

The Catholic Record

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

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LONDON, ONTARIO, SATURDAY, JULY 29 1911

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OUT OF DATE

Time was when the talk of the mental slavery of Catholics was in honor, but at the present time it is regarded as an echo of past days of easy credulity. The man in the street has learned that profound scholarship and epoch-making research are not incompatible with a passionate devotion to the Church. He has found out that for centuries Catholics were in the van of everything that connoted progress and intellectual advancement. He has seen Protestants, cultured and gifted, voicing allegiance to Peter. Did they give up friends and worldly prospects to be mental slaves? Is it not true that within the fold they enjoy a mental freedom which they never conceived possible while they were without it. The illustrious Dr. Brownson says: "I have as a Catholic felt and enjoyed a mental freedom which I never conceived possible while I was a non-Catholic." Compare the learned Benedictines of St. Manr or the Bollanidists with your most erudite scholars and critics, or the great medieval doctors with your most lauded Protestant theologians, the difference in mental lucidity, acuteness and strength is so great as to render all comparison almost ridiculous. But in what and how are we mental slaves? We are not prone to a love of airy theory and fanciful speculation, we smile at the charlatans who put a new brand of religion on the market. We wonder at the divines who are framing an up-to-date creed which, based on the very unstable foundation of human opinion, may disappear or be amended at any time. We confess to astonishment at the clerics who, however noble they may be doctrinally, are quite sure that they know how the Catholic Church should be governed. We are amazed when old calumnies are dragged out of controversial museums to do duty as arguments against us to the accompaniment of much pounding of desk and pulpit. And we regret that many of them get their information about us from our enemies. In matters of religion the Catholic obeys divine authority. In questions which transcend human reason and which are of vital import he trusts neither man nor book, but God. The voice of the successor of St. Peter is the voice of Christ. When we obey him we obey the authority of Christ. We hearken to authority unerring that can, while it guides, give freedom to the mind. Amidst the wrangling and contention and contradiction millions of Catholics hear the voice of Peter and obey and are banded together to give proof of the unity for which our Lord prayed, that the world might know that He was sent by the Father. If it be mental slavery to obey nothing that rests not on a divine basis, we plead guilty to the charge. But it will be a task of no mean difficulty to show that Newman, Manning and a thousand others doomed themselves, when they became Catholics, to mental slavery.

From an Anglican Review, The Churchman, of New Zealand, we glean the following statistics of those who have become mental slaves:

"An alarming list appears in the new edition of Mr. W. Gordon Gorman's 'Converts to Rome.' It includes the names of 572 clergymen of the Church of England, 25 of the Church of Scotland, 12 of the Church of Ireland, and 13 non-Conformist ministers. There are 29 Peers and 53 Peereses, 432 who are described as 'Members of the Nobility,' 42 Barons and 21 Knights. The names are given of 303 clergymen's wives, 350 clergymen's daughters, and 269 clergymen's sons; 306 of these converts were officers of the Army, and 61 of the Royal Navy. Of University graduates, 586 were of Oxford University, 319 of Cambridge University, 24 of Durham, and 63 of Trinity College, Dublin; 425 were 'Public school men,' Eton heading the list with 93 names. Of these converts, 612 have become Roman Catholic priests, of whom 369 became secular priests, and 243 joined one or other of the monastic orders. Of these latter 109 became Jesuits. The book affords me-ancholy reading to Protestants, but it certainly proves the immense service rendered to the Church of Rome by the Oxford Movement and Ritualism."

If the Catholic Church is, on account of its superstitions and corruption, waning in influence and strength, why is there so much talk about her? But at the appearance of Luther either the Church was in the world or she was not. If she was not then were the promise of Christ to be with her to the consummation of the world, void and unfulfilled. In this hypothesis Christ was not God but an impostor. If, however, we believe in the Lord we are forced to admit that the Church which He established, and which for centuries claimed and received the love and faith of an united Christendom, is living

to-day, founded upon the rock against which the gates of hell cannot prevail. If she exists why do they not obey her? To tell us that she has lost her pristine vigour and doctrine is sheerest nonsense. For surely in saying this they must have a curious conception of God. To admit as they must that Christ promised to remain with her unto the end of time, that He designed her to abide in unity, and to preach, and to make use of the incomparable gifts with which He endowed her, and then to declare that Christ failed to keep His word, that His gifts are as nothing and that the Church cannot exact obedience, is language which is baffling to reason. To affirm, again, that Christ did not, despite His most solemn promises, guard the work of His hands, the Church, from disintegration and decay, is blasphemy.

ARE WE ADVANCING?

It is quite evident that in some sections of Canada Catholics are, in the matter of responsible positions, not objects for eulogy. They have, it is true, minor posts, but they do not, to any large extent, grace the offices which are regarded as influential. It is useless to assign bigotry as an adequate cause. For in our opinion the prizes which this country has to offer are won by those who are trained and educated, by the enthusiastic and ambitious. We may talk about creed being a barrier to our advancement, but talk of this character is as futile as it is pathetic. It may solace the irresolute and apathetic and weak, but it deceives those only who "resolute" and "whereas" about grievances. One cause of our social backwardness is the neglect of education, our refusal to accept the opportunities for self-improvement, our foolish hope to garner where we have not sown. We go ahead not by speech of other days or by self-qualification, but by work and struggle—the indispensable conditions of progress. With regard to interest in education we can, and to our profit, imitate our non-Catholic brethren who are not niggardly in cash or sympathy for their institutions. And they reap the fruits of their wise policy. Who are prominent in Canada in every walk of life? In the professions, in banking and educational circles, in politics, we read names that all these men have had a collegiate training, but they were brought up in homes that had a profound respect for education and they went into life with the resolve to make the best of themselves and with the knowledge that the trained mind is something to strive for and to obtain. They went into the cities, lived hard lives, and while others counted the hours into dalliance and pleasure they hammered them into the wealth of achievement. With many of us, however, the policy of apathy is in honor. Appeals for the college do not stir the pulse. That a concern for education is of paramount importance does not touch us at all. That a neglect of education means stagnation, spells lack of stimulus and of ideals, and of ambition, does not cause any beneficent activity on our part. And more, yearly we see the boys leaving the school at an age when they could be taught to use their powers to the best advantage. Blithely they go into the world to find in time that they were defrauded of their right by their stupid or selfish parents.

ABOUT CARLYLE

More than three hundred years ago, wrote Carlyle, the throne of Peter received peremptory judicial notice to quit, authentic order registered in heaven's chancery and since legible in the hearts of all brave men to take it self away, to begone and let us have more to do with it and its delusions and impious deliriums.

The foregoing quotation serves as an introduction of an attack on Rome by a voluble divine. The facts, however, show that the order is not legible in the hearts of all brave men. But the preacher who used this quotation should, we think, in all justice, have shown that Carlyle in his sane moments was not averse to chronicling his admiration of Rome. He points out how the "Old Catholic Church" stimulated education and trained generations in pious reverence, self-restraint, annihilation of self in human nobleness. He contrasts the old Christian society with its health and vitality, with its strength and heroism, with the present-day society without lungs, fast wheezing itself to death. And as if to refute his judgment he confesses "that there is no human edifice that stands long but has got itself planted upon the basis of fact and been built in many respects according to the law of statistics." Speaking of Twelfth Century Catholicism he says, "Religion is not a diseased self-intro-

spection, an agonising inquiry: their duties are clear to them, the way of supreme good plain, indisputable, and they are travelling on it. Religion lives over them like an all-embracing, heavenly canopy, like an atmosphere and life-element which is not spoken of, which in all things is presupposed without speech." He whips his own times with blazing scorn when he says that "not since the eruption of Northern Barbarians has there been the like—monstrous, loud, blatant, inarticulate as the voice of chaos." Carlyle dwelt far from the Catholic Church. Yet he confessed to Mr. Froude that the Mass was the only genuine relic of religious worship left among us.

WHY GO TO ROME FOR A BISHOP

BECAUSE THE SYMBOL OF UNITY, THE SUCCESSOR OF THE BLESSED PETER, IS THERE

Preaching in the pro-Cathedral of St. Aloysius, Wichita, Kan., on the occasion of the consecration of Right Rev. J. H. Thien, D. D., the new Bishop of Lincoln Neb., Archbishop Glennon, of St. Louis, said:

"And there on that parchment document is the stamp of the fisherman and the great leaden seals that bear the impress and authority of Rome. And some of you may say: 'Why go to Rome for a mandate that a Bishop be consecrated? This is free America. Must we still bow to distant Rome and its Bishops?' Well, my friends, it was Christ that elected and consecrated the first Bishop, and amongst them was St. Peter, who was to be the centre of unity, the head of the apostles, and who was to confirm his brethren. And this St. Peter it was who after our Saviour's ascension, finding a vacant place in the apostles, owing to Judas' defaulting, rose up among these apostles declaring the Scriptures must be fulfilled, and instead of Judas, the betrayer, one must be elected to take his place. And thus it was under the great sanction of St. Peter, who was to be the centre of unity, the head of the apostles, and who was to confirm his brethren, that the first Bishop after Christ's ascension, St. Matthias, was elected. Thus it is to-day there is a vacancy in the ranks of the apostles; there is a vacant place in the apostles, and the Blessed Peter who to-day occupies the chair of Peter rises up declaring the work of Christ must be continued, the will of God must be done and commission our friend to go take the vacant place in the apostles, and in this mandate a vivid expression of the Church's unity, that oneness of authority, that oneness of life which rises up as a distinctive mark of the Catholic religion? We are quite unwilling to limit our faith, our Church to America; quite unwilling to tie our faith to the banks of the Arkansas River or to allow any city, any man or any land to set the limit to our faith, or the petty details of faction to rend the unity of our Catholic faith."

"Yes, we are American, but our faith is Catholic our faith is one. That faith binds itself to every sound principle of nationalism, but it will give to no nation the monopoly either of its protection or its practice. So Catholics we are here in Wichita, but our Catholicity is not limited by your city limits, nor by North or South, nor by river or sea, nor by any wave-beaten coast, nor by any wave-beaten shore. That unity will survive above the red mire of battlefields where opposing brothers die; it will survive through cities ravished, though thrones fall; it will remain, though treachery and tyranny conspire to rend it, the seamless robe of the Saviour. 'Teach all the nations,' says Christ. 'Teach all the nations,' and we remain one in faith. And, lo, we teach the nations and we remain one, and the symbol of unity is the Supreme Pontiff, the successor of the Blessed Peter."

THE GREATEST NON-CATHOLIC MISSION EVER HELD

It was assembled in the great armory in Baltimore. The occasion was a civic celebration tendered to His Eminence the Cardinal, on the occasion of his double jubilee, in order to attend this non-Catholic mission, practically the business of the United States Government was suspended. The President and many of his personal friends, and other distinguished citizens, were another special train carried the Vice-President and many members of the Senate and the House. There came from a distance, such notable men as former President Theodore Roosevelt, and other distinguished citizens. At the moment, the entire attention of the country was concentrated on that scene in the Baltimore Armory, the centre of which was the Cardinal in his red robes and grappled about him, were the most distinguished citizens of our Republic. They were assembled to do honor to the great American Citizen, Cardinal Gibbons, and his greatness was so pronounced that it broke down all barriers of racial, religious or social distinction. The event was unparalleled in the history of the United States, and it is at the same time, typical of the position of distinction that the Catholic Church has gained in our American Commonwealth. It more and more emphasizes the opportunity there is before the Church in the United States.

The Cardinal's address was the best non-Catholic sermon that has ever been delivered. It was a lucid statement of the conditions in America which have produced such an unusual relation between the government and the people, and the various denominations, toward each other. We are a Christian country, the idea of God is rooted deep in the hearts of the American people. The religious fibre of the nation is strong, because it has developed by its own energy. It has not grown up on any other organization, but it has developed an innate strength of its own. Vainly, the idea of the Cardinal's statement was the best exposition of what may be called American Religious System. The other speakers, too, sounded the same note and particularly was the President's address an exposition from a constitutional point of view, of the relations between Church and State.

The demonstration itself was a magnificent approval of the lifelong attitude of the Cardinal toward great public questions. He had made friends with all religious bodies, because he has from the beginning of his career lived out in his life, and in his utterances, the ironic policy. He is the best embodiment of that principle which the Holy Father says is the policy that wins success at all times. "We cannot build up the Church on the ruins of Charity." "Non possumus acidi-Boare Ecclesiam super rulum caritatis." It is the statement made by the Holy Father in his commendation of the Mission Work that emanates from the Apostolic Mission House. While it means constant standing in the face of dogmatic truth, it means as well the elimination of all attack, and particularly all abuse, and the confining of one's religious utterances to an exposition of Catholic Truth. If the American people would know fully the teachings of the Catholic Church, there is nothing that would keep them out of the Church.

We hail the Cardinal, then, as the greatest Missionary force in the country. We present to the people of America as a model. We believe that if all the Bishops and all the Priests would follow on the paths that have been marked out by this great "Pathfinder," the day in which America would be dominated by Catholicism would be wonderfully hastened.—The Missionary.

AN AMERICAN ARCHBISHOP AND THE CIVIC RIGHTS OF PRIESTS

INTERESTING CORRESPONDENCE

The question of a priest exercising his civic and political rights as an American citizen has been raised in a letter from a number of people in St. Martin's parish, Arnaudville, La., to the Archbishop of New Orleans. This letter was cheerfully, well, and with all possible kindness."

"Little things,"—for instance, the first greetings that we make to the dwellers in our homes at the beginning of the day; a pleasant "Good morning" an affectionate glance, a solicitous inquiry. Such greetings have strange power to uplift a troubled or downcast heart and to bring sunshine to the soul. Akin to this is the thoughtful greetings to those who return at night from toil, tired and worn; it is so comforting to have the door opened by a ready hand; to hear the bright inquiry, "How went the day?" and to know that someone is thinking whether you are tired or not. What a difference it makes, when one comes in from a pelting storm, to be met with a stern injunction to be sure that you wipe your muddy feet, rather than straight to the coat rack, that you hurry straight to the fire and get warm and dry.

Little things,—oh, little things are the treasures of the saints, God's chosen friends. That charming French collection of little daily teachings, "Golden Sands," tells us how they do this.

Is there a position to be given up to another? They give it up.

Is there a book to be lent? They lend it. Is there a draught which inconveniences them but is agreeable to others? They endure it.

Is it necessary to wait for one whose habitual slowness is a cause of annoyance? They wait.

Have they to give their time to conversations of no interest, but which relieve troubled souls? They give it.

Is it necessary to devote themselves to a work for which they have but little taste or even aptitude, but which will relieve a friend, or merely give him pleasure? They devote themselves to it.

Is it necessary to inconvenience themselves and interrupt an absorbing study, prayer, or labor, to listen to a friend and do him a service? They do it.

And all this is done with an easy good-nature and amiability which seems to say, "But I am the one obliged." Yes, the little kindly things are cheerfully done, you see. And how do the saints and saint-like people accomplish these cheerful little things in the midst of their own cares, and often heavy crosses, and difficulties of many kinds? We suspect there is one little practice of theirs that helps them on and fills each little endeavor of loving kindness to others with a celestial joy; it is the little practice of saying "Good morning" in their hearts these little words, these golden words: "For Thee, dear Lord for Thee!" Each little act becomes glorified when that loving intention is stamped upon it, and when in each soul we meet, we see the image of Jesus Christ. Each little deed,—the washing of dishes, the taking up of tickets in railway car, the listening day by day to the wearisome complaints of a nervous invalid, the many stitches taken, the many words typewritten,—how beautifully and how these things become when we say forrantly: "All for Thee, dear Jesus, Thou who dost see everything Thou who dost understand."—Sacred Heart Review.

True piety urges us to yield to our Lord's entreaty, "Come to Me."

ly is a copy of a communication numerously signed only in matters of religion and church discipline. They are and remain free men and American citizens, entitled to exercise independent of all civil and political rights. If it is the intention of the Archbishop of New Orleans, in whose favour you say they are intervening is innocent, or that he has not been fairly tried, or that for any reason he should be extended some clemency for his past conduct, it is their privilege and duty as good citizens to assist him in reaching the highest and last constituted authority in this State having jurisdiction over his case. The fact that the applicant in this instance is a negro should be of no consequence at all in the affair. On the contrary, the lowliness and humble standing of the one calling for help in any case should, with brave and generous hearts, strengthen, rather than weaken, his claim for assistance.

The law, for wise and humane reasons, has established in this State a Pardon Board. Those composing said Board are upright and honourable men. Board are not judges, but it is their duty to try and to pass upon each particular case the trial judge thereof must sit as a member. This body is to be depended upon for just dealing, as well in this special instance as in all the other numerous affairs of similar character which are being constantly submitted to it. Why a number of Catholic men and women should strenuously oppose the bringing of any condemned man's case to the Pardon Board is past my understanding.

And I fail to see how the trial judge or jury in any case of this kind should hold themselves offended by the effort to bring a capital case up to the highest and last authority for final determination. On the contrary, it does seem to me that the insult in this case is to the Pardon Board, since the petition I am considering seems to indicate that the negro was not tried in this case with that high Board and justly. Permit me to declare, after due deliberation, that if the signers of your original petition advise their names to the original with thought and deliberation, they cannot be good Catholics.

No well-disposed or well-informed Catholic would advise his name to a statement of those who made it. Our Catholic people are disheartened and discouraged and disgusted with a religion which seeks political and judicial triumph even at the expense of honor and truth and religion.

A THREAT

You close your address with a threat which reflects no credit upon the American citizenship of those who made it. "Right along this line of thought," you say, "we would remind you of the recent religious history of France. Perhaps in this instance you will readily notice the early steps in a parallel case; the last ones will undoubtedly come in due time, if the proper measures are not taken to adjust the present situation."

What, may I ask, is the meaning of this? It is meant by the gentlemen and ladies signing the address now under consideration, that, unless I intervene in this matter as they desire, they will undertake to deal with the Church in this State, or in their parish, as she is being for the time dealt with in France? If so, I beg to remind all concerned that we are living in America, and that in this republic, which is truly free, the Catholic Church is not here assailed and despoiled of her property and her rights.

You ask me to make public my own opinion or stand in this matter. You are at liberty to publish this communication, together with the one to me from yourself, and to which it is a response. On my part, I reserve the right to publish both documents, if I deem it advisable so to do.

We wish to state further that the best of our Catholic people are disheartened, discouraged and disgusted with a religion which seeks political and judicial triumph, even at the expense of honor and truth and religion. Right along this line of thought we would remind you of the recent religious history of France. Perhaps in this instance you will readily notice the early steps in a parallel case; the last ones will undoubtedly come in due time if the proper measures are not taken to adjust the present situation.

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The Light Invisible

O Light that lives on every hill and shore,
Beyond the night that dies at close of day,
The tears fill up the chalice of mine eyes
With gladness, when I see Thee far away.

O Stream that flows until the world shall end,
Past frosty town and hermitage and fold,
Red are thy waters, but they throb with peace;
I touch their dew and all my wounds are healed.

O Voice that speaks in every grove and street
Above the song of birds and oaths of men,
I hear and follow Thee, altho my steps
Begin a course that lies beyond my ken.

O Face returning at each Eucharist,
More close than forms that change with changing years,
I am the veil between myself and Thee
Burn Thou the veil, and burning, kill my fears.

O Guest that comes to take away our best,
And all the loves we garner at our side,
Thou art our Best, our Home art Thou,
For Thee
Attentive I will labor and abide.

ULSTER AND HOME RULE

"There is an impression amongst many in England," says the Catholic Times, "that Ulster as a whole is Protestant and antagonistic to Home Rule. It is an impression which has been, for the most part, created and fostered by unscrupulous opponents of Ireland's demand for self-government. Mr. William Redmond, M. P., does good work in the columns of a Sunday paper of large circulation by bringing out facts which prove that it is false. The representation of Ulster is almost equally divided between Unionists and Home Rulers. There are seventeen Unionist and sixteen Home Rule members. The other half of the population, are Home Rulers to a man. Besides these, the leader of the Irish Party counts a considerable number of followers in the northern provinces. It is through the support of Protestant voters that Mr. Devlin, M. P., holds his seat in West Belfast. At least half of the people of Ulster are in favor of self-government for the country. The other half are not so foolish as absolutely to reject the constitutional principle than in the matter of legislation the wishes of great majorities must prevail or so fanatical as to seriously entertain the idea of taking up arms against their countrymen and the forces of the Crown."

CATHOLIC NOTES

A Catholic lady, who has just died at 15, de, Isle of Wight, has left £10,000 to the Church, was appointed by the Bishop of Portsmouth to his diocese.

Archbishop Prendergast of Philadelphia is proud of the fact that since he was made Auxiliary Bishop fourteen years ago he has given the pledge to approximately 150,000 children.

The Bishop of Anney and the parish priest of Saint Sigismund, France, were given ten dollars and costs for having condemned a text-book of history used in the public schools.

Governor Dix of New York has signed Assemblyman James A. Foley's bill prohibiting on and after Sept. 1, next, the presentation in any theatrical performance of a living character representing the Divine Person.

The Rev. Father O'Callaghan of St. Mary's Catholic church of Chicago, National President of the Total Abstinence Union, was appointed by the Pope a delegate to the international alcoholic congress to be held at The Hague in September.

Mission work to non-Catholics was begun in Australia, on Passion Sunday, where in the village of Guerie an invitation was extended to Protestants to the Catholic religion would be explained. The church was crowded. Since then similar missions have been given.

A recent synod of the Scottish Episcopal Church that body fell into line with the Catholic Church in the matter of the remarriage of the divorced. The synod ruled that no minister shall marry either of two persons between whom divorce has been pronounced during the lifetime of the other party.

At its recent convention, the Federation of Kansas Catholic societies adopted a singular resolution. It proclaimed the duty of every man attending the convention, to take at least one Catholic paper, and also, that at the next annual convention, every delegate report the number of subscriptions he secured for the Catholic paper.

The Pope has appointed to the see of Achonry, Ireland, the Right Rev. Patrick Morrison, D. D., of Maynooth College. The Bishop-elect is a native of Charlestown, in the County Mayo. He is about forty years of age, and has spent the greater part of his life as a priest in Maynooth College.

Queen Victoria, accompanied by the Princess Louise of Orleans, motored at 3 o'clock in the morning of July 1 from the summer chateau at La Granja to attend the Mass of the Ascension, which was celebrated by the Pope, and 20,000 persons who had attended the Eucharistic Congress.

The town of Newry, Ireland, is likely to benefit substantially by the will of Patrick Murphy, who died there a few weeks ago. Murphy had lived for several years in America and finally returned to his native town. He left about \$500,000, nearly half of which he bequeathed to various charities, and the rest he left to the town of Newry to clear it of debt.

The consecration of Bishop Thien of Lincoln took place last Thursday, July 27, in the pro-Cathedral of St. Aloysius at Wichita, Kansas. In virtue of a special dispensation granted by the Pope, the consecration—which usually takes place on the feast day of an Apostle—was held on the octave of the feast of the Apostles, St. Peter and Paul.

The Mayor of Limerick, Mr. T. Ryan, tells with regret of the obstinacy with which the Bishop, Right Rev. Dr. O'Dwyer, refuses to assent to any celebration of the silver jubilee of his episcopate. "A great number, a very great number of people," said he, "have approached me from the city and county, and from outside our diocese, and from different walks in life, and even people who are not Catholics, anxious to do honor to our very distinguished Bishop. But he does not desire and will not allow any celebration. He wishes for nothing but the prayers of his people."

THE LITTLE THINGS OF LIFE

It has been said of a certain distinguished prelate, now dead, that his rule of action was epitomized in the words: "Do the thousand little things of life cheerfully and well, and as kindly as you can." What a lesson for us all! After all, "the little things" make up a very large part of our daily lives; and what an enormous blessing it would be, for us and for those about us, if we did those little things in these three ways,—cheerfully, well, and with all possible kindness!

"Little things,"—for instance, the first greetings that we make to the dwellers in our homes at the beginning of the day; a pleasant "Good morning" an affectionate glance, a solicitous inquiry. Such greetings have strange power to uplift a troubled or downcast heart and to bring sunshine to the soul. Akin to this is the thoughtful greetings to those who return at night from toil, tired and worn; it is so comforting to have the door opened by a ready hand; to hear the bright inquiry, "How went the day?" and to know that someone is thinking whether you are tired or not. What a difference it makes, when one comes in from a pelting storm, to be met with a stern injunction to be sure that you wipe your muddy feet, rather than straight to the coat rack, that you hurry straight to the fire and get warm and dry.

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Is it necessary to devote themselves to a work for which they have but little taste or even aptitude, but which will relieve a friend, or merely give him pleasure? They devote themselves to it.

Is it necessary to inconvenience themselves and interrupt an absorbing study, prayer, or labor, to listen to a friend and do him a service? They do it.

And all this is done with an easy good-nature and amiability which seems to say, "But I am the one obliged." Yes, the little kindly things are cheerfully done, you see. And how do the saints and saint-like people accomplish these cheerful little things in the midst of their own cares, and often heavy crosses, and difficulties of many kinds? We suspect there is one little practice of theirs that helps them on and fills each little endeavor of loving kindness to others with a celestial joy; it is the little practice of saying "Good morning" in their hearts these little words, these golden words: "For Thee, dear Lord for Thee!" Each little act becomes glorified when that loving intention is stamped upon it, and when in each soul we meet, we see the image of Jesus Christ. Each little deed,—the washing of dishes, the taking up of tickets in railway car, the listening day by day to the wearisome complaints of a nervous invalid, the many stitches taken, the many words typewritten,—how beautifully and how these things become when we say forrantly: "All for Thee, dear Jesus, Thou who dost see everything Thou who dost understand."—Sacred Heart Review.

True piety urges us to yield to our Lord's entreaty, "Come to Me."

JULY 22, 1911

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PERE FERRAND'S CHARITY

"Noemi! Noemi! Just listen, my dear lady, is the very thing we want for sale, La Houssaye—a small farm near Parçay. Only three thousand francs!"

"And how much do you get for your work?" "Seven sous a thousand," said the woman, as her fingers flew on folding, and gumming and gumming and folding in quick succession.

"Well, I never!" gasped Madame Ferrand as their visitor vanished. He might have stayed a bit! What can he have brought!"

"Yes," replied her husband, in a dazed sort of way. "And the ducks and hens and rabbits?" she added in a rising crescendo.

"During their Junior year at college, Davis knew a struggle was waging over his friend. His former zeal after truth and the higher things in life was gradually flickering and, if it was not rekindled, it would assume the form of an empty shell."

"The noviceship was dispersed for a time, whilst a suitable place of refuge was sought. Montet, near Fribourg in Switzerland, was fixed upon, and there the novices were gathered together again as soon as the necessary arrangements were made."

IN PERIL

Father Langtry arose from his chair, and the book he had been reading slipped from his fingers to the floor. He walked to the window and raised the shade. A fierce gust of wind rushed around the house, and a shower of sleet rattled against the window.

"Affairs drifted in this manner for some weeks, and the more Naughton fell in with the scheme of these pleasure-loving young people, the more he drifted from his own safe anchor."

"The noviceship was dispersed for a time, whilst a suitable place of refuge was sought. Montet, near Fribourg in Switzerland, was fixed upon, and there the novices were gathered together again as soon as the necessary arrangements were made."

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LIFE OF BLESSED MADELEINE SOPHIE

FOUNDESS OF THE SACRED HEART ORDER

Father Varin was then living in exile at Chevrot, near Besancon, in a country house belonging to his sister. Thither Mother Barat went, accompanied by Mother Deshayes, and there, in prayer and contemplation, she awaited the return of her daughter.

"The noviceship was dispersed for a time, whilst a suitable place of refuge was sought. Montet, near Fribourg in Switzerland, was fixed upon, and there the novices were gathered together again as soon as the necessary arrangements were made."

If There is a Weak Spot In Your System or a Faltering Organ it Will Be Worse at This Time of Year Vigor and Energy Run Low in Spring Unless You Use Dr. Chase's Nerve Food

It may be the stomach, the heart, the lungs, the filtering or excretory organs, but if there is a weak point it is likely to show up at this time of year.

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When subscribers ask for their paper at the post office it would be well to tell the clerk to give them their Catholic Record. We have information of cardinals in a few places on the part of delivery clerks who will sometimes look for letters only.

Subscribers changing residence will please give old and new addresses.

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey. Since coming to Canada I have read your paper with interest and with satisfaction.

Mr. Thomas Coffey. For some time past I have read your paper with interest and with satisfaction.

Yours very sincerely in Christ. D. FALCONIO, Arch. Deleg.

LONDON, SATURDAY, JULY 29, 1911

THE SCOT IN CANADA

The increasing tide of emigration from Scotland to this land of promise makes peculiarly timely the publication of Mr. J. Murray Gibson's volume entitled "Scots in Canada," issued from the press of Kegan Paul, Trench, Trubner & Co.

The real history of Scottish colonization in Canada begins with the grant of Nova Scotia by James VI. to Sir William Alexander. But under the protection of the old Franco-Scottish alliance, the early French explorers had Scotsmen in their train, and to this day their nomenclature is scattered up and down the Province of Quebec.

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We are not attempting to review Mr. Gibson's book, nor to enumerate the names of famous Canadian Scots. The volume has an especial attraction for us in that Catholics have so considerable a share in the story the author has to unfold. We of the Province of Ontario especially may ever look back with pride to the place occupied by Alexander Macdonell, first Bishop of Kingston, among the Makers of Upper Canada.

glory of the Canadian Church. And we can recall with no little satisfaction the fact that the father of the Catholic press in Ontario was one of the worthiest of the pioneer clergy, Very Rev. William Peter Macdonald, Vicar General of Toronto, poet, theologian, controversialist, and Apostle of the Holy Eucharist. For his essay on this subject, in answer to the shallow objections of Archbishop John Strachan, then Anglican rector of York (Toronto, 1834), is in point of time as well as of merit, the first publication in defence of the Holy Eucharist in the Province of Ontario. The subject is fascinating and tempts expansion. But we have touched upon it only to illustrate the honorable part which Scottish Catholics have borne in our past history and which in these early years of the twentieth century shows no evidence of diminution.

WE TRUST our subscribers will not send us any more marked papers containing 12th of July utterances. The open season for the tantrums of these foolish people is from about the 5th to the 20th of July. It is now the close season, and they will, if let alone by the bosses, settle down to fairly good citizenship. Indeed we know numbers of Orangemen who, while somewhat beside themselves in the open season, are kind and considerate and deal fairly with their Catholic neighbors in country parts at other seasons. The city Orangeman is not, as a rule, like unto them. His ill-humor stays with him the year around for the reason that he is more or less constantly under the influence of those men who have ambitions, and take to abuse of Rome so that the ballots may come to them on election day.

"REMEMBER THE MAINE"

Now that the battleship Maine has been raised and United States engineers have pronounced the explosion to have been within, it will be interesting to watch the course which the Government at Washington will pursue in regard to it. To make adequate reparation to Spain for the indignities heaped upon her by a cruel war, and to heal the wounds and the bleeding hearts of those who wept for slaughtered loved ones, is of course impossible. But President Taft has it in his power to ennoble his country and to set an example to the nations by making public acknowledgment of the great wrong perpetrated in 1898. Will he arise to the level of his opportunity?—that is the question which will be in the minds of the many thousands who, on both sides of the Atlantic, have applauded his initiative towards international peace. Or will he be content to relegate the episode to silence, and in that respect emulate the policy which Great Britain seems satisfied thus far to pursue in regard to the kindred wrong of 1900 in South Africa? The world meanwhile stands expectantly by, and upon the outcome in either case hinges the stability and permanency of the great truce which, if we may believe all we hear, is to disarm the nations, unite all mankind into one common brotherhood, and usher in that blessed reign of universal peace wherein the sword shall become the plowshare and nations learn war no more.

That the world is yet ripe for so happy an epoch the signs are not clear nor can it be supposed to be at our doors so long as the public conscience is dead to the transgressions of nations, and the crime too often, even in the individual, deemed to lie in the foolishness of being found out. That such is the case one has but to listen to the conversation at an hotel table, or in the precincts of the social or commercial club. "Do others think they would do to you, but to do them first," is a motto too strongly entrenched, apparently, to render probable the early dawning of the better day.

But why, as a matter of fact, should governments or corporations be exempt from the obligation resting so unequivocally upon the individual, to "restore that which is taken violently away?" Amidst a torrent of wild harangue about the Inquisition and the Spanish Main, and in a spirit that would have put to shame the Phariseism of old, the Congress of the United States planged head-long into a cruel war of aggression upon a weaker sister among the nations. To the battle cry "Remember the Maine," the army and navy of the great Commonwealth, with all the most improved devices of modern warfare at their disposal, pounced upon the obsolete fortresses and wooden hulks of the Castilians and proceeded by the letting of blood to demonstrate the superior moral fibre of the American. In the coarse and brutal language of one of their foremost captains, since raised to the dignity of an admiral, the one aim was to "make Spanish the most popular language in hell." The epithet, revolting as it was, perhaps was not in vain, since while demonstrating the vulgar character of its utterance, it epitomized for the historian the inspiring motive of the war. Under its aegis, Spain was driven from the Western World, deprived of her few re-

maining colonial possessions, and made to drink to the bitter dregs of the cup of humiliation. Meanwhile the Maine lay beneath the waters of Havana harbor, the ostensible cause of the war, but, as suspected by the more reflecting portion of the American people, the tomb not only of several hundred brave men, but of their national honor as well.

It was not in accordance with the prevailing spirit of the time that the proof of alleged Spanish perfidy should be brought to the test by the raising of the sunken battleship. That would have been casting a shadow upon the feeling of national exaltation which followed upon the speedy termination of the war. The verdict had been given before the trial, and it was well to let sleeping dogs lie. It has taken more than a decade of years for the nation's rulers to raise their courage to the proper pitch to put the issue to the test. At length, however, it has been accomplished and the truth made known to the world. It is to the honor of President Taft that this tardy act of justice should have been effected under his administration, and those who have thus far followed his course in international as in domestic affairs with appreciation and admiration, will hope that, having put his hand to the plow, he will not falter in carrying to its legitimate conclusion the reparation due by the United States to Spain. Then will his aspiration to international arbitration and peace bid fair to be realized, and the prediction of the prophet be fulfilled that "men shall be exercised no more to war."

A FEW WEEKS ago the press of the country contained a choice tid-bit to the effect that Father Lord, S. J., of Quebec, had made a vicious attack on Bishop Walsh of Portland, Me., for which he had been disciplined by his Superior. We did not give currency to the report as it is our custom to put press despatches under the cooling process, knowing as we do that sometimes, when certain press agents have no news to transmit to their patrons, they send out a manufactured article in which there is more or less dynamite. Church dignitaries are slow to take notice of anything that appears in the news columns of the daily press. Knowing this, some reporters not having the fear of a libel suit before their eyes, are accustomed to send over the wires, from time to time, when the news market runs short, ridiculous stories regarding the Church, the bishops or the priests. Father Leconte, S. J., has given an official denial to the story in regard to Father Lord. He says that as Father Lord did not attack the Bishop of Maine, therefore he has not been disciplined by his Superior. Why is it we have not yet seen in the secular papers any mention of the letter of the Jesuit Provincial contradicting the false press despatch?

BISHOP WORRELL AND THE DECREE

The last issue of Church Work, the organ of the Church of England in Nova Scotia, publishes an extract from the charge of the Bishop of Nova Scotia to the delegates at the Synod recently assembled in Halifax. The editor of the paper heads the extract, "The Bishop of Nova Scotia on the Ne Temere Decree." It is well that he did so, for a perusal of the extract might well leave many readers in doubt as to what it is all about. When Artemus Ward, who was an avowed and conscious humorist, gave his celebrated lecture on "The Babes in the Wood," he mentioned the unfortunate babes just twice. He mentioned them when he announced the title of the lecture, and again in his peroration when he reminded his hearers that he promised to speak about the babes, saying that it really did not matter, for the babes were dead anyhow. Beyond the heading already mentioned and one allusion in the body of the charge, there is no mention of the decree.

Now when a bishop undertakes to discuss a subject such as the Ne Temere decree, no matter how divergent his views may be from those of another faith, it is to be expected that he would discuss it in the language of a scholar and a gentleman, and not use the vulgar abuse of the common school. Let us see how far he does so. Here are a few pearls—at random strung—from his lofty deliverance: "exploded themes," "discredited statements," "wild air-beatings," "unfounded statements," "empty sophisms," "medieval logic," "adroit sophistry," "unwarranted assumption," "immoral result" etc. In order to show how generosity and wit can be combined we have this "gem of purest ray serene":

"I wish to live peaceably with all men, but it is a mistaken idea of peace to sit quietly in your own pathway and allow yourself to be trampled over by a foreign bull."

out of place to tell the synod something of the terms of the decree and the scope of its application. There would be no objection if the Bishop, in language in keeping with the dignity of his office, presented all the facts of the case, and stated his objections to the decree. Such a course might surprise his hearers, but it would be one that he could publicly defend.

It is wonderful that a church which is tottering as the bishop assures us, "a narrow sect," as he calls it, should excite so much alarm in his breast. If the Catholic Church is the poor feeble thing that he represents, why does he not let it die in peace? His great strength should not be wasted on so mean an object.

The Bishop's first touch of unconsoling humor is in the concluding sentence. Here it is:

"The Church is a royal foundation, and has her charter not alone from John or from Henry VIII, or from George II., but from the King of Kings Himself."

No further word is necessary. John and Henry VIII and George II. have to be coupled with the most High to establish the claims of the Church of England!

THEY HAVE to do with the Standard Oil Co. even in Germany. Rockefeller and his maddened millionaire associates have established agencies in that country, cutting prices to such a degree as to threaten the existence of the Austrian refiners who sold their product in Germany. Of course it goes without saying that once Rockefeller killed out all the German concerns then he would be at liberty to charge the people whatever price he pleased for his product. The German government has, however, forestalled him, as they are about to pass a law creating an imperial monopoly in petroleum. This device is worthy of the consideration of the law makers of the American republic.

REV. DR. FRASER

Oh! dear! dear! here's another one! Just as we thought we had dusted up the last vestige of 12th of July orations our mail brings us still another one from Portage la Prairie. The author is Rev. Dr. Fraser. A better choice could not have been made by the brethren to preach to them on the battle of the Boyne. Rev. Dr. Fraser said some things which are not correct while laying down general principles. Says the doctor: "The Ne Temere decree, which holds sway in the province of Quebec, and which has been upheld by the courts of that province, has wrecked many a home." This is where the doctor is incorrect. The civil code of the province of Quebec which relates to marriage and which dealt with the Hebert case, was on the statute books of that province long before the present Pope was born. When judgment was given in this case the Ne Temere decree was not in the mind of the Judge. Furthermore, the priest did not separate this couple. They separated themselves. They took advantage of the law to cut the bonds. It seemed to be a mutual agreement to escape the thralldom of the married state. The priest is brought into the matter by Orangemen and other bigots merely for stage effect. The McCann case in Ireland is sometimes quoted as another example of priestly interference with married people. We have in our possession the debate in the English House of Commons relating to this case. The Orange fanatics made tearful speeches, but when pressed to give essential particulars regarding the priest's action in the case they were utterly nonplussed and ruled out of court. The debate ended in a heavy burst of laughter at the expense of the Orangemen. "Again," says the doctor, "each province has the power to make its own marriage laws, but the Dominion has the power to make a law that would supersede them." Incorrect again, doctor. Provincial rights, and this is one of them, is guaranteed by the British North America Act and an amendment to that act can only be made by the Privy Council with the consent of all the provinces.

DR. FRASER.—Your order believes in religious liberty. You do not ask altogether for Protestantism nor do you ask for any liberty that shall not be accorded the Catholics, but you should see that they get no liberty which should be given to you.

The Orangemen, doctor, are not as free agents in this Canada of ours as are the Catholics, for the reason that they swear away their liberty. They solemnly swear that they will not send their children to a Catholic school. If the reverend gentleman did not know this before we ask him to interrogate one of his Orange friends Catholics in the Province of Quebec have no liberties which are not equally shared by Protestants. We will say, for example, that the rules of the Church of England require members of that faith to be married by one of its ministers. If the contract were entered into before a Presbyterian clergyman it would be illegal. We are really tired of making explanation of the laws of

Quebec and the laws of the Church in regard to matrimony. We are prompted to go into the matter once more, for the reason that we deem it an act of charity to enlighten such men as Dr. Fraser, whose sermonette to the Orangemen, while appropriate to the occasion, stamps him as a man who was fortified by much bigotry and very few facts.

We hope he will not consider it impertinent on our part to advise him in future to remain within his own precincts. We put it that way because it would be rude to ask him to mind his own business. Within his own household he will have abundant opportunity to exercise himself in his spare hours. We would suggest that he and his Orange friends should take into serious consideration the new and startling innovation of certain Presbyterians in some parts of the country—the celebration of "Mass" in Presbyterian churches. To correct any erroneous impressions which the reverend gentleman may entertain in regard to the Ne Temere decree, and feeling that words of ours may not have much influence, we ask him to read the following remarks of a distinguished Protestant lawyer, Mr. Walter Mills, K. C., at the meeting of the Anglican Synod recently held in Stratford:

"Mr. Walter Mills of Stratford defended the Ne Temere decree and the Roman Catholic Church. It was easy, he said, to raise a clamor. Such a resolution as that offered would not redound to their credit as Christians. They should rather concur with the Church of Rome. No outsider was allowed to go into the Church of England and perform sacraments. Some things on that statute book were peculiar under the influence of the Church of England. A man could leave England and marry his deceased wife's sister in Canada. If he went back to England he would be snubbed by the rector and others, but he could go to the Bishop, get an annulment and take that to the courts and have his marriage annulled. One by one the sacraments of the English Church were taken away. 'Go to Montreal and see Dr. Workman tried,' he said. 'You give man the right of private judgment and then try a man for heresy if he differs from us.' There was no standard of truth. Soon the only monument left to faith would be the Roman Catholic Church." (Cries of "No!") Mr. Mills instanced church weddings, where bread and pickles were thrown across the house of God. He appealed to the Synod to have intellectual honesty and moral courage, and say to the Roman Catholics that they had erred.

To those who believe that Orangemen are freemen, we commend the following from the London Free Press of Saturday, May 13.

"Members of Orange lodges who are members of the Seventh Regiment have received instructions not to attend the service for the Regiment which is to be held in St. Peter's Cathedral to-morrow morning."

SIR JOHN POWER and Sons make Irish whiskey. Their choicest brand is called "Three Swallows," and they claim that it has been famous for over a century and is of the highest standard of purity. Likewise Sir John Power and Sons are distillers to His Majesty the King. Three swallows of Sir John Power and Sons' whiskey would make a man feel like a swallow. Three more swallows would make him feel very much like one of the inferior animals, and after a night's drunken stupor, would make him very penitent, very miserable, very sick to the stomach, and give him a disposition to turn over a new leaf. John Power and Sons may make a good whiskey, that is, if any whiskey is good, but those who use it as a beverage do not feel as happy as those who use it not.

REV. MR. MORROW

From Medicine Hat, Alta., comes to us the News, containing a sermon of the Rev. Mr. Morrow. It was delivered before the Orangemen and the Sons of England on the 9th of July. Are we to understand that the Sons of England will take up their abode and engage in war against Romanism in the same wigwag as the followers of King William? As they will not permit Catholics to join the organization, we are inclined to believe that there is a community of sentiment amongst them. As a name for their society "Sons of England" seems to be somewhat out of place. "Sons of John Kenit" or "Sons of Sim Tappertit" would be more appropriate. Rev. Mr. Morrow's deliverance was a screech. Were Rev. Mr. Morrow a Catholic priest and the author of such an intemperate, senseless harangue, he would be called to account. But the system of government in the Presbyterian Church permits a latitude of expression which, while it may be gloried in as freedom of speech, is frequently scandalous, irritating and un-Christian like. Mr. Morrow said it was "the aim of the hierarchy to gain possession of the Dominion." This will be news to the hierarchy. Looking at the matter, however, from one view point, there is a grain of truth in it. It would be a blessed thing for the Dominion were its people in communion with Rome, the centre of Christian unity, but, to attain this end, they are wont to labor along the lines laid down by our Blessed Saviour. Meanness, duplicity, soul-stealing are not their attributes. Would we could

say the same of the Presbyterians, who, to coax Catholics away from the ancient faith, have "mass" celebrated in their places of worship by a few men who have left the Church—and because of which the Church is the gainer. The following from the lips of Rev. Mr. Morrow is so decidedly original that we do not wish to spoil it by condensation:

"I don't want to say anything against religion or Catholicity, but many claim that Mormonism is bad for Alberta, but does it constitute the danger that fifteen million French would under the ban of the hierarchy? Mormonism yields less influence, taking into consideration the hold they have in the States, than does the Catholic Church. The Roman Catholic Church is extended to all ends of the world and it is as strong as it was years ago. It has lost in Portugal and Spain, but they are gaining in Canada, and I don't doubt but what the heads of the Church have their eyes on this country."

Here is another nugget from the deliverance of Rev. Mr. Morrow which goes to show that were Lord Chesterfield in the flesh now he would not care to be given an introduction to the reverend gentleman:

"He then spoke of Sir Wilfrid Laurier's 'flowery' speeches in England, and of the cartoons picturing him shaking hands with John Bull, when he was stung on the nose by the business end of a bee."

We have neither time nor inclination to follow this heated preacher at greater length. The preacher was entirely worthy of his audience and the audience was worthy of the preacher. Rev. Mr. Morrow is doing excellent missionary work for the Catholic Church. Many and many good, sincere and educated Protestants are turned to the "Inquiry Class" by the utterances of such men. The result is that accessions are coming every day to the old and true church from the ranks of the sects.

ELSEWHERE we have spoken of some preachers who are in the habit of running amuck. We are sorry we have to include even a lady in the same category. In this city a liquor dealer was arrested for breaking the law. Before the trial came on the lady sent a letter to the police magistrate suggesting what sentence should be imposed upon the law breaker. The police magistrate very properly took the view that such interference by the Women's Christian Temperance Union was impertinent. Really, ladies and gentlemen, if this sort of procedure continues, people will be at a loss to know whether the Provincial government or the preachers and lady missionaries govern the province.

AN INCONSIDERATE VIEW

In an article on the Eucharistic Congress our contemporary the Christian Guardian has not given the matter full consideration. It claims that the Congress is safer to meet in a Protestant than in a Catholic country. It makes boast of the tolerance accorded the Eucharistic Congress which met in Montreal, and calls Canada a Protestant country. It is scarcely fair to give Canada this title, as very nearly one-half of the people are Catholics. The Congress met in Montreal, and Montreal is a city overwhelmingly Catholic. Our contemporary knows that no Eucharistic procession could have taken place in Toronto unless the corporation went to the expense of swearing in five thousand special constables. He should remember too, that in England, a Protestant country, the management of the Eucharistic procession were requested by the authorities not to carry the Host through the streets of London, and their request was complied with. Religious processions of the sects taking place in Montreal would be as free as air, while Catholic processions in Toronto did and would cause rioting and bloodshed. We leave Orange fanfaronades out of the question, because these are intended to perpetuate the angry passions of the past and are organized for the special purpose of provoking and exasperating Irish Catholics especially, because of the triumph of Protestants over Catholics in a little faction fight centuries ago. Were the Protestant preachers fair-minded, considerate and Christian-like in their deliverances about the Catholic Church there would not be so much senseless hatred of Catholics in the minds of some Protestants.

REV. W. M. ROCHESTER is the name of the gentleman representing the Lord's Day Alliance, who lately conferred with H. W. Richardson, President of the Kingston Street Railway Company, and asked him to withdraw the Sunday car service. Incidentally we may remark that were this request made by a priest the heather would be instantly ablaze, there would be something said about our civil and religious liberties, and posters would be put on the bill boards containing the words "no surrender." Mr. Richardson refused the very extraordinary request of Mr. Rochester, upon which Mr. Rochester warned Mr. Richardson that the company would have to take the responsibility of its action, but he did not say what the Alliance intended to do. As guardians of our civil liberties, is it not strange that the Orange brethren on July 12th did not make any reference to

this little lapse into persecution on the part of Rev. Mr. Rochester. Shortly people will begin to ask: is the Lord's Day Alliance or the Attorney General's department administering the laws of Ontario. Pinkerton detective methods as applied to the observance of the Lord's Day, by the Lord's Day Alliance, is apt to do infinite harm and very little good. Excessive enthusiasm, unreasoning zeal, wild and extravagant notions and religious frenzy appear to be the attributes of some of the preachers.

ON PAROLE

Rev. G. M. Atlas was sentenced to Kingston for six years on a charge of misappropriating trust funds, but has been released on parole, by an order from the Minister of Justice, after having served eight months. He has, a press despatch tells us, gone to Toronto. He claims that he is innocent of wrong doing and that his conviction was directly due to the unscrupulous influence of the Roman Catholic Church. Furthermore, he ventures the statement that his correspondence at the penitentiary had been opened by guards without authority and forwarded to the Roman Catholic authorities at Toronto. When questioned as to his future plans he said he would devote his life to exposing the Roman Catholic system, and would cover the country delivering addresses. Rev. Mr. Atlas, notwithstanding the fact that he is a foreigner, has readily acquired the money-making scheme adopted by some who have gone before him. Ex-monk Widows—who, by the way, was never a monk—embarked on an errand of this kind as soon as he turned his back on the gates of the Central prison in Toronto. It is more than probable that Rev. Mr. Atlas will realize quite a handsome sum by exposing "the Roman Catholic system." Such lectures will have the same effect on some people as the playing of "Croppie Lie Down" by the file on the 12th of July. Were it in the mind of Sir Alan Aylesworth, when he was about to issue the parole order, that Rev. Mr. Atlas claimed his conviction was brought about by the unscrupulous influence of the Roman Catholic Church he would probably have given the matter further consideration. This is a very serious charge, but it is a question how much weight should be given it when we consider the source from which it comes. Are we to understand that the Judges of the province—all of whom, with one exception, are Protestants—men of the very highest legal attainments and of the very highest character—are under the influence of the Bishops of the Catholic Church in the province. And as to Mr. Atlas' correspondence, the Bishops are interested in it to about the same extent as they would be in correspondence passing between business firms in Japan and Zululand. It now remains to be seen what Mr. Atlas will do with his freedom and it will be interesting to note how many giddy, uneducated and bigoted people—who think it the mark of a good Christian to heartily hate the Catholic Church—will give him countenance and drop a silver piece in his collection box.

THE SATURDAY Toronto papers are wont to give us intelligence concerning the different churches in the city as to divine service, the names of the pastors, and the subjects for the sermons of the day. At St. Andrew's Institute, a Presbyterian place of worship, we may soon—indeed it may have already appeared—expect to see a notice somewhat after the following fashion: "St. Andrew's Institute—High Mass" at 11 o'clock. Vespers at 7 o'clock. Confessions will be held on Saturday evenings. Lighted candles, incense, holy water."

ARE THERE TWO DR. FRASERS?

In another article this week we deal with a Rev. Dr. Fraser, who preached a sermon to the Orangemen at Portage la Prairie, Man. The Daily News Advertiser of Vancouver brings us a report of a lecture delivered by one of like name in that city on July 11. Now what we are exercised about is, can this be the same Dr. Fraser who preached in Portage la Prairie? Did he take a jump all the way from Portage la Prairie to Vancouver? However, it matters little. The Dr. Fraser of Portage la Prairie and the Dr. Fraser of Vancouver are paddling in the same canoe. Dr. Fraser referred to a speech made before the Canadian Club of Vancouver by Rev. J. A. McDonald, of the Toronto Globe, in which that gentleman had said "there is a duty incumbent upon Canada to protect the institutions of freedom that have come to us and that are ours." This declaration of Dr. McDonald is a noble utterance, with which all Canadians would agree. If Dr. Fraser will write Dr. McDonald and ask him if he had in his mind, when he made this speech, an approaching danger from the Catholic Church, we think Dr. McDonald, knowing him as we do, would write him a letter which will tend to subdue his ardent Orangeman. Once upon a time there was a lady named Margaret Shephard engaged in precisely the same work as Dr. Fraser, and Rev. Dr. McDonald wrote an article in a St. Thomas paper which

put an end to his... believes... these inst... of him the... tions wh... day. He... it not for... Catholic... Stripes w... sign of C... that th... the chang... continui... ance, we... without a... statement... "There is... a force of... being a... have sw... some an... sign of P... It will b... is apt to... and pri... country... in Canada... Canada... Church... any alle... George... their loy... much sup... Fraser... the peac... Christian... country... a spirit of... distrust... the part... stamp of... assertion... particulars... what the... bes," he... Catholic... of the pr... Canada... riotous... ought to... incline t... state mis... testants... more fai... regard b... treated b... of Ontari... forced o... because... their ow... do bette... no "P... Quebec... ants in K... Know M... world... where w... Catholic... the Stat... Some pe... not now... refused... Protestan... He app... and nar... country... In N... bocker... the trus... ness is... Oil Co... tion by... other d... Then th... a degree... enjoy t... many... wealthy... ing coe... time fo... quick n... lists. F... the fin... old sta... for the... consum... prison... fare, is... ing wit... yet.

THE Church... cannot... served... barque... headle... beard o... others... will be... This... Democ... upon... would... Libert... Libert... other... the vo... God... ticle in... adfender... claim... Church... taken... "down... The... calum... this o...

vention on the... Shortly... is the Lord's... General's... laws of... methods... of the... Day Alliance... and very little... unreason... notions... appear to be the... preachers.

as sentenced to... on a charge of... funds, but has... by an order... after hav... He has, a... gone to Toron... is innocent of... his conviction... unscrupulous in... Catholic Church... the state-... pence at the... opened by guards... forwarded to the... cities at Toronto... his future plans... to his life to ex... and industry... delivery... notwith... he is a forger... the money-making... who have gone... Widows—who, by... a monk—em... this kind as soon... on the gates of... Toronto. It is... at Rev. Mr. Atlas... handsome sum by... Catholic system... the same effect... the playing of... by the file on the... it in the mind of... when he was... was parole order, that... his conviction... the unscrupulous... in Catholic Church... have given the... eration. This is a... out it is a question... be given its... source from which... to understand that... since—all of whom... are Protestants—... highest attain... legal character... of the Bishops... ch in the province... correspondence... ted in it to about... they would be in... ing between busi... and Zululand. It... was Mr. Atlas... edom and it will... low many giddy, un... ed people—who... of a good Christian... Catholic Church—... nance and drop a... llection box.

Ontario papers are... diligence concerning... in the city as to... names of the pastors... the sermons of the... 's Institute, a Pres... rship, we may soon... already appeared—... sion somewhat after... : "St. Andrew's... " at 11 o'clock... Confessions will... evenings. Lighted... water."

DR. FRASER'S... this week we deal... user, who preached a... gemen at Portage la... Daily News Adver... brings us a report of... by one of like name... y 11. Now what we... it is, can this be the... he preached in Por... Did he take a jump... Portage la Prairie to... over, it matters little... Portage la Prairie and... 'ancouver are paddl... Dr. Fraser re-ma... made before the Can... over by Rev. J. A... Toronto Globe, in... man had said "there... upon Canada to de... tions of freedom that... that are ours." This... McDonald is a noble... which all Canadians... Fraser will write Dr... him if he had in his... de this speech, an ap... from the Catholic... Dr. McDonald, know... will write him a letter... to subdue his ardent... upon a time there was... argaret Shepherd en... the same work as Dr... Dr. McDonald wrote... Thomas paper which

put an end to her career. Dr. Fraser believes that Rome is seeking to destroy these institutions of ours. We may say of him that to Rome we owe the institutions which all Canadians glory in today. He surely ought to know that to-day it is not for the bishops and priests and Catholic people of Quebec the Stars and Stripes would now be the national ensign of Canada? Does he not know, too, that those who sought to bring about the change were not Catholics? Upon continuing to read Dr. Fraser's utterances, we were disposed to throw it away without notice, for the reason that his statements are so utterly reckless—"There is to-day," he says, "in Canada a force of priests, monks and nuns numbering at least twenty thousand, who have sworn allegiance to the Pope of Rome and who disown any allegiance to any Protestant king, prince or state." It will be news to the Church authorities to read that there are twenty thousand priests, monks and nuns in the country. If, however, that number were in Canada, it would be all the better for Canada. It will be news also to the Church authorities that they disown any allegiance to His Majesty King George V. We may say to him that their loyalty to our king is of a brand much superior to that professed by Dr. Fraser. It is a pity that disturbers of the peace, travelling in the guise of Christian ministers, are going about the country creating in the minds of people a spirit of bigotry, a restlessness, and a distrust of their Catholic neighbors on the part of Protestants. Men of the stamp of Dr. Fraser are wont to make assertions of a general type, giving no particulars, and no proof whatever that what they say is the truth. "In Quebec," he says, "we have the Roman Catholics driving the Protestants out of the province and making that part of Canada a Papal preserve." This is a riotous declaration, and Dr. Fraser ought to be ashamed of himself. We incline to the belief that it is a deliberate mis-statement of the case. The Protestants of Quebec are treated with more fairness, consideration and kindly regard by Catholics than are Catholics treated by the majority in the province of Ontario. No Protestants were ever forced out of the province of Quebec because of their faith. They go out of their own free will, thinking they can do better in other places. They have no "P. P. A." amongst the Catholics of Quebec, as they had amongst the Protestants in Ontario. They never had Catholic Know Nothings in any part of the world. In this very city of London where we live we know of cases where Catholics in the old days had to go to the States because of Orange persecution. We could give him the names of some people in this very city who would not now live a Catholic. It was never known in Quebec that a Protestant was refused employment because he was a Protestant. But enough of Dr. Fraser. He appears to be a pig of a very low and narrow type — a poor asset for the country.

IN NEW YORK they have the Knickerbocker Ice Co. It appears to be one of the trusts. Their system of doing business is along the line of the Standard Oil Co. First they would kill off opposition by selling at such a low price that other dealers could not stay in the trade. Then they advanced the charges to such a degree that the poor people could not enjoy the luxury of ice. There are so many kinks in American law that wealthy corporations can keep on fighting court decisions for years. It is time for a change. There should be a quick method of dealing with monopolists. Fling them in a farce. They pay the fine and go on doing business at the old stand at a slightly increased price for their goods, or, in other words, the consumer pays the fine. A term in prison at hard labor, with the usual jail fare, is the only effective method of dealing with them, and it must come to that yet.

THE CHURCH AND DEMOCRACY
The campaign of slander against the Church goes gally on. If new calumnies cannot be invented the old ones are served up in a new guise. But the old barque of Peter sails on triumphantly, heedless of the little angry puns that bear down upon her from the enraged sea of hell. The storm will pass as so many others have passed, and the open sea will be hers again.
This is an age that pretends to defy Democracy. "The rights of man" is upon the lips of every demagogue who would purchase a little cheap notoriety. Liberty and equality for mankind, in other words, down with authority, for the voice of the people is the voice of God. Wild vapors of this kind tickle the ears of the crowd, and when, in addition, these self-constituted defenders of the rights of the people proclaim from the housetops that the Church is the enemy, the cry is taken up by the unthinking multitude, "down with the Church."
There never was a baser or falselier calumny heaped upon the Church than this charge that she is anti-democratic.

It means anything it means that the Church favored the great and mighty, and sided with the monarchical oligarchy against the just, political and economic demands of the middle and lower classes. History gives the lie to such an assertion. The democratic movement, its now-found apostles to the contrary, is not a thing of yesterday. The Church from the very beginning has been the true exponent and defender of the rights of democracy. And she did not stop at mere theorizing. As early as the time of Constantine the Church began the practical work of Christian democracy by establishing hospices for orphans, for the aged and infirm, and for wayfarers. Julian the apostate paid unconscious tribute to the Church's work in this regard when, in his famous letter to the pagan high-priest of Galatia, he urged him strongly to admire the pagan priesthood that they must rival the Christian clergy in this particular field of work. And when the fall of the Roman empire brought civilization to the verge of ruin, the Church it was that, aided by the laity, built up an entire system of laws and customs in furtherance of the civil and material well being of the people. We hear a lot about trade unions and the advantages of united effort in the field of labor, but as if to prove that there is nothing new under the sun, history records for us that even in the so-called "Dark Ages" such united action was encouraged and promoted under the aegis of the Church by what are known as the guilds of the various trades. Besides, the right of sanctuary, the war against usury, the numberless benevolent institutions, the protection afforded to labor in general, and the special provision made for the unemployed, bear eloquent testimony to the part the Church played in the struggle for the rights of man. Even the religious confraternities were in many instances practically insurance societies, so that even this much-lauded modern idea was borrowed from the Church.

THE INTEREST which Canada is now arousing in Britain is well exemplified by the publication of an issue of the Aberdeen Free Press devoted solely to Canada. The front page is taken up with a series of portraits of our leading public men, in Parliament, on the Bench, and in Finance, and illustrations of public buildings and western scenery follow. The purport of the number is to furnish the investing public with reliable data as to the resources and prospects of the several Provinces. "Canada," says the Free Press, "has become one of the chief fields for the investment of British capital. It is of importance to the investor that he should have a knowledge of the chief forces and factors engaged in the industrial activity of the country." To this end the services of high authorities in both countries have been enlisted, and the result is a carefully arranged and fairly adequate summary of the best openings for capital in every section of Canada. This cannot but redound to our great benefit as a nation, and the corresponding advantage to the British investor is obvious. "Thus," says the Free Press, after surveying our history since Confederation, "has the Dominion grown, and the feeling of the observer is that as yet we see only the beginning and that the future holds more in store for Canada than we can grasp or realize."

WHILE PROTESTANT Alliance lecturers have been stumping America this summer in the interests of their anti-Catholic campaign in Britain, and their kindred spirits in Canada have been shouting themselves hoarse and "resolute" against the No Tenure decree, a leading exponent of their principles in the United States, the Rev. Dr. McArthur, of Calvary Baptist Church, New York, has been exemplifying his reverence for the Holy Bible. Although masquerading as a Christian minister and drawing a salary of twenty-four thousand dollars a year in that capacity, this hater of all things Catholic has been renouncing the Bible as the teacher of men. The story of the creation of Adam and Eve, and the fall of man as related in the book of Genesis, he pronounces incredible; the story of the crossing of the Red Sea by the Israelites as a fiction, and the divine authority of the Scriptures as null. Every man, he declares, is free to believe or reject what he finds in the Bible, and to make his own mind the criterion of all things human and divine. This, of course, is sound Protestant doctrine, but it is only within recent years its exponents have "spoken out in meetin'." And it opens a vista from which good, pious laymen, who have been deluded into the idea that they were being taught "Bible religion" will shrink with horror. The unmasking process has made a good start. "There is no logical alternative," as Cardinal Newman once said, "between Catholicism and out-and-out atheism." But Protestantism has ever been a good breadwinner.

JUST to illustrate, we presume, his own high moral standard, a Toronto Congregationalist preacher, one Margaret, addressing an audience met to

celebrate the Battle of the Boyne, used these words: "The Church of Rome grants absolution to those who pay the price. One of the most glaring instances of this practice was that of King Leopold of Belgium, the author of the atrocities in the Congo, whose sins were absolved because he had the money and was willing to pay for the absolution." It would be folly, of course, to look for truth in such a quarter. It would be still greater folly to look for common sense. But it might at least be expected of one who considers himself a minister of religion to aim at some slight semblance of either. That he should content to lie palpably and to gabble like a buffoon is surely the grimmest kind of reflection upon the cause which he represented.

THE EXODUS from Scotland continues to increase, writes the Liverpool Catholic Times. The country is now going through Ireland's experiences of half-a-century ago, and these great new lands across the sea are absorbing the best life blood of the Gael. It is the young and strong who are departing for the land of promise, and they are coming not from the rural districts only, but from the larger towns as well. Not less than twenty-five thousand Scots have emigrated to Canada since the beginning of the year, and the stream is on the increase. This is good news for Canada, but to anyone with Scottish blood in his veins and with a reverent regard for the Scotland of the past, a melancholy interest attaches to this draining process in the land of his ancestors. The cause of it is the same as that which long operated in Ireland, but which, thanks to the remedial legislation of recent years, now shows signs of diminution there. "The emigrants," says the Catholic Herald, "have strong hands and intelligence, but few opportunities at home." Their interest must be sacrificed to the pleasures of the laundroid. Only drastic land legislation can heal the gaping wound.

THE MORE is the pity that France, of whom so great things might have been hoped, leads the way on the downward road. The Tablet calls attention to the warning uttered a year ago by Mgr. Gibien, Bishop of Versailles, who tried to arouse attention to the changing international position of France from this cause. Germany, he said, gains every three years the equivalent of an Alsace-Lorraine, and to Marshall Von Moltke is attributed the saying that by race suicide "the French lose a battle every day." Germany as a matter of fact gains every day 1,700 more inhabitants than France. Well may the Tablet exclaim: "God has been driven from the schools of France and empty cradles are the result." May such a calamity be averted from their compatriots across the sea!

THE FOLLOWING extract from a Coronation address by the Bishop of Aberdeen will find an echo in the hearts of Catholics throughout the British Dominions. To have removed a great stumbling block from the path of so large a section of his people, by his manly refusal to give any sort of countenance to the abominable Royal Declaration which had held sway so long, is surely no small achievement in statesmanship, and will give to George V, a place all his own in the role of British kings:
"I remember, when addressing you on the occasion of the Coronation of King Edward VII., of happy memory, I felt called upon to apologize for touching a sort of discordant note in the general harmony of the day—a discord which did not affect the measure of our loyalty, for which we did not for a moment hold him responsible, and which we knew he most cordially disliked. I only refer to this because that discordant note has been swept away. King George (God bless him for it!) would have none of it. He refused to discredit and dishonor his own most devoted Earl Marshal with 12,000,000 fellow-Catholic subjects. To-day the harmony is complete. There is not the shadow of a doubt in the bright horizon of our loyalty. Nay, it possesses a peculiarly personal character, which was wanting in his predecessors for many a long day. Its expression comes with a sympathy, an enthusiasm, an eagerness which is spontaneous on our part as it is sincere. We offer it most respectfully and gratefully to His Majesty as our best acknowledgment and appreciation of the present state of things. King George succeeds to that throne established and consolidated in the affections of a great people. This is not the time nor place for flattery, which is said to be the language of the courts, but already can we see that our young sovereign is possessed of many great kindly qualities."

FROM THE UNITED States we seem to have drawn no less a number than 700,000, and this is likely to increase steadily for many years to come. The continent of Europe has furnished 250,000 immigrants, and this source, too, is open to expansion. So that while the last great fusion of peoples is likely to take place within our borders, the immense preponderance of English-speaking immigrants ensures the predominance of the language for all time. But with the new population comes serious problems, and the greatest of these is the safeguarding of the Catholic faith, not only to those who already possess it, but to the many millions who, with the decay of faith outside the Church, will turn for succor and spiritual support to the one Ark of Salvation. It is incumbent upon the Catholics of Canada to rise to the magnitude of the task. As said by Archbishop Bourne and others who have surveyed the field, this country will be Catholic if Catholics are not recreant to their duty.

ACTS OF THE HOLY SEE
PONTIFICAL BIBLICAL COMMISSION
ON THE AUTHOR, DATE OF COMPOSITION, AND HISTORICAL TRUTH OF THE GOSPEL ACCORDING TO MATTHEW
The Pontifical Biblical Commission has decreed to answer as follows to these questions which were put before it:
1. Whether considering the universal consent of the Church, constant from the first centuries, which is clearly shown by the explicit testimonies of the Fathers, the inscriptions of the codices of the Gospels, the most ancient versions of the Sacred Books, and the catalogues handed down by the Holy Fathers, the ecclesiastical writers, the Supreme Pontiffs and the Councils, and finally by the liturgical use of the Eastern and Western Church, it can and should be certainly affirmed that Matthew, the Apostle of Christ, is really the author of the Gospel put forth under his name?
Answer: In the affirmative:
II. Whether the opinion which holds that Matthew both preceded the other Evangelists in writing, and that he

WROTE the first Gospel in the native language then used by the Jews of Palestine to whom that work was addressed, is to be regarded as sufficiently supported by the favor of tradition?
Answer: In the affirmative to both parts.
III. Whether the redaction of this original text can be assigned after the time of the destruction of Jerusalem, so that the prophecies concerning that destruction which are read in it would have been written after the event; and whether the commonly alleged testimony of Irenaeus (Advers. haeres., lib. III, cap. I, n. 2), the interpretation of which is uncertain and controverted, is to be regarded as of sufficient weight as to compel the rejection of the opinion of those who, more in harmony with tradition, consider that the said redaction was made even before the arrival of Paul in the City?
Answer: In the negative to both parts.
IV. Whether that opinion of some moderns can at least probably be maintained according to which he did not properly and strictly compose the Gospel as handed down to us, but only a collection of the sayings or speeches of Christ which another anonymous author, whom they make the redactor of the Gospel, used as sources?
Answer: In the negative.
V. Whether from the fact that all the Fathers and ecclesiastical writers, and even the Church herself from the beginning have used only as canonical the Greek text of the Gospel known under the name of Matthew, not excepting even those who have expressly handed down that the apostle Matthew wrote in his native language, it can be proved certainly that this Greek Gospel is identical as to the substance with that Gospel which was drawn up by the said apostle in his native language?
Answer: In the affirmative.
VI. Whether from the fact that the author of the first Gospel pursuing an aim which is mainly dogmatic and apologetic, viz., that of proving to the Jews that Jesus was the Messiah foretold by the prophets and sprung from the stock of David, and that besides in arranging the facts and sayings which he narrates and reports he does not always follow the chronological order, it is lawful to deduce that these are not to be received as true; or whether it can even be affirmed that the narrations of the doings and speeches of Christ which are read in this Gospel have undergone a certain alteration and adaptation under the influence of the prophecies of the Old Testament and of the more adult status of the Church, and are therefore not in conformity with historical truth?
Answer: In the negative to both parts.
VII. Whether specifically, we must rightly regard as destitute of solid foundation the opinions of those who call in question the historical authenticity of the first two chapters in which are narrated the genealogy and infancy of Christ and the vocation of the apostles, such as those which concern the primacy of Peter (Matt., XVI, 17-19) the form of baptizing with the universal mission of preaching conferred to the Apostles (Matt., XXVIII, 19-20) the profession of faith of the Apostles in the divinity of Christ (Matt., XIV, 33) and others of the kind which are found set forth in a special way in Matthew?
Answer: In the affirmative.
On June 19, 1911, in an audience graciously granted to both the undersigned Secretary-Consultors, our Most Holy Lord Pope Pius X, ratified the above answers and ordered the publication of them.
Rome, June 19, 1911.
FULCRANUS VIGOROUX, Pr. S. S.
LAURENTIUS JANSSENS, O. S. B.
Secretary-Consultors.

THE INTRUSION of Mrs. McCann's case into the debate on the Address interests me particularly, for a good deal of correspondence on this case reached the Truth Office about the time of the general election. For a week or two Ulstermen were continually imploring me to show up this shocking revelation of the vile tyranny of Popery. Two facts struck me as soon as I saw the case—first, the non-disclosure of the priest's name and the vagueness of the allegations as to what he had done; secondly, that as the whereabouts of Mr. McCann were known subsequently to the removal of the children, his wife could have used her legal remedies to obtain access to her children or to prosecute her husband for desertion. I pointed this out to the first correspondent who wrote to Truth about the case, and suggested that he should obtain some further information, but I never heard from him again; and when post after post brought fresh lamentations on the subject, and Mrs. McCann's petition was presented to Lord Aberdeen, I concluded that the whole thing was a bit of electioneering business. After what has now been said about it in Parliament, I should think there can be no doubt at that point.—Henry Labouchere in London Truth.

WE CAN never turn too often to that utterly absorbing and overwhelming thought, "God loves me, even me!"

LORD ALFRED DOUGLAS
SON OF MARQUIS OF QUEENSBURY RECEIVED INTO THE CHURCH
Lord Alfred Bruce Douglas, second surviving son of the eighth Marquis of Queensbury and brother of the present Peer, was received into the Church on May 27 in the private chapel of the Manor House, Winterbourne Gunner, by Right Rev. Mgr. Bickerstaffe-Drew, K. H. S. On the day but one following his reception Lord Douglas was confirmed by the Bishop of Clifton in the chapel of the Franciscan convent at Taunton. The present Marquis of Queensbury became a Catholic a year or two back, and both grandmothers of Lord Queensbury and Lord Alfred Douglas were converts to the faith—viz.: Caroline, Marchioness of Queensbury, wife of the seventh Marquis, and Mrs. Alfred Montgomery, mother of the widow of the eighth Marquis.
Lord Douglas was for a long time editor of the Academy and is a poet and prose writer of great talent. Mgr. Bickerstaffe-Drew, it may be noted, is better known to English readers as "John Ayssough," author of "Mezogiorno," "Marot," "Promina," "San Celestino," etc.
Lord Douglas has a brother a priest, Canon Lord Archibald Douglas, who was ordained by Cardinal Manning in 1876. For a time he was engaged in mission work in Scotland, where he devised a gypsy van-like contrivance wherewith to evangelize a district in which his ancestors had played a less peaceful part in history.

TWENTY Converts From Anglican Ministry in England
There have been twenty clergymen from the Anglican ministry received into the Catholic Church in England since last September. An attempt was made to discredit the minister converts by the Church Times. It speaks of them disparagingly as the "small beer," but a study of the life and character of these converts places them in the front rank. They are all men of distinction, and many of them of high position. Any how they are men who have had to make great sacrifices for the convictions. The man who casts behind him the worldly preferment that the established Church holds out to its ministers and steps down among the lowly sales with his sacrifices, his change of life, its conscience and not selfishness that demands the step and conscience can make heroes of us; as when it is violated it may make cowards.—The Missionary.

THE MYSTIC
There is a quest that calls me
In nights when I am lone,
The need to ride where the ways divide
The Known from the Unknown.
I mount what thought is near me
And as soon I reach the place,
The tenuous rim where the Seen grows
dim
And the Sightless hides its face.
I have ridden the wind,
I have ridden the sea,
I have ridden the moon and stars,
I have set my feet in the stirrups seat,
O'er a comet crossing Mars.
And everywhere
Through the earth and air
My thought speeds, lightning-shod,
It comes to a place where, checking
pace,
It cries, "Beyond lies God!"
It calls me out of the darkness,
It calls me out of sleep,
"Ride! ride! for you must, to the end
of Dust!"
It bids, and on I sweep
To the wide outposts of Being,
Where there is Gull alone;
And through a vast that was never
passed
I listen for life's tone,
I have ridden the wind,
I have ridden the night,
I have ridden the ghosts that flee
From the vaults of death like a chilling
breath
Over eternity.
And every where
Is the world laid bare—
Ether and star and cloud—
Until I will to the brink and find
But the cry, "Beyond lies God!"
It calls me and ever calls me,
And vainly I reply,
"Fools only ride where the ways divide
What is from the Whence and Why."
I'm lifted into the saddle
Of thoughts too strong to tame,
And down the deeps and over the steep
I find—ever the same,
I have ridden the wind,
I have ridden the stars,
I have ridden the force that flies
With far intent through the firmament
And such to each alike.
And everywhere
That a thought may dare
To gallop, mine has trod,
Only to stand at last on the strand
Where just beyond lies God.
—CLARE YOUNG RICE, in CHERISH

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CHATS WITH YOUNG MEN

THE ORATOR FORGETS HIMSELF

The hardest thing for the public speaker to overcome is self-consciousness. But no orator can make a great impression until he gets rid of himself, until he can absolutely annihilate his self-consciousness, forget himself, speak. While he is wondering what kind of an impression he is making, what people think of him, his power is crippled, and his speech to that extent will be mechanical, wooden.

Even a partial failure on the platform has good results, for it often arouses a determination to conquer the next time, a resolution which never leaves one. Demosthenes' heroes, Cicero, and Disraeli's "The time will come when you will hear me," are historic examples.

It is not the speech, but the man behind the speech, that wins a way to the front. One man carries weight because he is himself the embodiment of power, he is himself convinced of what he says. There is nothing of the negative, the doubtful, the uncertain in his nature. He not only knows a thing, but he knows that he knows it. His opinion carries with it the entire weight of his being. The whole man gives consent to his judgment. He himself is in his conviction, in his act.

One of the most entrancing speakers I have ever listened to—a man to hear whom people would go long distances and stand for hours to get admission to the hall where he spoke—never was able to get the confidence of his audience because he lacked character. He seemed to be swayed by his eloquence. There was a great charm in the cadences of his perfect sentences. But somehow they could not believe what he said. The orator must be sincere. The public is very quick to see through sham. If the audience sees mud at the bottom of your eye, perceives that you are not honest yourself, that you are acting, they will not take any stock in you, no matter how eloquent you may be.

It is not enough to say a pleasing thing, an interesting thing, the orator must be able to convince; and to convince others he must have strong convictions. Very few people ever rise to their greatest possibilities or ever know their entire power until confronted by some great occasion. We are as much amazed as others are when, in some great emergency, we outdo ourselves. Somehow the power that stands behind us in silence, in the depths of our natures, comes to our relief, intensifies our faculties a thousandfold and enables us to do things which before we thought impossible.

GREAT OCCASIONS PRODUCE ORATORS

Great occasions, when nations have been in peril, have developed and brought out some of the greatest orators of the world. Cicero, Mirabeau, Patrick Henry, Webster and John Bright might all be called to witness to this fact.

The occasion had much to do with the greatest speech delivered in the United States Senate—Webster's reply to Hayne. Webster was not in immediate preparation, but the occasion brought all the reserves in his gift, and he towered so far above his opponent that Hayne looked like a pigmy by comparison.

The pen has discovered many a genius but the process is slower and less effective than the great occasion that discovers the orator. Every crisis calls on ability, previously undeveloped, and perhaps unexpected.

No orator living was ever great enough to give out the same power, and force and magnetism to an empty hall, to empty seats, that he could give to an audience capable of being fired by his theme.

In the presence of the audience lies a fascination, an indefinable magnetism that stimulates all the mental faculties, and acts as a tonic and energizer. An orator can say before an audience what he could not possibly have said previous to going on the platform, just as we can often say to a friend in animated conversation things which we could not possibly say when alone. The chemicals are united, a new substance is formed from the combination which did not exist in either alone, the speaker feels surging through his brain the combined force of his audience, which he calls inspiration, a mighty power which did not exist in his own personality before he rose to his feet. No public speaker ever forgets that first, surprising feeling of confidence.

Actors tell us that there is an indescribable inspiration which comes from the orchestra, the footlights, the audience, which it is impossible to feel at a cold mechanical rehearsal. There is something in a great sea of expectant faces which awakens the ambition and arouses the reserve of power, which can never be felt except before an audience. The power was there just the same before, but it was aroused.

THE MAGIC POWER OF ELOQUENCE

In the presence of the great orator, the audience is absolutely in his power to do as he will. They laugh or cry at his pleas, or rise and fall at his bidding until he releases them from the magic spell.

Wendell Phillips so played upon the emotions, so changed the convictions of Southerners who hated him, but who were curious to listen to his oratory, that for the time being he almost persuaded them that they were in the wrong.

When James Russell Lowell was a student, said Webster Story, he and Story went to Faneuil Hall to hear Webster. They meant to hoot him for his remaining in Tyler's cabinet. It would be easy, they reasoned, to get the three thousand people to join them. When he began, Lowell turned pale, and Story lived. Webster's great eyes, they thought, were fixed on them. His opening words changed their scorn to admiration, and their contempt to approbation.—Success.

TRUE LOYALTY Think over your own experiences of human life: the times when you have sensed a friend, when those who had professed affection and devotion and love, turned away with this or that excuse, that business or policy or absence

on a journey prevented, or a thousand similar reasons for failing you at the moment which alone could prove the friendship. The trouble with most people, especially with our people, is that when they get something, it is very dear to their hearts, and when they secure a little recognition, it is very precious to their souls. Perhaps our people can be excused for this more than any other nation, because no other race has been deprived through so many centuries of the chance to acquire this world's benefits or possessions. But, nevertheless, disloyalty is one of the most disgraceful characteristics of man kind. It is the thing that shatters faith in, and respect for, human nature. If anything can be said to have embittered a slight moment in the life of Christ, it was the disloyalty of those friends in the Garden of Gethsemane, who "could not watch with Him the little hour."

Lowell in his wonderful poem on "The Present Crisis," has caught up and crystallized the world's wisdom and philosophy on this subject. I advise you all to read that poem, and read and re-read it. It would be well for teachers to teach it to the children whom they have in charge, so that their lesson may be learned, and its influence passed on from generation to generation. This is what Lowell says of loyalty:

Once to every man and nation Comes the moment to decide, In the strife of truth with falsehood, For the good or evil side; Then it is the brave man chooses, While the coward stands aside, Doubting in his subject's spirit, Till his sword is crucified. Count me o'er earth's chosen heroes, They were souls that stood alone; While the men they agonized for Stood serene and down the future, Saw the golden beam incline, To the side of perfect justice, Mastered by their faith divine— By one man's plain truth to manhood, And to God's supreme design.

Therefore, my friends, the next time a battle is joined, do not look to see whether your cowardly leaders are in the van, but seize a musket yourself and march "for the glory of the Lord."—H. B. Mahony in Catholic Columbian.

OUR BOYS AND GIRLS

A CHILD SAINT

Like Saint Egeria, Saint Felix was one of the seven brothers, and his mother was a noble matron of Rome. She was called Felicitas, which means happiness, and Felix was named for her. From the time he was a wee boy, he had learned at his mother's knee the true meaning of happiness, and whenever he came to her in tears to show her some boyish trouble, she would comfort him by saying gently, "Felix, my little son, God does not want us to be always happy here. If we really love Him, we should be willing to suffer sometimes for Him on earth, that we may be truly happy with Him in Heaven."

Thus taught, the boyish heart of Saint Felix expanded as a flower, in the sunshine of God's love. At school and at play he was a favorite, until on a certain day it became rumored that he was a Christian. Felix heard the rumor but forgot it almost as soon as it was spoken and went about his study and play as happily as before.

One fine morning, soon after the blow fell. He was on his way to school and the path he was following led him through a cool dim stretch of wood, then turned abruptly to the great Roman temple. His heart was full of happiness, that deep peaceful happiness that comes from God alone. The sunlight playing through the gnarled old trees, the dewy fragrant blossoms at his feet and the soft morning breezes blowing about him spoke of joy and content. A snatch of song was on his lips, and his sandaled feet scarcely pressed the moss grown feet.

Suddenly through the trees he caught a glint of steel. Two soldiers were coming toward him. His heart stood still. For one instant he halted in fear. Then he braced himself with the sweet bravery of a soldier of Christ. Behind him lay the peace of the woods, before him stood, but the victor's palm was happiness eternal.

The soldiers grasped him roughly by the arms. "The judge calls for you," one said roughly "come."

The lad obeyed. By their side he traveled the old Roman highway. Curious eyes turned to gaze at him, but he never saw them. His thoughts were fixed on the trial to come.

The great courtroom was reached at last, and there his mother and brothers awaited him. They also were to be condemned to death because of their love for Christ Jesus.

The harsh words were spoken, "Felicitas, renounce Christ and bow to the gods of Rome or thou and thy sons shalt die." Softly his mother's voice answered, "I can never deny my Lord and my God."

One by one the boys were questioned and one by one they gave their answer. Felix was condemned to be beaten to death with clubs. Throughout the long terrible torture, when the blows were heaviest, the mother's heart beat in earnest prayer for her boy. As he fell at last, exhausted and dying at the feet of the judge, he smiled feebly toward her.

A long ray of sunlight lit up his white face and she caught the scarce whispered words, "Mother, I am so happy." The dark eyes closed, there was a softly drawn breath, and the eager, boyish soul sped forth to enjoy forever Mary Adelaide Garnett, in the Magnificent.

NETTIE CASKEY AND HER DEED OF HEROISM

Recently President Taft awarded to Miss Nettie Caskey of Fairmont, Ind., a bronze medal for heroism displayed in saving a baby's life. The interstate commerce commission voted the Indiana girl the right to wear the bit of bronze. She is the second girl to be awarded for "promoting the security of travel upon railroads," for which Congress has provided the award of suitable medals.

Now, it isn't every day that a sixteen year old school-girl dashes down a rail-

road track in the very face of a swiftly rushing oncoming train, and grabs a tiny baby from the very jaws of death. But that is the race life Nettie Caskey ran on the afternoon of March 19 last, when her three-year-old niece strayed from the yard onto the railroad track.

The limited was coming around the curve, the shriek of the whistle came and Nettie's ears at the same time that she saw the baby toddling down the track upon a high embankment. She literally flew to save the baby. As the locomotive rounded the curve the engineer saw Nettie running toward the tracks, but looking directly into a sinking sun he could not see the baby ahead. The baby smiled and cooed as she watched the train coming. She even ran to meet it.

When almost upon the child the engineer saw the baby and applied his air brakes, opened the sand valves and reversed his engine, but the too late to stop before striking the baby. The child one stood, now transfixed with terror and surprise.

Just as it seemed certain that death had overtaken the baby, Nettie reached her hand, grabbed the little one in her arms, threw herself on the tracks, and with her precious burden down the embankment as the limited rushed by.

Such an act of heroism is worth more than a mere medal. It is worth publishing in the newspapers, and it is worth a letter to Nettie Caskey lauding her deed of valor, and asked her to tell the little men and women, and the big ones, too, something about herself, so that we might all get better acquainted with her. Her letter is the typical letter of a modest schoolgirl.—Milwaukee Journal.

A FAITHFUL DOG

Ambrose was a very active little boy for his age, for he seemed never to be still. He was only two and a half years old, yet he went along the road and picked berries in his little cup, always followed by the dog, Hector.

You see, he lived in the country, about a mile from the little town, and his papa worked in a sawmill near by, where he was the engineer. The train went by only a little distance from the house, but there was a woods between the track and road and a steep hill to climb, so his mamma never thought that Ambrose would go beyond that track.

As he was out most of the days that were pleasant, his mamma trained him to always answer when she called, so he would say, "I am here," and Hector was always watching. But one evening, just before dark, the older boys were playing with the dog, and Ambrose wandered along the road looking for fireflies, as he had seen the older boys doing, and going towards the woods and railroad track. In a few minutes he was missed, for the dog was alone near the house, and his mamma began looking and calling.

At first it seemed she could hear him answer, for he was calling, "Felix, my little son, God does not want us to be always happy here. If we really love Him, we should be willing to suffer sometimes for Him on earth, that we may be truly happy with Him in Heaven."

So mamma called Hector and said: "Go and find Ambrose, my good dog." He went first one road, then another, and then up the hill past the track.

It was now almost dark, and his mamma was very much frightened as she roared to the rescue. Leo, the older brother, followed the dog, and he went past the track, then came up the track again and barked, and Leo followed him, and away down below on the other side of the hill was Ambrose. No one would have looked so far for him but for the dog, and as there was a deep swamp along the road, he could easily have fallen over the stone wall protecting the road.

A dog is always a good playfellow as well as a protector for young children.

NO SECRETS FROM MOTHER

The moment a girl has a secret from her mother, or has a favor to ask her mother, does not know, she is in danger. A secret is not a good thing for a girl to have. The fewer secrets that lie in the hearts of girls, the better. She who has none of her own, is best and happiest. In girlhood, do nothing that if discovered by your father, would make you blush. Have no mysteries whatever. Tell those about you where you are, and what you are doing. Have the right to know, we mean, of course. The girl who frankly says to her mother: "I have been there. I met so-and-so. Such and such remarks were made, and this and that you said. I received certain receiving good advice and sympathy. If all was right, no fault will be found. If mother knows of great experience, that something was improper or suitable she will advise against it respectfully. It is when mothers discover that their girls are hiding things from them, that they rebuke and scold. Innocent faults are always pardoned by a kind parent. You may not yet know, girls, just what is right and just what is wrong. You cannot be blamed for making little mistakes; but you will not be likely to do anything very wrong if, from the first you have no secrets from your mother.

TO TRAIN CHILDREN IN GOODNESS

Because of the deplorable moral conditions of children in their teens in the Public Schools, a movement has started to have some sort of religious training in the education course of those institutions. Some persons want the Bible read. Others desire sexology taught. Still more are in favor of explicit instructions in ethics.

We sympathize with the promoters of this movement. But they antagonize us even in it. They insist on reading only the Protestant version of the Bible, of reciting only the Protestant form of the Lord's Prayer, using only the Protestant way of giving the Ten Commandments, of singing only Protestant hymns, etc. They think only of themselves. They do not respect the rights of conscience. They have no scruples about tramping on our convictions or of proselytizing our children.

The secularization of the Public Schools is a menace to the welfare of the nation. The exclusion of God from them is a frightful mistake. We would be glad to co-operate in a movement to introduce into them religious and moral

training, if this were done in a manner fair to Catholics, Protestants, Jews and all other citizens. It could be done. With good-will on the part of all concerned, it could be done. Why not let us all agree on a plan, and work together to carry it out?—Catholic Columbian.

PARENTS

The duties of parents toward their children and the duties of children toward parents are discussed in a carefully prepared and highly authoritative treatise written by Joseph P. Delaney for the eleventh volume of The Catholic Encyclopedia.

The love and reverence which Christianity substituted for pagan authority and fear is strikingly contrasted in the opening paragraphs.

Until Alexander Severus distinguished the right of a father to put an adult child to death and Diocletian made it illegal for fathers to send their children into slavery, the pagan parent possessed an undisputed right of life and death.

Christianity makes it a matter of confession for parents to neglect the bodily, mental, or spiritual well-being of their children, even in cases where the offspring is illegitimate. The Church teaches that the right and duty to educate their own offspring abides natively and primarily with the parents. Where the faith or morals of Catholic children are seriously endangered, parents cannot with a safe conscience send their children to non-Catholic schools. In any case they are morally bound to provide for the child's religious instruction.

The attitude of children toward parents implies a threefold obligation of love, reverence and obedience. The duty of love and reverence is in force during the lifetime of the parent. Obedience ceases, when the child passes from under parental authority.

It is not merely the external bearing which has to be governed. The inward sentiment of affection must be deep seated. Children are released from parental control when they reach their majority, or are legally emancipated.

CRUCIFY THE FLESH

We are prone to vindicate our conduct, right or wrong. Pride is a secret, treacherous companion. All unwittingly we approach a practical religion whose heart-symbol is: "Whatever I do is right." The sensual man scoffs at mortification. "Why? Because he thinks it absurd," he asks, "why does he so judge it? Because he is unmortified, self-indulgent, a good animal man. His deeds are but a profession of his creed: "Whatever I do is right." In the name of truth and common sense he berates the mortified man. He does so, not because the conduct of his brother is a scourge upon his own fat back, but because he is a lover of what is right and true. So he says, so he asks us to believe. "This a man assumes, supercilious and pretentiousness are never in season. Lent is a serious time. The Church does not ask us to please mortify our flesh during this season. She asks us to mortify our hearts. Let us approach the physician who prescribes better medicine. We take it in silence, the Church could not, if she would dispense us from the law of mortification. Self-prescribes mortification. The law in our members, the growling of the beast, will rule and ruin if we do not mortify the deeds and instincts of the flesh. Evolution is now king in the birthright. Fasting, it is graciously conceded, was necessary for a more animal stage in the upward development of the race. But now it is a man's achievement. He has gone the way of the ox and the ass, and stage coach. These doctrines are in the air. They are disease germs, deadlier than the destroyers of physical life.

Conscience will yield to smooth school remedies, tongue-filing, and mind-numbing, when cancer yields to a porous plaster. If we keep the rod of mortification from the back of our unruly passions, we may be as learned as Plato, but morally, we will be degenerate savages. We must drink deep the living water of faith to nerve ourselves for fasting. If there were a right to believe anything there would be a co-relative right to do anything. Act is but the incarnation of belief. As long as we are rational we must have a reason for our deeds. Mental anarchy is insupportable as a volcano.

Some people choose to believe that our Divine Saviour suffered for us, in order that we might be free from suffering. If we were to claim any merit from our suffering, that would depreciate our Saviour's suffering. It would be equivalent to saying: "His suffering was unnecessary. A co-operative false creed! Our sufferings in themselves are supernaturally worthless. United with Christ's they are profitable unto life eternal. So far from depreciating His pains, we put a premium on them by striving to imitate them. He asked us to suffer, not out of need, but from compassion. He would make us co-operate in our own redemption, fight with Him for liberty. If our sufferings depreciate Christ's, then all human activity is worthless and injurious to the omnipotent God. The Almighty could dispense us from labor. Christ could dispense us from mortification. It is not a question of possibility; it is a question of fact. What a mockery of truth to represent Christ suffering on the cross, as a martyr in the arena—just to entertain the spectators. The Roman populace never dreamed of sharing the pangs of the victims who died to make a Roman holiday. And there are Christians, Christ followers, who fondly dream that to crucify the flesh is supererogatory. They say: "Take up your cross and follow Me." The traditional meaning of the word cross is clear. It is a burdensome, a heavy yoke; and there it is. Shirk it, and you shun Christ. It is the toll exacted for traveling on the King's highway. You can't break through the toll gate with Christ planted there. St. Paul, taught at the feet of Christ, practised personal mortification, fasted, sweated at the loom, watched and wept, clothed himself with the mortification of Christ. He did it,

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not so much to attain higher perfection as through fear of falling away and of losing Christ. "I chastise my body and bring it into subjection, lest perhaps while I preach to others I myself should become a castaway" (I Cor. 9:27). We are made of finer clay? Chastise! Is the easiest form of chastising one's body. But chastise ourselves we must or become castaways. The Church lays down the law of fasting and abstinence. It is the easiest form of chastising one's body. It is the milk given to the babes, to the moral infants. Meat is for the strong. Meantime if we refuse the milk, what can we take?—Sacred in St. John's Calendar, Brooklyn.

CAPTAIN JACK CRAWFORD'S TOAST

Some time ago in Boston at a banquet, one of the young ladies passed a class of wine across the table to him, grounded as the universe in love, and looking into the laughing blue eyes of the young lady:

"Miss, this is a difficult task you have given me, but a soldier's duty is first to obey orders, and I shall try to drink a toast to Woman—not in that, however, which may bring her husband reeling home to abuse where he should love and cherish—and her sons to drunkards graves, and perhaps, her daughters to lives of shame. No, not in that, but rather in God's life-giving water, pure and chaste, clear as her intentions, bright as her smile, sparkling as the laughter of her eyes, strong and sustaining as her love. In the crystal water I will drink to her, that she remain queen in the empire she has already built up and enthroned in the homes and hearts of the world. I will drink to her, the full-blown flower of childhood's morning, the stream of water rushed along the curb to her, who in childhood clasps our little hands and teaches us the first prayers to the great All Father; who comes to us in youth with good counsel and advice, and who, when our feet go down into the dark shadows, smooths the pillow of death as none other can; to her who is the flower of flowers, the pearl of pearls, God's last—but God's best gift to man—woman, peerless, pure, sweet, royal woman: I drink your health, in God's own beverage, cold sparkling water."—New York Freeman's Journal.

A PRIEST FOREVER

It was a rainy night. The occasional flashes of lightning only served to reveal the density of the darkness without. Streams of water rushed along the curbing of the paved streets which were deserted except that now and then a monster touring car, storm proof, would splash noisily by. Within the parish residence was cheerful. The lights shone brightly, from every window in the parlor, in the hall, in the pastor's study and even the kitchen showed signs of unusual activity—for it was the pastor's anniversary, and a few of his flock ventured out in the evening when the sky showed signs of clearing to be present at the annual reception which he held for them and to offer a word of commendation and cheer to help him bear the trying duties of his pastorate. In the parlor the piano responded to a gentle touch and, though hearty applause greeted the close of each number, one who had observed the hum of voices and the ripple of light that accompanied the music would be inclined to think that the young folks gathered there appreciated the player's efforts less for her art than for the protection the music offered to their conversation. Upstairs in the priest's study a group of men sat smoking and discussing the various topics of interest that the occasion suggested to their minds. And what a wealth of thoughts a lighted cigar and cheerful company will inspire! The priest had joined the group who were being amused by the stories told by one of their number whose Irish humor made him a welcome guest at every gathering. For the priest's amusement the wife was induced to tell again his latest and best yarn. Inspired by the special request he reeled it off in his matchless way and the company that had just laughed themselves tired were helpless to resist the humor of the story as told a second time.

"Out in the hall the telephone rang but no one answered. It rang again a long, loud ring and the priest responded. The laughter had subsided and all could hear the priest's part of the conversation. "She's very weak?" he said with rising inflection and, after a pause added, "I'll go at once." Taking his cravatette and hat he turned to his guests and said: "You will excuse me for a while," and was gone.

All was silent in the room. The music ceased below. The puffs of wind blowing the rain against the window, the lightning flashes splitting the inky darkness, revealed the condition of the weather. "A priest forever," someone

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but this July the anniversary is to be kept quite beyond ordinary custom by a great open air gathering in Batterssea Park, thus recalling the memorable Hyde Park demonstration at the Manning centenary three years back, writes the London Tablet. Now, as then, the arrangements are in the hands of the League of the Cross—the League of the Cardinal's own raising and love. "My brave household troops," he used to call them.

The Presbyterian Assembly which met recently at Ottawa gave credit to the Catholic Church and particularly to Archbishop Bruchet of Montreal for the fact that the province of Quebec leads in the matter of temperance. It was pointed out that in the lower provinces sixty-nine per cent of the municipalities are dry, while in Ontario out of 812 municipalities only 431 were without the legalized sale of liquor.

"It looks as if the younger generation would soon become altogether given up to temperance," says a writer in an English society paper. "Not only at clubs and places where men most do congregate does one remark this, but even at dinner parties and balls, where lemonade and barley water are far more in demand than the alcoholic beverages without which our fathers and grandfathers never thought of eating a meal. In fact, for instance, that a dinner party to a dozen guests was given by a very exalted couple indeed a week or two ago, and to champagne at all was provided, because experience had shown that hardly a glass would be consumed."—Sacred Heart Review.

Some Sins and their Origin

Many of the sins of which we are guilty originate in the wrong use of right things. What is glibly but the wrong use of appetite? Envy is the degenerate spirit of emulation. When its object is an evil or wrong, anger is a noble feeling; it is a deadly sin when it vents itself as revenge or hatred. Covetousness is self-love, seeking advantage at the expense of the welfare or happiness of another. We shall find that nearly all the muddy streams in our lives begin in the spring which God made to be pure and sweet and crystalline.

While we can never sink down too deep into the abyss of our own nothingness, we can never with too absolute abandonment fling ourselves over the dizzy brink of the mystery of God's love.—Rev. Matthew Russell, S. J.

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The power of granting degrees, recognized by the State as well as by the Church, gives the University of Ottawa a certain, very real advantage over the ordinary college. A degree usually admits to the study of a profession without preliminary examination, and the world over is considered as the stamp of the brain-mint, so to speak.

Amongst Canadian University Museums that of Ottawa is finished and furnished in an elaborate and tasteful manner that makes it peerless. What ever one may have heard of it on entering it for the first time one can scarcely realize that all the wood he sees before him in doors, walls, decorations and show cases.

More than nine acres within the city limits are a very important and useful part of the material possessions of the University of Ottawa. Varsity Oval is justly considered as among the finest athletic grounds in Canada, if not the finest.

Ottawa College as it is known to the athletic world, has a great reputation for devotion to many out-door sports. The success of its football team, especially during the past quarter of a century, has attracted marked attention.

That within a single year so many men, who but a few years ago were students at the University of Ottawa, reached the positions coupled with their names in a record to be proud of. The list of graduates in the Calendar testifies eloquently to the foremost place this University has reached amongst the educational institutions of the country.

The lecture rooms and living quarters of students in residence are located in two fire-proof structures, ranking amongst the best equipped college buildings in Canada. The security which fireproof buildings afford should be a great consideration indeed for parents and students in the choice of a college.

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some day appalling loss of life is added to loss of property! Excellent working laboratories afford facilities for the study of Natural Science, Chemistry and Mineralogy.

Amongst Canadian University Museums that of Ottawa is finished and furnished in an elaborate and tasteful manner that makes it peerless.

More than nine acres within the city limits are a very important and useful part of the material possessions of the University of Ottawa.

Ottawa College as it is known to the athletic world, has a great reputation for devotion to many out-door sports.

That within a single year so many men, who but a few years ago were students at the University of Ottawa, reached the positions coupled with their names in a record to be proud of.

The lecture rooms and living quarters of students in residence are located in two fire-proof structures, ranking amongst the best equipped college buildings in Canada.

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RESIDENCE AND EXTRA-MURAL COURSE. Students whose homes are not in Ottawa are required to live in the University Buildings. Private rooms are provided. Reports are sent monthly to parents, showing the conduct, application and standing of their sons and giving information about matters of special interest.

Residence in College, after the model of the great public schools and universities in England, is known to educationalists to have wonderful advantages. The spirit of discipline which prevails in a well-educated residential college, quickens the attention of the youth and young men.

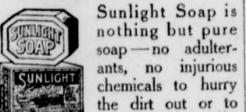
Like other seats of learning in Canada the University of Ottawa offers the advantage of the Extra-Mural course to those who desire to take a college course, but who are unable to do so in the usual manner.

Extra-Mural students are allowed to enter upon the work of the Arts Course, and to present themselves for examination to the Senate as students in the University. Before being registered, candidates for a degree must pass the Matriculation, or an examination accepted by the Senate as equivalent.

The University of Ottawa has to recommend it, the fact of giving as good an education as any institution Catholic or non-Catholic in Canada. Obedience to his Church requires every Catholic to send his son only to a College in which all about him reminds him that he is a being who has an interest in Eternity as well as in time.

More than sixty years of patient, untiring work, graduates in every walk of life, noble buildings, spacious grounds, success in athletics, in debate and in all that goes to make a great institution of learning, unlimited possibilities of even greater successes in the future—all these recommendations give to the University of Ottawa, the strongest claims to the support and loyalty of Canadian Catholics.

May the frequency and fervor of our Communion give praise to Jesus Christ, and so too our devout assistance at the Holy Sacrifice of the Mass.



Sunlight Soap is nothing but pure soap—no adulterants, no injurious chemicals to hurry the dirt out or to bleach the clothes; just pure fats and vegetable oils properly compounded with pure soda.

We will give \$5,000 to anyone who can find adulterants in Sunlight Soap.

Use Sunlight Soap according to directions—try it just once—and convince yourself that it will do twice as much as other soaps.

MGR. DALY HONORED. Halifax Daily Echo, July 10. Last evening the parishioners of St. Joseph's church added their congratulations to the many that have been extended to Right Rev. Monsignor Daly, V. G., on the occasion of his golden jubilee and it is needless to say, the parishioners were present in large force at the evening service as well as the morning services at the church.

The church was again crowded in the evening at 7 o'clock when Vespers were sung followed by benediction of the Blessed Sacrament. Being such a special occasion, ladies were admitted to the choir and the music was of a high order. George Richardson presided at the organ. The services were conducted by Monsignor Daly and at the conclusion, Rev. Father Driscoll made a short address referring to the golden jubilee of the beloved pastor, and the religious services held during the day.

At the conclusion of the Mass at 11 o'clock a. m. was celebrated by Monsignor Daly assisted by Father Driscoll, and His Grace the Archbishop of Halifax was present in the sanctuary as were also Dr. Foley, Father Fitzgerald, of Trenton, N. J., a native Haligonian, Father McManus, Father Carroll and others of the Catholic clergy. The sermon was by Archbishop McCarthy, who was one of the first Latin scholars of the Monsignor at St. Mary's college, and he paid a graceful tribute to the life and good work of the pastor of St. Joseph's.

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Right Reverend and Dear Beloved Monsignor—He assured that it is not in the spirit of mere congratulatory conventional forms that we, the parishioners of St. Joseph's church to-day, but in order to avail ourselves of the opportunity which this happy occasion affords of tendering you our most heartfelt congratulations and of tendering our profound gratitude for the blessing which God in His goodness has been pleased to bestow upon you and upon us all in giving you to see this fiftieth anniversary of your ordination to the priesthood.

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TEACHERS WANTED

WANTED LINE EXPERIENCE TEACHER, AS Principal for R. C. Separate School, No. 1, Paincourt, West End, Ottawa, Ont. English and French language alike. Duties to commence after midsummer holidays. Send applications to Sec. Treas., Late Bechar, Paincourt, Ont. 1709-11.

A FEMALE TEACHER WANTED FOR Normal preferred. Salary \$300. Law experience. Duties to commence after holidays. Apply to Lawrence Waddick, Sec., Doyle's P. O. Ottawa, 1707-11.

FOR R. C. S. S. NO. 2, HULLETT, a 2nd class Normal trained teacher. Duties to commence after summer holidays. Boarding house convenient to school. State salary expected. Apply to Andrew Finn, Sec., Clinton P. O. 1707-11.

TEACHER WANTED FOR SCHOOL SECTION No. 4, Dover East, Kent County, Ont. Holding a second class certificate. Apply to Rev. Denis Dumbell, S. J., Sec., Stenton, Ont. 1708-3.

WANTED FOR R. C. S. STELLTON, ONT. four teachers. One having a first or second class professional certificate to fill the position of principal. The three others holding a second or third class professional certificate and able to teach and converse in French and English. Apply to Rev. Denis Dumbell, S. J., Sec., Stenton, Ont. 1708-3.

WANTED BY SEPTEMBER 1ST, A YOUNG Catholic lady teacher for Our Lady of the Sacred Heart Convent, Howell, Sask. Ont. holding a second or third class certificate. Salary \$350 and board at convent. A teacher having received a convent training and having a knowledge of French would be preferred. Please send as reference the name of your pastor. Apply to Reverend Mother Superior, Box 1, Vegreville, Alta. 1708-3.

THREE FEMALE TEACHERS HOLDING second class Normal certificate. One at least to be able to teach French and English. Salary \$275 per annum. For Cornwall Separate schools. Experience and testimonials to J. Talbot, Sec., R. C. S. Schools, Cornwall, Ont. 1709-3.

TWO CATHOLIC TEACHERS WANTED FOR The Separate School of Fort Frances, Ontario. River district. Salary, head teacher \$600, primary teacher \$400. In applying state qualifications, experience, references. Applications received till August 31st. School to open September 3rd. Write to Rev. P. Costin, Sec., Separate Schools Board, Fort Frances. 1709-2.

PROFESSIONAL TEACHER WANTED FOR Mcville Separate School. Duties commence after midsummer. Salary \$450. J. J. Wente, Sec. Treas. Mcville, Ont. 1709-3.

QUALIFIED TEACHER WANTED FOR R. C. S. S. at Millville, near Fort Arthur, Ont. Salary \$500. English and French required. State qualifications and experience. Apply to Rev. P. E. Lamarche, S. J., Parish Rectory, Fort William, Ont. 1709-2.

TEACHER WANTED FOR R. C. SEPARATE school, No. 6, Dilke. Must be able to teach French and English. Salary \$350 per annum. Apply to Rev. J. B. Brien, P. O. Finesand, Ont. 1709-2.

WANTED A CATHOLIC TEACHER FOR Public school section No. 4, Arthur. Duties to commence Sep. 1st, 1911. Apply stating qualifications and salary wanted to John Evans, Sec. Kenilworth P. O., Ont. 1709-4.

TEACHER WANTED FOR R. C. SEPARATE school, No. 3, Biddulph, Ont. Salary \$500. 5th. Apply stating salary to William Tooley, Loran, Ont. 1709-3.

FEMALE TEACHER WANTED FOR SEPARATE school, No. 1, Ottawa. Holding a second class Normal certificate. Average attendance 16. Salary \$400 per year. State qualifications. Apply to Martin Carroll, Sec., Fergus, Ont. 1709-2.

TEACHER WANTED TO TEACH S. S. S. No. 1, Stanley. Duties to commence after midsummer holidays. Salary \$300. J. J. Wente, Sec. Treas. Mevo, Sec., Dryden, P. O., Ont. 1709-11.

WANTED PRINCIPAL MALE CATHOLIC—for the Pentagon Separate Public school, seven rooms, first or second class professional. Initial salary \$725. Duties to commence August 1st. State qualifications and experience. Apply to Rev. P. E. Lamarche, S. J., Parish Rectory, Fort William, Ont. 1709-2.

WANTED A CATHOLIC TEACHER FOR R. C. Separate school, section No. 4, Mornington, Perth County. First or second class professional. Duties to commence August 1st. State salary. Apply to Joseph Bower, Hession, Ont. 1709-3.

ONE HUNDRED ROMAN CATHOLIC professional teachers required for schools opening during July and August. Higher standards presented. Apply to Canadian Teachers Agency, Box 207, Regina, for Saskatchewan schools, and 1515 Tenth ave., west Calgary, for Alberta appointments. 1702-17.

TEACHER WANTED FOR COMMERCIAL department, University of Ottawa. A male teacher holding at least a second class professional certificate. Apply to the Rector. 1709-2.

TEACHER WANTED IN S. S. NO. 10, CARRICK school, West End, Ottawa. For English, French and Italian. Initial salary \$300. State qualifications. Duties to commence Sep. 1st. Apply to W. R. Parker, Sec., Pentagon, Ottawa. 1709-3.

TEACHER WANTED FOR SCHOOL SECTION 4, Westmeath, West End, Ottawa. Duties to begin after summer holidays. Salary \$500 for teacher with Normal certificate. Those applying with other qualifications please state salary. Apply to Gilbert Lervan, P. O. Sec. Treas. S. S. 4, Westmeath, 1, Louise P. O., Ont. 1709-3.

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Joint accounts opened in the name of two or more persons. This form of account is most used by husband and wife, as it enables the wife to have housekeeping funds available when her husband is absent from the city.

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ORGANIST WANTED WANTED AN ORGANIST FOR ST. JOSEPH'S church, Stratford, Ont. Applicant must be able to play pipe organ and train choir. Apply stating salary required, experience and recommendations to Very Rev. C. E. McGee, Stratford, Ont. 1709-1.

TRAINED NURSING WANTED, YOUNG LADIES FOR ST. MARY'S Training School for Nurses, Pueblo, Colorado. For further particulars apply to Sister Superior, 48 Park Place, Detroit, Mich. 1709-2.

\$2,300 Medical Practice for Sale in large Catholic Community-Catholic opportunity Good. Reason for selling more satisfactorily explained to prospective purchaser. This is an opportunity well worth investigation. Terms to suit purchaser. Address, M. H. Collins, Record, London, Ont. 1709-2.

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HUNDREDS OF OPPORTUNITIES TO SAVE MONEY. T. Eaton Co. Toronto, Canada. Midsummer Sale Catalogue No. 1. A PADE OF BANNER VALUES. 39¢ BIG BARGAINS EVERY ONE OF THEM. ONE PRICE ITEMS. DON'T MISS THIS GREAT UNPARALLELED BARGAINING. THREE STRIKING FEATURES OF OUR MIDSUMMER SALE: UNUSUAL VALUES, SUPERIOR QUALITY, LOW PRICES. OUR July and August Sale has always been a grand opportunity for you to save money, but no previous Sale ever held by T. Eaton Co. has equalled this one. We never listed values before which were quite as good as those contained in the 24 pages of our Midsummer Sale Catalogue. We are not over-estimating them; in fact, we cannot do them justice by describing them. YOU MUST SEE THE GOODS and examine them to appreciate the phenomenal opportunities to save money, which we are placing before you. If you have not received a copy of our Catalogue, write for one immediately. We are not exaggerating the merits of this Sale. It would be folly for us to do so, since our Guarantee allows you to return any article with which you are dissatisfied and get your money back in full. WRITE TO-DAY FOR OUR JULY AND AUGUST SALE CATALOGUE IT IS FREE FOR THE ASKING. MONEY SAVED IS MONEY GAINED, and this Sale is your opportunity to save. Now is the time to take advantage of the wonderful values which we are placing before you. Send us your order—when the goods arrive look them over—if you don't like them send them back and we will refund your money in full. Try us once and do it now. REMEMBER OUR GUARANTEE "SATISFACTION OR YOUR MONEY BACK" THE T. EATON CO LIMITED TORONTO CANADA TRY THE EATON MAIL ORDER SERVICE. IT WILL PLEASE YOU

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