

exists, and the salutary influence exerted is everywhere felt.

Thus spiritually fortified, the French-Canadians have victoriously withstood the forces that have weakened others.

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.

The fact that the French-Canadian families have not yielded to any considerable extent to the tendencies of the times, one can not repeat often enough is due entirely to the splendid Catholic Faith.

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.

The very large families abundant in the rural districts. It is these families that have turned the forests into farms; it is the labor of these families that has increased the values of the lands.

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 less 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.

But, says the eugenicist and pseudo scientists, the death-rate is high 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 overlooked, 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.

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

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



The destruction of the house fly is a public duty. Almost every American State Board of Health is carrying on a crusade against him.

WILSON'S FLY PADS

permanently, this pest will be tremendously reduced.



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 population every twenty-five years.

The official census statistics for 1911 have not yet been compiled, but the last published tables (1901) throw an interesting light on this subject. According to these figures there are given for a population of 1,084,000, 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, 839; from 95 and above, 260.

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 population 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 womanhood is very large. But 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 inhabiting Quebec and other provinces of Canada today, 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 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 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 educational boarding schools and other educational institutions for women. In this archdiocese alone there are 88,000 pupils.

In the archdiocese of Ottawa there is a university fully equipped, and one classical college. There are 450 Catholic schools with 30,000 pupils. It must be remembered that this diocese is mixed English and French, with French predominating, 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. There are 1,272 Catholic schools and 30,500 pupils.

In the diocese of Chicoutimi there is a French-Canadian population of about 78,000. 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 are given.

The diocese of Joliette has a French-Canadian population of 63,000 and 1 classical college. 72 commercial academies, 280 parochial schools with 11,200 children attending.

In the diocese of Rimouski, with about 120,000, there is 1 classical college, 607 parochial schools with 20,000 pupils.

In the diocese of Trois-Rivieres, with a French-Canadian population of about 85,000, there is 1 classical college with 8 academies for boys, 200 Catholic schools and about 17,000 pupils.

Investment Banker

A. E. AMES & CO.

Bank Building, TORONTO

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 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 advantages.

The French-Canadians have few millionaires among them, but there are a few. On the other hand, they have no poor. The poor even in the great city of Montreal are not French-Canadians. Among the smaller places, one town, Nicolet, will serve as an example. Con- versing with 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."

A visitor to Quebec on one occasion was driven by a charrette to Mt. Morency Falls. He noticed the long thin farms of the French-Canadians which lie the way. They are very peculiar on account of the houses being close together and the farms running back sometimes for miles, like a slender ribbon. The charrette turned to the traveller and said: "Monsieur, all these people own their own homes. There are fewer mortgages in the Province of Quebec than in any other part of our country."

To sum up the French-Canadian country, which really is the Province of Quebec; it is a country which is rich, without a stridency 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, Chicoutimi, it has a labor union run on the principles set down by Leo XIII. in his encyclical on the condition of labor, which brings peace and harmony between the workman and the capitalist.

One of the most magnificent sights the present writer ever saw was on the occasion of a mission in the city of Quebec, attended entirely by workmen, 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 overflowing. Next to the farmers these workmen are the backbone of the French Province of Quebec, and they are all fathers of large families who bring up their children in comfort, though not in luxury, and always in the Fear of God.

Nothing puzzles some non-Catholics so 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 Bamfield, 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 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 Bamfield 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-Catholic admitted willingly that the Catholic Church seemed to welcome and attract the poor.

In the first place, Father Bamfield 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 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 prayer; each man has 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 Victim. They, therefore, joined with the priest in his Act, but did not join with him in any public prayer or 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 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 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 at Latin prayers in the English tongue, a fact which 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 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 new.

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 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 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.

There is a greater reason, however, as Father Bamfield insisted; Christianity, he held 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 Sacred Liturgy, being the purpose of the Church; the meaning of each word is established and cannot alter. What Cicero meant when first he spoke the words in the Senate at Rome, what St. Jerome and St. Augustine meant—that same is meant to-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 the Jap who are acquainted with Latin. All who know living languages are aware how the meanings of words vary in different ages. In Chaucer, 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 embalm 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 Europe has spread itself, by its peoples, throughout the world, Latin is the best of the world-wide tongues that have died.

THE BIBLE NEVER LOST

Answering "Question Box" questions: "How the Bible was lost and came to light again?" and "Whom are we indebted to for the Bible?" the Catholic Herald (England) gives some interesting facts on the subject.

"The Bible was never lost. The questioner is evidently one of those who hang on to the legend that Luther brought to light the Bible which had been hidden away by the Medieval monks. The Bible was made up into its present form about 400 A. D., and was preserved in manuscript all through the ages, until one thousand years ago the Catholic Church. When printing was invented, the Church also printed the Bible. In all 626 editions of the Bible and portions of the Bible were issued by the Catholic Church before ever Luther's German version saw the light in 1534.

All this shows that the Bible was compiled, preserved, taught, translated

ST. JEROME'S COLLEGE

BERLIN, ONTARIO

Excellent Business College Department. Excellent High School or Academic Department. Excellent College and Philosophical Department.

New buildings with latest hygienic equipments. The largest gymnasium in Canada—Running Track, Swimming Pool, Shower Baths, Theatre. First-class Board, Comfortable Sleeping Rooms, Individual Attendance to Students. All professors Canadian by birth and training, with seven years post-graduate courses in Europe. Address: REV. A. L. ZINGER, C.R., Ph.D., Pres.

LADIES' BUSINESS COLLEGE

81 BOND STREET, TORONTO, ONT.

Under the able direction of the Ladies' of Loretto, this Institution provides a thorough course in Business Education. The building is fitted up in accordance with the most modern and improved appliances found in the best business colleges and commercial high schools of Canada and the United States.

Young ladies are here prepared to enter the commercial world as highly proficient amanuenses, accountants, stenographers, etc. An Advisory Board of prominent business men is a feature of the Institution. Both resident and day pupils are received. For further particulars, apply to THE PRINCIPAL

College and Academy of St. Joseph

ST. ALBAN STREET, TORONTO

Residential and Day School for Young Ladies

Thorough Academic, Collegiate, Commercial and Preparatory Courses

Under the Direction of Teachers holding University Degrees. For Prospectus apply to the Mother Superior.

Academy of the Sacred Heart

London, Ontario

The locality, unrivalled for healthfulness, offers peculiar advantages to pupils of even delicate constitutions. Air bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercise. The system of training aims at an education thorough, cultured and practical.

French, included in the ordinary course, is taught, not only in class but practically by conversation. The Library contains choice and standard works. Literary and musical reunions, held monthly, are an evidence of the progress of the students, and a means of acquiring ease and self-possession of manner. Strict attention is paid to the cultivation of habits of neatness and refinement. For further particulars apply to the Reverend Mother Superior.

Assumption College

SANDWICH, ONTARIO

Boarding College for Young Men and Boys

The following courses are offered: 1. College. 2. High School. 3. Commercial. 4. Preparatory. The Next Term Begins on Tuesday, Sept. 3, 1912

For Catalogue, Address—REV. F. FORSTER, C. S. B., President

ST. MARY'S ACADEMY

A Boarding School for Young Girls

WINDSOR, ONTARIO (Opposite Detroit)

Conducted by the Sisters of the Holy Names of Jesus and Mary Departments—Collegiate, Academic, Intermediate and Primary. Schools of Music and Art affiliated to the Toronto University and to the Detroit Conservatory of Music. Monthly lectures on Art are included. Special attention paid to French and Domestic Science. For terms and other particulars address Sister Superior.

and printed by the Catholic Church all through the ages. Had it not been for her, the book would have been lost. When the 'reformers' came along, the only thing they did was to cut some of it out and mutilate the rest. It will easily be seen from these facts to whom we are indebted for the Bible—in the first instance, of course, to God the Holy Ghost; to the Apostles and Evangelists whom He inspired to write it; and to the Catholic Church to which they belonged, for preserving and handing it down.

Piety has not Vanished

Piety, thank God, has not vanished from the earth. All about us are men and women who live their lives quietly, heroically, prayerfully; men and women who take up their daily work and worry with clean hands and clean hearts; men and women who have made great sacrifices for the sake of the truth, who have

Our PREFERRED TRADING REGISTER

The following Firms, together with our Regular Advertisers, are Recommended as a TRADING GUIDE to our Readers, as they represent the Best Concerns in London

ARCHITECTS Moore & Munro Architects and Civil Engineers We make a specialty of Churches, Schools and Large Buildings Carling Block, London, Canada

AUTOMOBILES, LIVERY, GARAGE MITCHELL GARAGE & SALES CO., LTD. 291-293 Dundas St. Phone 180 Automobiles For Pleasure, Business and Commercial use. Taxi-Cab Service open day and night

HUNTER & SON, PHONE 170 For Taxis, Autos and Carriages Open day and night. 116 Maple—near St. Askin.

BARRISTERS AND SOLICITORS McKillop & Murphy, London, Ont. Barristers, Solicitors, Notaries, Etc. James B. McKillop Thomas J. Murphy

GIBBONS, HARPER & GIBBONS Barristers, Solicitors, Etc. Richmond and Carling Streets, London, Ont.

PURDUM & PURDUM Barristers and Solicitors Masonic Temple, London, Ont.

IVEY & DROMGOLE Barristers, Etc. London, Ont. Chas. H. Ivey J. O. Dromgole

BISSETS AND CONFECTIONERY D. S. Perrin & Company Limited Manufacturers of Biscuits and Confectionery LONDON, CANADA

BREAD MANUFACTURERS You can depend upon having THE BEST if you order JOHNSTON BROS. XXX BREAD

CLOTHING AND FURNISHINGS R. H. & J. Dowler LONDON and ST. THOMAS

Confectioners, Caterers, Bakers FAWKES & SONS, 666 Dundas St. Wedding and Party Supplies a specialty

J. E. BOOMER Confectioners, etc. 181 Dundas St. London, Ont.

DAIRY PRODUCE J. F. MORALEE Phone 330 Market House Basement London

DAIRY PRODUCE AND MEATS E. J. GRAHAM, Meats, 102 Dundas St.

DEPARTMENTAL STORES SMALLMAN & INGRAM, Limited Department Store. Send for our Catalogue. Free.

DIAMONDS AND JEWELRY WATCHES Call and see our full line of ladies' and gents' watches. They range in price from \$1.00 to \$175.00. Every watch is fully guaranteed.

C. H. Ward & Co. Diamond Merchants and Jewelers 374 Richmond St., London Phone 1084

JOHN S. BARNARD Diamonds, Precious Stones, Watches, Jewelry 170 Dundas St. London, Ont. This house is famous for Elegant Xmas and Wedding Gifts

DRY GOODS, MILLINERY, CARPETS JOHN H. CHAPMAN & CO. Dry Goods, New Stock New Store, 248 Dundas St. London

T. F. KINGSMILL, 130-132 Carling St. Direct Importer Carpets, Linoleum, Lace Curtains, Stairs, etc. I stand between the manufacturer and customer. Quality, Quantity, Variety, Value.

ENGINES AND BOILERS E. LEONARD & SONS, Est. 1854 Manufacturers of Engines and Boilers Head Office and Works—London, Canada

FINANCIAL THE DOMINION SAVINGS AND INVESTMENT SOCIETY 1 Masonic Temple, London Interest allowed at 3 1/2 and 4 per cent. on Deposits and Debentures.

Imperial Bank of Canada Capital paid up \$6,000,000. Reserve \$6,000,000 Savings Department. \$1.00 opens an account London Branch, Richmond and King Streets R. Arkel, Manager

THE ONTARIO LOAN & DEBENTURE COY. Capital paid up, \$1,750,000. Reserve \$1,350,000 Deposits received, Debentures issued, Real Estate Office: Dundas St., Cor. Market Lane, London.

THE HURON AND ERIE LOAN AND SAVINGS CO. Incorporated 1864. 4 1/2 and 4 3/4 per cent. on Deposits. Write for Booklet: "Unquestioned Safety for your Savings." H. Croxson, Manager, St. Thomas, Ontario

THE LONDON LOAN & SAVINGS COMPANY OF CANADA ALLOW: 4 1/2 on Deposits 4 1/2 on Debentures 5 1/2 on Municipal Bonds 6 1/2 on Stock

MERCHANTS BANK OF CANADA Paid-up capital, \$6,000,000. Reserve funds \$4,999,397 Commercial and Savings Accounts Invited. Joint and if desired, interest at highest rates. J. E. Magee, Mgr. London Branch, Richmond & Queen Sts. J. A. McKellar, Mgr. London South, 146 Wortley Rd.

THE BANK OF TORONTO The Oldest Bank in Canada Having its Head Office in Ontario BRANCHES AT ALL PRINCIPAL CITIES and Correspondents throughout the world Four Offices in London

FURNITURE H. WOLF & SONS, 365 Dundas St.

LAUNDRIES PARISIAN STEAM LAUNDRY CO. of Ontario Ltd. 71-75 Dundas St. Phone 550

BUSINESS AND SHORTHAND

Subjects taught by expert instructors at the Western School

Y.M.C.A. BLDG. LONDON, ONT. Students assisted to positions. College in session from Sept. 3rd. Catalogue free. Enter any time.

J.W. Westervelt, Jr. Principal J.W. Westervelt, Jr. Chartered Accountant Vice-Principal

DRUGGISTS AND OPTICIANS

CAIRNROSS & LAWRENCE Chemists, Druggists and Opticians 310 Dundas St. Phone 886 Special attention given mail orders.

GAS AND ELECTRIC COMPANIES

COOK AND LIGHT WITH GAS GENUINE GAS COKE Cheapest and best fuel Heating, Lighting and Cooking Supplies CITY GAS CO. Phone 394

For Continuous and Satisfactory Electric Lighting AND Power Service

The London Electric Co.'s System Phone 68

THE ELECTRICAL CONSTRUCTION CO.

of London, Limited, 32-40 Dundas St. Electrical Supplies and Fixtures, Motors Stocked, Wiring Done Modern throughout. John J. Cox, Prop.

FUEL AND BUILDING MATERIAL

Thoroughly Screened Coal Promptly Delivered JOHN MANN & SONS. Phone 470 401 Clarence St. 475 York St.

D. H. GILLIES & SON, Wood of all kinds Hardwood Lumber, Coal, Wood of all kinds Slack Barrel Coopers. Phone 1312

THE PURDUM HARDWARE CO., Ltd.

J. G. STEELE & CO. 304 Dundas Street Phone 750 J. A. BROWNLEE, 385-7 Talbot St.

HOTELS

The Tecumseh Hotel London's Leading Hotel Geo. H. O'Neil, Proprietor

THE DOMINION HOUSE (Remodeled) Corner York and Clarence Streets, adjoining Depot Modern throughout. John J. Cox, Prop.

THE LONDON HOUSE

Thoroughly Steam Heated. Rates \$1 per day W. S. Lashburn, Prop. Cor. Dundas and Talbot

INSURANCE

A. E. ELLIS 304 Masonic Temple, London G. M. GUNN & SON, 412 Richmond St All Kinds of Insurance.

J. A. NELLES & SON General Insurance Agents & Brokers 380 Richmond St., London, Ont.

London Life Insurance Co.

POLICIES "GOOD AS GOLD" Actual Profit Results Exceed Estimates

IRON AND WIRE WORKS

DENNIS Wire & Iron Works Co., Ltd. LONDON, ONTARIO Designers and Makers of Ornamental Iron and Brass Work, Brass Pulleys, Altar Railings, Iron Fences and Gates, Fire Escapes, Wire Window-Guards, Metal Lockers, etc.

LUMBER

GEO. H. BELTON Wholesale and Retail Dealer in Lumber and Building Supplies Main Yard—Recrey Street and Grand Trunk R.R. Branch—Palmail and Richmond Sts.

MANUFACTURERS

THE GLOBE CASSET CO. London, Ont. Manufacturers of Caskets and Undertakers' Supplies

EMPIRE MANUFACTURING CO., Ltd. Brass Foundry and Finishes Manufacturers Plumbers' and Steamfitters' Supplies Office and Factory, London, Ont.

DOMINION OFFICE AND STORE FITTING CO., Ltd. Manufacturers Office and Store Fixtures Office and Factory, London, Ontario 300 St. James St. West, Toronto Branch, 51 Richmond St. E., Winnipeg Branch, Ashdown Block.

MILL AND FACTORY SUPPLIES

THE LONDON ENGINE SUPPLIES CO. Limited F. G. Mitchell, Manager Wholesale and Retail Hardware in Mill and Factory Industries Automobiles and Motor-Boat Accessories 443 Richmond St., London, Canada Phone 307

OSTEOPATH AND CHIROPRACTOR

DR. BARKLEY Graduate Osteopath & Chiropractor SUPERB ELECTRIC EQUIPMENT SPECIALTY—Rheumatism, Chlorine and Nervous Diseases. Established 7 Years. 595 TALBOT ST., LONDON. PHONE 3565

THE "BULLDOG" Line

OF OVERALLS AND COATS Are large, roomy and perfectly made. They really resist wear and owing to a special seam construction cannot rip. "Sold all over the world." MADE BY THE CANADA OVERALL CO. 98 Carling St., London Phone 335

PHOTOGRAPHS

EDY BROS., Artistic Photographers 214 Dundas St. London, Ont.

PLUMBING, HOT WATER HEATING

NOBLE & RICH Plumbing Hot Water, Steam and Vacuum Heating Gasfitting and Jobbing Phone 338 333-337 Queen's St. E.

SHEET METAL, STOVES, ETC.

WM. STEVENS AND SON Sheet Metal Workers Hot Air Heating Stoves and Furnishings. 362-4 Richmond St.

STOCKS, BONDS, REAL ESTATE

THOS. RAYCRAFT, Investment Broker Specialist in Provinces and Coast Stocks London Loan Book Long Distance Phone 5994

WHOLESALE

GREENE, SWIFT, LIMITED Wholesale Clothing Manufacturers Greene-Swift Block London, Ont.

JOHN MARSHALL & CO. Est. 1873 Samuel Munro—Water Sunco Wholesale Merchants and Manufacturers of Hats, Caps and Furs. Sole agents in Canada for "The Thoroughbred" Hat and Cap. Also "Batterby" Hats

The Catholic Record

Price of Subscription—\$1.00 per annum... THOS. COFFEY, L.L.D., Editor and Publisher

religious persecution or intolerance in Westmeath.

After quoting Mr. Radcliffe's letter, Mr. Gwynn adds: "Will you allow me to add that I have had brought to my notice many similar charges."

LETTERS OF RECOMMENDATION

Mr. Thomas Coffey: "Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability."

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.

AN INTERESTING VOLUME

The clever Englishman, Gilbert Chesterton, published some time ago a book entitled "Orthodoxy" which has attracted considerable attention.

THE GREAT TENOR CARUSO IS, WE ARE TOLD, SINGING HIS FORMER WIFE FOR DEFAMATION OF CHARACTER, AND IT IS SAID THAT MILAN "SOCIETY" IS KEYS TO A HIGH PITCH OVER THE AFFAIR.

BWARE OF SHARKS

Some of the newspapers continue to publish rosy propositions, to all who have a little money saved up, by which they may become owners of real estate in prospective cities in the West and elsewhere.

happy mixture of security, mysticism and romance that makes life worth living.

The popular idea of a nun is of a young girl who has been lured into the convent by representations which, at an impressionable age, are bound to affect sensitive, aspiring natures in the desired direction.

EUGENICS

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

BONAR LAW—REBEL

Wise men are beginning to think that the only course open to Mr. Aquilino is to put a pair of handcuffs on Mr. Bonar Law, the leader of the Opposition.

peasants 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.

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.

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.

THE CATHOLIC IMMIGRATION ASSOCIATION 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.

THE GLEANER

"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 because the thing has not merely told this truth or that truth but has revealed itself as a truth telling thing.

THE CATHOLIC RECORD

When you receive it for the first time, you will be struck by the intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit.

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 GREAT TENOR CARUSO IS, WE ARE TOLD, SINGING HIS FORMER WIFE FOR DEFAMATION OF CHARACTER, AND IT IS SAID THAT MILAN "SOCIETY" IS KEYS TO A HIGH PITCH OVER THE AFFAIR.

THE GREAT TENOR CARUSO IS, WE ARE TOLD, SINGING HIS FORMER WIFE FOR DEFAMATION OF CHARACTER, AND IT IS SAID THAT MILAN "SOCIETY" IS KEYS TO A HIGH PITCH OVER THE AFFAIR.

BWARE OF SHARKS

Some of the newspapers continue to publish rosy propositions, to all who have a little money saved up, by which they may become owners of real estate in prospective cities in the West and elsewhere.

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.

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:

THE GREAT TENOR CARUSO IS, WE ARE TOLD, SINGING HIS FORMER WIFE FOR DEFAMATION OF CHARACTER, AND IT IS SAID THAT MILAN "SOCIETY" IS KEYS TO A HIGH PITCH OVER THE AFFAIR.

THE GREAT TENOR CARUSO IS, WE ARE TOLD, SINGING HIS FORMER WIFE FOR DEFAMATION OF CHARACTER, AND IT IS SAID THAT MILAN "SOCIETY" IS KEYS TO A HIGH PITCH OVER THE AFFAIR.

BWARE OF SHARKS

Some of the newspapers continue to publish rosy propositions, to all who have a little money saved up, by which they may become owners of real estate in prospective cities in the West and elsewhere.

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.

the old land where they have ever been 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 sleep with the refrain: "Go to sleep or the Pope'll get you." Yes, the very best thing the Orangemen 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 all.

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 remedy things. We would advise him to be more broad-minded. 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 unstintingly in the service of his people, he is yet held blame-worthy 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. BYRON H. STAUFFER, of Toronto, has made announcement through the Globe that the subject of his next sermon 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. He must have something new and startling for the Sabbath day else the pew-holders 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 Bible.

OUR ANTI HOME RULE VISITORS

Among other visitors who have come to the country lately are Messrs. Walter H. Long, Fred E. Smith, and away down in the scale of importance Sir Max Aitken, all of them members of 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 government are the champions, and it is stated that they or some of them at least will address Canadian audiences on the subject during their stay in Canada. Mr. Long has already given an interview to the press in which he stated that the Home Rule Bill will never become law. As to that prediction it is only necessary to state that if Mr. Long can have his own way the Bill will not be enacted. But, happily, the course of events does not depend upon Mr. Long's personal wishes, and it is idle for him and his narrow-minded coteries 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 pondered over by the emissaries before they undertake to enlighten the people of 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 the 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 who 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 distinguished public men of our own country than the extremists who are now visiting our Dominion.

Whether Sir Max Aitken will venture 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 race-track sharps who aided in the ruin of two Toronto bank clerks will not 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 a 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 sentence 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 man.

"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? Aye, 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 was to be a woman. From her place in 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 more and more against them. Day by day she went lower still. Heaven had forgotten her, she thought; she was only remembered in Hell.

"Neither will I condemn thee." The 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 here was this Teacher pitying her! His hand was stretched forth to draw her up from the pit, and the climb that looked impossible to her unaided strength seemed easy now in the golden floodlight of sympathy. And she fell at His feet repentant.

Let us learn from our Blessed Saviour to be very kind to the erring; to give freely of our sympathy; not to condemn, but to pity and save. "Neither will I condemn thee" should be our golden rule.

COLUMBA

Let us rise as the sun rises and help to make the world glad. If we could cultivate the habit of a cheerful welcome to each new day, and rise with a determined purpose to look for good and purpose in 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 other tactics have proved futile. The fact that some hundreds of Protestant clergymen have openly declared themselves for the revolutions and have adopted Socialism, with its philosophy and all its consequences, is evidently no argument for the loyal Catholics that they may safely follow their example. Still it will be well to enter with some detail into the study of this modern heresy, which is of special significance, in as far as we find in it the claimant 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 fulfillment of the Christian ideal of the kingdom of God on earth. Its object is "to permeate churches, denominations and other religious institutions with the social message of Jesus." This consists not in social reforms, but in "precisely the grimy, defeat Socialism of the abandoned class struggle." The revolution proposed is to effect not merely the social order of our time, but the teaching of the "materialism which is the best spirit 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 a good thing, professing belief only in matter, is it not plain that the Church has herself missed the way of loving God?" (They Must: A Frank Word to Christian Men and Women.)

The book we have quoted is a leading propagandist 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 clever ruse and, of course, does not imply any belief in His divinity. At the New York conference a committee on the constitution was appointed. Unfortunately it consisted of three members, two of whom were morosely resisted all efforts to make any reference to the sacred name, to Christianity or religion. It was only by a political coup d'etat 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 declaration made at the New York conference in 1908: "The Fellowship believes in 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." Not merely is Marxian Socialism completely embraced, but the historic materialism is ever more strongly adopted as the movement continues.

Christian Socialism is held in the utmost contempt by the Socialist party itself, to which it clings as a fungus growth. To be a Christian Socialist does not merely mean to lose the spirit of Christianity, but to lose all self-respect as well as the sense of honor that springs up and fawns 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 Christianity to the "Harmon," as the comrades delicately call the official headquarters of their party.

"That singular hybrid, the Christian Socialist," says the author of the "Ethics and the Materialistic Conception of History," "oversees to-day such various wares among them some really worthless, Christian and national Socialism of all kinds." (P. 118.) And in the "Communist Manifesto," Marx himself declares that "Christian Socialism is but the holy water with which the priest consecrates the heart burnings of the aristocrats." Fortunately "the priest" is not connected with the Socialist movement, unless he has first left the Church. Engels is not satisfied that the Socialist should be an agnostic, but would have him an atheist without any compromise.

The Christian Socialist, according to Haywood, "is one who is drunk on religious fanaticism and is trying to sober up on economic truth." While half-sobered he is still striving to convert that "child of the devil," the capitalist; but when wholly sobered he will evidently forget that he ever was a 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 inevitably 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 passages are gathered herein (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 scarcely a vestige left in the Christian Socialism of our day.

Socialists, however, do not content themselves with showing the unreasonableness of what they have termed this "backward system." They have likewise titles of special distinction, which they freely lavish upon its defenders. "Humbugs," "charlatans," and spineless hypo-

crits," they call them by turns. They are willing nevertheless to parade them for campaign purposes. It is true that certain ministers, related by their parishioners, have attained to positions of political importance. This, however, was due to their personality and revolutionary agitation. A preacher who offered his church to Emma Goldman, when all the halls of the city were closed to her, was thus rewarded for his progressiveness and charity.

"Aside of the Christians who live to 'cheat God' and their fellow men," says a writer in the Call, "and the professional 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 Christian civilization might send 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 assigned by Socialists for the essential antagonism of their doctrine with Christianity are the two equally absurd positions that Socialism is based upon science and that true science is antagonistic to religion. The falsity of these principles, however, does not save the Christian Socialist. What Socialists understand by science is the pseudo-scientific historic materialism upon which all agree that Socialism is based and without which Socialism ceases to 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 infallible book, and in the person of an infallible man? . . . Through the discovery of the laws of gravitation, the angels of the Christian mythology were banished. Through still other discoveries and reflection thereon the personal God of the Church was eliminated because he was found an unnecessary hypothesis in science, a useless and absurdly fantastic monstrosity, too hypothetical to even a graceful bow of recognition from the mind of thinking men." (Nov. 28, 1911.) Why 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 win the right of religion is that historic materialism is not "the sole factor" to be considered.

They all agree with Marx that the prevailing mode of economic production and exchange at any given time determines the social organization of that period, and must likewise affect its religious teaching. This is, in a word, the social, political, industrial and religious, as well as the political 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, educational, social, industrial, political and commercial institutions." (February Special, 1912.)

Religion, therefore, is made dependent upon economic conditions and all stability in creed, doctrine or morality is denied. While the Church is ceaselessly writing eternities upon the sands of time, she is at the same time 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 British minister, Rev. Herman Kutter, the oracle of our American Christian Socialists, "Jesus had God, though he was not God; the Socialist, though an atheist and a scoffer, infallibly has God in the self-same way; but the 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 movement is understood that a new world must come. They have the living God. Not in pious formulas and ceremony—they do not pray to Him, nay, they deny Him. But they have Him in fact.

"When a great party (the Socialists) today declares war on all religion, what is the result? It is the ground of the past; in this merely a sign of the world-lessness? 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 himself but little with the dogmas that Christians manufacture about Him. . . . All religion that consists in the mere-ly nominal percentage of spiritual Christianity—should any still be traceable—is fast evaporating, leaving only the residue of pure materialistic Socialism. As Dietzgen, the favorite philosopher of Marx, said long ago, it is time to drop the name when the reality no longer exists.—Joseph Husslein, S. J., in America.

The more difficulties you have to encounter within and without, the more significant and the higher in importance 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.—Dr. Butler.

THE NEW KNOWNOTHINGISM

A PROTESTANT PAPER'S DENUNCIATION 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 Orangemen:

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 "chief vigilant" and Major General D. E. Stokes "chief custodian." This organization is the nation's court, it has a long string of national counselors, generals, clergymen, rabbis and officers of 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 real object suggested in its "Declaration of Principles," in 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 patriotism. 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 separation of Church and State. . . . We deny the right of any political or ecclesiastical organization to manipulate 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 whatsoever."

It is perfectly clear that this organization is directed against what it regards 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 "complete separation of Church and State," the only one said to menace our non-denominational 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 Know-nothings 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 as the ground that the new organization is a revival of Know-nothingism. Noting could be farther from the fact. But Rome is afraid of the new organization, knowing that her own methods of political and ecclesiastical campaigning in this country will not bear the searchlight. Her trusting with Protestant 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"; her 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 repudiated in every country in Europe, with one solitary exception."

If this is not a revival of Know-nothingism, then our memory of Know-nothingism is greatly at fault. The purpose of that organization, which swept the country in the 50's, was to attack the Catholic Church and to exclude its members from political office. This 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 hierarchy is a political machine . . . casting its influence in favor of those who are willing to serve, not the best interests 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 is now engaged in attempting a far weightier task—to dictate the choice of a Chief Magistrate to preside over the 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. It is proscriptionist and an 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 interference. We have relics 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

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

The Fourteenth Volume of The Catholic Encyclopedia teems with numbers of articles of more than usual interest and evidences perhaps more than any preceding volume the wide range and great variety of its subject matter. It has a long string of national counselors, generals, clergymen, rabbis and officers of various orders.

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 of over 50,000 words and constitutes a veritable treatise on the entire science of theology in all its parts. Also of theological interest are the articles: Simon, St., Toleration, Syllabus, Symbolism, Thomas More, Thomas a Kempis, author of the Imitation of Christ, and Thomas Aquinas, the great medieval 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 chart of the Summa Theologica and a sample of the great theologian's method in treating a subject, all of which constitute a novelty in encyclopaedia writing as well as a valuable information not easily accessible to the general reader.

Following the unique plan of the editor 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 Slavs in America, besides a general treatment of the Slavs by Leopold Leonard. Sioux Indians and Sipocho 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 encomium. 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 jurisdiction of the Popes, is given twenty columns accompanied by an admirable map showing the extent of the Papal possessions at different periods of history in the eighth, twelfth, sixteenth and eighteenth centuries respectively. Ecclesiastical Statistics and the Statistics of Religions are treated by Paul Maria Baumgarten and H. A. Kroese, the latter article containing valuable tables giving comparative religious statistics throughout the world.

The editors announce that the last volume, the fifteenth, of this remarkable encyclopaedia will be issued by next October, thus completing one of the greatest literary achievements in the history of publication in the short time of eight years, a monument to the enterprise and industry of those who have devoted themselves to this work.—Catholic Bulletin.

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.

As a rule, stay here a few hours until you undergo the medical and civil inspection prescribed by the law; but during these few hours much can be done for their future welfare in this country. In the first place, it is possible to ascertain 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 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 done for them.

To settlers and others who are not going to join Catholic friends or relatives I give a card which reads as follows: 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 . . . 1,093 Rutenians from Galicia . . . 6,559 Poles from Poland and Russia . . . 2,078 Italians, Germans, French, Belgians, &c. &c. . . 1,615

When one considers that this total of 11,345 represents only one month's im-

migration, and that, moreover, a considerable number of Catholic immigrants enter Canada by New York and Boston 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 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 to come.

Now comes the question: How is the Church in Canada to minister to a Catholic population increasing at such an abnormally high rate, and especially to the Ruthenians, Poles, Bohemians and Hungarians, whose language very few priests 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 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 Redeemptorists also have been training some priests in the same manner 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 increasing 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 Redeemptorists and furnish subjects for work among the Ruthenians. That would be the simplest and most efficacious solution of this most urgent problem. Perhaps 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 congregations in the West of Canada. 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 age from undertaking the studies necessary for the priesthood, with a view of exercising the ministry in Canada.

We all know that 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 laborers are few?"

I am, yours very truly,
A. D. CASGRAIN,
Secretary, Catholic Immigration Association of Canada.

MODESTY AS A LEGISLATOR

Aprons of the laws being passed in the British Parliament against 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 "picks up the pieces" of the broken relations, pure in society, can effectually 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 'people' afraid of being out of the swim. And even of those who draw the line at such immorality, 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 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 in 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 the 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 Catholic Times quotes relevant figures as follows from "Milhall's Dictionary of Statistics," universally recognized as a standard work:

"Out of the total income of the Church of England from tithes, commuted grants, and other sources, the Bishops get on an average \$25,500 per head; the Canons \$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 \$200 for a Priest. It is higher in Canada and Australia. In India it is \$1,360 per Bishop and \$180 per priest."

And the numerous clergy of the Religious Orders have no salaries at all. They have nothing more than what their Master had. They can truly say in a Apostolic words—silver or gold have we none.—Freeman's Journal.

FIVE-MINUTE SERMON

FOURTEENTH SUNDAY AFTER PENTECOST

THE POWER OF GRACE
For the flesh lusteth against the Spirit and the Spirit against the flesh...

The two-fold principle in man, of which the Apostle here speaks is a matter of our common experience...

It is the power of distinguishing between right and wrong which makes the great difference between us and the lower animals...

The history of the human race is that of a constant struggle between these two principles...

But, perhaps, you doubt which master you are serving, because your soul is the battlefield for that conflict...

Take courage and be consoled by the experience of St. Paul. Thrice he besought the Lord that a grievous temptation might depart from him...

White Swan Yeast Cakes' Record
Thousands of White Swan Yeast Cakes have been sold in Canada...

GENERAL INTENTION FOR SEPTEMBER

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...

Chief among these reasons is the danger of contamination from without. Not a few Catholic teachers, even with the best intentions...

The inside history of most of these modern revolutions in pedagogy is the history of fads strenuously advocated by ambitious educationists...

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'...

GLENCOE, ONT., AUG. 15th, 1911
'Fruit-a-tives' were so beneficial to me when I suffered with distressing dyspepsia...

Although I have, in past, suffered agony with Dyspepsia, I am now in perfect health...

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

The path that led to this great discovery is generally something like this. An aspirant to a reputation for originality comes across some forgotten axiom of Jean Jacques Rousseau...

But, that is precisely the fundamental blunder on which the new Catholic world is taking up with guides who have no experience, no traditions, no credentials...

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...

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...

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 unbelievers...

Kellogg's TOASTED CORN FLAKES
You have tired of other cereals -- but you won't tire of this! Spend a dime today for Kellogg's TOASTED CORN FLAKES

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...

Quite contrary is the view that prevails 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 its own lines...

What sensible men and women do not back to with deepest satisfaction is, not the pleasant part of school life, but the strenuous training which has moulded and strengthened their character...

To be sure, gentleness 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 20th of this year, before the Catholic Educational Association at Pittsburg...

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...

The purpose of this Bureau is to furnish, free of charge to all, the best information obtainable on better farming. To take one example of the thoroughness of the questions concerning soils, crops, land drainage, irrigation, fertilizer, etc. make your inquiries specific and send them to IHC Service Bureau, Harvester Building, Chicago, U.S.A.

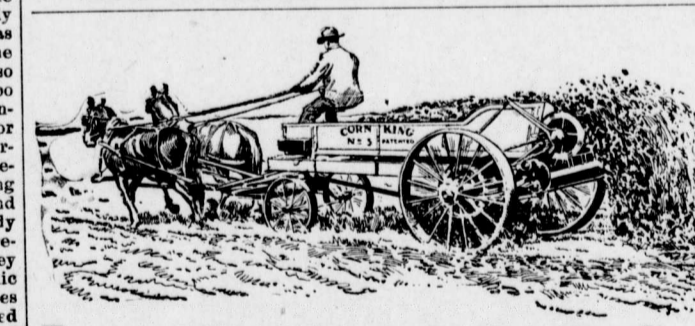
PRESIDENT SUSPENDERS
PRETTY HARD ON A BACHELOR to lose Buttons. Why not wear 'PRESIDENT' SLIDING COORDS to stop the trouble? The price is 50c. at all dealers. Light, medium or heavy weights. DEMONSTRATION SUSPENDER CO. NIAGARA FALLS

Education is the most important of interests, because it is the path of the highest power, the worthiest ideals, the truest freedom. Without it man seldom can reach the best possibilities that are his.

The foregoing are a few of the reasons why our associates should pray 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...

Larler's COMMON SENSE KILLS BUGS, ROACHES, RATS, MICE and other vermin. 25 cents at all Drugists or we will mail post free on receipt of price. COMMON SENSE MFG. CO. TORONTO

RU-BER-OID Roofing
Lessens Fire Risks
Fire Insurance Companies assess buildings covered with Ruberoid at the "base" or lowest rate. That is because a RU-BER-OID Roof will not catch fire from flying cinders or even burning brands...



What Is Soil Fertility? How Does It Interest You?

WHAT is soil fertility? Why is it so considered so serious a matter? Why is it that authorities on better farming agree in considering it one of the most important questions requiring solution by farmers today?

IHC Manure Spreader
Corn King or Cloverleaf
Every farm can be benefited by the use of an IHC manure spreader. It will distribute the manure in an even coat, light or heavy, may be required. Manure spread in this manner does the most good to the soil at about half the expense and much less than half the work of hand spreading...

Your Family AND Your Business
demand adequate insurance protection -- protection that you can depend on. North American Life Policies offer a maximum of protection at a minimum of cost. North American Life Assurance Company Head Office: 112-118 King St. W. - Toronto

Cure that Bunion
No need to suffer bunion trouble another day. DR. SCHOLL'S BUNION RIGHT removes the cause of your bunion or enlarged toe joint by permanently straightening the crooked toe. Gives INSTANT RELIEF and a FINAL CURE of all bunions, pain, blisters, plasters or shoe stretchers never cure. Dr. Scholl's Bunion Right is comfortable, sanitary, convenient. Guaranteed or money back: 50 cents each or \$1.00 per pair of shoes and shoe stores, or direct from The S. Scholl Mfg. Co., 472 King St. W., Toronto. Illustrated Booklet Free

SAFE INVESTMENTS
Careful and profitable investments are a prime requisite in the successful conduct of a Life Insurance Company. The Mutual of Canada has had a unique career of over 42 years in this respect, in that not a dollar of its assets has been lost by mismanagement. Its investments consist of: Mortgages... 53.7%, Debentures and Bonds... 27.4%, Loans on Policies... 12.6%, Other Assets... 6.5%. Total Assets... \$18,161,847 100%. Head Office: Waterloo, Ont.

O'KEEFE'S Liquid Extract OF Malt with Iron
is an ideal preparation for building up the BLOOD and BODY. It is more readily assimilated and absorbed into the circulatory fluid than any other preparation of iron. It is of great value in all forms of Anemia and General Debility. For Sale at Drug Stores W. LLOYD WOOD General Agent Toronto :: Canada

WENEELY & CO. (West Troy), N.Y. The Old Reliable Monthly Laundry. Established 144 years ago. CHURCH, GLEBE, SCHOOL & OTHER BELLS Church Chime Bells Memorial Bells a Specialty. 1000 Bells and Foundry Co., Baltimore, Md., U.S.A.

RESTORE and GUARD YOUR HEALTH WITH Oxydonor
OXYGEN is life. Humanity's boon. Nature supplies it abundantly. Free as the air you breathe. No matter what disease you have OXYDONOR Causes to be supplied this natural force, this inexhaustible source of life, health and vigor of body and mind. Absorbed into the system while you rest or sleep. Revitalizing the human organism by Nature's own process. Eliminating disease without drugs or medicines. Safe, quickly and easily applied, and always ready for use for grown persons or children. Oxydonor makes its possessor master of his or her own health all the time -- a preventive of disease and destroyer of sickness, so simple a child can apply it. No expense after the purchase price, no drugs or medicines, pills, plasters, massage or batteries. But a rational, natural means for making sick people well, discovered and perfected by an eminent physician and endorsed by physicians. Write us if you value your health. The genuine is plainly stamped and that of your family and friends. Write to-day for our wonderful Free Book. Dr. H. Sanche & Co. DEPT. 13. 364 West St. Catherine St., MONTREAL, CAN.

Western Fair
September 6th to 14th, 1912
London's Great Exhibition
Liberal Prices Instructive Exhibits
Speed Events Each Day
New Art Building Filled with Magnificent Paintings
PROGRAMME TWICE DAILY Live Stock Parade Daily
Besses o' the Barn Band of Cheltenham, England. One of the Greatest Brass Bands in the World and several others. AERIAL ACTS, COMEDY ACTS, TRAMPOLINE and AEROBATIC ACTS, SEABERT'S EQUESTRIENNE ACT, and Others. The MIDWAY Better than ever. FIREWORKS Each Evening. SINGLE FARE RATES Over All Railroads from Kingston to Detroit. Special Excursion Days, Sept. 10th, 12th, 13th. Price Lists and all information from W. J. REID, President A. M. HUNT, Secretary

Every Eddy Match is a Sure, Safe Match
IT is made of first quality materials by skilled workmen and mechanically perfect machines, and carries with it the Eddy guarantee that it's a sure light. ALWAYS make sure you are well supplied with Eddy's matches because "If you're sure they're Eddy's you're sure they're right." EDDY'S Matches are always full M.M. count -- good dealers everywhere keep them. THE E. B. EDDY COMPANY, LIMITED HULL, CANADA Makers also of Paper, Paper Bags, Toilet Paper, Tissue Towels, Etc.

CHATS WITH YOUNG MEN 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 majority of men, is to persuade all men that they can rise high in the world. Some busy readers may suppose that the writer of the following means to advocate keeping down budding talent. We do not so understand him. 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 most cases, a matter of sheer guesswork.

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. Every boy is led to discontent, and nearly everybody fails to get one, and, falling, loses heart, temper and content. 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 humility, the subordinate 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, this they will have failed to do. The majority of those 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 much of the world's unhappiness grows out of the fact that from the tortured 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 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. It mistakes must be made, and it is better for a man to err on the side of curtailing his ambitions, than to leap too high and fall upon his face. The discouragement of ambitions which have a 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. We know a man who was a faithful employee for most of his life, of a large corporation. 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 propagated that every man is entitled to look for the highest or best paid office or employment. But, was he a fool? Or was he a wise man? Many of the best lawyers in the world have refused to be made judges. Were they fools? There is much wisdom in being satisfied with "well enough." Contentment 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 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 pace with others, spur him on and on, to scheme, intrigue, and walk in doubtful paths, to accomplish 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 sort of battle-royal in modern affairs. And it is attributed to a man as a fault if he does not join in the mad scramble. Bodies are scorched, and souls are lost; and in and through the whole mad business men are supposed to be working out their destiny. But what is man's destiny? We stand in great danger of forgetting what it is, though all men know when they pause a 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;

to keep a steady eye on the health of one's soul; to do one's duty for the sake of the self-respect that comes with duty well done; to look calmly on the situation of others who have more of worldly gear than we have, without feeling discontented; to be reasonably ambitious, without being willing to sacrifice or to risk a principle to gratify ambition; these are the evidences of good sense and sound judgment. Agitators of the fire-brand type call all that slavery, folly, madness, meanness of 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. Educationists 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 occupation; no offense to wear unfashionable or inexpensive clothes; no crowning sin to lack ambition, or to be content 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 who is simple and uncomplained of, than by the man of many and complicated affairs. Of course, great poverty, deep indignance, 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 involve reflection on the imperishable truths of religion, and 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, man, thou art but dust, and unto dust thou shalt return. How much of criticism philosophy, and how many false theories appear before those words! —The Caskey.

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 who work and make play out of it, and enjoy themselves fully as well—and I don't think I wonder a little better. Bobby Chase was a boy of the work-play sort.

When Bobby was four and brought in wood for his mother, he played that each stick was a poor little homeless boy, shivering and crying for warmth, and he packed them cozily 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 many words 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 florist.

They were very poor, and lived in a poor little house, only a short distance from the big greenhouse of an old man who made a regular business of growing flowers for sale. Bobby loved to go and stand outside the greenhouse and look through the glass at the beautiful plants inside; and once old Tompkins had actually seen and motioned for him to come and help. Bobby never forgot that day. And months later, when he saw lilies in bloom through the fence, the little garden just outside the greenhouse, 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 'ut of that, you boy! What are you doing?"

Old Tompkins was hobbling down the path as fast as his rheumatism and aged limbs would permit, his spectacles swinging far up on his forehead, where they had been pushed for the short nap in the consequent rush and hurry in which the weak go to the wall. "The survival of the fittest" is a sort of battle-royal in modern affairs. And it is attributed to a man as a fault if he does not join in the mad scramble. Bodies are scorched, and souls are lost; and in and through the whole mad business men are supposed to be working out their destiny. But what is man's destiny? We stand in great danger of forgetting what it is, though all men know when they pause a 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;

"Don't I remember? You—you impudent p'acher! Why, I never heard o' such a thing!"

"Last fall" the boy persisted, "when they were set out you had the rheumatism so you couldn't get 'round much."

MAGIC BAKING POWDER THE STANDARD AND FAVORITE BRAND. MADE IN CANADA CONTAINS NO ALUM

I raked off the bed, you know, 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 face showed it. "Any way, you oughtn't to pick it without letting me know," he reminded Bobby, "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—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 h'ish," 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 up quickly. "I'd like it first-rate," he answered 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 home."

As he sped away, old Tompkins turned back toward his 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. But as the years and rheumatism took away his strength and activity, he had gradually given up raising the vegetables 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 bare necessities of life; and all the rest of his strength was given to caring for his beloved lilies, the most cherished of all his flowers.

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 about it at once."

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 said to himself. "I s'pose I'd rather die than go away like this. But I'd rather die than go away from my flowers," throwing out his hands in a sudden despairing gesture. "I've lived here most of my life, and I love the place. Every tree and shrub and flower that's here, I've set out and tended. I'll kill me to go away."

He was aroused by the return of the boy. "Here I am, Mr. Tompkins," Bobby said briskly. "Now what'll I do?"

The old man controlled himself with difficulty. "How's your mother?" he asked. "She's sitting up, and will be all right by to-morrow, the doctor 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 suddenly.

"That's right," assented the old man. "That's the way to do it. How'd you like to come and live here?"

The boy stared. "Are you laughing at me?" he asked. "No, I'm not," earnestly, and a little tremulously. "I'm not to live alone any more, and your mother could sort of look after me and take care of the house. You're quick and handy 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 to do housework."

"Well, your mother and you and Lois and I could make money here. We'd fill up the greenhouse again, and put out small fruit and vegetables. You and Lois are young and spry, and could do the running around. Yes, we could make money, like I used to," his voice breaking a little in his eagerness. "Will you—do you s'pose they'd be willing to come?"

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

"Well, s'pose you don't work any this 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 tell Lois 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 fall dejectedly upon his hands when he was left alone; instead, it was thrown back in delighted chuckles, while his hands made congratulatory little protests upon the head of his cane.—L. V. Arpott in Sunday Companion.

Well Worth Knowing 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.

THE VALLEY OF SILENCE I walk down the valley of silence, Down the dim voiceless valley alone, And I hear not the sound of a footstep, Around me but God's and my own, And the hush of my heart is as holy As towers where angels have flown.

Long ago I was weary of voices 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.

I walked in the world with the worldly, Yet I craved what the world never gave; And I said: "In the world each ideal— That shines like a star on life's wave— Is tossed on the shores of the real, And sleeps like a dream in the grave."

And still did I pine for the perfect, And still found the false with the true; I sought, 'mid the human, for heaven, And caught a mere glimpse of its blue; And I sighed when the clouds of the mortal Veiled even that glimpse from my view.

And I toiled on heart-tired of the human And groaned 'mid the masses of men; Till I knelt, long ago, at the altar, And heard a voice call me. Since then 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!"

And then rose from the depth of my soul An echo, "My heart shall be Thine." Do you ask how I live in the valley? I sleep, and I dream, and I pray; But my tears are as sweet as the dew-drops That fall on the roses in May, And my prayer, like a perfume from censers, 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 dim valley Till each finds a word for a wing, That to men, like the dove of the Deity, The message of peace they may bring.

But far on the deep there are billows That never shall break on the beach; And I have heard songs in the silence That never shall find an into speech; And I have had dreams in the valley Too lofty for language to reach,

And I have seen thoughts in the valley 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 virgins— Too pure for the touch of a word.

Do you ask me the place of this valley? To hearts that are harrowed by care 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

Only a sympathetic and sensitive 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 advisable to keep at a distance.

TEMPERANCE

MISTAKEN KINDNESS—A STORY FROM LIFE.

What is here given is a story of fact; it will carry its own moral. On a wretched day, bitterly cold and damp, two men, attired in warm overcoats, 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 two 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: "I shall tell you a story?" The other looked at him curiously and said, laughingly, "all right, let us have it." But there was no laughter in his friend's voice as he began.

"That little incident in the car," he said, "reminds me of something that happened a good many years ago, when I was living in St. Helens pretty regularly by my home at St. Helens, a fine old town, and I got to know one of the conductors very well. A tall, straight, slender 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 Majesty Queen Victoria; God bless her! When I joined the Army, as a mere lad, it 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 country.'"

"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 painful to 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 would shake 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 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, Smith, here's my address; come up when you are off duty and I'll give you a bottle of old port, or a bottle of whisky, or a bottle of brandy, or what you like, but I'll be sure to see you. He hesitated, but evidently did 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 could hardly believe my ears, remembering what he had told me about his pledge, till one evening I had just settled down to read the paper, when my wife said with a sigh, 'Oh, what a 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 mother's meeting. She hasn't been 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 returned from India, he left the Army, and gave way to drink. Time after time she just managed to keep the home together, only to find that everything 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 senses; 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 question; it was that made me drink."

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.

THE MORTAL SIN OF DRINK The following decisions as to mortal sin in connection with liquor which were laid down by Bishop O'Reilly of Liverpool, about thirty years ago, we commend to the thoughtful consideration of those who look lightly upon the drink habit, and those who are given to speak of it as "a good man's failing," etc.:

1. Whosoever drinks deliberately to 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, or to 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 vicious habit of drunkenness remains in a continuous state of sin.

4. Whosoever entices or urges another to excess in drinking, when he knows that he will be intoxicated, commits a mortal sin.

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

commits a mortal sin, because he deliberately co-operates with the grievous sin of another.

6. Whosoever is guilty of excess in 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 manner, whosoever thus renders himself unable to pay his lawful debts, though he may not drink to intoxication, commits a mortal sin.

USE ABSORBINE JR. LINIMENT Colic, Stomach Complaints, Croup, Whooping Cough, Sore Throat, etc.

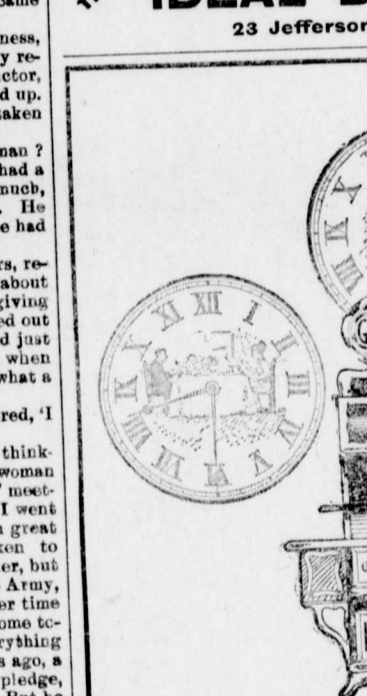


It is simply impossible for this space-saving IDEAL Folding Bed to close accidentally. It is self-balancing in any position.

Works with springs, not weights, and is so light and perfectly balanced that a child can operate it. All metal—therefore vermin-proof. No parts to work loose, wear out or break. Bedding kept in perfect order, always open to air. Canopy permits artistic draping—open or closed it is a handsome piece of furniture.

Be sure and ask for the IDEAL Folding Bed, and see that it bears our trade mark. Ask for name of dealer nearest you.

Write for Free Folder No. F13 THE IDEAL BEDDING CO. LIMITED 23 Jefferson Avenue, TORONTO



The Gurney-Oxford is prompt

No matter what comes or goes—meals we must have. The preparation of meals comes round three times a day.

Every housewife wants to know that she can depend on her stove absolutely; she wants to know that there is no element of chance or likelihood of mishap in her cooking arrangements; that meals will be ready promptly on time.

The Gurney Economizer is an assurance against accident and mishap in cooking. It is a simple device and found only on the Gurney-Oxford. One lever controls everything. The fire can be slowed down for hours and revived in a few minutes. An arrangement of flues makes the Gurney-Oxford Oven always uniformly heated—the Gurney-Oxford Oven is never to blame! It will make a good cook a better cook; it does more than its share towards making every meal a success and a pleasure.

The Gurney Foundry Co. Limited TORONTO - CANADA MONTREAL HAMILTON WINNIPEG CALGARY VANCOUVER

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.

CHURCH FURNITURE

THE VALLEY-CITY SEATING CO. LTD. DUNDAS, ONT.

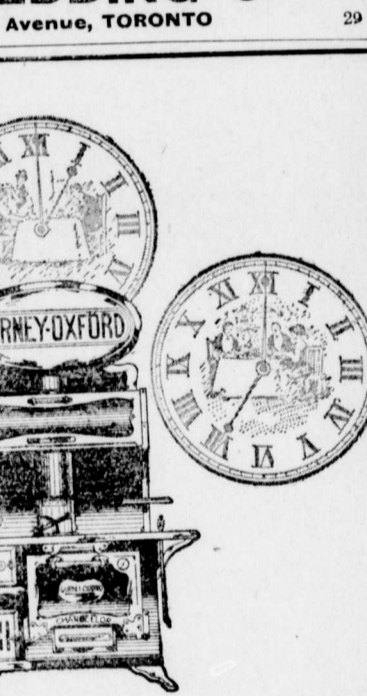


It is simply impossible for this space-saving IDEAL Folding Bed to close accidentally. It is self-balancing in any position.

Works with springs, not weights, and is so light and perfectly balanced that a child can operate it. All metal—therefore vermin-proof. No parts to work loose, wear out or break. Bedding kept in perfect order, always open to air. Canopy permits artistic draping—open or closed it is a handsome piece of furniture.

Be sure and ask for the IDEAL Folding Bed, and see that it bears our trade mark. Ask for name of dealer nearest you.

Write for Free Folder No. F13 THE IDEAL BEDDING CO. LIMITED 23 Jefferson Avenue, TORONTO



The Gurney-Oxford is prompt

No matter what comes or goes—meals we must have. The preparation of meals comes round three times a day.

Every housewife wants to know that she can depend on her stove absolutely; she wants to know that there is no element of chance or likelihood of mishap in her cooking arrangements; that meals will be ready promptly on time.

The Gurney Economizer is an assurance against accident and mishap in cooking. It is a simple device and found only on the Gurney-Oxford. One lever controls everything. The fire can be slowed down for hours and revived in a few minutes. An arrangement of flues makes the Gurney-Oxford Oven always uniformly heated—the Gurney-Oxford Oven is never to blame! It will make a good cook a better cook; it does more than its share towards making every meal a success and a pleasure.

The Gurney Foundry Co. Limited TORONTO - CANADA MONTREAL HAMILTON WINNIPEG CALGARY VANCOUVER

FLOWERS WILL BLOOM ALL WINTER in your home when it is heated with a PEASE WARM AIR FURNACE This alone is strong testimony of the purity and freshness of the air. But while we all love flowers, the most important feature of all is the health of your family—which can only be maintained by breathing fresh air. Now, with the Pease "Air Blast" device, almost all the poisonous gases liberated by the coal are consumed—making more heat and keeping the air pure.

NOT SO VERY STARTLING

When the Rev. E. 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 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 evidence of its power confronts 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 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 Puritanism, is now practically under Catholic rule.

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. 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 practitioner 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 Review.

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, beginning with Christianity, even to the days of Solomon.—C. N.

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, beginning with Christianity, even to the days of Solomon.—C. N.

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, and which has 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 where 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 say, all these workmen were Catholics, they professed their belief in the doctrines of the Church on the day of their admission into the society, they frequently had their own churches or chapels in which they assisted at Mass on feast days and to which the bodies of their deceased brother masons were carried for funeral services. There is not the slightest piece of evidence to indicate that these workmen were other than loyal Catholic laborers, precisely the same as the other workmen of their day. No serious scholar would pretend that there is anything in common between such workmen and present-day Freemasonry.

Since there is nothing in common between the free masons of the Middle Ages and Freemasonry of to-day save the name, so likewise there is no reliable testimony of any organization kindred to Freemasonry existing during the early Christian ages, much less in a still more remote antiquity.

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 Dispatch 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 of America."

Firstly asked as to the genuine historic basis 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 in date. For several centuries before there were the 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 poppycock. The symbolism was all of the geometrical and architectural style and drew from the Temple, but direct descent was all pure nonsense.

Then Sir Knight Melish talked of Templar rites. Again he declared that no well-read Knight believed in any absolute connection with the Knights Temple, the Hospitalers and Knights of St. John and Malta of the

DIABETES

Is one of the most cruel maladies of which mankind is subject, the many complications arising from time to time making life seem almost unbearable. For many diseases, medical, scientific, and physiological knowledge and experience, gained from years of deep research, has achieved but little success as yet. Little has been discovered of practical value in the treatment and cure of Diabetes. In fact, people have begun to look upon the disease as well-nigh incurable. Even in the medical profession can find doctors who are of the same opinion, regarding sceptically any claim to ameliorate or improve the condition of a diabetic patient.

It can however be proved that "Sano's Anti-Diabetes," the new German Discovery, does lastingly cure all cases of Diabetes.

Full Particulars and booklet free from The Sano Manufacturing Co. Winnipeg, Man.

PRICE \$2.00 From Anderson & Selles, Druggists 268 Dundas St.

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 Rawlings the Hackensack, N. J. artist, discovered a manuscript of a ritual of the Arabic Order in which sheiks 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 who squandered his magnificent compensation of \$25 in a royal raffle.

The Schaff-Herzog Encyclopedia of Religious Knowledge, edited by the Rev. Dr. Samuel Misauley Jackson, and published by Funk & Wagnalls Co., is the latest and most accurate Protestant encyclopedia in the English language. The last volume, No. 12, came from the press two months ago. The specialist selected to write the article on Freemasonry, Paul Leachker, 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. He admits: "Far different is symbolic freemasonry, which is a secret organization for the erection of a spiritual temple in the heart of man. . . . In 1721, one of the founders of the union, James Anderson an English Presbyterian minister, drafted a constitution for this cosmopolitan organization which bound all freemasons to a faithful observance of the moral law, humanity and patriotism. From English masonry soon spread to the British colonies and to the continent of Europe. . . . Rationalism in Germany helped to introduce masonry among the middle classes. Spiritually it has not advanced. For evangelical churches with their charitable interests freemasonry is wholly superfluous." (Vol. IV, p. 380.)—Truth.

READ THIS BOOK OR YOU LOSE

It is Sent to You Free of Charge But it is Worth Money

TELLS OF A CATHOLIC ORGANIZATION APPROVED BY THE CATHOLIC HIERARCHY AND LEADING FINANCIERS OF TWO COUNTRIES

It's a mistake to think there are no longer opportunities for the investor to get in on the "Ground Floor" of a good paying, and yet perfectly safe Financial Corporation. The history of the Bell Telephone and kindred enterprises are being, and will be, repeated time and again.

This book, which will be sent free to every reader of this publication who sends \$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.

It also gives much valuable information about the enormous earnings of similar organizations during the past 20 years, and the great increase in the value of their stocks, showing positively where this organization, (being conducted along identical lines) cannot help but be a source of large income to the investor.

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 large 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.

It shows, also, how the organization in question can earn from 25% to 40% more than the other companies that are now operating, thus enabling Catholics to earn a greater rate of interest on their money by investing in their own organization.

Do not think this is one of the financial schemes destined to end in air, or that it is a fallacious or a fortune teller's scheme; it is a sound business proposition endorsed by banks and government officials.

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

The door of opportunity stands open; "read this book, or you lose."

The Geo. H. King Co. Limited Woodstock, Ont.

MOUNT ST. JOSEPH, PETERBORO

The ceremony of reception and profession 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, and the consequent additional interest, and the consequent additional interest.

Eleven young ladies received the holy habit, Miss Mary Doyle, Quebec, Sister Marguerite, Miss Catherine Coleman, Webbwood, Sister Colette; Miss Mary Burns, Webbwood, Sister Bertha; Miss B. Healy, Newcastle, N. B.; Sister Dolores; Miss Agnes Sloan, Vinton, Que.; Sister Eremelinda; Miss Clara Green, Douglas, Sister Anita; Miss Annie Doh, Ottawa, Sister Othella; Miss Lydia Beman, Quebec, Sister Louise; Miss T. Sullivan, Sault Ste. Marie, Sister Corona; Miss Alice Smith, Bayville, 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 portrayed in a way 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. Father Dowdall of Eganville; Rev. Father Shea of Montreal; Rev. Father Kelly of Norwood; Rev. Father P. 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 day the 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.

Isn't this the fairest offer you ever had?

We will send you, carriage charges prepaid, a "King Edward" Vacuum Cleaner

on a TEN DAYS FREE TRIAL In your Home



A Child can operate it.

The price heretofore has been maintained at a figure designed to protect the consumer, but in JUSTICE TO THE CONSUMER, we have decided to sell our machine DIRECT FROM OUR FACTORY TO YOU, giving you the benefit of the middleman's profit, and at the same time giving you the same machine, equal in every way, for which you would formerly have paid your dealer a good margin of profit.

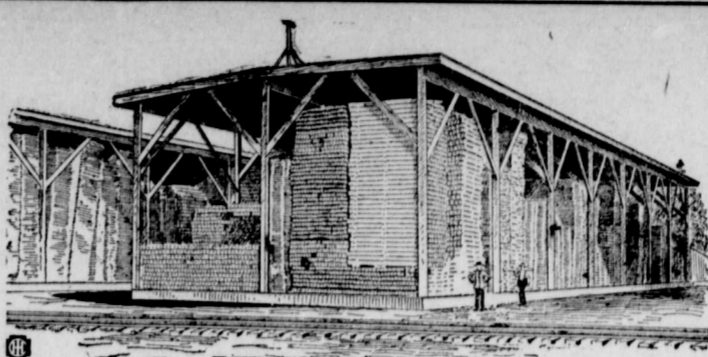
THE GREATEST LABOR SAVERS in household use is the "KING EDWARD" Vacuum Cleaner. It saves all sweeping, all dusting, all mopping, all scrubbing, all carpet and rug cleaning, sanitary, and safer for your children to play on.

Absolutely Free Trial in Your Home for Ten Days

To prove that we have the utmost confidence in the results to be obtained by the use of our machine, we will send one to your home on ten days' free trial, at our expense. If it does not do all we claim for it, return it to us at our expense. If you like it, we will pay us for it. The price is \$16.00

OUR GUARANTEE

The Geo. H. King Co. Limited Woodstock, Ont.



A Plain Statement of IHC Wagon Value

THERE is money saved for one farmer every time an IHC wagon is sold. Not because it costs less money to begin with, but because of the length of service it gives, an IHC wagon is the cheapest wagon you can buy. New wagon costs you the price of 50 many bushels of wheat or so many bushels of hay. The longer the wagon lasts the more you get for the original purchase price, and the cheaper your wagon becomes. That is why it is economy to buy the best wagon—one that will outlast any ordinary wagon. When you buy an IHC wagon

Petrolia Chatham

you invest in a wagon built of the highest grade material which experience and care can select or money can buy; built in the most thorough, painstaking manner, by skilled workmen, in factories which have modern appliances for doing work of the highest standard at the lowest possible cost. The conditions under which IHC wagons are built are nearly ideal.

All lumber used is air-dried in sheds with concrete floors. This insures toughness and resiliency. All metal parts are made of especially prepared steel, guaranteeing the longest service. Each wagon undergoes four inspections before being shipped so that it reaches the purchaser in first class condition, ready to be put to work at once and able to carry any reasonable load over any road where a wagon should go.

The IHC local agent knows which wagon is best suited to your work, will tell you why, and will sell you that one. When you see him have him show you all the good points of IHC wagons, and hear what he can tell you about the experience of IHC wagon owners. You can get literature from him, or write the nearest branch house.

EASTERN CANADIAN BRANCHES INTERNATIONAL HARVESTER COMPANY OF AMERICA

Hamilton, Ont. London, Ont. Montreal, P. Q. Ottawa, Ont. Quebec, P. Q. St. John, N. B. IHC Service Bureau

The purpose of this Bureau is to furnish, free of charge to all, the best information obtainable concerning sales, credit, land drainage, irrigation, fertilizer, etc., make inquiries specific and send them to IHC Service Bureau, Harvesters Bldg., Chicago, U.S.A.

DIED

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, Mch., 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 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 god) 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.

favours Received

A reader of the Record begs the prayers of the faithful for two special favors.

A subscriber wishes to return thanks for favors received through prayers to the Blessed Virgin and a promise to publish in the Record.

A subscriber wishes to return thanks for favors received 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 Sacred Heart of the Blessed Virgin.

A subscriber wishes to return thanks for favors received through the Sacred Heart, of Jesus, Blessed Virgin, and the Holy Souls in Purgatory and promising to publish.

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 commercial 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 more practical than the one we offer you, 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

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

TEACHER WANTED FOR S. S. No. 3, Paincourt. Must have first or second class certificate. French and English. Duties to commence Sept. 1, 1912. Electric car, five minutes walk from church and school. Apply stating experience and salary expected to Cyril Primeau, Sec. Treas., Paincourt, Ont., 175-11

WANTED TEACHER FOR S. S. No. 2, Springer, English-French. Give qualifications. Salary \$350. Apply Rev. J. H. Trainor, Sec. Treas., S. S. No. 2, Springer, Cache Bay, Ont., 176-2

WANTED TEACHER FOR S. S. No. 7, Station as salary and experience. Apply to Alex. Chabon Woodford, Ont., 176-2

EXPERIENCED CATHOLIC TEACHER wanted for school section 1, Rutherford, second class certificate to teach in Public schools. Male or female. Salary \$550 per annum. Duties to begin at September next. Apply to P. R. de Lamondiere Killarney, Ont., 176-2

FOR SALE CATHOLIC ENCYCLOPEDIA FOR SALE bound in three volumes. Price \$120. Books are in perfect condition. For terms apply to Box M, Catholic Record, London, Canada, 176-3

Shaw's Schools TORONTO, CANADA

Resident and Home Study Courses in all Business Subjects and Commercial Art, and quality young people to earn good salaries. Correspondence invited. Address W. H. Shaw, President, Yonge and Gerrard Streets, Toronto.

Church Organs TUNING REPAIRING Water Motors, Electric Motors, Organ Blowing Machinery LEONARD DOWNEY London, Canada

Fine Farms for sale in the beautiful Niagara District—Fruit, Grain and Stock. Most desirable either for investment or occupancy.

PRICES \$2800, \$3000, \$3500, \$7000, \$8000 \$8100, \$9000, \$9500, \$15000, \$16000 Write, Phone or call for particulars.

David Battle, Thorold, Ont. Funeral Directors

John Ferguson & Sons 180 King Street The Leading Undertakers and Embalmers Open Night and Day Telephone—House 373 Factory—54-3

William J Ball Funeral Director Open Day and Night 491 Richmond St. Phone 3971

Smith, Son & Clarke Undertakers and Embalmers 115 Dundas St. 629 Dundas St. Phone 586 Phone 678 Open Day and Night

A 7% Investment Money returned at end of one year or at end of any subsequent year, on 60 days' notice if desired.

Interest paid June 1st and December 1st, and remitted to the address of the investor. The above security is the best industrial ever offered in Canada. Business established 27 years.

Write at once for particulars. National Securities Corporation, Ltd. Confederation Life Building, Toronto

AGENTS WANTED TO SELL Life Insurance

In every town and city in Western Ontario. Experience preferred, but not necessary. Attractive business proposition and large returns.

ADDRESS BOX N CATHOLIC RECORD LONDON, CANADA

J. J. M. Landy Manufacturer and Importer of Vestments, Ciboria, Chalices, Obozels, Altar Furnishings, Stagnary, Stations of the Cross, Candles, Oils, Prayer Books, Library Books, Etc.

SPECIALTY OF MISSION SUPPLIES Telephone Main 658; Residence College 451 405 YONGE ST. TORONTO

The HOME Original Charter BANK 1854 of CANADA

QUARTERLY DIVIDEND NOTICE

Notice is hereby given that a Dividend at the rate of SEVEN PER CENT. per annum upon the paid up Capital Stock of the Home Bank of Canada has been declared for the THREE MONTHS ending the 31st August, 1912, and the same will be payable at its Head Office and Branches on and after Tuesday, the 3rd September, 1912. The Transfer books will be closed from the 17th to the 31st August, 1912, both days inclusive.

By order of the Board, JAMES MASON, General Manager.

London Office 394 RICHMOND ST. Branches in Middlesex County Thorndale Ilderton Komoka Delaware Melbourne Lawrence Station

C. M. B. A. Branch No. 4, London Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their Rooms, St. Peter's Parish Hall, Richmond Street, by W. LANANAN, President JAMES B. McDONNELL, Secretary.

Book Sale

A Fine Collection at a Big Cost Reduction Order Today

Lourdes, a history of its apparitions Regular Sale Price Price and cures \$2.25 \$1.50 Fra Girolamo Savonarola 1.50 1.14 Short Sermons for Low Mass by Father Heffner 1.25 .80 Sermons for the Sundays and some Festivals of the year by Rev. Thos. White 1.50 .98 Principles of Religious Life, by Francis Cuthbert Doyle, O. S. B. 3.00 1.80 The Decrees of the Vatican Council, Edited by Rev. Vincent McNabb, O. P. 60 .49 Pulpit Commentary The Creed 2.25 1.64 Commandments 2.25 1.64 Means of Grace 2.25 1.64 Principles of Logic, by Rev. George Hayward Joyce, S. J. 2.00 1.49 Watches of the Passion, 2 vols., by Rev. P. Gallwey, S. J. 3.50 2.45 History of St. Vincent de Paul, by Monsignor Vincent de Paul, by Rev. Luke Rivington, M. A. 1.50 1.09 Dependence, or the Insecurity of the Anglican Position, by Rev. Luke Rivington, M. A. 1.50 1.12 The Vandal, or Half a Christian, by Wm. J. Luby 1.50 .84 Pretty Miss Neville, by B. M. Croker 1.25 .68 The Midland Seaport, by W. M. Murray R. Montgomery Hitchcock 1.00 .55 Baitry, merchant and the O'Sullivan Septs, by T. D. Sullivan 75 .43 Life of Madam Rose Lummis, by Della Gleason 1.25 .55 Life of Archbishop O'Brien, by Katherine Hughes 1.00 .50 Special Introduction to the Study of the Old Testament, Vol. II, by Rev. Francis E. Goggin, D. D. 1.00 1.35 History of American Catholicism, Rome, R. Rev. Hy. A. Brann, D.D., LL.D. 2.50 1.50 Belief in the Divinity of Jesus Christ, by Rev. Father Didon 1.50 1.08 The Unfading Light, by Caroline Devoy 1.25 .80 The Old Kiddle and the Newest Answer, by Rev. John Gerard, S. J. 1.25 .80 Laws of Spiritual Life, by W. M. Murray Meditations for every day of the month, by Rev. F. Devoy, O. S. B. 1.00 .50 Wonders of the Universe, by Rev. Jas. L. Meagher, D. D. 1.25 .63 Notes in Christian Doctrine, by Most Rev. E. G. Bagshaw, M. D. 1.50 1.09 The City of Peace by those who have entered 35 .26 Science of the Saints 4 vols., by John Baptist Pagan 6.00 4.32 Spiritual Exercises of St. Ignatius Loyola, Maurea Edition, by Very Rev. J. J. Proctor 1.25 .78 Counsel to the Sick, by Henri Perreye 1.50 1.08 Chapters in Christian Doctrine, by Rev. Reason the Witness of Faith 75 .45 Preparation for Death by St. Alphonsus Maria de Liguori, by Rev. Henri Libreen, by Canon Sheehan 75 .54 Libreen, by Canon Sheehan 1.25 .75 Sheehan 1.25 .75 Chief Sources of Sin, by Rev. M. V. McDonnell 1.00 .63 A Round Table of Irish and English Catholic Novelists, by Frances Lynchgate Hall, by M. V. McDonnell 1.50 1.04 Wild Wheat " " " " 1.50 1.04 Major Farrar " " " " 1.50 1.04 Flanders, Widow " " " " 1.50 1.04 Christian Thal " " " " 1.50 1.04 Yeoman Fettered " " " " 1.50 1.04 Baltimore Boys, by A. A. B. Shaver 75 .50 Church and Kindness to Animals 75 .50 Remembrance of a Playright, by Rev. Henri De Bonier 1.00 .60 Peter Jansz and other Stories, by Aileen Hingston 60 .38 Saxons, by Percy Fitzgerald 1.00 .65 Perfection of Man by Charity 1.50 1.10 Media-Fundamentals Theologiae Moralis, by Guilelmus Stang 1.25 .68 Theology and Christianity, by Rev. E. R. Hall, S. J. 40 .25 The Training of Children, by Madam Cecilia 75 .43 The Bible of the Sick, by Frederick Cramm 75 .46 The Sacrifice of the Mass, by Very Rev. Alex. Macdonald, D. D. 75 .55 Religion of Our Forefathers, by Rev. V. Hornby, S. J. 75 .35 Songs of the Settlement, by Thomas O'Hagan 75 .35 Symbol of the Apostles, by Very Rev. Alex. Macdonald 1.00 .55 New Guide to the Holy Land, with 35 colored maps and 110 Plans of Towns and Monuments, by Father Meistermann, O. F. M. 2.50 1.75 Sermons at Mass, Rev. Patrick O'Riordan 75 .50 Moral Discourses, Rev. Patrick O'Riordan 75 .50 The Four Gospels Harmonized by Rev. Canon Webster 35 .25

Postpaid to Any Address

Catholic Confessional AND Sacrament of Penance ILLUSTRATED

By REV. ALBERT McKEON, S.T.L. Paper, 10c. Cloth, 15c. Postpaid

The Catholic Record LONDON, CANADA