

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

VOLUME XXXVI.

LONDON, CANADA, SATURDAY, AUGUST 22, 1914

1870

## The Catholic Record

LONDON, SATURDAY, AUGUST 22, 1914

### MEN AND MATTERS

Those who are familiar with Mr. Ward's biographical writings need not be told what kind of styles and what range of ideas to expect in this book of essays. If anything, his work gains in power and precision from the greater condensation of the essay form, and it is possible to say of the present volume that no one can afford to miss it who is interested in vivid portraiture and in the more solid thought of the day. The reader will take pleasure in the papers on Cardinals Vaughan and Newman, on St. Thomas Aquinas and other religious essays, to which in general, Mr. Ward brings his usual judicious temper and broad outlook. The first two essays of the book, dealing with Lord Disraeli, are based on the new biography and on Lord Cromer's severe arraignment of the man; they form together a remarkable piece of political analysis. Even better on the whole is Mr. Ward's study of John Stuart Mill—a masterly piece of writing. Others of his essays, as for instance those on Tennyson and George Wyndham, are purely literary and biographical; all are notably good.

### TRUSTS INFLUENCE

Emerson once said: "Trust men and they will trust you; treat them grandly, and they will show themselves great, though they make an exception in your favor to all their rules of trade." The utterance is noble, and its truth, when rightly interpreted and duly qualified, is one of those things that make us proud of human nature. Unhappily we must discriminate. The prophet and apostle, the high-souled man anywhere, even in the disguise of a poor, plain person, may light his base-fellow-beings to momentary generosity! but no mere man may prophesy success for the profane experiment of the Philistine spectator who seeks to patent the method, and draw to himself the benefits of its value or its convenience. There is simony outside the Church. A grain of faith may remove mountains, but not for the profit of the civil engineer with whom the prospect of a cheaper and speedier removal of mountains is the incitement and sustenance of belief. We sometimes substitute apparatus for power and the weakness of the former lies in this substitution.

### NO ARGUMENT

The backsliding of a Catholic bishop or priest is no argument against the truth of the Catholic faith; but the readiness to note such a fall and spread the scandal is an evidence that perfect sanctity is looked for and expected in the priests of the Catholic Church. It is looked for because there alone it has been found, and the exception but proves the rule. And the percentage of unfaithful among the ministers of Christ to-day, is not as high as it was among the apostles.

### THE GREAT PROTECTOR

In reply to a correspondent who asks our opinion as to the teaching of eugenics in schools, we would say: what is needed to-day is not more knowledge but more of the sense of sin. That alone will keep men and women pure and clean, not only in body but in soul. This of course is an old-fashioned notion and in the eyes of some of these agitators totally unscientific; but there is the remedy for the disease. If the knowledge of the law of God, the sense of sin, the fear of hell, will not keep our children pure, matters will not be helped much by the salaried pedagogue who would teach the science of sinning without risk of physical disease. And meanwhile let us not forget the protective value to virtue in the natural sense of shame.

### AT OUR DOOR

There is abundant discussion about Art to-day, much of it being but light gossip, serving chiefly to stimulate trade in articles of ornament and luxury. To many Art is apt to resolve itself into grand furniture, costly pictures, bric-a-brac, and

wonderful creations for the adornment of the persons of fashionable folk. This is a natural inference from the gorgeous displays which meet the eye everywhere, but it is a shallow and mistaken one. The fashion-plates and trade advertisements have but the very slightest connection with true Art, for its function is to raise us above and lure us away from mean delights. Most present day fashions are excesses upon the natural order, parasitic growths which usually deform the body while pretending to enhance its dignity. Art takes hold of some substance and transforms it into a thing of beauty and noble use. A piece of iron or stone wrought upon by the workman's tool will be trebled in value. It is the beauty-loving skill that can turn common material to attractive uses that constitutes the essence of Art, for, let the material be what it will, Art can transform it into something great and grand. The selective intelligence vivified by imagination, employing the wonderful eyes and the more wonderful hand, can create a thing of beauty which it is a very real joy to see and consider. Life is, after all, the common stuff which is given us to work up into something which will justify existence; our very faults and flaws may be so handled as to appear parts of life's design—for the art of living allows neither waste nor superfluity. The Pattern has been given long since, happy are they who, having seen, have set themselves to the task of moulding thought into art so that the common day may have some touch of grandeur caught by reflection from the unseen sources of truth and beauty.

### MORAL GEOGRAPHY

Perhaps the special accomplishment of this enlightened age should be to construct a real moral geography—one which would map out the longitudes and latitudes of permissible conduct in social life. Then we should all have to bear our part in ushering in a less confused and stormy era, with a more considerate habit of judging one another. In short, mere labels and professions would have to take a lower place, and the substance of our faith would be truly acknowledged in word and honored in deed and in fact.

### THE APOSTLE'S HYMN

The apostle's hymn of charity still stands as the unreachd mark of a conquering cause. Once let that serve as a touchstone in the private intercourse of men and women or the conduct of public life, and we shall be well on the way to the long-promised time when envy and hatred will be counted among the discarded weapons of a barbarous elementary stage of this world's long and costly education.

### K. OF C. EDITION OF CATHOLIC ENCYCLOPEDIA

NATIONAL BOARD VOTED TO ALLOW THE PUBLISHERS OF THE CATHOLIC ENCYCLOPEDIA TO ISSUE A SPECIAL K. OF C. EDITION FOR SALE TO KNIGHTS AND THEIR FRIENDS—SET WILL COST \$29

The National Board of the Knights of Columbus, at its meeting prior to the St. Paul convention, voted to allow the Encyclopedia Press to issue a special Knights of Columbus edition of the Catholic Encyclopedia to be sold to the Knights and their friends. The Rev. John J. Wynne, S. J., associate editor of the Catholic Encyclopedia, appeared before the Board, and on behalf of the Encyclopedia Press, offered to put this special edition of the Catholic Encyclopedia on the market at a cost of \$29 for the fifteen volumes and the Index. It is the intention of the Board of Editors to print an edition of about 15,000 copies.

The issuing of this K. of C. edition of the Catholic Encyclopedia is in keeping with the work of the organization which already has issued large editions of two of Dr. Walsh's most important books at a cost which brings them within the reach of many who would otherwise be unable to procure them. The Knights of Columbus deserve the commendation and support of every Catholic worthy of the name for this latest evidence of their activity in promoting the spread of Catholic literature, in order that the laity may come thoroughly conversant with the teaching and practices of the Church and be able to give reasons for the faith that is in them when they are questioned by those who are not of the fold.

## THE HOLY FATHER AND WAR

An esteemed correspondent writes to ask us has the Pope appealed to the Emperor of Austria to maintain peace, and also has His Holiness, in the event of a negative reply, sought to request the different peoples of Europe to refuse to enlist for war. Our esteemed friend seems to be unaware of the highly important fact that conscription is the law of the land in almost every country in Europe. England is the grand exception to this rule, and there is a very strong likelihood, owing to the outbreak of war now, that conscription will be the law of the land in Great Britain ere many months shall have passed over, for self-preservation will demand it. We have no doubt that the Holy Father earnestly prays and works all he can for peace, as he always does, but we cannot forget that before the outbreak of the late war against Spain he was rudely told by the secular press of this country that he "must keep his hands off!" There was a time when the mediation of the Holy Father was almost usually sought by quarrelling princes before resort was had to the last rude resort, the sanguinary sword, but the age of gunpowder has passed away, and the present age is the embodiment of selfish greed and savage, unmanly brute force and ruffian might. The venerable figure of the Father of Christendom may not only be insulted with impunity by blasphemous atheists, in the heart of his own capital city—the city of the Pope's own making and the seat of ecclesiastical rule for all the earth, but such bores as choose to insult him are selected for high honor and emolument by the civil governors of modern Italy. Yet it is not a matter to be lightly forgotten that in times of dire political need so great a power as Germany and so great a man as Bismarck was glad to be able to obtain the help of the despised Pontiff when the Empire was menaced with grave internal disorders, the sour fury of Bismarck's own virulent Kulturkampf and other administrative blunders. Bismarck, stiff and obstinate and mighty as he was, felt glad that he had "Caesara" to go to when in sore political need, and a kind forgiving Pope to welcome him, when all other help had become hopeless.

We may soon behold another repetition of history. The muskets may once again drop from the hands of the armed cohorts that soon will be tramping down the fields of industry on the European continent, and the cry for peace will ascend to heaven with irresistible appeal from millions of broken hearts and homeless ruined wanderers. At such an hour the tender spirit of the Holy Father may be moved to compassion and the psychological moment, and the prayer for peace be answered favorably.—Philadelphia Standard and Times.

### THIRTEENTH CENTURY

SWISS MONASTERY'S LONG HISTORY  
The celebrated Benedictine Abbey of Disentis, in the Diocese of Coire, Switzerland, is about to keep the thirteenth century of its foundation. The fetes commemorative of the unique event will be very splendid. The abbey was founded in 614 by St. Sigibert, a compatriot and disciple of St. Columba, around a hermitage in the valley of the Upper Rhine. It remained independent till 1602, when the Council of Trent attached it to other abbeys to form the Swiss Congregation.

During these centuries the monastery has passed through many vicissitudes, but has weathered every storm. In later times political revolutions and several fires so ruined it that in 1890 the community was reduced to four Fathers and two Brothers. It has taken on a new lease of life, however, and to-day forty monks occupy the buildings and carry on the good work of so many generations. This work consists in cultivating the soil, instructing the people, educating the young, and assisting the poor and distressed.

### THE PRESIDENT'S CATHOLIC SECRETARIES

In having a Catholic for his secretary, President Wilson is following the example of George Washington. When the father of his country was fighting the battles of the Revolutionary war he had as secretary and aide de camp General Stephen Moylan, and after 1766 to the end of the war, Col. John Fitzgerald, both of whom were Catholics.

One of Washington's surgeons was Dr. O'Fallon: his devoted friend was Captain John Barry; and among his personal guard were soldiers named Daly, Dougherty, Hanney, Kenny, McCarthy, Moriarty, O'Brien, Reilly and O'Neill. A Catholic, Count Casimir Pulaski, was the first commander of Washington's cavalry, and another Catholic, Gen. Thaddeus Kosciuszko, was head of the artillery. Evidently our first President liked Catholics and trusted them personally and in behalf of his country.

## CREDULOUS CATHOLICS

In a child credulity is charming. It bespeaks innocence and loving trust in another. In an adult credulity is stupid and exasperating. It is a sign of arrested development of the soul, an indication that the growth of its faculties has not kept pace with the growth of the body.

Many Catholics are credulous. Their bodies have grown, but their faculties have been stunted. As the unsuspecting fish swallows the bait, so do they gulp down every story of scandal about convent or monastery or rectory. The itinerant preacher arrives "in their town," accompanied by his "sweet-faced" wife. He and she are just home from the foreign missions. They have spent six years in southern Mexico, or ten years in central Brazil, or four years in northern Patagonia, or some such inaccessible place. Of course, they have scandals about Sister Antonia and Monk Eusebius and Priest Suarez. They always have them, real life scandals with nasty details, and they tell them with more fervor and pleasure than they pray. They are safe. The scandal always takes place five or ten thousand miles away in a town nobody in the audience ever heard of before. There is no fear of detection. At least coins will be gathered in before exposure is made. That is the chief thing after all. Popery must be combated by fair means or foul. Money is needed for this. There is nothing like a scandal to extract gold from tight pockets. It is extracted: the itinerant preacher and his "sweet-faced" wife go their way to another town. Catholics read the papers next day, and forthwith write angry or beseeching or hysterical letters to overworked editors, demanding that the stories be investigated immediately and replies sent to them as quickly as possible. Such Catholics are hereby advised to remember that, though Ananias himself is dead, yet he lives in others.—America.

## WORKING FOR SOULS

DUTCH HISTORIAN HIGHLY PRAISES CATHOLIC MISSIONARIES  
The well-known Dutch historian, Madame Lohmann, a rationalist writer, gives the following high commendation of the Catholic Missions: "At the sight of the immense blessings derived from the Catholic Orders and missionaries, it is not impossible to be filled with genuine respect and esteem. The Catholic creed continues to possess a power which, sooner or later, must carry off a decisive victory over Protestantism. I know this assertion will bring upon me a hurricane of indignation from my compatriots; still, I do not fear to say it again—modern Protestantism will end in a mere hollow sound."

"I have had opportunities of coming to know in the East and West Indies and in various countries of Europe, the exemplary life of the religious and the missionary work of the Catholic Church, and of witnessing the unsparing charity of the nuns in the school rooms and hospital wards. Many of our people, before visiting these countries, were in the habit of calumniating Catholics, either through ignorance or through human respect. But, after seeing the wonders of the Catholic apostleship among the lepers and the poor despised blacks, those same people in my hearing, avowed with shame that Catholic charity and self-sacrifice surpassed in heroism everything imaginable in that respect, holding a unique place in the world and in history."—Boston Pilot.

## THE CHEERING SOLDIERY

Lord Roberts, who is Colonel of the Irish Guards, must have been sorely grieved by the cheers which rang and file off that regiment form Messrs. Redmond and Dillon recently. The King is Honorary Colonel of the regiment, and can now form his own opinion of Lord Roberts' declaration that the army could not be trusted to uphold Home Rule. The episode has created a tremendous impression, and not without cause. The significance of such a spontaneous manifestation cannot be ignored nor denied. Not for the first time have Irish soldiers in London "made history." The Daily Chronicle recalls an earlier instance:

"It is interesting to recall how history repeats itself. After a long struggle to secure Catholic emancipation, it was an incident seemingly as trifling as the above that brought victory to the Catholics. Nothing could convince the Duke of Wellington of the urgency of the reform or the sincerity of the game Catholic fighters. One day in 1828, however, Dan O'Connell arrived in London to address a meeting in Kennington Park. So unsettled were industrial and political affairs in that year that no English regiments were quartered in London. It was rumored that they would refuse to obey orders when

called upon to fire on the Reform agitators. So, London was protected solely by Irish regiments. When O'Connell appeared on the platform at Kennington Park he found that the Irish soldiers had broken bounds. Over one thousand crowded round him, and gave him a tremendous reception as the victor in the County Clare election. It was this incident that unnerved the Iron Duke. As the official correspondence of the day shows, he decided to hold out no longer—and a good Catholic emancipation followed.

A good omen for Home Rule.

## INFELIX AUSTRIA!

A Servian youth murders the heir to the dual monarchy of Austria-Hungary, together with his wife in the capital of Bosnia, a few days ago, and straightway an Austrian army corps is dispatched to the frontier of Servia to overrun the country and slay its innocent population. The crime of one or two men is to be avenged by the slaughter of thousands. The whole population of the Servian State amounts to only two and three quarter millions. Does the Austrian Government, which forcibly seized the territory of Bosnia and the Herzegovina a few years ago, consider that such a deed is justified if the natives of Bosnia are as much justified in slaying those who march in and take possession of the country without asking permission of the inhabitants, as the natives of Britain would be in slaying Germans or Frenchmen who come across the sea as invaders. When rulers of nations set the example of rule by the high hand, they must not be surprised if the example be availed of—nor need anybody else be surprised if the lessons in murder be duplicated, or applied in a different fashion in other lands. Here is the case of the famous French Socialist, Jean Leon Jaures. He, after returning from a congress of Socialists to Paris a few days ago, is shot dead in a restaurant in Paris, by a young man with whom he had no previous quarrel. Socialists desire to abolish war. Jaures was organizing a general strike against war, and this was probably the reason why the strange young man decided to kill him. Jaures was doing nothing worse than the late W. M. Stead did when he got up the movement called "War against War." It seems rather hard that a man should be killed for no other reason than that he wished to interfere with what is called the last argument of kings. But such is the fact, anyhow, and such is the idiosyncrasy of a very peculiar age. It is as dangerous to interfere with the amusements of the populace as with those of the kings.—Philadelphia Standard and Times.

## HOW THEY DO THINGS IN URUGUAY

The question of the Reform of the Calendar has been settled—by Uruguay. Uruguay, it is true, is not exactly the hub of the universe. It is a little South American Republic with a population of a million and a quarter, 25 per cent of which is made up of foreigners, mostly Italians, Spaniards and Brazilians, and nearly one-third of which is centred in the capital, Montevideo. The Archdiocese of Montevideo has been vacant since the death of the last Archbishop Mgr. Soler in 1908—the Pope having been unable to appoint a successor to him owing to the difficulties raised by the Government. Last March a new President was elected in the person of Signor José Battle y Ordóñez. He will not enter into office until next year, but in order to give the Catholic population of his quality he has already presented to the Congress of Uruguay a bill abolishing the Gregorian Calendar and substituting for it the Calendar of the French Revolution, in which every week has ten days, from which all Christian Feasts, including the Sunday, have been expunged, and which contains a whole decade of civil feasts. Senor Battle is evidently a very enterprising man, and he will probably succeed in passing his law, but the good people of Uruguay will continue to use their old Calendar with its Sundays and feasts, and the rest of the world is not in the least likely to follow Senor Battle's lead.

## PRODUCTS OF CATHOLIC FAITH

Though Bulwer-Lytton "had no time" to talk about religion in the tempestuous years of his early infirmities, he had time and inclination to dip into a Catholic book. Writing to his great friend, Lady Sherborne, in the January of 1873, a few days before his death, he says: "I read last night in bed the life of St. Francis de Sales. That Roman Catholic faith between you and me, does produce very fine specimens of adorned humanity—at once so sweet and so heroic. We members of the Protestant Established Church are always bringing Heaven into our

parlor, and trying to pare religion into common sense. Who can pack the infinite into the finite, or the ocean into a silver teaspoon?"—The Missionary.

## MORE SCHOOLS CLOSED

The Viviani Ministry, says the London Tablet, has just ordered the closure of over a hundred Catholic schools belonging to the Brothers of the Christian Schools and the Daughters of Charity, which had been allowed to continue under M. Combes' law until such time as the Government thought it could do without them. Of these schools twenty are in the diocese of Paris, and Cardinal Amette has issued a letter to his clergy strongly protesting against this deplorable decree. He protests in the name of the rights of the Church, of the people, and of the public opinion. Then, after thanking the Brothers and Sisters who established and carried on the schools, he turns to the curés, and tells them that they would endeavor, at whatever cost, to establish schools in every parish. There were many difficulties in the way; it would mean a doubling of expenses; but Catholics who understood that it was a question of the salvation of the souls of little children, would not hesitate to make the necessary sacrifice. Nor would devotion on the part of teachers be wanting; sufficient masters and mistresses would be forthcoming, who would be able to continue the giving of a Christian education to the children.

## CATHOLICS NEED WATCHING

SAYS THE METHODIST BISHOP BURT, OF BUFFALO (Catholic Press Association)

Washington, D. C., July 8.—The Methodist Bishop Burt of Buffalo is a rampant anti-Catholic of the A. P. A. variety. He goes about preaching the Gospel of Hate against us. He lately told a Methodist congregation: "The trouble is that we don't watch the Catholics enough. We do not go to the Roman Catholic churches enough to see what they are doing."

That reminds me of a conversation that happened in this city. A Government clerk came here, from the West to take a position in the Interior Department. He had come from the backwoods and had grown up in hatred of the Catholic Church, believing that it was a dark, secretive, political organization, conspiring against American institutions. Passing St. Mary Church here one evening, when there were services, he said to himself:

"I'll go in and hear those conspirators for myself and 'get on to their plots.'"

So he went in and heard an edifying sermon on the Holy Name of Jesus and the wickedness of profanity. Coming out, he thought to himself: "That was a tip-top sermon. I'll never say a 'cus-word' again. But this must have been an off-night with those Catholics."

A few weeks later, passing the same church when there were services, he went in again, to follow Bishop Burt's advice, to see what we are doing, and he heard another edifying sermon. It touched him so closely that he went, after the service, to the pastoral residence. Then he got a catechism to study. Then he received some instruction. Then he became a Catholic.

## "PROTESTANTS" AT BANNOCKBURN

In Scotland they have been celebrating the Sixth centenary of the famous Battle of Bannockburn, where the Scottish King, Robert Bruce, defeated and "laid low" the "proud usurper" from England, King Edward II. Some local anti-Catholic specialists took advantage of the occasion for a hit at "popery" and one made announcement of a discourse on: "Bannockburn fought and won by Bruce and his army while under the curse of the Pope because they defied the Pope and refused to believe him to be God on earth and infallible. Were they Papists or Protestants?"

Criticising this performance one of the papers thus cites facts as set down in authentic history: "Early in the morning of that eventful day (June 24th, 1314), the Abbot of Inchaffray said Mass on the top of a hill; and administered the Sacrament to the King (Bruce) and his principal officers, while the other clergy did it to the army. Then the Abbot advanced before the ranks with a crucifix in hand, the whole following in procession; and when they had arrived at a proper place, they knelt down to implore the protection of Him Who was represented on the cross, and to receive the benediction of the priest."

That is the kind of Protestants they were at Bannockburn six hundred years ago.—N. Y. Freeman's Journal.

## CATHOLIC NOTES

At Versailles Palace a beautiful bronze organ chime clock belonging to the guillotined Queen Marie Antoinette, has been found.

Cultus-Minister of Germany recently stated that the number of Catholics belonging to the religious orders had increased from 19,000, in 1902, to 36,800 in 1913.

St. Patrick's altar in Westminster Cathedral, London, will be a very beautiful one. In its construction, nothing but Irish material is being used.

The Rev. Mr. W. A. Spence, M. A., rector of St. Frideswide's Anglican church, Botley road, Oxford, who resigned his living about three weeks ago, was received into the Church recently at Westminster Cathedral.

Mother Janet Stuart, Mother-General of the Society of the Sacred Heart, is now in this country to make a visitation of the houses of her Order. Mother Stuart is a granddaughter of the late Earl of Castle Stuart, a lineal descendant of the royal Stuarts.

The annual retreat for the reverend clergy of the Archdiocese of St. Paul opened in the St. Paul Seminary on Monday evening, August 17, to close the following Friday evening. The spiritual exercises are under the direction of the Right Reverend Michael F. Fallon, D. D., Bishop of London, Ontario.

Cardiff, Wales, where the fifth National Catholic Congress (English) was held recently, can claim three martyrs; Thomas Vaughan, who died about 1630, the Venerable Philip Evans, S. J., and the Venerable Father John Lloyd, who suffered in 1679, at the Market Cross, and who embraced the wood of the scaffold, crying out: "Hail, O good cross!"

The Catholic University of Santiago, the capital of Chile, celebrated last year the twenty-fifth anniversary of its foundation. Twelve hundred students attend this university, which was founded in 1889 by Monsignor Mariano Casanova, the immediate predecessor of the present Archbishop, Monsignor Gonzales Eyzaguirre.

While a special policeman was running away from the Goodwin Park Lake on July 20th, to get a rope to throw to a drowning woman, Father J. J. Downey, pastor of St. Michael's Church, Hartford, Conn., who had just finished a round of golf in the park, plunged into the water and saved the woman. She was a patient at the Hartford Retreat for the Insane.

Mr. S. F. Darwin Fox, Pembroke College, Oxford, late resident tutor of St. Chad's Missionary Hotel (in connection with the Church of S.S. Mary and Chad, Sandford Hill, Longton, Staffs), has been received into the Church by Dom Vincent Steinhart, O. S. B., at Erdington August 25th.—Catholic Universe, London.

There has lately come into the possession of the Foreign Missionary Seminary at Maryknoll, N. Y., a relic of the Holy Cross on which our Savior died. This precious relic has been given by a noble benefactress in Europe, who received it from a Passionist Father in 1876. It has been verified at Rome, and will be placed in the Hall of Martyrs at the Seminary.

Mr. John B. Pitcher, former rector of All Saint's Episcopal Church, Orange, N. J., and Mrs. Pitcher were received into the Catholic faith in the Sacred Heart Convent, 181st street and University avenue, New York, on July 5. The Right Rev. Joseph Conroy, Auxiliary Bishop of Ogdensburg, who has been an intimate friend of Mr. Pitcher for several years, administered the sacraments of baptism and confirmation.

Eleven hundred delegates representing 70,000 members of the Woman's Catholic Order of Foresters in thirty-two states will attend the triennial convention of the order in the Hotel La Salle, Chicago, commencing Tuesday, August 25th. In the past three years 150 new courts have been established and 1914 finds the order in a flourishing condition in 82 states. During that time death claims of \$2,586,626.60 have been paid.

A despatch from Paris, dated Aug. 2, says that although the Church has no official status in France, the applications of a number of priests to act as chaplains with the forces have been granted, and they have received permission to leave at once. They are to be attached to the medical corps. In addition, the Pope has given special authorization to young priests serving as soldier to administer all the Sacraments.

Says the Catholic Bulletin in response to the toast "His Holiness the Pope," at the recent K. of C. Convention Banquets in St. Paul, Minn., the Right Reverend Michael F. Fallon, D. D., Bishop of London, Ont., aroused his hearers to great enthusiasm by his fervid portrayal of the glories of the pontificate of Pius X. who now rules the destiny of the Church from the Chair of Peter. Bishop Fallon's address was greeted with prolonged applause and will not soon fade from the memory of those who were privileged to listen to his eloquent words.



she met only her husband, staggering half drunkenly towards her. Behind him stood two other men who gazed at her in silent apprehension and presently busied themselves with something which they seemed to lift very gently from the inmost recesses of the covered carriage their side.

"My God! what has happened?" cried Sheila, in sudden terrified agony. "Keep up your heart little woman; we just met with an accident coming along. The motor got smashed and we had to borrow a carriage," her husband said easily between hicoughs. "Dermot got thrown out; but it's only a bit of a shock, and he'll be all right in a day or two, you'll find."

But his wife had not listened to the whole of his speech. With a moan that but half expressed the anguish of her heart, she had taken little Dermot from the other men's arms—for the boy, alas! was still so fragile that it was no great burden to lift him—and carried him lovingly and tenderly and still, apparently, unconscious to his cot in the room beside her own. Half an hour later, when the doctor had arrived in hot haste in response to her urgent message, she learned to her great grief that the boy was suffering from severe concussion of the brain. It would be weeks, perhaps longer, till they could hope for his complete recovery—if it ever came.

It was only next morning that Ned O'Hara woke up to the full realization of the grievous wrong he had wrought this only child the night before. And, to tell the truth of him, the unhappy man was overwhelmed with shame and sorrow at the thought of it. The shock seemed to have brought him suddenly to his senses and at the same time to a complete realization of his own folly and weakness, if not actual wickedness.

Perhaps nothing else would have so effectually wrought such an entire change in his conduct and disposition. Day by day as little Dermot hovered between life and death, emerging at last only by slow and painful degrees from the Valley of the Black Shadow, his contrite and sorrow stricken father watched and prayed by his bedside as he had not prayed for many long years. As in a flash the folly of his past ways was brought home to him in his heavy affliction and self reproach his long wandering heart turned home at last to God for hope and comfort and forgiveness.

He who until now had looked upon the mere attendance at Mass on Sundays and holy days as an unwelcome and troublesome encroachment on his hours of pleasure and amusement—or on the belated hours of sleep lost from the night before—became now in a quiet, unobtrusive way the most devout and pious of Catholics. And by the time that little Dermot was at last well on the road to recovery Ned O'Hara had learned to take a new and lasting view of life's seriousness, of his duty to God and to his family and home; of the folly of false friends and vain pleasures. He had learned also that in this greatest grief and trouble of his whole life, as of his poor wife's also—the long, anxious illness of their only child—the good God had, perhaps, meant to send him but a warning and a blessing in disguise.—Nora Tynan O'Mahoney, in Dublin Irish Catholic.

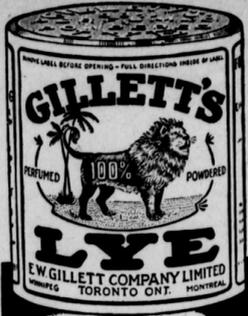
GOOD OUT OF EVIL

We do not share in the views of those who advocate active opposition to the present wave of anti Catholic agitation. Much less do we believe that any good will come of plaintive appeals to government officials to put a stop to the campaign that is being waged. In the first place, these officials could not do so if they would; and in the second place, it is useless to ask them. They will not try. We need, not be surprised that the enemies of Christ's Church attack her. Her Founder foretold the opposition she would meet with and He gave the reason for it: "If the world hate you, know ye, that it hath hated Me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember, My word that I said to you. The servant is not greater than his master. If they have persecuted Me, they will also persecute you." (St. John, 15:18, 20).

The history of the Church, from the very beginning, shows that in every age she has encountered opposition. In many cases this opposition developed into the most bitter persecution. Even as her divine Founder was hated, the Church has been hated and the children of the Church have been made to suffer for no other reason than that they are the followers of Christ.

Yet persecution has been always a means for purifying the Church. It has strengthened her, instead of destroying her, as the persecutors intended. The campaign that is now being waged against Catholics and their Church in this country is but one phase of the opposition that she has had to encounter from the beginning, and doubtless will have to encounter to the end. We need not fear for the Church. She thrives the better for opposition. Indifference is the enemy she has to fear.

Men do not fight a dying institution. The fact that those who fight the Church to-day are so frantic in their efforts to oppose her is the best proof of the power of the Church. They stoop to unscrupulous methods because they are desperate when they realize that the Church is growing



FOR MAKING SOAP SOFTENING WATER DISINFECTING CLOSETS, DRAINS SINKS, &c.

and prospering in spite of their hatred. They represent a lost case, and they publish this fact by resorting to vileness, calumny and flith, instead of reasonable argument, for its support. Catholics need not be disturbed by their antics. No thinking non-Catholic is deceived by them. On the whole, we believe that the Church stands to gain immensely from the present spasm of religious prejudice. A few individuals, here and there, may suffer temporarily. Politics will be disturbed by the snarling of the bigots who hope to profit by creating religious dissension. But honest Catholics have nothing to fear. Those who are not honest (and, unfortunately we have some of that kind), deserve little sympathy. So we say, let the bigots rave. Their intentions and their methods are evil; but good will come of it. Only have patience.—True Voice.

THE CATHOLIC MACHINE

(By C. C. Copeland in the Lamp) Editor's Note.—Among the prominent converts to Catholicism in America must be numbered Mr. C. C. Copeland, of Libertyville, Ill., well known in Chicago and the West. Mr. Copeland is a man of strong convictions and his writings reflect the character of his mind. The brief story of how he became a Catholic was called forth by the request of a Protestant friend to state the claims of Catholicism "in a nutshell," at the same time expressing his fear and dread of the Catholic Church as a monster "machine."

"My ignorance and prejudice were as dense as yours possibly can be, until at twenty-four, after my business success was assured, I determined to dispel both, and settle the religious question for myself. I had never been baptized, and was teaching Sunday school in North Market Hall, Chicago, where Moody had just become superintendent. I was getting most of the boys from the other classes, when he drove me out because I would not profess and become a member of the Protestant Church. I gave my nights and days to the work for two years. I read the Old and New Testament and tried to prove Christ a myth—prayed earnestly—studied history, etc. My conclusion was that Christ was God, and that I would follow Him. No more independent man, I believe, ever lived than I was then. What did Christ say to me? He said, 'Hear the Church.' I thought it must certainly be the Church which Christ established—which was founded upon the rock—which He would lead always into all truth, which began to be during His life on earth because He established it. It must exist now, I reasoned, as He said it should stand till the end of the world. Now the question was, which of all the churches was it? Then I began to read the history of the churches which claimed to be Christian.

HOW THE CHURCH WAS FOUND BY CHRIST

"Most of them, I found, were of quite recent origin and of man's foundation and no one of them was as old as the time Christ lived on this earth, and none of them taught what He commanded. Then doubt in His returned. He had not fulfilled His promise. He was not God. I was troubled. I told my troubles to an able, learned lawyer—a good, honest, charitable man who was not then a member of any Church. He asked me if I had considered the claims of the Catholic Church. I had not. Why should I bother myself about that, old abomination of abominations?" It surely could not be the work of the humble, lowly Jesus. I had been taught till then that it was the work of the devil and that the Jesuits whom he advised me to see were the worst of his imps.

But I was not afraid of them and went several times to see them. They explained to me the claims of the Catholic Church; its dogmas, its sacraments, its institutions, its foundations, its Catholicity, its work in the world and its inmost truth, the human race. Then the truth dawned on me. He was God, and I had found His Church. I heard it and was happy; all doubt was removed and I have continued to be happy until this day, within its fold and under its guidance.

"If this 'machinery' seems (to you) to be the 'rankest kind' of a contradiction of the teachings of Jesus Christ, it is certainly on account of your ignorance concerning it and your prejudices. The reason why a Christian should be a member of this 'Catholic machine' is that Christ told him to be a member of it—Hear the Church." "Be of one faith and one baptism." "There shall be one fold and one shepherd." Is not that 'in a nutshell'?" Do not forget that He is God.

"In the Catholic Church, unlike the Protestant churches, no man assumes to administer the truth for any other man." If he did, he would be silenced. Its teachers teach what the Church teaches; and the Church, Christ said, He would lead into all truth. He commissioned them to teach all nations and said He would always lead them into all truth.

CHRIST'S "MACHINE" "Keep in mind all the time that Christ is God. It is His 'machine' that is talking about, and He it is who is running it. When I found these truths I wanted at once to become part of the harvest of this 'Machine,' a member of this Church, and so told my instructor. His reply was, 'You do not know what the Church teaches and requires of you.'

"How natural and logical it seemed to me then, and does now, to say to him that I did not care what it taught or required of me. It could only teach such truths as God desires men to know, and could only require of me what I should perform. That 'Catholic Machine,' as you call it, has been my constant study for more than fifty years, and has become so wonderful to my mind none but God could have made it. How wonderful its Founder, its origin, its fulfillment of all His prophecies, its survival of persecutions, its conversions, its cooperative institutions of men and women for teaching and doing its divine work of charity, etc., etc.

"Why, my friend, if it had not been for this 'Machine' you and I could have been barbarians or savages or cannibals now. Our ancestors for generations and generations were Catholics, and only the more recent of them have broken away from the 'Machine' that elevated and enlightened them. Because of their conceit the devil got in his work on them."

"They became greater than anything God had built or could build for them. Luther expressed it, after five or six sects had been formed from his 'reformation' by saying, 'Every old woman thinks she can found a church. There are lots of old women now.'

GOING BACK TO THE OLD FAITH

The Catholicization of Germany is a shadow looming blackly before some of the Protestant students of religious statistics in that empire, says the Catholic News.

Dr. Ewald Fruh in the Christliche Freiheit points out that in Prussia a remarkable change occurred in the twenty-five years from 1888 to 1911. In that time the Protestant school population increased 28.4 per cent., while the Catholic school population increased 53.2 per cent.—more than double the Protestant increase. Prussia contains practically two-thirds of the population of the German empire. Dr. Fruh, therefore, concludes that by 1961 Catholics will be in the majority in Prussia. Johannes Kubel, a Protestant church statistician, concedes that by the end of this century Germany will be overwhelmingly Catholic.

Johannes Forbeger, another statistical student points out that in 1875 there were 1,000 births, exclusive of Jewish births and births from "mixed marriages," there were 608 Protestant children and 392 Catholic children. But there has been a steady decrease of the number of Protestant births and a steady increase of the number of Catholic births, until in 1911 there were but 514 Protestant births, a decrease of 89 from 603, while there were 408 Catholic births, an increase of 63 over the old figure of 392. This change is startling. Protestant births were 60.8 per cent. in 1875, and but 51.4 in 1911. The Catholic births in the same period had increased from 39.2 per cent. to 48.6 per cent.

It is remarkably significant of the virility of the Catholic faith that its adherents are increasing absolutely and relatively in Germany, one of the most Protestant of countries, while Protestantism is declining. The revolt of Luther began in Germany. It spread like a conflagration through northern and central Europe, yet in fifty years it had begun to diminish. Not a country in Europe that had not accepted Protestantism within the first fifty years after Luther has since become Protestant, while some of the peoples who yielded to the first flood of apostasy later returned to Catholicism.

German Catholics had to endure many persecutions. But they held the faith. And, true to the history of the faith, wherever persecution has been most bitter there has the faith been most deeply planted in the



WILSON'S FLY PAD POISON

Every ten cent packet will kill more flies than \$8.00 worth of any sticky fly killer. Refuse substitutes, which are most unsatisfactory.

hearts of the worshipers and there have been exhibited alike its wonderful pertinacity and its glorious fruits.

Germany, long the stronghold of Lutheranism, one of the foremost of European states, has long felt the need of the assistance of the Catholic party to maintain the government from socialist control. Germany, an empire of sturdy people, with wonderful traditions, extraordinary art, mighty influence on European civilization, and noted for the proficiency of its scholars is slowly but surely returning to the faith of St. Boniface, the faith of the Apostles and the Rock of Peter.

THE POWER OF AN AVE MARIA

Arturo de Gounod was a youth of excellent character, distinguished no less for his virtuous life than for his learning. He surpassed many young men of his age in education and culture: was an artist of no mean order, an accomplished musician, and the possessor of a fine tenor voice. Having come to Paris on a visit to his uncle, the count of Medina, Arturo devoted much of his time to the study of the fine arts. His fame as a singer soon became known far and wide and in the salons of the society in which he moved his beautiful voice was often heard and admired. One night he sang an Ave Maria, every note of which was soul-stirring. His audience listened spell bound, breathless, to the sweet, powerful notes. At the conclusion, when the last words died away, the singer was greeted with enthusiastic applause. His delighted hearers gathered round him, vying with one another in their tributes of praise. One among them, an elderly lady, seemed deeply moved. Approaching the young man, she said, in a voice full of emotion: "Are you a Catholic, my friend?" "I am, and I hope a fervent one," replied the youth. "To judge from your singing," continued the lady, "I should say you are devoted to the Virgin, and reverence her in a special manner." "You are right, madam. After God, I love and honor her with all my heart."

"Your rendering of that beautiful Ave Maria," she said, "has thrilled my soul to its depths. I am a Protestant, and until to night I have never doubted that my religion was not the true one. Not only has my heart been enlightened, but I shall be deeply grateful if you will tell me something of the Catholic faith."

Arturo introduced his friend to a priest, who after duly instructing her received her into the one true fold. To day she is a fervent Catholic, an ardent lover of Our Lady, and she blesses the hour when listening to the sweet strains of the Ave Maria her soul (until then enveloped in darkness) was flooded with the true light and with the peace which passeth understanding.—Catholic Universe.

THE VILLAREAL MANIFESTO

Down in Mexico there lives a man whom the papers call Villareal. The fortunes of war have put some power into his hand; and he has issued a manifesto. That is a common diversion in some countries. The document is grandiloquent. That goes without saying. Such documents always are. Some are issued in the interests of heaven, others in behalf of the moon, still others in the interest of hell, under the disguise of "public health, morality and justice." In substance, Villareal's manifesto is of the last kind; in phraseology it belongs to the moon species. What it says is bad; what it implies is an outrageous indictment of an honorable body of men and women; the way it does both is worthy of a schoolboy trying a new gold pen. Villareal abolishes by words a sacrament of the Church, penance. Every scoundrel who stands in need of the cleansing of the sacrament does the same. God waits His day, and the sacrament does not yield to annihilating phrases. Villareal drives out all religious priests, makes others his lackeys, sets the hours when churches may be opened, states who may and may not officiate therein. This is most natural. Villareal is a

freethinker! A freethinker is a male defective who persecutes every man and every woman especially, whose thoughts differ one jot or tittle from his own. Villareal is a liberal. A liberal is a strutting tyrant with a gun in his hand, a sword at his side, a cockade in his hat, who insidiously imagines that though he is free from all laws, human and divine, yet everybody else needs the rack and thumbcrew. He commissions himself to see that they suffer both, regulating the sobs the while and the number of the tears.

Villareal forbids people to enter the assembly. His morbid soul is disturbed. Its foul depths are stirred. Villareal will die. The Church though, mangled, will live. But it might be well to remember that when Mexico goes deeper into the depths of irreligion, because of Villareal and his kind, plump deaconesses and unctuous elders will cry: "Behold Popery at its best!" They are doing so now; they will do it again.—America.

AN INSPIRATION TO PROTESTANTISM

The editor of the Northwestern Christian Advocate (Methodist) was censured by a correspondent, for seeing anything good in the Catholic Church. The editor thereupon came out manfully with the following statement:

We repeat: The Catholic Church is doing much good along certain

AUTOMOBILES, LIVERY, GARAGE  
R. HUSTON & SONS  
Livery and Garage. Open Day and Night.  
479 to 481 Richmond St. 360 Wellington St.  
Phone 431 Phone 641

FINANCIAL

THE ONTARIO LOAN & DEBENTURE CO.  
Capital paid up, \$1,750,000. Reserve \$1,400,000.  
Deposits received, Debentures issued, Real Estate Loans made. John McClary, Pres.; A. M. Smart, Mgr.  
Offices: Dundas St. Cor. Market Lane, London.

PROFESSIONAL CARDS

FOY, KNOX & MOHAWK  
Barristers, Solicitors, Notaries, &c.  
Hon. J. L. Foy, K.C., A.E. Knox, T. Louis Mohawk  
R. L. Middleton George Keogh  
Cable Address: "Foy"  
Telephones: Main 794  
Offices: Continental Life Building  
CORNER BAY AND RICHMOND STREETS  
TORONTO

JOHN T. LOFTUS,

BARRISTER, SOLICITOR, NOTARY, ETC.  
712 TEMPLE BUILDING  
TORONTO  
Telephone Main 632

P. J. O'GORMAN

ARCHITECT  
Plans, Specifications, Estimates prepared.  
SUBURBY, ONT.

FRANK J. FOLEY, L.L.B.

BARRISTER, SOLICITOR  
The Kent Building  
Corner Yonge and Richmond Streets  
TORONTO, ONT.

SHAW'S Business Schools

Toronto, Canada, give high grade courses and quality young people to earn good salaries. They include The Central Business College, Yonge and Gerrard Sts., and Six City Branch Schools. Curriculum sent on request. Enter any time. W. H. SHAW, President.

Loretto Abbey Toronto

College and Academy for Resident and Non-Resident Students.  
COLLEGE FOUR YEARS—Classical, Modern, English and History, and general courses leading to Degree.  
ACADEMIC COURSE—Lower, Middle and Upper School—prepares students for Pass and Honor Junior Matriculation and Entrance to Faculty of Education; special course of one year after Junior Matriculation, designed as finishing year for Academic graduates.  
PREPARATORY COURSE—Eight grades—usual elementary subjects, French, sewing, drawing and choral training.  
MUSIC—Violin, piano, harp, guitar, mandolin, vocal. Students who desire it, prepared for University and Conservatory examinations. Frequent recitals by distinguished artists.  
ART—Studies for Applied and Fine Arts  
COMMERCIAL DEPARTMENT—Full course for resident students only.  
For information, address The Superior.

British American College

Leads in age, influence and successful graduates. Specializes in Gregg & Pitman Shorthand and all Commercial Subjects. Fall Term opens Aug. 31st. Write for our catalogue. Address: T. W. WAUCHOPE, Principal, Yonge and McGill Sts., Toronto.

Loretto Ladies' Business College

385 Brunswick Ave., Toronto

NATIONAL FINANCE COMPANY, Limited

Paid-up Capital and Reserve \$2,000,000  
Invested Funds - \$5,500,000

WHEN you invest in our Mortgage Trust Certificates, you assure the security of your capital. Each certificate is absolutely secured by a specific First Mortgage. They return you interest at 6 per cent., payable half-yearly, and form a most convenient and safe investment.

We have to offer for a limited time, Debentures in 3 and 5-year terms, yielding 7 per cent. interest, payable quarterly. Write for particulars.

10 Adelaide St. East, Toronto

Ontario Directors:  
John Finlayson, Esq., Toronto  
R. J. McLaughlin, Esq., K.C., Toronto  
Dennis Murphy, Esq., Ottawa

well be sought by Protestants. The Catholic Church has been an inspiration to Protestantism in the development of the ministry to the suffering. Our deaconess movement was stimulated by her Sisters of Mercy.—St. Paul Bulletin.

URSULINE COLLEGE & ACADEMY

"The Pines," Chatham, Ont.  
RESIDENTIAL AND DAY SCHOOL FOR YOUNG WOMEN AND GIRLS

This is one of the best equipped and best conducted schools in Canada, and enjoys a well deserved reputation for giving an excellent practical and cultural training to its students. Many of them annually obtain Entrance to Faculties of Education and pass the other Preparatory and High School Examinations.

The Toronto Conservatory of music pronounces it one of the best of its affiliated schools. It offers exceptional advantages for the study of Art and Domestic Science.

The location on Grand Avenue is ideal and the campus comprises twenty-seven acres.

University of Ottawa CANADA

Conducted by the Oblate Fathers

Founded in 1848. Degree conferring powers from Church and State. Theological, Philosophical, Arts, Collegiate and Business Departments.

Over 50 Professors and Instructors

Finest College Buildings and finest Athletic Grounds in Canada. Museum, Laboratories and Modern Equipments. Private Rooms.

For Calendar and particulars, address:

REV. A. B. ROY, O.M.I., RECTOR.

N. B.—Studies resumed Sept. 3rd, 1914.

ASSUMPTION COLLEGE Sandwich, Ontario

The college is conducted by the Basilian Fathers and offers an excellent course in the following departments:

- I. COLLEGE II. HIGH SCHOOL III. COMMERCIAL IV. PREPARATORY

First Class Buildings and Equipment; Acres of campus extending to the bank of the Detroit River; Gymnasium, Handball Alleys, etc. A limited number of private rooms. Very reasonable rates.

For catalogue, write: Rev. F. Forster, O.S.B., President.

St. Michael's College TORONTO

FEDERATED WITH THE UNIVERSITY OF TORONTO

All Courses, General and Honor, leading to degrees

For full information, apply to REV. R. McBRADY, O.S.B., President.

St. Michael's College School TORONTO

Full High School, Preparatory and Commercial  
Send for Separate Calendar.

College and Academy of St. Joseph ST. ALBAN STREET, TORONTO

Residential and Day School for Young Ladies and Little Girls

St. Joseph's College is affiliated to the University of Toronto through the Federated College of St. Michael.

ST. JOSEPH'S CURRICULA:

- 1. COLLEGE COURSE OF FOUR YEARS—Classical, Modern, English and History, and General Courses—leading to Degree.
- 2. THE COLLEGIATE COURSE (Upper, Middle and Lower Schools) in which pupils are prepared for Honour and Pass Matriculation, for Entrance to Faculty of Education and Normal School.
- 3. THE ACADEMIC COURSE—In this course special attention is paid to Modern Languages, Music, Expression, Art and Needle work. In this Department students are prepared for Music Examinations (Instrumental and Vocal) at the University of Toronto and the Toronto College of Music.
- 4. THE COMMERCIAL COURSE (affiliated to the Dominion Business College) prepares the students for Commercial Certificates and for Diplomas in Stenography and Typewriting.
- 5. THE PREPARATORY COURSE includes the usual Elementary Subjects, also French, Drawing, Plain Sewing, Physical Culture, and Singing.

For Prospectus, apply to THE MOTHER SUPERIOR.

St. Jerome's College BERLIN, ONT., CANADA

(FOUNDED 1864)

Residential College for Boys and Young Men

EXCELLENT COMMERCIAL, HIGH SCHOOL and COLLEGE DEPARTMENTS

New Buildings, with latest hygienic equipments. The largest Gymnasium in Canada. Running Track, Swimming Pool, Shower Baths, Auditorium.

Comfortable Private Sleeping Rooms. Substantial Board.

Rates very moderate.

Address: REV. A. L. ZINGER, C.R., President.

St. Mary's Academy Congregation de Notre Dame, Newcastle, N.B.

HIGH-CLASS BOARDING SCHOOL FOR YOUNG LADIES

Ideal location, commanding a fine view of the Miramichi River and vicinity. Beautiful grounds for outdoor exercise.

Curriculum guarantees a sound and refined education, leading to Normal School and University Matriculation.

Music, Painting, Needlework, Stenography, Typewriting, etc.

Apply for Prospectus to Rev. Mother Superior.

Classes Re-open Wednesday, Sept. 2nd

The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00. Publisher and Proprietor, Thomas Coffey, L.L.D. Editors—Rev. James T. Foley, B. A. (Thomas Coffey, L.L.D.)

to stem the tide that was carrying Europe on to Armageddon. Its fertility was evident. Europe is reaping in the twentieth century what it sowed in the sixteenth.

LIFE ASSURANCE AND ACTIVE SERVICE

In the varied emotions aroused by the calling out of the militia for active service a very important consideration may be lost sight of. While life insurance is important at all times and in all conditions of life it is doubly so at this time. And though the Government of Canada will not fail to do its whole duty generously by the families of those whose patriotism responds to the call of duty, that is no reason why, through negligence or ignorance, any benefits of life insurance they may have acquired should be forfeited. We, therefore, think it well to draw attention to a clause in the Canadian Insurance Act, 1910.

Subsections (b) and (c) of Section 95 read as follows:

(b) "That the insured may, without the consent of the company, engage in the active service of the militia of Canada, notice thereof, however, to be given by or on behalf of the insured to the company within ninety days after the date of his so engaging in such service and such extra premium to be paid during the continuance of such service as the company shall fix in pursuance of the terms of the policy;

(c) That subject to the provisions of paragraph (e) of this subsection, the policy shall be incontestable after not later than two years from its date except for fraud, non-payment of premiums, or for the violation of the conditions of the policy relating to engaging in military service (other than such as mentioned in the next preceding paragraph) or naval service in time of war without the consent in writing of a duly authorized officer of the company.

It is worth emphasizing the fact that the foregoing is from the Insurance Act of Canada as recently revised.

Paragraph (e), referred to above, relates exclusively to the age of the insured and provides that, if the age is understated, the amount payable shall be such as the premium would have purchased at the correct age.

There may be some doubt as to the precise meaning of the clause in the Militia Act with regard to active service "outside of Canada for the defence thereof." The Government's course in making service over the ocean purely voluntary renders the question of military obligation an academic one. But in so far as it affects Life Assurance it is still a practical question which may have important consequences. If the Canadian militia are liable for service outside of Canada at such a time as this, then the whole question is covered by subsection (b) as quoted above. The fact that overseas service is voluntary would have no more bearing than if Ontario militia were asked to volunteer for service in Vancouver. If, on the other hand, the obligation of the Canadian militia is interpreted as confined, in the stricter and narrower sense, to the defence of Canada, then it would appear that those who volunteer for service abroad are "engaging in military service other than such as mentioned in paragraph (b).

In any case one thing is clear. The friends of those who go into active service whether inside or outside of Canada should, in accordance with the provisions of the Insurance Act, notify the companies on behalf of the insured. They should also read the clause in their policies relating to military service if the policies contain such a clause. If obliged to do so they should then pay "such extra premium as the company shall fix in pursuance of the terms of the policy."

It may be that the companies as a matter of broad policy and patriotism may waive the extra premium to which they are entitled; but the only safe and sane course to pursue is to consider the question in the light of legal rights and obligations. Notifying the companies as required by law will not deprive any one from participating in any privileges that may later be accorded. And it is well to remember that though Tommy Atkins may be "an absent-minded beggar" in times of peace, and the rest of the people his very enthusiastic friends in time of war, when the war is over and financial re-adjustments are taking place he may find that the general public or at least the business public will have grown "absent-minded" to everything not included in business obligations.

If the Life Assurance Companies are disposed to be generous and patriotic now is the acceptable time.

While they must in justice to themselves and to policy-holders safeguard their financial standing, would it not be possible for them to assume such proportion of the financial risk as to make it possible for the Government to relieve the families of those who risk their lives at their country's call of the extra premium for active military service?

THE "IRISH AMERICAN" BOGEY

A few years ago we had the pleasure of listening to T. P. O'Connor, M. P., speaking on the question of Irish Home Rule. No man in the British House of Commons is more highly esteemed. The impress of his personality is recognized on English public life and on English journalism. He told of two young Englishmen who came to speak to him after listening to one of his addresses on the Irish question. They were typical English Tories. They expressed their surprise and gratification at the sense and moderation that characterized T. P.'s exposition of Irish aspirations and demands, and declared that if he represented Irish National feeling truly Home Rule might be a reasonable and satisfactory settlement. "Now," continued Mr. O'Connor, "I have been making that speech for thirty years, yet these young Englishmen, educated, intelligent and well-informed young men, acknowledged that it placed the Irish question in an entirely new light for them. But let an obscure Irishman, anywhere, make some silly blustering statement and forthwith it is blazoned forth to the whole world as representing Irish feeling and Irish sentiment."

The present situation should spare us the wildly exaggerated importance and prominence usually given to such "Irish-American" utterances. Irish Americans are numbered by millions. The "Irish American" bogeys of ante-diluvian Britishers can scarcely be counted by hundreds or even tens. Yet the Toronto Globe, fair and decently informed as it usually is, had a recent editorial inspired by the buncombe of some Irish American whose name we have forgotten, of whom we never heard before or since, and never expect to hear again.

Richard Croker former Tammany leader has forwarded John Redmond \$2,500 to be used for equipping the Nationalist Volunteers who are willing to enlist in the service of Britain. In an interview Mr. Croker said that he was going to the United States to rally Irish and Irish-Americans to enlist in the British forces. "I have a right to do this," he explained, "because representatives of foreign countries in the United States are rallying their reservists to the colors." Whether or not Mr. Croker has such a right we do not feel called upon to decide; but as he is reported to be politically opposed to his successor in office, Charles F. Murphy, and as his proposed action may be regarded with little favor by some Americans, it will not improbably be the occasion of some political language, perhaps not so venomous as we are accustomed to in Canada, yet sufficiently lurid to equip a whole army of Irish American bogeys.

In case this or something else should be the occasion of some irresponsible bluster in the States, we would ask the Mail and the News of Toronto, unless the exigencies of local politics positively demand it, not to scare dear old British women of either sex too recklessly.

HOME RULE CERTAIN

The factitious and factious opposition to Home Rule is dead and can never be revived. English Tories would not dare to return to their old desperate tactics even if they were dead to patriotism. But the Unionist party is far from being dead to patriotism. Toronto Tories are more impervious to the logic of events. The Mail and Empire, even after the outbreak of war, has time and space to denounce "Aequith's criminal folly," and, assuming that the status quo had been agreed upon as a temporary settlement of the Irish question, calmly suggests that such settlement be made permanent. The Mail and Empire has not yet realized that the question is settled. "Criminal folly" there was pending the settlement but there are few in the British Empire to-day who would attempt to saddle it on England's great prime minister.

The Ottawa Citizen rebuking the Montreal Star's war-mad hysterical

denunciation of "pacifism" makes these pertinent remarks:

"Particularly nonsensical is its reference to the unquestionable loyalty of 'the Conservative Opposition.' It may surprise the Star to learn that the disloyalty and treachery of the Conservative Opposition had much to do with bringing on the great European war. That this is not a party claim but a simple statement of fact is completely borne out by the arrival in this country of the last issues of influential German newspapers, published during the week which elapsed before the actual beginning of hostilities. The important Frankfurter Zeitung, the great Liberal journal of Germany, in a remarkably accurate forecast of the attitude which the various nations were likely to assume in the event of a war between Germany, on the one hand, and France and Russia, on the other, says of England: 'A country of which one great province is in open rebellion cannot be imagined to be desirous of incurring military dangers outside its own territory.'

The Citizen interprets British feeling much more truly than the Mail and Empire or the Star. With no desire to revive party strife or party bitterness we quote the Citizen's common sense view of the recent "criminal folly" with regard to the struggle for Irish self-government. That "criminal folly," however, is dead and buried. Let us turn to something more pleasant, more edifying and more reassuring when lowering clouds and thickening dangers threaten the very existence of European civilization. T. P. O'Connor referring to John Redmond's great speech gives us this reassuring account of its effect on the House of Commons!

"No speech in modern times has created such immediate and tremendous effect. The House cheered till it was hoarse. The Tories as well as the Liberals, many with tears in their eyes, rushed to shake Redmond's hand, and the Tories especially declared that their hostility to Home Rule was now gone. 'Crowds waiting outside Buckingham Palace and Downing street to hear the declaration of war at midnight on Monday cheered Redmond. His photograph in all the moving pictures shows was received with wild cheers. From Ireland came an immense, universal, response, backing Redmond's words, and an astonishing and unprecedented scene was witnessed of volunteers and masses of people accompanying soldiers to stations with cheers as they took their departure for the war.'

Ireland's immediate and universal endorsement of Redmond's stand is the fruit of the complete understanding and hearty co-operation of the democracies of the two islands. Even the classes who cling, so tentatively, so desperately, to their privileges can no longer pretend to doubt the loyalty of Ireland and Irishmen. Home Rule is won. Its final triumph has not been delayed but hastened by the war.

BISHOP BUDKA AND THE EMPIRE

Yorkton, Sask., August 7.—A very enthusiastic and largely attended meeting of citizens of Yorkton held to consider the manifesto issued by Bishop Budka, of the Greek Catholic Church, calling on the Canadian Ukrainians to return to Austria to fight for that country against Great Britain and a resolution carried by an overwhelming majority condemning Bishop Budka's action and directing the attention of Premier Borden to the same with the request that he take action in the matter.—London Free Press.

The foregoing press despatch calls for a few observations as it gives an entirely misleading account of the action taken by Bishop Budka.

War between Germany and England was declared on August 1st. The pastoral letter of Bishop Budka to his people was dated Winnipeg, July 27th. Hence His Lordship in writing his letter cannot possibly be quoted as the "patriots" of Yorkton apparently quoted him, as inviting his compatriots to "return to Austria to fight for that country against Great Britain."

When his letter was written Austria and Serbia were formally at war and signs pointed to Russia's early entrance to the quarrel. Few people thought at the time that England would so soon find herself in the midst of the struggle. The letter appealed to the Ruthenians to answer the call to defend their homes, their wives and country against the Serbians and possibly against the Russians. To read into the letter an appeal to fight against Great Britain is,

therefore, an outrageous distortion of facts.

The unbiased student of affairs will find nothing to condemn and much to applaud in the sentiments of Bishop Budka towards his motherland. The following extract from the Bishop's pastoral is full of patriotism that must command the respect of all lovers of their country.

"At the present time the situation is very bad. To all the calamities there is added one more—a war with Serbia at the present moment and possibly in a short time with Russia also. A war of incalculable consequences which can change not only the structure of Austria but also of the whole of Europe. A war which may affect especially us Ruthenians. 'The old emperor could not pass his life peacefully. He commenced to rule in 1848 and at the end of his long life the Almighty has not spared him from this tremendous calamity now befalling his subjects and he plunges into war. An official announcement reached Canada calling the Austrian subjects to return home and to be ready for the defence of the empire. God knows what may happen. It is possible that Galicia will have to be defended from the greed of Russia. It is possible that it will be necessary to defend our parents, wives, children, brothers and our country from the never satisfied enemy.

"It is possible that after the war we shall remain in Austria just as we are now, or maybe we will be reinforced by the millions of our brothers, who are now under Russian government, but it is also possible that we may find ourselves under the iron hand of the Muscovite despot. All this is in the hands of the Lord, we cannot foresee what the result will be. Anyhow all the Austrian subjects at home ought to be in a position to defend our native country, our dear brothers and sisters, our nation. Whoever will get a call to join the colors ought to immediately go to defend the endangered fatherland. All the deserters and those who did not show up for conscription are being pardoned by the emperor and will be free from any penalties providing they will immediately call on the Austrian consul and will go to defend the fatherland. Those who have decided to spend the rest of their lives in their adopted land, however, and are partly bound to take part in the present situation of Austria and our brothers. Our sympathy should not finish with the reading of papers to know the war situation, but we ought to help our old motherland.

The declaration of war by Great Britain has introduced a new factor into the situation and placed the Ruthenians and others in a particularly trying dilemma; and it is noteworthy that Bishop Budka's newspaper, the Canadian Ruthenian, makes it plain that his Lordship and his people are with Canada and the Empire where our common interests are at stake. To quote the Ruthenian's own words:

"We love our adopted country and will gladly, if necessity requires it, shed our blood in her defense."

The secular press which found space for the misleading despatch from Yorkton has had no room for the true version of the story.

A PROBLEM OF RACE

Some time ago in dealing with the sad state of affairs in Portugal the RECORD quoted a well known press correspondent who finds in the adulteration of the race by East Indian, Brazilian and especially by negro blood, a chief factor in the national decadence. In Lisbon at one time the proportion of slaves to freemen was as one to ten. In the sixteenth century the slaves formed one-sixth of the population. These slaves became merged with the native population. All over the South of Portugal the woolly hair, dark skin and other characteristics of the negro race are plainly visible. The contamination of the lower race took place centuries ago, the contamination of the upper classes is still going on. This admixture of negro blood has had a deleterious effect on the moral and physical fibre of the nation. It is held responsible for the lack of manly resistance to the tyranny and oppression of the past few years.

In the Southern States of America, where the negro slaves were very numerous, the commingling of the races has been slight and the nation has thus been spared the evils that have undermined the national character in Portugal. But it would seem that the condition of the colored population is even now such as threatens to give cause for real alarm. In a recent article in the Dublin Review Mr. Wilfrid Ward offers the following remarks regarding the negro in the States:

"The negro, in the Southern States, very prolific and the negro question is one of the great difficulties of the

day. From Northern and Southern alike I heard but one opinion as to the consequences of their sudden emancipation—that they had been for the most part disastrous. The negro is by long habit accustomed and skilled to obey, but incompetent to look after himself, still more incompetent to direct others. That the negro is singularly well drilled and, in many departments, skilful in carrying out the orders of white men, is evident even to the casual traveller who sees their remarkable efficiency as porters and waiters. The almost acrobatic skill with which the waiting in the dining cars is achieved aroused my enthusiasm. The work is most difficult, for meals are served a la carte and each passenger has a different menu, and as I could not express my appreciation by applause I used often to give double the customary tip. Their intelligence in explaining the very complicated arrangements which cross-country journeys often involve struck me equally. I was told that in the old days of slavery they were quite admirable as carpenters, blacksmiths, joiners and generally as handicraftsmen, always working under white masters. Now they have attempted to set up on their own account and have lost much of their former skill. They quarrel with each other and are quite unable to direct any business efficiently. More seriously than all is the moral transformation. A black slave was one on whose morality his employer could most absolutely depend. Now the negro is a by-word for immorality. Certainly if testimony, universal so far as my opportunity allowed of investigation, is to have its weight, the sudden and complete emancipation of the slaves was one instance added to the many which our age has witnessed of acting on a theory as to the value of liberty—without regard to the facts of human nature. The negroes are neither better nor happier in consequence, and they are far less efficient. If the colored men exercised the franchise which is now theirs by law their political power in the South would be very great. But public opinion makes this impossible. If a negro attempted to vote, I was told, he would infallibly be shot."

Disquieting symptoms surely. Will time solve the problem? It will if the agencies that co-operated in rescuing from barbarism the hordes that overran the Roman empire and brought Europe to its present stage of civilization can be effectually directed to the problem of saving the negro from the despotism of his own degraded instincts. In the teachings and sacraments of the Church, and in them alone, will the negro find the true emancipation of heart and soul that must be secured to keep the emancipation of body from degenerating into a "delusion, a mockery and a snare."

THE LOYALTY OF CATHOLICS At dinner at a well-known tourist resort on the Muskoka Lakes a very estimable old gentleman remarked to us how surprised and delighted he was at the loyalty of the Irish people at this time of crisis. "Do you know," he said, "I believe some Roman Catholics are just as loyal as anyone else." Evidently the admission cost him something.

Now why should the loyalty of Catholics be a matter of surprise? In these days, when the schoolmaster is popularly supposed to be abroad, surely one might expect a little clear thinking, at least among the educated classes. And yet how few non-Catholics we meet who seem to have grasped the distinction between spiritual and civil allegiance. The extraordinary ignorance of the Catholic position that passes for knowledge even amongst educated non-Catholics is simply astounding. We are subjects of a foreign potentate, they say, and therefore cannot be loyal to the national authority, since no man can serve two masters. The bogey of Papal sovereignty looks formidable, but it is only a bogey. In the minds of Catholics it leads to no confusion of thought. To us the distinction is clear-cut, and the most natural thing in the world. We simply believe in rendering to Caesar the things that are Caesar's and to God the things that are God's. Our allegiance in things spiritual is given whole and entire to the Pope as the representative of Christ, but not one jot or tittle of our civil allegiance do we yield to the head of the Church. If we could imagine an occasion arising when the Pope as a temporal prince made war upon the Empire, we Catholics, would be found arrayed on the side of the Union Jack. We

are proud to take our religion from Rome, but we will not suffer anyone to question our right to swear fealty to the freest flag that courts the breeze of heaven. Nor will that right of ours be ever challenged by this "foreign potentate." His kingdom is not of this world, and his ambitions are concerned solely with the souls entrusted to him by the Master.

St. Paul enjoins us to be subject to the higher powers. The Catholic Church has ever inculcated loyalty to the civil authority. The Anarchists and Socialists who to-day threaten to destroy all authority are not the allies of the Church but her most bitter opponents. All authority is from God, and he who fears God must perform honor to the king. When the Spanish Armada threatened the shores of England the persecuted English Catholics hurried to be enrolled in defence of the realm. Catholics have died for the flag in every quarter of the globe. Catholic blood has cemented the Empire wherever the Union Jack has braved the smoke of battle. Irish Catholics fought side by side with English Protestants under Wellington, in the Crimean War, in South Africa in our own day. Many an Irish lad is even now courting a resting place on the battlefields of Europe in defence of the same red flag of Britain. French-Canadians, no less than Ontario Protestants did fighting on the South African veldt.

Yes, Catholics "are just as loyal as anyone else." We will suffer no aspersions on our allegiance to the flag. No man dare forbid us "God bless the Pope," but because of that "God save the King" loses none of its significance when uttered by Catholic lips. COLUMBA

KNIGHTS OF COLUMBUS VINDICATED In view of the bogus oaths in circulation it cannot fail to be of the keenest interest to Catholics generally to have the words of the obligation taken by members of the Fourth Degree of the Knights of Columbus, "I pledge myself, which has now for the first time appeared in the press, runs as follows: "I swear to support the Constitution of the United States." (Outside of the United States the name of the country is substituted for the United States.) "I pledge myself, as a Catholic citizen and a Knight of Columbus, to enlighten myself fully upon my duties as a citizen and to conscientiously perform such duties entirely in the interest of my country and regardless of all personal consequences. I pledge myself to do all in my power to preserve the integrity and purity of the ballot and to promote obedience and respect for law and order. I promise to practice my religion openly and consistently, but without ostentation, and to so conduct myself in public affairs and in the exercise of public virtue as to reflect nothing but credit upon our Holy Church, to the end that she may flourish and our country prosper to the greater honor and glory of God. A trial of the greatest interest to Knights of Columbus and to the Catholics of the United States and Canada as well as non-Catholics—and among them, to none more than to the small band of loud-mouthed bigots who rail against the Church—was held in Waterville, Minnesota, Wednesday, July 29. (We borrow this account mainly from the Bulletin of St. Paul.) This was an action of criminal libel brought by E. M. Lawless, editor of the Waterville Sentinel, against M. Morrison and G. E. Morrison, father and son, editors and publishers of the Mankato Morning Journal, of Mankato, Minn. The libel consisted in the charging of Lawless with having taken the bogus Knights of Columbus oath, which has been so largely circulated in the United States and in Canada during the past year and a half. We will not attempt to reproduce this oath, but suffice it is to say that it has been published as the Knights of Columbus oath and as the Fourth Degree oath, and is, in letter and insinuation, one of the foulest libels imaginable. It is in some respects a revamp of the old hoax which has for many years passed muster in the press of bigots as the Jesuit oath.

OBLIGATION PUT IN EVIDENCE The outcome of this trial is of more than local interest. It is of national and international importance. The Knights of Columbus have often been accused of taking an alleged oath which, if the charge were true, would forever condemn them to the merited execration of their fellow-men. But this was the first time that an individual knight was directly charged with the offence. It furnished the order the first opportunity it had ever had to put the real obligation of the Fourth Degree in evidence and make it a matter of court record which any citizen may read for himself. Herein lies the importance of the case which establishes a precedent in the history of the order.

In the trial the defendants made no attempt to establish the authenticity of the bogus oath, but threw themselves on the mercy of the

are proud to take our religion from Rome, but we will not suffer anyone to question our right to swear fealty to the freest flag that courts the breeze of heaven. Nor will that right of ours be ever challenged by this "foreign potentate." His kingdom is not of this world, and his ambitions are concerned solely with the souls entrusted to him by the Master.

St. Paul enjoins us to be subject to the higher powers. The Catholic Church has ever inculcated loyalty to the civil authority. The Anarchists and Socialists who to-day threaten to destroy all authority are not the allies of the Church but her most bitter opponents. All authority is from God, and he who fears God must perform honor to the king. When the Spanish Armada threatened the shores of England the persecuted English Catholics hurried to be enrolled in defence of the realm. Catholics have died for the flag in every quarter of the globe. Catholic blood has cemented the Empire wherever the Union Jack has braved the smoke of battle. Irish Catholics fought side by side with English Protestants under Wellington, in the Crimean War, in South Africa in our own day. Many an Irish lad is even now courting a resting place on the battlefields of Europe in defence of the same red flag of Britain. French-Canadians, no less than Ontario Protestants did fighting on the South African veldt.

Yes, Catholics "are just as loyal as anyone else." We will suffer no aspersions on our allegiance to the flag. No man dare forbid us "God bless the Pope," but because of that "God save the King" loses none of its significance when uttered by Catholic lips. COLUMBA

KNIGHTS OF COLUMBUS VINDICATED

In view of the bogus oaths in circulation it cannot fail to be of the keenest interest to Catholics generally to have the words of the obligation taken by members of the Fourth Degree of the Knights of Columbus, "I pledge myself, which has now for the first time appeared in the press, runs as follows: "I swear to support the Constitution of the United States." (Outside of the United States the name of the country is substituted for the United States.) "I pledge myself, as a Catholic citizen and a Knight of Columbus, to enlighten myself fully upon my duties as a citizen and to conscientiously perform such duties entirely in the interest of my country and regardless of all personal consequences. I pledge myself to do all in my power to preserve the integrity and purity of the ballot and to promote obedience and respect for law and order. I promise to practice my religion openly and consistently, but without ostentation, and to so conduct myself in public affairs and in the exercise of public virtue as to reflect nothing but credit upon our Holy Church, to the end that she may flourish and our country prosper to the greater honor and glory of God. A trial of the greatest interest to Knights of Columbus and to the Catholics of the United States and Canada as well as non-Catholics—and among them, to none more than to the small band of loud-mouthed bigots who rail against the Church—was held in Waterville, Minnesota, Wednesday, July 29. (We borrow this account mainly from the Bulletin of St. Paul.) This was an action of criminal libel brought by E. M. Lawless, editor of the Waterville Sentinel, against M. Morrison and G. E. Morrison, father and son, editors and publishers of the Mankato Morning Journal, of Mankato, Minn. The libel consisted in the charging of Lawless with having taken the bogus Knights of Columbus oath, which has been so largely circulated in the United States and in Canada during the past year and a half. We will not attempt to reproduce this oath, but suffice it is to say that it has been published as the Knights of Columbus oath and as the Fourth Degree oath, and is, in letter and insinuation, one of the foulest libels imaginable. It is in some respects a revamp of the old hoax which has for many years passed muster in the press of bigots as the Jesuit oath.

OBLIGATION PUT IN EVIDENCE The outcome of this trial is of more than local interest. It is of national and international importance. The Knights of Columbus have often been accused of taking an alleged oath which, if the charge were true, would forever condemn them to the merited execration of their fellow-men. But this was the first time that an individual knight was directly charged with the offence. It furnished the order the first opportunity it had ever had to put the real obligation of the Fourth Degree in evidence and make it a matter of court record which any citizen may read for himself. Herein lies the importance of the case which establishes a precedent in the history of the order.

In the trial the defendants made no attempt to establish the authenticity of the bogus oath, but threw themselves on the mercy of the

are proud to take our religion from Rome, but we will not suffer anyone to question our right to swear fealty to the freest flag that courts the breeze of heaven. Nor will that right of ours be ever challenged by this "foreign potentate." His kingdom is not of this world, and his ambitions are concerned solely with the souls entrusted to him by the Master.

St. Paul enjoins us to be subject to the higher powers. The Catholic Church has ever inculcated loyalty to the civil authority. The Anarchists and Socialists who to-day threaten to destroy all authority are not the allies of the Church but her most bitter opponents. All authority is from God, and he who fears God must perform honor to the king. When the Spanish Armada threatened the shores of England the persecuted English Catholics hurried to be enrolled in defence of the realm. Catholics have died for the flag in every quarter of the globe. Catholic blood has cemented the Empire wherever the Union Jack has braved the smoke of battle. Irish Catholics fought side by side with English Protestants under Wellington, in the Crimean War, in South Africa in our own day. Many an Irish lad is even now courting a resting place on the battlefields of Europe in defence of the same red flag of Britain. French-Canadians, no less than Ontario Protestants did fighting on the South African veldt.

Yes, Catholics "are just as loyal as anyone else." We will suffer no aspersions on our allegiance to the flag. No man dare forbid us "God bless the Pope," but because of that "God save the King" loses none of its significance when uttered by Catholic lips. COLUMBA

KNIGHTS OF COLUMBUS VINDICATED In view of the bogus oaths in circulation it cannot fail to be of the keenest interest to Catholics generally to have the words of the obligation taken by members of the Fourth Degree of the Knights of Columbus, "I pledge myself, which has now for the first time appeared in the press, runs as follows: "I swear to support the Constitution of the United States." (Outside of the United States the name of the country is substituted for the United States.) "I pledge myself, as a Catholic citizen and a Knight of Columbus, to enlighten myself fully upon my duties as a citizen and to conscientiously perform such duties entirely in the interest of my country and regardless of all personal consequences. I pledge myself to do all in my power to preserve the integrity and purity of the ballot and to promote obedience and respect for law and order. I promise to practice my religion openly and consistently, but without ostentation, and to so conduct myself in public affairs and in the exercise of public virtue as to reflect nothing but credit upon our Holy Church, to the end that she may flourish and our country prosper to the greater honor and glory of God. A trial of the greatest interest to Knights of Columbus and to the Catholics of the United States and Canada as well as non-Catholics—and among them, to none more than to the small band of loud-mouthed bigots who rail against the Church—was held in Waterville, Minnesota, Wednesday, July 29. (We borrow this account mainly from the Bulletin of St. Paul.) This was an action of criminal libel brought by E. M. Lawless, editor of the Waterville Sentinel, against M. Morrison and G. E. Morrison, father and son, editors and publishers of the Mankato Morning Journal, of Mankato, Minn. The libel consisted in the charging of Lawless with having taken the bogus Knights of Columbus oath, which has been so largely circulated in the United States and in Canada during the past year and a half. We will not attempt to reproduce this oath, but suffice it is to say that it has been published as the Knights of Columbus oath and as the Fourth Degree oath, and is, in letter and insinuation, one of the foulest libels imaginable. It is in some respects a revamp of the old hoax which has for many years passed muster in the press of bigots as the Jesuit oath.

OBLIGATION PUT IN EVIDENCE The outcome of this trial is of more than local interest. It is of national and international importance. The Knights of Columbus have often been accused of taking an alleged oath which, if the charge were true, would forever condemn them to the merited execration of their fellow-men. But this was the first time that an individual knight was directly charged with the offence. It furnished the order the first opportunity it had ever had to put the real obligation of the Fourth Degree in evidence and make it a matter of court record which any citizen may read for himself. Herein lies the importance of the case which establishes a precedent in the history of the order.

court and tried to show that there was no intentional libel on Mr. Lawless. The jury returned a verdict of guilty, which was read by the foreman, Rev. Thomas Billings, and the court imposed a jail sentence of thirty days without the option of a fine, on each of the defendants, from which, we understand, they have taken an appeal.

Catholics, whether Knights of Columbus or not, should see to it that the story of this latest case, is made known in detail to their non-Catholic friends, and that no occasion was allowed to pass without impressing upon the public generally the fact that wherever prosecution has been instituted it has resulted in showing beyond question that this "oath" is what the Knights of Columbus and their friends have always claimed it to be, the foulest kind of bigot's libel.

OTHER TRIALS

This is the third and most decisive vindication which the Knights of Columbus have secured during the past year. The matter first came to public notice through the courts of St. John's, Newfoundland, where a prosecution was started and the defendants pleaded guilty. A more important prosecution, however, took place in the city of Philadelphia, where two men, Megonegal and Stage, were charged jointly with conspiring to defame certain members of the Knights of Columbus by causing this bogus oath to be circulated. At the hearing it appeared that the "oath" had been bought in bulk from The Menace in the beginning, but afterwards Megonegal had done the printing on his own account. The Menace was called upon by counsel for these men to give them some assistance and it replied in a letter, dated March 5, 1913, and addressed to Leroy N. King, attorney for the defendants: "We do not have any evidence that the oath is the one which is taken by the members of the Knights of Columbus. We feel sure that it would be folly for you to base your defense on the authenticity of this document."

The case came to trial at the Quarter Sessions Court in Philadelphia, on January 30, 1914, before Judge Robert N. Willson. The district attorney was Joseph Taulane; the private prosecutors were also represented by Owen J. Roberts and Joseph P. Gaffney; the defendants, in addition to Mr. King, had Peter F. MacLaren. It might be stated that the trial judge, the assistant district attorney, the senior counsel for the private prosecutors and both attorneys for the defendants were non-Catholics.

Supreme Knight James A. Flaherty took the stand and under oath testified that the Knights of Columbus was not an oath-bound society, and that the alleged oath was absolutely false from the first to the last. Megonegal pleaded guilty and Stage pleaded nolle, whereupon at the request of the complainants the sentence was suspended.

DUBLIN MASSACRE

MR. REDMOND'S SPEECH IN PARLIAMENT

MR. REDMOND MOVES THE ADJOURNMENT

Mr. Redmond, in moving the adjournment, said it was difficult to deal with this matter without some vehemence and heat, but he would endeavor to be as judicial as possible. Some years ago the Act forbidding the importation and carrying of arms was repealed, and ever since the Ulster Volunteers were established the arming of that body had gone on quite openly. On December 4th, 1913, came the Proclamation forbidding importation. He and his friends were never in favor of the issue of this Proclamation. The Proclamation could not be evaded, and when the Government announced their decision not to take action against the Larnie gun-runners he and his colleagues entirely approved their action. They again urged—as they had urged over and over again—the desirability of withdrawing or suspending the Proclamation.

IRISH LEADER'S ADVICE NOT TAKEN

On June 30th he wrote to the Chief Secretary asking him to bring their view with regard to the Arms Proclamation before the Prime Minister. In that letter he urged that the Proclamation should be withdrawn or suspended pending the decision of the Court of Appeal, because its legality was open to doubt, because the Government had been an entire failure, because many owners of vessels were harassed unnecessarily, because the effect of the unequal working of the Proclamation had led to increased irritation, and because the apprehensions of the people had been justified to the fullest. They found themselves (the letter added), especially in the North, faced by a large and armed body of men, while the incidents at the Curragh had given them the fixed idea that they could not rely on the Army for protection; and the letter added that the possession of arms by the Nationalists would in these circumstances be, not a provocation to disorder, but the means of preserving peace by confronting one armed force with another, not helpless, but able to defend itself. Finally, the letter called serious attention to the imminent danger of collision between the Nationalists and the police in the effort to import arms.

THE OVERLORD OF DUBLIN CASTLE

He quoted in full from the Times, as an authority which could not be

said to be too favourable to him, an account of what happened at Howth on Sunday. He had read in one of the Irish papers a conversation between one of the leaders of the Volunteers (Mr. Figgis) and Mr. Harrel in which Mr. Harrel said: "This is an illegal proceeding." Mr. Figgis replied that there was only one illegality, and that was the gun-running, for which he was willing to hold himself entirely responsible. These men," added Mr. Figgis, "here carrying arms are only doing what men have been doing in Belfast in the last three weeks under police observation." (Nationalist and Ministerial cheers.) Mr. Harrel said he meant to have the guns, but Mr. Figgis said he did not think it likely that the men would allow their rifles to be taken from them, and if there were any violence Mr. Harrel would be responsible. Mr. Harrel said: "The military with me have ball cartridges, and we intend if necessary to use them."

WHO IS RESPONSIBLE?

"I say," continued Mr. Redmond, "that no such attempt to disarm bodies of Volunteers has ever been made all during the many months that have passed in Ulster—(Ministerial and Nationalist cheers)—and it is really ludicrous when you consider the state of things. Who is responsible for this monstrous attempt to discriminate in the administration of the law between various classes of his Majesty's subjects in Ireland? Apparently, according to the account given by the Government at question-time, one subordinate police officer is responsible—namely, Mr. Harrel. (Opposition laughter.) Mr. Harrel is the second in command of the Dublin Metropolitan Police. Where was his superior officer? That superior officer is Sir John Ross. We have had experience of Sir John Ross in the past. (Nationalist cheers.) In the recent riots in connection with the Larkin movement in Dublin Sir John Ross proved himself a thoroughly incompetent officer—(Nationalist cheers)—and as a result of what happened at the time he ought to have been removed. He is totally unfit for a responsible position such as he occupies. He is a well-known political partisan, and I say it is not sufficient for the Government to suspend to Mr. Harrel. They should suspend his superior officer."

THE IMPOTENT IRISH EXECUTIVE

He would like some evidence of the ground upon which Mr. Harrel requisitioned the soldiers. His power over the military seemed to have been very large. The mere hint from General Paget that in some imaginary contingency in the future it might be necessary to ask on behalf of the civil power for assistance from the military led to a very remarkable episode in the Curragh Camp. (Ministerial and Nationalist cheers.) But this subordinate officer in Dublin apparently had the legal and actual power by raising his finger to bring troops into requisition. "I want to know whether before taking this serious step he took the advice of the Irish Executive?" There is an Irish Executive in Dublin Castle. Apparently it is in such a state of impotence as British Government has reduced it to under the Union of Ireland that a subordinate officer is able to call in the soldiers without even informing the Executive of his intention to do so. Mr. Harrel was directly and personally responsible for all that had happened.

THE TWO CONFLICTS

Happily in the conflicts which took place at Clontarf between the Volunteers and the soldiers nothing of a very serious character occurred. The soldiers were ordered to charge with bayonets. They did so, and a number of Volunteers went away, taking their rifles with them, and the soldiers returned to Dublin. Rumors were spread abroad in the city, and the city was aflame with all sorts of untruths, and exaggerated accounts of what had taken place. It was said that the Volunteers had been fired upon, and that numbers of them had been killed; and the soldiers found when they reached the city that they were surrounded by an exasperated and excited crowd. From the moment they left Clontarf until the soldiers got back to their barracks the Volunteers had nothing to say in the transaction. In the conflict that unfortunately took place in the streets of Dublin there was no Volunteer present at all. The soldiers were surrounded by the ordinary street crowd as they were passing the lower streets. The soldiers fired upon the crowd. It had been stated by the Chief Secretary that they received no order from their officers to fire, and that statement meant that, goaded by the cries of the crowd and by the missiles thrown at them, a number of the men, losing their heads, suddenly turned and fired. That presupposed that they were marching through the streets of Dublin with their rifles loaded with ball cartridge. (Nationalist cheers.) As anybody who was at all familiar with the action of troops knew, in dealing with riotous mobs the first thing that happened in these cases was that the soldiers were told to load.

A FAIR TRIBUNAL

Parliament was not the place to judge these soldiers. They must be fairly judged and fairly punished. But the real responsibility rested upon those who requisitioned the troops in these circumstances. So far as the troops were concerned, he deplored that this incident had occurred to bring bad blood between the Irish people and the troops. He

deplored this, and he hoped the Irish people would not be so unjust as to hold the troops generally responsible for what was the offence of a limited number; but he suggested to the Prime Minister as Secretary for War that the regiment should be removed from Ireland.

MR. REDMOND'S DEMAND

"Let me sum up what I ask," Mr. Redmond said. "First, I ask that Sir John Ross should be suspended, and put upon his trial. Secondly, I ask that there should be an immediate inquiry into this deplorable occurrence. I ask that a full judicial and military inquiry in addition should be held into the action of the troops, and that proper punishment should be inflicted upon them if they are found guilty. I suggest in the interests of the Army and in the interests of peace the removal of this regiment from Ireland. And I ask, finally, for the revocation of this Proclamation—(Nationalist cheers) which as long as it stands will be a constant source of risk and danger. I ask that the law shall be administered impartially—that what is regarded as lawful in Ulster shall not be regarded as a crime in Leitrim, Munster, and Connaught, that so long as the Ulster Volunteers are allowed to arm and drill and march with fixed bayonets and machine guns. National Volunteers must be given the same freedom. (Nationalist cheers.) I conclude by saying: Let the House clearly understand that four-fifths of the Irish people will not submit any longer—(loud Nationalist cheers)—to be bullied, or punished, or penalized, or shot for conduct which is permitted to go scot free in the open light of day in every county of Ulster by other sections of their own fellow-countrymen." (Ministerial cheers.)

THE BEST SERVICE MAY BE GIVEN IN THE HOME

By Archbishop Glennon

The world says of us, that we are too much at home like St. Joseph; we take little or no interest in public affairs; do little for the city's progress or the promotion of civic welfare; are too self-centered; hold to impossible ideals, or cultivate them in a far off fashion, leaving the work of day to day to be done by others. What the world says of us is in part true. And sometimes I feel a regret that the Catholics who have the means and the ability, or both, do not take more active interest in what is termed, to-day, general civic, municipal or national welfare—that we have not more who will give of their time or talent to help along in the world's uplift, to seek out and help those who need help, to even up the depressions everywhere visible along the line of human life, to add, somehow, to the total of human happiness and to make that addition so in evidence that the world may see it. And yet again we must not forget that it were but poor policy to succeed abroad and to fail at home. And the Catholic, perhaps, is conscious that many of the successes that have been won in the world are due to the help of Catholics, and many of the services rendered in public welfare, have as a background the gray ashes of abandoned firesides and deserted homes. And sometimes, too, the Catholic sees the emptiness and the insincerity of many of those who pose as public benefactors and servants of humanity. Indeed, publicity and piety rarely go together. And they who receive the world's plaudits have little time to ask for God's benediction.

But again, in the so-called welfare-world's progress—happiness of the masses, etc., is it not true that they add their quota thereto who serve best the interests that lie nearest to them? The nation builders are the home builders. And they serve best the nation, in the long run, who best protect their own homes. So that if the Catholic man or woman following the lesson of the life of St. Joseph, who serves home and those who dwell there, who has an offering to make, perhaps not of service rendered but of hearts consecrated, of children who grow as the Child grew under the fostering care of St. Joseph of long ago, who have a son to serve his country's standard when the standard needs defense, and yet more sons and daughters to fulfil the mission of devoted citizens in the quiet of the home, cherishing there the spirit of faith, hope and charity, then it were hard to say that they are not also, best serving their country and humanity.

But perhaps the best to commend as a life program for the individual is the combination of the one and the other; namely, that life wherein the duties, first to be done, that we owe to self and home, the fulfilling of the immediate duties of conscience—of domestic virtue, the soul within and the friends around, are combined with broader duties. These obligations discharged, there may be left, and in all well ordered lives there is left, some time to give to others—some time to give, according to means, ability and opportunity, to the public welfare. When such time is given us, then it becomes our duty to so dedicate it. What results there shall be may not appear as brilliant as the work of others, but it is sure to be more effective and helpful in proportion to the orderliness and devotion of the life that is back of it. As with our Blessed Lord, there were thirty years of what was called His private life and three years of His public life; so they who would imitate in all things His glorious ex-

ample, would appear to best do so in giving time and thought to that which lies nearest to them; and then uniting with it the duty they owe their fellowmen, and thus fulfilling the entire law.

REPELLED BY PULPIT BIGOTRY

There is something repellent in the way in which some ministers discuss the Catholic Church in city pulpits. Since I do not belong to that, or to any other creed, I may be permitted to say a word in regard to this subject without being accused of "bigotry." The rancor exhibited by certain clerics toward what they are pleased to term "Rome and all her works," would be amusing if it were not so thoroughly malicious. Why cannot Methodists, Baptists, and all other denominations permit Catholics to follow their own beliefs, honor their own Church and exploit to their uttermost her methods and ideas? I do not believe the Jews to be more bitterly persecuted than the Church of Rome. Persons go out of their way to abuse the Pope, and the charming reverence given to Christ's mother and to the saints. It is a Church with many beautiful teachings, and I do not find its ministers railing at other religious institutions.

Why should not some heartbroken mother be permitted to pray in peace before the Mater Dolorosa? Why, if religion be Christian—"Christ-taught"—should some minister of one of the various forms of it mount his pulpit to abuse his brother? It is illogical, this. And it wakes in every free, just mind a desire to see fair play—to speak the free, fair word, to view with wide eyes the great, sad, heaving world which contains so much suffering and so much love, and in which forever the generous and weary figure of the Christ hangs suspended 'twixt earth and heaven.—New Advertiser, Vancouver, B. C.

A GREAT MAN'S MOTHER

When Thomas Carlyle's mother was nearing the end of her life he sent her this letter, which told of the beautiful years of their love:

"Dear old mother, weak and sick and dear to me, what a day this has been in my solitary thoughts! For except for a few words to Jane I have not spoken to any one, nor, indeed, hardly seen any one, it being dusk and dark before I went out—a dim, silent Sabbath day, the sky foggy, dark and damp, and a universal stillness the consequence; and it is a day gone fifty eight years that I was born. And my poor mother! Well, we are in God's hands. Surely God is good. Surely we ought to trust Him, or what is there for the sons of men? "O my dear mother, let it ever be a comfort to you, however weak you are, that you did your part honorably and well while in strength and was a noble mother to me and to us all. I am now myself grown old, and have had various things to do and suffer for so many years, but there is nothing I ever had to be so thankful for as for the mother I had. That is a truth which I know well and, perhaps, this day again it may be some comfort to you. Yes, surely; for if there has been any good in the things I have uttered in the world's hearing. It was your voice essentially that was speaking through me; essentially what you and my brave father meant and taught me to mean, this was the purport of all I spoke and wrote. "And if in the few years that may remain to me I am to get any more written for the world, the essence of it, so far as it is worthy and good, will still be yours. May God reward you, dearest mother, for all you have done for me. I never can. Ah, no; but will think of it with gratitude and pious love so long as I have the power of thinking, and I will pray God's blessing on you now and always, and will write no more on that at present, for it is better for me to be silent."—Buffalo Union and Times.

WHY DID HE NOT INQUIRE?

The Visitor of St. Paul's parish, (Methodist Episcopal) Fall River, Mass., contains in its issue of June 28, under the heading, "Religious Intolerance in America," a letter purporting to have been written by the Very Rev. James T. O'Reilly, of Lawrence, Mass., to the Catholic women of Lawrence, which contains an attack on the Public Schools in very abusive language. Father O'Reilly has again and again, since this letter appeared in February, denounced it as a forgery, and yet the minister of St. Paul's parish, Fall River, repeats the un-Christian offense of republishing it. It is true, the minister does not himself avouch its genuineness, but he implies it. He says it was given him by "a reliable lady, whose residence is in the suburbs of Boston," and that "it is alleged to us as being thoroughly genuine;" and he prints it as "indicative of the religious intolerance which we find now and then in America." Now, Fall River is not far from Lawrence, and it would have been very easy for the minister of St. Paul's parish to learn at first hand from Father O'Reilly himself, or from some of the ministers in Lawrence, if he would not take Father O'Reilly's word for it, whether or not the letter was genuine; but our non-Catholic friends very rarely seem to act in accord-

ance with Christian teaching to say nothing of common prudence in matters affecting the Catholic Church. If such a letter were said to have been written by a Protestant Episcopalian or a Baptist or even a Holy Jumper, doubtless our good friend in Fall River would not have printed it without first being sure of its genuineness, but it is the wont of a certain type of Protestant clergyman to go "clean off the handle" whenever it is a question of having a fling at the Catholic Church. We are thankful that not all ministers are so constituted, but enough of them are to do a great deal of mischief among their people who naturally believe what their spiritual leaders tell them about their Catholic fellow-citizens.—Sacred Heart Review.

LIBERTY OF CONSCIENCE

VARIOUS WAYS OF UNDERSTANDING IT

The following article, taken from La Revista Catolica of New Mexico, is too good and interesting to be past over. We must give it to our readers just as it came from the pen of the learned writer:

Here we have a subject often discussed; but how many are there who really understand what is meant by "Liberty of Conscience." A large majority of us has only a vague and confused idea of it, but enough to speak passionately of it, to make us the most voracious possessors man could wish to have. And it would be so, if there were not danger of mixing up right and wrong. First of all, let us bear in mind that there are various ways of understanding that "Liberty of Conscience."

1. I believe in one God, Creator of heaven and earth, and Him alone within my heart do I adore, bless and praise. Nobody forces me to it; I am free. Neither can anybody hinder me from doing it, because who can penetrate into my heart and force it not to acknowledge my God, my God, and not render Him the homage that is due Him.

This is then one kind of "Liberty of Conscience." We all possess it, because God endowed man with free will, which enables him to choose one thing from the other, and no power on earth shall restrain that liberty. God Himself, infinitely powerful as He is, will not check that liberty, because it is His will that man be free as He made him.

2. But now comes Nero, a tyrant, and because he lords over the whole known world, he thinks he has power to limit my conscience and compel me to burn incense before Jupiter, a lying false god. I have here a right to resist him, to ignore his power, to disobey him, defying his madness, his threats and his torments. Let this human monster crucify me, burn me alive, but I will not obey him.

This is liberty of conscience rightly understood, but viewed under another aspect, and all men are said to have it, since it is a second nature in man. Because man has no right to tyrannize over another, and to compel him to burn incense before Jupiter, a lying false god, and even impossible to imagine God authorizing another man to make me break the very law He Himself imposed on me; God does not contradict Himself.

3. Let us now consider a third way of presenting this liberty of conscience. Have I a right to follow the dictates of my conscience in my private life; to choose that estate in life to which I think myself drawn or called by God; to frequent that Church where I think the true religion is taught and practised; to bring up my children in my own faith?

Could you imagine a law enacted fining me because I assist at Mass, as it was the case in times of the "virgin" Queen Elizabeth of England, or that forces me to give up my job that keeps me and family alive, as happens in that famous "liberty" French Republic and others of that type? or that sends me an exile, guilty of having dedicated my life to God and worked for the good of my neighbor? or compel me to a double taxation if I refuse to bring up my children in total ignorance of their Creator? May a law exact all this and be just?

No, an inviolable right supports me in my private life that does away with any legal obstacle in the accomplishment of my duty. This is the third way of presenting that Liberty of Conscience—liberty, based on the natural right of every man, who must be left alone in the fulfilling of the divine law. Any law denying this right is wicked and unjust.

be no doubt. The argument used in number 3 also holds good here. Man must be left alone to fulfill God's law, once the divine law is known to him. This is then the fourth way of understanding "Liberty of Conscience."

But there must always be a "but" in every question, and so let us have one here, that may be applied also to number 3, the third way of understanding this liberty of conscience. Do not think for a moment that the statements put forward in numbers 3 and 4 are in all cases unconditional.

Let us imagine a rascal whose "conscience" tells him that public authority is an usurpation of power; the holding of property theft; the marriage state slavery; that homicide, theft, adultery and so forth are innate rights in man; in other words, suppose a conscience in all things erroneous, false and contrary to the first principles of natural honesty; how could you grant such a one "liberty" to live privately and act publicly in conformity with such a conscience?

The right of following one's conscience ought never come in conflict with higher rights, be they natural or positive. It is then the duty of all competent authority to limit in a way the exercise of such liberty of conscience as that spoken of in numbers 3 and 4, according to the expediences of the common good.

5. We come flatly to the fifth kind of "Liberty of Conscience," that one so much discarded to-day, and so earnestly defended by every Tom, Dick and Harry: that is to say, discarded by those who believe in God, and defended from those who deny His existence; by those who adore and preach Jesus Christ, and from those who ignore and blaspheme Him; by those who distinguish truth from error, good from evil, from those who confuse some—that is, the so called liberty of thought, speech, writing; liberty to teach all and everything that boils in the scanty brains of every fool that breathes God's air.

Taken for its worth, such liberty is falsehood and the grossest immorality. There are principles both religious and moral, that, like mountains, must remain unmoved and unchangeable. Just as he who tries to move mountains is thought a fool, so in society should he be viewed who doubts those principles. And just as society watches over fools, sending them to lunatic asylums, in like manner she ought to watch over those who attack her foundations.

In spite of the assaults, these foundations must stand; they will perhaps remain safe; but the attacks will leave behind much gravel and rubbish that society will have to wash away if she does not give away under the strain. Such absolute "liberty of conscience" is criminal. To grant it to all, as it were a personal sacred right, is to become an accessory in all the crimes she hatches.

One shows greater prudence in preventing crime than in concealing it from the public after it has been committed; the greater charity is also exercised both towards the victim and the criminal. It is false "liberty" to imagine that human reason is the sole arbiter of right and wrong; of truth and error and that therefore there is no natural law, nor duties, nor a Supreme Legislator, God. We doubt if there is greater madness.—Intermountain Catholic.

THE WRONG AND RIGHT IRISH VOLUNTEERS

"Castlereagh," the commanding officer of the North Belfast Regiment U. V. F. (Ulster Volunteer Force) sounds the note of praise for that body, writing in the current British Review. But Alice Stopford Green is given the privilege of her sex to say the last word—and it is a hearty one—for the Irish National Volunteers. She declares: "The sound most familiar now on the soil of Ireland is the 'tramp of marching men.' In every village men are gathering, every countryside sends its contingents, demanding that they too shall form part of the National Defence of Ireland. In centers of population, as at Kildare the other day, 4,000 or 5,000 people sing with deep emotion, softly and gravely like a choir, and four or five times over—"A Nation Once Again"—and from the field 1,600 men march back in military order, well built, well-drilled, commanding the admiration of a trained English officer who viewed the scene. Mrs. Green has a scathing word for Sir Edward Carson, once the "head of law and order" in Ireland—and the prosecutor of some 3,000 Catholic Irishmen—who now

THE Thornton-Smith Co. are already occupied with a number of contracts for the Interior Decoration of Churches, but they are still in a position to promptly begin any further work of that description which may be offered them. STUDIOS 11 King St. West, Toronto

combines with State officials to defy and break the law "when his excuse is the benefit of his Protestant clients." In contrast to such tactics, she points to the National forces "enlisted on the side of order, of law, of national brotherhood and of peace."

NEW YORK SUN ON REDMOND

The New York Sun commenting on the Irish Leader's statement in Parliament says:

John Redmond showed high qualities both of leadership and manhood when he told the House of Commons that the British Government might with safety withdraw every soldier from Ireland, that the Irish coasts would be defended by her own armed sons, the Catholics of the south and the Protestants of Ulster. Of course the meant Catholics and Protestants in all parts of the island; the form of his pledge was merely rhetorical.

That he truthfully expressed the attitude of the Irish people as a whole nobody will be inclined to question. It is not necessary to assume any overweening devotion to the English flag and it would be grossly unfair to drag in the supposed Irish combativeness by way of explanation. It is the broad spirit of loyalty, of fair play, of good faith between man and man that animates Mr. Redmond and his following.

Even regarding England as an adversary, they would disdain to stab her in the back when she was facing a fight for life. But in fact they probably feel that when it comes to an issue with the rest of the world Ireland is in an indissoluble partnership with England and must stand or fall with her as regards future freedom and prosperity.

One thing is beyond dispute. Mr. Redmond's declaration was a tactical master stroke. When the war is over, or when the war cloud blows away, should such a thing mercifully happen, Mr. Redmond will have disarmed all his adversaries.

STOCK WITH PAR VALUE OF \$160,000 WORTH ONLY \$1,940

"With a par value of \$160,000, shares to the number of 9,580 in six different companies, comprising a part of the estate of—, the well-known lumberman who died last April, have a market value of only \$1,940. In the Surrogate Court the whole value of the estate of the deceased is sworn at \$2,552. The deceased's daughters are the principal beneficiaries. They also share equally six life insurance policies valued at \$5,000 each." — From a Toronto Paper of June 2nd, 1914.

Note the depreciation, almost to the vanishing point, of the estate invested "to make more money than I can make out of Life Insurance." The Life Policies were worth par.

CAPITAL LIFE POLICIES ARE ALWAYS WORTH THEIR FACE VALUE

and are paid promptly on proof of death, without any administration charges. Get particulars from nearest agent, or write to Capital Life Assurance Company.

HEAD OFFICE: OTTAWA J. J. SEITZ, President. A. E. CORRIGAN, Man. Director.

Capital Trust Corporation, Limited Authorized Capital \$2,000,000.00 BOARD OF DIRECTORS: President: M. J. O'Brien, Rentfrew. Vice-Presidents: Hon. S. N. Parent, Ottawa; Denis Murphy, Ottawa; R. P. Gough, Toronto; A. E. Corrigan, Ottawa. L. G. McPhillips, K. C., Vancouver. Hon. Wm. McDonald, Cape Breton. G. C. H. Lang, Berlin. Edward Cass, Winnipeg. J. J. Seitz, Toronto. T. P. Phelan, Toronto. J. J. Lyons, Ottawa. J. J. Lyons, Ottawa. Gordon Grant, C. E., Ottawa. W. P. O'Brien, Montreal. C. P. Beaubien, Kitch. Montreal. E. F. Fisher, K. C., Montreal. Michael Connolly, Montreal. Hugh Doherty, Montreal. W. J. Poiroux, ex-M.P., Montreal. L. D. R. Street, Ottawa. E. W. Tobin, M.P., Bromontville. Managing Director: B. G. Conolly. Offices: 29 Sparks St., Ottawa, Ont. DO THIS WITHOUT FURTHER DELAY. If your will is not made, consult a lawyer without delay, draw your will and make provision for the perfect administration of your estate by naming as your Executor the Capital Trust Corporation, Limited.

FIVE MINUTE SERMON

TWELFTH SUNDAY AFTER PENTECOST

THE GOOD SAMARITAN "Go and do thou in like manner." (St. Luke x. 37)

How few of us, brethren, are really naturally of a self-sacrificing disposition! How few actually enjoy, for example, the offices of the sick room or so much as a little visit of condolence to an afflicted friend!

That is why our Blessed Lord, in the Gospel, has given us the beautiful parable of the good Samaritan. Although a heretic and schismatic against the law of Moses, He is chosen as a model because He had a tender, compassionate heart, and was willing to put Himself to trouble and expense for His neighbor's welfare.

The corporal works of mercy, brethren, are the easiest of the ways to the love of God. People are fond of admiring the members of religious orders, who, for the love of God, serve the sick and the aged, the insane and the orphans; often forgetting that if this is good as a life work for them, it is not bad as an occasional practice of virtue for us living in the world.

All around us there are shoulders bending under weary burdens and hearts breaking with insupportable cares; yes, even in one's own household. How often do men deny their wives the pleasure of their company; when Sunday comes, going off with any chance companions and leaving the poor mother to mind the children, to miss Mass, and sit lonely at home the living day!

And when at last death is come your presence may be of the deepest comfort. Then is the time to come forward promptly and help to lay out the Christian corpse; to sit up for a night beside that strange, silent guest in the coffin; and, when you find two or three gathered about it, to have the courage to lead in reciting the rosary for the soul's happy repose.

TEMPERANCE

ALCOHOL BARRED FROM NAVY

Some doubt is cast by recent despatches from Washington as to whether the order banishing alcoholic drink from the Navy will go into effect in such sweeping fashion as was at first intended, says the Sacred Heart Review.

It is now said that the President is not in favor of the order which reads: "The use or introduction for drinking purposes, of alcoholic liquors on board any naval vessels, or within any naval yard or station, is strictly prohibited, and commanding officers will be held directly responsible for the enforcement of this order."

The significance and extent on the change which has taken place in popular views regarding alcohol, as indicated by this sweeping order of the secretary, can be appreciated only when one recalls the stories of naval experiences of past generations, when rum, brandy and whisky formed a part of the regular official rations, when liquor of some kind was served as a routine procedure, to officers and men before going into action, and when one of the chief characteristics of sailors, whether officers or seamen, was their ability to dispose of an amazing quantity of intoxicants.

His WORST ENEMY Liquor is passing out of the life of the railroad worker, declared a labor leader recently. "Trades' unionism is an education to the workers," he declared, "and with education comes

A POSITIVE CURE FOR RHEUMATISM

Hundreds of People Have Found "Fruit-a-tives" Their Only Help

READ THIS LETTER

Superintendent of Sunday School in Toronto Tells How He Cured Himself of Chronic Rheumatism After Suffering for Years.

"For a long time, I have thought of writing you regarding what I term a most remarkable cure effected by your remedy 'Fruit-a-tives'. I suffered from Rheumatism, especially in my hands. I have spent a lot of money without any good results. I have taken 'Fruit-a-tives' for 18 months now, and am pleased to tell you that I am cured. All the enlargement has not left my hands and perhaps never will, but the soreness is all gone and I can do any kind of work. I have gained 35 pounds in 18 months."

R. A. WAUGH

Rheumatism is no longer the dreaded disease it once was. Rheumatism is no longer one of the "incurable diseases". "Fruit-a-tives" has proved its marvelous powers over Rheumatism, Sciatica, Lumbago—in fact, over all such diseases which arise from some derangement of stomach, bowels, kidneys or skin.

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

the knowledge that whisky is the worst enemy of the railroad man. The man who has taken a couple of drinks is no more fit to take up serious work around a railroad yard than a man who is out of his mind."

WHAT IS LEFT?

Take away the ceremonies and the ritual of the Catholic Church and what faith will be left in the hearts of its communicants? More than one minister has already asked that question. It has been answered for those in their own denominations. What did the Reformation do but endeavor to take away from the Christian religion its ceremonies and rituals? What else could it take since it denied the sacraments and most of necessity abolish those religious rites which were founded upon them. When it denied the Transubstantiation, the Holy Sacrifice of the Mass was no longer possible nor could the Sacred Host be raised in benediction over the multitudes.

What is left of the Christian religion after these ceremonies and rites of the Catholic Church have been done away with? Of religion, little is left. For that which inspired devotion, the Divine Presence, has departed from their churches. Nothing is there to draw the communicant to the church building but the Sunday sermon and no sermon can satisfy the cravings of a soul. Mas-

terial oratory may satisfy the intellect but it can not satisfy the longings of the spiritual man and religion is essentially of the spirit. You have taken away the ceremonies of the Catholic Church. What have you left? Churches nearly deserted save by a few whose souls thirst but who know not where to find the fountain that can satiate that thirst.—Chicago New World.

WILL CALL UPON YOU

SOME DAY A VISITOR WILL COME WHOM YOU CANNOT DENY

A merchant sat at his office desk. Various letters were spread before him. His whole being was absorbed in the intricacies of his business. A zealous friend of religion entered the office.

"I want to interest you a little in a new effort for the cause of Jesus Christ," said the good man.

"Sir, you must excuse me," replied the merchant. "I am too busy to attend to that subject now."

"But, sir, inquiry is on the increase among us," said his friend.

"Is it? I'm sorry, but I'm too busy at present to do anything."

"When shall I call again, sir?"

"I cannot tell; I'm busy every day. Excuse me, sir; I wish you a good morning."

Then bowing the intruder out of his office, he resumed the study of his papers.

The merchant had frequently repulsed the friends of humanity in this manner. No matter what the object, he was always too busy to listen to their claims. He had even told his priest that he was too busy to do anything but make money.

But one morning a disagreeable stranger who would not be denied, stepped very softly to his side, laying a cold, moist hand upon his brow, and saying, "Come home with me!"

The merchant laid down his pen, his head grew dizzy, his stomach felt faint and sick; he left the counting room, and went home, and retired to his bed chamber.

His unwelcome visitor followed him and took his place by his bedside, whispering ever and anon, "You must come with me."

A cold chill settled on the merchant's heart; specters of ships, notes, houses and lands flitted before his excited mind. His laboring pulse beat slower, his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the name of the visitor was Death.

Humanity, mercy and religion had alike begged his indulgence, his means and his attention in vain; but when death came he was powerless—he was compelled to leave leisure to die.

Beware how you make yourself too busy to secure life's great end. When the excuse rises to your lips, and you are about to say you are too busy to do good, remember you cannot be too busy to die. "Prepare to-day to meet your God."—Brooklyn Tablet.

THE JESUIT IN FACT AND IN FICTION

The Rev. Bernard Vaughan, S. J., presents in the Nineteenth Century (June) two contrasting pictures—"The Jesuit in Fact, and the Jesuit in Fiction." He tells of Jesuit government, how a Jesuit is trained, and what he is trained for.

The society is not tethered to any one particular sphere of action. If its founder could have had his own way, he would have written no life-rule at all. As his parting words to his sons sent on foreign missions were: "Set the world on fire, grow in the love of God," so to those remaining at home he would like to have said: "Push forward, and let the interior law of charity be your rule of life and guide to perfection."

Were He living to-day, I feel sure his advice to each one of his missionaries would be something like this: "Do what Christ Himself would have you do, were He living under our present day circumstances. Whatever you do, give God of your best." It was characteristic of him that when one day he saw a lay-brother sweeping a corridor somewhat carelessly in the Roman college, he stopped and asked the sweeper for whom he was doing the work. In confusion the brother replied: "I am doing it, Father, to please God." "Brother, dear," returned Father Ignatius, "as you are doing it for God, do it over again. If you were doing it for man, it would not be so much matter, but you must give God of your best always and everywhere."

To the end the soldier-saint kept his flag top-mast high "until his flying Squadron was ready to bear it for him to the uttermost parts of the earth." Any branch of the service was good enough for the true Jesuit—the missions at home or abroad, teaching in university or preparatory school, doing the greatest or the least service inquired of him. But Father Vaughan loves to think of him above all things as a foreign missionary, devoted to the service of pagan and savage. He says:

Humanly speaking the life from what I have seen of it, would be all unendurable. "And yet, without a single exception, I have found our Fathers delighting in it almost as much as did Father de Jogues himself, who when sent back to France after having been cruelly and horribly tortured by the Iroquois Indians, was restless till he got permission from his superiors to return to the red-skins, who finally tore him to death. Lately, I visited the American Jesuit Fathers

in far off Alaska. Not one of them from the last arrival up to the Perfect-Apostle kept any kind of servant. I found them self-sacrificing, devoted and untiring in their sacred ministry. . . . all doing whatever was asked of them by their devoted flock."

"Crypto Jesuits," "Bogies and Scarecrows" Father Vaughan disposes of with keen humor, as he does also of the charges of vile and subtle doings.

"There are no plain clothes men among the Jesuits," he remarks, and he cites the case of the Fathers in Portugal whom the Lisbon press proclaimed were filling the coffers of the royalists with bags of gold. Driven from the country they came to London "some of them with their luggage stowed away in their trouser pockets, while the only money they had for paying their taxes from the railway station was borrowed from us."

WHAT SOCIALISM HAS ACCOMPLISHED

After all these years since Socialism has been in ferment, what has it accomplished for the good of the laboring classes? Has even one family been benefitted by it? Has it anywhere given the means of production over to the laboring classes or anywhere changed the social order? Are the poor not poor any more? Has Eutopia been found?

What has Socialism actually done? It has stirred up discontent, it has increased unhappiness, and it has excited covetousness. But, worse still, it has deprived its foremost members of belief in God and hope of heaven. This is the ruin it has wrought among its very own.

Life averages only thirty-three years for all of us. That is a short while to bother about food or raiment. What has earth to offer besides these? Only vanity of vanities and the grave. And for the mirage of a millennium as Socialism pictures it, is it worth while to give up religion, prayer, trust in Divine Providence, patience, brotherly love, and the expectation of an eternity of bliss?—Catholic Columbian.

BELLS, PEALS, CHIMES

Send for catalogue. Our bells made of selected Copper, Brass, Steel, and Iron. Guaranteed. E. W. VANZON, Chimes, Peals, and Bells, 127 St. Louis St., Montreal, P. Q.

ESTABLISHED 1856

Great Reduction in Price of Hard Coal

P. BURNS & CO. Limited 49 King East, TORONTO Telephone Main 181 and 132

Tried and True

True and Tried Away back Mutual Life of Canada first undertook the business of life insurance. Since that time, forty-four years ago, every promise that has matured has been redeemed, while every undertaking for the future is absolutely guaranteed.

Mutual Life Assurance Co. of Canada

Waterloo, Ontario

Don't Cut Out A SHOE BOIL, GAPPED HOCK OR BURSITIS

FOR ABSORBINE

will remove them and leave no blemishes. Reduces any puff or swelling. Does not blister or remove the hair, and horse can be worked. \$2 a bottle delivered. Book 6 free.

RIDER AGENTS WANTED

send here to ride and exhibit a sample 1914 Hyslop Bicycle with coaster brake and all latest improvements.

DO NOT BUY A BICYCLE

unless you write us a postcard, and catalogue and full information will be sent to you Free Postpaid by return mail. Do not wait. Write it now.

HYBLOP BROTHERS, Limited Dept. 1 TORONTO, Canada

You May Pay \$100 Too Much for Your Piano

It is almost a certainty that you will unless you first investigate the truth of our claims that we sell the Sherlock-Manning 20th Century Piano for \$100 less than other high-grade instruments, that it is one of the world's best pianos and is altogether



"Canada's Biggest Piano Value"

Why do we—and those who have bought—call the Sherlock-Manning "Canada's Biggest Piano Value"? Because, while unsurpassed in a single detail by any other high-grade piano made, it is sold for one hundred dollars less. We use the Otto Hupel Double Repeating Action, Poschmann Wire Springs, positively the finest imported, and the famous Weickert Guaranteed Felt Hammers. These standard quality parts are used only in the high-grade pianos.

Sherlock-Manning 20th Century Piano

will be found in the homes of the wealthiest, as well as in the most critical and exclusive musical institutions. Every piano shipped under our guarantee. We have a handsome illustrated art catalogue for you. It tells all about the construction of the Sherlock-Manning Piano and shows the various designs. If this book does nothing else, it will prove to you beyond a doubt that for external beauty and genuine intrinsic excellence, the Sherlock-Manning is second to none. Write to-day for Catalogue M, addressing Dept. 3.

THE SHERLOCK-MANNING PIANO CO., London (No Street Address Necessary) Canada 51

THE SPENCER "Orgoblo" STEEL ELECTRIC

is being used to provide wind power for over 7,000 Organs. A fan blower, quiet in operation and high-grade in every detail. Write LEONARD DOWNEY, London, Canada Selling Agent for THE ORGAN POWER CO., Hartford, Conn.

Crucifix Edition

This de lux edition Prayer Book is full bound in genuine leather. It has padded covers with enamel and gold design, and full gold edges. The inside of front cover is of virgin white moire finish, with handsome border embossed in gold.

The publisher's price of this Prayer Book is \$1.75 but we are very glad that we are able to give it to you for only \$1.50 post paid, and in order to quickly introduce it, we will also send you free, an exquisite amethyst color bead Rosary, complete with Crucifix. Please order early and state whether French or English edition is desired.

Address: Canada Mail Order, R9, Toronto Arcade, Toronto, Ont.

THE ST. CHARLES

Most Select Location Fronting the Beach ATLANTIC CITY, N. J.

With an established reputation for its exclusiveness and high class patronage. Thoroughly modern and completely equipped. Courteous service. Bathrooms, with hot and cold, fresh and sea water attachment, etc. Magnificent sun parlors and porches overlooking the board walk and ocean. Orchestra of soloists. Always open. Golf privileges. Illustrated booklet.

Western Fair

LONDON, CANADA Ontario's Popular Exhibition September 11th to 19th, 1914

INCREASED PRIZE LIST Magnificent Programme of Attractions. Two Speed Events Daily. New Fireworks Every Night.

COME AND SEE The Dominion Experimental Farm Exhibit and the Canadian Royal Dracons

The Con. T. Kennedy Shows will Fill the Midway Music by the best available Bands

Reduced Railway Rates Commencing Sept. 11th Special Excursion Days, Sept. 15th, 16th, 17th. All Tickets good till September 21st

ALL INFORMATION FROM THE SECRETARY W. J. REID, President. A. M. HUNT, Secretary.

Fare \$3.00 DAILY BETWEEN BUFFALO & CLEVELAND

THE GREAT SHIP "SEANDBEE" Length 500 feet, breadth 98 feet, 6 inches; 510 staterooms and parlors accommodating 1500 passengers. Greater in cost—larger in all proportions—richer in all appointments—than any steamer on inland waters of the world. In service June 15th.

Magnificent Steamers "SEANDBEE," "City of Erie" and "City of Buffalo" Daily—BUFFALO AND CLEVELAND—May 1st to Dec. 1st

Practical Fireproofing For a home of moderate cost is shown in the ASBESTOS BUNGALOW AT THE TORONTO EXHIBITION. The frame of this artistic bungalow, 24' x 30', is built of Ready-Cut Lumber supplied by the Sovereign Construction Co. of Toronto. Front and rear walls and gables are sheathed with ASBESTOS BUILDING LUMBER, in the attractive English half-timber effect. The porch is ceiled with the same. Side walls are "shingled" with 12' x 12' Grey ASBESTOSLATE, honeycomb style; the front of the roof with 12' x 12' Red ASBESTOSLATE, laid diagonally, and the rear of the roof with 8' x 10' Grey ASBESTOSLATE, laid straight. Inside walls and ceilings are covered throughout with LINASTOS Wall Board, decorated in various ways in the different rooms. Thus the "Asbestos Bungalow" comes as close to being absolutely fireproof as is practicable in a moderate priced residence. The two coverings of Asbestos cement effectively insulate it against heat and cold—the outside walls and roof never need paint—and the whole effect is decidedly handsome, as you will be able to see for yourself. You'll find the "Asbestos Bungalow" on the right side of Lansdowne Avenue, where you go from the Art Gallery to the back of the Grand Stand. Look it over carefully—it is full of suggestions. If you are not going to the Fair, write for photos of the Bungalow, samples of the different Asbestos cement Building Materials, and our Illustrated Booklet N. Asbestos Manufacturing Co., Limited Address: E. T. Bank Bldg. 263 St. James St. Montreal Factory at Lachine, P. Q. (near Montreal)

CHATS WITH YOUNG MEN

SEEING OURSELVES

One of a few recorded prayers of a famous Scotch poet was to the effect that it would be a good thing to see ourselves as others see us. He, however, admitted that the results would not be conducive to devotion. Many another good thing, too, besides devotion, would go with this true reflection of oneself; self-satisfaction, glowing autobiographies, comforting assurances from consciences, laudatory interviews with one's own recollections, patience and much unfounded contentment. "Why do you bring suits for libel two years after you were called a hippopotamus?" asked the judge. "Well, your honor," replied the plaintiff, "it was only yesterday that for the first time I saw the animal." The number of suits for libel against self-reflection would certainly crowd the docket if seeing ourselves as others see us came to be the fashion.

There are immense difficulties to producing in a man this true reflection of himself. How many editors have succeeded in making their rejected contributors see themselves as they have been seen? We pause for a reply, but as eternity is long, let us ask rather whether it is the mirror or my lady's eyes which are responsible for what parades the avenues. Here is a tale which gives one reason why self-ignorance has so long a life: There was once a lad who must have derived his ideas of man's anatomy from an onion. At any rate, he believed that every one grew up by building around himself another layer. If you peeled off the man, you could find, he thought, the boy. In certain cases there would be numerous layers, and the labor would be immense, for example, to get from an expert dentist to a baby. But apply that notion to self and try to peel off the layers built up around the true knowledge of what you are. Take a cross section of your soul and you would have to cut through successes, dreams, ideals, flatteries, congratulations, dotings of fond parents, ambitions, deceptions, various hand-shakings and shoulder-clappings of friends, until you finally reached the shrunken and wrinkled kernel of self. No wonder the Greeks admired the man who said, Know thyself and considered him one of the seven wise men of the world.

There was a certain Spanish soldier who had hidden himself behind a life of distractions, of loves, hates, gambles, dissipations, day-dreaming, novels, quarreling, soldiering. He broke down all those intrenchments and got to a knowledge of self, but it was a heroic struggle. The process started with a cannon ball, and a surgical operation, and a long sickness, and the process ended by his giving up home and wealth and honors, by fasting and mortification on Christ's life and by many months of retirement alone in a cave. He wrote a book in which he formulated the science of seeing yourself as God sees you, which is an improvement on the Scotch formula. The Spaniard was Ignatius of Loyola, his recipe for self-knowledge is called a retreat. In those exercises he does not seem to have left out much of his own experience except the cannon-ball. He would likely use that in extreme cases. Surgery, however, and prayer and fasting and exile and silence and caves of solitude are used to cut away self-deception. Besides this external surgery, as it might be

called, there is an immense amount of internal surgery also, but we can not go into that here.

Retreats will not be popular until people cease to be afraid of hippopotamus. There was a short retreat given once upon a time. The supreme excellence of the Director dispensed with long explanations. His exorcists saw themselves as God saw them, and they dropped their stones and went out one after another, beginning with the oldest. Self-seeing is a potent discourager of stone-throwing.—America.

OUR BOYS AND GIRLS

THE PRICE SHE PAID

Adele could not sleep for thinking. At last she slipped out of bed, and stepping lightly over the carpeted floor, paused beside the window. How fair the summer night was! The moonlight enhancing the beauty of the foliage and the lake, shimmering in the valley, and the hills standing dark and cross, it was a night to be content, yet Adele was possessed of the very spirit of discontent.

"I want the bracelet, I want it!" she said, half aloud. "I want it more than I ever wanted anything in all my life. Mona will never know if I borrow the money from her trunk and put it back when my remittance comes from father on Monday. If I wait till Monday to buy the bracelet it will surely be too late. Yes; I'll borrow the money. That settles it."

But it did not "settle" the matter, for though Adele crept back into bed, intending to sleep, it was only to toss and to fret till dawn, when she fell into a troubled sleep, in which she dreamed that numberless seal bracelets were chasing her through thickets of green. At last her foot caught and she stumbled and fell, with the bracelets jingling about her ears, and she suddenly woke to find the sunlight filling her room. Adele sprang out of bed, made a hurried toilet and arrived downstairs late for breakfast.

Two weeks before, Adele and her cousin Mona had come to the lake district, and the rays had flown happily and quickly for both, till the day before, when Adele had espied the seal bracelet in a souvenir shop window.

"Do come inside and look at it, Mona," Adele had coaxed. Together the cousins had examined the bracelet, and Adele had tried it on her pretty rounded arm. But \$10 was more than she could afford to pay for it, even though the proprietor of the shop assured her that it was "dirt cheap at the price."

All the way back Adele had dwelt upon the bracelet, until at last Mona had laughingly said: "Vanity of vanities, all is vanity with you, cousin mine." To which Adele had retorted warmly, "It's all very well for you to talk like that, Mona, when you have more money than you know what to do with, and enough jewelry to set up a store."

Mona's cheeks had flushed, and Adele, instantly ashamed of her rudeness, had slipped her arm around her cousin, begging to be forgiven. That afternoon Mona had gone across the lake to spend the week end with a friend who was summing in the hills. Adele had been included also in the invitation, but was prevented from accepting because of an engagement with a friend whom she had invited from the city to spend the week-end with her.

After breakfast, Adele flew upstairs and, opening Mona's trunk

Utilizes every heat unit. Flues arranged so heat is forced to travel over top of oven in

McClary's Pandora Range down behind it and twice under the bottom before escaping to chimney. See the McClary dealer.

with the key left in her keeping, helped herself to a \$10 gold piece and set off for the souvenir shop. Here a disappointment awaited her. The bracelet had been sold. And yet as Adele retraced her steps to Mrs. Norton's she was conscious of a feeling of relief. After all, her remittance might not come in time for her to replace the borrowed money before Mona returned, and explanations would be awkward. Besides, she had really been quite extravagant since coming to the lakes, and she needed all of the remittances for expenses.

When Adele reached the boarding house she hurried upstairs, eager to put the \$10 gold piece back before going to the station to meet her friend. But upon opening her purse she found the money missing. For a moment Adele stood perfectly still, turning hot and cold alternately. Had she lost it at the souvenir shop? But no she had not even opened her purse there. What had become of the gold piece? Try as she would, Adele could not answer the question. She remembered taking it hurriedly, and with a guilty feeling, out of Mona's coin box in the upper tray of her trunk, and dropping it into her silver mesh bag, from which it had most mysteriously disappeared. Adele unsuccessfully searched the floor, under the bureau and the trunk, the bed and the chairs, and when she heard a warning whistle she flew downstairs and on her belated way to the station.

Adele spent a miserable Saturday and Sunday, and her friend, not knowing the cause, decided that Adele could not be well. Monday morning saw the departure of the visitor and the receipt of a letter by Adele from Mona, in which the latter stated that she would not return until Tuesday. But there was no letter from Adele's father accompanied by a check, Adele spent another miserable day, and was only comforted by the hope that her remittance would arrive on the next morning's mail, before Mona put in an appearance.

The next day was Adele's birthday, and when the mail failed to bring, either a letter or a remittance from her father she suffered another disappointment. Mona arrived about 10 o'clock, radiantly happy. "Many, many happy returns of the day, cousin mine!" she cried, gayly. "Shut your eyes and hold out your hands and see what the fairies sent you."

"Oh!" Adele cried delightedly, opening her eyes and seeing the seal bracelet.

"I bought it for you that very day we first saw it," Mona laughed. But Adele's delight was short-lived, and suddenly, the whole miserable story was out.

"Take the bracelet back, Mona; I don't deserve it," she finished. Mona shook her head.

"You suffered enough, dear," she said.

Adele kept the bracelet, but it never was quite the joy to her that she thought it would be, not even when Mona found the lost \$10 gold piece in her trunk.—St. Paul Bulletin.

THE RULE OF FAITH

"The Bible and the Bible only is the religion of the Protestants," so Chillingworth assures us. The Bombay Examiner comments on the above:

We Catholics take as our rule of faith that which Christ has given us, namely the infallible teaching of His Church. Our Lord sent His Apostles to the whole world with the words: "Go therefore, teach ye all nations. . . . teaching them to observe all things whatsoever I have commanded you." (Matt. 28, 19) "Make all nations your disciples. . . . be you their teacher" would be the better translation of the Greek text. The Apostles, therefore, had authority to teach; the faithful must listen to them in matters of faith and morals.

And previously Christ had said: "He that heareth you, heareth Me; and he that despiseth you, despiseth Me." (Luke 10, 16.) And if he will not hear the church, let him be to thee as the heathen and publican." (Matt. 18, 17) "To the Apostles and their successors the Lord promised: 'Behold I am with you all days even to the consummation of the world.' (Matt. 28, 20) We trust in these promises and obey these commands. Christ is always with His Church; He has sent her the Holy Ghost to teach and guide her, so that she cannot err nor lead others into error. Our Lord did not order His Apostles to write but to preach. Only a few of them wrote down a part of their teaching, and it was mostly done in a casual way, when urged by

special circumstances, but even that not in the beginning, but only after they had preached for more than twenty-sixty years.

Before the end of the first century the Christian faith had spread all over the Roman empire, but it was impossible that all the books of the New Testament should be in the possession of all the churches. Poor Christians! According to Protestant theory, they had no rule of faith to guide them or at best only an incomplete one.

The Epistle of St. Paul had first found a wide circulation. Some Christians applied the Protestant principle and we learn from St. Peter with what result:

As also our most dear brother Paul, according to the wisdom given him, hath written to you: as also in all his epistles, speaking in them of these things; in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures to their own destruction. (2 Peter 3, 16, 15.)

Can it be the will of God that the Bible should be the rule of faith for all? How could that be reconciled with His wisdom? How few people during all the centuries up to modern times were able to apply such a rule! In former days a very small number of men knew how to read. It was only fourteen centuries after the composition of the gospels that the art of printing was invented. During all the previous centuries books had to be copied by hand so that it took a man years to rewrite the whole Bible.

In consequence one copy of Holy Scripture represented almost a fortune and only a few people enjoyed the possession of one. Poor Christians of those days! For the majority it was impossible to make use of such a rule of faith.

Should the all-wise God not have taken care to reveal the art of printing fourteen hundred years earlier? On the other hand the teaching of the Church was always with the faithful and it was always easy to apply this rule.

Perhaps the Bible is a book that can be understood and interpreted by all. Everybody who has made a study of it will say that it is a very difficult book. No book explains itself. Even an ordinary school book is explained to the pupils by the teacher. What of a book that contains the highest theology? Any uneducated workman, any poor peasant woman should be able to find out the deep and hidden meaning of this book of books! Common sense tells us that they will be quite helpless, if there is not an infallible teaching Church, which interprets it to them.

Our civil life is guided by laws. Experts have drawn them up and have collected them in a code. They studied them to the best of their ability, to state them as clearly and unequivocally as possible and yet, do we interpret them ourselves? No, we go to a lawyer. But very often the lawyers themselves do not agree. Government has therefore set up judges to give the final decision. However in matters of supernatural belief every one we are told should be his own judge! The all-wise Lawgiver should not have instituted a tribunal to settle all disputes! Impossible.

There is another, still more fundamental difficulty. You say that the Bible is your rule of faith. What Bible? That which Luther has given you or that which the Rationalists have allowed to stand? Why do you reject a number of books that had been accepted by the Christians of the first centuries as inspired writings? We acknowledge seventy-two books as belonging to the Bible. These we receive from the hands of the Church, who tells us that all of

them are inspired by God, that they contain His Word. If she had not given us this guarantee we would not accept them. "I should not believe the Gospels, if the authority of the Church did not pledge her word for them." These words of St. Augustine quite accurately express the attitude of Catholics towards Holy Scripture. The word of God is for us the highest norm, but the Church must tell us what the word of God is, and then we gladly receive and believe every word. The authority of the Church is for us not higher than that of the Bible but it is nearer to us and it is recognized more surely.

People outside the Catholic Church often misunderstand our attitude, because they think that we are moving in a vicious circle. They will tell us "You believe in the Bible, because the Church tells you to do so, and you believe in the Church, because the Bible tells you to do so." This is not the case. The logical foundation of our belief is the following: We consider the Bible first as a merely historical document. As such we examine it and find that it is authentic and trustworthy in the facts and statements related. Therefore I must accept them as scientifically proved. These genuine, historical accounts tell me that Jesus Christ, who, by miracles, founded a Church and obliged all men to enter it. History besides tells me that this Church of Christ continues to exist in the Catholic Church. That being so, I am in conscience bound to join her and to believe and obey her unreservedly. From her I now learn that the Bible is not an ordinary historical book but that it is inspired and truly the word of God. There is no vicious circle in this. Of course I can also proceed in a slightly different way. The Catholic Church at any time of her history is like a city built on a hill; by her unity and sanctity, by her institutions and doctrine responding to all the exigencies of man's intellect, will, and all his other faculties. When this is once proved all the rest follows. Our rule of faith is in harmony with reason and rests on a solid foundation.

The Protestant rule of faith, however, breaks down in its very foundation. Protestants say: 1. All the books of the canon and these only are inspired. 2. Nothing can be admitted as part of our faith and worship that is not contained in these books. 3. Any individual Christian is for himself an authentic interpreter of the Scriptures. Now, where do they find these three points in the Bible? Whence do they know them? Besides they admit many other things which are not found there either, for instance that children should be baptized, that baptism administered by heretics is valid, that the Sunday is the Lord's day, not the Sabbath, that they may take an oath, (cf. Matt. 5, 33), that they may eat blood and animals which have been suffocated, (cf. Acts 15, 28, 29) Do they follow the Bible in these and other points?

As a last test of the two rules of faith let us see what results each of them has turned out. History shows that the Protestant rule is an utter failure. Take the single sentence: "This is My Body." (Matt. 26:26) In less than sixty years after their rule had been set up by Luther at least two hundred different interpretations and explanations of this short and simple sentence had been given. Yet, truth is one.

There exist now over four hundred Protestant sects all claiming to have the right interpretation of the Bible. Yet, Christ prayed that His followers might be one.

On the other hand see the surprising unity of the 301,000,000 Catholics over the whole world, all professing the same faith. Which rule of faith will therefore be the better one?—N. Y. Freeman's Journal.

RECENT MIRACLES AT LOURDES

Dr. Boissarie, the head of the bureau of physicians who investigate the cures that take place at Lourdes, in France, where the Blessed Virgin appeared to Bernadette, has written his fifth book on that place. It is called "Heaven's Recent Wonders." It tells of the most remarkable cures wrought at the shrine in recent years. In the preface, the doctor writes:

"Upon the rumor of closing Lourdes in the interest of hygiene, Dr. Vincent, Professor of the University of Lyons, gathered the signatures of three thousand physicians who came to protest against those false charges. We submitted our cures to the judgment of our college professors regardless of their creed. True, all minds did not bow, but how interesting it is to see these great problems discussed by learned men of various nationalities and religions, who take home to all countries of the world the echoes of our teachings. There is one thing which people no longer question, and that is the sincerity of our endeavor to come to the knowledge of the truth."

The bureau of physicians welcome investigation by competent doctors of the wonderful cures that take place at Lourdes. They are not only not shy of such inquiry, but they court it. They go further—they challenge it. Believing that no man who will study the medical history of the cases that have been cured there, can escape the conviction that the power of God has been manifested in those cures, they open their doors to all proper examination.—Catholic Columbian.

St. John's, Newfoundland H. J. BROWNRIGG IMPORTER OF Seeds, Fruit, Provisions, and Groceries

STAMMERERS The methods employed at the Arnott Institute are the only logical methods for the cure of stammering. They treat the CAUSE, not merely the habit, and insure NATURAL SPEECH. If you have the slightest impediment in your speech, don't hesitate to write us. Cured pupils everywhere. Pamphlets, particulars and references sent on request. THE ARNOTT INSTITUTE, Berlin, Ont., Can.

THE CRISIS IN BABY'S LIFE often occurs during the period of Teething when the infant is assailed by an army of distressing complaints—Convulsions, Gripes, Acidity, Flatulency, &c. Anxious mothers should remember that relief to the little sufferer can always be assured by the use of WOODWARD'S GRIPE WATER. A perfectly safe and sure remedy, containing no preparation of Morphine, Opium or other harmful drug, and having behind it a long record of Medical Approval. Of any Druggists. Be sure it's WOODWARD'S.

Ask to see the basement first If you are about to look through a house that is "For Sale" or "To Let" ask to see the basement first. Be sure it contains an efficient heating system. What good is a house, no matter how artistically planned, if it cannot be kept comfortable during the long, cold winter? Safford Boilers and Radiators insure warm homes. One reason why the Safford hot water system is superior is because of its rapid water circulation. The iron, you know, of which the fire-pot and water sections are made absorbs the heat almost as quickly as the coal gives it off. And one square inch of iron absorbs enough heat from the coal to heat thirteen square inches of water. If the water doesn't circulate fast enough to carry this heat in turn away from the iron, a lot of heat will go up the chimney and be wasted. Now, the Safford gets rapid circulation because the water, after being heated, has only one-third the distance to travel to get out of the Safford fire-pot that it has in ordinary boilers. This great circulation speed means getting full benefit from every ounce of coal consumed. It means, too, that less coal is required, because no heat is wasted, as with systems with slower water circulation. Other Safford features explained in our booklet, "Home Heating." It will only take you a minute to write for a copy. Branches: Montreal, Winnipeg, Calgary, Toronto, Canada, Vancouver, St. John, Hamilton.

Northern Navigation Co. LIMITED GRAND TRUNK ROUTE GREATEST STEAMERS of the Great Lakes Luxury and distinction in equipment and service are offered in the highest degree by the Steamships of the Northern Navigation Co., the Largest, Finest, Fastest on the Inland Seas. The Water Way to the West SAILINGS from SARNIA every Monday, Wednesday and Saturday for Sault Ste. Marie, Port Arthur, Fort William and Duluth, via St. Clair River, Beautiful Lake Huron, SOO LOCKS and Lake Superior. DIRECT TRAIN SERVICE between Toronto and Sarnia Wharf and Port William and Winnipeg. Noronic Every Saturday Hamonic Every Wednesday Huronic Every Monday Sault Ste. Marie, Mackinac Island, and Ports on Georgian Bay. Service from Collingwood and Owen Sound every Tuesday, Thursday and Saturday. 30,000 ISLANDS. Sailings between Penetang and Parry Sound Daily except Sunday. For full information from all Railway Agents apply at Sarnia. NORTHERN NAVIGATION CO. Limited

\$4 Places This Ideal Dress Form in Your Home This is the first opportunity you have ever had to acquire an adjustable Dress Form—the greatest help to dressmaking a woman can possibly have—on the easy payment system. This \$14 Ideal Dress Form—bust and skirt form on stand as shown—will be sent to your home on receipt of \$4.00, purchase to be completed by 5 monthly payments of \$2.00. IDEAL DRESS FORMS A dress form, adjustable to the exact dimensions of your figure, solves the only real difficulty of home dressmaking, by its aid YOU can produce as handsome and as perfect fitting dresses as the highest priced costumer. Delivered to Your Home on Receipt of \$4.00 The Ideal Dress Form is exactly as shown in the illustration, 14 sections in the bust form permit perfect adjustment. The skirt frame, too, is adjustable to keep pace with the changing fashions. In ordering state which size you wish; size 1 gives from 32 to 44 bust measure; size 2 from 35 to 48. Easy Payments \$4.00 secures your form, \$2.00 a month for five months pays for it. Do not miss this opportunity to secure an invaluable dress-making help on the easiest terms ever offered. State size wanted, and enclose money order for \$4.00, giving full name and address. Ideal Dress Form Co. Suite 8 43A 155 King St. E., TORONTO

TIME TEMPER AND TROUBLE SAVED ON SCRUBBING DAY WHEN YOU USE Old Dutch Cleanser

CATHOLIC MISSIONARIES

That one of the greatest forces for the civilization and enlightenment of China is the Catholic mission...

The missionaries in Manchuria began well from the very beginning...

Despite the fact that these men and their confreres were recognized for their scholarship rather than because of their Christianity...

These early missionaries have been followed by worthy successors and the work is being continued in splendid style...

De Smet Club, University of Idaho, Moscow, Idaho, Secretary, Mr. C. E. Paine.

Fisher Society, Cambridge University, Cambridge, England. Chaplain Right Rev. Arthur S. Barnes, Corpus Christi Chapel.

Glennon Club, University of Missouri, Columbia Mo.

Juniper Serra Club, Stanford University, Palo Alto, Cal. Spiritual Director, Rev. J. M. Gleason.

Marquette Club, Indiana University, Bloomington, Ind.

Melvin Club, University of Wisconsin, Madison, Wis. Chaplain, Rev. H. G. Hengell.

Newman Club, College of the City of New York, N. Y.

Newman Club, Columbia University, Manhattan Borough, N. Y. Spiritual Director, Rev. J. H. Dooley.

Newman Club, Iowa State Agricultural College, Ames, Iowa.

Newman Club, Kansas State Agricultural College, Manhattan, Kansas.

Newman Club, Purdue University, Lafayette, Indiana. Spiritual Director, Rev. E. H. Vurpillat.

Newman Club, University of California, Berkeley, Newman Hall, 2630 Ridge Road, Chaplains, Paulist Fathers.

Newman Society, University of Colorado, Boulder, Colo.

Newman Club, University of Texas, Austin, Texas, Chaplains, Paulist Fathers, St. Austin's Chapel, 1912 Guadalupe street.

Newman Club, University of Toronto, Canada, Chaplains, Paulist Fathers, Newman Hall, 97 St. Joseph's street, Toronto.

Newman Club, University of Washington, Seattle, Washington. Spiritual Director, Dominican Fathers, 5082 9th ave.

Newman Society, Oxford University, Oxford, England. Chaplain, Rev. Algernon H. Lang, M. A.

Newman Society, State University of Iowa, Iowa City.

Newman Society, University of Nebraska, Lincoln, Neb.

Newman Society, Auckland, New Zealand.

Newman Society, Wellington, New Zealand.

Phi Kappa, Brown University, Providence, R. I.

Phi Kappa, University of Illinois, Urbana, Ill.

Spalding Guild, University of Illinois, Urbana, Ill. Chaplain, Rev. John W. Cummings, D. D.

St. Paul's Catholic Club, Harvard University, Cambridge, Mass.

University Catholic Association, University of Minnesota, Minneapolis. Spiritual Director, Rev. E. J. Wilbee.

University Catholic Club, University of North Dakota, Grand Forks, N. D.

CATHOLIC STUDENT ORGANIZATIONS IN TEACHERS' COLLEGES AND STATE NORMAL SCHOOLS

Catholic Students' Association, State Normal School, Kearny, Neb.

Catholic Students' Association, State Normal School, Los Angeles.

Newman Club, Colorado State Teachers' College, Colorado.

Newman Club, Iowa State Teachers' College, Grinnell, Iowa.

Newman Club, San Jose State Normal School, San Jose, Cal. Spiritual Directors, The Jesuit Fathers.

Sienna Club, San Francisco, Knights of Columbus Hall, Spiritual Director, Right Rev. E. J. Hanna, D. D.

The following societies belong to an association known as the Catholic Students' Association of America: Glennon Club, University of Missouri; Spalding Guild, University of Illinois; Marquette Club, University of Indiana; Newman Club, Iowa State College; C. F. U., University of Iowa; Newman Society, University of Iowa; Newman Club, University of Nebraska; Brownson Club, University of Chicago; Brownson Club, Syracuse University, Syracuse, N. Y.; Catholic Medical Ethics Society, Johns Hopkins University and University of Maryland; Spiritual directors, Jesuit Fathers, Loyola College, Baltimore, Md.; Catholic Club, Cornell University, Ithaca, N. Y.; Catholic Club, Pennsylvania State College, Pittsburg, Pa.; C. F. U. Society, State University of Iowa, Iowa City, Iowa; Catholic Students' Association, Colgate University, Hamilton, N. Y.; Catholic Students' Association, Dartmouth College, Hanover, N. H.; Catholic Students' Association, Radcliffe College, Cambridge, Mass.; Catholic Students' Association, Sydney, New South Wales; Catholic Students' Association, Syracuse University, Syracuse, N. Y.; Catholic Students' Association, University of Michigan, Ann Arbor, Mich.; Catholic Students' Association, University of North Dakota, Grand Forks, N. D.; Catholic Students' Association, University of Pennsylvania, Philadelphia, Pa., Chaplain, Rev. John W. Keogh; Catholic Students' Association, University of Wisconsin, Madison, Wis., Chaplain, Rev. H. G. Hengell; St. Paul's University Chapel, 723 State street; Catholic Students' Association, Wausley College, Newton Lower Falls, Mass., Chaplain, Rev. L. J. Knapp; Catholic Students' Association, Vassar College, Poughkeepsie, N. Y.; Catholic Students' Association, Yale University, New Haven, Conn.; Columbian Club, McGill University, Montreal, Canada, Chaplain, Rev. M. P. Reid; Bernard College, Manhattan Borough, N. Y.

74 per cent. of the population, Protestants count for slightly over 61 per cent. of the magistracy...

SONG OF THE MYSTIC

I walked down the Valley of Silence Down the dim, voiceless valley, alone!

And I hear not the fall of a footstep Around me, save God's and my own; And the hush of my heart is as holy As hovers where angels have flown.

Long ago I was weary of voices Whose music my heart 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;

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 wrecked on the shores of the real, And sleeps like a dream in a grave."

And still did I pine for the Perfect, And still found the False with the True; I sought 'mid the human for Heaven, But caught a mere glimpse of the blue;

And I wept when the clouds of the mortal Veiled even that glimpse from my view. And I toiled on, heart tired of the human, And I moaned 'mid the mazes of men,

Till I knelt, long ago, at an altar, And I heard a voice call me; since then I walk down the Valley of Silence That lies far beyond mortal ken.

Do you ask what I found in the Valley? 'Tis my trusting place with the Divine. And I fell at the feet of the Holy, And above me a voice said, "Be mine."

And there arose from the depths of my spirit An echo, "My heart shall be thine." Do you ask how I live in the Valley? I weep, and I dream, and I pray, But my tears are as sweet as the dewdrops

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 dream all the songs that I sing; And the music floats down the dim Valley

Till each heart finds a word for a wing, That to hearts, like the Dove of the Deluge, A 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 float 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! And they wear holy veils on their faces,

Their footsteps can scarcely be heard They pass through the Valley like Virgins, Too pure for the touch of a word! Do you ask me the place of the Valley Ye hearts that are harrowed by care? It lieth afar between the mountains, And God and His angels are there; And one is the dark mount of sorrow, And one the bright mountain of Prayer.

—FATHER RYAN

DIOCESE OF PETERBORO

The Sisters' Retreat closed at Mt. St. Joseph, Peterboro on Wednesday, August 19th, with the ceremony of reception, when ten young ladies received the Holy Habit:

- Miss E. McDonald, Esmond, in religion, Sister M. Apollonia. Miss Mary Sumers, Bonnehers, in religion, Sister M. St. Rose. Miss M. Roche, Killaloe, in religion, Sister M. Lucia. Miss Eunice Connolly, North Bay, in religion, Sister Mary. Miss Mary McCullough, Marysville, in religion, Sister M. Nativity. Miss Mary McDonald, Douglas, in religion, Sister M. Maxentia. Miss Irma Shadenov, Saginaw, Mich., in religion, Sister M. St. Irma. Miss Clara Cull, Rockingham, in religion, Sister M. Afra. Miss Sadie O'Connor, Peterborough, in religion, Sister M. Priscilla. Miss Joanna Condon, Douro, in religion, Sister Mary Elizabeth.

His Lordship Bishop O'Brien celebrated Holy Mass and conducted the ceremony, and Very Rev. Father Brick, C. S. B., of Toronto, who had preached the Retreat, gave an excellent discourse on the religious life in which he congratulated the young ladies who had so generously responded to the divine call.

Several of the diocesan clergy were present in the sanctuary. At the conclusion of the second retreat on August 19th, the ceremony

of Profession will take place, when thirteen Sisters will make their final vows.

BISHOP BECOMES A MONK

BRAZIL PRELATE RESIGNS AND DONNS HABIT OF HERMITS OF ST. ROMUALDI

It is not often we see a bishop leaving his diocese to become a monk as is the case of the Right Rev. Monsignor Benizio de Souza Costa, Bishop of Manaus, Brazil, who on Easter Sunday took off his episcopal robes and donned the white habit of the hermits of St. Romualdi among the Alban Hills near Rome.

This prelate took possession of the diocese of Manaus in 1907, but six months ago he came to Rome and begged of Pius X. to permit him to resign and become a Religious, as he felt the call of God to that kind of life. His Holiness, not wishing to prevent the Bishop from following what he believed to be his real vocation, imposed upon him to wait for a half year before coming to a final decision.

This period having passed and left Bishop Benizio de Souza Costa as firmly determined as ever upon leaving the world, the Sacred Consistorial Congregation in obedience to orders from the Holy Father made all formal arrangements according to the prelate's will.

The Bishop has entered the novitiate of the Camaldolese hermits who live near Frascati and is known in religion as Father Arsene. Another example of the kind would be His Eminence Cardinal Neto, Patriarch of Lisbon, who resigned the Patriarchate some years ago, and entered a monastery. But as the Cardinal had been a Friar Minor before he was chosen for the episcopacy he merely returned to the circumstances of life from which he had been called.

When the Right Rev. John Vaughan, Titular of Sebastopolis and Auxiliary Bishop of Salford, England (brother of the better-known Father Bernard Vaughan), lived in Rome, he tried his vocation about ten years ago with the Carthusians. He resigned his title as Domestic Prelate and entered this strict order after bidding farewell to Pius X. However, six months sufficed to convince him of his unsuitability for the religious life.—Michigan Catholic.

ENTIRE FAMILY MADE CATHOLIC BY NUNS' LIVES

From the Catholic Register, Denver

An entire North Denver family was converted recently as a result of good example on the part of Catholics, and was confirmed last Sunday. Miss Edna Laney, living at 1404 Alcott, as a Protestant enrolled in St. Mary's Academy, conducted by the Sisters of Loretto. The beautiful lives of the Sisters and the standard of conduct of the student body so appealed to her that she saw the truth in the Catholic Church.

The students there, she said, represented a higher class of girlhood than she had ever met before. Mrs. William Laney, the mother of the student, became interested in the Catholic Church, because of her daughter's attachment for it, and investigated the faith, about which she had hitherto not known any more than does the average Protestant. The result was that within two or three months she, too, was baptised. The consistency and loyalty of his wife and daughter to their new religion interested the father, and he, too, decided to investigate the faith. He enrolled as a student of Catholic doctrine and also came into the true Church.

Each evening, there is a procession. Clergy and laymen, and women, each carrying a lighted candle join this procession. The thousands of marchers with their twinkling lights mass in regular order before the church of the Rosary where they silently kneel to receive the blessing of the Pope's representative as he stands high on the steps above, while far below, on a high peak of the Presbytery gleams an illuminated cross.

On Sunday a Pontifical Mass was sung by the Cardinal Legate. An altar had been built high on the steps of the Basilica. The beautiful ceremony, which drew thousands of people of many tongues but one religion, made one feel that here at Notre Dame de Lourdes had met and been achieved "The Congress of the World" and "the brotherhood of man."

The closing procession of the Congress took place Sunday afternoon, when the Eucharist was carried triumphantly through the beautifully decorated streets of Lourdes, attended by Princes of the church, followed by marching multitudes of priests and laymen, with flags flying. Conspicuous among these flags was our own, brought from New York by Mr. McGrane, and after the procession presented to the Cardinal Legate, and then by cardinals, archbishops, bishops, monsignors, clergy to the number of 5,000. During this procession, the solemn blessing of the sick takes place.

Other Congresses there may have been, more largely attended, others there may be, but none can ever be more solemnly devotional, for love of God, home, and country was strengthened in the heart of every man and every woman who attended the wonderful Congress at Notre Dame de Lourdes, 1914. MARY E. LEITCH

TEACHERS WANTED

WANTED FOR C. S. S. No. 1, STANLEY. Normal Trained teacher. Duties to commence September 1st. Salary \$400. Small attendance. Apply to E. J. Gelineau, Sec. Treas., R. R. No. 2, Zorra, Ont. 1866-11

WANTED A QUALIFIED CATHOLIC teacher for C. S. S. No. 2, Zorra, Ont. Duties to commence Sep. 1st. Apply and state salary to Gasper Verslegers, Sec., Trout Creek, Ont. 1867-11

QUALIFIED FEMALE TEACHER WANTED for Sault Ste. Marie Separate school. Apply stating salary to V. McNamara, Secretary, Sault Ste. Marie, Ont. 1868-11

FEMALE TEACHER WANTED FOR C. S. S. No. 2, Zorra, Ont. One holding a second class certificate. Apply stating experience and salary to Timothy Kelly, Sec. Treas., R. R. No. 2, Zorra, Ont. 1870-3

EVEN THE FIRST ARTICLE

Protestantism is doubtful even about the first article of the Creed, (I believe in God,) a fact emphasized by Canon Cashdall, a prominent clergyman of the Church of England, who says, as quoted by the Catholic Times: "Anybody who knows much of what is going on in the minds of thoughtful men and women at the present day knows very well that for most of them this is the real difficulty. This is what they most want

to believe, and yet they find difficulties in the way of doing so. It is pitiful to see so large a part of the energies of clergymen devoted to a furious propaganda of what must, even if they are true, be regarded as mere outworks to the Christian Creed, when all their energies are wanted to keep alive in the modern world that first and most important Article of all."

Commenting on this the Times observes that "for such condition of things in the National Church distinguished preachers and teachers must be largely responsible." But is it not rather "Private Judgment" that is to blame? How could the condition be otherwise under the operation of that principle?—N. Y. Freeman's Journal.

DIED

MEEHAN.—At her mother's home near Amherstburg, on Thursday August 6, Miss Margaret Ann Meehan, formerly of London, aged fifty-six years. May her soul rest in peace!

LONG.—On July 25th, 1914, at Kingsbridge, William Long in his fiftieth year. He is survived by two brothers John and Patrick and one sister Joannah. May his soul rest in peace!

AMERICAN PILGRIMAGE TO THE EUCHARISTIC CONGRESS AT LOURDES

The three pilgrimages managed by Mr. John J. McGrane under the spiritual direction of Bishops Matz and Conroy and Mgr. Feen, which had sailed from New York at different dates, met in Paris on July 21, en route for Lourdes. The party, over one hundred strong, counted among its members Bishop Hennebery of Wichita, Mgr. Lings of New York, and many of the clergy from all parts of the United States.

We arrived in Lourdes on schedule time and were soon comfortably quartered. We found here Cardinal Favier, Bishop-elect Hays, Mgr. Edwards, Dr. Carroll, Dr. McMahon, Father Hughes of New York, Bishop Hartley of Columbus, Mgr. Whelan of Newark, etc., etc.

The general sessions of the Congress were held in the beautiful open space which fronts the Basilica of the Finches of the Church, in full ecclesiastical regalia, sitting on a platform especially built for the purpose, backed by the beautiful colored, white and high over all headed towers the magnificent basilica and higher still, the great tree-trunked hills of the Presbytery, while among all, and over all floated the yellow and white of the grand old church of St. Raphael and the blue and white of Our Lady, made a picture once seen never forgotten.

Always the central figure in this magnificent picture was the princely form of Cardinal Grando di Belmonte, the Papal Legate, while on his right sat Cardinal Favier of New York, and at his left Cardinal Logue of Ireland.

Cardinal Favier's address to the Congress was enthusiastically received, and one morning the American pilgrims had the privilege of attending the Cardinal's Mass and receiving Communion from his hands.

Religion and devotion seem to permeate the altars at 200 altars are being celebrated from midnight till noon each day. Each day at the close of the Cardinal's Mass is a grand procession of the clergy. The golden canopy is carried by priests, the monstrance by a cardinal, followed by the stately form of the Cardinal Legate, and then by cardinals, archbishops, bishops, monsignors, clergy to the number of 5,000. During this procession, the solemn blessing of the sick takes place.

TEACHERS WANTED

WANTED FOR C. S. S. No. 1, STANLEY. Normal Trained teacher. Duties to commence September 1st. Salary \$400. Small attendance. Apply to E. J. Gelineau, Sec. Treas., R. R. No. 2, Zorra, Ont. 1866-11

WANTED A QUALIFIED CATHOLIC teacher for C. S. S. No. 2, Zorra, Ont. Duties to commence Sep. 1st. Apply and state salary to Gasper Verslegers, Sec., Trout Creek, Ont. 1867-11

QUALIFIED FEMALE TEACHER WANTED for Sault Ste. Marie Separate school. Apply stating salary to V. McNamara, Secretary, Sault Ste. Marie, Ont. 1868-11

FEMALE TEACHER WANTED FOR C. S. S. No. 2, Zorra, Ont. One holding a second class certificate. Apply stating experience and salary to Timothy Kelly, Sec. Treas., R. R. No. 2, Zorra, Ont. 1870-3

WANTED, TEACHER FOR SEPARATE school section No. 5, Bagot. Holding a second class normal trained professional certificate. State salary and experience. School beside the church. Apply to J. S. Leguis, Sec. Treas., Calabogie, Ont. 1864-4

TWO TEACHERS WANTED FOR S. S. No. 4, Dover, one teacher to have a first class certificate, as principal at the salary of \$600 and the other with a second class certificate at a salary of \$350 to be able to speak and teach French and English. Duties to commence after summer holidays. Apply to Henry Cadotte, Sec. Treas., Painscourt, Ont. 1860-2

MEMORIAL WINDOWS STAINED GLASS THE NT LYON GLASS CO.

THE HOME BANK OF CANADA ORIGINAL CHARTER 1854 Head Office and Nine Branches in Toronto BRANCHES AND CONNECTIONS THROUGHOUT CANADA British and Foreign Correspondents in all the principal cities of the world. LONDON OFFICE 394 RICHMOND ST. W. J. HILL Manager BRANCHES IN MIDDLESEX COUNTY London, Milbourne, Komoka, Thorndale, Delaware, Lawrence Station

CATHOLIC TEACHER FOR THE JUNIOR room of the town of Trout Creek Public school. Second class professional preferred. Salary \$500 per annum. Duties to commence Sept 1st. Apply to D. P. Quinlan, Sec. Treas. 1869-4

WANTED A QUALIFIED TEACHER SECOND class certificate for Separate school, No. 14, of Lancaster, where the French-Canadian children are the majority. Salary \$500. Apply to H. Leveille, Green Valley, Ont. 1869-2

TWO SECOND CLASS PROFESSIONAL teachers for the Ampier Separate school. Applications will be received until the 20th August. Duties to commence Sept. 1st, 1914. Salary \$300 per annum. State experience to M. Galvin, Sec. Ampier, Ont. 1869-2

NORMAL TRAINED TEACHER WANTED for Separate school, No. 1, Hay, Huron Co. The school is within one hundred yards of the church, and a good boarding house. Salary \$500. Apply to John Laporte Sec. Treas. R. R. No. 2, Zurich, Ont. 1868-11

TEACHER WANTED FOR SCHOOL SECTION No. 7, Huntville. Normal trained, second class certificate. Salary \$300. School to open Sept. 1st. Apply to Patrick Carroll, Sec. Treas., Nappan, Ont. 1870-2

WANTED A YOUNG CATHOLIC LADY teacher holding a second class certificate to teach in the convent of Howell, Saskatchewan. Apply stating salary expected to Mother Superior, The Convent, Howell, Sask. 1870-2

SITUATION WANTED EMPLOYMENT WANTED FOR A YOUNG man, aged 18, who has had 4 or 5 years' experience on farm. Wages \$12-20 per month for three months to end of October. Applications received by William O'Connor, Children's Branch, St. Clement Building, Toronto, Ont. 1868-3

BUSINESS CHANCES BUSINESS MEN, FARMERS, PROFESSIONAL men or any one wishing information as to good opportunities in Saskatchewan. Write Box E. G., Atlantic Record, Office. 1870-3

HELP WANTED WANTED YOUNG WOMEN ASSISTANTS to college housekeeper. Good wages paid. Address the Matron, Assumption College, Sandwich, Ont. 1867-11

PRIEST'S HOUSEKEEPER WANTED PRIEST'S HOUSEKEEPER WANTED, DUTIES to commence about Howell, Saskatchewan, stating age to Box F, CATHOLIC RECORD, London, Ont. 1870-2

THIS INVESTMENT HAS PAID 7% PER ANNUM half-yearly, since the Securities of this corporation have been placed on the market 10 years ago. Business established 28 years. Investment may be withdrawn in part or whole at any time after one year. Safe as a mortgage. Write at once for full particulars and booklet. NATIONAL SECURITIES CORPORATION LIMITED CONFEDERATION LIFE BUILDING, TORONTO, ONTARIO



For poultry houses, pig-sheds and all the hundred-and-one other small buildings around the farm there is nothing better or more economical than

SAMSON ROOFING

Samson must be good enough to back up the guarantee that accompanies every roll of it or we could not afford to so guarantee it. The life of a roofing depends on the thoroughness with which the fabric base is saturated with the waterproofing compound and the hardness of its surface. In the making of Samson Roofing special attention is given to these points. Bear in mind that Samson combines the qualities of economy, durability, and fire-proofness to the highest degree attainable by the use of the best of materials and the greatest of care in its making.

Write for our booklet "The Roofing of Farm Buildings." It contains many useful suggestions. Ask your dealer for Samson Brand. H. S. HOWLAND, SONS & CO., Limited 144 Front Street West Toronto

YOU Must Act Quickly If You Want Shares in the Hartford Dark Silver Fox Co., Limited You cannot buy into a better company Will PAY A DIVIDEND THIS YEAR PROBABLY 25 PER CENT. Forward Your Application to E. P. CAHILL, President ALBERTON, P. E. ISLAND

The Hartford Dark Silver Fox Company, Limited Office and Ranch—Alberton, P. E. Island SHARES \$100 EACH I hereby make application for Shares in The Hartford Dark Silver Fox Company, Limited. Name Occupation Address Date