Catholic Record.

Christianus mihi nomen est Gatholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname)-St. Pacian, 4th Century,

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FEAST OF THE ASSUMPTION

because they have been denouncing Asquith & Co., for their failure to put down the dock strike and rioting in London by military force. It is undeniable that however serious AUGUST 15TH "A NIGHT PRAYER' By Father Ryan Dark! Dark! Dark! The sun is set; the day is dead: The sun is set; the day is dead; Thy Feast has fied; My eyes are wet with tear unshed; I bow my head; Where the star-fringed shadows softly sway I bend my knee, te a homesick child, I pray, Mary, to thee. in the Harland & Wolff and other ship-yards, of Belfast, display painful signs of deliberation and organization. They are prompted by no immediate crisis and are not provoked by any act on the part of the Home Rule element, as they appear as the direct products of the reckless doctrines of violence and disorder preached by Unionist leaders. In point of atroity these outpraces have seldom And, like a home Dark! Dark! Dark! And, all the day-since white-robed priest In farthest East, In dawn's first ray—began the Feast, I—I the least— Thy least, and last, and lowest child, I called on thee! of atrocity these outrages have seldom been equalled in this country. In one case cited in the House of Commons a Virgin! didst hear? my words were wild Didst think of me? case cited in the House of Commons a group of Orangemen actually held a Home Rule workman, who had been divested of his clothing, above a blaz-ing furnace until a group of more sens-ible workmen, armed with sledge hammers, rescued him. One group of Home Rulers had to jump into the water and swim away to save them-selves. Another man was blunged into Dark! Dark! Dark! Alasl and no! The angels bright, With wings as white As a dream of snow in love and light, selves. Another man was plunged into a barrel of tar and was saved from an unspeakable fate only after a desperate These acts and many others of a sim ilar sort were cited by the speakers, not from the newspapers of their party, but from such Tory organs as The Morning Post and The Daily Telegraph. The debate arose over a speech of Bonar Law made on July 27 at the Duke of Marlborough's Unionist rally, in which the leader of the British Conservstive pary unblushingly proclaimed the doctrine of armed resistance to the opera-tion of an act of Parliament. Mr. Devlin, Home Ruler, goaded him into a a reputation of the declaration on the floor of the House and then to adding that he would resign the leadership of the Conservatives if he did not believe that the members behind him did not be lieve and agree with him. This attitude causes the most painful impression, especially among his own allies. The idea of the titular head of a great Eng-lish party-above all a Conservative party-preaching armed rebellion, not against the act of a tyrannical Stuart, but against a decree of Parliament itself but against a decree of Parliament itself —that body which, according to sacred traditions voices the will of the British people — is obviously repugnant to every tradition of British history and ever conception of the British constitution. Coupled with irrefragible proofs of wanton violence and cruelty in Beliast, these Bonar Law outbreaks have un-questionably injured the cause of Union-ism beyond repair. Whatever wavering ism beyond repair. Whatever wavering there was in the prospects of Home Rule weeks ago it now seems a foregone con-clusion that the bill will triumphantly pass the Commons at the earliest moment. Even the pretext that it was not apby the people at the last election was exploded in the Commons debate by Mr. Primrose, M. P., who pointed out that Lord Landowne, on the eve of the poll, emphasized to the electors the meaning of the issue, namely, that the prime minister had made it perfectly plain that after the act had been passed by Parliament he would immediately use

Flashed on thy sight; shone like stars around thee Queen! I knelt afar-A shadow only dims the scene Where shines a star! Dark! Dark! Dark! And all day long, beyond the sky, Sweet, pure, and high, The angel's soag swept sounding by Triumphantly; And when such music filled thy ear, Rose round thy throne, How could 1 hope that thou wouldst hear My far, faint moan? Dark! Dark! Dark! And all day long where altars stand, Or poor or grand, A countless throng from every land, With lifted hand, Winged hymns to thee from sorrow's In glad acclaim; How couldst thou hear my lone lips wail Thy sweet, pure name? Dark! Dark! Dark! Alas! and no! Thoa didst not hear Nor bend thy ear, To prayer of woe as mine so drear; For hearts more dear Hid me from hearing and from sight This bright Feast-day; Wilt hear me, Mother, if in its night I kneel and pray? Dark! Dark! Dark! The sun is set, the day is dead; Thy Feast hath fled: My eyes are wet with the tears I shed; I bow my head; Angels and altars hailed thee, Queen All days; ah! be To-night what thou hast ever been-A mother to me! Dark! Dark! Dark! Thy queenly crown in angels' sight Is fair and bright; Ah! lay it down; for, oh! to-night Its jeweled light Shines not as the tender love-light shines, O Mary! mild, In the mother's eyes, whose pure heart to secure Home Rule. Mr. Asquith, in his speech, once again pines For poor, lost child! showed the value of courage in British politics. He emphatically declared that the whole United Kingdom must accept Dark! Dark! Dark! Sceptre in hand, thou dost hold sway the authority of the King, the Lords and the Commons that the citizen must even submit to a law that was distaste-Fore'er and aye In angel-land; but, fair Qaeen! pray Lay it away. sceptre wave in the above Where angels are; But, Mother! fold in thine arms of love lamentable course. Thy child afar! Dark! Dark! Dark! Mary, I call Wilt hear the prayer My poor lips dare? Yea! be to all a Queen most fair, Crown, sceptre, bear! But look on me with a mother's eyes HARD TO DEFINE-SCHEME LAIL From heaven's bliss; And waft to me from the starry skies A mother's kiss!

dengerous theories find hospitable shel-ter under the red flag. "We make war," declares Marx, against all prevailing ideas of religion, of state, of country, of patriotism. The idea of God is the keystone of a perverted civilization." Jules Gnades a Franch Scalight It is undeniable that however serious and lamentable in their consequences the dock strike riots may be they are spasmodic exhibitions of the fury of de-feated and desperate men, without plan or purpose, and are in the main depre-cated by labor leaders. On the other hand, the attacks on the Home Rule workmen, both Protestant and Catholic; in the Harland & Wolff and other ship-rards of Bolfard display raisful sizes keystone of a perverted civilization." Jules Guesda, a French Socialist teacher, afirms that the family is but an odious piece of property, while Gabriel Deville (whose name by—in this in-stance—an unfortunate rule of pronun-ciation must be accented on the last syllable), tells his Socialist followers that when property belongs to the State "marriage will lose its reason for exist-ence, and boys and girls may then free-ly and without fear or censure listen to the promptings of their nature." As it is impossible to accurately define Socialism, we look around naturally for some divisionary lines, by the aid of

some divisionary lines, by the aid of which we may submit its parts to exam-ination. And again we are confronted with a problem impossible almost of solution. Socialism has no creed. At least no man or body of men commissioned with authority to write and pro-claim the doctrinal creed of Socialism has so far appeared. And without statutes, charter or acts of its synod or utes, charter or acts of its synod or parliament to guide us, how can we class-ify it? Mr. Tanzelman in his book "Superstitions of Socialism," makes an attempt at a broad, general classifica-tion jof Socialists. Like every one who has attacked the problem, he appreciates the difficulty of the task. Undaunted by the failure of others, Mr. Tunzelman begins his labors courageously and, if he

begins his labors courageously and, if he has not completed his contract entirely to our satisfaction, he has achieved a air measure of success. He divides Socialists into three gioups: Socialists who think we are not

governed enough, and who aim at increasing the power of the "State Socialists. (2) Socialists who think we are too much governed, and who wish to dimin-ish and ultimately extinguish the power of the State. These, he deems it honest should be known by the name they have chosen for themselves, "Commercial An-

archists." Socialists whose purposes are not (3) clearly defined and whose aims are to vague to be specifically classified, he calls "Nebulous Socialists." This much at least we may safely affirm. As Protestantism, with its mul-titudinous divisions, subdivisions and

separate parts, is, subdivisions and separate parts, is the enemy of the Catholic Church, Socialism in its parts and in its entirety is the foc of Christianity, and of Christian-ity, and of Christian civilization. No feint or skill of fence of the skillfullest defender of Socialism on party this defender of Socialism can parry this charge. In 1910 there appeared in London the

⁴ Life and Letters of Laicadio Hearn.³ Mr. Hearn died a few years ago. He was an educated mau, a thinker, wh was an educated mau, a thinker, who had seen much of men and of the world. He did not pose as a prophet or the son of a prophet. He was a student of the past and from the history of the past he cast the horoscope of the future. He was a social clairvoyant: he was not a trance medium, but he was a man who predicted what would happen and this is what he predicted:

"Would-be reformers are toiling for Socialism and Socialism will come. It will come quietly and gently and tight-en about nations as lightly as a spider's web; and then there will be revolutions. Not sympathy, fraternity, and justice, but Terror in which no man will dare to lift up his voice. The rale of the many will be about as merciful as a calculating machine and as moral as a lawn mower. What Socialism really means no one seems to know or care. It will

the very color and odor or malodor of it; these are with him. He sees the old home. So each of us, in our hum-Minn., the reasons why those conditions these and other mental aberrations and the very color and odor or malodor of it; these are with him. He sees the old home. So each of us, in our hum-bler way, looks back to some lost elysium or finds in his birthplace or early home a lasting charm. There is something sympathetic to all of us in this backward gazing, in this holder of St. Peter's keys, the saintly old man of the Vatican, looking from his august seclusion at the Ventce of his memory. Dulces reminiscitur Argos.-New York Dulces reminiscitur Argos.-New York Sun.

PASTOR RUSSELL LEANING ROMEWARD

Pastor Russell of Brooklyn is touring the country, preaching before mixed congregations. While we do not agree with all Pastor Russell's doctrines, it appears that he is leaning Romeward, as may be deducted from the following extract from a recent sermon of Rev. attention of our separated brethren not only in Luverne, but everywhere, for it is everywhere to day the same. Pro-testantism, being a human institution, of course, it has not the adhesiveness and the vitality of divine promise to build non. Consequently its stability Mr. Russell's :

"The oneness of the Church of Christ is everywhere made prominent in the Bible. Sects and parties are nowhere recognized. Nowhere is it intimated that Christ has various churches — for build upon. Consequently its stability is continuously endangered. But its est opportunity for extension and existence rests upon moral and Christian education of its youth. It has failed in this, and having failed, is therefore failinstance, the Roman Catholic, the An-glican, the Greek, Presbyterian, Coning itself .- Church Progress. gregational, Lutheran, etc. On the contrary, there is but the one "Church, which is the body of Christ," and that UNPUPLISHED SERMON OF Body of Christ has but the one Head

Jesus. "We not only find that Christ and the DISCOURSE ON PRAYERS OF Apostles established but the one Church, but we cannot think of any reason why these should have estab-lished more than one. Nothing is plainer than that our sectarian divi-sions arose from our neglect and loss of "the faith once dolivered unter the "the faith once delivered unto the saints." (Jude 3.) As the divisions the

came in, the errors came in with them girls in Mobile, was published for the and, as the errors go out, so also first time in the current issue of The sectarianism pass away. It is quite true that there is no in-God loves children. Your innocenc timation in the Bible that Christ ever knew of a Protestant church. Christ and youth make you dear to Him. He loves to listen to you and grant your prayers. Once in His public life when knew only one church and that church was the one church which He founded, not one founded by one of His creatures. He was preaching, the little children gathered around Him. His Apostles,

Surely, as Pastor Russell says, "we cannot think of any reason why Christ and the Apostles should have established ore than one church." "As the divisions came in, the errors

came in with them ; and as the errors go out, so also will sectarianism pass Why not have unity, Pastor Russell.

by removing the errors and consequent-ly sectarianism? Why not rejoin ly sectarianism? Why not rejoin Christ's Church and worship therein as your forefathers did? Why not start an Oxford movement in America, Pastor Russell? — Oatholic Sun. who

FAILURE OF PROTESTANTISM

On numerous occasions illustration has been given of the fact that Protestant-ism is rapidly going to pleces. And this, too, in spite of the novel methods and the enormous sums of money that some of the sects are employing to keep it together and have it continue as Christian force.

shall not enter the kingdom The claim is quite common, and even conceded by not a few Protestant min-isters, that it lost its power with the people. Its pulpit is preaching to menless pews on the popular topics of the times, and resorting to strange and sensational ways to attract measur congregations. The Sunday school has be-come a breeder of nothing better than a faddish or spasmodic church attendance. As a necessary consequence of these conditions the future bedde forth no flat. ions the ure l

Oh! if they would only listen, they would hear His voice, His footsteps and the rustling of His robes as He passe among them! are becoming common to Protestantism throughout the ettire country, the reason why Protestantism has lost its power with the people and is going to

among them! Children, pray for those sinners. Thus you will be laying up treasures of grace, not only for them, but for your-selves; not only for the present, but for the former of the second secon pieces. Luverne bears testimony to the fact the future. And perhaps long years from now, when some unknown trial or tempta

Liverne bears testimony to the fact and the paper quoted substantiates the evidence in the following statement: "The only church in the city which bears the marks of financial prosperity and interest in attendance is St. Cath-erine's Catholic Church. This society now, when some unknown trial or tempta-tion coufronts you, and your courage and

tion confronts you, and your courage and resolutions begin to waver, then will be given fresh grace and strength to go generously on in the path of virtue. And you will wonder why the grace was given? God will remind you of the times when you prayed for sinners' souls. And though the days may come cloudy and windy, and cold, yet within there will be brightness and light of God's inspiration: and the wattings of has the finest building in the city and a regular attendance on Sunday that leaves nothing to be desired." The why and wherefore of this strik-ing contrast should attract the serious God's inspiration; and the waftings of His love to your own souls will be like the mighty winds of Pentecost to war and strengthen you.-Boston Pilot.

A SECULAR JOURNALIST ON THE EXISTENCE OF HELL TO DENY IT IS TO DENY THE

THE JUSTICE OF GOD From the Ave Maria

The excellence of the Chicago Inter Ocean's" editorial page-its ability, sanity and comprehensiveness-has often been commended by us. On all

subjects, religious, social, political, lit-erary, etc., Mr. Hinman expresses views CHILDREN DELIVERED BEeminently worthy of consideration. Even when one is farthest from agree ment with him one is forced to admire the sincerity of his convictions and his

The following beautiful sermon on the prayers of children, delivered by the famous poet priest of the South, Rey. Abraham Ryan, before a class of forceful manner of expressing them. A recent editorial on the existence of hell would interest a theologian of the new German school quite as much as it will commend itself to the American man in the street. The arguments are not new; of course, but they are set forth in a way that makes them appear so. The article was suggested by the affirmation of an organization calling itself the international Bible Students fearing they were becoming too trouble-some wished to send them away but Jesus Association, at a recent conference somewhere in Maryland, that the hell conference said: "Let them alone; and suffer these

Scripture does not exist. Mr. Hinman begins by saying: "The little children to come into Me for of such is the kingdom of heaven." lea that justice is not an attribute of God has become somewhat popular of late years. It is a symptom of the same It is a fact that there never were children found among those who perse-cuted our dear Lord. Perhaps the sort of weakening of the mental and mortal fibre which is exhibited by the Hull House type of 'sociologist,' with very men that were engaged in nailing Him to the cross had children at home his notion that crime is 'environ-ment' 'or disease,' and that criminals were weeping bitter tears over the cruelty of their fathers. And take notice from Genesis to Apocalypse not are to be pitied rather than punished.' He then proceeds to prove that the ex-istence of hell is a corollary of the justice of God, and to show that if in one mention is made of a wicked little girl; but we read that when our Lord entered Jerusalem on Palm Sunday that the children were among the first to raise their voices in His praises and the other world the fate of the just and unjust were the same, there would be no moral sanction for such punishments as are inflicted on wrongdoers by hu-man laws. We quote the greater part of the editorial:

Oa another occasion when speaking to His Apostles and inculcating the virtues of humility and simplicity, lay-*We are taught, and we believe on the evidence of both revelation and reason that the mercy of God is infinite. But ing His beautiful hand on the head of a little child standing near, He said: "Un-less you become as this little child you so is necessarily the justice of Go⁴ And, aside from the clear Scriptura teaching, there is certainly nothing illogical in the belief that he who dies a defiant violator of the divine law, and a heaven." This little child, a tradition says, became the great St. Ignatius who, after becoming a Christian, became a priest

persistent rebel against it. will after death suffer the consequences of his sin and then the Bishop of Antioch that finally suffered for the faith. He was in hell. "Theologians of every school and sect taken captive to Rome and condemned

to be devoured by wild beasts. Hearing, however, that the people had sent a petition to the Emperor for if there be no repentance what then? Is God to be mocked by the violator of CATHOLIC NOTES

1765

One of the grandest Cathedrals in the world, and least known to tourists, is that of Durham, in England. It was begun by the first Norman Bishop, Walchter in 1093.

The Cathedral College, New York, is said to be the largest Preparatory Sem-inary in the world, surpassing in number of students the Petit Seminary of Paris by one hundred.

The manuscripts contained in the Vatican library number 40,000 and surpass not on y in number but also in value and interest those of all other libraries in the world combined.

Recently His Eminence Cardinal Gibbons celebrated the seventy-eighth anniversary of his birth. He was the recipient of hundreds of telegrams and letters of congratulation.

On May 8, the keys of the Church of Notre Dame at Geneva, Switzerland, were handed back to the Catholics, from who they had been taken thirty-seven years before.

After rearing a family of 10 chil-dren, 4 of whom will be ordained priests in the Jesuit Order, Mrs. Sarah Scott of springfield, Mo., has taken her final vows as a nun in the Order of the Visit-ation. Mrs. Scott will be known in religion as Sister Mary Ignatia.

An orphan asylum, representing an expenditure of \$2 000,000, was recently opened in the city of Mar del Plata, Argentina. It is the gift of 2 Sisters, the Senoras Conception Unzue de Casares and Maria Unzue de Alyear, to honor the memory of their parents. It is destined for convalescent children.

The King of Saxony, Frederick August, is a Catholic. His brother, Prince Max, is a Catholic. His probler, Prince Max, is a distinguished priest. The King occupies the somewhat unusual position of being a Catholic ruler over a Protestant land. Out of a population of about 3,000,000, only about 80,000 are Catholics.

The many readers who have enjoyed the stories of Irish life by George A. Birmingham will hear with interest of an honor bestowed on him recently. The Rev. James O. Hannay, as the author is in private life, has been elect-ed a canon of St. Patrick's Cathedral, Canon Hannay, who is rector of Westport, will thus succeed the newly appointed Bishop of Killaloe.

A miracle is reported at the shrine of A mirade is reported at the sinne of Ste. Anne de Beaupre. A young lad of eight, Paul Savarð, of Cummings Bridge, near Hull, who came on the pigrimage in a crippied state, able to walk only with the aid of crutches, recovered the use of his limbs and left the crutches at the shrine. The cure is said to be one of the most complete and self evident miracles ever witnessed there.

It has often been thought that all Popes had to be Italians. To disprove that statement the following facts are that statement the following news all worthy of note: Among the Popes there have been 104 Romans, 104 natives of other parts of Italy; 15 Frenchmen, 9 Greeks, 7 Germans, 5 Asiatics, 3 Africans, 3 Spanlards, 2 Dalmatians, 1 Hebrew, 1 Thracian, 1 Dutchman, 1 Portuguese, 1 Candiot and 1 Englishman.

Simon Wolf of Worcester, Mass., who died in that city recently, left a tract of land, with buildings on it, in New agree that the condition precedent to pardon and mercy is repentance. And if there be no repentance what then? Is that Mr. Wolf spent about a month there in September, 1906, while he was

Dark! Dark! Dark! The sun is set; the day is dead; Her Feast has fled; Can she forget the sweet blood shed, The last words said That evening-"Woman! behold thy Sont Oh! priceless right, Of all His children! The last, least one, Is heard to-night.

BONAR LAW AND HIS ORANGE ARMY A SAMPLE OF THE REAL IN-

WARDNESS OF THE WILLIAM-ITES. A WARNING TO CANA-DIANS

Press Despatch

London, August 6.-The Ulster people seem to have gone a step too far and placed Bonar Law and the Unionist leaders generally in the ridiculous position of condoning bloodshed in Belfast while trying to keep up the shouting about armed resistance and Home Rule. The whole subject was threshed out in Commons on Wednesday night in a debate in which the Unionist

The situation was cleverly summed up by Ramsay MacDonald at the close when he sald: "Here is Bonar Law pro-claiming that Ulster will be justified, in fighting, but pending the rebellion the Government must quell disorder in Ulster, even by means of soldiers if need

This reductio ad absurdum doesn't This reductio ad absurdum doesn't that it stands for all varieties of fantas-silence the Tory press, but has obliged them to do some lively side stepping in the last couple of days. The situation is made all the worse for the Unionists against God and established order—all

sible of definition, and that which not be defined has no concrete exist-ence. It is like "sin," and so complex that it stands for all varieties of fanta

crown would be arrayed against the mean the most insufferable oppression Orangemen if they pursued the present

from Japan, 1894 1904. WHAT IS SOCIALISM

BARE BY AN EXPERT

Whosoever undertakes to analyze Sofree. He who examines human nature in its heart will understand that, wherecialism by any method of pure reason ing known to masters of science, philoso ever man believes himself superior to law and authority, there are no means except by the help of armies of govern-ing men as national bodies. All gov-enments require for their permanence phy or theology, takes noon himself the task of a man engaged with the problems of perpetual motion and the elixir of life. When you are persuaded that you have mastered Karl Marx and his So life. and stacility, either slavery which will diminish the number of acting wills in the state, or a divine power, like the clalistic creed, you learn with disgust that Socialism long ago repudiated Karl Marx. Then you turn to the works of the Socialists, the elder Robert Owen, Catholic Church which neutralizes the natural asperity of those millions of in-dependent wills and enables him to act to Frederick Engels, Bellamy, St. Simon or La Salle and, after months of study, you are blandly told not one of these in harmony without mutual injury. When the law, the military power, com-mercial and industrial interests and the writers represents the Socialism of the present day. Then gather up the doc press will be as one, working to pre-serve the form of the new Socialism, then must appear the "Coming Slavtrines of the spokesmen of the hour. of Eugene Debs, Wells, Spargo, Vail, London, Sinclair, Russell, Wilshire, and what does it profit you? The first ad-vanced Socialist you encounter will smillingly inform you that these names stend for no authority with real Social ery" of Spencer, or the "Terror" of Hearn, "When no man will dare to lift up his voice."-Buffalo Standard and Times stand for no authority with real Social

sts, says Rev. W. R. Harris, LL. D., in

http://www.ord. In despair you appeal to those around you and beg for a definition of Socialism and the voices you hear confuse and confound you. Nor do the books writ-This Rome dispatch in a recent issue of the Sun is worth reading again: "Pope Pius for the first time in his life saw a moving-picture show. The apparatus was set up in the Vatican, with his permission, and a film showing ten, the speeches delivered and the pam-phlets published in refutation of Socialism, decisive and comprehensive as they may be have any deterrent effect upon the Campanile of Venice was thrown on the screen." Socialism or upon any Socialist. They No doubt Pius X's memory is full of

soft and beautiful pictures of the Venice which he knew and loved and has not ceased to love. The coarser moving picture will enable him to compare the new campanile with the old and to detect changes and not too ists and Socialism. Socialism is impos iovely "improvements" here and there:

bot the domes and horses of St. Mark's, the winged lion of St. Mark's, St. Theo-dore on his crocodile, a hundred bridges, a hundred churches and more

than any of them, perhaps, the cooling of the pigeons in the Piszza, the soft lapping of the water in the canaletti,

VENICE IN THE VATICAN

tering promises. Not long ago we showed the number of barred and abandoned churches of a

that ever weighted upon mankind. The state itself will become a monstrous trust."-Letters of Lafcadio Hearn certain sect in a certain portion of the State of Missouri. The recital must have been distressing, indeed, to our separated brethren of that particular Protestant affliation. But bad as the showing was, after all it was nothing If Socialism control the State, the "Coming Slavery," predicted by Spencer will soon be upon us. Wheever has studied intelligently the past and the nature of men, knows that man in gener-

He

compared to conditions which are said to obtain in another certain town up in al, if left to himself, is too wicked to be the State of Minnesota called Luverne A local paper-the Tribune-writing of the situation, says that the Campbellite, or Christian Church, which originally enjoyed a large membership. has been obliged to disband. The Unitarians obliged to disband. The Unitarians have abandoned their services and Sun-day-school and rented the parsonage. The Episcopalians have dismissed their minister for the lack of support and leased the rectory. The Presbyterians have rented a portion of their handsome building to the Public schools, while the minister's salary and a respectablesized congregation are gotten together with equal difficulty, while the other with equal evangelical churches are facing the same situation.

situation. Some day our well-intention but hard-headed brethren in Minnesota, Missouri and everywhere else in this country, where similar conditions are rapidly developing, will realize the cans Godless system of education.

Long years ago when Catholicity be-gan to sound the moral and religious

angers of that system. Protestantism set up the cry of traitors to flag and country. Catholics were verbally in-sulted and assaulted for demanding a change in the system that would admit of a reasonable, equitable and practical introduction of moral training. Instead of studying the solution proposed, Pro-

testantism set forth its efforts against any change and foolishly fancied that the system would forever return to its numerical strength and sectarian per nanency. Individual Protestantism is rapidly

getting away from that folly to-day. But the long pursuit of it has been Protestantism's undoing. It will take at least two generations to retrieve the losses even if the Catholic solution were applied. And if it be not applied. Pro stantism in this country is going or

Our religionless system of public edu-cation has produced, and is producing, a

his life, he wrote one of the most beau-tiful letters ever written, telling them not to ask for his life, but to let him be ground to pieces as the wheat of the pure Host is ground. He never forgot that our Saviour had made him a text for the instruction of the multitude. Now suppose our Blessed Lord should lay His hand on the head of you who are pure an innocent, of you whose prayers rise like incense to the throne of God, prayers which are not the cold form of words pronounced merely by the lips; and suppose He were to say to that wicked world out there; "Proud world, where world out there; "Froud world, unless you become as this little child you cannot have any share in My king-dom," would ye not willingly suffer all things to save that world?

strew branches in His path.

TRADITION ABOUT ST. AUGUSTINE

FATHER ABRAM RYAN

FORE GIRLS IN MOBILE

EFFICACY OF CHILDREN'S PRAYERS

Yes, children, to you the weeping Angel of that same thoughtless world looks for prayers. For what key is it that sometimes opens the gate of that beautiful paradise for some near and dear one? It is the prayers of some little child. And often when a father a brother or some loved one who, after neglecting his duty, has been brought back to God, people attribute the con-version to a sermon of a priest; but the priest more often attributes it to the praver of a child.

Frequently the parents stand between a child and its duty to Gsd; but that child can always kneel between them and God; and with its weak little arms linking God and the parents, can hand them bet to God them back to God.

You may think you hold a very insignificant position in the Church: but you hold a supreme position in it. About ten years ago, a celebrated French prelate accounting for the growth of the Church, after having growth brought forward all the usual reasons in Scripture, adduced another reason simple but forcible,—the prayers of the Church's children. These precious little Our Fathers and Hisii Marys, what good do they not do in spreading the Gos-pel through the world, and in carrying

mercy, peace and joy across the ocean to all parts of the earth and down to purgatory?

TREASURES OF GRACE

Dear children, there is much sin and forgetfulness of God in the world, and orget clinkes, of God in the world, and yet ever in the noise and busy tumults where men are sinning, they forget He is there whispering to their hearts.

"To put the case in another way. We know that nature—the laws which gov-ern the material universe—is essentially unforgiving. If a man abuse his body by excess of any kind, the penalty must tion.

be paid. By moderation and sobriety the scars of the self-inflicted wound may be hidden, as a tree hides the passing slash of the woodman's axe upon the bark. Bat the scar is still there, and the scientist, coming perhaps a century afterward, when the tree is decaying afterward, when the tree is decaying with age, may lay his finger upon it. "So if a man continuously and repeat-edly abuse his body by debauchery, its wounds become so many that he pays the final penalty by extinction of the body's

life. And is it not also possible that the sinner may so wound and scar his moral nature and his soul, and so give such offense to the outraged justice of God, that his sins bring to him such punishment after death as to answer all human imaginations of hell? If it be not so, then God is not infinitely just. And which of the clerical or lay shrinkers and shirkers oi punishment will dare say that? "To deny the possibility of punishment

for the perversely sinful soul after death to seek to deny the existence of a hell,

is to deny the justice of God and to up root the moral sanction for the punish ments which human justice, for the indispensable protection of well-doers against evil doers, always has been and will be compelled to inflict." The International Bible Students'

Association has requested all ministers to state their position on the doctrine of hell. Before doing so they should ponder well this editorial. Many of them, we fear, have ceased to believe in "the lake of fire and brimstone," or they would be more in dread than some of them are of bearing false witness against their Catholic brethren.

The other day we saw one of the sweetest little mysteries that ever Nature colored. On one stem growing in a cottage yard were three differentlytinted roses—one white, the other pink, and the third red. So we thought were faith, hope and love—all springing from a divine source-and not differing sub-

suffering from bronchitis. The hospital authorities were agreeably surprised that he had left property to the institu-

The most interesting and most exquisite house of prayer in the world is the Little Temple of the Lord's Prayer in Palestine, erected on the spot where it is believed the Saviour taught His prayer to the disciples. The little temple is of pure white marble, with temple is of pure white marple, with simple straight lines' distinctly unlike the architecture of the Orient. "Our Father who are in Heaven" in every known language is carved on the walls and columns and is the only decoration of this supremely lovely place.

" Our secondary schools and colleges "Our secondary schools and colleges too often turn out efficient but Godless, cynical, debauched, unsocialized young men and women—a curse instead of a blessing to the home as well as to so-This statement was the climax ciety." of a heated arraignment of moral condi-tions and teaching methods in American schools, made recently by Professor Theodore G. Soares, of the University of Chicago divinity school, in a lecture on ' Moral and Religious Education in the Public school."

A number of noble ladies have at or time or another taken the veil, but it is exceptional for one in the position of Lady Mary Ashburnham, the only child of an earl, to retire from the world. Two sisters of the Duke of Norfolk are nuns-Lady Monica Howard, who is a Carmelite and Lady Etheldreda Howard who is a Sister of Charity. The latter is the "Little Ethel," for whom Father Faber, author of many popular hymns and first Superior of the Brompton Ora-tory, wrote his "Tales of the Angels."

The Catholic Immigration Association of Canada has appointed Rev. Father Kowalski of the Holy Ghost Church assisted by Rev. Father Nantzik, to devote their services to the cause of the devote their services to the cause of the incoming Polish and Ruthenian immi-grants who flock into the West in thousands from continental Europe. The trains will be met at Winnipeg by The trains will be met at Winnipeg by the Fathers, and a system of recognition introduced by Father Casgrain who meets the immigrants on their arrival at Quebec, will be adopted. It is felt that by keeping a tab on immigrants in this way, great numbers will be saved to the Church.

THE HOUSE OF THE ROSES

The Widow Laverty's cottage, stand-ing back a little way from the dusty white road, seemed in the warm June evening a veritable bower of roses, roses of every conceivable color and kind. Along the walls and around the windows and our the downer the trailed window Along the walls and around the windows and over the doorway they trailed, pink, white, crimson, yellow and dusky red, lighting up the little house aa with a hundred glowing lamps and filling the whole atmosphere about them with their

rich, delicious fragrance. Nor did they beautify the house alone, for over the rustic archway that stood before the door a crimson rambler fought bravely with a scented honey-suckle as to which should gain supremsuckle as to which should gain adpleti-soy; and on either side of the narrow sanded path that led downward to the roadway, old-fashioned Scotch roses, cabbage, damask, and moss-roses blos-somed and reveled side by side in the

somed and review and by mean in radiant June sunshine. Poor Mrs. Leverty's husband, long since gathered to his fathers, had not been a working gardener for nothing ; and tall white lilies and flowers of all kinds seemed to vie with the roses in an Rina's seemed to vie with the basis in the abundant display of color and perfume on every side. A dear little house it was, and a sweet and lovely environment in which to live out one's happy youth or a calm, restful, contented old age. So thought a young girl, dressed in a

So thought a young girl, dressed in a simple blue cambric gown, as she lifted the latch of the wicket gate and came the latch of the widzet gate and came slowly up the rose-bordered path, her eyes resting with a glance of entrance-ment on the glowing banks of beauty and color, the while she uplifted her pretty head and her bewitching retrouse e nose the better to inhale the warm fregrance the better to inhate the warm fragrance. It was not the first time by many that she had been there, but Mrs. Laverty's garden never failed to impress her with a new sense of fresh and ever changing beauty.

Yet, as she passed along, the sparkle ret, as she passed along, the sparkle in her young eyes died down, the look of enchantment in her pretty face gave way to one of frowning displeasure. Hastening her steps, she was quickly at Hastening her steps, she was quickly at the cottage, where Mrs. Laverty already awaited her with a curious mixture of

awaited her with a curious mixture of welcome and distress straggling together in her rugged, kindly features. "Indeed then, it's yourself is welcome, Miss Peggy, darlint," she began, "for 'tis you I've been wishing to see ever since this mornin," and the old woman's voice quavered.

'So it's true then ?" Peggy Armadale asked, with a note of angry scorn in her tones. "I could hardly believe it pos-sible when little Jim ran down to tell sible when its of a ran down to tell me. It's a disgraceful, perfectly abomi-nable and outrageous, that is what I call it ! To think of driving you from this beautiful place—" but words seemed to ail her.

Tis too bad and a great shame en " "Tis too bad and a great shame en-tirely, that's what it is," Mrs. Laverty agreed. "But sure what is poor people to do? And we're not the only ones either. Sure Davey Connolly an' Peter Brennan, an' the Cassidys an' a whole lot more got notice to quit, as well as oursalyze."

ourselves." "Poor, people, poor unhappy people," Peggy Armadale sighed. "Still I think your case is almost worse than the others. You are here so long, and have made the place what it is, and I feel that you must have grown into it some-how. I can not imagine you being happy anywhere but here, Mrs. Laverty." "It'll go hard with me, in troth," the old woman assured her. "But sure it won't be for long. When a woman comes to be seventy-six ahe needn't look for many years more before her. It's

comes to be seventy-six she needh't look for many years more before her. It's poor Maggie that will feel it most, if go we must. Well, may God's holy will be done !" she finished devoutly, yet with a sigh that Peggy knew had come from

The young lady had meanwhile, no doubt wisely, decided to postpone her visit to "The Tyrant" (as she mentally e depths of a sorely heavy heart. "Yes, if it "were" God's will," cried

roses-God help her if she loses them !" and the old brown face smiled wistfully under its white bordered cap. "She musta't lose them, if I can help

those of a Grecian god, so elearcut and finely chiseled were they. Nobody so altogether fine-looking and debonnair had ever before been seen in Balscadden as this stranger with his immaculately well-groomed air, his faultlessly cut olothes, his general look it," said Peggy, who knew perhaps better than Maggie's mother that the better than Maggie's mother that the girl might not have many more years to enjoy it. Mrs. Laverty had other daughters, of course, and a son; but the son was married and away from them, his 'sisters were in service, and just be-cause Maggie had always been the deli-cate one and the "home-bird" the old woman". faultlessly cut olothes, his general lood of freshness and fitness. Peggy's obser vant eyes took in instantaneously every detail, the sporting cut of the homespui suit with its leather buttoned breasi pockets, the smart brown shoes of ser viceable make, the green deerstalker hat, and the blue socks and softly knotted silk tie, which together matched woman's affections, as every one wel knew, were chiefly centered in her. "You mustn't do anything foolish, the faint indefinable tint of blue that threaded its way through the omeepun. He had come to a sudden standstill at

"You mustn't do anything foolish, child, nothing unbecomin' to your father's daughter. No. I couldn't bear the thought of your belittling yourself be-fore him, you, a granchild of Sir John Delapoer--not even for Maggie's sake. And yet, they do say he is a nice, well-spoken young man. Have you ever seen him, Miss?" sight of her, and was now regarding her with a look of polite inquiry mingled with a look of polite inquiry mingled with frankest admiration. "Sir — Sir Geoftrey L'Estrange ?" Peggy asked a little breathlessly; of course the lengthful pull up along the gradually ascending avenue had been a little tiresome, and it had been more trying than she knew, that sight of her old home, now in the hands of a stranger. He lifted his hat again, and nodded reanonae. "Is there anything I can do "No, and I never want to see him,

Peggy declared hotly, "at least once I have seen him and told him what I think of him. Well, now I must be off; it's getting near dinner hour, and you know Aunt Lavinia does not like to be ept waiting." Mrs. Laverty watched the girl down

Irish eyes. No man, or woman either, could see her without loving her, and presently old Mrs. Laverty forgot her

response. "Is there anything I can do for you?" he asked. "Yes. I wanted to interceds with the garden path with a tender gaze in her old eyes that were dim with age and "Yes. I wanted to interceed with for you some old friends, who are now your tenants," Peggy said, going on to tell him, still shy and breathless and feeling that she must seem to him not a little forward and intruding, the matter sorrow, yet still as blue and innocent as a child's. Working hard early and late, despite her seventy-six years, at her little house, her small dairy, the care of the cow and the milks and butter and of her mission which she had so much at the cow and the milks and butter and eggs, by the sale of which she had kept the roof over their heads ever since her husband's death many long years ago, she was, as Peggy had always felt, a heart. But surely with those eyes, which looked to her so kindly, he must have, too, a kind and sympathetic But surely with the nature.

"You see," she finished a little lame-ly, and fearing from her listener's face heroine, a simple, great souled heroine and saint. She on her side loved Peggy, hom she had known from the time she that her arguments seemed somewhat futile, "they have lived in their old was a baby in her nurse's arms; and as she watched the girl go swiftly from the homes so long, these poor people, that it will break their hearts if they have to gate and down the road with the light elastic step of health and youth she felt that he would be a hard man indeed who leave them now." "I'm sorry," he said at last, " but I'm

"I'm sorry, "he said at tabe," but has afraid I can't oblige you, much as I should like to. Those cottages — hovels, I should call them—are a positive eyesore and scandal. Every one of them must area down." could gainsay pretty Peggy's pleading-not that she wanted her to plead. not that she wanted her to plead. For the girl was adorably pretty, a traly Irish type of beauty with her oval face, her clear rose-tinted skin, her lace, her clear rose-tinted skin, her black hair and deeply blue, dark-fringed

Peggy flushed red in her discomfiture

" Is there anything I can do

"Even Mrs. Laverty's " she repeated. "Even Mrs. Laverty's " she repeated. "I'm sfraid I can't recall the particular place. But no, I can't make any scop-tions. You see, it would not be fair to the rest, and I am determined to clear

could see her without loving her, and presently old Mrs. Laverty forgot her own troubles in the day dreams and castles in the air she was building for her favorite, Miss Peggy. For the people did say that the new landlord of Inishrown, besides being immonsely wealthy, was not such a bad man at all, but kindly and well-disposed enough. Of course, it was inevitable that his reputation should suffer by com-parison with that of his predecessor. Colonel Armsdale, Peggy's father. But where would you get the likes of the "ould master" again ? An' sure it was a poor thing enough to see Miss Peggy tied up in a house with her sunt, Miss Lavinis Delapoer-for every one knew "Miss Lavy's" temper and how queer and odd she was in her ways. the rest, and I am determined to clear those wretched cabins from the estate and build decent homes for the people. It's for their good, don't you see?" Peggy preferred not to see. The young man had already motioned her to a seat near by, but she had declined, preferring to disclose the object of her mission where she stood. "Will you come in and rest a little? The san is hot to day," he asked then. "And it is too early to offer you a cup of tes?" The girl looked hot and tired; yet, being a bachelor, he was not quite sure if he was asting within the bounds of propriety and eliquette in suggesting it.

and odd she was in her ways. And there was poor Miss Peggy with hardly a penny to call her own since her father died and the morigagee fore-closed on the place and sold it to its present owner-not but for all her poverty the child looked prettier and more "the lady" in her simple muslin and print gowns than did many a grand dame dressed up in silks and satins and rolling in her carriage. And it mightn't be such a bad thing after all if hereelf and the stranger—for who else in all the country round would be fit by birth of position to match with Miss Peggy ? And so the old woman sat on, thinking thoughts and dreaming dreams that would have set poor Peggy in a fury had she but known of them. it. "Thank you — I must be going home" she said to him, and something of hurt pride and disspointment in her lovely eyes, together with her look of utter weariness, filled him now with sudden apunction.

computction. "I am sorry," he said again, as he held the gate open for the girl to pass through —" but you see you can understand— I could not make an exception, Miss-and the second for far Barry

-" but you see-you can understand-I could not make an exception, Miss-Miss." He stopped, for se far Peggy had not troubled to disclose her name and her identify. " Thank you-I suppose it can't be helped," she said iolly, and with the faintest inclination of her pretty head, poised like a lify in its stem, she passed his he passed ment suffile down the avenue.

him by and went swiftly down the avenue between the trees. How disagreeable and unbending he has been! She must go home the way she had come, her mis-sion a humiliating failure; and she had oped, so looked forward to being able to go back and tell dear Mrs. Laverty at least that she could remain on in undisturbed peace in the dear little house which had been so long her

THE CATHOLIC RECORD

"He's a grand young man, that's what is, so nice-spoken and kind," said Mrs.

averty, with enthusiasm. "Yes, I do think he's kind, and of "Yes, I do think he's kind, and of course, the people will thank him by and by for giving them better houses. We thooght him very nice, Aunt Lavinia and I. He seemed sorry for not having found us out before, and Aunt Lavvy took a wonderful fancy-to him. He's coming to dine to-morrow morning. I never dreamt Aunt Lavvy would consent for she's always been horribly nervous of motors. And actually he inveigled her into a promise shat she and I would come over some day and help hould cohe ever some day and help him to choose new papers and chintzes for the castle. Apparently he was delighted to find us for friends. He has no mother or sisters, and seems to have been a

find us for friends. He has no mother or sisters, and seems to have been a very lonely young may," Miss Peggy finished with a little flush. "I'm thinkin'," Mrs. Laverty said, with a shrewd tinkle in her kindly old eyes, "that he won't be lonely too long. I knew from the way his eyes lit up the minutes I mentioned your name---" And though Peggy tossed her pretty head and said "Nonzense!" Mrs. Lav-erty was right. For in less than three months from that day Peggy was no longer Peggy Armadale, but Lady[Peggy L'Estrange of Inishrown, and the mis-trees once more of her old home, the centuries-old home of the Armazales. And as Mrs. Laverty further decenturies old home of the Armanaics. And as Mrs. Laverty further de-clares truly, there isn't a happier, a better-looking, or a more kind hearted young couple within the foar walls of Ireland that lovely Lady Peggy and her handsome lover-husband. --- NOBA TYNAN O'MAHONY.

WHAT DO THE METHODISTS INTEND TO DO?

By Francis P. Duffy, D. D. A few months ago eight hundred and

twenty delegates, representing the American Methodists Episcopal Church and its missions, met at Minneapolis In General Conterence. It was not an epoch-making occasion, bat it is of suffi ent importance for chronicle and com ent. The Church they represent in pent. insignificant when compared with great religions; it is recent in origin and far from Catholic in spread. But, as Pro testant organizations go, it is large com-pact, and vigorous. Judging from the detailed report of the proceedings in the Daily Christian Advocate, there is a the Daily Christian Advocate, there is a fine spirit of energy and hopefulness among the leaders of the Church. They have their own difficulties arising from divergent views and personal ambitions, but these are not the sort of things we care to dwell upon. They are family matters, and, as Catholics and genile-men, we do not concern ourselves with them. It is more pleasing to note that men, we do not concern ourselves with them. It is more pleasing to note that the religious element in the Conference was strong and earnest. The prayers and addresses show no wavering on the Divinity of Christ or the Inspiration of Holy Scripture. So many Protestant organizations are dropping away from dogmatic beliefs, it is refreshing to find one that keeps a firm position on the most essential ones. We hope that they will remain constant in the beliefs they have inherited from the Elder Church of Christendom.

of Christendom. It is no gratification to anyone who worships Christ to hear that the Meth-odist connection is not keeping up its normal rate of insrease. The opening Episcopal Address says: "We have a reported increase of but fifty-five thou-sand to our Church membership, less than two per cast, as the outcome of a ver's activity and outlay of so many ntenance. It shames and humiliates ' It is to be hoped that the losses are really accounted for by lack o proper registration on change of domi-cile. Those who are lost to Methodism are in the main lost to organized religi ous worship, and tend to lapse into a vagae religiosity, or into the deeper oths of indifference or agnosticism.

of Christe

It would be a pleasure to us, as be-lievers in Christ, and as fellow citizens

ounds serious. If there be any truth ment. The Syllabus and Encyclical are n these claims, there is a matter for le in English, available in English, and it is not neces-sary for one to be a trained theologian in close claims, there is a metter for the American Church to look into. At home, they have missions for the Itali-ans and Slays. The figures are of the vaguest, "The statistical part of our work is one of the discoursging feato get a general idea of the theories which are there condemned. Was there no Methodist brother in the Conference who could tell the others what Modern-ism means? For we cannot believe that the Methodist body approves the doctrines of M. Loisy and others on the Divinity of Christ, the Inspiration of " The people move around too But they lay claim to " about tures.' much. But they lay claim to " 3,000 members and probationers." bationers come in convenient in making up statistics. There are thirty eight Scripture, the pragmatic interpretation of doctrine, and the rest. It was a man-ifestation of sheer ignorance; ignorance that would be excusable only if it were ministers and missionaries in the Italian work. To get an idea of the attitude of the Conference towards the Catholic Church

So far as we Catholics are con-So far as we Outhontes are concerned, olive branches were as scarce in the Conference as icebergs in the Gulf of Maxico. Whenever anything came up to remind them of the existence of the Catholic Church, the brethren saw red, and lashed the air with vigorous oudgels. They got a good start in the Episcopal Address read by Bishop Cranston at the opening of the Conference One important reason for deploring the slow increase in membership was " the presence of a formidable political ecclesisstical organization, which carries its repidly increasing cradle roll through life, if not beyond the grave, and claims and secures political influence largely on its supposed numerical strength, transmated into votes."

transmated into votes." The address calls for a Federal Coun-cil of American (Protestant) churches, the main argument being that such a body could bring influence to bear on the government. This Council would keep a lobbyist in Washington. "The failing and failing; do you not dare be-lieve that in His time the power of the Son of God can also reach Roman people?" Strange as it may seem, we rather like this brother. He sympath-izes with disturbers, and ranks us with voice that speaks for seventeen millions of Protestant communicants, concerning pagans, bat there is something religious and Christian in his spirit towards us matters of common interest and vital movement, would be respected." The Bishops then donned the mantle of the that is surprising and refreshing in the records of jealousy and spitefulness which blacken the annals of this Conseer, and announced the awful conflict that is even now brooding for this land ference. Then up rose a figure familiar to North of Ireland Catbolics, a perfect of liberty. The Papacy—the brethren head with shaddering—the Papacy is growing desperate. In its despair it is concentrating its forces for an attack on type of never surrender, cropy-lie-down, Protestant Ascendency Ulster-man. He assumed the role of the perthe strongest position of its adversary, and aims at the destruction of American secuted but patient and tolerant Chrisand aims at the destruction of American Protestantiam and American institu-tions, which, of course, are altogether Protestant. "No disclaimer can change the meaning of events. Indeed, nobody is authorized to disavow its manifest purpose. It is boldly avowed." Evi-dently there is no use in trying to reason with the good Bishops. They know all about it. And so, if we made tian man. He addresses the brethren as if he were about to announce a ninth beatitude. His speech should be given in full, but we must deny ourselves some of the joys of it, and be content know all about it. And so, if we made all the Methodists good Casholics, as we would dearly love to do, the Republic would cease to exist. There is a certain kind of satisfastion in dealing with a man who tells you that nothing you can say will convince him, for it is a weary huminess arrange with some people.

and who convince this horms for it is a weary business arguing with some people. When they came to the question of divorce, we expected to find some re-cognition of our services to the common weal; some indication of a willingness to co-operate with us. But no. We are quite medees. The Ne Temere decree, in default of any handler reason, has settled that matter. From us the American people "can expect no aid in their landable efforts to secure for home and family more effective protection against the reackless laws and burlesque courts of some of the states." There seems to be no good that we can do any-where. It is dreadfully discouraging to feel that one is so much in the ways

feel that one is so much in the way, When the Episcopal Board through with us, the foreign miss got through with us, the local massion people had their innings. Their assault isoked the ordered solidity of the Epis-copal charge; but in their guerrilla way they were very thorough and en-ergetic. They had their bishops too. ergenc. They had their biasops too. Bishop Burt-Rome is in his dicesse, by the way-was the hero of the hour. In his mild objective manner of stating facts, he informed the brethren that Housen Catholicism is substantially "Roman Catholicism is Substantially pagasism in its conceptions, doctrines, pagasism in its conceptions, doctrines, tradisions, fears, hopes and promises." With the exception of these few points, he would probably be willing to admit that there is a leaven of Christianity in the Church of the ages. Further on h

makes a remark which reveals the real cause of the persistent spitefulness of

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Be it resolved, that we feel the deep-est sympathy with as well as love toward the priests and people within the Greek and Roman Catholic Churches who are

and Roman Catholic Churches who are working toward a more spiritual inter-pretation of the Christian faith. There are statements made in the third paragraph of this resolution, and many wilder ones elsewhere, some of which we have already quoted, which might seem at first sight to demand a Promight seem at first sight to demand a reply. But when one considers the charges and the people who made them, to reply seems such a futile waste of endeavor. Take, for example, the state-ment that Catholicism is nothing but paganism, or that the Pope is framing an attack on American liberties, or the above, that "the teachings and prac-tices of Romaniam deprive the people of the Bible," and the rest of it. How can anyone who is trained to exactness in logical reasoning and historical method answer statements such as these? "The absurd," says Paulsem, "has this advantage in common with the might seem at first sight to demand a we shall give apace to the description of a passage at arms, in which the more liberal members gained a victory. It is "has this advantage in common with the truth: that it is unanswerable." And if one did answer it, what good would If one did answer 15, what good would be affected? Intelligent people know the answer already—argument would only weary them. And those who be-lieve in the absurdity are far beyond facts or reasonings. The more powerful the refutation, the more they will feel in their dim minds that there is a alayament of society in the argument nurred at the resolution. He saw a leaven of grace working amongst as in the form of Modernism. "With China turning," he exclaimed; "with the whole of Hinduism stirred; with the old and gray heatheniam of the East cleverness of sophistry in the argument that shows the ingenuity of the evil

A more inviting opening is to study the intellectual standing of a body that can satisfy itself with such statements. Different religious bodies have differ-ent standards of intellect, which may be observed in their pronouncements. For instance, to take two extremes, one does not expect to find the same breadth of view or ripeness of scholar-ship in the War Cry of the Salvation Army as in the pronouncements of the Episcopal Bench of the Church of England. Where then does the Meth-odist Church rank itself? The answer is not far to seek. There were, no doubt, educated gentlemen in the Conference, but the Church as a whole cannot be placed intellectually far above the level of the Salvation Army. The speakers use better English than most Salvationists; they have had than most Salvationists; they have had superior educational opportunities; but they lack-the essential qualities of a really educated man-fairness, and clearness, and fullness of knowledge and calmaness of judgment, and breadth of mind. Do they waat an example of what we mean? This quotation from Zion's Herald, a Methodist organ, will give them an inkling of it. "The article on Methodism in the Catholic Encyclopedia is absolutely accurate, and contains no word which we would ask to have altered or omitted." Why should not the meanbers of the Confersome of the joys of it, and be content with specimens. "It is well known," he began, "that I am, wherever known, a man of peace. I am never guilty of appealing to passion or prejudice." A very fair and passific beginning. But Brother Watt is Irish, and not too pacific. "But you do not need to put on padded gloves when you are dealing packed gloves when you are dealing with the Roman hierarchy. . . . I have a right to speak on this question with a good deal of feeling. My an-cestors, to the number of four, were massacred by Roman Catholics in the North of Ireland, and the same spirit should not the members of the Confer-ence treat us and our doctrines in similar fashion, instead of making their Norm of Freind, and the same spirit that disemboweled those anosators and measured their intestines with the in-testines of a dog, is the same spirit that animates the Roman hierarchy to day." No prejudice, sor stirring up of strife;

appeal to ignorance and prejudice? We had hoped for better things. We had noted for better things. There has been a wonderful broadening of view in the whole community during the past fifty years. The Methodists, in the North at least, have improved in classifier since the days of the camp No prejudice, nor stirring up of strife; nothing bat Christian forgiveness and American toleration, and broad views of the memories of the past, and sweet reasonableness. Brother Watt pays his respects to "a certain distinguished prelate," probably Archbiakop Ireland. We need not neared over this nearest in the North at least, have improved in education since the days of the camp-meetings, and one might expect that they have lost most of the intolerance and narrowness of the first half of the last century. But no! we find the same We need not passe over this passage. The old lion of St. Paul showed the delegates more than once during the Conference that it was a foolhardy exsilly charges; the same bitterness and bigotry. They talk like ancestors. bigotry. They talk like ancestors. Only one conclusion is possible: that the broad-minded, thoughtful men that the Church has produced have been driven out by the narrow and intense members. When they began to be reasonable, they had to cease being Methodists. Men whose views of life have been broadened by education and travel, by intercourse with books and men, have found their old Methodist home too straitened for them, and have passed over to the Episcopalians or Unitarians or Catholice, or help to swell the numerous class who tell us priests, when they meet us, that they have no definite religion, but, whatperiment to venture into his territory. In conclusion, the speaker called upon the Conference "to send its answer around the globe, and say to the Roman hierarchy: We, too, be children of the living God; heirs of a common redemp-tion; lovers of liberty and of God, and that far shalt thou come and no further." This speech was received with "applause," even "tremendous applause." Were there no delegate in the convention with sufficient knowl-edge of Irish bistory, or sufficient sense of the delightfully absurd, to punctuate it with laughter? The Methodists will have no definite religion, but, what-ever religion there really is, we repreremain hopeless until they learn when

We think that at least one member smiled discreetly behind his hand, the nection is left without the men sent it. As a result the Wesleyan con could keep it from making itself loc foolish; and religion for a large body of Christians is made to be a prop for ignorance and bigotry. Such language is strong, but the report of the Conference justifies it. We Catholics do not go out of our way to assail our separate brothren, or to stir up needless strife in this Republic. Our bishops do not hold meetings to denounce them, or to lie about them, or to plot against their use of their rights as citizens. But we cannot let unwar-ranted attacks go by without character-izing in proper language the spirit that has prompted them. And we have not stated the worst of

enlightening to view our critics in their most genfal mood. A missionary from South America, Rev. W. Rice, intro-duced a resolution, the text of which we do not find in the report. It must have been hot reading. The good brother was much irritated by the fact that miswas much irritated by the fact that mis-sionaries to Catholic and Greek con-tries were excluded from taking part in the World Missionary Conference at Edinburgh. One of the delegates de-murred at the resolution. He saw a

hands between her own brown and weather stained pair, and patted them gently. "You'll never do that, acushla," she

said softly, with a reproving little smile. "It is the master's daughter to do the like? Oh, wisha, wisha, if he were only here now," with a wail of tears in her here now," with a wail of tears in her voice. "God be good to him this day, he that was always good and tender with his poor people !" A little mist of tears suddenly dimmed

Miss Peggy's eyes. "I only wish he 'were' here !" she said. "There would not be much fear of this awful thing happening—and to think that his place should be taken by a

that his place should be taken by a heartless creature—" "An' yet they do say, Miss Peggy, that this new man is not so bad, that he really means well by the people; and Mr. Hyde the agent told me to-day that it was for our own good that they were goin' to pull down the ould cabins, and if we only had patience we'd be better off than ever in the new fine ones they'd build up for us by and by. But any I build up for us by and by. But sure I don't want that, and be the time they'd don't want that, and be the time they'd have a new one built for me my time for wantin' any earthly house, would be come to an end, I'm thinkin'!" "Well." Peggy admitted grudgingly, "it might be no harm if some of the

were pulled down-the Cassidy's, for instance, or the Morans'. But this -what can the man be thinking of !"

and again her eyes swept round the gar-den with a lingering glance of regret and admiration. "It do seem a pity," the old woman said sadly. "As for Maggie, as I said before, she'll never get over it if we have to go." Maggie was Mrs. Laverty's only daughter, and an invalid who spent all her days between a little sewing done to gad their slender income, and the care of the flowers. "It's little health enough the poot child has as it is, but the doctor often said she would not be alive only for the garden and the time she spends in it.

said she would not be alive only for the garden and the time she spends in it. And God knows she loves every bud and blossom that grows in it. For myself, it's may be I'll be missin' more the bit of grass for the cow, or a place for the hens and pigs. But for Maggie it's all the garden, the garden and the lilies and the

lander who comes over here and thinks that because of his money he can tramp at will on the hearts and spirits of poor people. Wait till I meet him, and I'll Sir Geoffrey L'Estrange and all though Ne is !" Old Mrs. Leverty took the state her aunt Lavinia would most distinctly disapprove of her taking such a forward step—but then it was not likely that she was going to tell her. So with the wisdom of the serpent she gowned her-self next morning in what was perhaps the most becoming if at the same time one of the simplest frocks she had, a fresh largedge golgend linen, in which

* * * * *

one of the simplest frocks she had, a fresh lavender colored linen, in which with a bunch of hydrangess in her belt even she herself realized that she looked her very best. She would have scorned the accusation of feeling any undue ner-vousness, yet as she came leiaurely along between the great rows of copper becohes which lined both sides of the avenue of Inishrown Castle, there was

just the faintest tinge of color more than usual in her cheeks, a greater brightness in her eyes than the morning air and her by no means rapid rate o

walking warranted. Reaching the wrought-iron gateway

Waiting warranted. Reaching the wrought-iron gateway that led from the avenue to the flower-bedecked terraces and lawns of the castle-(how well she knew every cor-ner of the dear old place, though in the old days it had never looked so prosper-ous and well kept as now) she caught her breath with a sudden access of shy-ness as a young man clad in a suit of gray Iriah homespuns swung suddenly through its handsome portals, followed by a couple of dogs. He had been now in the neighborhood some weeks, and it was strange that Peggy Armadale and her aunt were perhaps the only ones about the place who had not seen him during that time. Not even at Mass on the neighborhood some seen at mass on sudays, for although they had heard

home and that of her people before her. If only her daddy had lived! And how he — the stranger — had scoffed at the poor old houses, as if it had been her father's fault that they "were" hovels ! For, of course, he had always been too poor

For, of course, he had always been too poor to help them — not that his people loved him any the less for that. Peggy Armadale had not thought to visit the old woman in the ross-covered cottage for many a day to come. She felt too disappointed at the poor result of her mission and had not the heart as yet to tell the widow of her failure. Yet the year next evening found her again yet to tell the widow of ner failure. 160 the very next evening found her again walking up the path of Mrs. Laverty's garden and with a light, brisk step. She had expected to find the old woman fretted and anxious as before, but to her surprise she came forward esgerly to meet her, her old face shining with pleasure and gratitude. pleasure and gratitude.

" Oh, you darlin' good child !" cried, almost taking the girl in her arms. "So you did go and intercede for us after all. May the blessin's o'

for us after all. May the blessin's o' God light down on your purty head and tender heart, astoreen ! 'The you that brought the good news this day !'

"Then you know?" Peggy asked, a little disappointed. She had hoped to be the first to carry the good tidings herself.

" Sure, why wouldn't I know, when the "Sure, why wouldn't I know, when the good, kind gentleman came an' told me hisself? 'Mrs. Laverty, sez he, 'it has come to my knowledge that you wish to remain on here as you are,' sez he, quite civil an' kindly. 'Then,' says I, 'Miss Peggy did go an' ask you, the villain of a schemer that she is.' 'Miss who?' says he. 'Miss Peggy,' says I, 'Colonel Armadale's daughter. Who eise would think of it but herself?' Then his face got red all over. and his eyes graw very got red all over, and his eyes grew very

got red all over, and his eyes grew very bright. "'I had not known the young lady's name,' he said quiet like. 'But I fear she must have thought me very blind. Of course, Mrs. Laverty, I could not dream of - of -' whit now was the word he used? Yes—'I could not dream of eradjucating all this loveliness,' and he wared his hand towards the garden and the rose trees out there. 'You may stay the rose trees out there. 'You may stay on here as long as you like, Mrs. Lav-erty, I could not think of disturbing you l' says he."

"He called on Annt Lavinis this after-noon," Peggy said demurely, " but he never told me he had been here."

of the Renublic, if we could dwell or of the response, it we could diver on points of agreement between ourselves and them; the positions, for instance, which they held on the great moral and social problems which agitate the pablic mind. On most such questions al the churches have ideals and principles which are identical. We would be glad to work with the Methodists for the

common good. We can do this without any sassifice of religious principle on our part or on theirs. As a matter of fact we do meet and deel with indivi-dual Methodists on terms of friendly intercourse and mutual help as neighbors, tercourse and mutual help as neighbors, pattners, or fellow-citizens. We do business with them, work for or employ them, mix with them in political parties or in schemes for social betterment. Some of the delegates hold office to which they were elected by the votes of Oatholize who reasons and the votes of

which they were elected by the votes of Catholies, who never gave a thought to the candidate's religious opinions. It is therefore astoundiag and discon-certing to find that the whole spirit of the Conference was one of bitternees and hostility against the AncientChurch. This spirit manifests itself not only in acceled formal fo special formal resolutions, which we shall consider, but in incidental and frequently recurring remarks on topics which bore only the most distant refer ence to the principles or polity of the Catholic Church. Much of this could be forgiven in their missionaries to Cath-olic countries, who have passed through disagreeable experiences at the ha of a people who resent being classed as pagans with Tartars and Hottentots. bagans with larger and larger of the second second

During the whole Conference there was scarcely a single kindly reference to anything Catholic. One man men-tioned the work of the Catholic press against Socialism ; another admired our unity, and was promptly rebaked for so doing ; a third admitted that there are some good people amongst us, as one might admit that there are some iunocent men in jail. Sympathy was shown only with Modernisis. Now, one some how does not expect much display of scholarship in the Methodist body. Bat after all, one has the right to expect that a group of fairly educated men should not put themselves on record in

approval of a system with which their own beliefs are entirely in disagree-

nachronism of autocracy seems to have been transferred to this enlightened and democratic Republic, if the daily press at all represents public sentiment. Bishop Bristol told the delegates ho

Bishop Bristol told the delegates now dreadfully wicked are the Romanist in South America; how, as the result of four hundred years of Jesuit teaching, the people there have come to believe that religion and morality are separate that religion and morality are separate things; how eagerly, too, the Spanish-speaking people take to the saving doc-trines of Methodism. "Bat, to my sorrow, I have often been asked: why, then, have we not more encouraging results of our work in South America? A very pertinent question, one should say, from those who put up the money. The answer he gives is that one in every two thousand in those countries is a Methodist. That reply sounds rather well, until one begins to seek more defin

well, until one begins to seek more denn-ite figures. The population of the eight republics in which he works is given by him as 12,000,000. On his own ratio, that would give him 6,000 members, enough to make two or three good parishes. The Secretary of the Board of Foreign Missions, however, puts the number for South America at 10 336. Since it cannot be supposed that Bishop Bristol understated his own victories over the wicked Romanisks, it may be inferred that the secretary's total in-cludes Americans residing abroad. At any rate the discrepancy arouses a reasonable suspicion concerning mis-sionary statistics. The same difficulty arises in the reports from Mexico. One statement gives the number of Mexican Methodists as 6.583. Another says that there are 4.344 probationers (it must pay to be a probationer) and 3,310 full members. After forty years of work in members. After forty years of work in Mexico, and the outlay of vast amounts of money, such a report, in the words of the Epicoopal Address, should "shame and humiliate" them. In Italy they claim "about 4,000." If we had the expense account we could calculate how much a head these Italian adherents

much a head these Italian adherents cost them in good American dollars. In Austria-Hungary they claim 570 members; in France 174. Spain and Portugal are still without the gospel, but they have hopes of Portugal as a land into which the principles of religi-ous liberty have at last our second of the second se

at level-headed man in the Confermost level-headed man in the Confer-ence, Rev. Dr. James M. Backley. At any rate, he thought it time to inter-fere. "This affair," he said, "if pub-lished as it is now, will divide the American people. If I was a prelate of the Roman Catholic Church, I would re-joice in this thing as it is now; I would reblie it and show it to avaryhead?" publish it and show it to everybody. Therefore let a committee be appointed to revise it. The revisionists won the day. The

to smile

great Methodist body was to put itself on record in a way that would not stultify themselves, nor unduly hurt the feelings of their Catholic fellow-citizens. And here is what they made

of it: Whereas, the limitations imposed on the recent World Missionary Confer-ence in Edinburgh set aside all Pro-testant missionary work in Greek and Roman Catholic countries, which action saddened and outraged our growing native churches; and

Whereas, Methodism, since its birth in a protest against dead formalism and ceremonial, has ever stood for aggres-sive evangelism in all lands; and the in a protes Methodist Episcopal Church has been for more than seventy-five years actively engaged in work in those lands where Greek or Roman Catholicism predominates; and Whereas, in all those lands, which

form a large part of the missionary field of the Methodist Episcopal Church, the teachings and practices of Romanism teachings and practices of Komanism deprive the people of the Bible, per-vert many of the fundamental doctrines of Christianity, and foster superstitions which alienate the thinking classes and bind heavy burdens upon the poor; therefore Beit resolved, that the Methodist Epis-

copal Church recognizes its plain duty to prosecute its missionary enterprises in Greek and Roman Catholic countries

with increasing; and Be it resolved, that we will most vigorously protest against and future exclusion of missions in Greek or Roman Catholic countries from ecumen-ical or other similar missionary gatherings; and

Be is resolved, that it is our duty to but they have hopes of Portugal as a land into which the principles of religi-ous libersy have at last penetrated In the Philippines they assert a member-ship "fast approaching 40 000," with a following of " perhaps 100,000." This

these assaults on Catholics. This time it is not against the Church in general, but against us, their fellow-citizens and,

in many cases, their personal friends. Before the Conference closed the following resolution was adopted: That an ancient foe of human liberty, That an ancient foe of human liberty, the Papacy, as it gains in numbers in the nation, is becoming bolder and more menacing by meens of alliance with corrupt politics and scheming politi-cians. With a secret military organiza-tion numbering hundreds of thousands, its pricely dictation over two million

its priestly dictation over two million voters, its Jesuiticial influence over the nation's President, it demands of American Protestantism a sleepless vigilance and the most earnest, prayerful, and

persistent effort to give its blinded millions the true gospel of Christ. There is no need to devote space to the refutation, or even to the denial, of the accusations contained in this resolution. Every man of sense in the Republic knows that hay are not true. We prefer to take up the more practical question : What do the Methodists in-tend to do ?

It must be evident to everybody that It must be evident to everybody that there is a lack of logical sequence be-tween the charges they make against us, and the methods, at least the avowed methods, they propose as a way of meet-ing the danger. The same incouclusive-ness is to be found in the Episcopal Address. The Bishops announced an imminent and terrible conflict between Barme and America. Such a sounding Rome and America. Such a sounding of trumpets and noise of approaching war; and then they fire a broadside of platitudes. "True to the spirit of its founder, Methodism breaks with no man for his opinion's sake. We think and let think, but we exact from all

AUGUST 17. 1912

the same concession we freely yield

the same concession we freely yield them." In the resolution the danger from We are foes to liberty ; a menace to the state. We have a secret army to carry out our schemes when the opportune time comes. Meanwhile we are corrupt and intringuing. In short, the Metho-dists say that we are now just what Nero and his successors said we were a good many centuries ago—a suggestive of the successors said we were a good many centuries ago—a suggestive of the successors said we were a good many centuries ago—a suggestive of the situation that would justify successors were right then, they are scarcely to be blamed for the measures they adopted. And if the Methodists are right now, the country is face to face with a situation that would justify ortename measures. It would not be an occasion merely to call a prayer - meet-ing, except as a preliminary to an active ombidists do not believe all they say against us ; or they do not dare to what they propose to do is to keep and they norpose to do is to keep mey for us, and then offer to pray for us ! We may be "blinded millions," "These Catholics are a menace to the nation—let us pray for them. One of them is even now running for Congress for he belongs to their secret military for he belongs to their Braun, the propie deal with him—better pray for him. And Mary McCarthy is a Jesuit—we blanck on brethren on the Board of teacher; they say she is a Jesuit-we shall ask our brethren on the Board of Education to wrestle with the Lord in prayer for her." Of what avail is prayer with lies on the tongue and hatred in the heart ?

What do the Methodists really intend to do besides praying for us? Do their business men take the position that they shall not deal with Catholics nor accept our trade? Do their politi-cal leaders propose that they shall not vote for Catholics; nor look for our yotes? We have shown in a myriad of vote for Catholics; nor look for our votes? We have shown in a myriad of instances that we have no such pre-judices. During the political conven-tions the present writer canvassed the nions of a large number of priests on leading candidates for the Presithe leading candidates for the frest six of dental nomination. At least six of these candidates had supporters, and in no case was the religious creed of any one of them even mentioned. The dis-from at least the worst assaults of bigone of them even mentioned. The dis-cussion was entirely on the basis of political and economic policies. We stick to the good American way of estimating public men by standards of character, ideals, and achievements, rather than by private beliefs. We would like to know whether the Metho-dists intend to practice a true Ameri-right of work done for the upbuilding of can policy as generous as our own, or whether they will force us to stand on our defence against them ?

our defence against them ? Our desire that they cease dealing in subterfuge comes from curlosity, not from fear. We are tranquil and serene. We place our trust, first, on Christ, Who is with His Church ; next, on the fairness and good will of our fellow-citizens who are guided by American principle, and will not permit persecuprinciples, and will not permit persecu-tion; and, to be frank, somewhat on our own strength, which is sufficient to make selfish bigots sorry for the day they began a needless quarrel with us. Anyone who knows anything about our official pronouncements, our public activities, or our private dealings, knows that we are not trying to start a quarrel. But we are not of a sort to run away from one

run away from one. Once more, what do the Methodists intend to do besides praying for us? They dare not tell. They are in an awkward position. They hate our re-ligion and are jealous of our success. They will not acknowledge that these datasets Romanists are stronger religdetested Romanists are stronger relig-ionaly than they, better organized, more self-sacrificing, more devoted to their faith, and destined to win this country by sheer force of religious superiority. So, like Nero and Diocletian, like Tacitus and Celsus, they invent a bogie-man and call it Catholicism. Nor can they use in this day and place the means

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period of this country, two of the first characters of religious liberty were granted by Catholic governors, Lord Baltimore in Maryland and Governor Dongan in New York. American Cath-olics performed an honorable part in the War of Independence, and the Republic could not have been victorious without the aid of two foreign Catholic powers. Our Church in this country has always Our Church in this country has always been a patriotic Church, and a democra-tic Church. It was for a long time weak in numbers, but never for an instant weak in its Americanism. During the course of years, it received accessions from king-ruled lands, and it has made of these newcomers the most intense and loyal devotees to American ideals of

liberty. There were times when our people had to contend with religious prejudice At least six of bad days, the calm judgment and sterl this great land; by the right of full ac-ceptance of its institutions; by the right of bloed—the blood of Catholics which was so freely poured forth to save this Republic from domestic or foreign fee. If blood be the price of citizenship,

we Catholics have paid in full for our franchise. The last wave of bigotry began with the Columbus celebration. It ended with the Spanish War. A member of a back-country regiment once told the writer of the astonishment of his mates when they went in swimming at Tampa with a number of New York soldiers, and found them all members. thought, poor boys, that it was somehow a war with the Pope, and that all Cath-lies would be against the United States. They discovered that about every third

man they met was a Catholic. There was no bigotry in the returning army when it reached Montauk Point. And the country at large learned the same lesson as its soldiers. Now, it seems, after fourteen years of

quiet, we are face to face with another attack. The Guardians of Liberty lead the way. The Methodist Episcopal Church is urging them on. Like Nabuchodonosor, when he planned his wanton war of conquest, they are only going to "defend" themselves." of Catholics.

It is too late for that sort of thing. The hypoorisy of it will no longer de-lude, nor the intolerance of it attract. use in this day and place the means which those of old employed against us. They cannot ask the American people, who are devoted to the principle of re-ligious toleration, to adopt repressive measures against us. Such a request would be fore-doomed to failure. It would be only a confession of defeat. They cannot even suggest, at least the persecutor, boycotting and dis-criminating, and cutting Catholics on the ballot. Therefore they disavor persecution, and they only lie about us. CONVERTS So conservative is the figure that the number of conversions. The average of converts to the population in all the dioceses of the country is one in four hundred. Using this average with the fifteen million Catholics given by the directory would run the number of con-Catholics in our great cities have at-tracted the attention of the country to the chancery offices some thousands that have never been reported, the number dying in hospitals, received on their deathbeds, the number received in conour numbers and enthusiasm. They have been as gall and wormwood to the bigots. But they have been a source of honest satisfaction to most of our fellowvents, the whole families that are brought back. An observant prelate says that the aggregate of these might be ten thousand. But, however, we discard all these greeses and come back to actual reports, and we place the aggregate of conversions in the United States at citizens. Our Church is an American Church. Our success is another triumph of American energy; another proof of the wisdom of the American ideal of religious independence and freedom. The increase in the number of our Carthirty-three thousand, two hundred and forty-seven. These figures possess a re-markable interest, because they are a dinals is a tribute to the greatness our country, and a strengthening of American power and prestige in the most far-reaching institution in the measure of the growth of convert-making. The Apostolic Mission House has gathered these figures at the end of world. the three-year periods. In 1906, in pre-paration for the Missionary Congress of that year, the number of converts re-The Catholic Church is in the lime The Ostholic Church is in the fine light now. She is not shrinking from inspection. Students of social factors, statesmen, jurists, professors, publicists, have been observing us for some time past. If a brief symposium were made ceived into the Church during the previous year was twenty-five thousand and fifty-five. In 1909, for the previous year, the number rose to twenty-eight thou-sand seven hundred and eighty-nine and now, after three years more of missionary work, the annual harvest is of the opinions than have been expressed it would run somewhat as follows : "In the Catholic Church the United States possesses a powerful organism which re-ceives foreigners, offering them the one great institution of enlightenment and thirty-three thousand two hundred and forty-seven .- N. Y. Freeman's Journal. netterment which is not alien to them

ing them to their moral practices, while instilling into them our political ideals. This organization is, first of all, a religious one. It preaches Christ. It does not use its pulpit to advocate political not use its pulpit to advocate political measures, nor to stir up sectamian strife. It makes heroic sacrifices for the religi-ous education of its children, the future citizens of the nation. It is incessati in its labors for the relief of all forms of human misery, and has the power of calling forth in its members, especially its sisterhood, a divine altruism which makes one proud that human nature can reach such heights. The Church sets itself in opposition only to those who threaten the foundation of religion, the family, the state. It has stood almost alone in the fight for the preservation of the American home. It is looked upon by our most penetrating thinkers as the strongest force at work for the main-tenance of our political and economic principles. It deals with reforms with prudence, temperance, and breadth of view which comes from ninetcen centur-ies of experience with all classes of men.

princence, temperance, and breach of view which comes from ninetceen centur-ies of experience with all classes of men. Even if one apply the test of business success, one finds activity, enterprise, ability to meet new conditions, equal to the best America has to show. Its busi-ness integrity, too, is at the highest. Crises come and go; scandals arise in the world of finance; reputations suffer; but the old Church retains a financial credit and a reputation for just dealing which the proudest banking houses in the world might envy." Such is the institution which the Methodist Conference sets itself to criti-cise and oppose. Their attack will fail, as stronger attacks than theirs have failed. Their calumnies will not be be-lieved; their shafts will return upon themselves. We need not fight with them; we can commit our defence to our

them; we can commit our defence to our fellow-countrymen. Meanwhile, the old Church will go on serenely with her noble work, forming her children up to noble work, forming her children up to the level of their vocation as Christians and as freemen; showing to all the world that loyalty to Faith and loyalty to Country is "a double, but not a divided duty."—Catholic World.

MASS IN IRELAND

FOR OVER 200 YEARS HOLY SACRIFICE WAS FORBIDDEN

It is a remarkable historical fact that for 222 years the Holy Sacrifice of the Mass was forbidden by law in Ireland, and it is an equally remarkable fact that during that long period of perse-cution the Holy Sacrifice never ceased to be offered up in every part of the land, writes the Rev. Ambrose Coleman, O. P., in the Austral Light. No other country in the world can No other country in the work can point to such a glorious record. In other countries, it is true, penal legis-lation against the Mass existed for an equally long period, but with the im-portant difference that in some of them, such as Norway and Sweden, the faith was completely stamped out of the people after two or three generations, and in others, such as England, only a remnant of the people remained Catho-lic to the end, whereas the Irish people were as Catholic at the end of the period as they were at the beginning, patient ly bearing all the disabilities incurred reason of their religion, a nation enby reason of their religion, a nation en-slaved at the hands of a handful of bigoted Protestants, who possessed power, influence and wealth. In 1871, when the Papal code first began to be relaxed, the whole popula-tion of Ireland, then estimated at two and these curates willions was Catho. tion of Ireland, then estimated at two and three-quarter millions, was Catho-lic, with 'the exception of English, Scotch and Continectal Protestant settlers, while in England at the same

date, out of a population of six millions, there were only about sixty thousand Catholics, some thousands of whom were Irish emigrants. England for the two centuries previous had been a Protest-ant nation. Ireland had remained as mains to the present day, a nation

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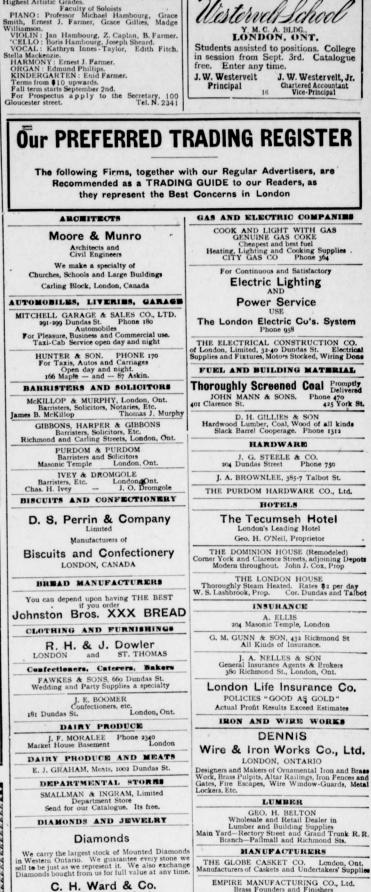


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the ballot. Therefore they disavow persecution, and they only lie about us. If the lies should be believed, the pubic attack on our Church must follow.

But it is too late for that. It was tried seventy years ago; it was tried twenty years ago. In both cases it failed. It failed the first time because freedom of worship is, with the citizens of this Republic, not a hollow phrase but a living principle. It failed the second time for that reason too, and also because the American people in the meantime had received first-hand knowlmeantime had received first-hand knowl-edge of the loyalty and good citizenship of an increasing number of Catholics. It will fail this third time too. All that the Methodists will get for their pains will be the verdict of the Ameri-can people; that theirs is a Church narrow minded, trouble-making, ran-corous, un-American. The Methodist Episcopal Church affects to view with alarm the growth of Catholicism ss a danger to American institutions, but the American people do not view the progress of the Church as a danger. Most Methodists, we feel sure, do not share in such alarm. The American people look upon the growth

American people look upon the growth of the Church as a support to true American principles. "By their fruits ye shall know them" is the criterion of Our Lord. It is the criterion of common-It is the criterion that has always been used by the people of this Republic. We Catholics are willing to Republic. We Cathe stand or fall by it.

The Catholic Church in America has no spology to make for its existence. It is no newcomer here. It was here centuries before John Wesley, that great and justly honored man, was born, and before Methodism was dreamed of. This America, as all men know, was dis-covered by Catholics before Protestantism in any form was invented. The larger part of it was first explored and settled by Catholics. In the Colonial

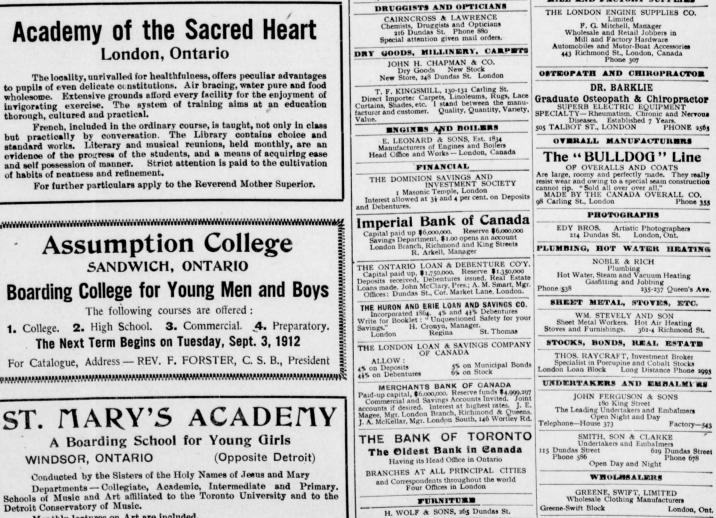
when they land on our shores, thus hold-

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Worship And Love

Christianity in a nutshell is simply "Love thy God; love thy neighbor." We can only prove that we love God by loving our neighbor. While we are commanded to fear God, I maintain that commanded to fear God, I maintain that love is the most important motive force in Christianity. While the pagan feared and worshipped his gods, he did not love them. They were too far away and too vague. Christ, on the other hand, not only loves and came to save the world, but He loves every man and every woman individually — He loves each of you just as if you were the only every woman individually — He loves each of you just as if you were the only person in the world. — Cardinal Gib-bons.



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For the publication of special notices such favors received," etc., the price is 50 cents. When subscribers ask for their mail at the post office it would be well were they to tell the clerk to give them their CATROLIC RECORD. We have infor-mation of carlessness in a few places on the part of delivery clerks who will sometimes look for letters

scribers changing residence will please give old

In St. John, N. B., single copies may be purchased

LETTERS OF RECOMMENDATION

Apostolic Delegation. Ottawa, June 13th, 1905. s Coffey Sir.-Since coming to Canada I have ber of your paper. I have noted with satis Mr. Thomas Contry My Deas Sit.-Since coming to Canada I have been a reader of your paper. I have noted with satis-faction that it is directed with intelligence and ability, and, above all, that its imbues with a strong Catholic spirt. It stremuously omly by the teach-ing and authority of the stremute of the same time promoting the best interiors and the same time promoting the best interiors a great deal of good for the weil and one, as its wholesome influence reaches mend it to Catholic tamilies. With my blessing on your work, and best wishes for its continued success. Yours very sincerely in Christ. Dowarus, Archishop of Ephesus. Apostolic Delegate

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Ottawa, Canada, March 710, 1900. dr. Thomas Coffey Dear Sir: For some time past I have read your stimable paper, the CATROLIC RECORD, and Congra-tilate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Bless-ing you and wishing you success, believe me to re-main. Yours faithfully in Jesus Christ. TD. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, AUGUST 17, 1912 NOTES AND COMMENTS

THE PAST few weeks have been prolific in addition to and changes in the Hierarchy of Canada. First, was the consecration of Right Rev. P. T. Ryan as Auxiliary to the Bishop of Pembroke, followed closely by the announcement of the translation of the Most Rev. Archbishop McNeil from Vancouver to Toronto. Then came the news from Rome of the appointment of Very Rev. Dr. James Morrison of Vernon River, P. E. I., to the vacant See of Antigonish ; of the elevation to metropolitan rank as Archbishop of Vancouver, of the Right Rev. Bishop Casey ; and of the nomination of Rev. Father LeBlanc, of St. Bernard's, Nova Scotia, as his successor in the See of St. John. Thus, once more is the Hierarchy complete, and from the personnel of the new Bishops we may rest assured that the vigilance and vitality of the Church's attitude to the new problems constantly comfronting her in this country will be fully maintained in their hands.

A FURTHER token of the growing importance of this country in the estimation of the Holy See, lies in the erection of the Canadian houses of the Redemptorist Order, heretofore included in the American Province, into a separate vice-Province, with executive headquarters at Toronto. There have always been two distinct jurisdictions of this Order in Canada. Until two years ago, the houses at St. Anne de Beaupre, Montreal, and some others, were subject to the Belgian Province, while those at Toronto, Quebes and St. John, N. B., being English-speaking, were in the jurisdiction of the American Province, with the mother house at Baltimore About two years ago, however, the connection of the French-speaking houses in Canada with Belgium was terminated, and a Vice-Province erected with headquarters at the famous shrine on the St. Lawrence. This Vice - Province embraced within its jurisdiction St. Anne de Beaupre, Montreal, Hochelaga, Yorkton, Sask., Brandon, Man., and Ottawa

Joseph's College, Toronto. It is clearly to keep out of Scotland so long as the printed on good paper with an attraccourse of events was inimical to his tive wrapper of blue and gold, and is afety. Standing at Knox's open grave prefaced with a felicitously worded dethe Regent Morton is said to have exdication to our Holy Father, Pope Pius claimed : " Here lies he who never feared the face of man." That legend X. The rapid development of Saint has passed into the traditions of Pres-Joseph's College as an institution of byterianism. Ivanhos. re-echoing it. learning, and the high rank its students have attained in the University of designates Knox as "the old Scottish Toronto, renders the publication of such lion." magezine fitting and timely. It may the lion-but let that pass. Not least, serve not only as a medium of commun nowever, of Lang's titles to remem brance as an historian, is that he effectu ication between the rapidly extending ally pricked that bubble. No write circle of its alumni, but will tend greatly to develop the literary talent values his reputation will ever so who its students, present and to come. apostrophize the " great Reformer sgain. Its sphere lies open before it and the CATHOLIC RECORD cordially wishes it the FEDERAL DEPARTMENT OF PUB.

career of prosperity which its purpose and its creditable first appearance so fully merit.

LIC HEALTH

It has long been freely asserted a

"The political doctors are still work

ing for the establishment of what they

call a Federal department of public

is obvious from the fact that they pro-

partment a medical practitioner. If a

irable or necessary, it should be dir

ected by some eminent sanitary en-

The Citizens' zeal in thwarting the

Is the Department of State being

ment should be a "capable administra-

tor" goes without saying. What does

The people of this continent are a

ast beginning to realize that conser-

vation of natural resources is one of the

most important and most pressing ques-

the Citizen wish to suggest ?

who was a capable administrato

ederal department of medicine.

pose as the head of the suggested

Federal department of health were

nd not by a medical doctor.'

peculiar and interesting.

but what would really

be a This

nealth.

ineer,

Ottawa that the government intended to A DESPATCH to the daily papers and create a Department of Public Health, which was given especial prominence in placing Dr. J. L. Chabot, M. P. for the Toronto Globe, states that as a re-Ottawa, in charge. Dr. Chabot is a grasult of the decision of the Privy Council duate of the University of Ottawa in on the marriage question. "Protestants arts and of McGill in medicine, and has married elsewhere and now living in long been a leading practitioner of the the Province of Quebec are beginning capital. The typhoid epidemic brought to wonder if they are really married at the doctors of Ottawa together recently all in the eyes of the law." It further and the proposed new department was states that while many of the questions strongly endorsed. This pronouncement involved would not trouble a legal on the part of the city doctors was the mind, "there are, unfortunately, thousoccasion of a leading editorial in the ands of people living in the Province Citizen, condemning emphatically the who do not possess the legal knowledge whole project. The reasons adduced by and are seriously perturbed over the the Citizen are as flimsy as its condemna whole marriage question." tion is emphatic :

IF THIS IS TRUE, it simply shows up nore glaringly than ever the essential iniquity of the entire campaign prosecuted through pulpit and press against the much discussed Ne Temere decree. As was pointed out with great clearness in an article in these columns last week the Ne Temere decree and the decision of the Privy Council have no bearing whatever upon the marriages of Protestants as such. The former concerns Catholics only and the drift of the latter rightly understood, is to safeguard the validity of the marriage tie wherever, whenever, or by whomlegitimately contracted. oever If, then, any of our Protestant fellow-countrymen have been made uneasy over the

one or the other they have the brood of incendiary agitators only to thank for it. It were devoutly to be wished that it were given to all such to penetrate the unworthy motives which too often lie behind these wicked and insensate ntterances. tions demanding solution. The wanton

waste of forest wealth, mineral wealth THERE ARE MEN unfortunately and soil fertility must be checked or preachers and editors - who make a succeeding generations will be defrauded of their heritage. The fact is rebusiness of trading on the passions of cognized, and a beginning has been made the multitude. They do so, evidently, with an eve to the main chance. But to solve the problem. But the greatest and most crying need of conservation is they do not represent the sober, wellconsidered judgment of the wise man or of the learned. They are in effect dishuman efficiency, which depends on

turbers of the peace and should be dealt human health. with as such by the law of the land. There is a wanton waste of human life The feeling reflected in the press deefficiency, which parallels the reckless spatch we have referred to is, if existdestruction of natural resources. ent, the most effective of reproofs to

An article in Pearson's Magazine he gentlemen of this description. If they were open to either reproof or instruc-J. J. McCarthy, M. D., explains some of tion, they would, seeing the evil they have wrought, at once set about repair. of people are robbed of money and ing it. But being dead to every higher cures amounts to \$100,000,000 a year. instinct, that function must be left to we are told, in the United States alone. that sober second thought which has But it is not the loss of money which ever been a characteristic of the normal minded. We do not believe that the concerns the doctor. It is the positive, referred to the subject many Canadian effect of their harangues will remain. life and health of the unfortunate

there are beer-shops in Germany, and they are more harmful. loss from preventable national sickness is undoubtedly four times greater than that of Germany, while we have three times as many deaths by injuries and accidents. All this results in still further loss from pauperism and crime: That may be termed a libel on

THE CATHOLIC RECORD

"Wines and beers are good and pure and in this again, there is a great economic saving. There are many more tectotallers in proportion to popula-tion in the United States than in Germany, yet statistics show that twice a deaths are caused by orink three times as many people are driven insane by drink here as there."

These are some of the very importan natters that would occupy the staff of the proposed new department. Matters

now under federal control, such a quarantine and the medical inspection of the constantly increasing influx of immigrants, would naturally also, be tintrusted to the Health department.

Commendable is the zeal of the Citizea in defending provincial rights, but in the light of what we have been considering there is not much force in the objection that "public health like edu cation and marriage is a provincial and not a federal matter."

There is a federal department of Agriculture and there are provincial de partments of Agriculture without clashing of interests or jurisdiction. The department of Public Health will in no way infringe on provincial invisdiction while it may lend effective aid and guidance to provincial and municipal effort. Whether we consider Theodore Rooseof Public Health, is none the less a sign Rule of Faith repudiates. of the times. Its significance lies in the recognition of the fact that the people are being educated up to the idea that there many and immensely important matters that can be dealt with effective-

ambition of its friend Dr. Chabot is ly only through a Department of Public Health. The unseemly has te which the Citizen turned into a department of medicine betrays in its ill-considered opposition because its head is a medical practito the proposed new department at Ottioner ? That the head of any departtawa will be easily understood by those

who have followed its course during the past two or three years. That the editorial under consideration is a direct disapproval of Dr. Chabot, M. P., as first Minister of Public Health, is the plain reading of many. The reasons given

PROPORTIONAL REPRESENTA-TION

The success of a measure for Propo tional Representation in the French Chamber of Deputies has not ensured the conservation of human life and its passage into law. In the Senate M. Clemenceau leads a bitter opposition to the bill, and champions the cause of disproportionate power for brute majorand health, and consequently of human ities. The glorious French revolution, he declares, would not have been possi-

er's animus is obvious.

ble under the new system. The attempt of the French governernment to deal with the question, has the medical frauds by which thousands at least succeeded in calling the attention of the world to the inequitable health. The business of fraudulent working out of any system which deprives minorities of representation, or at least of adequate representation in the councils of the nation. Since we last serious, sometimes fatal effect on the papers have given the matter editorial consideration. The Manitoba Free Press enters a strong ples for its adoption in Canada. In the course of the article the Free Press reviews the rethe seventh day as the Christian Sabcent efforts made in many countries to bath. devise a national electoral system different from theone now generally in vogue. Earl Grey was a strong advocate of pro portional representation when here and it was his conviction that eventually

represents over 49 per cent. of the ectors. In some provinces the opposition is practically wiped out.

THE BISHOP OF ANTIGONISH

bishops to Nova Scotia.

uccessor was Bishop MacKinnon, a

native of Antigonish and student of the

Propaganda. One of the greatest monu-

ments of his zeal and wisdom was the

Next in succession was the scholarly

Bishop Cameron whose work for religion

is so well known. Under his courage-

ous and able administration, the educa-

cese were advanced. Like his prede

cessor he was a native of the diocess

sors.

tional and charitable works of the did

Some urge that since the people are of a year ago, has just been filled by in the habit of having their public busithe appointment of the Very Rev. James ness carried on by a party majority it Morrison, D. D., V. G., of Vernon River, makes little difference whether the majority be small or large. But they satisfaction in the Maritime Provinces forget that the reason for existence of where the Bishop-elect is well-known. the party system is the organized opposition of the minority. If that minority is altogether inadequately represented not only is it unjust, but effective discharge of the duties of opposition is impossible. the greatest pleasure over the news.

We may venture to hope that the inequities of the present system will disappear when after fuller discussion they are generally understood.

THE SABBATH-SHOULD WE **OBSERVE SATURDAY OR** SUNDAY?

Interesting and not a little amusing was the dispute in Kingston the other day as to whether Saturday or Sunday should be observed as the Christian Sabbath. prudent judgment to his new station.

Of course for Catholics the reason for the change from the seventh day of the

week to the first, presents no difficulty The authority of the Church is adequate to justify the change; but for those who deny the divinely constituted authority of the Church, and boastfully claim that the Bible is the sole rule of faith, the question is of crucial importance. Bible Christians who are rigid Sabbatarians find it convenient to evade the question when raised, for velt the great tribune of the the obvious reason that their Rule of people, or a shifty opportunist the Faith falls down and they are thrown on fact that one plank of his platform is the the other horn of the dilemma, the establishment of a national Department authority of the Church, which their

The Seventh Day Adventists are bitterly anti-Catholic, and claim with reason that they are the only orthodox Bible Christians in the matter of Sabbath observance. They indeed charge hated Rome with imposing on Christendom the unscriptural Sunday for the plain Bible Saturday. And they strong-

ly inveigh against this tribute to Rome. and urge the return to the teaching of the Bible on this question. The Seventh Day Adventists held

convention in Kingston recently when Elder Johnson publicly declared that he would give \$1,000 to anyone who would produce satisfactory evidence of divine authority for the keeping of the are as flimsy and irrelevant as the writfirst day of the week as the Christian Sabbath.

> The Lord's Day Alliance may not know of any satisfactory reason why Sunday should be kept holy at all, but they know just exactly how it should be ants. Be it remembered that these are kept, and they are full of reasons why their neighbors should be forced by law to conform to the alliance idea of Sunday observance.

The Secretary of the Lord's Day Alliance did not allow Elder Johnson's challenge to pass unnoticed. But he carefully avoids accepting it, and with admirable dexterity he neatly side-steps the issue and sends a counter chal lenge

The Secretary of the L. D. A. is will ing to cover the Elder's bet-but on d fferent conditions. Rev. Mr. Rochester said that as soon as Elder Johnson produced the \$1,000 and placed it in the hands of a party to be agreed upon, he would place a similar amount in the hands of the same party, to be paid to any person proving to the satisfaction of a commitAUGUST 17, 1912

ister in the province of Ontario or any-The see of Antigonish, vacant since where else, would call upon the Catholic Archbishop of Montreal and ask the death of Bishop Cameron upwards him if they are duly married, or if they are free to separate and choose other partners, we do not see how His Grace P. E. I. The appointment gives great could refrain from indulging in a broad smile and expressing pity for the ignorance that caused such a question to be The Halifax daily papers speak editorasked. He would tell them that the ially in high commendation of the bond of matrimony was in their case as strong as if, being Catholics, they were choice, and the people of the diocese, married by the Pope himself. All this whose prayers for a wise selection have been so well answered, are manifesting points out the urgent need of more active missionary work amongst our Protestant neighbors. Their ignorance Twice has the little Province of Prince Edward Island given of the Catholic Church is simply amazing. A few of them are hopelessly The first was the lamented Archbishop ignorant in this regard. One may as O'Brien of Halifax, who was transferred well enter into an argument with the from the parish of Indian River, P. E. I., medicine man of an Indian tribe.

to the see of Halifax, over which he In the same issue of the Globe appresided with such great ability for peared a report from Picton, Ont., telling us that five thousand people were in many years. His choice was a most happy one. Not less fortunate, we beattendance at a demonstration held by lieve, will be the appointment of Dr. the Lady True Blues. Needless to say Morrison, who brings brilliant scholasthe Orange element was strong in num tic training, fine natural abilities and bers and strong in utterance. It is just such silly reports as that sent out by The Diocese of Antigonish has always the Toronto Globe correspondent which gives sustaining food to these mischievbeen exceptionally fortunate in the character of its bishops. The first was ous, causeless, even ridiculous combin-Bishop William Fraser, a Scotch Highations, which have for purpose the spread of bigotry and intolerance. They give, lander, educated at Valladolid, in Spain, who did valuable pioneer work in the too, the political boss a leverage at election times. eastern counties of Nova Scotia. His

WE ARE ADVISED from Montreal that Professor Archibald Duff. a visitor from England, has declared that the churches establishment of St. Francis Xavier's in that country are empty these days, College at Antigonish, which afforded a but he hopes for a spiritual re-awaken ing. Speaking of the Congregational means of education to the Catholics of churches in Canada, the Professor said his diocese, so many of whom have distinguished themselves in all walks of it was dying because people had not life-thanks chiefly to the educational been faithful to the mission of its founders. The good gentleman never gave advantages brought within their reach. During his episcopate, also, the beautithought to the fact that nothing else can ful Cathedral of St. Ninan was built. be expected simply because"its founders' were of the earth earthy. Man-made religions cannot endure. At their birth the seeds of dissolution is in their veins. TheChrist-founded church is ever young, ever making conquests in the spiritual world. It has a soul, and its divine founder, Christ, promised to be with it until the end of the world. Institutions and student of the Propaganda at Rome. To Bishop Morrison we desire to exfounded by the ever changing mind of tend our congratulations and best man come to us, show signs of life for a wishes. We have little doubt that his brief period, then fade away, and their administration will be as fruitful in good existence is merely noted in history. It was ever thus from the time of Arius results as those of his great predecesto that of Mrs. Baker G. Eddy.

SOME MORE OF IT

IN THE TORONTO GLOBE appears a full A startling condition of things is repage of advertising offering situations to school teachers. In many of them it ported from Glasgow, Scotland. It seems that many of the immigrants who is set forth that they must be Protestcome to this country leave their wives and children behind, and forget them. Public schools in sections where Catholics are by force of circumstances In some cases they get married again. obliged to attend them. We will be The Montreal Star informs us that according to poor law statistics in the told that only Catholics are employed in Separate schools. Very true. But city of Glasgow alone there had applied Separate schools are Catholic schools, for aid during the year no less than two whilst Public schools are supposed to bundred and sixty wives whose husbands had left them to go to the United have nothing whatever to do with relig-States or Canada, and with these unious training. We could understand the situation if advertisements called for fortunate women were 713 children. Protestant teachers to teach in Protest- In Scotland as a whole the deserted women numbered up to 733, while the ant Separate schools. The preaching total of women and children was 3.813. and practice of these Public school The Star rightly says that these figures trustees come into sharp conflict. Theo. retically they proclaim their love for are startling, and adds : " So long as civil and religious liberty, but in prac- they travel as married men of course tice they have no regard for it. The they will not be able to get married stout bigotry of many of our separated again." But these rascals will not brethran in rural Ontario ill accords travel as married men. They will for-

THE PARISH of St. Anne at Montreal was originally mainly French-speaking, but the proportion of English-speaking members having in recent years very greatly increased it has now been found advisable to transfer it from its former inrigdiction and to include it in the English American Vice-Province just erected St. Patrick's, Toronto, therefore become the mother house of this new jurisdiction, with St. Anne's, Montreal, St. Patrick's, Quebec, and St. Peter's, St. John, as its dependencies. It will be gratifying news to the friends of the Order in Ontario that Rev. Father Bric. for some years Superior at Toronto, becomes the first Vice Provincial. Under his wise guidance we bespeak for the Congregation of the Most Holy Redeemer a continued career of usefulness and prosperity in Canada, and a great extension of the sphere of its activities. The Redemptorist Fathers, whether as pastors or as missionaries, are already widely known, and, it is not too much to say, have established themselves firmly in the esteem and affection of the Catholics of Canada. Of the forces that have contributed to the extension of the Faith and the deepening of true piety in this country, none has been more potent than theirs.

WEHAVE received the initial number of a new periodical, Saint Joseph Lilies, published under the auspices of Saint

victims that arouses Dr. McCarthy's prevail.

indignation. And he is especially severe on the newspapers which "bristle IN SEVERAL paragraphs last week upon with fake medicine advertisements as the late Andrew Lang, we seem to have anticipated certain objections of the with poisoned arrows." Again he says scribe who, under the name of "Ivanhoe" "these frauds often constitute murder." and there is practically no penalty writes in the Winnipeg Tribune and the attached under existing laws: London Advertiser. We there dealt "The crooks who operate these get rich quick medical concerns think so with the charge of " prejudice " or " unfairness" against Lang's portrait of

The ce

much faster than the law-makers who John Knox .- a charge which "Ivanhoe' are lagging on their trail the law makers who probably never be dealt with effectively until Congress is finally compelled to pass the law creating the National Bureau of Health. The publicity that elaborates in his own peculiar way. The fact that Lang was born a Protestant and reared in an atmosphere of prejudice in Knox's favor rules such a charge out will be given by that body, and the ac-tive measures it will be able to take of court. Prejudiced he certainly was at the beginning of his researches, but the object of his prejudice was just as certainly not Knox or the Reformation. It is to his everlasting credit, then, Hoalth that his love of truth was strong enough to rise above inherited prejudice, and material interests to the contrary notwithstanding, to inspire him to vindicate the objects of Knox's hatred and vituperation.

we might ask the Citizen, would "an emi-" IVANHOE " RELISHES still less Lang's nent sanitary engineer" even one "who portrait of Knox as a coward. But a was a capable administrator," have for soward he certainly was, if that term is this work ?

taken in its ordinary every-day accept-That conservation of health and proation. It is an axiom in English speech longation of life do result from intellithat bullies are almost always cowards. gent public efforts along these lines is It would take more ingenuity than we evident from the experience of Germany, fear "Ivanhoe" possesses to show that where the desth rate from 1871 to 1880 Knox's bearing towards a helpless and was twenty-nine to the thousand of popdefenceless woman in the person of his ulation, while in 1908 it was only nine lawful sovereign, was other than that of teen.

a bully and a coward. Knox could be Another great work of a department very brave in such a juncture, but it of public health would be to secure the takes a different sort of adjective to de- purity of food and beverages. A scribe his "skedaddling " to Geneva writer in the Twentieth Century when his own precious neck was in danwho spent many years in Germany ger. This feat he performed at least studying German conditions and twice, and it speaks volumes for his pro-

methods says that "there are more dence and sagacity that he knew enough drug-shops in the United States than

Canada must face the question. In one article in an American paper an example is given which strictly illustrates the magnitude of the evil it is proposed to remedy as well as the manner of doing it.

tive measures it will be able to take will finally result in driving the medical In the Oregon legislative elections of 1906 60 members were elected. The fakers out of business. And yet there are a great many misguided people who are opposed to the National Bureau of popular vote in round figures was as follows : Republicans 54,000 ; Democrats 30,000 ; Socialists 7,000 ; Prohibi tioniste 5,000. Since, in all 96,000 voters Here is one great work for a Depart elected 60 legislators equity would innent of Public Health. If our natural dicate that every 1,600 voters were enresources are worthy of conservation titled to be represented by one legissurely human life and health should be lator. On that basis the party represaved from the greedy rapacity of these sentation should have been Republicans vampires. What special qualifications, 34 : Democrats 19 : Socialists 4 : Prohibitionists 3. Actually, there were chosen 59 Republicans and 1 Democrat.

Proportional representation might work out so as to seat some of those who polled individually a smaller vote than their respective opponents ; but proportional representation frankly does subordinate the interests of the local unit to the interests of the broad constituency.

In Canada recent provincial election resulted in the return of two Liberal and two Conservative governments with majorities too large for the healthy conduct of public business. The Free Prese points out that in Manitoba the opposition, which numbers only onethird of the actual members of the house,

with our boasted civilization tee agreed upon that there was in the New Testament a specific command from either Christ or His Apostles to keep

The artful Dodger !

The New Testament contains this specific statement of Christ: " If thou will enter into life, keep the commandments." Is there any doubt in the world that those who heard Him understood Him to refer to the Ten Commandments? one of which was, " Remember that thou keep holy the Sabbath day," which was Saturday.

But even if the New Testament does not specifically contain a command of Christ or His Apostles to observe Saturday, it contains no authority for the change to Sunday which is the real question at issue.

Even throwing overboard the old Testament does not get the Rev. Secretary of the Lord's Day Alliance out of the dilemma. If the Bible is the sole and sufficient Rule of Faith Mr. Robertson and accept Elder Johnson's straightforward challenge in a straightforward manner ; if not why not frankly admit that we must appeal to tradition and to the authority of the Church to justify the change from the Jewish Sabbath to the Christian Sunday ?

currency to such a condition, gives us Pretty much all the philosophy in this world is contained in the following bracket: [Grin and bear it] If you are made of the stuff that succeeds you will smilingly pull yourself out of any descente and however, situation still another example of the inexcusable ignorance of many of our separated brethren in regard to the Catholic Church. This is all the more to be wondered at when we take into account desperate and hopeless situation or silently bear with patience what can not be overcome. Unless you are dethe fact that in the discussion of the Ne Temere decree the position of the prived of all your limbs and all your Catholic Church in regard to Protestant faculties, you can surely do something ; in most cases something effectually and adequately, if you will, with fortitude a cheerful mind and resolute will pu pluck in place of whatever is missing,gentleman and his wife, also baptized, Dr. Butler.

get the old order of things and take new partners. They are truly, as our contemporary says, undesirable citizens. INEXCUSABLE

Just here we may say that it is most un-We have once again to call attention fortunate the clergymen of the sects to the misleading dispatches sent from will not follow the example of the Cath-Montreal to the Toronto Globe. In its olic Church in regard to marriage conissue of Saturday, August 3, appeared a tracts. An old countryman coming to Canada and leaving his wife and chilreport which we are sure did not pass dren behind will find it the easiest thing under the eye of the editor, who is an educated gentleman, else it would have in the world to get married again. All he has to do is to get a license, take it heen thrown in the waste basket. to a minister of the gospel, pay a small The writer tells us that there is much nneasiness amongst Protestants in Onefee, and start life anew with another bec province in regard to the validity partner. There is no effort made to find out his antecedents. True, he has to of their marriages. He makes it quite clear that he does not refer to mixed make certain declarations as to his eligibility to enter the married state, marriages or the marriage of two Catholics by a Protestant minister, but the but a man who wishes to marry a second marriage of Protestants by clergymen of woman while his lawful wife lives is the sects. The question being asked in ever ready to make any sort of a declar-Montreal is, he says: "Are a couple of ation required. If an emigrant hap-Protestants legally married in Quebec pened to be a Catholic, and wished to who were married in Ontario and later get married, the priest would not perremoved to the Province of Quebec ?" form the ceremony until he was quite This conclusion, it seems, is arrived at satisfied that no impediment existed. because, if a company moves its head office Is it not strange then that so many of

from Ontario to Quebec, the charter our fellow-citizens speak harshly of the which held good in Ontario does not Catholic Church because of its prohold good in that province, and it is cedure in regard to the sacrament of necessary to obtain a new one. The matrimony. fact that a married Protestant would THAT VENERABLE faisebood, to wit : feel uneasy on this score and the further fact that such a person would give

' that no less than fifteen hundred French priests have left the Roman Church during the last ten years," has been resurrected by the Presbyterian Record of Montreal. The people in France do not know anything of such a movement on the part of the clergy in that country. The report was evidently manufactured out of whole cloth by the Missionary Trust with the purpose marriages was clearly stated over and of drawing money from simple Protestover again. If a baptized Protestant ants who are altogether too trusting. When Catholic papers make announceand duly married by a Protestant min- ments of converts from Protestantism

AUGUST 17. 1912

For stalwart misinformation in regard to the Catholic Church commend us to the Presbyterian Record, who once, we remember, published an outrageous statement in regard to the Church in Quebec and then excused itself on the plea that it was merely intended to be fiction, or a " story " as it were.

A KNOW NOTHING MAGAZINE

From Washington, D. C., we have received, evidently from the office of publication, the Protestant Magazine. It proposes to advocate primitive Chrising covered with watsonian mildly, filth. To put it truthfully and mildly, tianity and protest against apostacy. Thomas E. Watson is nothing more nor The editor goes back seventy years to less than the viper of journalism and the quote a saying of Sir Robert Peel : polecat of the press. "The day is not distant, and it may be very near, when we shall all have to fight the battle of the Reformation over again." We have reason to suspect that the promoter of this acrid serial is somewhat of a politician, as he reproduces from the Independent a picture of what he styles "the First American Mission to the Vatican," consisting of Judge Smith, Governor (now President) Taft, Major Porter and Bishop O'Gorman. This deputation to the Vatican had in view the purchase of the friar lands in the Philippines. "This," the editor remarks, "was the beginning of Mr. Taft's friendly intercourse with the Papacy." We here see the footprints of the practical politician, on his way to Oyster Bay, the summer home of Col. Roosevelt. But this is not all. Half tone pictures are also given of Cardinal Gibbons, Cardinal Farley, Cardinal O'Connell and the Apostolic Delegate. There is likewise an engraving of the White House and the faces of these distinguished prelates appear at each corner. Under the picture is the information : "The White House and some men who have too much influence in it." A notewor thy feature of the production is the fact that nowhere within its columns may be found the name of the editor, publisher or printer. The nest of practical politicians who produce it use their bows and arrows against the Vatican from behind a safe cover. The Protestant Magazine is a disturber of the peace for political purposes. Sane Americans will throw it in the waste basket.

ALL SIGNS go to show that Theodore Roosevelt would be a dictator. He fancies himself a Napoleon, but in reality is only one of the meanest of the Bourbons. At one time he was held in high estate in the Republic, but he is now rated a hot-headed political boss, the creature of the Trusts, who would rule even if it were to ruin the country. While he was in the White House he made pretence of controlling the trade combinations, making a grand stand display of prosecutions, but there is no record of any promoters of combines having been punished. He promises if elected to revise the tariff downward. When he had a chance to do so he failed. The people will not trust him again. The present contest amongst our neighbors will be a memorable one. When the polls are closed it will be seen whether the Trusts or the People are to rule the country. If the former are victorious there will be a long step towards the conditions which prevailed in France at the time of the revolution Roosevelt is a political desperado.

THE ALMIGHTY DOLLAR Committee of the City Council. Toronto, have taken up the question of abolishing the unsightly billboards. Particular objection is taken to those in the vicinity of churches. Those who are interested in this new and vulgar mode of advertising will put in the claim that churches even use billboards. And true it is. In front of many places of worship may be seen large billboards advising the passers-by that on the next Sabbath day Rev. Mr. Smith will preach in the morning and Rev. Mr. Jones in the evening. The titles of the sermons, too, are given, and they are generally of the most striking character, having as a rule no reference whatever to the contents of the sacred volume. To complete the bill-board announcement the passers-by are also informed that the music under the leadership of Prof. Brown will be of the choicest character. A traveller from the continent passing through our glorious country is wont to be shocked at the manner in which the artistic temperament is offended by comme cialism. Whilst we are admiring the beautiful landscape suddenly there confronts us, upon a barn or upon an independent structure of boards, an announcement concerning the latest brand of chewing tobacco, whisky, gin, number of the American Israelite the brandy, beer, pills, soaps, cigarettes and a thousand and one other articles. The time will come, and we hope soon, when all our municipalities will put a ban upon this abomination.

THE CATHOLIC RECORD

to be. The Atlanta Star, edited by a Protestant gentleman, has this to say of Mr. Tom Watson, whose domicile is in malady 1: the catalogue of the afflictions they give the names and addresse. the same place :

" Everybody knows that Tom Watso has never been anything in his life but renegade and slanderer of good people and good institutions. He cannot pick up his pen or open his mouth without emit-ting the vilest and bitterest slander of some description or other against some person or some institution. He is really and literally crazy on the subject and has villified and has slandered good men and institutions as no living man has ever done before. Nobody replies to him, because everybody is afraid of be covered with Watsonian mud and

A SUGGESTION

Either the coal barons or the jobber and retail dealers have decided to give another turn to the screw and in some places that very necessary article for ousehold use is now costing \$8 per ton. Municipal coal yards are talked about, but it is just possible that the whole salers will not deal with municipalities, preferring to protect the jobbers and retail dealers. A little while and something will have to be done to guard against the unreasonable prices de-

manded by captains of industry. Would it not be well if the Ministerial Association gave its attention to business problems of this character. Thus wise they could be of some real use in the community. Presently the Toronto contingent of the organization have brought a test case before the court prosecuting a man who delivered on Sunday ice-cream which had been purchased on another day. The country is waiting breathless the outcome, as also the result in several cases where ungodly people have dared to sell pink lemonade at lakeside resorts on the Sabbath day. If, as we have said, these gentlemen of goodly leisure would betake themselves to practical and useful work instead of are one and the same church ! Suppose abusing the Pope, Popery and the Ne Temere decree, and endeavoring to an army were fighting against each bring about a rebirth of the Connecticut Blue Laws, they would stand in better repute amongst their fellow citizens.

A SUBSCRIBER sends us some leaflets from Toronto which are in circulation amongst the submerged class of bigots. One is signed by E. W. Brickett, Martinsville, Indiana. The other is a doggeral poem of such a low character that the author very wisely refrained from putting his name to it. The people who compose, print and circulate matter of this kind are denizons of the literary slums, that very low class who take kindly to Jesse James literature. A man who would circulate such literature is travelling in the shadow of a policeman. It does not hurt the Church, but it sears the reputation of of any other kind of unity is absurd. the vendors.

ARCHRISHOP CASEY

A press despatch informs us that the distinguished bishop of St. John, N. B., Right Rev. Dr. Casey, has been appointed Archbishop of Vancouver, in succession to Archbishop McNeil, who has been transferred to the Archbishopric of Toronto. The publisher of the His handiwork. CATHOLIC RECORD sends heartiest

greetings to the Archbishop-elect of like the Anglican or the Greek are Vancouver. In the far off province by simply branches of the Catholic Churchthe Pacific he will have a splendid op- we need but quote St. Augustine :

dailies show that Rome's eye is upon our magazine." Fortunately for Pro-testant pockets the subscription to this And these are the men who are fre

ment.

the duties

ployed. In the

quently helt up to scorn by gentlemen who call themselves ministers of the shoes ?- America. THE CHURCH AND

IS THERE A PROTESTANT **RELIGION ?** A correspondent sends us a cutting

from the Family Herald, the weekly edition of the Montreal Star, in which we get a curious insight into the theo logical mind of the editor. According to our Montreal contemporary "there is no such thing as a 'Protestant religion.'" "All baptised people are mem

uman race.'

Gospel!

bers of the Holy Catholic Church, as we confess in the Apostles' Creed. But some members of the Holy Catholic Church are Roman Catholics, some Greek Catholics, some English, etc. This sort of distinction has existed from the earliest days of Christianity. The term Protestant is only relative and generally means a protesting against something in the Romanist's idea of religion. But the Christian re ligion is one, however nations may differ in their views of it. Martin Luther by no means started modern Protestantism

anywhere but in German countries." As an example of theological reason ing it would be hard to beat the above. So Martin Luther wasn't a Protestant after all ! So black can be white "The Christian religion is one, however nations may differ in their views of it." The church that rejects the Real Presence and the church that teaches it are one and the same! The church that acknowledges the supremacy of Rome and the church that denies it are one and the same ! "Roman" Catholics believe that the august sacrifice of the Mass is a real sacrifice; "English" Catholics believe it to be a "blasphemous fable and a dangerous deceit." Yet they the different regiments that make up other would we say they were united ? Suppose at a convention each delegate had a plan of his own could we say they were unanimous ? The Scripture tells us a house divided against itself shall fall, but why should it if different people believing different and contra-

dicting things constitute the same religion ? Christ came from heaven to revea the truth to man. He declared that unity was to be the proof of that truth.

If a diversity of creeds could be found in His church, this could only be be cause the Truth He revealed had been lost in the quagmire of human error. It would be a proof that His work had failed. The unity of the Church signifies a common government, a common faith, and a common worship. To speak There is but one Church that has these three essentials of union. It is nonsense to say that unity of spirit is com-

patible with differences of creed. How could men recognize this "internal" union ? And how, then, could we say that Christ's plan had been fulfilled? Christ's own words mean nothing if not this, that the unity of the members in the same body proclaims to the world

As to the assertion that churches

From Rome

no country can go on for any length of time unless year after year we have some twenty or thirty new laws Have you ever considered what an abaurd position that is? And what is to be the result if the world goes on for another thousand years? Legislation cannot change human character. It may occree it; it may restrain it; bus it cannot change it. No schools and no magazine is only twenty five cents a year, or fifteen cents to cubs of ten. What Protestant will refuse fifteen cents, or even twenty five, to co-operate in making Pius X. shake in his papal

SOCIAL PROBLEMS cation. I suppose all those who are engaged on either hand in this indus

tors consider to be a good education. And yet the industrial difficulties are Cardinal Bourne at Stoke on-Trent Cardinal Bourne at Stoke on Frent spoke as follows recently on Church and Social Problems : You have just passed through all the misery arising from an scute industrial crisis. We in London, at the present more acute than ever they were before. Nothing can heal those ills save the fullest recognition of the rights of each homan personality, and such recogni-tion of the rights of our fellow men will moment, are in the throes of difficulties of a similar character. The Church of never be given except by a conscience which is taught by faith in God and His God is able, is willing, and desires to which is taught by faith in God and His revelation. Every other remedy, call it by what name you like, is absolutely futile, and if it does not carry us farther on the road to disaster, will certainly never provide any remedy for the evils that we see all about us. Weil, now, ladies and gentlemen, as I said at the beginning our boast as Catholics is give help to our country in these mat-ters, and she is able to do so because her teaching is based on the recognition her teaching is based on the recognition of the supernatural. The Church is conscious of all human needs, but she has her own way, and her own methods, of dealing with such difficulties as we taties and gentlemen, as i sold at the beginning, our boast as Catholics is that we believe unfinchingly, unkesi-tatingly, with no thought of shame, with no thought of concealment, we see around us. Take the history England, the history of France, of Italy. and Germany; everywhere you will find that the Church recognises the difficul-ties and the needs which must arise

do believe in the supernatural. And we believe that God Almighty, who made us, when two opposing forces have to work together. On the one hand you have can so transform the hearts and the minds of men that, in spite of the inthe owner of capital, whose capital is useless to him unless he can find work-ers to bring that capital into employ; herent human selfishness, in spite of the longing that every man has to fight for his own and to get what he can for himand on the other hand you find the worker, who cannot live unless he reself-in spite of all that, if men will listen to the Word of God and the listen to the Word of God and the voice of their conscience, they can find ceives from the owner of capital a wage work he gives for its develop-What did the Church do? She a way out of every difficulty that confronts them. And on that account, small minority as we are in this country gathered together employers and em-ployed in guilds of various kinds, based on the recognition of the rights and of -as we are sometimes reminded, though perhaps we are more numerous that of both employer and emsome of those who say those things give ese guilds provision was made against unemployment; it was made against injustice; it was made to protect a man from being exploitus credit for-but small minority though we be, we are able, I think, to render very useful service in this re-

ed; it was made to prevent workers from failing in the duty they I have never hesitated-and I think my brothers the Bishops are with me owed in return for the wage given to this matter-we have never hesi them. Everywhere the personal factor was recognized. If a young boy wished to take up any trade he had to go tated to recommend our Catholic people to enter boldly into the various indus trial unions and organisations that cover the country. We do that because believe that thereby they can safe guard their interest, and that union of through a period of learning and appren ticeship, and the tradesman to whom h through a period of tearing and appren-ticeship, and the tradesman to whom he was apprenticed was bound to treat him as his own child, and the apprentice was bound to give due obedience in re-turn. The guild was there watching guard their interest, an that sort is a necessity for them; and because, moreover, we believe that by entering into contact with their fellow-countrymen, their fellow-workers, they over and seeing that justice was done on over and seeing that justice was done on both sides, and, if necessary, it excluded from its membership those who acted unjustly in any respect. And the whole of that was based on religion; on the will have many opportunities of putting before those to whom perhaps those principles of which I have spoken are unknown, what is really the teaching of the Church and the teaching meeting together for prayer, the offering up of Mass for deceased members, and the recognition that all alike owed a duty to one another and to the God Who of God on these momentous matters Now if you are to do that, tho you who, from position in life, feel that made them. That shows us the interest the Church took in the industrial diffiit is an advantage to you to belong to trades unions or other organisations, if you are to do that aright I would culties which must ever arise unless there is proper control. Then the Church has never forgotten

utter a word of warning to you, and that is not to follow too blindly and without reflection leaders who do not to remind men of the teaching of the gospel, that, while in one respect all profess plainly that they believe in God and His revelation. Whatever their n are equal, in another respect there are many essential inequalities. Our Biessed Lord has given us Himself the qualifications may be, whatever their data uprightness may be, whatever their single-mindedness may be, if they do not recognise God and His revelaparable of the Talents. To one man is given one, to another two, and to an-other five, and if you were to take all mankind and make them absolutely tion they are blind, and they will be leaders of the blind. You know with what equal to-morrow in their possession of wealth, at the end of the year they result. Then, secondly, whatever your opportunities of education may have been, strive to imbue yourselves with would be unequal again, because no two men are alike in the gifts Almighty God Catholic principles. Know what our Church teaches on these matters, and be able, without obtrusiveness and withtalent, opportunity, surroundings, en ergy, indelence, are all various qualifiout useless insistence, to put before your fellow-workers what is the view of the true Catholic on all these industrial cations that are most unequally shared throughout the human race, and any-thing like absolute industrial equality troubles. I said a few moments ago these questions had become extraordinis impossible as long as the human race exists, because that human race is essentially unequal in all these things of complicated, and therefore you arily will not expect me to go in any detail which I have spoken. Meanwhile, the Church, still resting on the teaching of into the various forms in which her Master, reminds all men that teaching of the Catholic Church has to operesented on these subjects. I would like, however, to point out other respects they are equal-that they

other respects they are equations that they are all children and creatures of the same God; that they are all redeemed by the same precious blood: and that all alike, whether they come at the first here or the second or the eleventh are certain general principles. First of all, the Catholic Church recognises to the full the right of private ownership. Any teaching that calls in question the right of private ownership is contrary eleventh, are

no country can go on for any length of ployed two awful weapons, the lock-out is in charge of it. It is his duty to study and the strike, and they are bound in using them to consider, not in the pres-ence only of their fellow-u en, but in the presence of God Himself, the harm they are inflicting upon the community. I do not say lock outs are never justifi-I do not say lock outs asying a strike able, and I am far from saying a strike cannot change human character. It able, and I am far from saying a strike may coerce it; it may restrain it; bus it cannot change it. No schools, and no instruction of a secular character, can forey years or more of compulsory edusary expons of warare that inflict un-told harm upon the mation and tremend-ous misery upon individuals, and only tremendous justifying causes can make them guiltless in the sight of Almighty trial strife have had what our legisla

FACTS WITH A LESSON

We are constantly hearing of the evils of the day and the needs of the hour in this country from Catholic sources. And it cannot be denied that the admonitions are most timely. The Church Progress has endeavored to carry the wise messages to the Catholic people by frequently repeating them, and shall continue to discharge that duty. But we submit that the day and the

hour is fruitful of no greater neglect and no greater need than is shown in the position of the Catholic press. And we base this statement on the assurance from the reigning Vicar of Christ, which has stood at the head of our editoria olumns for years : "In vain will you churches, give missions build schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic

Yet, also, how little attention ha been paid in this country to that fore-boding message. May we ask, is it want of respect for, or lack of loyalty to the unquestioned zeal and wise coun sel of the Supreme Pontiff? Why is there not given his admonition in this particular that credence and correspondence we notice in others ? Can it be that the serious minded are diverting their thoughts in other directions? that the wishes of the Holy Father no longer have place with the favored? That only the few meet his expressed desires with action? The reader must write the answers. We hesitate so put them into print. It is enough for us to

suggest the facts. suggest the lacts. However, we may say that the pre-vailing optimism among our people and the apparent confidence in their strength are in themselves verifications of the Supreme Pontiff's admonition. Barriers to the progress of a strong Barriers to the progress of a strong Catholic American press, they are un-mistakably. More than that, they are responsible for the existing widespread indifference and lamentable lethargy manifested everywhere towards the Catholic press. And in this they are destroying the efforts spoken of ctually by the Holy Father. We are aware that there are many

who believe-and it seems an almost im possible task to change their opinion that the discussion of this question in the Catholic paper has no higher motive than self - advancement and selfs interest. But what need the Catholic interest. But what heed the Okthone paper care? It is following where the Supreme Pontifi leads, and that should be sufficient answer for any Catholic. He who refuses to follow is surely in no

position to impute selfish motives. But aside from this consideration, here are facts with a lesson for those who are willing to learn. Had Catho-lic France been "able to wield the defensive and offensive weapon of a loyal

and sincere Catholic press," when her latter-day infidels and stheists began their assaults. she would have tri-umphed. But in the absence of such a before them weapon she went down Then, if we turn to Protestant Germany and weigh the causes that have worked such magnificent results for Catholicity there it will be found that the most powerful factor was the inspiring loyalty of the Catholics of that country powerful

to their Catholic press. These are facts with grave lessons

for Catholic Americans. They are When me blood was wan facts that should not be lost sight of in This ould hat was new. facts that should not be lost signs tion; every consideration of this question; facts that should be set against the It was wid me an' me bride

is in charge of it. It is his duty to study the resources of the country and direct, inquiries in a helpful way. It is not a work that is expected to show results at once. It takes time to make it effective. The work is new to most of us. We have to learn the best ways of directing im-migrants and of grouping Catholic settlers. The office has to become the local centre of an activity which extends local centre of an activity which extends from the Pacific to the Atlantic and from the Pacific to the Atlantic and even to Europe. The accumulated knowledge, experience, records, and connections which go to make an effective agency can only be built up by persevering effort. It would not be wise to wait till the Panama Canal is opened to found a Catholic agency of this kind. The number of immigrants will then be much greater than now, and Vancouver will be the centre of distribution. A Catholic Bureau to deal with immigration will then be so great a need that its absence here would be a grave scandal; and since it takes nsiderable time to make it efficient, it would be a great mistake to wait till the pressure of need forces us to act. The only way is to develop one gradually. Nor is it any one man that can do the work of such an institution. It requires work of such an institution. It requires the co-operation of many, not merely or even chiefly because money is needed to support it, but rather because the ac-tive interest of many in the work itself is necessary to success. It is by co-operation that information is gathered and work found for the unemployed. It is by co-operation that Catholics are made to feel that the Church stands for more than a consoler in time of affliction, that the Church is also a helper every effort of social betterment. No good movement can prosper without To good movement end property with du-self denial and readiness to suffer for the cause on the part of these who pro-mote it. In this western country the many who are falling away from the faith can only be saved by the activity of the many who are in no danger of losing the faith. The priests cannot do the work without the active co-opera tion of the laity. In the matter of funds for the Catholic Information Bureau, 1 beg to thank the Catholic fraterna societies of Vancouver for supplying present needs. What I appeal for now is not money but attention and interest. The apathy of the good is as much a

1

weight upon the Church as the inquity of the bad. Our loving Saviour extends His pierced hands to us in appeal for help to save those of His flock who are going astray, and the help now called for consists in taking a religious interest in fellow - Catholics. Do they go to church on Sunday ? Have they

made their Easter duty? Do they say their prayers? Do they write to friends in their former home? Are they in moral danger in the company they fre-quest? In the older parts of Canada these are questions which pastors would ask about members of their flock. Here in the West every good layman is called to missionary work, and he is responsi-ble before God for all that he could do and leaves undone. The Catholic In-formation Bureau is designed to be one of the channels through which this lay activity can find organized means of expressio

Please read this circular at each Mass in your church on Sunday, and make such comments thereon as you deem advisable for the better understanding of its purport.

TN. NCNEIL, Vancouver, August 1, 1912.

The ButtO' The Loafers (T. A. Daly.)

O ! they needn't be so sly, All them lads when I pass by, Wid their winkin' o' the eye An their jokin' an all that. Sure I'm wise enough to see That the cause of all their glee Is the ancient cut o' me An' me ould high hat.

Yerra ! boys will have their play, So I've not a word to say-'Tis messel' that wanst was gay As the gayest wan o' you. An' there wasn't manny men That'd care to joke me then. d was warrm an' when

AN AMERICAN gentleman known as Tom Watson publishes a magazine. Mr. Tom Watson essays to achieve re-Mr. Tom Watson essays to achieve re-nown and glory by printing therein a varied assortment of articles telling the people that Catholics and the Catholic Church are no better than they ought

ortunity to display those rare talents "Although all heretics styled Catholic, yet if anyone ask for administration which have been such a blessing to the people of the diocese where is the Catholic place of worship none of them would venture to point of St. John, and which brought consolation to the heart of His Holiness the out his own conventicle." That is as Pope. He is just the man to carry to true to-day as it was in the days of the full fruition the great work for the great African doctor. Vincent of Levins' 434 Canon of Catholicity is : "That spread of the faith which Archbishop McNeil set his heart upon accomplishwhich has been believed everywhere, always, and by all." Does our Moning in the Archdiocese of Vancouver. Rev. E. Leblanc, pastor of St. Berntreal friend believe that the doctrines ard's, Digby Co., N. S., has been named neculiar to Protestantism were be Bishop of St. John, N. B., in succession ieved "everywhere, always, and by all?" Luther "protested" against certain docto Bishop Casey. trines of the ancient Church. Protest-

THE FIELD AFAR

hence with the Reformation there was The Catholic Missionary is wont to breach of continuity and a new pack up his little belongings in a small Church was formed. If, in the face of compass, go to the ends of the earth and this, the editor of the Family Herald devote his whole life to bringing souls believes the Anglican Church to be to Christ. Money orders do not follow Catholic we need only recommend him him, nor is he encumbered with the to Mr. Chancellor Lloyd George. world's cares in his pursuit of spiritual glory. He does not return once in while on holidays bent, to give roseate accounts of his experiences. What he has done is known in Heaven, and he is satisfied. From outside the circles of the Catholic Church there comes oftentimes tributes of praise for these faithful disciples of the Crucified. In a late

reading that newspaper; but, in the opinion of bystanders, he was crushed editor says: when General Choke, smiling benignly, answered: "It is sent her, it is sent her "It must be said of the Catholic Church that it always was able to inspire a considerable number of its priests with the spirit of self-sacrifice per mail."

All that is fiction. Whether it had any foundation in fact some seventy years ago, is not worth inquiring. But in mission service. We are reminded of this by the report of the death of the years ago, is not worth inquiring. But it may surprise our readers to learn that there are Lafsyette Kettles and General Chokes to-day. An obscure Protestant publication calls for help to "stem the Romeward tide," that is to say for Processant money to float its Jesuit priest, Isador Dupay, who succumbed to leprosy in Madagascar, after having served as missionary in that country for sevanteen years. He "stem the Romeward tide," that is to say for Protestant money to flow into its treasury. To encourage this tide it says: "Recent despatches and inter-views published in leading American

wish to be created to receive the "penny wage of eternal salvation. All is b ed upon s that the supernatural considerations that the Church is able wisely, and usefully, and justly to give her aid in such difficulties as those who are now so acutely present with us. But ladies and gentlemen, the problem

has bestowed upon them.

is vastly greater now than it was when one faith ruled over practically the whole of Europe. Remember, it was with the disruption of faith and the separation of England from the unity of Catholic faith that came the destruction of the guilds of which I have spoken, or their transformation into such a shape that at the present day in England they have no librares which are the scale of the bear no likeness whatever to the guilds our Catholic forefathers knew. I say antism rejected these doctrines, and the problem is immensely more difficult nowadays. In the old days everything was based upon the personal relation; on the fact that man and man came into on the fact that han and man came into personal contact; that the employer knew personally those whom he em-ployed; and that those who worked knew personally, in practically every case, the master for whom they worked. And remember personal contact is the great solvent of all the difficulties of the world. The world has now grown so

much ; civilization has become In a book that displeased our grand-fathers we read how Mr Lafayette Kettle was persuaded that Queen Victoria would shake in her royal shoes plicated, that where you had the living oul of the master, you have now great companies, and corporations and boards o directors, who know little or nothing o when she read a certain number of the Watertoast Gazette. Martin Chuzzle-wit pointed out the improbability of her the men who are working for them ; and you have vast organizations of men who you have vast organizations of men who know nothing personally of those for whom they are working. Then we can-not shut our eyes to the fact that the supernatural principles of which I have spoken—the Fatherhood of God, the necessary inequalities existing among men, and the ultimate equality that God wishes to give to all His creatures-that

COLUMBA

DICKENS VINDICATED

these are thoughts and considerations present, I trust, to the minds of most Catholics but hidden, I am afraid, from vast multitudes of our fellow country-

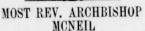
Where, then, is the remedy ? No legwhere, then, is the remedy ? No leg-islation, ladies and gentlemen, can really change these things. We have come to a point in the history of the world when men seem to consider that

to the teaching of the Catholic Church The Church recognises the right of the State to control private ownership, re strict it for the public good, and so on but as God allows private ownership the Church has always upheld in plai

emphatic terms the right of a man to the property which belongs to him. Then there is another very important principle which the Church has insisted upon over and over again, that a man is ound to give a fair wage for the work that is do ne for him: and he is bound to give a fair wage for the work that is done for him even though the unat is done for him even though the worker, through stress of poverty, is will-ing to take the work at a lower rate. A fair wage is a wage sufficient to enable a man and his family to live in frugal comfort. And, thirdly, as correlative with the spirit of private ownership, a man has a right to his own labour-that is to say, a man whose only capital is labour can give that labour, or he can refuse to give it, and if he has a right to give his labour, no one else has a sight to interface with him. right to interfere with him. A man may refuse to work with him if he does not like him. He can refuse his labour, but no one has a right to say to another man "You must not work" if he is willing to do so. That is a very important principle; it is all the man possesses, and the law recognises that if you forcibly prevent a man from working, if you interfere with him by physiing, if you interfere with him by physi-cal means, you are transgressing the law. The law of God goes much further than that. If you make a man's life miserable to hin because he wants to give his labour, no theory then about peaceful persuasion will justify you in the sight of God.

Furthermore, the workman, in giving or refusing his labour, is bound in con or refusing his isbour, is bound in con-science to consider the needs of his wife and family. They are dependent upon him, they are given into his care, remember by God Himself, and, therefore to relingish his labour to such an ex tent as to throw upon them hardship misery, and perhaps starvation, must re quire some tremendously powerful just-ifying cause. Then there are, lastly, both in the case of employers and em-

prevailing optimism ; facts that should be weighed against self - confidence, boasted improbabilities and existing endencies.-Church Progress.



The following circular letter issued by the Most Rev. Archbishop of Van-couver on the subject of immigration will be read with interest.

will be read with interest. Rev. Dear Father:—In several Dioceses of Canada agencies have been established for the purpose of helping and directing Catholic immigrants. It is a new work called into existence by new needs. In the provinces west of Lake Superior thousands of Catholics are now being lost to the Church, and the chief cause of this leakages is the the chief cause of this leakage is the unguided scattering of those who seek new homes in the West. It is impossible to have Catholic life or religious facili ties in a parish in which the priest sees his people once a month or once in two or three months. The children too often grow up in ignorance of Catholic faith and practice. In the cities the leakage is also considerable. The newcomer is out of touch with the Church comer is out of touch with the Church until he comes forward himself to renew the tie and too often he does not come forward. In his old home his neighbors expected him to go to church on Sanday, and he went. He did not go merely because the neighbors expected it. sense of duty was the chief motive ; but the Catholic life of the place made the

performance of the duty easier. He comes out West and finds himself in a comes out west and nots most in a different moral atmosphere. The ex-pectation of neighbors is a hindrance now instead of being a help. He has been accustomed to go with the stream,

and he does not notice that now th current is changed in direction. Whether it be in the country district or in the city, the Church is called to meet new difficulties and new conditions. I have judged it advisable to open a Catholic Information Bureau in Vancouver at 532 Granville St. The Rev. Arthur Mostyn

When the blessed knot was tied An' it follied, when she died, Where they soon will lay me too; It has served me all these years. Shared me pleasures an' me tears As it's sharin' now the jeers O' the likes o' you.

Now, ould hat, we're worn and sick, But this joy to think, avic, That you never held a brick— An' there's some that can't say that! So they needn't be so sly Wid their winkin' o' the eye When they see us passin' by You an' me, ould hat!

A Successful Bazaar

We congratulate Rev. D. P. McMenawe congratulate Rev. D. P. McMenn-min, P., Thessalon, Ont, upon the very successful outcome of his bazaar. Since this apostolic priest was trans-ferred from the diocese of London to that of Sault Ste. Marie, where he desired to enter upon missionary work, he has been successful to a degree which must be most pleasing to his Bishop Right Rev. Dr. Scollard, one who also has the mis-sionory spirit, and who is laying foundations of splendid conditions in the important diocese named. The st \$1,700 was realized at the bazaar. The sun sum will be used to extend the impor-tant work which Father McMenamin has undertaken in the different missions under his charge.

Good Home-Made Bread

Your baking will be successful if you use White Swan Yeast Cakes. Makes light, sweet and wholesome bread. If your grocer hasn't got it (6 cakes at 5c.) send us his name and ask for free sample. White Swan Limited, Toronto, Ont. White Swan Spices & Cereals

Men must grasp the truth of life in the Church by the evidence of discip-lined and self-denying lives. They will believe in sanctity; prayer will make itself manifest in life; the fear of God will be seen and felt. The Catholic must be known as a man of God, and men will he satisfied that there is really something in Catholicism.-Anon.

FIVE-MINUTE SERMON TWELFTH SUNDAY AFTER PENTECOST

6

THE SUCCESSFUL CHRISTIAN "A certain man went down from Jerusalem t Jericho, and fell among robbers." (St. Luke x, 30.)

This man described in to-day's Gos-pel, my brethren, is a type of mankind. Suppose any one who had determined to climb a mountain, and had made all his preparations, were to say, after he had gone for a few hundred feet, "Oh ! this is too hard work ; and I will go back." Do you not think his neighbors would laugh at him ? Yes. "Sarely," they woud say, "here is one who has no energy ; he never will amount to much !" So it is with the world. The man who surely mounts to the pinnacle of fame or wealth or honor to which he aspires is called great, and has the re-spect and admiration of the world's Success is the measure of the world's estimate of man's efforts in this age, and he who does not succeed must, so far as this world is concerned, go to the wall. If this is so in the world, how much more in the Christian life ! Who is sober, pious, and good, or he who is in-This man described in to-day's Gossober, pious, and good, or he who is in-temperate, profane, and wicked? Who is the successful Christian? He who s constantly climbing the ladder of well-doing, or he who falls back as soon

well-doing, or he who fails back as soon as he sets his foot on the first rung? The very first thing we notice in the parable in to-day's Gospel about this man is that he had turned his back on Jerusalem and was going down. It is evident that one must go either up or down on the road to heaven; one can-not stand still. But notice my brothren, the conse-

not stand still. But notice, my brethren, the conse-quences of this backward journey, as he went further and further away; at last went further and further away; at last he fell among robbers. So it will be in the Christian life, if men do not keep their minds constantly set on heaven and its attainment. They will begin committing little venial sins deliberate-ly, going down, down, and before they know where they are mortal sin has taken them. They have fallen into the hands of that robber chief, satan, and he has despoiled them of their treasure and has left them in the hope that they may die before help comes.

may die before help comes. There is but one way to avoid this fate, and that is by keeping one's self free from sin; by preserving ever a high standard of right and sticking to the downward Don't get started on the downward It. Don't get started on the other and track, for it is too easy to go on it, and the end is disastrons if you are not stopped. By the aid of prayer, with the help of the Sacraments, and all the other assistances which the Church provides and suggests, climb to the top of the mountain of perfection and reach heaven as your everlasting reward. Never turn your back on heaven to go down hill, lest when accounts are squarred up at the last day your lot may fall with the unsuccessful ones.

TEMPERANCE

LIFE INSURANCE AND TEMPER-ANCE

ANCE The radical change in the attitude of the insurance world toward temperance during the last two generations is inter-estingly commented upon by a writer in a non-Catholic contemporary. Seventy years ago total abstainers were refused policies by British com-panies because not considered as good risks as moderate drinkers. To-day all companies look with disfavor upon the drink habit. Many refuse to insure those who are engaged in the liquor business, or charge them higher rates. Many companies in Great Britain and separate class, who pay smaller premi-ums and enjoy various other advantages. Similar benefits are accorded to ab-stainers by two of the largest companies in Sweden and Norway. Several of the

in Sweden and Norway. Several of the leading companies in America have is Several of the seeding companies in America nave is-sued special bulletins on this subject, full of most valuable information respect-ing injurious effects of malt and alco-holic liquors, inaugurating in this way liquors, inaugurating in this way

HAY FEVER "Fruit-a-tives" Gured After 15 Years' Suffering

A MARTYR TO

13 IGAIS JUIIFING CORNWALL CENTRE, ONT., November 27th 1911. "I was a martyr to Hay Fever for probably fifteen years and I suffered terribly at times. I consulted many physicians and took their treatment, and I tried every remedy I heard of as being good for Hay Fever but nothing helped me. Then I heard of "Fruit-a-tives" and decided to try them, and I am thankful to say that this remedy cured me completely. To every sufferer from Hay Fever, I wish to say—"Try Fruit-a-tives". This medicine cured me when every other

Hay Fever I'RS. HENRY KEMP.

The real cause of Hay Fever is poisoned blood, due to the faulty schen of the bowels, kidneys and skin. "Fruit-a-tives" cleans the blood by regulating bowels, kidneys and skin-and thus relieves the excessive similaon the nervous system. Try "Fruit-

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

are placing the facts before the working-men.-Sacred Heart Review.

WILL DRINK NO MORE

The following advertisement was printed recently in a Belleville, Ill., lewspaper.

I wish to apologize for any transgres-sions I may have been guilty of while under the influence of liquor, and if my friends will forgive these transgressions, I will never again touch a drop of intoxicating liquor. CHRIS DENISON. When Denison was asked why he pub-lished the notice he said :

" It's just this way, whenever I take a drink I try to make the distilleries put on a night shift. That notice goes.

Half the time I don't remember insult-ing persons when I'm drinking, so I'm outting this advertisement as a general putting this advertisement as a general apology for my past actions and as a pledge of good conduct in future." Here is still another way in which ad-vertising may be used to good advant-

THE MIND OF THE CHURCH

The wish of our Sovereign Pontiff was expressed in a brief to our National was expressed in a brief to our National Union, that "not only Bishops, priests and men of religions orders, but also the rest of the faithful may resolve to bear witness to their regard for the Catholic Total Abstinance Union of

America and become members of it." In the same Brief which was sent to our Right Rev. Spiritual Director. Bishop Capevin of Pittsburgh, our Holy Father commends all who are united in our Union, and its conventions " because Union, and its conventions "because they are really our associates and help-ers in persuading men to practise one of the principal Caristian virtues." The mind of our Sovereign Pontiff is clear, and his voice is the voice of Peter, and the voice of Peter is the voice of the Church. It is the chief desire and the dominating motive in our advocacy of total abstinence that we utter the mind of the Church and preach the gospel of Christ, as it has been preached and as it has been lived, by the saints of all ages.—C. T. A. U. Advocate.

A CATHOLIC TEMPERANCE PARADE

The clear - eyed, steady marching hosts of total abstinence had a field day and parade in Waterbury Saturday. There may have been more numerous

gatherings of the Catholic Total Abstin-ence Union and probably demonstra-tions as enthusiastic. But few could plume themselves ona bigger representa-tion of young men in the line of march. There were gray-haired men as well as the lusty young Tierney Cadets, both proclaiming the courage of their con-visitons. It would be difficult to decide which awakened greater inspiration, the white haired veterans or the lads who in khaki uniform swung along with easy grace in the common ambition to join the ranks of sober-living Catholics. The moral effect of the parade may not be estimated. The marchers were enabled to form some idea of the strength of the movement in which they are enlisted. The public could not but be impressed with the fact that at great sacrifice not a few of the paraders had come from far and near to renew themelves in allegiance to a not too popular cause.—Catholic Transport.

DUE TO DRINK DUE TO DRINK The places of jadicature I have long held in this kingdom have given me an oppertunity to observe the original cause of mest of the enormities that have been committed for the space of nearly twenty years; and by due ob-servation I have found that if the murders and manslaughters, the burglar-ies and robberles, the riots and tumults and other enormities that have hap-pened in that time were divided into

and other enormities that have hap-pened in that time were divided into five parts, four of them have been the issue and product of excessive drink-ing—of tavern and ale-house drinking. —Sir Matthew Hale.

THE BUSINESS SIDE OF

RELIGION THREE CLASSES

I have heard it said by priests of ex I have heard it said by pricets of ex-perience and of long standing in the ministry, that our Catholic people can be divided into three classes, vig:—the one-third, who pay more than their share, the one-third, who pay as little as they can and the one-third, who pay nothing or almost nothing. This gen-eral summing-up may not be true of all localities and conditions, but my own experience leads me to believe that, for our people taken as a whole, it is a more NOTICE

experience leads me to believe that, for our people taken as a whole, it is a more or less correct one. There is in every parish a certain percentage of those, who, as the saying goes are "hanging on to the Church by the eye-lashes." They go to church rarely, seldom or

approach the sacraments, except perhaps during the time of a mission and their contributions are not regarded

ary spiritual duties. They are devout, in their own way, and some of them ap-proach the sacraments frequently. When it comes to giving, however, a chronic shyness seems to take poss of them. They pay only under compul-sion and then grudgingly, wondering, all the time, why religion cannot be disand the time, why relight cannot be dra-sociated from the eternal money ques-tion. Some of them are honest and par-ticular when it comes to the payment of other debis; but they would gladly wel-come a return of the Church to the



THE OLD STAND-BYS Not only to say the right thing in the There are lastly those who do their share and more than their share. These make it possible for the Church to exist. If it were not for them, we might close our religious establishments right place, but far more difficult, to leave unsaid the wrong thing at the tempting moment.

USE ABSORBINE, JR, FOR IT

The K. Scholl Mfg.Co., Toronte. Illustrated

Well Satisfied

An unsolicited letter from Policy holder No. 35 964. The Company re-ceives many such letters expressing satisfaction with results under

Managing Director, The Mutual Life Assurance

Dear Sir - Received to-day two

cheques, one for \$3,671.97 and the other for \$1,500.00 from the Mutual

Company of Canada, Waterloo, Ont.

satisfaction with matured contracts.

MR. GEO. WEGENAST,

might close our religious establishments and arrange to have services at infre-quent intervals in some of the more im-portant centres of population. The prosperity and growth of the Church is the result of their efforts. They were the main-stay in the past—in the days of the pioneer bishops and priests who laid the foundations of the Church's present wealth. They are the main-Swollen, Varicose Veins, Bad Legs, Goitre, Wen,Gout and Kheumatic De-Soits, Sprains and Bruises respond quickiy to the action of ABSORBINE JR. A safe, healing, soothing, antiseptid liminent that penetrates to the seat of trouble assist-ing mature to make permanents recovery. Allays pain and inflammation, Mild and seat a Successful other cases, why not in yours? ABSORBINE, JR., 61 and 2 per Weith and Strain Bids, Mentreal, Ca of the pioneer bishops and priests who laid the foundations of the Church's present wealth. They are the main-stay to-day of every form of pions ben-evolence. Schools, hospitals, seminar-ies, orphanages, scadenles and every species of Catholic endeavor ultimately depends upon them for support. Their names come first on the collection and subscription lists. They are not neces-serily the most devout, but their pro-fessions of piety bear the genuine stamp of self-sacrifice. They are not, as a class, those that are best off from a standpoint of worldly goods, but as a class they are those that are most re-spected and honored in every comman-ity. "The good pay" in matters of re-ligion is generally a good pay in matters of business. They strive to live within their means and to be just and honor-able in all their dealings. What they have to give, they give cheerfully and ungrudgingly. Taey take it for granted that the men who minister at the altar will make the best possible use of the **Cure that Bunion** DR. SCHOLL'S BUNION RIGHT PR. SCHOLL of your Dum. Inlarged toe joint by permanently traightening the crooked toe. Gives INSTANT RELIEF and a FINAL CURE of all bunion pain. Shields, plasters or shoe stretchers never cure. Dr. Scholl's Bunion Right is confortable. sanitary. con-venient. Greansateed or money venient. Biores, or elrect fro

that the men who minister at the altar will make the best possible use of the money that is paid into the treasury of the Church. Their responsibility ends, in a certain sense, with the fulfilment of their own duty. If the temporalities of religion be wasted and dissipated the fault is not theirs. They have seen near little h more in the menerment

very little, h wever, in the management Church affairs in this country to make them anxious as to how their

money is going to be specif. They are behind the pastor too in every worthy undertaking. Whenever property is to be sequired, or a church or school to be built, they are there with the sympathy and encouragement which sometimes means more than money. They are not critical or given to boasting as to the amount of past contributions. They, themselves, some-times make mistakes in business matters and they make allowance for mis-takes when made by their pastors. If all the faithful were of this class, the business side of religion would be with-out those perplexing problems that vex and harass the souls of pastors the coun-

The delinquent members or the poor pays are the bane of every form of business. They create all the problems of the commercial world, and they must be reckoned with in every enterprise in which capital is invested. There is no monopoly big enough to leave them out of its calculations. There is no infant industry small enough to escape the consequences of their shortcomings. In the realm of trade, they are a constant-ly disturbing factor, in business matters pertaining to religion they are a chronic source of irritation, anxiety and dis-satisfaction. They cannot he counted upon, when they are most needed. They always fail the pastor at the critical moment-the moment when bills fall due and when he needs real cash



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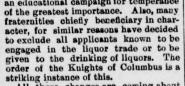
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OXYDONOR



THE CATHOLIC RECORD

AUGUST 17. 1912



striking instance of this. All these changes are coming about chiefly through the discoveries of science and also because the experience of cer-tain insurance companies, extending over many years, has proved that total abstainers, as a rule, live much longer than the so-called "moderate drinkers." But the most hopeful signs are found in Germany. The man-agers of the insurance movement in that country have discovered that cer-tain things, such as bad housing, im-proper diet, social vice, and intemper-ance, produce bad effects upon the workand also because the experience of cer-M! Æ proper dist, social vice, and intemper-ance, produce bad effects upon the work-ers. And as a result, in self-protection, they have been obliged to take active measures to discourage drinking. Offi-cial leaflets and posters are circulated Œ (a) (a) in enormous quantities showing the evil effects of alcohol upon the human system and warning the men against such beverages. In many parts of the empire large employees have issued orders for-bidding the use of alcoholic beverages bidding the use of alconolic beverages in the woskshops. Superintendents are especially charged to provide clear, good drinking water. The Senate of Lubeck in 1909 passed an ordinance declaring: "The use of alcoholic beverages, such as wine, beer, ind milite dwine working hours is for-E

and spirits, during working hours is for-bidden. Care must be taken to provide æ good drinking water in factories, as well as drinking vessels and measures for cleaning them." Many trade corporacleaning them." Many trade corpora-tions are seeking most expressly to dis-courage the use of alcoholic drinks. They all bear witness to the fact that alcohol and workingmen's insurance stand in opposition to each other, that alcohol endangers the strength which OR alcohol endangers the strength which the insurance strives to protect. The insurance societies are joining in this movement, and are insuing warnings against the use of such drinks. Some of the companies are distributing immense quantities of literature on the alcohol The labor journals are renquestion. The labor journals are ren-dering efficient service in publishing information on the alcohol question, and

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land, S. S. Marie and way Ports, via 22nd. Sailings from Collingwood and Owen Sound, This Trip can now be taken from SARNIA every SATURDAY

CHATS WITH YOUNG MEN

THE SUCCESSFUL MAN

One time the late Marshall Field, one One time, the late Marshall Field, one of the most successful merchants ever produced by this country, was asked : "What do you consider essential ele-ments of success for young menstanding upon the threshold of s business career?" The answer that he made is herewith residue.

I would say first, a young man should carefully consider what his natural bent or inclination is, be it business or profession ; in other words, take stock of himself and ascertain if possible what he is best adapted for and endeavor to get into that vacation with as few changes as possible. Having entered upon it, then let him pursue the work in hand with diligence and determination to a small biainess cannot be expected to properly manage a large hosiness. It matters not what a man's income is, reckless extravagance and waste will sconer or later bring him to ruin. know it thoroughly, which can only be done by close and enthusiastic application of the powers at his command; strive to master the details and put into it an energy directed by strong common sense so as to make his services of value wherever he is; be alert and ready to seize opportunities when they present

A young man should aim to be maily and self-reliant; make good use of all the spare moments; read only whole-some books; study to advance his own interests as well as those of his employer themselves. The trouble with most young men is The trouble with most young men is that they do not learn anything thor-oughly and are apt to do the work com-mitted to them in a careless manner; forgetting that what is worth doing at all is worth doing well, they become mere drones and rely upon chance to bring them success. The business world is full of just such young men, content simply putting in their time somehow and drawing their salaries ; making po and drawing their salaries ; making no effort whatever to increase their efficiency and thereby enhance their own well as their employer's interest There are others who want to do what they are not fitted for and waste their lives in what they may be called misfit fives in what they may be called minft occupations; far better be a good car-penter or mechanic of any kind than a oor business or professional man.

THE CHOICE OF COMPANIONS

Next to the selection of occupation is that of companions. Particularly is this important in the case of young men be-ginning their career in strange cities away from home influences, as too often is it the case that young men of excellent abilities are ruined by evil associates; young man therefore cannot too early against forming friendship with those whose tendency is to lead him on those whose tennondy is to lead init of the downward path. To every young man I would say seek at the start to cultivate the acquaintance of those only whose contact and influence will kindle high purposes, as I regard the building up of a sterling character one of the fundamental principles of true success. fundamental principles of true success. The young man possessing a conscience that cannot brook the slightest suspicion of wrong-doing and which insists on steadfast and undeviating truthfulness, sturdy honesty and strict devotion to duty under all circumstances has a for-tune to begin with. The ability to re-strain appetite, passions, tongue and temper, to be their master and not their alars, is a word absolute self-control, is ing a conscien slave, in a word absolute self-control, is also of first importance ; one who cannot govern himself is unfitted to govern

RE ECONOMICAL

who can step out from the crowd and do things in an original way, who can econo-mize in processes, who can facilitate business. They are always looking for the carmarks of leadership, or superior ability. They are looking for the pro-gressive employee with new ideas who can help them to be more of a success. They know very well that they can get any number of automatons—multitudes who will do a thing just well enough to keep their places—but they are looking for originality, individuality, for up-to-date mathods. They want employees boomomy is one of the most essential elements of success, yet most wretched ly disregarded. The old adage, "Willful waste makes wosful want," never was more fully excemplified than in these days, whet much of the want that now prevails would not exist had care been taken in time of prosperity to lay up date methods. They want employees who can put things through with vigor and determination, without lagging, taken in time of prosperity to lay up something for a "rainy day." The aver-age young man of to day when he begins to earn is soon inclined to habits of extravagance and wastefulness; gets somehow imbued with the idea that, irrespective of what he earns, he must indulge in habits corresponding to those of some other young man simply because he indulges, or imagines he cannot be manly without. The 5, 10 or 15 cents a day that is squandered, while a more trifle apparently, if saved would in a few years amount to thousands of dollars and go far toward establishing the foun-dation of a future career. Too few real-

man, that it will be only a question of time when you will get the position for ize that in order to acquire the dollars ne must take care of the nickels. Careful saving and careful spending which you are striving, or perhaps a invariably promote success. It has been well' said, that "it is not what a man

It goes without saying that a

man who is not competent to manage well a small income or run successfully

AIM TO BE MANLY

suggestions, however, aiming constantly

The haste to become rich at the expense

portant than a great fortune.-Marshall Field.

DO YOU KEEP YOURSELF DOWN ?

Do not hypnotize yourself with the idea that you are being kept down. Do not talk such nonsense. Nobody of any sense would believe it. People will

some wonth at you. Only one thing, keeping you down, and that is yourself. Progressive employers are always looking for the exceptional man, the one who can step out from the crowd and do

whining, spologizing or asking questions. Nothing can bar the advancement of em-ployees of this kind. Nobody can keep them down. If by chance some one above you is

actually trying to prevent your promo-tion for selfish reasons, it ought to be very flattering to you to know that he is

trying to keep you back, and should make you all the more determined to get ahead. It is a pretty good indication

that there is some reason for his fear, and that you have material in you for a

bester place. This should encourage

upon everything you touch, to acquit yourself so much better than the man

who is trying to keep you down-to be

so much pleasanter, so much more of a

man

you to redouble your efforts to do your work so well, to stamp such superiority

build sp

prepare himself for a higher place in

him.

better one. The quickest way to get away from The quickest way to get away from earns, but what he saves that makes him rich." As a rule, people do not know how to save. I deem it of the highest the counter is to work hard, to be polite and obliging at the counter. The trouble with people who complain that importance therefore, to impress upon every young man the duty of beginning they can not get above the positions they are in is that they can not see that the step to the thing above them is in to save from the moment he commences to earn, be it ever so little; a habit so formed in early life will prove of incalthe step to the time shows make a store term is in the thing they are doing, in their manner of doing it, that the opportunity for advancement is in the promptness, the theroughness, the efficiency they show in the positions they now occupy. If you are made of the stuff that wina, what can been you have for it you do culable benefit to him in ofter years, not catable benefit to him in site years, not only in the amount acquired, but through the exercise of economy is small affairs he will grow in knowledge and fitness for larger duties that may devolve upon

nobody can keep you back, for if you do not find your chance where you are, you will find it somewhere else. But re-member that your schlevement can not rise higher than your resolution.—Catha small business cannot be expected to olic Champion.

OUR BOYS AND GIRLS

THE BOY THAT WAS CHOSEN A business man wanted a new office oy. He advertised in the town papers boy. He advertised in the town papers and asked that applicants reply by letter. He made this request, because he could judge of several things by the letter a boy would write. The adver-tisement stated distinctly what sort of

interests as well as those of his employer in every possible way. As a rule, the young man of high prin-ciple and fair ability, who saves his money and keeps his habits good, be-comes valuable in any concern; but as volumes have been written upon this subject, it is not possible in a letter to convey it all. By following out these successions, however, aiming constantly service would be required. In any large city there are always a number who want positions, so many answers came in. One boy 'couldn't spell, and his letter Another Another

when into the waste basket. Another boy wrote with a lead pencil. Now there may be emergencies where it is necessary to write a letter with a pencil but it is not ordinarily considered cour-teous to do so. The writing of one was a illustic at the letter with a pencil to prepare himself for a higher piece in-stead of waiting for something to turn up, every young man will succeed to a more or less degree. I would not have them believe, howso illegible, it took too long to read it. Pretty-looking handwriting was not asked for, but one fairly easy to deever, that success consists solely in the acquisition of wealth-far from it-as that idea is much too prevalent already. cipher. One boy thought he would do some fine work, and his letter read like of character prevails to an alarming exa flowery, school composition. It should have been strictly business. Another did not give the information asked for, tent and cannot be too severely denoun-ced. What is needed to day more than anything else, is to instill in the mind of our young the desire above all to about his age and where he lived. So when all these letters, defective in one way or snother, were thrown out, there a character that will win the respect of all with whom they may come in contact, and which is vastly more imnained a few whose writers might pass

nuster. Then this business man wrote to thes few boys and appointed different times on which each should call at his office. He named odd hours, like 9.10 or 11.20.

This was to test promptness. One boy thought 9.15 would do justas well, and another appeared at 11.30. What differ-ence did five or ten minutes make? Well, it made this difference, such boys never went to that office again. An-other boy, when the business man asked if he could do a certain thing, answered: "You bet." Still another said, "Stre." Now this business man was not a stickler about language at all, but he had cer-tain notions of business propriety, and he would have been better pleased if the boys had said. "Yes, sir," or "Yes, Mr. Blank."

Mr. Biank." It chanced that when one boy ap-proached the building, the business man glanced ont of his office window, and saw this applicant toss away a cigarette. He was disposed of in short order, and carried away the lesson that boys who smoke cigarettes are not wanted. Saill another had hands which needed sorub-

another had hands which needed sortb-bing, and unspeakable finger nails. What boy did win out at lass? The boy whose letter was neatly written and correctly spelled, who answered the advertisement exactly, and no more. whose manner was respectful, whose personal appearance was tidy, who was prompt to the minute. As a matter of fact, he was so afraid of being late that he stood outside the building fully five he stood outside the building thiny nee minutes, until the town clock's hands would make 9.10, in an instant more, and then he mounted the steps. The busi-ness man saw this, too, for he happened to be glancing out often on these mornings when he was looking for boys. The boys who read this article may

not yet be quite ready to answer adver-tisements, but they will be very soon, and it wil. do no harm to prepare now by such habits as will mean success .and Heart Review

THE CATHOLIC RECORD



The only Baking Powder made in Canada that has all its ingredients plainly printed on the label. For economy we recom-

mend the one pound cans. a second to a to a to a

Immediately there was a miracle, th girl was cured; she jumped from he carriage and walked, perfectly healed. her Thus at this moment, Mary Immacu-late seemed to show her daughterly re-spect for her mother, the good St. Anne, whom she did not wish to pain, and to whom she did not wish to pain, and to justify the confidence of heryoung client a she deigned to excuse The Immaculate Heart of Mary is an

abyss of mysterious tend never invoke her in vain.

TO MY MOTHER

BY EMILY HICKEY In Honor of Our Lady's Assumption, August 15th.

Mother my Beloved; Let me sit at Mother my Beloved; Let me sit at your feet and look up into your most lovely face, that face, of all faces, most like the face of Him, the altogether lovely. I am your child, yours, given to you when on the cross-shapen throne the King with the crown of thorns gave to His Mother—who stood at His right to His Mother-who stood at His Fight hand there, as now she sits at His right hand in glory-gave to her His Charch and to His Church her, in Motherhood and Daughterhood most perfect. I want, as I sit here in your presence,

most dear and gracious one, to talk to you, as I think of you in the small degree and measure in which it is given me to think of you. Assuredly none here below can think of you wholly and here below can think of you woonly and entirely as it would be their heart's de-sire that they might attain to think ; but we love you, and you love us, with the love that pardons all shortcomings, the love that seeks most utterly to show us the beauty of that fair Son of yours, the loveliest of all.

the loveliest of all. This is something of how I think of you: It is in my mind how you came to bless the age and quicken the dead hope of your father and your mother; the hope that one day their seed might be the seed to bear the Flower of high promise, the Fruit of the Tree of Life. for the healing of the peoples. I think of their faith and love in the giving outwardly to God her who was ever inwardly His own; the giving of her when she was as yet one of the babes of whose like the Blessed One said, Suffer the

girl with all the grace and beauty of girlhood and with all the comeliness of the Spirit Divine, heightening and hallowing that beauty and that grace. I love to think of you as dowered not nly with the sinless soul, but also with the open eye and the open ear for all the glory of sight and sound in the world

that God made good. You come before me as the worshipper, as the keeper of the outward law and ceremonial wherein the Spirit of God was hiddenly abiding. And I know you were comforter and helper of all who

came within your love and your smile; you, the peasant princess to whom work was a crown, and humility high honor, was a crown, and humility high honor, and charity a robe royal. Quiet days of your betrothal, my Mother, were to come; your outward betrothal to the glorious workman-knight, in his humil-ity and tenderness; him whom now the heart of Christendom holds in such supreme honor and such reverent love. And then, O my Mother, my Mother, And then, O my Mother, my Mother, the mystery and the glory of your divine Esponsals proclaimed by the angel tongue that had brought you the news of the Choice of God, that Choice which the courtesy of heaven left you free to confirm. Who can know the height and depth and breadth and leugth of the meaning of that Fiat of yours. On and on it reverberates down the ages on and on. Always your will had been one with the Will of God, and your word was only the utterance of what had been and was always to be indeed your life itself. Oh, do we not thank you and bless you for that Fiat, without which the re-demption of the world had not been; for it took the will of a girl to work with the Will of God ! Blessed art thou

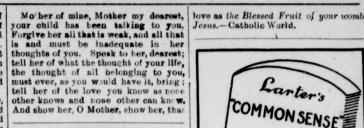
among women ! I think of the days that went by, bringing anguish and fear and horror to him who thought of you, of you, O God's stainless one thought of you thus You had risked all in that *Fiat*, risked even the imputation of ill, and the facing of the possibility of that dread punishment which extremity of that aread punish-ment which extremity of law might have inflicted on you. There was nothing you could have borne for God that you you could have borne for God that you would not have borne for Him, as there was nothing asked of you that would not have done for Him, even to the giving up of your life. Mother of the Joys and the Sorrows

and the Glories ! Mother of the Joys, and joys which your children are too prone to forget the importance of as joys. They were the first to come in the perfect scheme, the first to come in the perfect scheme, the first to come upon you with their strength-bestowing power, and their strength-sustaining grace. You had much joy, my Mother; joy-beyond our knowing or conceiving; and your capacity for joy was as greatly above ours, as your capacity for sorrow exceeded far that which is given to

It is dear to us to think how you we in the generous speed that would not have a moment's delay in the sharing of have a moment's delay in the sharing of joy, to the house of Elizabeth; and how your greeting of *Peace* brought the deepest peace as the highest joy. Peace. Yes, in that greeting, common to all of your country, you gave the peace of God; you who were carrying in your womb the Prince of Peace, Who left with us His peace, Who gave His peace to us. to us.

Of your Sorrows, O Mother, what heart can conceive, what tongue can tell? O Mary, Mother of the Church of Jesus, great exceedingly was the anguish of your travail, yours, to whom whe given the Compassion, the fellow-ship of the Passion of the Lord. You were always the woman of the keeping of things and the pondering of them in your heart, and we have no record of ne word of anguish, one cry of agony; at the piercing of the sword. O bravest of the brave ! most valiant of all the valiant !

What of the waiting-time, O dearest What of the waiting-time, O dearest Mother, can I think? What of that last waiting between the time of the healing of your anguish by the joy and glory of His Risen presence? Still, as long before, you were stand ng out side desiring to speak with Him, to be with Him for evermore. It was not very long to wait for the glory beyond conceiving,



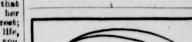
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INGENIOUS PRAYER OF A CHILD little children to come unto Me. Translated from the French of Rev. Jean Dugard . M. I., in Labanniere de Marie Immaculee, Ottawa

Devotion to the good St. Anne is very popular amongst the Bretons of Brit-tany. In that country there is a confi-dence, bordering upon familiarity, with the other saints of Paradise, be it the Blessed Virgin or St. John Baptist.

A poor little Breton girl was brought for a cure to Lourdes. She was only seven for a cure to Lourdes. She was only seven years of age. She was paralyzed in the lower part of her body. Tenderly drawn by gentle hands, in her carriage, she followed the course of the pilgrimage. Everywhere she prayed with the piety of an angel; everywhere, ahe felt her-self enveloped by the ardent prayers of the throng, for here, more than in any other part of the world, does piety assert itself, to move earth, and if I dare to say so, to command heaven. At Lourdes one sensibly feels the truth of the words of St. Augustine

At Lourdes one sensibly feels the truth of the words of St. Augustine "Prayer is the strength of man and the weakness of God." Surely the Biessed Virgin who had cured so many others would turn her eyes upon this innocent child. So artlessly confident was this dear young invalid. Her eyes were fixed upon the white vision in the grotto or upon Leans in the Sacred Host. as He fixed upon the white vision in the grotto or upon Jesus in the Sacred Host, as He passed through the throng, doing good. Prayer of the eyes, prayer of the lips and of the heart, prayer whole and en-tire. Now, others are being cured, but our Breton maid was brought back to the railway station without having been relieved. With tears in her eyes, she begged to go again to the grotto. The carriers of the stretcher consulted their watch and their hearts. The time was nearly up, the pilgrims must soon be 'en watch and their hearts. The time was nearly up, the pilgrims must soon be 'en route.' Again to the feet of the Ma-donna in the cave, went our determined little beggar of a miracle. She prayed, she besought, and she wept; alas, there was no response, no cure. The hands of the clock had marked the last minute allowed before the departure of the last train. The nurses led away to the station, the mournful invalids. Just then, there was a strange scene. At the moment of leaving the Virgin in the grotto, the little girl turned and lifting up her cienched fist cried out nervously: "You will not cure me? Very well 1 "You will not cure me? Very well . shall tell your mamma on you."

to be parted from His presence.

I think of the sweet stories that have floated down to us through the ages; the tale of your mystical joy in the dance on the altar-steps, and of the gradual psalms borne in singing on You grew old, my Mother ; you lived to a time at which you may well have known weakness, and perhaps the suffer-ing of some out of the many troubles ing of some out of the many troubles that come when the shadows of age gather around the body. And, O Mother, I may say to you how I feel that here is comfort and consolation for your baby voice, as you went up those steps with unfaltering feet. I think of steps with unfaltering feet. I think of you as God's handmaid, waiting on His servants, perhaps most of all on Anna, even then the aged prophetess; waiting in all the ways becoming a young maid-child. I think of the virtues that were your comrades and handmaids, yours, in whom was all virtue enclosed as in the fairest of gardens. that here is comfort and consolution for the many women who dread the drawing pear of old age, in that you too grew old even as they are doing, and that you know and understand.

I have heard this last waiting-time of I have heard this last waiting-time of yours spoken of as a time of pain and trial and hardness. For you knew of the troubles of the Church, your child. Yon knew of the contempt poured upon the followers of your Son. You suffered with them in their persecutions; in the beheading of James, and the imprison-ment and threatened death of Peter. fairest of gardens. Your prayer comes to me, your prayer that to you it might be given to see the Lady who should bear the Christ of God, and to wait on her in the Christ of God, and to wait on her in service most loving and most tender. I think, my mother, of your home-coming, and of your making all around you wondrous f.ir and sweet; you, a ment and threatened death of Peter. And the martyrdom of Stephen was upon your heart. But you knew also of the calling of Paul, and you saw the beginning of his response to his gloriour vocation; his, for whom Stephen, in his agony, had prayed : and you knew of the deliverance of Peter. As you knew of the fight, you knew also of the viotory assured. And as you sat in your home, the home made for you by the love of the beloved of your Son, such an amplithe beloved of your Son, such an ampli-tude of peace most perfect must have been yours as none but yourself could know. For your heart was His, and His unseen presence was with you, Fiat was for the waiting time as well as for the time of the preparation. His will is our peace, O my Mother, and that will was your will and that peace was yours.

your will and that peace was yours. Surely He was with you through those days, those years, set between His going up and that sweet birthday when He loosened for you the cord of mortal life, to break for you the power of death. You went by the way that your children all must go. You departed softly, pass-ing through the gate of death that was to you even as the gate of sleep. Softly to you even as the gate of death that was to you even as the gate of sleep. Softly great Michael Archangel came to carry you through that gate. Softly he bore your soul to wait yet a very little while; to wait till the body wherein the Lord of all had lain should rise in its fadeless youth and fairness, and the loveliest of souls once more should have therein its nortal dwelling.



"Highly Recommended."

"I would certainly recommend that you get a Gurney-Oxford, Mary. Mother had one, and when I furnished my house, I got one. Every maid I ever had has been enthusiastic about the Gurney-Oxford."

"What are its good points ?"

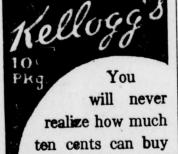
"Well, the best is that it cooks and bakes like a dream. I never tasted such golden brown biscuits or such flakey pastry as my Gurney-Oxford turns out, and roasts, fowls and puddings are always a success."

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"My dear, it's simplicity itself. The Gurney Economizer, which you cannot get on any other range, regulates the fire simply by putting one small lever up or down. You never heard of anything so simple. And by a system of divided flues the oven is always uniformly heated. You know what that means-biscuits, bread, roasts, not one half overdone and the other half underdone, but properly done all through. Yes, my dear, you take my advice as I took mother's, and get a Gurney-Oxford Range."

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until you taste

BLESSING OF A BELL

But a short time sgo the splendid new wave solemly blessed and opened. The pastor, Rev. T. West has reason to be proud of his work. It is the finest building of the kind in the city. We are now pleased to be able to amounce the blessing of a large bell which will worship. The presence of Right Rev. Dr. Fallon, Bishop of London, who per-formed the ceremony of blessing, added interest to the occasion, and attracted a very large concourse of people belong-ing to the different non-Catholic denom-instion. The consecration ceremonies were

inations. The consecration ceremonies were marked by the impressiveness and sym-bolical significance that are associated with all important rites of the church. And with a lucid and simple explana-tion of the meaning of it all by the bishop. The congregation was visibly moved by the sanctifying service. His lordship in an interesting and ex-planatory discourse told the people that

His lordship in an interesting and ex-planatory discourse told the people that the bell never rang but to remind the faithful that something had happened, or that something should be done for the glory of the Master. It pealed in the early mornings that its hearers might pray to their God for His aid and protection during the day; at noon that their voice might go up to the Virgin Mother in adoration of her and that she would pray for them, and at that she would pray for them, and at eve in thankfulness for the blessings given them at the parting day.

The bell rang out when the Infant was baptized and became as one of the angels; it rang out its volce of jubila-tion to the bride and groom when the holy sacrament of matrimony had been Angels.

Angels. The bishop again referred to the un-tiring work of the faithful and beloved bring work of the latential and below the parish priest of the Church of the Holy Angels in having erected a structure to the glory of God, one of the most attractive and commodious in the dio-cese; and the completion of another beautifal and substantial edifice at Port Stanley. Father Hogan assisted in the ceremony. The old bell has been seremony. The old bell has been placed in the new church at Port stanley.

Invalids Enjoy It

Nothing more dainty or more easily digested than Kellogg's Tossted Corn Flakes. Its delicious flavor tempts the failing appetite ; its nutriment gives strength quickly. Order Kellogg's.

AN INTERESTING LETTER FROM THE NORTHWEST

Dear Sir,- While the church news, and all news from Old Ontario is ever interesting and welcome, it is a pity that our old friends in the east know so little of what is going on in the great Canadian West. New settlers are flocking in from all

parts of the world, and settling on the trackless prairie, much of which looks as if human foot had never yet trodden upon it, and crowding too into the new towns that are springing up every-where. Some of these, now thriving where. Some of these, how were hardly otices, had no existence, or were hardly noticeable ten years ago. Five years ago, there was no such place as Mel-ville. To day we have a town of three how and normalize a more than a the second thousand population, and growing at such a rate that it will soon be a city, but while this and much else that could

SANOL

The new German discovery will positively remove Gall Stones, Kidney Stones, Gravel in the Bladder and will effect a complete cure. It will dissolve and remove stones without pain, and there is no necessity for an opera-tion in the future, as Sanol will cure in every case no matter how long standing the disease may be.

se no matter how long standing the disease sanob will be found particularly valuable old cases of Kidney and Bladder trouble, ambaga, Uric Acid Diathesis.) Sanoi is a preparation of herbs and ex-acts from plants, and contains no poisonous gredients. Its use, therefore, cannot pos-bly harm either the Stomach or the Intes-

ol's booklet sent free from The Sanol Manufacturing Co. Winnipeg, Man. PRICE \$1.50

From Anderson & Nelles, Druggists 268 Dundas St.

THE REDEMPTORIST ORDER

Toronto Globe, Aug. 8. A new Vice-Province of the Order of

A new Vice-Province of the Order of Redemptorist Fathers was created here yesterday morning by an order of the Superior-General, Rev. Patrick Murray, which appoints Rev. William H. Brick, rector of St. Patrick's Courch here, as its head with the title of Vice-Provin-cial. The new district will be known as the English-Canadian Province of Toronto, and it will embrace the houses of St. Patrick's, Toronto; St. Anne's, Montreal; St. Patrick's, Quebec, and St. Peter's in St. John, N. B. Its establish-The bell rang out when the Infant was baptized and became as one of the angels; it rang out its voice of jubila-tion to the bride and groom when the solemnized, and it tolled, too, when the service of the church which left an given the church by the late James fween the church by the late James ship of Southwold, and one of the early angels. ment entails the transfer of many memto Montreal. Fathers Doyle, Jones, Derlin and O'Reilly remain here. St. Patrick's will continue to be a mission

Showing Their Brass

When the anti-Catholics of Spain did not like the rule of their king, they threw bombs at him in an attempt to kill him on his wedding day. When the anti-Catholics of Portugal were dissatisfied with political conditions, they murdered their sovereign. When the anti-Catholics of Belgium were defeated in the recent election, they took to rioting, felonious attacks on the police and destruction of churches, convents and stores. The anti-Catholics in Ireland threaten a civil war if the Home Ireland threaten a civil war if the Home Rule bill passes. Catholics may not have recourse to such methods of campaigning. The anti-Catholics make great professions of loyalty and good citizenship, but when the acid test is applied they show their brass under the gilding.—Catholic Columbian,

PROTESTANT LAY ORDERS

PROTESTANT EPISCOPAL CHURCH HAS RELIG-IOUS COMMUNITIES FOR MEN AND FOR WOMEN - AN ORDER OF ST. BENEDICT FOR LAYMEN RECENTLY ESTABLISHED

It was Dr. Pusey who started in 1844 the first Anglican sisterhood, says the New York Sun. Now there are said to be more than five thousand women in religious life in the various church of England orders, and there are about one thousand men in the monastic orders. Two orders for the priesthood of the

Protestant Episcopal Church exist in this country. One is the Society of St. John the Evangelist, founded at Cowly in England, of which the American branch is independent. The other and native order is the Society Cross. That these two orders are not sufficient to meet the demand for religious life in the most advanced or ritualistic wing of the Church known as the Protestant Episcopal is shown by the re-cently established Benedictine abbey in

THE CATHOLIC RECORD The Dawn

(An anticipation of Irish Home Rule.)

The second secon

Far hence amid an isle of wondrous beauty Crouching over a grave an ancient so Mother."-WALT WHITMAN.

a diocese of the Northwest, with the Bishop as its abbot. The Order of St. Bonedict has been adopted on the ground that its rule is best suited to the uses of a monastic house in the present time. The community is mainly for laymen,

although there may be admission to a small number of priests. That such a Order should exist within the Protestant Episcopsl Church and that its head should be the Bishop of the diocese in which it is situated affords evidence of the influence of the ritualist

evidence of the influence of the fitualist party in the Northwest, where, to be sure, they have been most progressive and prosperous. But it is a striking development of the movement that brings into existence in a Church called Pro-testant a community devoted to the transitions of St Bangdiat teachings of St. Benedict.

DIED FARRELL.-At the General Hospital, FARELL-At the General Hospital, Sault Ste. Marie, July 22nd. Joseph Farrell, age twenty - six years, six months, son of Mr. and Mrs. Michael Farrell, of Marysville, Ont. May his scul rest in peace !

TORONTO COLLEGE OF MUSIC

The Toronto College of Music examination ently held in St. Joseph's convent, Fort Will esulted in the following students being succes The names are in order of merit.

Primary plano. First class honors-Helen and Florence Bourke Honors-Amanda Sabourin, Dom North, equal.

First class honors-Alma Walker, Myrtle Smith ors-Agnes Smith.

Senior second piano. First class honors-Jessie Grant. Honors-Marion Reid, (Annie Kirker, pupil o Honors-Marion Keid, (Annie Kitker, pupi iss Hallett.) Third piano. First class honors-Lucy Heiss, gold medalist, First piano harmony-Marion Reid. First violin.

st violin. st class honors - Lucy Heiss. nors – Josette de Lamondiere. no normal–First class honors – Loretta Closs ier's certificate.) Josette de Lamondiere. Rudimerte.

Sr. Rudiments. First class honors, — Gladys Tonkin, Juliette written harmony.

Honors-Lucy Heiss.

ECONOMY

FURNAC

low mute no more! * Now mute no more!" Again thy voice within those ancient halls, And from thy lips again the song of joy, Oh, that great joy, which taught thine harp to Dull strings no longer discord on the wind But Freedom faithful to her truest child Shall fill the air, and breathe again, oh harp, In fullest rapture of trumphan joy?

mother, Dost thou, explate in sack-cloth clothed Upon this lowly ground!

Oh, happy land, oh happy Mother Queen! Whose sons in sorrow spanned the circling earth And ne'er forgot their fettered mother's cause,— Following foriom fair Freedom to far lands,— The western winds blev hard against thy fces And weary watched we all thy girded wrongs!

Oh, happy happy land, apple-green isle! Still in thy verdant pride, still ity chad As saintly shamrock spake on Tara's hill The simply story of so great a truth! Again thy heart is light, Oh Emerald Queen! Arise from thy low seat. thy willow shades, The Sun, behold oh weeping Mother, Sun!— Soft, soft, the weakened heart for joy may break, The Sun, mine own, accushla Mother, Sun! - Ewyn Bruce MacKinnon

Favors Received

A subscriber wishes to return thanks for favor ceived through the Sacred, our Mother of Sorro and St. Gerard Majella and promising to publ.sh. A subscriber in Newfoundland wishes to return hanks to the Sacred Heart, Blessed Virgin, S oseph and St. Anthony for favors received.

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

A subscriber asks the prayers of all the readers for special favor from the Sacred Heart. If granted within a month will have Mass said for the suffering ouls, and will publish.

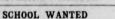
A reader wishes to acknowledge the receipt of everal favors after prayers to the Sacred Heart an he recovery of lost objects after prayers to St. An

A subscriber wishes to return grateful thanks to the Sacred Heart of Jesus for very great favors re-received after prayers to the Sacred Heart, the Blessed Virgin, St. Anthony, St. Joseph, St. Ursula, St. Angela and other saints, and a promise to

MANY EXCLUSIVE FEATURES

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School wanted, by a yourg lady recently from Ireland, First Class in the old country, trained and certificated. Besides all English Subjects is specially gualified in Kindergarten, Hand and Eye Training, Music (Vocal), Drill and Calistenics, and holds certificates with Honours in French, German, Physio-logy and Experimental Science, 4 years experience, two in a public School and two in Convent Secon-dary Schools; excellent testimonials. Address James Connolly, 188 Sherbourne St., Toronto. 1765-1

TEACHERS WANTED

TEACHER WANTED FOR S. S. NO. 10, NORM andy holding a second class Normal certificat Duties commence after holidays. Apply to John Hawkins, Ayton, Ont.

TWO TEACHERS WANTED FOR CATHOLIC Separate school No. 6, Ellice and Logan. One teacher for senior form first or second professional Also one for junior form second class. Duties to be gin Sept. 3rd, 1912. John Walsh, Sec., Kinkora, On 1764-TF

WANTED A TEACHER HOLDING SECOND class professional certificate for Separate schoo No. 10, Loughborough, County Frontenac, Salary 450 per annum. Duties to commence immediatel after summer holidays. John Koen, Sec., Oates, Ont

TEACHER WANTED FOR BRINSVILLE Separate school after the holidays; holding second class Normal certificate. Salary \$500. Ap plicants state experience and send reference to Thomas Carey, Erinsville, Ont. 1762-4

TEACHER WANTED FOR SEPARATE S. S. T. No. 18, Township of Tyendinaga, Hastings C. Second class normal training preferred. Salary foo Duties to commence Sept. 3rd, 1912. Apply J Michael Corrigan, Sec. Treas. S. S. No. 18, Townshi of Tyendinaga. Albert, P. O., Ont. 1703-3

TEACHER WANTED FOR PRIMARY GRADE for C. S. S., Almonte. Apply, stating qual-ifications, experience and salary expected. Wm. McGrath, Sec., C. S. S. Board, Almonte, Ont. 1763 3.

TEACHER WANTED FOR S. S. 4. WEST meath (La Passe). Duties to begin after holi days. Applications will be received from teacher with any qualified certificate. 4 500 salary for teacher with a Normal. Apply to Gibbert Gervais, Jr. See Treas. S. S. 4. La Passe, Ont. 165-4

TEACHER WANTED FOR SEPARATE school, Oakville; ist or 2nd class professional certificate; salary \$450; duties to commence after holidays. Apply to L. V. Cote, sec., Oakville. 1761-tf

A CATHOLIC LADY TEACHER WANTED for S. S. S. No. 10817 Richmond, Holding and class Normal certificate. Salary \$400 per annum Duties to commence Sept. 3rd. Apply to R. W Finnegan, Leinster, P. O. Ontario.

WANTED A CATHOLIC TEACHER FOR Tenold school D. 10 60 for the next four months. Salary 865 per month Address Peter Zimmerman, Marienthal, Sask. 1765-4

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TEACHER WANTED FOR SEP. SCHOOL SEC. No. 2. Howe Island, holding a and class cer-tificate of qualification. Normal preferred. Salary 400 per annum. Duties to commence 3rd Sept. 1912. Apply to John Goodfriend. Jr., Sec. Treas. S. S. No. 2, Howe Island, D'Arcy, P. O. Ont. HELP WANTED

WANTED SIX GIRLS FOR DOMESTIC service at a Catholic Institution in the United States. Wages right. Fine accommodations Sisters or mothers with daughters would be received Apply to Box K., CATHOLIC RECORD, London, Canada

AUGUST 17, 1912

GENERAL

BANKING

BUSINESS

WANTED, A QUALIFIED TEACHER FOR S.S.S.No. 11, Hay. Duties to begin Sept. and. Salary ≇400. O. Bissonnette, Sec. St. Joseph. P. O. Huron county, Ont. 1765-2 C. M.B. A. Branch No. 4, London Meets on the and and 4th Thursday of every month at eight o'clock, at their Rooms, St. Peter's Parish Hall Richmond street. P. H. RANAMAN, President James S. MCDOUGALL Secretary. CATHOLIC FEMALE TEACHER FOR S. S. No. 2, Gurd and Hemsworth. Second class certificate. Duties to commence Sept. 1 1912. Apply stating salary wanted to Casper Verslegers, Sec. Trout Creek, Ont. 1761-tf



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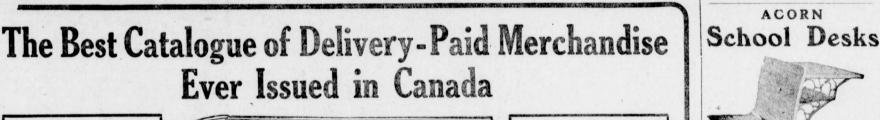
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TEACHER WANTED FOR SEPARATE school, section No. 1 of Stanley. Duties to be-gin Sept. 3rd, 1912. Salary \$450 per year. Apply stating experience, qualification and certificate to Joseph Rau, Sec. Treas., Drysdale, Ont. 1761-tf WANTED, TWO FEMALE SECOND CLASS Professional teachers for junior forms in the Amprior Separate school. 'Salary \$4,00. Duties be-ginning Sept. 3rd, 1912. Apply, stating experience and send copies only of testimonial on or before the ist' of July, 1912, to M. Galvin, Sec. 1703-3. TEACHER WANTED FOR S. S. No. 3, Pair

, 1912. Electric car, five infinites and school. Apply stating experience and sal expected to Cyrelle Primeau, Sec. Treas., Painco 1758-tf WANTED ONE MALE TEACHER HOLDING

LADY TEACHER WANTED FOR SEPARATE school, Sault Ste. Marie. Apply stating quali-

school, Sault Ste. Marie. Apply stating quali fications and salary expected to V. McNamara, Sec Separate School Board, Sault Ste. Marie, Ont.

TEACHER WANTED FOR S. S. NO. 4, DOVER

East, Must have first or second class certificate With experience, to teach the English and Frencl language. Catholic preferred. Salary #600 pe year. Duties to commence Sept 2nd, 1912. Apply to Joseph Cadotte, Paincourt, P. O., Ont.

W a second class professional certificate for S. 3. No. 2, Massey. State salary and experience. Dutie to commence Sept. 3, 1912. Apply to L. Latray, sec Massey, Ont. POSITION WANTED

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be told is very interesting, the most in-teresting to our Catholic friends is the very notable progress of our church and faith.

faith. When I myself came here four years ago, the sum total of Catholicity as far as I could find it was my own beads and prayerbook, to-day we have about one hundred Catholic families, a beautiful little frame church, priceis' house and resident priest and cemetery. The land (ten acres) has been purchased for a Catholic hospital to be erected at no distant date. The bell for our church was ordered some time ago, and is ex-pected to be here and placed in position within a month.

pected to be here and placed in position within a month. Our pastor expected also to open a Separate school within a few months. It is believed too that within three years at the longest we will have to have a new church, as our present one is far too small, even with two Masses as we have every Sunday, and our numbers are etendily increasing.

have every Sanday, and our numbers are steadily increasing. Quite a number of our people cannot speak a word of English; coming as they do from various parts of the world, their language differs from ours, but their faith is the same. Their ways and habits are often amusing and yet edify-

ing. To give you anything like a complete account or history of Catholicity in Melville in the last four years would be

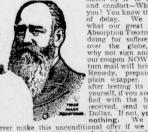
Melville in the last four years would be interesting indeed, and much of it very amusing, but it would take too long. It is also interesting to know that within twenty miles of Melville there are no less than six Catholic churches. Several of these I have visited, and of one I am the builder, at a village called Killaley. A few weeks ago I attended the Corpus Christi celebra-tion at a mission church in the woods, a tion at a mission church in the woods, a German settlement called Murrayhill. This little church is so hidden in the This little church is so hidden in the woods that it is visible cally from a few yards distant in any direction, and not a building is visible from it. Three pretty altars were erected at different chosen places in the woods, from which Benediction of the Blessed Sacrament was given, while the wild rabbits darted about among the trees. There has been several amusing in-stances of people starting for this church on Sunday mornings, and becoming lost in the woods in their attempts to find it. C. B. CHADWICK.

Melville, Sask. Aug. 4th.



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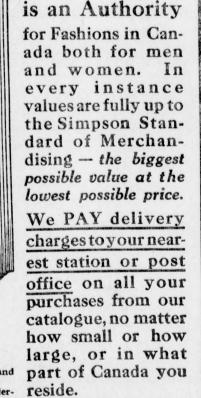
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