

The Catholic Record.

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

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FEAST OF THE ASSUMPTION

A NIGHT PRAYER
By Father Ryan
Dark! Dark! Dark!
The sun is set, the day is dead;
Thy feast hath fled;
My eyes are wet with tears unshed;
I bow my head;
Where the star-strung shadows softly sway
I bend my knee,
And, like a homesick child, I pray,
Mary, to thee.

Dark! Dark! Dark!
And, all the days—since white-robed priest
In farthest East,
In dawn's first ray—began the Feast,
I—I the least—
Thy lass and last and lowest child,
I called on thee!
Virgini didst hear? my words were wild;
Didst think of me?

Dark! Dark! Dark!
Alas and not the angels bright,
With wings as white
As a dream of snow in love and light,
Flashed on thy sight;
They shone like stars around thee,
Queen!
I kneel 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 soft sweet sounding by
Triumphantly;
And when angels filled thy ear,
Rose round thy throne,
How could I 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 vale
In glad acclaim;
How couldst thou hear my lone lips wall
Thy sweet, pure name?

Dark! Dark! Dark!
Alas and not 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 tears I shed;
I bow my head;
Angels and altars hailed thee, Queen,
All days; ah! he
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
Is jeweled light
Shines not as the tender love-light
shines,
O Mary! mild,
In the mother's eyes, whose pure heart
pleases
For poor, lost child!

Dark! Dark! Dark!
Sceptre in hand, thou dost hold sway
Fore'er and aye
In angel-land; but, fair Queen! pray
Lay it away.
Let thy sceptre wave in the realms
above
Where angels are;
But, Mother! fold in thine arms of love
Thy child afar!

Dark! Dark! Dark!
Mary, I call! Wilt hear the prayer
My poor lips dare?
Yeat be to all a Queen most fair,
Crown, sceptre, bear!
But look on me with a mother's eyes
From heaven's bliss;
And wait to me from the starry skies
A mother's kiss!

Dark! Dark! Dark!
The sun is set, the day is dead;
Thy feast hath fled;
Can she forget the sweet blood shed,
The last words said
That evening—"Woman! behold thy
Son!
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 INWARDNESS OF THE WILLIAMITES. A WARNING TO CANADIANS

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 thrashed out in the House of Commons on Wednesday night in a debate in which the Unionist was decidedly worsted.

The situation was cleverly summed up by Ramsay MacDonald at the close when he said: "Here is Bonar Law proclaiming 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 be."

This reductio ad absurdum doesn't 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

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 and lamentable in their consequences the dock strike riots may be they are spasmodic exhibitions of the fury of defeated and desperate men, without plan or purpose, and are in the main perpetrated by labor leaders. On the other hand, the attacks on the Home Rule workmen, both Protestant and Catholic, in the Harland & Wolff and other shipyards, 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 atrocity these outrages have seldom been equalled in this country. In one 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 blazing furnace until a group of more sensible workmen, armed with alder hammers, rescued him. One group of Home Rulers had to jump into the water and swim away to save themselves. Another man was plunged into a barrel of tar and was saved from an unexpectable fate only after a desperate fight.

These acts and many others of a similar 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 Conservative party unblushingly proclaimed the doctrine of armed resistance to the operation of an act of Parliament. Mr. Devlin, Home Ruler, goaded him into 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 bound and did not believe 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 English party—above all a Conservative party—preaching armed rebellion, not against the act of a tyrannical Stuart, 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 irrefragable proof of wanton violence and cruelty in Belfast, since Bonar Law outbreaks have unquestionably inflamed the sense of Unionism beyond repair. Whatever wavering there was in the prospects of Home Rule weeks ago it now seems a foregone conclusion that the bill will triumphantly pass the Commons at the earliest moment. Even the pretext that it was not approved by the people at the last election was exploded in the Commons debate by Mr. Primrose, M. P., who pointed out that Lord Lansdowne, 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 it to secure Home Rule.

Mr. Asquith, in his speech, once again showed the value of courage in British politics. He emphatically declared that the whole United Kingdom must accept the authority of the King, the Lords and the Commons that the citizen must even submit to a law that was distasteful. He declared the whole forces of the crown, the army, against the Orangemen if they pursued the present lamentable course.

WHAT IS SOCIALISM

HARD TO DEFINE—SCHEME LAID BARE BY AN EXPERT

Whoever undertakes to analyze Socialism by any method of pure reasoning known to metaphysics, philosophy or theology, takes upon 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 Socialistic 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, to Frederick Engels, Bellamy, St. Simon or La Salle and, after months of study, you are blandly told not one of these writers represents the Socialism of the present day. Then gather up the doctrines of the spokesmen of the hour, of Eugene Debs, Wells, Spargo, Vail, London, Sinclair, Russell, Wilshire, and what does it profit you? The first advanced Socialist you encounter will smugly inform you that these names stand for no authority with real Socialists, says Rev. W. R. Harris, LL. D., in the New World.

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 written, the speeches delivered and the pamphlets published in refutation of Socialism, decisive and comprehensive as they may be have any deterrent effect upon Socialism or upon any Socialist. They appear only to him who is studying Social progress from a rational and evolutionary height, and who may be interested in learning something of the errors, sophistries and contradictions of Socialists and Socialism. Socialism is impossible of definition, and that which cannot be defined has no concrete existence. It is like "sin," and so complex that it stands for all varieties of fantastic thought, malignant designing and seductive error.

Atheism, anarchy, free love, revolt against God and established order—all

these and other mental aberrations and dangerous theories find hospitable shelter 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 Guesde, a French Socialist teacher, affirms that the family is but an odious piece of property, while Gabriel Deville (whose name by—in this instance—an unfortunate rule of pronunciation must be accented on the last syllable), tells his Socialist followers that when property belongs to the State "marriage will lose its reason for existence, and boys and girls may then freely 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 division lines, by the aid of which we may submit its parts to examination. 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 proclaim the doctrinal creed of Socialism has so far appeared. And without statutes, charter or acts of its synod or parliament to guide us, how can we classify it? Mr. "Anzelmann" in his book "Superstitions of Socialism," makes an attempt at a broad, general classification of Socialists. Like every one who has attacked the problem, he appreciates the difficulty of the task. Undaunted by the failure of others, Mr. Tenzelmann begins his labor courageously and, if he has not completed his contract entirely to our satisfaction, he has achieved a fair measure of success.

He divides Socialists into three groups:

- (1) 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 diminish 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 Anarchists."
- (3) Socialists whose purposes are not clearly defined and whose aims are vague to be specifically classified, he calls "Nebulous Socialists."

This much at least we may safely affirm. As Protestantism with its multitudinous divisions, subdivisions and separate parts, is the enemy of the Catholic Church, Socialism in its parts and in its entirety is the foe of Christianity, and of Christian civilization. No feat or skill of fence of the skillfullest defender of Socialism can carry this charge.

In 1910 there appeared in London the "Life and Letters of Lafcadio Hearn." Mr. Hearn died a few years ago. He was an educated man, 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 trances medium; 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 lightly 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 rule of the few 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 mean the most insufferable oppression that ever weighted upon mankind. The state itself will become a monstrous trust."—Letters of Lafcadio Hearn from Japan, 1894-1901.

If Socialism control the State, the "Coming Slavery," predicted by Spencer will soon be upon us. Whoever has studied intelligently the past and the nature of men, knows that man in general, if left to himself, is too wicked to be free. He who examines human nature in its heart will understand that, where-ever man believes himself superior to his neighbor and authority, there are no means except by the help of armies of government men as national bodies. All governments require for their permanence and stability, either slavery which will diminish the number of acting wills in the state, or a divine power, like the Catholic Church which neutralizes the natural asperity of those millions of independent wills and enables him to act in harmony without mutual injury. When the law, the military power, commercial and industrial interests and the press will be as one, working to preserve the form of the new Socialism, then must appear the "Coming Slavery" of Spencer, or the "Terror" of Hearn. "When no man will dare lift up his voice."—Buffalo Standard and Times.

VENICE IN THE VATICAN

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 the Campanile of Venice was thrown on the screen."

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 queer moving picture will enable him to compare the new campanile with the old and to detect changes and not too joyfully "improvements" here and there; but the domes and horses of St. Mark's, the winged Lion of St. Mark, St. Theodore on his crocodile, a hundred bridges, a hundred churches and more than any of them, perhaps, the cooling of the pigeons in the Piazza, the soft lapping of the water in the canaletti,

the very color and odor or malodor of it; these are with him. He sees the old home. So each of us, in our humbler way, looks back to some lost city or to his birthplace or to 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 Venice of his memory. 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 deduced from the following extract from a recent sermon of Rev. Mr. Russell:

"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 instance, the Roman Catholic, the Anglican, the Greek, Presbyterian, Congregational, Lutheran, etc. On the contrary, there is but the one 'Church, which is the body of Christ,' and that Body of Christ has but the one Head, Jesus."

"We not only find that Christ and the Apostles established but the one Church, but we cannot think of any reason why these should have established more than one. Nothing is plainer than that our sectarian divisions arose from our neglect and loss of 'the faith once delivered unto the saints.' (Jude 3.) As the divisions came in, the errors came in with them; and as the errors go out, so will our sectarianism pass away."

It is quite true that there is no intimation in the Bible that Christ ever knew of a Protestant church. Christ knew only one church and that church was the one church which He founded, not one founded by one of His creatures. Surely, Pastor Russell says, "we cannot think of any reason why Christ and the Apostles should have established more than one church."

"As the divisions came in, the errors came in with them; and as the errors go out, so will our sectarianism pass away."

Why not have unity, Pastor Russell, if the errors and the sectarianism are to be done away? Why not rejoin Christ's Church and worship therein as your forefathers did? Why not start an Oxford movement in America, Pastor Russell?—Catholic Sun.

FAILURE OF PROTESTANTISM

On numerous occasions illustration has been given of the fact that Protestantism is rapidly going to pieces. 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 a Christian force.

The claim is quite common, and even conceded by not a few Protestant ministers, that it is fast losing 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 meager congregations. The Sunday school has become a breeder of nothing better than a faddish or spasmodic church attendance.

As a necessary consequence of these conditions, nature holds forth no flattering promises.

Not long ago we showed the number of barred and abandoned churches of a 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 affiliation. But had as the showing was after all it was nothing compared to conditions which are said to obtain in another certain town up in 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 have abandoned their services and Sunday-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 members of a large and respectable-sized congregation are gotten together with equal difficulty, while the other evangelical churches are facing the same situation.

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

Long years ago when Catholicity began to sound the moral and religious dangers of that system, Protestantism set up the cry of traitors to flag and country. Catholics were verbally insulted 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, Protestantism set forth its efforts against any change and foolishly fancied that the system would forever return to its numerical strength and sectarian permanency.

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, Protestantism in this country is going on the rocks.

Our religionless system of public education has produced, and is producing, a

religionless citizenship. Here is the reason for the conditions at Luverne, Minn., the reasons why those conditions are becoming common to Protestantism throughout the entire country, the reason why Protestantism has lost its power with the people and is going to pieces.

Luverne 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. Catherine's Catholic Church. This society 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 striking contrast should attract the serious attention of our separated brethren not only in Luverne, but everywhere, for it is everywhere to-day the same. Protestantism, being a human institution, of course, it has not the adhesiveness and the vitality of divine promise to build upon. Consequently its stability is continuously endangered. But its best opportunity for extension and existence rests upon moral and Christian education of its youth. It has failed in this, and having failed, is therefore failing itself.—Church Progress.

UNPUBLISHED SERMON OF FATHER ABRAM RYAN

DISCOURSE ON PRAYERS OF CHILDREN DELIVERED BEFORE GIRLS IN MOBILE

The following beautiful sermon on the prayers of children, delivered by the famous poet priest of the South, Rev. Abraham Ryan, before a class of girls in Mobile, was published for the first time in the current issue of The Marian:

God loves children. Your innocence and youth make you dear to Him. He loves to listen to you and grant your prayers. Once in His public life when He was preaching, the little children gathered around Him. His Apostles, fearing they were becoming too troublesome wished to send them away but Jesus said: "Let them alone; and suffer these little children to come into Me for of such is the kingdom of heaven." It is a fact that there never were children found among those who persecuted our dear Lord. Perhaps the very men that were engaged in nailing Him to the cross had children at home who were weeping bitter tears over the cruelty of their fathers. And take notice from Genesis to Apocalypse not 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 strew branches in His path.

TRADITION ABOUT ST. AGUSTINE

On another occasion when speaking to His Apostles and inculating the virtues of humility and simplicity, laying His beautiful hand on the head of a little child standing near, He said: "Unless you become as this little child you shall not enter the kingdom of heaven."

This little child, a tradition says, became the great St. Ignatius who, after becoming a Christian, became a priest and then the Bishop of Antioch that finally suffered for the faith. He was taken captive to Rome and condemned to be burned by wild beasts.

Hearing, however, that the people had sent a petition to the Emperor for his life, he wrote one of the most beautiful 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 and 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, unless you become as this little child you cannot have any share in My kingdom," would you not willingly suffer all things to save that world?

EFICACY 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 or brother or some loved one who, after neglecting his duty, has been brought back to God, people attribute the conversion to a sermon of a priest; but the priest more often attributes it to the prayer of a child.

Frequently the parents stand between a child and its duty to God; but that child can always kneel between them and God; and with its weak little arms linking God and the parents, can hand 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 thought 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 I said Marys, what good do they not do in spreading the Gospel 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 yet ever in the noise and busy tumults there men are sinning, they forget He is there whispering to their hearts.

Oh! if they would only listen, they would hear His voice, His footsteps and the rustling of His robes as He passes among them!

Children, pray for those sinners. Thus you will be laying up treasures of grace, not only for them, but for yourselves; not only for the present, but for the future. And perhaps long years from now, when some unknown trial or temptation 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 waitings of His love to your own souls will be like the mighty winds of Pentecost to warm and strengthen you.—Boston Pilot.

A SECULAR JOURNALIST ON THE EXISTENCE OF HELL

TO DENY IT IS TO DENY 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, literary, etc., Mr. Hinman expresses views eminently worthy of consideration. Even when one is farthest from agreement with him one is forced to admire the sincerity of his convictions and his 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' Association, at a recent conference somewhere in Maryland, that the hell Scripture does not exist.

Mr. Hinman begins by saying: "The idea that justice is not an attribute of God has become somewhat popular of late years. It is a symptom of the same sort of weakening of the mental and moral fibre which is exhibited by the Hull House type of 'sociologists,' with his notion that crime is 'environment' or 'disease,' and that criminals are to be pitied rather than punished." He then proceeds to prove that the existence of hell is a corollary of the justice of God, and to show that if in 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 human laws. We quote the greater part of the editorial:

"We are taught, and we believe on the evidence of both revelation and reason that the mercy of God is infinite. But so is necessarily the justice of God. And, aside from the clear Scriptural teaching, there is certainly nothing illogical in the belief that he who dies a defiant violator of the divine law, and a persistent rebel against it, will after death suffer the consequences of his sin in hell.

"Theologians of every school and sect agree that the condition precedent to pardon and mercy is repentance. And if there be no repentance what then? Is God to be mocked by the violator of His law?"

"To put the case in another way. We know that nature—the laws which govern the material universe—is essentially unforgiving. If a man abuse his body by excess of any kind, the penalty must 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 its bark. But the scar is still there, and the scientist, coming perhaps a century afterward, when the tree is decaying with age, may lay his finger upon it.

"So if a man continuously and repeatedly abuse his body by debauchery, its wounds become so many that he pays the final penalty by extinction of the body's life. And it is 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 of punishment will dare say that?"

"To deny the possibility of punishment for the perversely sinful soul after death is to deny the existence of a hell, is to deny the justice of God and to uphold the moral sanction for the punishments 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 as 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 differently tinted 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 substantially, save in tint, as faith itself is a gift of love, and hope kindred to both a gift of love, and hope kindred to both ways, great numbers will be saved to the Church.

CATHOLIC NOTES

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, Walcher in 1083.

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

The manuscripts contained in the Vatican Library number 10,000 and surpass not only 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 children, 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 Visitation. 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 Concepcion Unzué de Casares and Maria Unzué de Aylar, 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 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. Hanan, who the author is in private life, has been elected a canon of St. Patrick's Cathedral, Canon Hanan, who is rector of Westport, will thus succeed the newly appointed Bishop of Killalee.

A miracle is reported at the shrine of Ste. Anne de Beaupre. A young lad of eight, Paul Savard, of Cummings Bridge, near Hull, who came on the pilgrimage in a crippled 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 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 Austrians, 3 Africans, 2 Danes, 2 Dalmatians, 1 Hebrew, 1 Thracian, 1 Dutchman, 1 Portuguese, 1 Canadian and 1 Englishman.

Simon Wolf of Worcester, Mass., who died in that city in 1884, left a tract of land, with buildings on it, in New Lots Avenue, Brooklyn, to St. Mary's Hospital. At the hospital it was said that Mr. Wolf spent about a month there in September, 1905, while he was suffering from bronchitis. The hospital authorities were agreeably surprised that he had left property to the institution.

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 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 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 society." This statement was the climax of a heated arraignment of moral conditions 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 one 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. Her sisters of the Duke of Norfolk are nuns—Lady Monica Howard, who is Carmelite and Lady Eitheldreda 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 Oratory, 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 incoming Polish and Ruthenian immigrants who flock into the West in thousands from continental Europe. 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, standing back a little from the dusty white road, seemed in the warm June evening a veritable bower of roses...

roses—God help her if she loses them!" and the old brown face smiled wistfully under its white bordered cap...

those of a Grecian god, so clearcut and finely chiseled were they. Nobody so altogether fine-looking and debonaire had ever before been seen in Balcadown as this stranger with his immaculately well-groomed hair...

"He's a grand young man, that's what he is, so nice-spoken and kind," said Mrs. Laverty, with enthusiasm. "Yes, I do think he's kind, and of course, the people will thank him by and by for giving them back home."

WHAT DO THE METHODISTS INTEND TO DO? A few months ago eight hundred and twenty delegates representing the American Methodist Episcopal Church and its missions, met at Minneapolis in General Conference...

Be it resolved, that we feel the deepest sympathy with as well as love toward the priests and people within the Greek and Roman Catholic Churches who are working toward a more spiritual interpretation of the Christian faith.

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the same concession we freely yield them."

In the resolution the danger from Catholicism is put to more definite form. We are free 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 intriguing. In short, the Methodists say that we are now just what Nero and his successors said we were a good many centuries ago—a suggestive coincidence. Well, if Nero and his 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 extreme measures. It would not be an occasion merely to call a prayer-meeting, except as a preliminary to an active campaign. It is evident that either the Methodists do not believe all they say against us; or they do not dare to acknowledge all they want to do to us. What they propose to do is to keep an eye on us, and to pray for us. Pray for us! We may be "blinded millions," but we can see some things. They lie about us, and then offer to pray for us. We know how much religion, how much charity, there is in such prayers. "These Catholics are a menace to the nation—let us pray for them. One of them is even now running for Congress—he stands in much need of our prayers, for he belongs to their secret military organization. Meet him, Braun, the grocer, is a Papist, and some of our people deal with him—better pray for him. And Mary McCarthy is a school-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 political leaders propose that they shall not vote for Catholics, nor look for our votes? We have shown in a myriad of instances that we have no such prejudices. During the political conventions the present writer canvassed the opinions of a large number of priests on the leading candidates for the Presidential 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 discussion 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 Methodists intend to practice a true American policy as generous as our own, or whether they will force us to stand on our defence against them?

Our desire that they cease dealing in subterfuge comes from curiosity, not from fear. We are tranquil and serene. We place our trust, first, on Christ, who is with His Church; and, second, on the fairness and good will of our fellow-citizens who are guided by American principles, and will not permit persecution; and, to be frank, somewhat on our own strength, which is sufficient to make selfish bigotry sorry for the day they began a needless quarrel with us. Anyone who knows anything about the official pronouncements of 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.

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 religion and are jealous of our success. They will not acknowledge that these detected Romanists are stronger religiously 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 Caligula, they invent a bogie-man and call it Catholicism. Nor can they 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 religious toleration, to adopt repressive measures against us. Such a request would be fore-doomed to failure.

But it is too late for that. It was tried twenty years ago; it was tried twenty 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 the reason too, and also because the American people in the meantime had received first-hand knowledge 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 American people; that there is a Church narrow minded, trouble-making, rancorous, un-American.

The Methodist Episcopal Church affects to view with alarm the growth of Catholicism as a danger to American institutions, but the American people do not view the progress of the Church as a danger. Most Methodists do not feel a danger. The 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 sense. It is the criterion that has always been used by the people of this Republic. We Catholics are willing to stand or fall by it.

The Catholic Church in America has no apology 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 discovered by Catholics before Protestantism in any of its forms was invented. The larger part of it was first explored and settled by Catholics. In the Colonial



When you want to clear your house of flies, see that you get

WILSON'S FLY PADS

Imitations are always unsatisfactory.



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 Catholics 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 been a patriotic Church, and a democratic 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 accolades from Protestant fellow-citizens saved us from the intolerance of its attack. 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 wearing caps. They thought, poor boys, that it was somehow a war with the Pope, and that all Catholics 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.

It is too late for that sort of thing. The hypocrisy of it will no longer deceive, nor the intolerance of its attack. The people of this Republic know the Catholic Church. They have become acquainted with us as neighbors, as fellow-workers, as soldiers fighting side by side. They admire our religious staunchness, our charities, our loyalty to Church and country. The Methodists themselves are aware that such is the estimate of our fellow-citizens. In a grudging, snarling way, Bishop Burt, as we have seen, acknowledged it. Recent celebrations which have been held by Catholics in our great cities have attracted the attention of the country to our numbers and enthusiasm. They have been as gall and wormwood to the bigot. But they have been a source of greatest satisfaction to most of our fellow-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 Cardinals is a tribute to the greatness of our country, and a strengthening of American power and prestige in the most far-reaching institution in the world.

The Catholic Church is in the lime 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 of the opinions that have been expressed, it would run somewhat as follows: "In the Catholic Church the United States possesses a powerful organism which receives foreigners, offering them the one great institution of enlightenment and betterment which is not alien to them when they land on our shores, thus hold-

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 pulp to advocate political measures, nor to stir up sectarian strife. It makes heroic sacrifices for the religious education of its children, the future citizens of the nation. It is incessant 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 maintenance of our political and economic principles. It deals with reforms with prudence, temperance, and breadth of view which comes from nineteen centuries 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 business 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 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 criticize and oppose. Their attack will fail, as stronger attacks than theirs have failed. Their attacks will not be believed; their shafts will return upon themselves. We need not fight with 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 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 persecution 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 point to such a glorious record. In other countries, it is true, penal legislation against the Mass existed for an equally long period, but with the important 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 Catholic to the end, whereas the Irish people were as Catholic at the end of the period as they were at the beginning, patiently bearing all the disabilities incurred by reason of their religion, a nation enslaved at the hands of a handful of bigoted Protestants, who possessed power, influence and wealth.

In 1871 when the Penal Code first began to be relaxed, the whole population of Ireland, then estimated at two and three-quarter millions, was Catholic, with the exception of English, Scotch and Continental Protestant settlers, while in England at the same date, out of a population of six million, there were only about sixty thousand Catholics, some thousands of whom were Irish emigrants. England for the two centuries previous had been a Protestant nation. Ireland had remained as it remains to the present day, a nation of Catholics.

THIRTY-THREE THOUSAND CONVERTS
So conservative is the figure that many discerning judges say that they under-represent rather than exaggerate the number of conversions. The average of converts to the population is one in four hundred. Using this average with the fifteen million Catholics given by the directory would run the number of converts up to thirty-seven thousand. There might be added to the actual reports of the chancery offices some thousands that have never been reported, the number dying in hospitals, receiving, on their deathbeds, the number received in convents, 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 guesses and come back to actual reports, and we place the aggregate of conversions in the United States at thirty-three thousand, two hundred and forty-seven. These figures possess a remarkable interest, because they are a measure of the growth of convert-making. The Apostolic Mission House has gathered these figures at the end of the three-year periods. In 1906, in preparation for the Missionary Congress of that year, the number of converts received 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 thousand seven hundred and eighty-nine and now, after three years more of missionary work, the annual harvest is thirty-three thousand two hundred and forty-seven.—N. Y. Freeman's Journal.

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 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 every woman individually—He loves each of you just as if you were the only person in the world.—Cardinal Gibbons.

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Obituary and marriage notices cannot be inserted except in the usual condensed form.

For the publication of special notices such as "favours 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 CATHOLIC RECORD.

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

In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 229 Maine street.

LETTERS OF RECOMMENDATION

Apostolic Delegation, Ottawa, June 13th, 1905.

Mr. Thomas Coffey, Dear Sir:—Since coming to Canada I have been a reader of your paper.

Dear Sir:—For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Dear Sir:—I have read your issue of the 17th inst. with pleasure, and am glad to see that you are still so full of life and vigour.

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Joseph's College, Toronto. It is clearly printed on good paper with an attractive wrapper of blue and gold, and is prefaced with a felicitously worded dedication to our Holy Father, Pope Pius X.

A DISPATCH to the daily papers and which was given special prominence in the Toronto Globe, states that as a result of the decision of the Privy Council on the marriage question, "Protestants married elsewhere and now living in the Province of Quebec are beginning to wonder if they are really married at all in the eyes of the law."

IF THIS IS TRUE, it simply shows up more glaringly than ever the essential iniquity of the entire campaign prosecuted through pulp and press against the much discussed Ne Temere decree.

THESE ARE MEN unfortunately—preachers and editors—who make a business of trading on the passions of the multitude. They do so, evidently, with an eye to the main chance.

IN SEVERAL paragraphs last week upon the late Andrew Lang, we seem to have anticipated certain objections of the scribe who, under the name of "Ivanhoe" writes in the Winnipeg Tribune and the London Advertiser.

"IVANHOE" RELISHES still less Lang's portrait of Knox as a coward. But a coward he certainly was, if that term is taken in its ordinary every-day acceptance.

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

to keep out of Scotland so long as the course of events was inimical to his safety. Standing at Knox's open grave the Regent Morton is said to have exclaimed: "Here lies he who never feared the face of man."

FEDERAL DEPARTMENT OF PUBLIC HEALTH

It has long been freely asserted at Ottawa that the government intended to create a Department of Public Health, placing Dr. J. L. Chabot, M. P. for Ottawa, in charge.

"The political doctors are still working for the establishment of what they call a Federal department of public health, but what would really be a Federal department of medicine.

The citizens' zeal in thwarting the ambition of its friend Dr. Chabot is peculiar and interesting.

The success of a measure for Proportional Representation in the French Chamber of Deputies has not ensured its passage into law.

An article in Pearson's Magazine by J. J. McCarthy, M. D., explains some of the medical frauds by which thousands of people are robbed of money and health.

There is a wanton waste of human life and health, and consequently of human efficiency, which parallels the reckless destruction of natural resources.

Here is one great work for a Department of Public Health. If our natural resources are worthy of conservation surely human life and health should be saved from the greedy rapacity of these vampires.

That conservation of health and prolongation of life do result from intelligent public efforts along these lines is evident from the experience of Germany, where the death rate from 1871 to 1880 was twenty-nine to the thousand of population, while in 1908 it was only nineteen.

there are beer-shops in Germany, and they are more harmful. Our national loss from preventable sickness is undoubtedly four times greater than that of Germany, while we have three times as many deaths by injuries and accidents.

These are some of the very important matters that would occupy the staff of the proposed new department.

Commendable is the zeal of the Citizen 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 education and marriage is a provincial and not a federal matter."

Whether we consider Theodore Roosevelt the great tribune of the people, or a shifty opportunist the fact that one plank of his platform is the establishment of a national Department of Public Health, is none the less a sign of the times.

The unseemly haste which the Citizen betrays in his ill-considered opposition to the proposed new department at Ottawa will be easily understood by those who have followed its course during the past two or three years.

PROPORTIONAL REPRESENTATION

The success of a measure for Proportional Representation in the French Chamber of Deputies has not ensured its passage into law.

The attempt of the French government to deal with the question, has at least succeeded in calling the attention of the world to the inequitable working out of any system which deprives minorities of representation.

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.

In the Oregon legislative elections of 1906 60 members were elected. The popular vote in round figures was as follows: Republicans 54,000; Democrats 30,000; Socialists 7,000; Prohibitionists 5,000.

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.

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.

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.

The Seventh Day Adventists held a 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 first 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 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. He carefully avoids accepting it, and with admirable dexterity he neatly side-steps the issue and sends a counter challenge.

The Secretary of the L. D. A. is willing to cover the Elder's bet—but on different 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 committee agreed upon that there was in the New Testament a specific command from either Christ or His Apostles to keep the seventh day as the Christian Sabbath.

The artful Dodger! The New Testament contains this specific statement of Christ: "If thou wilt 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 could 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?

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 smugly pull yourself out of any desperate and hopeless situation or silently bear with patience what can not be overcome.

THE BISHOP OF ANTIGONISH

The see of Antigonish, vacant since the death of Bishop Cameron upwards of a year ago, has just been filled by the appointment of the Very Rev. James Morrison, D. D., V. G., of Vernon River, P. E. I.

Twice has the little Province of Prince Edward Island given bishops to Nova Scotia. The first was the lamented Archbishop O'Brien of Halifax, who was transferred from the parish of Indian River, P. E. I., to the see of Halifax, over which he presided with such great ability for many years.

The Diocese of Antigonish has always been exceptionally fortunate in the character of its bishops. The first was Bishop William Fraser, a Scotch Highlander, educated at Valladolid, in Spain, who did valuable pioneer work in the eastern counties of Nova Scotia.

Next in succession was the scholarly Bishop Cameron whose work for religion is so well known. Under his courageous and able administration, the educational and charitable works of the diocese were advanced. Like his predecessor he was a native of the diocese and student of the Propaganda at Rome.

To Bishop Morrison we desire to extend our congratulations and best wishes. We have little doubt that his administration will be as fruitful in good results as those of his great predecessors.

IN THE TORONTO GLOBE appears a full page of advertising offering situations to school teachers. In many of them it is set forth that they must be Protestants. Be it remembered that these are Public schools in sections where Catholics are by force of circumstances obliged to attend them.

We have once again to call attention to the misleading dispatches sent from Montreal to the Toronto Globe. In its issue of Saturday, August 3, appeared a report which we are sure did not pass under the eye of the editor, who is an educated gentleman, else it would have been thrown in the waste basket.

The writer tells us that there is much uneasiness amongst Protestants in Quebec province in regard to the validity of their marriages. He makes it quite clear that he does not refer to mixed marriages or the marriage of two Catholics by a Protestant minister, but the marriage of Protestants by clergymen of the sects.

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 could 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?

That venerable falsehood, to wit: "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 of drawing money from simple Protestants who are altogether too trusting.

ister in the province of Ontario or anywhere else, would call upon the Catholic Archbishop of Montreal and ask him if they are duly married, or if they are free to separate and choose other partners, we do not see how His Grace could refrain from indulging in a broad smile and expressing pity for the ignorance that caused such a question to be asked.

WE ARE ADVISED from Montreal that Professor Archibald Duff, a visitor from England, has declared that the churches in that country are empty these days, but he hopes for a spiritual re-awakening. Speaking of the Congregational churches in Canada, the Professor said it was dying because people had not been faithful to the mission of its founders.

THE MONTREAL STAR informs us that according to poor law statistics in the city of Glasgow alone there had applied for aid during the year no less than two hundred and sixty wives whose husbands had left them to go to the United States or Canada, and with these unfortunate women were 713 children.

THE STAR rightly says that these figures are startling, and adds: "So long as they travel as married men of course they will not be able to get married again." But these rascals will not travel as married men. They will forget the old order of things and take new partners. They are truly, as our contemporary says, undesirable citizens.

JUST HERE we may say that it is most unfortunate the clergymen of the sects will not follow the example of the Catholic Church in regard to marriage contracts. An old countryman coming to Canada and leaving his wife and children behind will find it the easiest thing in the world to get married again.

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they give the names and addresses. For stalwart misanthropism in regard to the Catholic Church...

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 Christianity and protest against apostasy.

to be. The Atlanta Star, edited by a Protestant gentleman, has this to say of Mr. Tom Watson, whose domicile is in the same place:

"Everybody knows that Tom Watson 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 emitting the vilest and bitterest slander of some person or some institution. He is really and literally crazy on the subject and has vilified and slandered good men and institutions as no living man has ever done before."

A SUGGESTION

Either the coal barons or the jobbers and retail dealers have decided to give another turn to the screw and in some places that very necessary article for household use is now costing \$8 per ton.

or, one might say, almost the certainty of death, and what is more, of a slow death, rearing from the most terrible malady, in the catalogue of the afflictions of the human race.

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 theological mind of the editor.

As an example of theological reasoning it would be hard to beat the above. So Martin Luther wasn't a Protestant after all! So black can be white!

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.

ARCHBISHOP CASEY

A press dispatch 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 McNeill.

Rev. E. Leblanc, pastor of St. Bernard's, Digby Co., N. S., has been named Bishop of St. John, N. B., in succession to Bishop Casey.

THE FIELD AFAR

The Catholic Missionary is wont to pack up his little belongings in a small compass, go to the ends of the earth and devote his whole life to bringing souls to Christ.

AN AMERICAN gentleman known as Tom Watson publishes a magazine. Mr. Tom Watson essays to achieve renown 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

to be. The Atlanta Star, edited by a Protestant gentleman, has this to say of Mr. Tom Watson, whose domicile is in the same place: "Everybody knows that Tom Watson has never been anything in his life but renegade and slanderer of good people and good institutions."

As to the assertion that churches like the Anglican or the Greek are simply branches of the Catholic Church, we need but quote St. Augustine: "Although all heretics wish to be styled Catholic, yet if anyone ask where is the Catholic place of worship none of them would venture to point out his own conventicle."

DICKENS VINDICATED

In a book that displeased our grandfathers we read how Mr. Lafayette Kettle was persuaded that Queen Victoria would shake in her royal shoes when she read a certain number of the Waterston Gazette.

dallies show that Rose's eye is upon our magazine." Fortunately for Protestant pockets the subscription to this magazine is only twenty five cents a year, or fifteen cents to clubs of ten.

THE CHURCH AND SOCIAL PROBLEMS

Cardinal Bourne at Stoke-on-Trent spoke as follows recently on Church and Social Problems. You have just passed through all the misery arising from an acute industrial crisis. We in London, at the present moment, are in the throes of difficulties of a similar character.

I have never hesitated—and I think my brothers the Bishops are with me in this matter—we have never hesitated to recommend our Catholic people to enter boldly into the various industrial unions and organizations that cover the country.

But ladies and gentlemen, the problem is vastly greater now than it was when our 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.

COLUMBA

Where, then, is the remedy? No legislation, 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

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 absurd position that is? And what is to be the result if the world goes on for another thousand years?

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. 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.

These are facts with grave lessons for Catholic Americans. They are facts that should not be lost sight of in every consideration of this question; facts that should be set against the prevailing optimism; facts that should be weighed against self-confidence, boasted improbabilities and existing tendencies.—Church Progress.

MOST REV. ARCHBISHOP MCNEILL

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

played two awful weapons, the look-out and the strike, and they are bound in using them to consider, not in the presence only of their fellow-men, but in the presence of God Himself, the harm they are inflicting upon the community.

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 admissions are most timely.

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. 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.

These are facts with grave lessons for Catholic Americans. They are facts that should not be lost sight of in every consideration of this question; facts that should be set against the prevailing optimism; facts that should be weighed against self-confidence, boasted improbabilities and existing tendencies.—Church Progress.

A Successful Bazaar

We congratulate Rev. D. P. McMennan, P. P., Theasalon, Ont., upon his very successful outcome of his bazaar. Since this apostolic priest was transferred 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 missionary spirit, and who is laying foundations of splendid conditions in the important diocese named.

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 immigrants and of grouping Catholic settlers. The office has to become the local centre of an activity which extends from the Pacific to the Atlantic and even to Europe.

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 Spices & Cereals, Limited, Toronto, Ont.

Men must grasp the truth of life in the Church by the evidence of disciplined 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 be satisfied that there is really something in Catholicism.—Anon.

IN ARCHBISHOP VANCOUVER, August 1, 1912.

The Butt O' The Loafer (T. A. Daly) O! they needn't be so sly, All them lads when I pass by, Wid their winks 'n' can't say that 'An their jokin' an' all that. Sure I'm wise enough to see 'That the cause of all their gloe Is the ancient out o' me 'An' me old high hat.

Yerra! boys will have their play, So I've not a word to say— 'Tis messel' that wast was gay As the gayest wan o' you. An' there wasn't many men, When'd care to joke me then, When'd blood was warm an' when 'This old hat' was new.

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

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

FIVE-MINUTE SERMON TWELFTH SUNDAY AFTER PENTECOST

THE SUCCESSFUL CHRISTIAN "A certain man went down from Jerusalem to Jericho, and fell among robbers. (St. Luke 10: 30-35)

A MARTYR TO HAY FEVER

"Fruit-a-tives" Cured After 15 Years' Suffering

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.

gatherings of the Catholic Total Abstinence Union and probably demonstrations as enthusiastic. But few could plume themselves on a bigger representation of young men in the line of march.

THE OLD STAND-BYS 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 and arrange to have services at frequent intervals in some of the more important centres of population.

THE BUSINESS SIDE OF RELIGION

I have heard it said by priests of experience and of long standing in the ministry, that our Catholic people can be divided into three classes, viz:—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.

THE MIND OF THE CHURCH The wish of our Sovereign Pontiff was expressed in a brief to our National Union, that "not only Bishops, priests and men of religious orders, but also the rest of the faithful may resolve to bear witness to their regard for the Catholic Total Abstinence Union of America and become members of it."

TEMPERANCE

LIFE INSURANCE AND TEMPERANCE

The radical change in the attitude of the insurance world toward temperance during the last two generations is interestingly commented upon by a writer in a non-Catholic contemporary. Seventy years ago total abstainers were refused policies by British companies because not considered as good risks as moderate drinkers.

are placing the facts before the workmen.—Sacred Heart Review.

WILL DRINK NO MORE

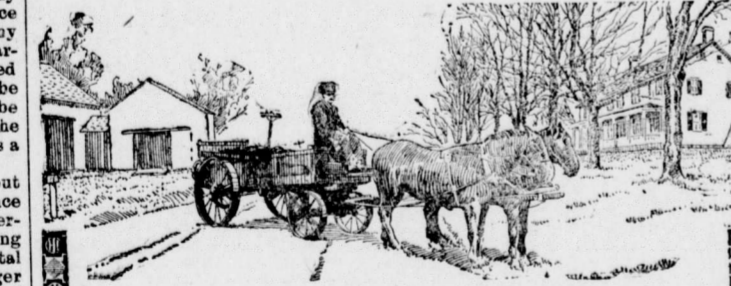
The following advertisement was printed recently in a Belleville, Ill., newspaper.

I wish to apologize for any transgressions 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 published 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 insulting persons when I'm drinking, so I'm putting this advertisement as a general apology for my past actions and as a pledge of good conduct in future."

There is still another way in which advertising may be used to good advantage.

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



Is Your Purse Full?

YOUR farm is the purse from which you take the necessities and luxuries of life. What provision are you making to keep your purse full—to insure a constant supply of food, clothing, heat, light, protection, and worldly wealth?

I H C Manure Spreader Corn King, or Cloverleaf

Use your I H C spreader to distribute stable manure and saturated bedding while it is still fresh. Spread in light coats so that the plant food elements of the manure may combine quickly and thoroughly with the soil and become available for the use of growing plants.

International Harvester Company of America (Incorporated) At Brandon, Calgary, Edmonton, Hamilton, Lehighville, London, Montreal, N. Battleford, Ottawa, Quebec, Regina, Saskatoon, St. John, Winnipeg, Waukegan, Yorkton

PRESIDENT SUSPENDERS START EVERY DAY RIGHT WITH SHOULDERS ALIVE No dead weight when you wear the "sliding cords"

Not only to say the right thing in the right place, but far more difficult, to leave unaid the wrong thing at the tempting moment.

Cure that Bunion DR. SCHOLL'S BUNION RIGHT Gives INSTANT RELIEF and a FINAL CURE of all bunions, corns, calluses, etc.

Well Satisfied An unsolicited letter from Policyholder No. 35,994. The Company receives many such letters expressing satisfaction with results under matured contracts.

O'KEEFE'S Liquid Extract OF Malt with Iron is an ideal preparation for building up the BLOOD and BODY.

MENEELY & CO. WATERVILLE (West Troy), N.Y. The Old Reliable CHURCH BELL Foundry, ESTABLISHED 1842

NORTHERN NAVIGATION CO., Limited "A Fresh Water Sea Voyage" to S. S. Marie, Port Arthur, Fort William & Duluth.

Don't Leave on Your Vacation without providing ample protection for your family and your business. A North American Life Policy guarantees their safety. North American Life Assurance Company

Every Eddy Match is a Sure, Safe Match IT is made of first quality materials by skilled workmen and mechanically perfect machines.

RESTORE and GUARD YOUR HEALTH WITH Oxydonor OXYGEN is life. Humanity's boon. Nature supplies it abundantly. Free as the air you breathe.

Dr. H. Sanche & Co. DEPT. 13, 364 West St. Catherine St., MONTREAL, CAN. OUR VALUABLE BOOK FREE

Western Fair September 6th to 14th, 1912 London's Great Exhibition Liberal Prizes Speed Events Each Day Instructive Exhibits

NORTHERN NAVIGATION CO., Limited "That Georgian Bay Trip" to Mackinac Island, S. S. Marie and way Ports, via North Channel.

CHATS WITH YOUNG MEN

THE SUCCESSFUL MAN

One time, the late Marshall Field, one of the most successful merchants ever produced by this country, was asked: "What do you consider essential elements of success for a young man standing upon the threshold of a business career?" The answer that he made is herewith printed:

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 vocation with as few changes as possible. Having entered upon it, then let him pursue the work in hand with diligence and determination to know it thoroughly, which can only be done by close and enthusiastic application of the powers at his command.

The trouble with most young men is that they do not learn anything thoroughly and are apt to do the work committed 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 no effort whatever to increase their efficiency and thereby enhance their own as 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 occupations; far better be a good carpenter or mechanic of any kind than a poor 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 beginning 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; a young man therefore cannot too early guard against forming friendship with those whose tendency is to lead him on 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.

BE ECONOMICAL

Economy is one of the most essential elements of success, yet most wretchedly disregarded. The old adage, "Willful waste makes woeful want," never was more fully exemplified than in these days, when much of the want that now prevails would not exist had care been taken in time of prosperity to lay up something for a "rainy day." The average 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 mere trifle apparently, if saved would in a few years amount to thousands of dollars and go far toward establishing the foundation of a future career. Too few real-

ize that in order to acquire the dollars one must take care of the nickels.

Careful saving and careful spending invariably promote success. It has been well said, that "it is not what a man 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 importance therefore, to impress upon every young man the duty of beginning to save from the moment he commences to earn, be it ever so little; a habit so formed in early life will prove of incalculable benefit to him in after years, not only in the amount acquired, but through the exercise of economy in small affairs he will grow in knowledge and fitness for larger duties that may devolve upon him. It goes without saying that a man who is not competent to manage well a small income or run successfully a small business cannot be expected to properly manage a large income or run successfully a large business. It matters not what a man's income is, reckless extravagance and waste will sooner or later bring him to ruin.

AIM TO BE MANLY

A young man should aim to be manly and self-reliant; make good use of all the spare moments; read only wholesome books; study to advance his own interests as well as those of his employer in every possible way. As a rule, the young man of high principle and fair ability, who saves his money and keeps his habits good, but is careless 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 suggestions, however, aiming constantly to prepare himself for a higher place instead of waiting for something to turn up, every young man will succeed to a more or less degree. I would not have them believe, however, that success consists solely in the acquisition of wealth—far from it—as the idea is much too prevalent already. The haste to become rich at the expense of character prevails to an alarming extent and cannot be too severely denounced. What is needed to-day more than anything else, is to instill in the mind of our young the desire above all to build up a character that will win the respect of all with whom they may come in contact, and which is vastly more important 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 only laugh 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 things in an original way, who can economize in processes, who can facilitate business. They are always looking for the marks of leadership, or superior ability. They are looking for the progressive 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 methods. They want employees who can put things through with vigor and determination, without lagging, without apologizing or asking questions. Nothing can bar the advancement of employees of this kind. Nobody can keep them down.

If by chance some one above you is actually trying to prevent your promotion 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 better place. This should encourage you to redouble your efforts to do your work so well, to stamp such superiority upon everything you touch, to acquire 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, that it will be only a question of time when you will get the position for which you are striving, or perhaps a better one.

The quickest way to get away from the country is to work hard, to be polite and obliging at the counter. The trouble with people who complain that 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 the thing they are doing, in their manner of doing it, that the opportunity for advancement is in the promptness, the thoroughness, the efficiency they show in the positions they now occupy. If you are made of the stuff that wins, nobody can keep you back, for if you do not find your chance where you are, you will find it somewhere else. But remember that your achievement can not rise higher than your resolution.—Catholic Champion.

OUR BOYS AND GIRLS

THE BOY THAT WAS CHOSEN

A business man wanted a new office 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 advertisement stated distinctly that sort of 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 went 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 courteous to do so. The writing of one was so illegible, it took too long to read it. Pretty-looking handwriting was not asked for, but one fairly easy to decipher. One boy thought he would do some fine work, and his letter read like a drowsy school composition. It should have been strictly business. Another did not give the information asked for, about his age and where he lived. So when all these letters, defective in one way or another, were thrown out, there remained a few whose writers might pass muster. Then this business man wrote to these on which each should call at his office. He named odd hours, like 9.10 or 11.30. This was to test promptness. One boy thought 9.15 would do just as well, and another appeared at 11.30. What difference did five or ten minutes make? Well, it made this difference, such boys never went to that office again. Another boy, when the business man asked if he could do a certain thing, answered: "You bet." Still another said, "Sure." Now this business man was not a stickler about language at all, but he had certain notions of business propriety, and he would have been better pleased if the boys had said, "Yes, sir," or "Yes, Mr. Blank."

It chanced that when one boy approached the building, the business man glanced out 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. Still another had hands which needed scrubbing, and unspeakable finger nails.

What boy did win out at last? 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 good, more so than the boy who stood outside the building fully five minutes, until the town clock's hands would make 9.10, in an instant more, and then he mounted the steps. The business man saw this, too, for he happened to be glancing out often on these mornings when he was looking for boys.

The boys who had yet needed scrubbing, and who were not yet ready to answer advertisements, but they will be very soon, and it will do no harm to prepare now by such habits as will mean success.—Sacred Heart Review.

INGENUOUS PRAYER OF A CHILD

Translated from the French of Rev. Jean DUGARD, O. M. I., in Labanerie de Marie Immaculee, Ottawa, Canada.

Devotion to the good St. Anne is very popular amongst the Bretons of Brittany. In that country there is a confidence, 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 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, she felt herself enveloped by the ardent prayers of the throng, for here, more than in any other part of the world, does the poor sufferer, 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: "Prayer is the strength of man and the weakness of God." Surely the Blessed Virgin who had cured so many others would turn her eyes upon this innocent child. So ardent a confidant was this dear young invalid. Her eyes were 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 entire. Now, others are being cured, but our Breton maid 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 route." Again to the feet of the Madonna in the cave, went one determined little beggar of a miracle. She prayed, she besought, and she wept; also, 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 mourning invalids. Just then, there was a strange scene. At the moment of leaving the Virgin in the grotto, the little girl cried and lifting up her clenched fist uttered nervously: "You will not cure me? Very well I shall tell your mamma on you."

MAGIC BAKING POWDER advertisement with image of a tin and text: "Read the Label... Costs no more than the Alum Kinds... The only Baking Powder made in Canada that has all its ingredients plainly printed on the label."

Immediately there was a miracle, the girl was cured; she jumped from her carriage and walked, perfectly healed. Thus at this moment, Mary Immaculate seemed to show her daughterly respect for her mother, the good St. Anne, whom she did not wish to pain, and to justify the confidence of every young client whom she deigned to exouse. The Immaculate Heart of Mary is an abyss of mysterious tenderness. We 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 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-shaped throne the King with the crown of thorns gave to His Mother—who stood at His right hand there, as now she sits at His right hand in glory—gave by His Church and to His Church her, in Motherhood and Daughtership 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 entirely as it would be their heart's desire 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.

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 in His own; the giving of her when she was as yet one of the babes of whose like the Blessed One said, Suffer the little children to come unto Me.

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 your baby voice, as you went up those 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 yours and are yours, yours, in the 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 service most loving and most tender. I think, my mother, of your coming, and of your making all around you wondrous fair and sweet; you, a

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 only 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, 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 humility 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, the mystery and the glory of your divine Espousals 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 length of the meaning of that Fiat of yours. On and on it reverberates down the ages—and 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 not we thank you and bless you for that Fiat, without which the redemption 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!

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 law might have inflicted on you. There was nothing 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 prone to forget the importance of as joys. They were 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 so greatly above ours, as your capacity for sorrow exceeded far that which is given to us.

It is dear to us to think how you went in the generous speed that would not 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, comes 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.

Of your Sorrows, O Mother, what heart can conceive, what tongue can tell? O Mary, Mother of the Church of Jesus, great exceeding joy was the anguish of your travail, yours, to whom was given the Compassion, the fellowship 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 one 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 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 when He called you to Him never again to be parted from His presence. You grew old, my Mother; you lived to a time at which you may well have known weakness, and perhaps the suffering 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 the glory and consolation for the many women who dread the drawing near 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 yours spoken of as a time of pain and trial and hardness. For you knew of the troubles of the Church, you child. You 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 imprisonment 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 glorious 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 victory assured. And as you sat in your home, the home made for you by the love of the beloved of your Son, such an amplitude 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.

Surely He was with you through those days, those years, set between His going up and that sweet birthday when He looked 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, passing through 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 you through to wait yet a very little while; to wait till the body wherein the Lord of all had lain should rise in its fadless youth and fairness, and the loveliest of souls once more should have therein its immortal dwelling.

Mother of mine, Mother my dearest, your child has been talking to you. Forgive her all that is weak, and all that is and must be inadequate in her thoughts of you. Speak to her, dearest; tell her of what the thought of your life, the thought of all belonging to you, must ever, as you would have it, bring; tell her of the love you know as none other knows and none other can know. And show her, O Mother, show her, that

love as the Blessed Fruit of your womb, Jesus.—Catholic World.

NA-DRU-CO LAXATIVES advertisement: "Old folks who need something of the kind, find NA-DRU-CO LAXATIVES most effective without any discomfort. Increased doses not needed. 25c. a box at your druggist's."

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

"DURO" SHEATHING PAPER advertisement: "Makes Houses PERMANENTLY Windproof. If you have ever seen tar paper which has been in a wall for a few years, you'll realize the importance of using, instead, a sheathing paper that will last. DURO Sheathing Paper contains no tar. It is a tough, high-grade paper, saturated with the same odorless, tasteless, waterproof compound which has made RUBER-OID the best of all ready roofings. DURO is very strong, will not tear, dry out, crack or crumble. Walls, floors and ceilings interlined with DURO are permanently wind and draft proof. The nearest RUBER-OID Dealer will be glad to show you samples of DURO. Or write us for samples and Booklet. THE SHEATHING PAPER CO. OF CANADA, LIMITED, VANCOUVER."

CHURCH SEATING & FURNITURE advertisement: "THE VALLEY CITY SEATING CO. LTD. DUNDAS, ONT."

GURNEY-OXFORD advertisement: "S-STOVES & HARDWARE advertisement with image of a stove and text: '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.' 'Is it easy to operate?' 'My dear, it's simplicity itself. The Gurney Econo-mizer, 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.' The Gurney Foundry Co. Limited, TORONTO - CANADA, MONTREAL HAMILTON WINNIPEG CALGARY VANCOUVER"



Buy Certainty With Your Wagon

THERE is no longer any need to speculate in wagons. Before you buy a wagon you can be sure of the quality of wood in hubs, spokes, fellos, axles, bolsters, stakes, and boxes; of the weight and quality of metal in tires, skeins and ironing. I H C wagons

Petrolia Chatham

are the easiest running, longest lasting wagons you can buy because the lumber used is carefully selected—first grade oak and hickory for wheels, the finest yellow or bay poplar for box sides, and the very best long-leaf yellow pine for box bottoms—all free from shakes, checks or other defects which would interfere with their giving the best service. The construction of I H C wagons is worthy of the good material used. The air-dried lumber is machined swiftly by accurate, automatic machines, doing the work uniformly well and at a cost away below that of turning out wagon parts by old fashioned methods. The saving thus made is returned to you in better quality of material. All joints fit snugly. Skeins are paired, assuring easy running. All ironing and other metal parts are extra thick and strong. Go to the I H C local agent who handles these wagons and ask him to prove our claims. Remember, that our responsibility does not cease when the sale is made. You are the person who must be satisfied. The I H C local agent will show you the kind best suited to your needs. See him for literature and full information or write the nearest branch house.

EASTERN CANADIAN BRANCHES INTERNATIONAL HARVESTER COMPANY OF AMERICA

At Hamilton, Ont. London, Ont. Montreal, P. Q. Ottawa, Ont. Quebec, P. Q. St. John, N. B.

I H C Service Bureau The purpose of this Bureau is to furnish free of charge to all, the best information obtainable on better farming. If you have any worthy questions concerning soils, crops, land drainage, irrigation, fertilizers, etc., please write specific and send them to I H C Service Bureau, Harvester Building, Chicago, U.S.A.

BLESSING OF A BELL

But a short time ago the splendid new church of the Holy Angels, St. Thomas pastor, Rev. P. West has reason to be proud of his work. It is the finest building of the kind in the city.

The consecration ceremonies were marked by the impressiveness and symbolic significance that are associated with all important rites of the church.

His lordship in an interesting and explanatory 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.

The bell rang out when the infant was baptized and became as one of the angels; it rang out its voice of jubilation to the bride and groom when the holy sacrament of matrimony had been solemnized, and it tolled, too, when the soul of a man had gone to meet its God.

The bishop again referred to the untiring work of the faithful and beloved 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 diocese.

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

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.

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, priests' house and residence priest and cemetery.

There has been several amusing instances of people starting for this church on Sunday mornings, and becoming lost in the woods in their attempts to find it.

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 operation in the future, as Sanol will cure in every case no matter how long standing the disease may be.

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

THE REDEMPTRIST ORDER

Toronto Globe, Aug. 8.

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 Church here, as its head with the title of Vice-Proprietary. 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.

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.

PROTESTANT LAY ORDERS

PROTESTANT EPISCOPAL CHURCH HAS RELIGIOUS 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 churches of England orders, and there are about one thousand men in the monastic orders.

Cruel Piles

Delay Often Means Surgery—Write to-day for Dr. Van Vleck's Remedy which is healing Thousands SENDS \$1 PACKAGE TO TRY FREE

Since Dr. Van Vleck found his Genuine Relief (3-Fold Absorption Method) many thousands have already been restored by it to health and comfort—Why not you? You know the risk of delay. We know what our great 3-fold Absorption treatment is doing for sufferers all over the globe, then why not sign and mail our coupon NOW? Remedy, prepaid, in plain wrapper. Then after testing its merits yourself, if you are satisfied with the benefits received, send us One Dollar. If not, you pay nothing. We could never make this unconditional offer if we hadn't received so many hundreds of testimonials of complete cures of Piles by Van Vleck's after all other treatments had failed, even after 30 or 40 years of suffering. We know its value, so don't wait, but send the coupon at once.

FREE \$1 COUPON

Send for a Package of Dr. Van Vleck's Complete 3-Fold Treatment to be sent Free on Approval, as explained above. Name..... Address..... Mail this coupon to-day to Dr. Van Vleck Co., P.O. Box 33, Jackson, Mich. Return post will bring the \$1 Package on Trial.

a diocese of the Northwest, with the Bishop as its abbot. The Order of St. Benedict has been adopted on the ground that its rule is best suited to the needs of a monastic house in the present time.

That such an Order should exist within the Protestant Episcopal 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 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 Protestant a community devoted to the teachings of St. Benedict.

DIED

FARRELL.—At the General Hospital, South St. Marie, July 22nd. Joseph Farrell, age twenty-six years, six months, son of Mr. and Mrs. Michael Farrell, of Marysville, Ont. May his soul rest in peace!

TORONTO COLLEGE OF MUSIC

The Toronto College of Music examinations recently held in St. Joseph's convent, Fort William, resulted in the following students being successful. The names are in order of merit. Primary piano. First class honors—Helen and Florence Bourke, equal. Honors—Amanda Sabourin, Dom North, equal. First class honors—Alma Walker, Myrtle Smith, equal. Honors—Agnes Smith. Senior second piano. First class honors—Jessie Grant. Honors—Marion Reid, Annie Kirker, pupil of Miss Hallett. Third piano. First class honors—Lucy Heiss, gold medalist. First piano harmony—Marion Reid. First viola. First class honors—Lucy Heiss. Honors—Josette de Lamondie. Piano normal—First class honors—Loretta Closs (teacher's certificate) Josette de Lamondie. St. Rudiments. First class honors—Gladys Tomkin, Juliette Palecek. First written harmony. First class honors—Josette de Lamondie. Honor—Lucy Heiss.

The Dawn

(An anticipation of Irish Home Rule.) Far hence amid an isle of wondrous beauty

Oh, thou hast waited long that sorrowing mother! Fanning the smouldering ash which never dies, For truth and right must outlive time itself. And many a martyr's blood spread on the flame, For thou, oh faithful mother, didst sacrifice. Thy blood—And Respa mourns as slain her sons; Sleeping on sack cloth by their limpid forms And Respa has not smiled—'Who crime, Oh mother,

Oh, happy land, oh happy Mother Queen! Still in thy verdant grove, still thy child. And from thy lips again the song of joy. Oh, that great joy, which taught thee harp to sing. 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 triumphant joy!

Oh, happy land, oh happy Mother Queen! Who's sons in sorrow spanned the circling earth And never forgot their fettered mother's cause.— Following freedom far from land to land.— The western winds blew hard against thy feet And weary watched we all thy guided wrongs!

Oh, happy land, apple-green isle! Still in thy verdant grove, still thy child. As surely shamrock spoke on Tara's hill The simple 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, acushla Mother, Sun!

—EVELYN BRUCE MACKINNON

FAVORS RECEIVED

A subscriber wishes to return thanks for favor received through the Sacred Our Mother of Sorrows and St. Gerard Majella and promising to publish.

A subscriber wishes to return thanks for favor received after prayers to the Sacred Heart, Blessed Virgin, St. Ann and the Souls in Purgatory and a promise to publish.

A reader wishes to acknowledge the receipt of several favors after prayers to the Sacred Heart and the recovery of lost objects after prayers to St. Anthony.

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

TEACHERS WANTED

SCHOOL WANTED

School wanted, by a young lady recently from Ireland. First class in the old country, trained and certificated. Besides all English Subjects is specially qualified in Kindergarten, Hand and Eye Training, Music, Vocal, Drill and Calisthenics, and holds certificates with Honours in French, German, Physiology and Experimental Science, 4 years experience, two in a public school and two in convent secondary schools; excellent testimonials. Address James Connolly, 188 St. Lawrence St., Toronto.

TEACHER WANTED FOR S. S. NO. 10, NORMANBY holding a second class Normal certificate. Duties commence after holidays. Apply to John J. Hawkins, Ayrton, Ont. 1765-1

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 begin Sept. 3rd, 1912. John Walsh, Sec., Kirkcra, Ont. 1765-1

WANTED A TEACHER HOLDING SECOND class normal certificate for separate school No. 10, Longborough, County Frontenac. Salary \$420 per annum. Duties to commence immediately after summer holidays. John Koen, Sec., Cates, Ont. 1765-3

TEACHER WANTED FOR BRINSVILLE Separate school after the holidays; holding second class normal certificate. Salary \$420. Applicants state experience and send reference to Thomas Carey, Brinsville, Ont. 1765-4

TEACHER WANTED FOR SEPARATE S. S. No. 18, Township of Tyndinaga, Hastings Co. Second class normal training preferred. Salary \$400. Duties to commence Sept. 3rd, 1912. Apply to Michael Corrigan, Sec. Treas. S. S. No. 18, Township of Tyndinaga, Albert, P. O., Ont. 1765-4

TEACHER WANTED FOR PRIMARY GRADE for C. S. S. Almonte. Apply, stating qualifications, experience and salary expected. Wm. McGrath, Sec., C. S. S. Board, Almonte, Ont. 1765-1

TEACHER WANTED FOR S. S. 4, WESTMEATH (La Passe). Duties to begin after holidays. Applications will be received from teachers with any qualified certificate. \$100 salary for teacher with a Normal. Apply to Gilbert Gervais, J., Sec. Treas. S. S. 4, La Passe, Ont. 1765-4

TEACHER WANTED FOR SEPARATE school, Oakville; 1st or 2nd class professional certificate; salary \$420; duties to commence after holidays. Apply to L. V. Cote, sec., Oakville, Ont. 1765-1

A CATHOLIC LADY TEACHER WANTED for S. S. No. 1037, Richmond. Holding a 2nd class Normal certificate. Salary \$400 per annum. Duties to commence Sept. 3rd. Apply to R. W. Finnegan, Leinster, P. O., Ontario. 1765-2

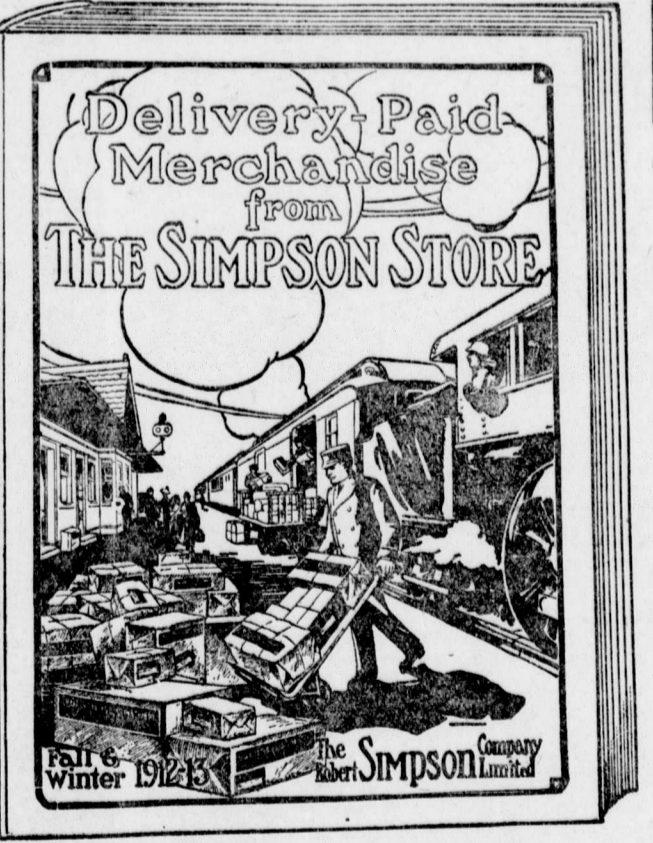
WANTED A CATHOLIC TEACHER FOR Tenfold school No. 10 to for the next four months. Salary \$65 per month. Address: Peter Zimmerman, Mariscal, Sask. 1765-4

MANY EXCLUSIVE FEATURES One of which is—AIR BLAST—an ingenious device by which a continuous current of air is brought into the combustion chamber—mixed with the gases liberated from the burning coal, causing their complete combustion and conversion into heat. These gases in ordinary furnaces go up the chimney and are wasted, or leak into house and are poisonous. Our books, "The Question of Heating," or "ASK THE MAN WHO HAS ONE." PEASE FOUNDRY COMPANY. TORONTO, ONT.

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This partial list—the merest peep between the covers—serves to give you an inkling of the unbounded choice that is yours in this wonderful book. Special attention has been given to Christmas Gift suggestions, as we will not issue a Christmas Catalogue.

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TEACHER WANTED FOR SEP. SCHOOL SEC. No. 2, Howe Island, holding a 2nd class certificate 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, P. O., Ont. 1765-2

WANTED A QUALIFIED TEACHER FOR S. S. No. 11, Hay. Duties to begin Sept. 3rd, 1912. Salary \$400. Bussomont, Sec. St. Joseph, P. O., Huron county, Ont. 1765-1

CATHOLIC FEMALE TEACHER FOR S. S. No. 3, Gard and Henaworth. Second class certificate. Duties to commence Sept. 1, 1912. Apply stating salary wanted to Casper Versteeg, Sec., Trout Creek, Ont. 1765-1

LADY TEACHER WANTED FOR SEPARATE school, Sault Ste. Marie. Apply stating qualifications and salary expected to V. McNamara, Sec. Separate School Board, Sault Ste. Marie, Ont. 1765-1

TEACHER WANTED FOR S. S. NO. 4, DOVER East. Must have first or second class certificate. With experience, to teach the English and French language. Catholic preferred. Salary \$600 per year. Duties to commence Sept. 2nd, 1912. Apply to Joseph Cadotte, Paincourt, P. O., Ont. 1765-1

TEACHER WANTED FOR SEPARATE school, section No. 1 of Stanley. Duties to begin Sept. 3rd, 1912. Salary \$450 per year. Apply stating experience, qualification and certificate to Joseph Rao, Sec. Treas., Drysdale, Ont. 1765-1

WANTED TWO FEMALE SECOND CLASS professional teachers for junior forms in the Amprior Separate school. Salary \$400. Duties beginning Sept. 3rd, 1912. Apply, stating experience and send copies only of testimonials on or before the 31st of July, 1912, to M. Galvin, Sec. 1765-3

TEACHER WANTED FOR S. S. No. 3, Paincourt. Must have first or second class certificate in French and English. Duties to commence Sept. 3, 1912. Electric car, five minutes walk from church and school. Apply stating experience and salary expected to Cyrelle Fiminea, Sec. Treas., Paincourt, Ont. 1765-1

WANTED ONE MALE TEACHER HOLDING a second class professional certificate for S. S. No. 2, Massey. State salary and experience. Duties to commence Sept. 3, 1912. Apply to L. L. Lavy, Sec. Massey, Ont. 1765-3

POSITION WANTED WANTED A DRYGOODS MAN TO TAKE charge of that dept. in general store in new town in C. S. Central Alberta, will sell interest in business to capable man. Also a hardware man with some capital to take half interest in hardware store in the same town. These 2 openings to get into business for yourself. Address Alberta, care of Racoon office, London, Ont. 1765-3

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 Recs., London, Canada. 1764-2

C. M. B. A. Branch No. 4, London Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their Rooms St. Peter's Parish Hall Richmond street. P. H. RANARAN, President JAMES B. McDONNELL, Secretary. TELEPHONE 2445

Church Organs

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VIENNA, SEPT. 12 to 15, 1912 The following Steamers sail from New York to Fiume, Austria: The Cunard "Lyberia," Aug. 22. Rates, 1st Cabin \$85; 2nd Cabin \$65. The Austro American Steamer "Martha Washington," Aug. 21. Rates, 2nd Cabin \$65; 3rd Cabin \$42. For tickets and other information, write or Phone David Battle, Thorold, Ont.

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In order that the business of any meeting may be properly transacted, the chairman should have a gavel. Now, we have gavels made of mahogany, ash, walnut and other woods, and at prices from 50c. up. When you want to make a presentation to a retiring officer, could anything be more suitable than the gavel he used during his term of office, bound with silver bands, containing appropriate wording? Badges, Banners Buttons, Flags Department L. T. P. TANSEY MONTREAL, QUE. 14 Drummond St.