permitted by their Bishops to go to South Eastern Europe and study the Slavonic languages and then come out and minister to the cosmopolitan population which forms most of our cen-

gregations in the West.

And lastly I would urge any retired civil or military servant who has no family ties and sufficient private means not to be deterred by see from undertaking the studies necessary for the priesthood, with a view of exercising the

inistry in Canada. ministry in Canada.

We all know what splendid work the military orders did in the Middle Ages in aiding the Church to spread the word of God; why should not history repeat itself, for it may well be said of Canada, "The harvest indeed is great, but the labovers are few?" aborers are few ?"

I am, yours very truly, P. H. D. CASGRAIN. ecretary, Catholic Immigration Asso ciation of Canada.

MODESTY AS A LEGISLATOR

Apropos of the laws being passed in the British Parliament sgainst the white slave traffic," the Month well observes that though state legislation may patch and strengthen the outward frame of civilization, no one but woman pure in herself, and pure in her family relations, pure in society," can effectu ally save its heart from corruption. The writer then reminds us that:

"The foul plays that still disgrace our stage, the fouler books pushed by unscrupulous publishers, would not succeed as they do if not patronized by 'respectable' women, airaid of being out of the swim. And even of those who draw the line at such immoralities, how many weakly adopt the offensive modes of dress of which the stage sets the example. It would seem that slavery to fashion is the last infirmity of female minds, often leading them to indulge in minds, often leading them attire which, so far from being beautiful

is as grotesque as it is indecent.' To these strictures might be added the deplorable fact that some of the filthiest novels published of late years have women for their authors, and women made up two-thirds of the audiences that flocked to the most indecent plays of the past season. Women, just by being modest, can do more to end the "white slave traffic" than all legislators in Christendom. America.

WHERE THE MONEY IS

Dealing with a statement in a British anti-Catholic paper that the Catholic clergy devote themselves to money making and are often rich men, the Cath olic Times quotes revelant figures as follows from "Mulball's Dictionary of Statistics," universally recognized as standard work :

"Out of the total income of the Church of England from tithes, committee grants, and other sources, the Bishops get on an average \$25 500 per head; the Cauons \$7 200 per head; the Rector's \$1 600 per head; and the Curates \$600. In Ireland the Protestant Bishops receive an average of \$18 000 each."

This is how it pays to be a Protestant

Bishop or Canon or Rector in England or Ireland. As to the Catholics, the figures from the same authority as follows are not very suggestive of the idea of "rich men:"

"In the Catholic Church the average

income in the United Kingdom is \$2 000 for a Bishop and \$400 for a priest. It is higher in Causda and Australia. In India it is \$1,360 per Bishop and \$180 per priest."

And the numerous clergy of the Relig ious Orders have no salaries at all. They have nothing more than what their Apostolic words—silver or gold have we

FIVE-MINUTE SERMON

FOURTEENTH SUNDAY AFTER PENTECOST

THE POWER OF GRACE "For the flesh lusteth against the Spirit and the birit against the flesh. . . . so that you do not a things hat you would." (Gal. v. 17.)

The two-fold principle in man, of which the Apostle here speaks, is a matter of our common experience. We are all conscious of two tendencies within us, one waich tries to drag us down what is material, sensual, and evil, and another which seeks to raise us to what is noble, elevating, and spiritual. The former comes from our physical being, from that nature which we have in common with the brute creation; the other is our moral sense, our reason,

our conscience.

It is the power of distinguishing between right and wrong which makes the great difference between us and the lower animals. You may teach a dog not to steal, but it will only be through not to steal, but it will only be through fear of punishment. But we have a sense of responsibility to a power higher than ourselves. This is the voice of conscience within us, guiding, checking, upbraiding us if we have done what is wrong, or, on the other hand, approving us if we have done a good action.

us if we have done a good action.

The history of the human race is that of a constant struggle between these two principles. They are the two masters of which our Lord speaks in the masters of which our Lord speaks in the Gospel of to-day, and each is striving for the ascendency over us. Which are you serving, the flesh or the spirit, God or the devil? This is the practical question for each one of us. For there is no half-way. We cannot serve both of these masters. You cannot be half the friend of G ad and half the slave of the day! Either you are now in the state devil. Either you are now in the state of grace, the child of God, an heir of heaven, or you are held captive by the devil, and should you die at this moment he would claim you as his

But, perhaps, you doubt which master you are serving, because your soul is the battle-field for that conflict of which the pattle-need for that conflict of which
the Apostle speaks—the lusting of the
flesh against the spirit and the spirit
against the flesh, so that you do not the
things that you would. That is, though
in your heart you would rather listen to the promptings of your better and nobler nature, yet sometimes it seems as if the fiesh had the upper-hand, and you are tempted to think there is no

use trying any longer.

Take courage and be consoled by the experience of St. Paul. Thrice he be-sought the Lord that a grievous temp-tation might depart from him, and he retation might depart from him, and ne re-ceived the answer, "My grace is suffi-cient for thee, for power is made per-fect in infirmity." No one has de-scribed more vividly than St. Paul this conflict within us. "The good which I will," he says, "I do not, but the evil which I will not that I do. For I am Adjusted with the law of God. accorddelighted with the law of God, according to the inward man, but I see another law in my members fighting against the law of my mind, and captivating me in the law of sin. Unhappy man that I the law of sin. Unhappy man that I am! Who shall deliver me from the body am! Who shall deliver me from the body of this death?" And he answers: "The grace of God by Jesus Christ our Lord." If, then, you are tempted—if even you have fallen, be not discouraged. God's grace can enable you to triumph over your lower nature, if you have done grace can enable you to triduple over your lower nature, if you have done those things that you would not. De-spair not, then, but, trusting in God's mercy and in the power of His grace, arise and renew the struggle. Victory will crown your efforts in the end, if only you persevere in the fight, for "he that persevereth unto the end shall be

White Swan Yeast Cakes' Record Thousands of White Swan Yeast Cakes have been sold in Canada without a single complaint. Can the same be said about other brands? Sold in packages of 6 cakes for 5c. Send for free sample. White Swan Sp Cereals, Limited, Toronto, Ont.

GENERAL INTENTION FOR

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

CATHOLIC SCHOOLS AND COLLEGES

This issue of our Messenger will reach our subscribers just before the reopening of schools and colleges. Most opportune, therefore, is the General Intention giving reasons why we should pray for our Catholic schools, convents and colleges. convents and colleges.

Chief among these reasons is the

danger of contamination from without. Not a few Catholic teachers, even with the best intentions, may be influenced, consciously or unconsciously, by the principles that underlie non-Catholic education. Starting with the legitimate axiom that the progressive Catholic teacher ought to adapt himself to the teacher ought to adapt himself to the needs of the age, they are often too ready to believe that these needs are correctly set forth by the most celebrated non-Catholic educators. A moment's reflection should suffice to dispel this illusion, even if facts did not prove that the Catholic view is the right one. Who are these up-to-date non-Catholic educators? They are, for the most part worshippers of what boastfully styles itself Modern Thought, although its contradiction of Catholic principles is as old as Lucifer and its principles is as old as Lucifer and its pedagogic revolutions are singularly

witless.

The inside history of most of these modern revolutions in pedagogy is the history of fads strenuously advocated by ambitious educationists in search of by ambitious educationists in search of transient applause. Having no real knowledge of the past, dating all their historical lore from the Reformation or the French Revolution, they are altogether unaware of what the Church was doing for education during the twelve hundred years that preceded the Lutheran apostasy, and so they eagerly grasp at what seems to them new, and they proclaim it as a great modern discovery, when, if they had a wider acquaintance proclaim it as a great modern discovery, when, if they had a wider acquaintance with the history of the human soul, they could not help recognizing this pretended novelty as a familiar friend some

DYSPEPSIA MADE HIM MISERABLE

Suffered Agony Until "Fruit-a-tives" Cured Him

Hundreds of people gladly testify to the wonderful curative powers of the famous fruit medicine, "Fruit-a-tives". To those now suffering with Indigestion, Dyspepsia or other Stomach Troublea, this letter of Mr. Stirling, the well known real estate operator of Western Ontario, shows the way to a speedy and

GLENCOE, ONT., Aug. 15th. 1911 "Fruit-a-tives were so beneficial to me when I suffered with distressing Dyspepsia, that I wish to inform you of

Dyspepsia, that I wish to inform you or their satisfactory results.

Although I have, in past, suffered agony with Dyspepsia, I am now in perfect health. "Fruit-a-tives" accom-plished the desired result"

N. C. STIRLING.

"Fruit-a-tives" will cure every trace of Indigestion, Dyspepsia, Sour Stomach Bloating, Pain After Eating, Biliousness and Constipation.

and Constipation.

"Fruit-a-tives" is the only remedy in the world made of fruit juices and valuable tonics.

50c a box, 6 for \$2.50, trial size, 25c. At all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

thousands of years old. According to the French saying, they are very proud of having discovered the Meditteran-

covery is generally something like this. An aspirant to a reputation for origin-An aspirant to a reputation for originality comes across some forgotten axiom of Jean Jacques Rousseau's, so much admired by ignorant Protestant teachers, and forthwith he recommends this axiom to the careful consideration of a gathering of half-educated teachers who immediately apply this false princi ple experimentally in the schoolroom. Neither the promoter of this startling suggestion nor his hearers have read a true biography of Jean Jacques, or they would know that he was a compound of madman, cynic and comedian, a scoun-drel who flung his five children into a foundling and orphan asylum, and who nad absolutely no experience in educa-tion. A worse guide for the training of youth it would be impossible to find. But that is precisely the fundamental blunder on the non-Catholic world. It had absolutely no experience in educatakes up with guides who have no ex perience, no traditions, no credentials. The only thing it requires of them is audacity. Let them simply initiate something that has an air of novelty, though it may be as old as the hills, and they will follow blindly forgetting that they will follow blindly forgetting that what is really a new standard in educa-tion is probably not true or it would en discovered long ago, and that what is true will very likely turn out not to be new at all.

We Catholics, like other people, may learn much from the most modern school architects. We may learn, for instance,

that the old plan of building a school from the outside inward is radically wrong. If you start from the outside, determined to make your building look regular and symmetrical, you will produce the time-honored soap-box or factory style of architecture, with all the schoolrooms exactly the same size, half tory style of architecture, with all the scholorooms exactly the same size, half of them facing the south and the other half the north. But if you have profited by the wisdom of modern experts you will begin by determining how many rooms you want, and the size of each, which should vary according to the number of pupils in each class. Then you will arrange these rooms that they may admit daylight in the way most favorable for reading and writing. Exits, stairways, flues and pipes for ventilation and heating, etc., should all be plotted out before the outside appearance of the building is thought of. The result will be, from the outside, an unsymmetrical, and therefore more artistic, structure than the old soap-box with windows grouped in irregular but really light-giving clusters, and with the inside system perfectly adapted to the end in view.

In such material things the children of the world average from the control of the scholorooms exactly the same size, half of them facing the south and the other half the north. But if you have profited by the wisdom of modern experts you will be in each class. Then you will arrange these rooms that they may admit daylight in the way most favorable for reading and writing. Exits, stairways, flues and pipes for ventilation and heating, etc., should all be plotted out before the outside appearance of the building is thought of. The result will be, from the outside, an unsymmetrical, and therefore more artistic, structure than the old soap-box with windows grouped in irregular but really light-giving clusters, and with the inside system perfectly adapted to the end in view.

In such material things the children In such material things the children of this world are often wiser in their generation than the children of light. But in what really constitutes the essence of true education we Catholics have nothing to learn from misbelievers or unbelievers. The essential factor in true education is the training of the will, and this presupposes on the part of both teacher and pupil a knowledge of the most intimate workings of the huboth teacher and publi a knowledge of the most intimate workings of the hu-man soul. This knowledge can be ac-quired only by self-examination. In order to know human nature in general,



H. K. Kallogy

a man must begin by knowing himself. Now, thanks to the practice of examination of conscience with a view to rendering an account of that examination to another in the confessional, the Church is the exclusive home of self-knowledge. Boys and girls not yet in their teens, because they have been, with God's sacramental grace, fighting inward temptations from the dawn of reason, have far more correct views of practical psychology — though they do not know its name — than the recently famous Professor James or the now coruscating Professor Bergson. Catholic children early realize that self-conquest is the greatest of victories, and that it the greatest of victories, and that it often receives an immediate reward in the sweet approval of a pure con-

in the sweet approval of a pure conscience.

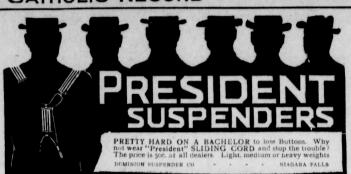
Quite contrary is the view that prevalis among many teachers outside of the Church. They worship almost as a first principle the theory that a child's mind should be allowed to develop along the line of least resistance and that consequently school hours should above all be made very attractive. Their ideal is that the child, when grown up to manhood or womanhood, should be able to look back to school days as a delightful time. In this also they betray their lack of age - long experience. What sensible men and women look back to with deepest satisfaction is, not the pleasant part of school life, but the strenuous training which has moulded and strengthened their character. Many a successful middle-aged man remembers with gratitude the master who Many a successful middle-aged man re-members with gratitude the master who flogged him when he deserved it, while fingged him when he deserved it, while he has nothing but pity or contempt for the silly teacher who let him do what he pleased. It is strange that the parallel process of training the body should not suggest a striking analogy in the training of the soul. He who aspires to success in athletic sports knows how hard is the training, how pitiless to flesh and blood, how unrelenting in its watchfulness, and especially he knows that perseverance in continual self-denial is the necessary price of sustained excellence. This constant self-repression not only supposes remarkable will power, but actually increases that power of the will at each renewal of effort. power, but actually increases that power of the will at each renewal of effort. Thus the career of a well trained athlete affords a splendid defence of the old but ever knew principle that the will must be brought under firm discipline by faithful observance of rules. Ruskin, speaking of the basic principles of art, says that the more rules a creature observes the more perfect that creature

To be sure, gentleness should go hand To be sure, genuieness should go hand in hand with firmness. Unnecessary severity is a mistake. But softness is worse. Father M. J. O'Connor, S. J., in an able paper which he read on June in an able paper which he read on June 26th of this year, before the Catholic Educational Association at Pittsburg, and which has since been published as an issue of The Catholic Mind series, quotes, appositely for our purpose, the following words of a paper prepared by a nun teaching in one of the parochial schools of Columbus, O., and read lately at a meeting of Catholic teachers in that city:—"There must be something more than a general spirit of piety in our teaching. We should teach our children to build—build for eternity—and this should be done very simply. Their should be done very simply. Their building material must be their little daily duties as they present themselves. Slowly but steadily, more by insinuation than by compulsion, the edifice of the child's character will progress. If one will, he may teach the children how to adjust the blocks, but each little one must be its own builder, and the most

adjust the blocks, but each interesting must be its own builder, and the most effective help to this forming of the child's moral nature will be sympathetic, energetic, definite order."

Another danger that must be guarded against in our schools, convents and colleges is the temptation to overload the curriculum with a multiplicity of subjects. The common plea is that a school or college graduate is nowadays expected to know a little of everything. In the good old days when the majority of convent girls and college boys acquired without effort a large stock of general up-to-date information from the conversation of their parents, elderly relatives and friends at home, there was no such temptation to overload the no such temptation to overload the school curriculum. But now that so many parents are too ignorant or too busy or too lazy to impart home training, there seens to be some excuse for making the school an "omnium gatherum" of scraps of knowledge. The result is disastrous. Instead of turning out youths so well trained in mental and moral gymnastics that they are ready and able to think logically and therefore to succeed in any line of study they may choose, the average non-Catholic schools and colleges produce graduates who have a smattering of ill-digested information on many questions—most of many parents are too ignorant or too information on many questions—most of it wrong, but who are quite unable to grapple alone with any intellectual of grapple alone with any intellectual or moral problem. That the capacity of the human mind, not having visibly increased in the course of centuries, cannot keep pace with the immense multiplication and subdivision of sclentific studies, is admitted by every serious thinker of our time. It is no longer possible, as it was in the days of Aristotle, for one man to assimilate all departments of knowledge. All that the greatest minds can now achieve is to know little of each of the larger divisions of science and to know much of one particular subject. Why then should we expect encyclopedic information in a youth? The proper course would be to train his mind, so that he will readily seize the strong point in would be to train his mind, so that he will readily seize the strong point in every subject he tackles, and unhesitatingly reject unimportant details, and to train his will so that he will be prompt to do what he ought to do when he ought to do it, whether he likes it or

A similar remark applies to the multi-plication of college and university courses. The elective system, according courses. The elective system, according to which a boy of seventeen is invited to choose any one out of twenty, and, in some institutions, a hundred courses, such as classical, mathematical, lluguistic, economic, historic, physical, chemical, electric, or philosophical, may be useful after graduation when a man of well trained mind wishes to cultivate a special talent, but it is extremely perplexing to an immature brain, and, as a general rule, dissipates instead of strengthening the youthful mind. No course of higher training has yet been devised that can at all compare in effici-



ency with the time-tested Catholic course of classics and philosophy. This it is which has trained our vast army of Catholic priests so effectively that they are continually, all over the world, exploding the ever-recurrent bubbles of so-called modern thinkers. The peculiar glory of Catholic educa-tion is that its main ideas come to it from above, just as the particular weak-ness of non-Catholic education arises ness of non-Catholic education arises from the fact that it is greatly in finenced by the clamor from below. All our lay teachers take their cue from highly trained priests, and this is as reasonable as is the common custom of consulting the best experts in plumbing and ventilation. Outside the Church the low-grade teacher clamors against his high-grade colleague and wrings from him harmful concessions, the high school strives to drag down the university to its own level, and the the university to its own level, and the university, yielding to popular clamor, lowers the value of its degrees by making them accessible through a hundred different courses, the easiest and least educative of which ranks with the bardest and most formative.

The foregoing are a few of the reasons why our associates should pray for Catholic schools and colleges. No for Catholic schools and colleges. No more important object could engage our prayerful zeal. The ideal Catholic teacher brings into the schoolroom an atmosphere that is truly divine. He may not often speak directly of God, of Our Blessed Lord, of His Immaculate Mother, of the angels and saints; but all his pupils feel that he loves his work because he loves his God, and when the fisme that burns within him occasionally finds vent in a passing remark of deep conviction as to the tran-sitoriness of this world and the folly of not building for eternity, their Catholic hearts warm to him as to a man who practices what his life preaches more elequently than his words.

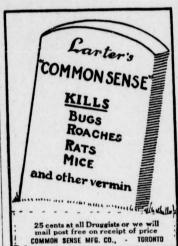
LEWIS DRUMMOND, S. J.

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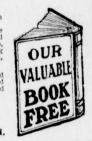
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"Be willing !" repeated the boy, catching his breath a little; "why, they couldn't wish for anything nicer. All of

"Well, s'pose you don't work any this fternoon. Go home and tell your

just as soon as sees sole; tuested the loss to give up her housekeeping. Tell them we'll make everything just as nice and comfortable for them as we can. Now hurry."

This time the old man's head did not

Well Worth Knowing

THE VALLEY OF SILENCE

walk down the valley of silence,

As bowers where angels have flo

Long ago I was weary of voices

Down the dim voiceless valley alone, And I hear not the sound of a footstep,

Whose music my soul could not win ; Long ago I was weary of noises

That fretted my soul with their din; Long ago I was weary of places Where I met but the human and sin.

And I said : "In the world each ideal-

And sleeps like a dream in the grave.'

Veiled even that glimpse from my view.

That lies far beyond human ken, Do you ask what I find in the valley? Tis my trysting-place with the Divine;
And I fell at the feet of the Holy,
And around me a voice said, "Be
Mine!"

An echo, "My heart shall be Thine."

Do you ask how I live in the valley? I weep, and I dream, and I pray; But my tears are as sweet as the dev

And my prayer, like a perfume from

That fall on the roses in May,

censer, Ascendeth to God night and day.

In the hush of the valley of silence I hear all the songs that I sing, And the notes float down the

That to men, like the dove of the De luge, The message of peace they may bring.

valley
Till each finds a word for a wing,

drops

And still did I pine for the perfect,

us love flowers."

There are truths that are pleasant to hear; and truths that all do not wish to hear. The following is of the latter kind, and will provoke, from thoughtless critics, a good deal of criticism. And yet the surest way to disappoint the great majority of men, is to persuade all men that they can rise high in the world. Some hasty readers may

the world. Some hasty readers may suppose that the writer of the following means to advocate keeping down bud-ding talent. We do not so understand aim. The talk of the educationists of the future will be to observe note, record, and study all the signs and tokens which indicate what kind of work a boy is best qualified to do; and until that task is commenced, the choosing of occupations will remain, as it now is in occupations will remain, as thow is in most cases, a matter of sheer guesswork, a leap in the dark, or the toss of a coin—so far as human aids to that choice are concerned. We have spoken before of this problem. The writer from whom we quote below, deals with another the resulting the problem. hase of the problem. We have com-lained of the giving to all boys the same plained of the giving to all boys the same kind of education as being irrational, almost as irrational as giving to all sick people the same kind of medicine. Our much lauded educational systems, up to this time, have, for the most part, done this, and have made the further mistake of suggesting to all boys the highest round of the ladder, or what men choose to call such. The Pittsburg Catholic

Modern systems of education are permeated with the spirit that nobody is fitted for a low place, and everybody is taught to look for a big one, what we greatly need is the inculcation of soberer views of life. Boys are led to discon-tent, everybody is after a kigh place, and nearly everybody fails to get one, and, failing, loses heart, temper and con-tent. The multitude dress beyond their tent. The multitude dress beyond their means and live beyond their necessities to keep up a show of what they are not. In days that are gone, when the simpler life prevailed, children were educated to fill, in Christian hamility, the subor-dinate offices of life which they must fill, dinate offices of life which they must fill, and taught to respect humble callings and to beautify and glorify them by lives of contented and glad industry. When schools accomplish an end like this they will have fulfilled a true mission. They fail to inculcate the idea, the majority of loffices in life are humble. the majority of ioffices in life are humble, that the powers of the majority of the youth, which they contain, have relation to these offices; that no man is respectable when he is out of his place; and that many of the model is place; and able when he is out of his place; and that much of the world's unhappiness grows out of the fact that from the dis-torted views of life many are in places where they do not belong.

We do not altogether agree that "no man is respectable when he is out of his place;" but he can hardly receive respect if he be above his place—in a place too large for his ability. He can however, be quite respectable in a place that is smaller than his ability would enable him to occupy with credit and respect. If mistakes must be made, it is better for a man to err on the side of curtailing his ambition, than to leap too high and fall upon his face. The dis-couragement of ambitions which have a fair chance of being attained is one fair chance of being attained is one thing: The endeavor to guide a boy towards a post in life which he can fill with credit, and to warn him against the disastrous mistake of attempting too much, is quite another thing. knew a man who was a faithful employee for most of his life, of a large corpora On some change taking place in tion. On some change taking place in the management, he was sent for and offered promotion and more pay. He refused. We think we may say that a majority of men, situated as he was, would say he was a fool to refuse. And that is because of the false notion so long propogated that every man is ento look for the highest or beat paid office or employment. But, was he a fool? Or was he a wise man? Many best lawyers in the world have refused to be made judges. Were they tools? There is much wisd fools? There is much wisdom in being satisfied with "well enough." Content ment and happiness are nearly synonymous. The bulk of the real work of the world will always be done by the men in humble stations. Upon the religious side of the matter, the man who has side of the matter, the man who has enough for his needs, and does not thoughtlessly squander the means he has, has fewer temptations to combat than the man whose ambition or longings to keep place with others, spurshim on and on, to scheme, intrigue, and walk in doubtful paths, to accomplish his purpose. There is much complaint negradary about competition and the him on and on, to seem walk in doubtful paths, to accomplaint his purpose. There is much complaint nowadays about competition and the consequent rush and hurry in which the weak go to the wall. "The survival of the fittest" is a zort of battle-cry in modern affairs. And is is attributed to a man as a fault if he does not join in a man as a fault if he does not join in the madscramble. Bodies are sacrificed, the madscramble. Bodies are sacrificed, the madscramble are lost; and in and through the madscramble are lost; and in and through the madscramble. The sacrificed of littles, actually examining them to select the choicest one to pick.

"The lily's mine, Mr. Tompkins," in great danger of forgetting what it is, in great danger of forgetting what its is, though all men know, when they pause is moment to think. To do one's work well, for the sake of doing it well; to seek respect amongst one's immediate associates, and not elsewhere; to be moderate in one's wishes and satisfied with simple pleasures and a few friends; the moderate in one's wishes and satisfied with simple pleasures and a few friends; the moderate in one's wishes and satisfied with simple pleasures and a few friends; the moderate in one's wishes and satisfied with simple pleasures and a few friends; the moderate in one's wishes and satisfied with simple pleasures and a few friends; the moderate in one's wishes and satisfied with simple pleasures and a few friends; the moderate in one's work and not elsewhere; to be packer! Why, I never heard o' brought here to was bright an love flowers.

"Last fall," the boy persisted, "when they were set out, you had the rheumather than the moderate in one's wishes and satisfied with simple pleasures and a few friends; the moderate in one's wishes and satisfied with simple pleasures and a few friends; the moderate in one's wishes and satisfied with simple pleasures and a few friends; the moderate in one's wishes and satisfied with simple pleasures and a few friends; the moderate in one's wishes and satisfied with simple pleasures and a few friends; the moderate in one's wishes and satisfied with simple pleasures and a few friends; the moderate in one's wishes and satisfied with simple pleasures and a few friends; the boy persisted, "when there's was bright and love flowers."

THE RIGHT PLACE

There are truths that are pleasant to hear; and truths that all do not wish to hear. The following is of the latter kind, and will provoke, from thoughtless critics, a good deal of criticism. And yet the surest way to disappoint the great majority of men, is to personal truths that all that the great majority of men, is to personal truths at the surest way to disappoint the great majority of men, is to personal truths at the great majority of men, is to personal truths at the great majority of men, is to personal truths at the great majority of men, is to personal truths at the great majority of men, is to personal truths at the great majority of men, is to personal truths at the great majority of men, is to personal truths at the great majority of men, is to personal truths that all do not wish to hear; and truths that all do not wish to hear; and truths that all do not wish to hear; and truths that all do not wish to hear; and truths that all do not wish to hear; and truths that all do not wish to hear; and truths that all do not wish to hear; and truths that all do not wish to hear; and truths that all do not wish to hear; and truths that all do not wish to hear; and truths that all do not wish to hear; and truths that all do not wish to hear; and truths that all do not wish to hear; and truths that all do not wish to hear; to look easimly on the situation of others who have more of worldly gear than we have, without being willing to sacrifice or to risk a principle to gratify ambition; these are the evidences of good deal of criticism. slavery, folly, madness, meanness of spirit. And perhaps it would be such it spirit. And perhaps it would be such if there were no other world than this; though, even then, the theory would be none the less nonsensical that all men are fitted to climb high — or what is called high—in this world. Education—ists of the future will be found discarding much that is now thought to be a ists of the future will be found discarding much that is now thought to be a great system. Educationists of to-day have changed that system greatly. But one thing they will undoubtedly do, or try to do, which has not yet been seriously attempted. They will try to direct the minds of young men to a wise choice of occupations, and to imbue them with caution as to plunging forward on unknown paths. Up to now, the Church is the only teaching authority in the world which has consistently told men always that it is no disgrace to be poor; no shame to be satisfied with an humble no shame to be satisfied with an hun occupation; no offence to wear unfash ionable or inexpensive clothes; no crowning sin to lack ambition, or to be content with little; but that, on the content tent with little: but that, on the contrary, the end for which man was created is more readily attainable by the poor man than by the rich; by the man of few and simple responsibilities than by the man of many and complicated affairs. Of course, great poverty, deep indigence, brings its temptations. So does wealth; and the wealthy succumb to their temptations as quickly as the very poor to theirs—perhaps, on the whole, more quickly. Of course, these views, which involve refi ction on the unperishable truths of religion, mean nothing to Socialistic agitators. Religion is a bugbear to them. But, we have stood by the graves of our dead, and we have heard the earth fall on their coffins, and we have heard the words— Remember, have heard the words— Remember, man, thou art but dust, and unto dust thou shalt return." How much of arithcial philosophy, and how many false theories disappear before those words

OUR BOYS AND GIRLS THE LITTLE FLORIST

Some boys play and put their whole minds to it, but object to work; and some boys work and put their whole minds to that, and don't seem to care for play; and then there are some boys for play; and then there are some boys who work and make play out of it, and enjoy themselves fully as well—and I wouldn't wonder a little better. Bobby Chase was a boy of the work-play sort.

When Bobby was four and brought in good for his mother, he played that each wood for his mother, he played that each stick was a poor little homeless boy, shivering and crying for warmth, and he packed them cosily into the woodbox with little pats and words of encouragement. And when he picked up stones from his mother's garden, and he played they were bad things that had stolen in to eat the fruit and vegetables and that carrying them out made the whole garden laugh. Of course, the thought of the garden laughing made him laugh, too. So he went about his work smiling and chuckling, and with the carrying and chuckling, and with the carrying and carrying the carr many neds of understanding to the growing things around him.

By the time he was eight Bobby had developed quite a taste for growing plants and taking care of them, especially flowers. He loved them. His mother said he was a natural little when the reached his chair the old man sank into it and dropped his head upon his hands. "I spose I'd better

who made a regular business of the flower for sale. Bobby loved to go and flower for sale. Bobby loved to go and stand outside the greenhouse and look through the glass at the beautiful plants inside; and once old Tempkins had inside; and once old Tempkins had actually seen and motioned for him to the was aroused by the return of the actually seen and motioned for him to come and belp. Bobby never forgot that day. And months later, when he saw lilies in bloom through the fence, in the little garden just outside the green-house, it was the remembrance of a promise made by the old florist that took him through the gate. He was bending over the lilies when—

"Hi, there! Get out o' that, you boy! What are you doing?"

Old Tompkins was hobbling down the

"The lily's mine, Mr. Tompkins," Bobby said, sturdily; "don't you remem-ber?"



and picked up the stones, and helped you set out the bulbs. You gave me 25 cents, and said that I could have my choice of the flowers when they bloomed. Don't you remember?"

Yes old Tompkins remembered. His

Yes old Tompkins remembered. His face showed it.

"Any way, you oughtn't to pick it without letting me know," he remomstrated, his voice softening.

"I did try to," said Bobby, earnestly.
"I spoke to you three times, pretty loud, but you didn't wake up. Then I noticed how tired and—and sick you looked, so I slipped away. But I knew you wouldn't care so long as I took only the one that was mine."

"Well I'm sorry I spoke so ha'sh," apologized the old man, his voice now

apologized the old man, his voice now gentle. "But why didn't you wait and

apologized the old man, his voice now gentle. "But why didn't you wait and come again?"

"It's mother's birthday, and she's sick," replied Bobby; "if it wasn't for that, I'd have waited. I couldn't let you know before, for I've been working over to Farmer. Brown's, picking up stones. I got through only last night." He waited with his arm still outstretched toward the lily he had selected, as he looked up at old Tompkins inquiringly. "Yes pick it," said the old man, "and you might as well pick two more with it. One wouldn't be much for a sick woman to look at. I remember now, about you helping me. You were a good, willing boy to help about plants. I remember, careful, and not a lazy bone in your body. How'd you like to come over for an hour or two this afternoon?"

The boy looked us quickly. "I'd like it first rate," he snswered eagerly. I'm not doing anything now, and we need all the money I can make. I'll be over just as soon as I carry the lilies homs."

As he sped away, old Tompkins turned

As he sped away, old Tompkins turned easy chair in front of the greenhouse.

For many years the old man had conducted a successful business, living alone and hiring such help as he needed. alone and hiring such help as he needed. But as the years and rheumatism took away his strength and activity, he had gradually given up raising the vege-tables and small fruits, and then most of the flowers. Now he raised and sold only a few plants each spring, just enough to supply him with the jarest enough to supply him with the barest necessities of life; and all the rest of his strength was given to caring for his beloved lilies, the most cherished of all

For the last few days he had been more depressed than usual, owing to one of the many letters from his son in the West, urging him to sell out and live with his relatives. "You are not fit to live by yourself any longer," the letter had said, "and something should be done

When he reached his chair the old man sank into it and dropped his head upon his hands. "I s'pose I'd better give up and go out there," he groaned. It sin't fit to live by myself, as Charlie says But I'd rather die than go away from the big greenhouse of an o'd man who made a regular business of growing flowers for sale. Bubby loved to go and stand outside the greenhouse and look." "'ve lived here most of my lite, and

"Here I am, Mr. Tompkins," Bobby

Tre old man controlled himself with

"How's your mother ?" he asked. She's sitting up, and will be all right by to-morrow, the dctor says. He says it's the house, and that our place isn't fit to live in on account of the swamps

beyond it. I'm going to hire a house that isn't wet, soon's I can earn the money," straightening himself sturdily. "That's right." absently. Then the haggard face suddenly warmed under some reassuring thought. 'How'd you like to come and live here?"

The boy stared. "Are you laughing at me?" he asked.

But far on the deep there are billows That never shall break on the beach "No, I'm not," earnestly, and a little tremulously. "I'm not fit to live alone any more, and your mother could sort of look after me and take care of the house. you're quick and bandy about plants. Then there's that sister Lois you brought here once to look round. She was bright and willing and seemed to love flowers. Where is she now?"

"Over to Farmer Brown's, helping

MISTAKEN KINDNESS-A STORY FROM LIFE.

TEMPERANCE

What is here given is a story of fact; it will carry its own moral. On a wretched day, bitterly cold and On a wretched day, bitterly cold and damp two men, attired in warm over coats, stood on the step of a tram-car, ready to alight at the next stopping place. As they waited, the conductor came up, cold and tired, with a look of suffering on his face. "That's a nasty cough you've got," said one of the gentlemen; "take this and get a good stiff class of hot whiskey when you go to bed

men; "take this and get a good stiff glass of hot whiskey when you go to bed it is the best cure for a bad cold."

"Right you are, sir," replied the conductor gratefully, as he took the coin. The car stopped, the two men stepped off, and walked a few steps in silence.

Presently the elder of the two spoke:

"Shall tell you a story?" The other looked at him curiously and said, laughtingly "all right let us have it." But

looked at him curious, and shave it." But there was no laughter in his friend's voice as he began.

"That little incident in the car," he

"That little incident in the car," he said, "reminds me of something that happened a good many years sgo, when I was living in Lancashire. I used to go to my home at St. Helens pretty regularly by car, and I got to know one of the conductors very well. A tall, straight, soldierly fellow, one could tell at the first glance that he had been in the Army and was proud of it. 'Yes, sir, he said to me in one of my chats, 'Twenty-one years I have served Her Gracious one years I have served Her Gracious Majesty Queen Victoria; God bless her! When I joined the Army, as a mere lad, when I joined the thing, so we wasn't for two or three years as now; playing at soldiering, I call it. It meant the twenty-one years, best years of your life, in the service of your Queen and afternoon. Go home and tell your mother, and get her to be ready to move just as soon as she's able; then go and "I often used to have a word with

him, and as the winter came on I noticed how thin and worn he looked, and he had a cruel cough, which was most paintul to hear. 'I can't stand this climate now, fall dejectedly upon his hands when he was left alone; instead, it was thrown back in delighted chuckles, while his hands made congratulatory little pats upon the head of his cane.—L. V. Arcott in Spate Comments. hear. 'I can't stand this climate now,'
he said; 'fourteen years in India tells
on a man, and the winters here are something cruel. I often told him, as you
told that man just now, to take a glass
of something hot, at bed-time, but he
always shook his head. 'I'm done with
that, sir, I have signed the pledge and
mean to keep it.' 'That's all right,' I
would say, 'I'm a Temperance man myself; but I take it as a medicine, and I
advise you to do the same. It would do There are many imitations of Kellogg's Toasted Corn Flakes. None of them equal the genuine. Look for the signature and be sure of satisfaction. Order Kellogg's to-day. advise you to do the same. It would do

you good.

"But no persuasion moved him, and as the weather became colder and his cough increased, I used to feel irritated at his obstinacy, and his 'No thank you, sir, I've signed the pledge.'

"At last, one day, I said, 'Look here, Saith became up when

Smith, here's my address; come up when you are off duty and I'll give you a bottle of old port, which will pick you up.' He hesitated, but evidently did not like refusing my kindness. He came

not like refusing my kindness. He came and got the port.

"Next day, I left home on business, and was away several weeks. On my return I missed my friend the conductor, and concluded that he must be laid up. At last I asked the one who had taken his place what had become of him.

"You mean Smith, the Army man? Ah! sir, it is a bad case. He had a nasty accident. Had a drop too much, and fell off the top of the car. He couldn't stand much, poor chap, he had no strength at all."

I walked in the world with the worldly, Yet I craved what the world never That shines like a star on life's wave-Is tossed on the shores of the real,

couldn't stand much, pcor chap, he had no strength at all.

"I could hardly believe my ears, remembering what he had told me about his pledge. I felt uneasy about giving him the bottle of wine, but it passed out of my mind, till one evening I had just settled down to read the paper, when my wife said with a sigh, 'Oh, what a trangedy life is '.' And still did I pine I i the periect.
And still found the false with the true;
I sought, 'mid the human, for heaven,
And caught a mere glimpse of its blue;
Aud I sighed when the clouds of the tragedy life is!

tragedy life is!'
"'Well, I don't know,' I answered, 'I
feel jolly comfortable just now.'
"'Don't laugh at me. I am not thinking of ourselves, but of a poor woman
who used to come to our mothers' meeting. She haven't been of late, and I went And I toiled on heart-tired of the human And groaned 'mid the masses of men; Till I knett, long ago, at the altar, And heard a voice call me. Since then I walk down the valley of silence,

She hasn't been of late, and I went to find the reason. I found her in great trouble. Her husband has taken to drinking again. He was a soldier, but returning from India, he left the Army, and gave way to drink. Time after time she just managed to keet the here to she just managed to keep the home to-gether, only to find that everything was sold for drink. Seven years ago, s was sold for drink. Seven years ago, a gentleman got him to sign the pledge, and they have been so happy. But he has been ailing all the winter, with a terrible cough, and one gentleman insisted on giving him a bottle of port wine. His wife was terrified when he brought it, but he said he would take one glass. He drank the whole bottle, and fell back into his old habits. Now her heart is broken, and on Christmas Day, when she had made a pudding for the children, he came in like a madman and dashed it on the fire. A few days later he fell from the car, and has lost his place; isn't it dreadful?

his place ; isn't it dreadful ?' nis place; isn't it dreadful?

'You can't imagine what I felt, as I listened to this, since I was the cause of his fall. Well, that is the end of my story. You think me a fanatic on the drink measure. drink question; it was that made me

one."
His companion became very serious, and said, "From now I am with you, heart and soul. By God's help I will no more touch the drink, nor offer it to my fellow men."—Ex.

victous habit of drunkenness remains in a continuous state of sin.

4. Whosever entices or urges another to excess in drinking, whom he foresees will be intoxicated, commits a

3. Any seller of liquor who continues to supply to any individual that he knows will become intoxicated therewith

And I have heard songs in the silence That never shall flust into speech; And I have had dreams in the valley Too lofty for language to reach, THE MORTAL SIN OF DRINK And I have seen thoughts in the

THE MORTAL SIN OF DRIVE The following decisions as to mortal sins in connection with liquor which were laid down by Bishop O'Reilly of Liverpool, about thirty years ago, we commend to the thoughtful considera-tion of those who look lightly upon the Ah, me! how my spirit was stirred— They wear holy veils on their faces,
Their footsteps can scarcely be heard,
They pass down the valley like virdrink habit, and those who are given to speak of it as "a good man's failing, Too pure for the touch of a word. 1. Whosoever drinks deliberately to

Do you ask me the place of this valley ? To hearts that are harrowed by care such an extent as to lose his reason commits a mortal sin.

2. Whosoever knows by past experience that when drunk he is accustomed to blaspheme, or utter other improper language, for injure others about him, besides the sin of drunkenness, is guilty of those other crimes committed during the state of intoxication.

3. Whosoever does not adopt the proper means for the correction of this victious habit of drunkenness remains in a continuous state of sin. It lieth afar between mountains, And God and His angels are there-One is the dark mountain of sorrow, And one the bright mountain of prayer. FATHER RYAN

nortal sin.

Only a sympathetic and sensitive nature can tell just where intrusiveness nature can tell just where intrusiveness begins, so as to avoid its very first approach. We can all, however, improve in this respect by cultivating our perceptions and sympathies so as to enter somewhat into the consciousness of other people. No one deliberately intends to become an intruder or a bore, but many actually do so from selfish and careless disregard of the feelings of others, and are the people it is advisothers; and are the people it is advis-able to keep at a distance.

commits a mortal sin, because he de-liberately co-operates with the grievous

drinking, though not to intoxication, in such a way as to cause distress in his family by squandering that which is needed for their support, commits a mortal sin against charity. In like manuer, whoseever thus renders himself unable to pay his lawful debts, though nelmay not drink to intoxication, co

USE ABSORBINE, JR. LINIMENT easantness. Few drops only required at cication. ABSORBINE, JR., \$1.00 and \$2.00 at druggists or delivered. Book 2 G for

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.- Longfellow.



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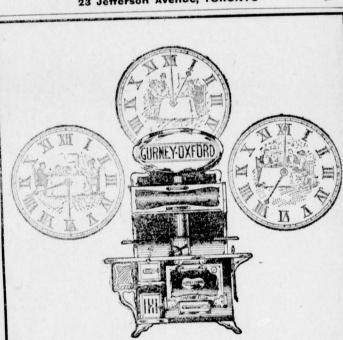
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ONE."
TORONTO, ONT.

NOT SO VERY STARTLING

When the Rev. R. J. Campbell of the City temple, London, perhaps the most prominent dissenting minister in England, returned to that country from a visit to America some time ago, he said in reply to a question as to what impressed him most in the United States:

To a British observer the most startling fact in the connection is the growth of the influence of the Catholic Church. When I was in America nine years ago I noticed Romanism enjoyed

of the influence of the Catholic Church. When I was in America nine years ago I noticed Romanism enjoyed a much greater amount of consideration than it was accustomed to in Great Britain, but in the intervening period it seems to have gained enormously in America, so much so that evidences of its power confront one on every hand. This is a thing that seems to need accounting for. In answer to my questions about it, Protestant ministers tell me that it is mainly due to immigration, that for the last ten years or so the flow of immigration has been mostly from the Catholic countries of southern Europe, and that so far from having increased pro rata the Catholic Church has only managed to retain about 60 per cent. of the members to which, judging from the immigration figures she is entitled. However, when I put the same question to a Catholic Archbishop I received a very different reply. His information is that a large part of the gain is certainly due to direct conversion. It is, I repeat, startling to find that the press shows such deference to the Catholic Church as compared with what it gives to Protestantism; and that Boston, which was once the head center of Puritauism, is now practically under Catholic rule.

Of course it is startling to men like Dr. Campbell who may have imagined the

Of course it is startling to men like Dr. Campbell who may have imagined the Catholic (Church a dead or dying institution to behold it flourishing so vigorously here in an atmosphere of freedom which it was fondly hoped half a century ago would be its destruction. Of course it is startling. But those to whom the phrase, the "influence of the Catholic Church," carries no sinister meaning, and who appraise properly the "deference" the press shows to the Catholic Church—this being simply the natural results of Catholic growth—are not startled; at least they are not scared. They see in the Church a great force for good in this country; a great teacher of justice as between man and man and class and class; a great inculcator and exemplar of obedience to the law; a great preacher and practiser of faith and Catholic Church," carries no sinister exemplar of obedience to the law; a great preacher and practiser of faith and hope and charity; and seeing this they rejoice at the way she is growing in numbers and deepening and strengthening the spiritual life of her people.—Sacred Heart Raview.

CLAIMS OF FREEMASONRY TO GREAT ANTIQUITY

Baltimore, Md., July 14, 1912.

Dear Father: Will you please inform me whether there is any truth in the statements about the great antiquity of Freemasonry? I have heard it stated that the organization goes back to the Middle Ages, to the beginning of Christianity, even to the days of Solomon.—C. N.

Answer: Freemasonry among the middle classes. Spiritually it has not advanced. For evangelical churches with their charitable interests free masonry is wholly superfluous." (Vol. IV., p. 380)—Truth.

Answer—Freemasonry, as it exists to-day, a secret society which does not acknowledge the authority of the Pope, which does not teach and acquire of its members a profession of belief in the Catholic Church, is not three hundred years old. Most reliable writers affirm that the organization as at present constituted began with the formation of the grand lodge of London on June 24, 1717. During the Middle Ages there were masons who pursued their trade as members of guilds, having fixed territories wherein they worked, and there were other laborers who were known as freemasons because they traveled from place to place and worked wherever they found employment. Needless to Answer-Freemasonry, as it exists piace to place and worked wherever they found employment. Needless to say, all these workmen were Catholics, they professed their belief in the doc-trines of the Church on the day of their admission into the society, they fre-quently had their own churches or chapels, in which they assisted at Mass on feast days and to which the bodies of

their deceased brother massaus are carried for funeral services.

There is not the slightest piece of evidence to indicate that these work evidence to indicate that these work and again.

This book, which will be sent free to reader of this publication who workmen of their day. No serious scholar would pretend that there is anything in common between such workmen and present-day Free-

Since there is nothing in common between the free masons of the Middle Ages and Freemasonry of to day save the name, so likewise is there no reliable testimony of any organization kindred to Freemasonry existing during

But lest our correspondent may think that our statements are drawn from Catholic sources and perhaps not entirely unprejudiced, let us quote the following from the Pittsburgh Despatch of May 30, 1912. "High Aims of Masonry Recounted. Grand Grand Master W. B. Melish Talks of Historic Basis of Great Fraternity." Mr. Melish was a guest at the Masonic gathering in Pittsburgh, and he is the "Grand Master of the Grand Encampment, Knights-Templar of the United States. Knights-Templar of the United States

of America. Fiatly asked as to the genuine historic bases of Masonry, he said that all intelligent Masons know that its organization does not date behind 1717, though there were, as in Kilwinning, Scotland, a lodge he visited and whose records he inspected, earlier individual chapters. several centuries before there were building guilds, especially that of the stonemasons, and the connection was close. But he was asked often about King Solomon being the first Grand Master and about Hiram, the widow's son and Hiram the Great being early Masons. This, Mr. Melish said, is all over night; it is a sound business proppoppycock. The symbolism was of the geometrical and architectual style and drew from the Temple, but direct de-

scent was all pure nonsense.

Then Sir Knight Melish talked of Then Sir Kright Melish taked that no well-read Knight believed in any absolute connection with the Knights of the Temple, the Hospitallers and Knights of St. John and Malta of the you will receive a copy by return mail.

DIABETES

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Crusade period. These had become extinct as history records.

Mr. Melish pursued his iconoclastic disposition and alluded to the romantic legends which surround the founding of the Arabic Order of Nobles of the Mystic Shrine. The story runs that "Billy" Florence, the lamented comedian, Dr. Walter Fleming and Rawlingson the Hackensack, N. J. ertist, discovered a manuscript of a ritual of the Arabic Order in which sheiks were the head

the Hackensack, N. J. artist, discovered a manuscript of a ritual of the Arabic Order in which shelks were the head officials and that this was translated by an Egyptologist. The truth was that the ritual of this purely social adjunct of Masonry was composed by one learned in Oriental lore and who aquandered his magnificent compensation of \$25 in a royal spread.

Tae Schaff-Herzog Encyclopedia of Religious Knowledge, edited by the Rev. Dr. Samuel Macauley Jackson, and published by Funk & Wagnalls Co., 12 vols., is the latest and most accurate Protestant encyclopædia in the Edglish language. The last volume, No. 12, came from the press two months ago. The specialist selected to write the article on Freemaconry, Paul Ischackert, himself a member of the order, after alluding to the stonemasons of the Middle Ages, speaks of Freemasonry as the world now knows it and he calls the latter "symbolic freemasonry." It has no connection with the organization of Catholic workmen who actually labored with their hands in the building trade. Catholic workmen who actually labored with their hands in the building trade. freemasonry, which is a secret organization for the erection of a spiritual temple in the heart of man. . . In 1721, ones of the founders of this union, James Anderson an English Presby-terian minister, drafted a constitution for this cosmopolitan organization which bound all freemasons to a faithful observance of the moral law, humanity and patriotism. From England masonry soon spread to the British colonies and

Abstinence from low pleasures is the only means of meriting or of obtaining the higher.

AND LEADING FINANCIERS OF TWO COUNTRIES

It's a mistake to think there are no longer opportunities for the investor to get in upon the "Ground Floor" of a good paying, and yet perfectly safe Fin-ancial Corporation. The history of the Bell Telephone and kindred enterprises

every reader of this publication who has \$20.00 or more to invest, tells of such an opportunity. It is a complete history of the conception, present achievements and future prospects of a financial organization founded upon the safest business principles, and bearing the stamp of approval from Archbishops, Bishops, Priests and laymen of the Catholic Church, both in the United States and Canada.

kindred to Freemasonry existing during the early Christian ages, much less in a still more remote antiquity.

But lest our correspondent may think that the energy of the past 20 years, and the great increase in the value of their stocks, showing positively where this organization, (being conductive) where this organization, (being conducted along identical lines) cannot help but be a source of large income to the invest-

Members of the Catholic Church have contributed Millions of Dollars to the success of these organizations, and have helped swell the great dividends of their share holders. This free book tells how Catholics may, in the future, divert these iarge profits to themselves, and how they may not only share in liberal dividends, but may also be the means of aiding some of the many worthy institutions of their Church, and which are dear to every

Catholic heart.
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Send for the book, if you are a Catholic, for none others can participate in this enterprise.

MOUNT ST. JOSEPH. **PETERBORO**

The ceremony of reception and pro-fession which took place at Mount St.

Joseph on Saturday, August 17th, was
one of unusual interest because of the
large number who participated in it,
and the consequent additional interest.

Seventeen made perpetual vows: Sister
Augustine, Sister Jane Frances, Sister
Cassimer, Sister Alexis, Sister Mary

and the consequent additional interest. Seventeen made perpetual vows: Sister Augustine, Sister Jane Frances, Sister Cassimer, Sister Alexis, Sister Mary Immaculate, Sister Felicitac, Sister Loretto, Sister Clement, Sister Anna Maria, Sister Clement, Sister Anna Maria, Sister Petronella, Sister Lucretia, Sister Margaret, Sister Agnes, Sisthe Callista, Sister Anecita and Sister Earnestine.

Eleven young ladies received the holy habit, Miss Mary Doyle, Quebec, Sister Marguerite; Miss Catherine Coleman, Webbwood, Sister Colette; Miss Mary Burns, Webbwood, Sister Berths; Miss B. Hickey, Newcastle, N. B., Sister Dolores; Miss Agnes Sloan, Vintor, Que., Sister Eremelinda; Miss Ciara Breen, Douglas, Sister Anita; Miss Annie Dohl, Ottawa, Sister Othells; Miss Lyda Beman, Quebec, Sister Louise; Miss T. Sullivan, Sault Ste. Marie, Sister Corons; Miss Alice Smith, Bayaville, Sister Mary Alice; Miss Catherine Kenedy, Newfoundland, Sister Aloysia.

At the conclusion of the ceremony, a very impressive sermon was preached by Rev. T. A. Gorman, S. J., in which the virtue of humility as exemplified in the lives of the Sisters, was extolled; and the joys of the true religious por trayed in a very touching manner.

His Lordship Bishop O'Connor also addressed congratulatory remarks to all those present, the community on their rapidly-increasing numbers; the newly-received, on the special blessings that Almighty God had bestowed on them; and the parents of the Sisters on the privilege of giving daughters to the service of God.

All the clergy from both parishes of the city were present. Also Rev.

All the clergy from both parishes of the city were present. Also Rev. Father Dowdall of Eganville; Rev. Father Shea of Montreal; Rev. Father Kelly of Norwood; Rev. Father F. J. O'Sullivan of Port Hope and Rev. J. J O Sullivan of Victoria Road.

ERRATA.—In our report in last issue of the blessing of the new bell at St. Thomas, Ont., the passage occurred: "At noon that their voice might go up to the Virgin Mother in adoration of her and that she would pray for them." This should not have appeared in this form, as it was never said. The report was taken from a secular paper and was not revised.

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Chatham

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You can get literature from him, or write the n arest branch

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IHC Service Bureau

Of your charity pray for the repose of the soul of Sister Terencia (Mamie Finn) a nun of the Order of St. Dominic, who died in Grand Rapids, M.ch., on the 20th August, 1912. May her soul rest in peace !

C. M. B. A.—At the last meeting of Brantford Branch C. M. B. A. a resolution of condolence was unanimously passed to Bro. Donohoe because of the death of his son.

He alone is the happy man who has learned to extract happiness, not from ideal conditions, but from the actual one about him. You have got to face one about him. You have got to face life the right way. You can not be selfish, dishonest, insincere and uncharitable and be happy. No one can be happy who tries to harmonize his life with animal instincts. The God (the good) in him is the only possible thing that can make him happy. The plug must fit the hole. There is only one way to make happiness fit your life and that is to obey the laws upon which we are built. We are constructed along the lines of truth and justice and this is the kind of plug that God demands if He would give us happiness.

ravors Received

A reader of the RECORD begs the prayers of the faithful for two special favors. A subscriber wishes to return thanks for favor received through prayers to the Blessed Virgin and a promise to publish in CATHOLIC RECORD.

A subscriber wishes to return thanks for favors re-ceived through prayers to the Sacred Heart, Blessed Virgin, St. Anne and the Souls in Purgatory.

A subscriber wishes to return thanks for favors received through prayers to the Sacred Heart of Jesus and Mary, Holy St. Joseph; and good St. Ann. A reader wishes to return grateful thanks for favors received after prayers to St. Ann, St. Anthony, and the Souls in Purgatory, and a promise to publish. A subscriber wishes to return thanks for favors re-ceived through the Sacred Heart, of Jesus, Blessed Virgin, and the Holy Souis in Purgatory and promis-ing to publish.

A reader wishes to return thanks for favors re-ceived after prayers to St. Anthony and a promise to publish. Also favors received after prayers to the Sacred Heart and the Blessed Virgin.

A subscriber wishes to return grateful thanks to Almighty God for special favors received after prayers to our Blessed Mother, Mass for the suffering souls and promise to publish.

Rapid strides are being made these days in all kinds of labor saving appliances. Not only in the comme reial and manufacturing world is this so, but many a practical little labor saver is being introduced into the home, and perhaps not one of them is coming into more general use than the Vacuum Cleaner. In the advertising columns in this issue the Geo. H. King Company of Woodstock, Ontario announce a special Ten days free trial of a vacuum cleaner in the home. It will be well worth your while looking up the advertisement. It may be just the information that you would be interested in along the lines of labor saving in the home.

Wonderful Electrical Apparatus to be at National Exhibition, Toronto

be at National Exhibition, Toronto

There will be an exhibition in the Health Building at the National Exhibition, a wonderful electrical apparatus from the laboratories of the Canadian Neel-Armstrong Limited, Orillia, Ontario.

The apparatus consists of an electrical process of intensifying the oxygen of the atmosphere producing ozone, which is passed through hydrocarbon oils of the terpene group forming vapors, known as terpene peroxide. When these vapors are inhaled the patient enjoys the healing antiseptic qualities of the terpenes on the inflamed or otherwise diseased parts with a surplus amount of oxygen, which is directly appropriated by the blood. It increases combustion, improves circulation, promotes digestion, prevents auto-intoxication and destroys bacterial toxins, and no the rapeutic agent yet devised has shown such efficiency in the treatment of incipient tuberculosis, nervousness, insomnia, hysteria, hayfever, catarrh, bronchitis, asthma, anemia, and other diseases which are promoted by an insufficiency of oxygen.

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diseases which are promoted by an insufficiency of oxygen. It is claimed by laboratory research that in no other way can this vapor be produced than by passing ozone through the hydrocarbon oils, and its effectiveness has been demonstrated in many thousands of cases. The apparatus can be attached to any electric light current, making it adaptable for all places.

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No. 2, Gurd and Hemsworth. Second class tificate. Duties to commence Sept, 1 1912. Apply ting salary wanted to Casper Verslegers, Sec., out Creek, Ont. 1761-tf TEACHER WANTED FOR S. S. NO. 4. DOVER East. Must have first or second class certificate. With experience, to teach the English and French language. Catholic preferred. Salary \$600 per year. Duties to commence Sept. 2nd, 1912. Apply to Joseph Cadotte, Paincoutt, P. O., Ont.

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By order of the Board. JAMES MASON,

General Manager. Poronto, 17th July, 1912.

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