For The CATHOLIC RECORD

LONDON, ONTARIO, SATURDAY, AUGUST 24, 1912

O Heart Of Mine O, Heart of Mine, why brood upon the bitter When there's so much of sweet in human

To see the sweet were surely always silver bars behind the clouds to

O Heart of Mine, so many hearts are breaking,
many souls are cast in Sorrow's
mould,

O, Heart of Mine, why add to Sorrow's Why multiply the human weight of

woe?
If Law is Love, then Love's the Soul's The symbol whence His fellowship we

O, Heart of Mine, if, travel-stained and weary, Thy brothers fall along the way of Life,
A kindly smile upon their pathway

dreary, One little word, may nerve them for the

O, Hearts of Men, be makers all of Gladness; Be like the Heart of Jesus, meek and Do good to all, and then the world's

sadness Will fade before the Smile of Mary's Child. -Rev. D. A. Casev.

For the CATHOLIC RECORD Scotland at Lourdes "On the recent pilgrimage of Scottish Catholics to Lourdes, many of the men wore the picturesque national dress of their country and at the shrine the pipers headed the procession behind the crucifix." —Press despatch,

Pibroch! thy sound is heard afar In lovely France on holy ground And Lourdes' Grotto, Mary's shrine

Re-echoes with thy suppliant sound

She treasures as her very own Hath sent thee forth to lead her sons In prayer and praise to Mary's throne. For centuries thy warlike strains Led her brave sons in alien lands But they have forced thy free proud

voice Of late to lead unfitting bands. But now thou singest again the strain

As was thy wont in by-gone time-Not note of irreligious strife

Long may thy lips be opened wide The Faith unchanging to proclaim, Sealed may they be for evermore In sordid strife or ignoble fame.

MORAL AND PHYSICAL EVIL

The difficulty of reconciling the exist-ence of evil with the providence of God has been felt from the beginning. Christianity does not pretend to answer the problem fully, but declares it the height of folly for men to deny the many and overwhelming proofs that reason gives up of God's infinite goodness and love, simply because in our ignorance we cannot explain the complete work-

erican Catholic Quarterly, is not disconof drunkenness and improvidence of an unworthy father of a family. Is it rea-sonable to blame God for the diseased children who are the fruit of immore parents? God, indeed, could, in His omnipotence, prevent nature's laws from acting in these cases; but no one can prove that He is bound to perform a

The Christian, again, knows that physical evil is often in reality a positive favor and blessing of God to the individual, and always, though we in our ig-norance may not perceive it, has some good purpose in God's universal plan good purpose in God's universal plan—
that frequently a bed of pain has
brought a great sinner back after many
years to his God. If Adam had been
truthful, the race would have been free
from evil. The Christian realizes also that much of the poverty, sickness and misery in the world is directly traceable to the actual sins of men. Is it reasonable to blame God for the poverty of the tenement house dweller, when often we know that it is due to the actions of the people themselves? How often the loss of worldly goods has stripped a man of his pride, avarice and lust, because he began for the first time to realize the uncertainty of material prosperity and the fact of his utter dependence on God. God can bring good out of evil, as we see in the case of Joseph in the Old Law, or in the great Mystery of the Redemption the death of Jesus Christ at the hands of those He came to save. Even if we at times cannot see the good, our reason ells us it must be there.
But the innocent suffer so much!

Granted, but again Christianity teache cal evils give us a chance to acquire the virtues of humility and patience, to satisfy in union with Christ for our sins, and to merit through Christ God's kingdom. They are a constant reminder that "we have not here a lasting city, but seek one that is to come " (Heb. xiii., 14;) "for that which is at present momentary and light of our tribulation, worketh for us above measure exceed-

With regard to moral evil, the Cathowills sin. On the contrary, every page of Scripture witnesses how greatly He detests it, and how severely he punishes

it. Any sect which made God the author of evil was by the very fact stamped as an irrational and immoral parody of

Christianity.

Does God cease to be infinitely good because the creatures He made with free because the creatures He made with free will to obey His law, and endowed with the grace necessary to fulfill their destiny, refuse knowingly and deliberately to observe that law, and reject God's preferred help? God is perfect justice and will take into account every possible factor that might palliate the sins of men, such as the example of wicked parents, birth in the slums, inherited tendencies of evil. lack of religious educamould,
That why should you, the common cross forsaking,
Seek summer days as beggar seeks for gold?

Can he rightly blame if he freely chooses

and hereafter?
Why, then, did God make us free, is the further objection of the unbeliever. We grant God could have created a world free from all evil; that He could by constant miracle have preserved man from all sin without interfering with His free will. But a poster of feet he free will. But, as a matter of fact, he has not done so, and no one can say that He was bound to do so.

He made us free because He wished

to be freely served by his creatures; because He knew He could restore the disturbed moral order by the sanction of His eternal punishment of the sinner, ecause He knew how to draw good out

of evil.

We must in the last analysis, therefore, say that in the existence of moral evil is a great mystery, but that its existence is in no way referable to God, but to the sins of our first parents and the actual sinsof men. The great remedy of evil is Jesus Christ's atonement on the cross and in the grace of God which comes therefrom, especially in the Mass and the sacraments established by the

There is no God. Does that do away with evil? Or the alternative: God is infinitely bad. Does the addition of such badness to the sum of moral evil help the case?-Intermountain Catholic

SOUTHERN PRESBYTERIAN

A WELL-DESERVED REBUKE

By F. L. Woolridge, Montgomery, Ala. At a recent convention of the South ern Presbyterian body, held in Bristol Tenn., its "Committee on Romanism," offered a resolution denouncing the Church of Rome as being a menace to Christian liberty, and suggesting that said body should endeavor to start s movement among the Evangelical churches of Jesus Christ in the United States and Canada, to evangelize the American Romanists (meaning those persons who are members of the Catholic faith.) Also the exposure of

Rome's errors.

In other words, this honorable and intelligent "Committee on Romanism" composed of Southern gentlemen, de-mand that their sectarian body, with the co-operation of the other Protestant denominations, lay aside for the present the fight against their late enemies, indifferentism, infidelism and atheism, gird on their armor and with flying banners, concentrate their forces against the common enemy of Christianity, the the common enemy of Christianity, the Catholic faith, and rescue from the clutches of Rome, the poor helpless benighted persons, who, in this enlightened age, dare to give honor to Almighty

we cannot explain the complete working out of the divine plan.

The Christian, says a writer in the American Catholic Quarterly, is not disconcerted by the existence of physical evils, the hourse than a restrict and the part of this committee proclaims it to the world as the crowning masterpiece of ungratefulness of the people of the South toward their own flesh, blood and kindred, who bravely acknowledge without fear or favor that they are Catholics.

Men of the South, have you forgotten the debt you owe to your fellow Cath-

olic citizens? I refer you to the old files of the

southern newspapers such as the Montgomery, Mobile and New Orleans and daily publications to be found on file in the libraries of your southern cities. Turn back the pages of these inmutses to the year of 1847, when

able witnesses to the year of 1847, when the yellow fever pestilence spread its wings of death over the South. Who went into your southern homes and nursed your sick, closed the eyes of your dead and gave them a decent (if not Christian) burial? The now socalled benighted Catholic m and still more benighted priest. 1856 and 1858 history, as recorded these publications, gives testimony of e character

In 1861, when President Davis and Gen. Lee called for defenders of the cause of the Confederacy, why did you not bar from the ranks af your brave soldiers the benighted Romanist?
Statistics prove that one-tenth of the soldiers enlisted in the cause of

the Confederacy were Catalolics.

Have you forgotten the brave deeds
of your Admiral Semmes?

He was also a Catholic who

paralyzed the commerce of the Atlantic Ocean. Even to this day his fame is as well known in Europe and Asia as here in the Southland.

Have you forgotten the patriotism of

your poet priest. Father Ryan, whose monument you are now erecting in Mobile, Als. ?—the man who gave to the future generation an immortal flow of poetry dedicated to the Lost Cause of the Confederacy. He also was a Catholic, and General Butler of the federal forces, at the surrender of New Orleans, paid him the tribute of being the bravest man in the city, be-cause he dared protest against the treatment accorded the Confederate prisoners and residents of the surrend-

ered city. If you have forgotten the many heroic and unrecorded sacrifices made on the battlefields, and in your hospital

camps by those now so-called benighted Catholic nuns. I will refer you to any veteran of the Confederate cause. They, God bless them, have not for-

gotten. Have you forgotten that awful year of 1878, when the entire South was swept by the dreaded yellow fever epi-

swept by the dreaded yellow fever epidemic, and the people fied panic stricken from their homes, leaving behind their own fiesh and blood contaminated with this dreaded malsdy?

Men of the South, I ask you who were the persons that entered your houses in the very face of death itself, and gave succor in that hour of need? They were the same now so-called benighted nuns and women of the Catholic laity. Who gave heed to the feverish cry of the dying, and confronted them in their last moments? The Catholic priest.

Have you forgotten that brave col-Have you forgotten that brave colony of Catholic nuns at Donaldsonville,
La., who, for many years have sheltered
and cared for your leprosy stricken
kindred, that dreadful malady that the
nations of the world shudder at the
very thought of, at the cry of the "un
clean"? These are but a few instances
which history has recorded of your
debt to the men and women of the Catholic faith.

Men of the South, you who are noted for your protection of the fair name of the Southern women, even to the ex-tent of giving your life blood, why have you allowed her name to be villified? You deny the charge!
What about that magazine edited by

What about that magazine edited by one of your Southern men in Georgia, the Hon. Thomas Watson? Can you deny that he has said in its pages that the Catholic nun and priest were not of the same high standing of morals as other men and women? No, gentlemen, you cannot deny it, for this magazine is still being published and sold at the news-stands of your southern cities. Have you forgotten than a number of these Catholic nuns are southernborn women whose fathers have shed their

women whose fathers have shed their You protectors of womanhood, why do

you allow this dishonorable editor to print pay him for his contributions of slander, when if an individual were to make a slighting remark about a southern woman, there would be a hurry call for a coroner's inquest, and a quick verdict of not guilty by twelve of your fellowcitizens?

Because these daughters of the South have seen fit to don the garb of a Catholic nun and dedicate their future gardless of the patient's creed, color or politics, should you not protect their fair name with as equal vigor as that of you other daughters, who are not called by God to renounce the world and its follies, and make a perpetual vow of humility, poverty and chastity and, if necessary, give their life in the dis-charge of their duties to the afflicted. Why have you stood with dumb lips and folded arms you protectors of women? Men of the South, awake and show your colors. You are fair-minded and wish evil to no man and justice to and wish evil to no man and justice to all. Declare to the world that the South is for right, first, last and always, regardless of one's religious or political beliefs.—New Orleans Morning Star.

PROTESTANT PRAYER FOR UNITY

If there is one fact patent to all the world it is the visible unity of the Catholic Church. The efficacy of Christ's prayer at the Last Supper has at all times been manifest. Heresy after heresy has arisen to rend the robe of repeated assaults the Church stands out as the most remarkable example of un proken unity the world has ever wit-

Branches cut off from a tree entail no loss of unity or vigor to the trunk.
Though separate from the parent stock
they may show signs of life and, in proportion to the native sap which they
have carried with them, their existence may be more or less prolonged. Some presently decay and fall into dust; other again simply wither or petrify while presenting to all outward seeming the form and character of what they origin-

ally were.

The United States during the past one hundred years has been preeming ently the battle grounds of the sects Some of them, vigorous a century ago like the New England Puritans, are now afflicted with a form of decay that pre given by their early development. Others, like the believers in Christian Science but recently sprung into life, astonish us by the splendor and wealth of their temples and the spell they seem to have east over their followers. Judging from analogy, it is easy to prophesy an extinction in the not distant future their rise and growth are phenor

that will be as swift and as complete as In no case have any of the older churches shown an increase in member ship bearing any reasonable proportion to the numerical advance of the country. The curse of Protestantism is bound up with what has always been its proudwith what has always over his private boast, namely the principle of private judgment. When this principle was first proclaimed in the sixteenth century it tore away from the centre of Catholic unity great masses of the erstwhile be lievers in a common faith. principle which called them into being have, in the course of time, so far disin-tegrated that in the United States by the census of 1906 their divisions a represented by one hundred and eighty-five denominational churches or by two hundred and thirty, if the so-called in-dependent bodies be included in the list. No wonder that the Protestant eaders view this condition with alarm increased by the fact that since 1890 twelve denominations have disappeared altogether from the reminations have

ligious map, seventeen have been added by internal divisions, and as many as forty-eight new denominations have been evolved through causes too long to explain. What the result will be is fore-shadowed by the astounding grawth of indifference to all religion throughout the land. It is not surprising then that so much thought should be given to the guestion of unity. How can the tide of the street of the s

on much thought should be given to the question of unity. How can the tide of infidelity be stemmed! How can the Protestant divisions of Christianity save themselves from further disintegration!

The Joint Commission of the Protes tant Episcopal Church appointed to arrange a conference by representatives of all Christian communions for the con-sideration of questions touching faith and order, has issued an official statement calling upon Christians throughout the world to pray for the success of the movement, which it believes is the first step toward uniting all Christian churches into one. There is no need to question the sincerity of this appeal, which comes not only from Protestant Episcopalians, but from Congregationalists, Disciples of Christ, Presbyterians, Methodists, Baptists, Evangelical Lutherans and others. The preliminary plan of action as published a year ago contains among its "resolves" one ago contains among its "resolves" one that a "committee be appointed to com-municate with the authorities of the Catholic Church in regard to the aims and objects of the Commission, and with a view of securing their interest and cooperation in promoting the Conference on Faith and Order."

As to the attitude of the Church toward the question of union there is no shadow of doubt. Our dissenting brethren seems to overlook or to be un-aware of the numerous efforts of the Holy See to effect this unity, which from her point of view means the bring-ing back to the fold the sheep that have strayed. The splendid encyclical letter of Leo XIII. on the Unity of the Church, issued in 1896, in the nineteenth year of his pontificate, shows that the unity which should hold Christians together is the unity which Christ has given to His Church. It must not be a unity of sentiment but a unity grounded on faith and authority which will make it indestructible. Agreement in fundamental doctrines selected by private

udgment is an illusion. Unity, moreover, will not long prevail unless it be supplemented by indivisibility. The unity of Christians must be the unity such as the Founder of Christianity left in His Church—not the union that exists in great combinations of the world of trade which may be dissolved by an anti-trust law, but the union of a church under one head, where the head of the church being an individual, the church like the head

sannot be divided.

It is difficult enough to conceive how Christians can be united in a con belief when such doctrines as the Holy Trinity, the Incarnation, the Virgin Birth, the Redemption of the world, the Resurrection of Christ are in many Protestant writings and pulpits either flatly denied or explained away to mean something wholly different from what they have meant to Christians for well nigh two thousand years. But even were this general union in some fashion feasible, a permanent workable combina-tion would be a dream beyond realization, for it requires a central authority to guide and direct and hold together the members which compose it. And submission to authority is a thing which

Prayer such as the Protestant Commission recommends is indeed praise-worthy. But there is no royal road to the reunion of Christians in a common Church, which at the same time will be the Church of Christ, unless professing Christians be brought "unto the unity of the Faith" of Christ. There must be a teaching Church, and there must be a centre of authority. He who submits himself to the Church, submits to Christ, and he who submits to Christ submits to God .- E. SPILLANE, S. J. in

WHY THE CHURCH IGNORES BIGOTS

SHE HAS BEEN AT THE CRADLE AND COFFIN OF LEGIONS OF DEFAMERS

We have been asked so many tim We have been asked so many times, "If the menage of lying about the Catholic Church, why doesn't that Church deny the charges made?" that we take this opportunity of telling you somewhat about that paper, and the reason the Church hates to bother with it, says Rev. J. P. McKey, C. M., in The Marien.

The Church does not care to notice such obscenities, blasphemies and libels because it can hardly imagine that men in our day, right here in America can believe such lies ; because noticing hem increases their circulation ecouse they are short lived,-they lie too much, defeat their own purpose disgust their readers and bankrupt

The Catholic Church is used to such attacks as The Menace makes. In every generation the bigots had their little day, and died. She has be the cradle and coffin of legions of such defamers. In 1855 the anti-Catholic know-nothings had twenty-eight Congressmen ranged with them. The Church was not so well known as it is to-day. They died away, and the Church became better known.

AMERICAN PROTECTIVE ASSOCIATION

and died.

Now comes the Guardians of Liberty
uttering its warnings through such
throats as Watson's Magazine, and The
Menace. They will lie as their fathers
lied, and will die as their fathers died.

To you in your honesty it seems in credible that a minister of the Gospe credible that a minister of the Gospel could in public print lie constantly, systematically, diabolically. Yet this is what Rev. T. Walker is doing—lying constantly, systematically, diabolically. And the motive? It is either hatred or hunger,—maybe a little of both. He is a minister who for years had no call to any pulpit; yet he needed money and the churches were calling for ministers.

NO CHURCH WANTED HIM

In Hampton's Magazine for September, 1911, you will see that in 1906 the Baptists had 6,302 more churches than papiets had 0.302 more churches than ministers; the Lutherans, 3.553; Pres-byterians, 2,855; the Methodists of all sorts 20,253, etc. Surely, if Mr. Walker were 2 man fit mentally and morally be could have fitted a pulpit in some one of these 32 763 vacant charges. But no

one wished him.

He does not show in his paper so much a lack of brains as he does lack of morals; and we doubt not that it was ecause he was morally unfit to preach the Gospel that no church called him. And the morals of his paper prove that the churches were right. When the organizers of The Menace wished to get someone to lie shamelessly and tirelessly, about the Catholic Church, they found this minister whom no church would have. And now he makes his living with his lies, and he will lie so long as he can get a dime from his

readers. He finds a market for his wares in parts of the country where the Catholics are few. The district of 5,300 aquare miles around Opelika he con-sidered a safe one, because the rela-tive number of Catholics here is only one-fourth of that which you will find in China. Naturally, the Catholics would be little known, and much mis-understood. To such regions he sends all the lies that a depraved imagination can invent; and to give plausibility to his lies, he gives names of persons that do not exist, or gives addresses that are vague or untrue, or places that are not on the map; gives names of no taries before whom sworn testament were made, notaries not listed by the state; or he takes the testimony of depraved women whom the courts had committed to reformatories, and makes their testimonies read as though the writers had been "confined in con-

SOME PROTESTANT OPINIONS

Mr. C. A. Windle, editor of Brann's Iconoclast, who is neither Catholic nor Protestant, says that The Menace "is all its name implies, — a menace to peace and order, menace to tolerance, a nenace to true Americanism. columns reek with slander. is a seething cesspool in which writhe and wriggle hell-born lies. Some of these hissing serpents of hate are hoary with age, while a few appear to have just crawled out of the brain of Rev. Teddy Walker."

And Mr. Edgar who is a Protestant, editor of the Minneapolis Bellman:
"It is indeed a menace,—a menace to
Christianity, to Protestantism and to common decency. The decent Protestant who has proper respect for his own creed ought to blush with shame have his fellows consent to admit such a publication to their homes."

Rev. J. B. Hemmeon (Methodist) "Not one Protestant in ten thousand knows the truth about the Catholic Church. Not one Protestant in thou sands ever seeks information concerning the Catholic Church from Catholic sources, from reading Catholic books or anything that smells of 'Rome.' I never did, and yet I am not bigoted. They generally believe a distorte caricature, and call it 'Romanism'"

And Dr. S. Blagden: "I am sorry to say for the shame of us Protestants, I cannot remember a single exception in my investigations (concerning charges as The Menace makes) have not found them to be wholly and absolutely false."

POWDER FOR THE LODGES

Mr. W. H. Smith writes a letter from Belfast to the Presbyterian Witness in which he tells of a great sermon he heard there—a moving and touching discourse on "Romanism." The discourse on "Romanism." The "Roman" Church was held responsible, in this wonderful discourse least fifty million slaughtered saints of God," and we are told that "highest estimates place its number at seventy-five millions." Why be so moderate? It only needs to add together the millions stated by the liars of one country to the on, and we should have billions in place of millions. Nothing comes easier than figures, when the brake of truth and responsibility is off. How is the trick done? Bless you, it's easy. So man governments, Catholic or normally Cath olic; so many wars, with Protestant nation; so many people killed; so many mixed political and religious disputes; so many street riots with religion used so many screet riots with religion used as a closk for vengeance; so many con-spiracies by irreligious rogues, shrewd enough to see the value of a religious color in their plots; so many people killed. Take each lot separately; mul-About 1891 the American Protective
Association warned the country or the "menacing encroachment of the Church," and substantiated its statements with forged letters from eight to persecute Protestants, and with to persecute Protestants, and with torged decrees from the Pope calling upon the Catholics to massacre their spiral protection of the color in their plots; so many people which hides the coming years. They which hides the coming years. They have tried to wrest from God the secret of their future fortunes. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the coming years. They have tried to pierce the obscurity which hides the co

This is not nonsense; or, at least it is nonsense and something more. It is, in sober fact, the very way in which three centuries of continuous, unblushing. Protestant liars, have blackened and perverted history, to the very great disgust of some honest Protestant scholars, who are now trying to part scholars who are now trying to put it right.-Casket.

A PEN PICTURE OF NOTED ORANGEMEN

London, August 11. — Winston Churchill, first lord of the admiralty, has been so busy with the administration of naval affairs since he took his new office that he has abstained from party politics. He now takes advantage of a Parliamentary recess to trounce Bonar Law and Sir Edward Carson in a Home Rule speeches, condemning their "countenance and encouragement of doctrines of lawless violence." He says they have repeatedly "incited Orange men to wage civil war on their fellow countrymen, and if necessary, upon the forces of the Crown."

"Bonar Law," he says, "has even suggested this process, and that Ireland should be accompanied by England in lynching his Majesty's ministers. Doubtless these foolish and wicked words go far beyond the intentions of the speakers and they would be un-speakably shocked if all this melodramatic stuff were to suddenly explode into real bombs and cannons, if the country were strewn with English and country were strewn with English and Irish corpses, slain in fratricidal strife; if instead of eagerly expecting a kiss on the hands on obtaining office there was nothing before them but the bleak outtion. Men have been found, and will be found again, to dare suffer all things in resistance of tyranny, but these are not the circumstances, and with due respect, these are not the men. Their civil war talk has led to nothing more, at present, than maltreatment and in-timidation by gangs of hooligans of isolated Belfast workmen, because they were home rulers or Catholics. Their advocacy of lynching has only taken the form of insulting the premier in the House of Commons."

After forcefully pointing out the dan-

gers of "these counsels of violence and mutiny," Mr. Churchill says Bonar Law's doctrines "are the doctrines of Tiller at Tower Hill."

"Transferrence of power will not be effected by violent means nor until our

ACTS OF THE HOLY SEE

PONTIFICAL LETTER

MGR. DUBOIS, ARCHBISHOP OF BOURGES, ON THE PRONUNCIATION OF LATIN

Venerable Brother, Health and the Apostolic Benediction.

Your letter of the 24th of June last as well as those we have received from a great many pious and distinguished French Catholics, have informed Us to Our great satisfaction that since the Our great satisfaction that since the promulgation of Our Motu proprio of November 22nd 1904 on sacred music great zeal is being applied in various dioceses in France to bring the pronunciation of Latin more and more close to that employed in Rome, and that in this

way efforts are being made to render more perfect according to the best rules of art the execution of the Gre when you occupied the episcopal see of Verdun, took up this line and to succeed in it adopted some useful and important dispositions. We learn also with keen been spread in many places and that it has been introduced with success into

colleges and even country churches.

And indeed the question of the pro-nunciation of Latin is intimately conected with that of the restoration of the Gregorian Chant, the constant object of Our thoughts and Our recommendations since the beginning of Our Pontificate. The accent and the pro-nunciation of Latin had a great influence on the melodies and rhythmical fornation of Gregorian phrasing, and it is, therefore, very important that these melodies be reproduced in the execution in the same way in which they were artistically conceived in their origin. Finally, the diffusion of the Roman Pronunciation will, as you have well re-marked, have this further advantage that it will consolidate more and more the principle of liturgical unity in France—a unity which has been affected by the happy return to the Roman liturgy and to the Gregorian Chant.

Hence it is Our wish that the movement of return to the Roman pronuncia-tion of Latin may be continued with the same zeal and the same consoling suc cess which have hitherto marked its onward march, and We hope, for the reason expressed above, that this re-form, under your direction and that of the other members of the Episcopate, may be happily propagated in all the dioceses of France. As a pledge of heavenly favours We heartly accord the Apostolic Benediction to you, Ven-able Brother, to your diocesans, and to all those who have sent to Us petitions all those who are similar to yours.

From the Vatican, July 10th, 1912
PIUS PP. X.

CATHOLIC NOTES

Over 1,100 Catholic stenographers have petitioned the Holy See to proclaim St. Gynesius of Arles their patron saint. 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, Wal-

chter, in 1093. Reverend Arthur Basil Cote, Reverend Arthur Basil Cote, of Lindsay, was ordained to the holy priesthood by His Lordship Bishop O'Connor, of Peterboro, in St. Mary's Church, Lindsay, on Sunday 11th inst.

Dr. John P. Corrigan of Pawtucket, R. I., after thirty years in the practice of medicine, has given up his profession for the purpose, long since formed, of entering the Dominican novitiate at Somerset, Ohio.

C. C. Carson, grandson of Kit Carson, the famous pioneeer scout, was married a few days ago at Trinidad, Colo., to Miss Alice Gallagher, of Eddyville, Ia. The ceremony was performed by the Rev. S. Persone, S. J., pastor of Holy Trinity Church. Trinity Church.

Miss Clara Hill of St. Paul. Minn. aughter of James J. Hill, the railroad magnate, has taken out a permit to erect a concrete and brick convent, costing \$110,000. This will be a gift from Miss Hill to the Visitation Sisters, from whom she received her education.

Right Rev. Patrick A. Ludden, Bishop of Syracuse, died on Aug. 6, after a lingering illness. Bishop Ludden was born February 4, 1836, in the little village of Breaffy, outside the town of Castlebar, County Mayo, in the Province of Connaught, Ireland.

Because their religion forbids race suicide and their children are consequently much more numerous than in Protestant families, Catholics are grad-ually making a Catholic country of the United States, Dr. F. L. Hoffman of Newark, N. J., told the International Eugenics congress in London recently.

A monument to Father Byles, the priest who went down with the Titanic while giving the last absolution to the dying, is to be erected at St. Edmund College, Ware, England. The memorial will be raised by public subscription, and already the sum contributed by eager donors in all parts of the world is so large that it will be finished and erected before the end of the present

The City Council of Moose Jaw. Sask has voted a grant of one block of land to the Sisters of Providence for the purpose of erecting a hospital. The religious who have accepted the work are the Sisters of Providence who have their motherhouse in Kingston, Ont., being the English-speaking branch of the original House of Providence from Mon-

Among the 250 children and adults confirmed in St. Ignatius' Church, Baltimore, recently, was Rear-Admiral Franklin H. Drake, U. S. N. (retired). Admiral Drake became a convert several months ago, just before the death of his wife, who was a Catholic and a member of St. Ignatius' congregation. He was baptized the week before Easter, and made his first communion on the first Friday of May.

On July 29, in the Church of St. Ignatius Loyola, New York, Mrs. Walter F. McEntire, wife of Attorney McEntire, was received into the Catholic Church by Rev. M. J. Scott, S. J. Mrs. Mc-Eatire is a daughter of the late Gerard O. Kalb, of St. Louis, one of that distinguished association of Germans who came to this country just prior to the Civil War, among whom were Carl Schurz, Emil Pretorious and Carl Daenzer, who were the contemporaries and associates of Mr. Kalb.

Atheistic Socialists interrupted and caused much excitement recently at St. Charles' Catholic church, Woonsocket, Mass., with denunciation of God and religion during the exercises incidental to the formation of a new Italian Holy Name Society. They were ejected from the church by Rev. James Fitzsimon, the curate in charge of the Holy Name branch. The interruption created wide-spread excitement. Father Fitzsimon, while other men threatened the interrupters, escorted the disturbers and four companions to the church door and ejected them. They made no resistance.

The recent passing away of a saintly Irish nun, Mother Mary Immaculate, Superior for thirty-three years of Drumshambo convent, recalls memories of the great Irish Protestant champion of Catholic emancipation, Henry Grattan. For in the world her name was Marian Grattan. Nearly all her grandfather's near kinsmen in the present generations are Catholics, including the departed are Catalonics, including the departed nun's two nephews, Sir Thomas Grattan-Esmonde, M. P., and Sir Henry Grattan Bellew, who were the pallbearers the other day in the convent cemetery, where Mother Grattan now rests by the side of her sister, Miss Fanny Grattan, the temporal foundress of Drumshambo

The religious census of Berlin which has been published recently shows that on December 1, 1905, there were in the capital of the German Empire 1,700,000 evangelized Christians and over 200. 000 Catholics and nearly 100,000 Jews. Of the total population, says America, seventeen-twentieths were evangelical. one-ninth Catholics and nearly one-twentieth Jewish. In 1811 there were in Berlin only 4,161 Catholics, their place in the population having risen in ninety-four years from less than 3 per ninety-four years from less than 3 per cent. to almost 11 per cent. Evangelicals dropped from 95.6 per cent. to 83 54 per cent. Since 1900 the Catholics have shown the largest growth, 18 per cent., the Jews in the latter period 6 72 and the Evangelicals 7.25. When one recalls the bitter persecution of the Church in Germany in the nineteenth century, especially during the Kulturkamps, the growth of the Catholic nonnegative specially during the Kulturkamps, the growth of the Catholic nonnegative services and the control of the Catholic nonnegative services and the catholic negative services and the catholic negativ amps, the growth of the Catholic population in the capitol of the Fatherland is indeed remarkable.

MARTHA

Miss Marbury walked along the box-bordered paths of her old garden gath-ering the late roses. Through it was November they still lingered, sheltered by the high stone walls from wind and frost. Pale, half-brown roses with a faint, delicate flush on their folded hearts that would never open to breeze

or sun.

But Miss Marbury was not given to symbolizing or idealizing self, she was only conscious of a gentle gladness that so many roses left to fill the altar vases for the Forty Hours.

With her arms full of the creamy blooms, she re-entered the quaint old house, that had been the home of the Marburys for generations, and where she and her sister, the last of the their name, lived on a slender income that name, lived on a slender income that barely kept up the gentle traditions of their race. Miss Martha Marbury was in the sisting room at her deek. Books, pamphlets, reports and accounts were heaped and strewn round her. There had been a "Board" meeting this morn-ing of a rather exciting character, for work on the new Children's Hospital

work on the new Children's Hospital had come to a stand still for want of funds, and as secretary of the "Board," Miss Martha had her hands full.

So wide and far reaching indeed were her social and charitable activities that she sometimes felt the strain.

As Miss Mary came in with he arms full of roses, Miss Martha was conscious of nerves attractable close to a anan.

of nerves stretched close to a snap.

on, Patty dear, Miss mary held dut her fragrant burden, "are they not lovely? and so many. You know dear mother planted them and they always seem to bring a sweet message from her. I will put some here in a vase on your

"Oh, no, don't, don't move anything on my desk for heaven's sake," said Miss Martha sharply. "I am just get-ting these papers straight, Mary. I can't look or think of anything else now These reports must go out at once. Un-less we can get \$1,500 next month, work on the Children's Hospital must stop And we cannot use the old house an other winter. The roof leaks and the walls are damp, and it is altogether

"Oh, the poor little children," said Miss Mary pitifully. "Surely, surely there are some people rich enough to help. I have \$20 I can give."

"And wear that moth eaten coat a other winter!" said Miss Martha. "N indeed I have had enough of your giv-ing. You went shabby all last year keeping old Tony Williams out of the

keeping old Tony Williams out of the alms house where he belonged."

"Ob, Patty dear, but is would have broken his poor old heart to go."

"It was the place for, him, as everybody agreed, when we had to turn him out of the Aged Home for amoking under the bed clothes," said Miss Marths firmly. "And if you had not helped these wretches Transqui's to nay helped those wretches Transoni's to pay their rent we might have held their beg-

garly children as delinquents."
"Oh, but I found their mother pray-"Oh, but I found their mother praying to "Santa Maria" that she might keep her babies, Patty, and they have been good ever since, you know."

"No, I don't know," answered Miss Martha tartly. "I've given up the whole shiftless, lazy set, since they would not do as I wished, and I do hope

on won't meddle in that blind, blunder ing, impractical way of yours any

Miss Mary's pale face flushed a little over roses, but she answered softly. "I suppose I am impractical, Patty, but we all can't be wise and clever as you. So I will go off with my flowers to church and pray for the hospital, it is all I can

'Church to day !" said Miss Martha. "Oh, I quite forgot the Forty Hours. I was too vired with the meeting last night to get up to Mass this morning."

"There will be confessions this ween will be confessions this ever

ing," said Miss Mary gently.
"Oh! I can't get off this evening, it will be quite impossible. These reports must be mailed at once. I am not

you, you who know how to call on God speak for me? Will you ask Him, you, who are His friend, to spare my boy? Oh, I will give all thought, my wealth my lands. I will go back to the Church I have left, to the faith I have forgotten, I will lead another life—if he is spared to me. Oh, pray for me in pity to my breaking mother heart. Pray to the God who listens to prayer like yours that He will

Miss Mary stood pale and startled, never before had such a wild gust of human anguish swept into the sweet stillness of her maiden peace.

sweet stillness of her maiden peace.
But it smote upon chords that woke
into music full and deep.
'Come," she said softly, "we will go
back to Our Lord's feet and pray for

your boy."
"Not I—not I"—the stranger recoiled shuddering—"I could not, I dare not after twenty prayerless, godless years."
"I will," said Miss Mary, tears of pity dimming her tender eyes. "I will pray as you ask. But oh, God is so merciful—come ask for His mercy. He

merciful—come ask for His mercy. He
will hear a mother's prayer."

"Not mine, not mine, my lips could
not shape one. I stood cold, dumb, despairing, and could not speak one word.
I must go back now—back to my boy.

morseful depths that had for a moment been bared to her gentle eyes, she said nothing—even to busy Martha. Under the seal of a sacred silence she held what she felt to be

a soul's unveiling—buried in faithful, tender heart.

taithful, tender heart.

* * * * * * * *

The reports had been scattered far and wide, but as yet there had, been no response, though two weeks had passed since, the final issue. The board was in despair—work in the Children's Hospital must cease. Miss Martha had worried herself into sick headache, and was abut up in her darkened room—all to pleces, as her sympathizing friends declared—when the postman dropped a "special delivery" at the sisters' door. Miss Marbury read the superscription, in a bold, dashing hand, that made gentle Miss Mary look at the envelope in wonder and doubt. She was by full six years rightly Miss Marbury but this strange letter could not be for her. six years rightly Miss Marbury but this strange letter could not be for her. Yet with poor Martha so ill, and the letter of seeming importance, she surely might venture to open and read a communication that bore her name.

"Dear friend of my darkest hour," ran the fore herd lines within "Your prayer."

"Dear friend of my darkest hour," ran
the few brief lines within, "your prayer
was heard. I learned the name of the
lady who put her roses on the altar from
the old sexton of the church. I see that
same name signed to a report telling of
the sore needs of a Children's Hospital
in your town. I send my check for
\$1,500, the amount required, to you, to
you my sweet faced saint, as a thank
offering for what is beyond all thanks.
I will never forget you or your blessed
prayer: sometimes remember me. rayer; sometimes remember me.
"ELINOR GRYCE LANE."

Miss Mary stood for a moment flushed tremulous, the letter, the check, in her hand. Then she went up to Miss Martha in her darkened room.

"Here is a letter, dear," she said, "a letter that has just come from a lady signing herself Elinor Gryce Lane. She says she has seen your report and wishes to make a thank offering for the life of her son. She sends her check for \$1.500. Patty. dear."

\$1 500, Patty, dear."
"Fifteen hundred dollars!" gasped
Miss Martha, "Fifteen hundred dollars! Miss Marths. "Fifteen hundred dollars!
All that we need. This is beyond all my hopes—Elinor Gryce Lane
—I remember now, she was the rich
western woman whose son was operated
upon by Dr. Morris some weeks ago.
Mary Gwynne was telling me something
about it but I was so distracted about
other things that I scarcely heard.
They were traveling in their private They were traveling in their private car and had to stop, the boy was so ill." "And he got well?" asked Miss Mary

eagerly.

'Oh, yes, he got well, though the doctor said it was a close call, for a while he thought there was no hope, and his mother was almost frantic. I suppose Mary Gwynne sent her one of our re-ports, and she has given us \$1,500. Fif-teen hundred! Call a board meeting, dear, at once. They will see that after all Martha Marbury has not worked in

And Miss Mary slipped the little And Miss Mary slipped the little note, that no one must see, into the folds of her dress. There are some things that neither boards nor busy Marthas understand—that are only learned by the quiet "Marys" kneeling at the Master's feet.—Mary T. Waggaman in Exchange. man in Exchange.

THE CATHOLIC CHURCH THE

MOTHER OF LIBERTY pursions of the barbarians of the North cursions of the barbarians of the North upon the Roman Empire; and never have been preserved through the following ages of confusion, and, some people say, darkness. I could quote the great German historian, Neander, who was not only a Protestant, but bitterly opposed to the Catholic Church, who repeats, again and again, the self-same proposition. "Were it not," said he, "for the Church, the Christian religion must have perished during the time that must have perished during the time that elapsed between the fifth and the tenth centuries." I might, I say again, find it centuries." I might, I say again, find it easy to prove any one of these propositions, with less fear of cavil. Ah, but this is quite another thing, you will say in your own minds. This man tells us that he is prepared to prove that the Catholic Church is the foater-mother of human liberty. Why, "the man of the day," whom we were considering on Tuesday evening, is not a very amiable character. He has a great many vices; there are a great many moral deformities about him—this boasted man of the nineteenth century. But there is one

This half hour will mean life or death to him. Life or death to me. Oh, pray for him, pray, pray, you who can."

The words ended in a hoarse, passionate sob—and the wretched mother was gone. Miss Mary turned back into the church and knelt again before the altar until the stroke of the bell in the tower told the half hour has passed.

Then she went home in the gathering twillight wondering pitifully what joy or anguish that half hour had brought.

But of the strange meeting, the passionate, despairing outcry; the dark remorreful depths that had for a moment been bared to her gentle eyes, she said nothing—even to busy Martha.

thing that he lays claim to: he says—and he says it as something which no man can gainsay—that he is a free man; that he is not like those men who lived in the ages when the Catholic Church and power; when she was enabled to enforce her laws. "Then, indeed," he says, "men were slaves, but now, whatever our faults may be, we have freedom in spite of the Catholic Church. We are free because we have succeeded in disarming the Catholic Church; in taking the power out of her hands. We are free because our legis lation and the spirit of our age is hostile to the Catholic Church. How then, monk, do you presume to come here and is false in itself—a thing that has no real existence in fact—a thing that God never said, and thought of saying; and he lays that religious lie upon the altar of his sout, and he bows down and does homage to it as if it were the truth! And then he comes out and says: "It may be false; but you know it is a religious falsehood; and it is so respectable and religious to have a multitude of sects, and it shows what a good people sects, and it shows what a good people sects, and it shows what a good people we are!" The very definition of inte we are I" The very definition of intellectual freedom which I am about to give you, I take from the highest authority. I will not quote for you, my friends, the words of man, but I will quote to you the Word of God—of God Himself.—Who ought to know best; of God Himself, Who made man and gave him his intelligence and his freedom; of God Himself, Who has declared that the freedom of the human intellect lies in the possession. monk, do you presume to come here and tell us, the men of the day, that this Church of yours—this Church whose very name we associate with the idea of intellectual slavery—that she is the foster-mother of human liberty?" Well! of the human intellect lies in the possession of the truth—the knowledge of the truth—the grasping of the truth—the exclusion, by that very fact, of all error. I need not tell you, my friends, that there is nothing easier than to make assertions; that there is nothing easier than to proclaim such and such things; lay them down as if they were the law;

exclusion, by that very fact, of all error.

Christ, our Lord, said: "You shall know the truth, and the truth shall make you free." You shall know the truth, and in the knowledge of that truth will lie your freedom. Mind you, He did not say: "I will send you groping after the truth." No! But you shall know it—you shall have it—no doubt about it! He did not say: "Here is a book; here is My word; take it and look for the truth in it; and if you happen to find it, well and good; if not, you are a religious man for the very seeklay them down as if they were the law; tumble it out as if it was gospel. It may be a lie. Out with it! Assert it strongly. Repeat it. Don't let it be put down. Assert it again and again. strongly. Repeat it. Don't let it be put down. Assert it again and again. Even though it be a lie, yet a great many people will believe it. Nothing is easier than to make assertions without thinking well on what we say. Now, let me ask you, this evening, to do what very few men in this age of ours do at all; and that is, to reflect a little. It is simply astonishing, considering the powers that God has given to man—the power of thought, the power of reflection, the power of analysing facts and weighing statements, the power of reducing things to their first principles—I say it is astonishing to think of that, and to look around us and see how the few men are who reason at all—who reflect—who take time for thought; how many there are who use words of which they pen to find it, well and good; if not, you are a religious man for the very seeking." He did not say: "Your duty is to seek for the truth; to look for it"—no; but He said: "You shall have it, and you shall know it; and that shall make your freedom; and the truth shall make you free!" I lay it down, therefore, as a first principle, that the very definition of intellectual freedom lies in the possession of the truth. the possession of the truth. Now, my friends, before I go any fur-

Now, my friends, before I go any further, I may as well at once come home to my subject, and that is, that "The Catholic Church alone is the foster-mother of intellectual freedom." Afterwards we will come to the freedom of the will. We will ask what it is, and anny the same principles in anywaring —who take time for thought; how many there are who use words of which they do not know the meaning. Take, for instance, that word "liberty." I need hardly tell you that I must explain it to you before I advance the proposition that the Catholic Church is the mother of liberty. apply the same principles in answering it. There is in the Catholic Church a power which she has always exercised; of liberty.
What is the meaning of the word What is the meaning of the word "Liberty," so dear to us all? We are always boasting of it; the patriot is always aspiring to it; the revolutionist makes it justify all his wiles and all his conspiracies. It is the word that floats upon the glorious folds of the nations banners as they are flung out upon the breeze over the soldier's head, and he is cheared in his less power which she has always exercised; and strange to say, it is the very exercise of that power which forms the world's chief accusation against her. And that is, the power of defining, as articles of faith and dogma—as what we are to believe beyond all doubt, all cavil, beyond all specialities. all speculation, what she holds and knows to be true. There is this distinguishing feature between the Catholic Church and all sects that call thouselves relighead; and he is cheered in his last moments by the sacred sound of liberty! It is a word deer to us all—our boast. ious — that she always speaks clearly. Every child that belongs to her, every man that hears her volce, knows precisely what to believe, knows precisely what the Church teaches. What is the boast of America? That it is the Land of Freedom. Yes; but I sak you, Do you know what it means?
Liberty! Just reflect upon it a little.
Does liberty mean freedom from
restraint? Does liberty, in your mind, lever does she leave a soul in doubt. restaint? Does liberty, in your mind, mean freedom from any power, government, restraint of legislation? Is this your meaning of liberty? For instance: is this your meaning of liberty—that every man can do what he likes? If so, you cannot complain if you are stopped by the robber on the roadside, and he puts his pistol to your head and says, "Your money or your life!" You cannot complain; he is only using his liberty in doing what he likes. Does liberty mean that the murderer may come and put his knife in you? Does liberty mean that the dishonest man is contrast which Protestantiam presents to the Catholic Church in this respect. In England, whenever any question of doctrine or discipline is raised, the the Catholic Church in this be the difficulty great or small, it is all the same. From baptismal regenera-tion or sacerdotal flower and office, down to the question of lighting a candle or the out of a surplice they don't know what to say, and their shifting and vacillating words are those of men with-out power, authority, light, or knowl-edge. The final decision, whenever it comes, is from "the Queen in council," echoing the sentence which popular tumult may dictate, and narrowing by liberty mean that the dishonest man is This is freedom from restraint. But is it liberty? Most certainly not. You will not consider that you are slaves because you live under laws that tell you that you must not steal; that you must not murder; that you must not interfere with or violate each other's rights, but that you must respect those of each other; and if you don't do that you must be punished. You don't consider you are slaves because you are under the restraint of law. Whatever liberty means, therefore, it does not, in its true meaning, imply simple and mere freedom from restraint. Yet, how many there are who use this word and who cause you live under laws that tell you 107 lopping off a sacrament, now mutilating the liturgy, now denying some ancient and hitherto accepted point of christian faith as "not necessarily involved or enforced in the formularies of the Church of England," now dissolving some indissoluble bond which God Himself made, constantly insisting on "the wise latitude and toleration of the Church," there are who use this word and who attach this meaning to it. What is liberty? There are in man—in the soul of man—two great powers—God-like, angelic spiritual—viz.: the intelligence of the soul of but never by any chance asserting a single dogma of belief, or maintaining a single point of ancient Christian morality; so that no man knows what to be-lieve or what he is strictly obliged to do. The Catholic Church, on the other hand, comes out on a question affecting the existence of God, Heaven, the Revelation of Scripture, the Divinity of Jesus Christ. She gives to the Church on this or that article of faith language as clear as a bell—language so clear and decided that every child may know what God has revealed; that this is gence of the mind and the will. The intelligence of the human mind, the soul, and the will, are the true fountains and the seat of liberty. What is the freedom of the intelligence? What is the freedom of the will? There are is the freedom of the will? There are no other powers in man capable of this freedom except these two. If you ask me, in what does the freedom of the intelligence and of the will of man consist, I answer, the freedom of the intellect consists in being free from error—from intellectual error. The freedom of man's intelligence consists in its being perfectly free from the dangers and liability of believing that which is false. The slavery of the intelligence in man is submission in mind and in belief to that which is a lie. If, for instance, I came here this evenand decided that every child may know what God has revealed; that this is what God teaches, this is the truth. But the "Man of the Day" says: "What right has the Church to impose this on you? Are you not a slave to believe it?" I answer at once: "If it be a lie, you are a slave to believe it. If it be not a lie, but the truth—in the very belief of it, then,—in the knowledge of it,—lies your freedom, according to the words of Christ: 'You shall know the truth, and the truth shall make you

mind and in belief to that which is a lie.

If, for instance, I came here this evening, and if, by the power of language, by
plausibility of words, by persuasiveness,
I got any man amongst you to believe a
lie, and take that lie as truth, and adtruth, and the truth shall make you free." lie, and take that lie as truth, and admit it into his mind as truth, and admit it as a principle that is right, and just, and true, when it is false and unjust and a lie—that msn is intellectually a slave. Falsehood is the slavery of the intelligence. Reflect a little upon this. It is well worth reflecting upon. It is a truth that is not grasped or held by the men of this century of ours. There was a time when it was considered a disreputable thing to believe a lie. There was a time when men were ashamed of believing what, even by possibility, could be a lie. Now-a days, men glory in it. It was but a short time ago a popular orator and lecturer in England, speaking of the multitude of religious sects that are there—speaking of those The whole question hinges upon this: Has the Church the power and the authority to teach you what is the truth? She at once falls back upon the Scriptures and lays her hand upon the words of Jesus Christ, saying, "Go and teach them all truth; I will send the teach them all truth; I will send the Spirit of Truth upon you to shide with you, and I Myself, wi'l be with you all days to the end of the world; and the Gates,—that is to say, the spirit of error,—shall never, never, never prevail against My Church!" If that is true, the whole question is settled. If that word be true—if Jesus Christ be the God of Truth, as we know Him to be—then the whole controversy is at an end. He commands us to hear the Church, to accept her teachings, to church, to accept her teachings, to grasp them, being the truth, with our minds, as though we heard them immedi-ately from the lips of Our Lord God Himself, who is the very quintessence of truth and of intellectual freedom; sects that are there—speaking of those who assert that Christ is God, and of those who assert that He is not God :of those who assert that there are three persons in the Trinity, and of those who assert that there is no Trinity; — of those who assert that good works are necessary for salvation, and of those who or truth and of intellectual freedom; if or intellectual freedom lies in a knowledge of the truth. And now, let me give you a familiar proof of this. Let me suppose now, that, instead of being what I am—a Catholic priest and a monk—that I was (God between us and necessary for salvation, and of those who assert that Christ is present on the altar, and those who say it is a damnable heresy to assert that He is there at all; speaking of all these, he said, "The multitude of sects and churches in Englaud is the glory of our age and of our people, for it shows what a religious people we are." My God! A man believes a lie; a man takes a lie to him as if it were the truth of God: a man takes monk—that I was (God between us and harm!) a Methodist, a Presbyterian, or that I was a Baptist, an Anabaptist, or anything of that kind, or a Quaker, or a Shaker, or anything else you like. And suppose that I came here, a man of a certain amount of intellect and of originality, and that I had taken up, or if it were the truth of God; a man takes an intellectual falsehood — a thing that

that I had dreamt, last night, some crooked view of the Scriptures, and that I said in my own mind, "Well, perhaps, after all. Christ did not die on the after all. Christ did not die on the cross; perhaps, that was one of those fictions that we find in history;" and that I then came up here, on this altar, and put that lie plausibly and forcibly before you, and told you how many other lies were thus told — how this other lies were thus told —how this thing was proved to be false, and that thing was proved to be false—and that then I said to you, "What evidence have we of the crucifixion of Our Lord but historical evidence? Perhaps, after all, it was only a myth." When we look into ourselves, and see how much there is in us of evil and how little of good, and then think of Christ coming to die for us and save us!—in indeed, they say, there is a question whether He came at all or not. If I were only to put that question plausibly to you, what is to hinder me, if I am able to do it eloquently and foroibly? What is to save some of you from believing me? You are at my from being imposed upon, and some of you from believing me? You are at my from being imposed upon, and some of you from believing me? You are at my mercy, so far as I can raise a doubt in your minds. I can put an intellectual chain upon you. You are at my mercy, and I am at the mercy of my own idle dreams. Well, let us take things as they are. I came here as a Catholic priest, to you, who are Catholics. If I were here, this evening, to breathe one breath—one word—against the real presence of Our Lord, or against the infallibility of the Pope, or against the infallibility of the Church, or against the power of the priest to absolve from sin, or any other doctrine of the Catholic Church—if I was just to approach it with the faintest touch, is there a man amongst you—is there one in this church—who would not rise up and say, you lie! "You are a heretic! You are a false teacher! You are a beathen and an infidel!" If I dared to do it, could I have the slightest influence on any one of you? No. And why? Because you know the truth. Why? Because the Charch of God had thrown the shield of dogma between you and every false teacher—between you and every false

dogma between you and every false teacher—between you and every one who would try to make you believe a lie. Ian's this freedom?

lie. Isn't this freedom?

Some time ago, a poor man from the county Galway—my own county—went over to England, to earn the rent by reaping the harvest. He happened to go into a Protestant church, thinking it was Catholio, and everything that he saw there confirmed him in the idea; for an it was a simplication of the confirmed him in the idea; for as it was a ritualistic church, h for as it was a ritualistic church, he saw the alter, the tabernacle, the lights, the vestments, everything, in fact, apparently Catholic. Our poor friend said his prayers, and felt quite at his case and at home, until the sermon began, when to his great astonishment, he heard the preacher insisting on our Lord's pres-ence in the Blessed Sacrament, and at the same time lament the want of belief the same time lament the want of belief in this mystery, especially on the part of so many bishops and priests. The preacher went on to speak of our belief in Christ's presence as if it were an act of plety rather than of absolute necessity and faith. The moment the Irisa Catholic heard the strange lament over the bishops and priests, and the hesitating, faitering, almost apologetic assertion of the mystery, he picked up his hat and made for the door, for he at once understood that he was in a Protestant and not a Catholic Church. Now, I ask you, who it not the man whose intelligence, humble as he was, uneducated as he was humble as he was, uneducated as he was in worldly learning, but with the knowledge of the Catholic Church in his soul—was it not he whose intelligence instantly rose up and detected the false religion by his knowledge of the true? Need I say any more? Before I end I will come to vindicate the Church, my workbar evils my days for the religion of the true? mother, as is my duty, from any charge of ever fostering slavery, or of ever rivetting one fetter upon the intelli-gence of man. But I think I have so far sufficiently brought it home to the intellect of every one amongst you that if the knowledge of the truth, the posses-sion of the truth, the grasping of the truth, creates freedom of the intellect according to the definition of it by the word of Our Lord and Saviour, Jesus Christ-that man alone can have that freedom who receives the truth, knowing it to be the truth, from the mouth of one whom Christ, the Son of God, de clares could never teach man a lie.

But, now, we pass to the second great stronghold of freedom or of slavery in the seul of man; and that is, the will. For you know that, strictly speaking, the will of man—that free will that God gives us—is really and truly the subject gives us—is really and truly the subject matter either of freedom or of slavery. It a man has the freedom of his will he is free; if a man's will is coerced he is a slave. But when is that will coerced? What is the definition of the word "freedom," so far as it touches human will? I answer at once, and define the freedom of the human will to be, on the one side, obedience to recognized and just law. of the human will to be, on the one side, obedience to recognized and just law, and on the other side, freedom from overruling or coercing action of any authority, or of any power that is not legitimately appointed to govern and rule the will. We are bound to obey the laws and legitimate authorities that govern us, nor is there in this obedience anything unworthy of freedom, seeing that law and authority are the protector of our rights and liberties. But we are slaves if we are bound to observe ors of our rights and liberties. But we are slaves if we are bound to observe laws that are, in themselves, unjust— laws that involve an immoral act; and no man but a slave obeys them. Thus, for instance, if the law of the land tells me that what I have heard from any one of my Catholic children at the confes-sional, I am to go and make a deposition of—that is, use it as evidence against him; if the law said that (and the law has sometimes said its, the Catholic priest knows, and every Catholic knows, that the observance of that law would make a slave of the priest; it would destroy his overruling conscience, that dictates to his will, so that it he ob-served that law he would be a slave; but if he died rather than observe it he would be a martyr and an apostle of freedom. Secondly, the freedom of the will lies in being free from

echo of the eternal voice, commanding or prohibiting. I will only obey the law because St. Paul tells us "the law comes from on high"—that all power, all law, comes from Almighty God. Any other power that is opposed to God has nothing whatever to say to the will of man, and if the will of man submits to the reservice of that correction of the correction of that correction of the corr

man, and if the will of man sabmiss to the persuasion or coercion of that power by that very fact it becomes a slave. Now, what are the great powers that assert themselves in this our age upon the will of man? What are the great powers that makes slaves of us? I answer, they are the world around us and its principles—our own passions within us, and our sinful inclinations. Reflect upon it! We live in a world that quiet. Keep it under the rose as long as you can. There is no great harm in it. It is only the weakness of our nature. You may go on and enjoy yourself as much as you choose; only be circumspect about it. Keep it as quiet as possible, and do not let your secret be found out." The great ain is being found out. This is the way of the world. It thus influences our will, and makes us bow down and conferm to the manners and customs of those around us. How true this is! Is there anything more common? I have heard it over and over again since I came to America: "Oh, common? I have heard it over and over again since I came to America: "Oh, father, we are very different in this country from what we were in the old country. In the matter of going to Mass in this country on Sunday, you cannot go unless you are well-dressed. In the old country they go, no matter how they are. In this country people would look on it as queer if you did not go as well-dressed as your neighbor. go as well-dressed as your neighbor. In the old country they were very particular about stations, and about going to confession. They used all to go to their duty at Christmas and Easter—and often more frequently—but in this country scarcely anybody goes at all."
This is the language I have heard. It is not uncommon. Now what does all this mean? What has this country or that, this portion of the world or that—what has it to do with your will? Where, in has it to do with your will? Where, in reason—where, in faith—where, in Scripture, can you find me one word from Almighty God to man: "Son of man, do as those around you do; conform your life to the usages of the world around you—to the maxims of the world in which you live." But Christ has said: "Be not conformed to this world, for the friendship of this world is enmity before God." The passions within us—oh! those terrible passions! the strong, the unreasoning, the lustful desires of youth—the strong, unreasoning. revenge ful —the strong, unreasoning, revengeful pride of man—the strong unreasoning desire to be enriched before his time by means which are accursed—the strong passions within him, whatever they may be, that rise up, like giants, in his path
—ah, these are the most terrible tyrants
of all, when they assume dominion over
man — and, above all, when they assume man — and, above all, when they assume the aggravated and detestable dominion of habit. Let me say a word to you about this. There is not a man amongst us who hasn't his own little world of iniquity within him. Not one! There is not a man amongst us, even of those who are within the sanctuary, that must not work out his salvation with fear and

trembing. And why? Because he has great enemies in his own passions. Now, the Almighty God's design is that those passions should become completely subject to the dominion of reason by the those passions should become completely subject to the dominion of reason by the free will of man. So long as man is able to keep them down, to subdue them—so long as man is able to keep them so long as man is able to keep himself humble, pure, chaste, temperate, in spite of them, that man is free, because he controls and keeps down those servants, his passions, which the Almighty God never intended should given him. Now, the intention of Almighty God is that we should keep down those passions. The second intention of Almighty God is, therefore, that if they rise—as rise they do, in many cases—and, for a time, overpower the soul and induce a man to commit this sin or that—shat he must at once rise up out of that sin, put down that passion, and chain it down under the dominion of reason and will, fortified by divine grace; because if he lets it remain, divine grace; because if he lets it remain, and allows it to subdue him and seduce him into sin again, in an inconceivably short time that passion will become the him into sin again, in an inconceivably short time that passion will become the habit and the tyrant of his life. For instance, if a man gets drunk, if so I sak that man and say: "My dear friend, try to recall the first time you got drunk. Do you remember next morning what state your head was in? A splitting as if it would go asunder. You felt that you would give half of all you were worth for a drink of water. Your tongue was dry and parched, and a coarse fur on it. How you got up in the morning and did not know what to do with yourself for a whole day, going about here and there, and afraid to eat, your stomach being so sick, afraid to lie down, and not able to remain up or go to work; meaning and shaking, and not able to get over the headache of the preceding night. That was the first time, and you made vows it should be the last. Next day a friend came along and said: "Let us go out and take a glass of toddy!" He wants you to take medicine. I remember once I heard of a man in this particular state, and when he saw brandy and water before him, he said: "No. air: I would rather take he saw brandy and water before him, he dom of the will lies in being free from every influence, from every coercing power that has no right or title to command our wills. Who has a right to command the will of man? Almighty, God, Who made it. Every human law friend. Don't mind that. When that headache and that first sickness goes he saw brandy and water before him, he accusation, and sense of self-degradasaid: "No, sir; I would rather take to for having committed it—is, in
Epsom salta." And why? Because the
habit is not yet form-d; the habit is
not yet confirmed. But go on, my
friend. Don't mind that. When that
headache and that first sickness goes
leading into it, or repeating it. As the confessional saves from the tyranny of the

AUGUST 24 1912 away, go on, and after a while, when you have learned to drink, the head-ache does not trouble you any more; you get used to it; the poison you get used to it; the poison assimilates to the system; but the habit is come, the physical weakness is gone, and the habit of sin is come. Now, I would like to see you, if you were drunk yesterday evening, to be able to resist "taking your morning." You could not do it! I have seen a man—I was at his bedside—and the doctor was there, after taking him over six long days of delirium tremens, and the doctor said to him: "As sure as God created you, if you take brandy or powers that makes slaves of us? I answer, they are the world around us and its principles—our own passions within us, and our sinful inclinations. Reflect upon it! We live in a world that has certain principles, that lays down certain maxims and acts upon them. The world has its own code of laws. For instance, a man is insulted. The world tells him to go, take a revolver, and wipe out the insult in the blood of the man who dared to insult him. This is the world's law, but it is opposed to God's law which says, "Love your endmies, and pardon them for my sake!" The world says to a man, "You are in a good position; you have place, power, influence, patronage; you have it in your power to enrich yourself. Ah! don't be so squeamish; don't be so mealy-mouthed; shove a friend in here. Let a man have a chance of taking up his own pickings. Put another man to do the same there. Take something for yourself." The world says to the man of pleasure: "You are fond of certain sins of impurity. Ah, but, my dear friend you must keep that thing very quiet. Keep it under the rose as long as you can. There is no great harm in it. It is only the weakness of our nature, You may go on and enjoy yourself as in the had no will. Speak to me of the freedom of the with the cotton of the water to drink, and I believe you may go on and enjoy yourself as in the had no will. Speak to me of the freedom of the with the cotton of the water to drink, and I believe it. Speak to me of the freedom of the with the cotton of the water to drink, and I believe it. Speak to me of the freedom of the with the cotton of the water to drink, and I believe it. Speak to me of the freedom of the with the cotton of the water to drink, and I believe it. Speak to me of the freedom freedom of she will of a thirsty animal going to the water to drink, and I believe it. Speak to me of the freedom of will of a raging lion, hungering for days, and seeing food and leaving it, and I will believe in it as soon as I believe in the freedom of the will of the war. the man who has enalayed himself in the habit of sin! Therefore Almighty God intends either that we should be free from ain altogether, keep-ing down the habit of all those passions, or, if they, from time to time, rise up, taking us unawares, taking us off our feet, not to yield to them, but to chain them down again, and not, by indulgence, to make them grow into habits. Now, the essence of freedom in the will of man lies not in the restraint of legitimate authority, but in the freedom from all care, and from those powers and influences that neither God, nor man, nor society intended should influence or govern his will. Here I come home again to the subject of my lecture. or, if they, from time to tim govern his will. Here I come home again to the subject of my lecture, Now, I invite you again to consider where shall we find the means of emancipating our will from these passions and other bad influences. Where shall we find the means? Will knowledge do it? No. Will faith do it. No. It is a strange thing to say, but knowledge, no matter how extensive, no matter how strange thing to say, but knowledge, no master how extensive, no master how profound, gives no command over the passions; no intellectual motives influence them. "Were it for me," says a great orator of the present day, Dr. Wilberforce, in his "Earnest Cry for a Reformation:" "when you can moor a vessel with a thread of silk, then you may hope to elevate this human knowledge, and by human reason, to tie down and restrain those giants—the passions and the pride of man." I know as much of the law of God as any amongst you—

of the law of God as any amongst you—
more, probably, than many—for we are
to teach. Does my knowledge save me
from sin? Will that knowledge keep
me in the observance of the sacred
vows I took at the altar of God? Is it to that knowledge that I look for the power and strength within me to keep every sinful passion down in sacerdotal every sinful passion down in sacerdotal purity—every grovelling desire down in monastic poverty—every sin—every feeling of pride down, in religious abedience? Is it to my knowledge I look for that power? No! I might know as much as St. Augustine and yet be imperfect. I might be a Pilate in atrodity and yet as mend a men. There is the same of the same o city and yet as preud a man! There is another question involving the great necessity of keeping down these pas-sions. I would like to know where, in history, you could find a single evidence of knowledge restraining the passions of man, and purifying him? No; the grace of God is necessary—the grace of God coming through fixed specific channels to the soul. The actual participation of the holiness and the infinite sanctity of Christ is necessary. Where is that to be found that will save the young from sin, and save the sinner from the slavery of the habit of sin? Where is that to be found which will Where is that to be found which will either tie down the passions altogether, or, if they occasionally rise up, put them down again and not allow them to grow into the gigantic tyrannical strength of habit? Where, but in the Catholic Church? Take, for example, the Sacrament of Penance. These children are taught, with the opening of reason, their duty to God. You may say the Church is very unreasonable because, to-day, she tells you that she will not allow these children to go to your commonschools, or to any other schools where they are not taught of God—where they are not taught of God—where they are not taught of God, the influence of God, mixed up with every addition of knowledge that comes to their minds. You may say the Church is unreasonable in that. No! because she tries to keep may say the Church is unreasonable in that. No! because she tries to keep them from sin! She tries to give them the strength that will bind these passions down, so as to make moral men, truthful men, pure-minded men of them—and to give them complete victory, if possible, over these passions. But if, as are comes on as temptations come on possible, over these passions. But if, as age comes on, as temptations come on, if the Catholic man goes and gets drunk — if the Catholic man falls into any sin, this or that one, at once the Church comes before him, and at the mement he crosses the threshold of the sanctuary, and his eyes fall upon the confestional, that moment he is reminded of the admention, "Come to me! come to me! and wash your soul in the Blood of the Lamb! Come, and tell your sin!" The very consciousness of the knowledge of the Lamb! Come and tell your sin! The very consciousness of the knowledge of having to confess that sin; the humiliation of being obliged to tell it in all its details—to tell it with so much self-

accusation, and sense of self-degrada-

passions, and above all, breaks up the means, and does not allow the habit of sin to become a second nature in the life of man, what is the consequence? The Catholic man, if he only observes his religion, if he only exercises himself in its duties, if he only goes to confession, if he only partakes in its sacraments and uses them; the Catholic man is free in his will by Divine grace as he is free in his intelligence by love. Knowledge of the truth is freedom of the intellect — freedom from every agency, from every power that might control the freedom of the will—and that is effected by Divine grace. So far, we have seen that Almighty God has reproduced in the Church the elements of true freedom. I do not say that the Catholic Church was the "mother" of human freedom. I said she was "the loster-mother;" for, to use a familiar phrase, we are literally she was "the foster-mother;" for, to use a familiar phrase, we are literally and truly put out, as it were, by the Church. The freedom which we possess came to us, not from the Church, but from God. He came down from heaven, after man had been four thousand years in the after man had lost his noble inafter man had been four thousand years in sin—after man had lost his noble inheritance of knowledge, of light, of freedom, and power and self-restraint. He came in the darkness; and he gave the light. He came in slavery; and he gave freedom. Having thus restored in man what he lost in Adam, He then, as He Himself tells us, in the parable of the gave freed Samaritan, gave us to the He Himself tells us, in the parable of the good Samaritan, gave us to the Church, and said: "Take care of this race; preserve them in this light of knowledge and freedom of truth. Preserve them till I come back again, and I will pay thee well for thy care!" Now my friends, if there were one here to-night who is not a Catholic, he might smile in his own soul and say: "This smile in his own soul and say: "This friar is a very cunning fellow. He dresses up things plausibly enough so long as he is arguing in the clouds about dresses up things plausibly enou; a sould not say a she is arguing in the clouds about freedom, and the elements of freedom, and the soil of freedom. Oh, he is quite at home there! Ah, but when he comes down from the clouds to find how this Church, this terrible Church, this entitle collections. slaving Church, has dealt with society, then let him look out! Then let us hear what he has to say for himself!"

Again, what are those charges that are laid against the Catholic Church? are laid against the Catholic Univer's.
The first charge alleged against her is that she does not allow people to read everything that is published. It is quite true. If the Church had her will, there are a great many books, that are considered now by many people very nice reading, that would all be put in the fire. I acknowledge that; I admit it. Tell me, my friends—and are there not a great many fathers of families among any fathers of families among you?—if one of you found with his little boy some blackguard book, some filthy, vile, immoral book, would you let your child read it? Would you consider that you were enslaving his mind by taking you were enslaving his mind by taking that book from him and putting it in the fire before his face? If you found one fire before his face? If you found the of your sons reading some very beautiful passage of Voltaire, in which he makes a laughing-stock of faith, and tries to raise a laugh against Christ on the cross, would you consider you were doing badly for your child—would you consider yourself enslaving him — by taking that book from him and putting it in the fire?

it in the fire? Now, this is what the Catholic Church does. She declares that people have no right to read that which is against faith right to read that which is against taith and morals; that which is against the truth of Christ—that which is against the divinity of Christ—that in which the pride of the unregenerated mind of man rises up and says: "I will not believe!" And, not content with this, he writes a book, and tries to make everybody believe and say the same thing. writes a book, and tries to make everybody believe and say the same thing.
The Church says: "Don't read it."
There are some whom she allows to read
it. She lets me read it. She lets my
fellow-priests read it. Sometimes she
even obliges us to read it. Why? Because she knows we have knowledge
enough to see the falsity of it, and she
allows us to read it that we may refute
it. She does not allow you to read it.
And why? I do not care to flatter you. cause she knows we have knowledge enough to see the falsity of it, and she allows us to read it that we may refute it. She does not allow you to read it. And why? I do not care to flatter you, my friends. Nothing is more commonly used to lead people astray than a plausible lie. I declare to you that although I think "the truth is great and must that set her monks, her alchemists, and I think "the truth is great and must prevail," that if I had my choice given to me, and I could do it without sin—if it were given to me to come out and try to enforce the truth, or to make you believe a lie—I really believe I would be able sooner to do the second; it is so much easier for us to flatter—especially with a lie to flatter your pride—to tell you you are the finest fellows in the world—to tell you you must not be governed by a certain class—that you must not be paying taxes—that you have no right to support an army and navy—that you have no right to pay a class of men to govern you—and thus they go on, playing into your hands, your love of money and your love of yourself. There is no lie among the whole catalogue of lies that, if I were like them, I would not tell you—and I could make you believe it. The Church says there is, in a certain book, an immoral lesson or a lie, and I will not allow my children to read it. There are books published, and I have seen them in the hands of Protestant boys and girls, and the very Pope of Rome has not leave to read them. They are books that contain direct appeals to immorality, direct appeals to the passions—books against both faith and morals, that the Church does not allow to be read by any one. But is this slavery? But the argument against Catholicity is that the men who said that the world was round, for instance—men who said that the world was round, when it was generally believed to to enforce the truth, or to make you be-lieve a lie--I really believe I would be —men who said that the world was round, when it was generally believed to round, when it was generally believed to be a great flat plain, were put in prison. There is one answer to that: there is not a single instance in history of the Church joining issue with any minister on any purely scientific subject, and persecuting him for it. If there was not



Scientists tell us the common house fly is the cause of more disease and death than any other agency.

WILSON'S **FLY PADS**

kill all the flies and the disease germs too.



this side and one on the other side, and that there must be seas between one land and another. He announced this and it came among the scientific men of the day, and fell amongst them, really and truly, as if a bomb-shell had burst at their feet. The scholars of the day, the universities of the day, appealed to Rome against him for having pronounced so fearful a theory: they said it was heresy. What did the Pope do? Remember, you can consult the authorities for yourselves. I can give you chapter and verse if you want them. What did that Pope do? He summoned this man to Rome. He said, "You are charged with a strange dostrine—with saying that the world is a sphere—a globe. Tell us all about it! He did so. What answer did Feargil get? The Pope took him by the hand: "My dear friend," he said, "go on with astronomical discoveries,"—and he made him Archbishop of Salzburg, and sent him home with a mitre on his head. This is how the Catholic Church dealt with intellectual liberty when that intellectual liberty was the same and the same a this side and one on the other side, and intellectual liberty when that intellec-tual liberty did not claim for itself any-thing bad, and was void of anything that interiered with or was opposed to Christian faith or morals.

Do you wish to make us out slaves because we ought not to get a knowledge of evil? One of the theories of the day is that it is better to be little box and give read every. to let little boys and girls read every-thing, good and bad; to know everything. Is it better? Do you think you know better than Almighty God? There was one tree in the garden of Eden, and one tree in the garden of Eden, and Almighty God gave a commandment to Adam and Eve, that they should neither taste of it nor touch it. What tree was it? It was the "tree of knowledge of good and evil." Did Almighty God intend to exclude from Adam the knowledge of good? No; but He intended to explude from him the fatal knowledge of good? No; but he intended to exclude from him the fatal knowledge of evil. A prohibition against reading a very bad book was the first and only prohibition that Almighty God gave to the first man. "Don't touch that tree," said He, "because if you do you will come to the knowledge of that which is evil." "When ignorance is

make this charge against the Catholic Church, that she enslaves her children? Who are they that tell us that the historical mother of all the great universities in the old world is afraid of knowlstudents experimentalizing in their cloisters in the Middle Ages, until most of what are called the modern discoveries were made or anticipated by them who are they who tells us that the Church is the enemy of light and knowledge and of freedom? Who are they? They are the Freemasons of the day! Freemasons.

Now, you will allow me, if you please, to retort the assertion on my friends.

bliss 'tis folly to be wise." So says

Pope.

Now, my friends, who are they that

Now, you will allow me, if you please, to retort the assertion on my friends, the Masons—Mazzini and Garlbaldi and Bismarck—for all these are Freemasons. They all say, "Oh, let us wash our hands clean of this old institution—the Catholic Church. She would make slaves of us all. We must give the people freedom; we mest give them liberty." And then they lay on taxation. Then they tell every citizen in the land that he must lay aside his spade and become a soldier. They tell every man, eighteen years of age, that he is to fight for freedom, and they thrust him into the army. Call you this freedom? Yet this is what they give for the liberty of the Church! Are they free them. of the Church! Are they free themselves, these Freemasons? I will give you one answer—and one is as good as a thousand. Last December twelvemonth, when I was in the city of Dublin, a man came to me. He had attended a series came to me. He had attended a series of sermons I was preaching in our church there. He was intellectual, a well-educated man. He came to me, and said, "I ought to be a Catholic; but the fact of it is, I have been so long away from the sacraments and everything religious, that I can scarcely say I am, even in name, a Catholic. But now," he says, "I feel and I know that I must do something to save my soul." Well, I took him, and instructed him in the sacraments and gave him Aoly persecuting him for it. If there was not any question of faith or morals involved, she bid him "God speed!" and told him to go on with his discoveries if there was anything useful in them, and nothing hostile to religion in them. I will give you an instance: In the sixth century there was an Irish saint who may are the saint who sacraments and gave him Aoly Communion, and sent him away. He said that he bad never, for years him Aoly was anything useful in them, and nothing hostile to religion in them. I will give you an instance: In the sixth century there was an Irish saint who was called Virgilius—(in his own country his name was Feargil)—and this man was a great culdee monk, and a great scholar. The result of his speculations was that he became satisfied in his own mind that this world was a globe—round—as it is—and that there must, therefore, be antipodes — one on that this world was a globe—round—
—as it is—and that there must,
therefore, be antipodes—one on

have got several notices from my Masonic brethren that I must either adhere to them or give up my religion. My religion has brought me more happiness than I ever experienced in my life, and it is with bitter regret I tell you, that my business is falling of; that they are turning away my customers from me—and they tell me they will bring me to a beggar's grave — a wretched end; and they can and will do it. Therefore, I hope you will not forit. Therefore, I hope you will not for-get me; but I must give up the happi-ness I have had!" Was that man free, I get me; but I must give up the happiness I have had!" Was that man free, I ask you? Who are the men who turn round and tell me, "I am not free?"—who tell me, "I am not free?"—who tell me, "I am not free," because, indeed, I am not fettered like a slave, bound by every fitthy passion! Who are they that tell me, "I am not free," because I do not, of my own free will, incline myself and pollute my mind with every species of evil and impurity? Who are they who tell me I am not free because in the Church I have to believe that what she teaches is true? But I tell them it is true. Who are the gentlemen who told my friend that, at the peril of his life, he must return to them, and give up his religion? These are the men who turn round, now-a-days, and tell us that in the Catholic Church a man is not free! But this is the Church that has brought me from the slavery of sin into the freedom of God, and the glorious liberty of an heir of heaven. As long as you pursue any scientific research, as long as you extend your mind in any legitimate, healthy, moral course of literature, or in any intellectual pursuit, you have the blessing and encouragement of the Church upon you. Don't mind the world if it call you a slave. If you come to a certain point, if you read certain books, the Church says you must become either an impure man or an infidel. Don't read them, in God's name! It is not slavery for the intellect to repudiate a lie. It is not slavery an infidel. Don't read them, in God's name! It is not slavery for the intellect to repudiate a lie. It is not slavery for the will to reject that which, if once accepted, asserts the dominion of the slavery of sin and of habit over the souls of men. This do I say with truth, that our mother, the Church, in the principles which our Lord established, in her daily sacerdotal exercises, is the fector methor of human freedom. is the foster-mother of human freedom It is a historical and a remarkable fact that the kings of Europe — the King of Spain, the Emperor of Germany, the King of England, the King of France exercised the most absolute and irre-sponsible power precisely at the time when the Catholic Church was weakened in her influence over them by the heresy of Martin Luther. It is most neresy of Martin Luther. It is most remarkable that so absolute in Eng-land was Henry the Eighth (and never was there a king whose absolute man-ner of governing and whose conduct re-calls more the days of the Grand Turk) that he married a woman to day, he killed her to-morrow, and who was to call him to account? So absolute a king could not have done this as a Catholic, and he threw aside his allegi Catholic, and he threw aside his allegiance. If a Catholic king had done these things—if Henry's father had done them—if any one of Henry's Cath-olic predecessors had done it, his excom-munication would have come from Rome. He would have been afraid of his life to do it. He would have been afraid of the Pope. What was this but securing the people's liberty? Thus do we see, that so long as the Catholic religion had power to exercise, and exercised that power, she exercised that power to coerce kings into justice, into respect for their subjects, and for law, for property, and for life. This is a historical fact, that the Tudors assumed an absolute sovereignty as soon as they shook off the Pope, and declared to the people that they were the lords and rulers of the consciences, as well as of the civil obedience of men. We also know that Gustavus, the Protestant King of Sweden, assumed absolute power. We also know that that power grew into iron fetters under Charles V., who, though not a Protestant himself, but a good Catholic, yet governed a people who were divided in their principles of allegiance, and he forsook the world for the Church. We bring home history to prove that the weakening of the Catholic Church in her temporal power over society has been the cause of the assumption of more power, more absolute dominion and more tyrannical exercise of that dominion on the part of every ruler in Europe—and, therefore I say that, historically, as well as in principle, the Catholic Church is the foster-mother of human liberty. And now, my friends you will be able, by word of mouth, to answer all those who call you slaves because you are Catholics. You may as well call a man a slave because he obeyshis father. You may as well say the child is a slave because there are certain laws and rules to govern him. You may as well say that the citizen is a slave, because he acknowledges the Europe-and, therefore I say that, hisslave, because he acknowledges the power of the State to legislate for him, and he bows to the power of that legis-

Daily Wisdom

A priest, recommending a young girl to St. Theresa, as a postulant, praised her angelic piety. But the practical saint asked more than piety in the applicant. "You see, Father," said St. Theresa, "Our Lord will give her piety when she is here, and she will be taught to pray: but if she has no judgment she will never get it, and instead of being of use to the community she will be a of use to the community she will be a drag upon it." Good clear judgment and common sense are as necessary for the religious life as for life in the world. How could the convents accomplish all the work they do if the religious were not wise and practical as well as pious?

—S. H. Review.

How News Is Made

Says the Boston Pilot, speaking of Cardinal O'Connell: The Cardinal on one of his long walks strolled through curiosity into the shipyards at Marblehead. The next



Ursuline College "The Pines"

Chatham, - Ontario

Under the patronage of Right Reverend M. F. Fallon, D.D., Bishop of London. Residential and Day School for Young Women

Special attention to the formation of character and exterior deportment.

Thorough courses for students desiring to prepare for Examinations for Entrance to High Schools, and Civil Service, under the direction of teachers helding University Degrees.

Thoroughly equipped departments for study of Education, Junior and Honour Marticulation, and Civil Service, under the direction of teachers helding University Degrees.

Thoroughly equipped departments for study of Domestic Science. Commercial School with offices for actual business transactions.

School of Music affiliated to Toronto Conservatory of Music and local centre for examinations in Piano, Violin, Voice, Theory, etc.

Schools of Art and Expression have wide spread reputation.

Minim Department under careful direction.

Recreation grounds comprise twenty-seven acres in one of the most beautiful and healthful localities.

Recreation grounds comprise twenty-seven acres in one of the most beautiful and healthful localities. In Western Ontario, about ten minutes drive from C. P. R. and G. T. R. depots. New buildings with all modern improvements. Private Rooms.

General and Private Classes in Physical Training.

For catalogue apply to

THE MOTHER SUPERIOR.

ST. JEROME'S COLLEGE

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

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

REV. A. L. ZINGER, C.R., Ph.D., Pres.

LADIES' BUSINESS COLLEGE 81 BOND STREET, TORONTO, ONT.

Under the able direction of the Ladies' of Loretto, this Institution provides a thorough course in Business Education.

The building is fitted up in accordance with the most modern and improved appliances found in the best business colleges and commercial

high schools of Canada and the United States. Nigh schools of Canada and the United States.

Young ladies are here prepared to enter the commercial world as highly proficient amanueness, accountants, stenographers, etc.

An Advisory Board of prominent business men is a feature of the Institution. Both resident and day pupils are received. For further

particulars, apply to THE PRINCIPAL

University of Ottawa

Conducted by the Oblate Fathers

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

Over 50 Professors and Instructors

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

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

N.B.-Studies resumed Sept. 4, 1912.

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

Residential and Day School for Young Ladies

Thorough Academic, Collegiate, Commercial and Preparatory Courses

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

Academy of the Sacred Heart London, Ontario

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

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

For further particulars apply to the Reverend Mother Superior.

Assumption College SANDWICH, ONTARIO

Boarding College for Young Men and Boys

The following courses are offered:

1. College. 2. High School. 3. Commercial. 4. Preparatory. The Next Term Begins on Tuesday, Sept. 3, 1912

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

ST. MARY'S ACADEMY

A Boarding School for Young Girls WINDSOR, ONTARIO (Opposite Detroit)

Conducted by the Sisters of the Holy Names of Jesus and Mary Departments — Collegiate, Academic, Intermediate and Primary. Is of Music and Art affiliated to the Toronto University and to the Detroit Conservatory of Music.

Monthly lectures on Art are included. Special attention paid to French and Domestic Science. For terms and other particulars address Sister Superior. It is to be regretted that so many people who are very pious are very cen-sorious in their comments upon their

The Hambourg **Conservatory of Music**

100 Gloucester St., Toronto

Complete Musical Education from Beginning to Highest Artistic Grades. Faculty of Soloists PIANO: Professor Michael Hambourg, Grace-Smith, Ernest J. Farmer, Grace Gillies, Madge Williamson. Villiamson.
VIOLIN: Jan Hambourg, Z. Caplan, B. Farmer.
CELLO: Boris Hambourg, Joseph Sheard.
VOCAL: Kathryn Innes-Taylor, Edith Fitch,

tella Mackenzie.

HARMONY: Ermest J. Farmer.

ORGAN: Edmund Phillips.

KINDERGARTEN: Enid Farmer.

Terms from \$10 upwards.

Fall term starts September 2nd.

For Prospectus apply to the Secretary, 100

Gloucester street.

Tel. N. 2341

neighbors. Piety ought to find expression in kindness to our neighbors as

--- PEWS AND CHURCH **FURNITURE**

VALLEY CITY SEATING CO. --- DUNDAS ONT

Our PREFERRED TRADING REGISTER

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

ARCHITHOTS

Moore & Munro Architects and Civil Engineers

We make a specialty of Churches, Schools and Large Buildings Carling Block, London, Canada

AUTOMOBILES, LIVERIES, GARAGE

MITCHELL GARAGE & SALES CO., LTD.
291-299 Dundas St.
Phone 180
For Pleasure, Business and Commercial use.
Taxi-Cab Service open day and night

HUNTER & SON. PHONE 170
For Taxis, Autos and Carriages
Open day and night.
166 Maple — and — 87 Askin. BARRISTERS AND SOLICITORS

McKILLOP & MURPHY, London, Ont.

— Barristers, Solicitors, Notaries, Etc.
Thomas J. Murphy GIBBONS, HARPER & GIBBONS Barristers, Solicitors, Etc.
Richmond and Carling Streets, London, Ont.

PURDOM & PURDOM
Barristers and Solicitors
onic Temple London, Ont. IVEY & DROMGOLE isters, Etc. London, Ont. Ivey J. O. Dromgole

BISCUITS AND CONFECTIONERY D. S. Perrin & Company

Manufacturers of Biscuits and Confectionery

LONDON, CANADA BREAD MANUFACTURERS

You can depend upon having THE BEST if you order

Johnston Bros. XXX BREAD CLOTHING AND FURNISHINGS

R. H. & J. Dowler Confectioners, Caterers, Bakers

FAWKES & SONS, 660 Dundas St. Wedding and Party Supplies a specialty J. E. BOOMER Confectioners, etc. London, Ont.

181 Dundas St. DAIRY PRODUCE J. F. MORALEE Phone 2340 Market House Basement London

DAIRY PRODUCE AND MEATS E. J. GRAHAM, Meats, 1002 Dundas St.

DEPARTMENTAL STORES SMALLMAN & INGRAM, Limited Send for our Catalogue. Its free.

DIAMONDS AND JEWELRY

BOYAL CROWN DERBY CHINA

We have just received our fall shipment of Roya Crown Derby China. Our prices are the lowest Call and see our large and well assorted stock.

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

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

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

T. F. KINGSMILL, 136-132 Carling St.
Direct Importer Carpets, Linoleums, Rugs, Lace
Jurtains, Shades, etc. 1 stand between the manuacturer and customer.
Quality, Quantity, Variety,

ENGINES AND BOILERS E. LEONARD & SONS, Est. 1834
Manufacturers of Engines and Boilers
Head Office and Works — London, Canada

FINANCIAL THE DOMINION SAVINGS AND INVESTMENT SOCIETY

I Masonic Temple, London
Interest allowed at 3† and 4 per cent. on Deposit and Debentures.

Imperial Bank of Canada

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

THE ONTARIO LOAN & DEBENTURE COY. Capital paid up, \$1,750.000. Reserve \$1,350.000 deposits received, Debentures issued, Real Estate oans made. John McClary, Pres; A. M. Smart, Mgr. Offices: Dundas St., Cor. Market Lane, London. THE HURON AND ERIE LOAN AND SAVINGS CO.
Incorporated 1864. 4% and 41% Debentures Incorporated 1864. 4% and 44% Debentures
Write for Booklet: "Unquestioned Safety for yo
Savings." H. Cronyn, Manager.
London Regina St. Thomas

THE LONDON LOAN & SAVINGS COMPANY 5% on Municipal Bond

MERCHANTS BANK OF CANADA Paid-up capital, \$6,000,000. Reserve funds \$4,009,307 Commercial and Savings Accounts invited, Jonacounts if desired. Interest at highest rates. J. E. Magee, Mgr. London Branch, Richmond & Queen, J. A. McKellar, Mgr. London South, 146 Wortley Rd.

THE BANK OF TORONTO The Oldest Bank in Canada BRANCHES AT ALL PRINCIPAL CITIES

and Correspondents throughout the world Four Offices in London

FURNITURE H. WOLF & SONS, 265 Dundas St. ONTARIO FURNITURE CO.

LAUNDRIES PARISIAN STEAM LAUNDRY CO. tario Ltd. 73-75 Dundas St. Phone 550

GAS AND ELECTRIC COMPANIES COOK AND LIGHT WITH GAS

Cheapest and best fuel
Heating, Lighting and Cooking Supplies
CITY GAS CO Phone 364

Electric Lighting

Power Service The London Electric Cu's. System

THE ELECTRICAL CONSTRUCTION CO. of London, Limited, 32-40 Dundas St. Electrical Supplies and Fixtures, Motors Stocked, Wiring Dons FUEL AND BUILDING MATERIAL

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

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

HARDWARE J. G. STEELE & CO. 204 Dundas Street Phone 750

J. A. BROWNLEE, 385-7 Talbot St. THE PURDOM HARDWARE CO., Ltd. HOTELS

The Tecumseh Hotel Geo. H. O'Neil, Proprietor

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

THE LONDON HOUSE
Thoroughly Steam Heated. Rates \$2 per day
W. S. Lashbrook, Prop. Cor. Dundas and Talbot

A. ELLIS 204 Masonic Temple, London G. M. GUNN & SON, 432 Richmond St

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

Actual Profit Results Exceed Estimates IRON AND WIRE WORKS

DENNIS

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

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

MANUFACTURERS

THE GLOBE CASKET CO. London, Ont. Manufacturers of Caskets and Undertakers' Supplie EMPIRE MANUFACTURING CO., Ltd.
Brass Founders and Finishers
Manufacturers Plumbers' and Steamfitters' Supplies
Office and Factory, London, Ont.

DOMINION OFFICE AND STORE FITTING CO., Ltd. Manufacturers Office and Store Fixtures toe and Factory, London, Ont. Montreal Branch, St. James St. West. Toronto Branch, 51 Rich-nd St. E. Winnipeg Branch, Ashtown Block. MILL AND FACTORY SUPPLIES

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

OSTEOPATH AND CHIROPRACTOR

DR. BARKLIE Graduate Osteopath & Chiropractor
SUPERB ELECTRIC EQUIPMENT
SPECIALTY—Rheumatism Chronic and Nervous
Diseases. Established 7 Years.
505 TALBOT ST., LONDON PHONE 2505 OVERALL MANUFACTURERS

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

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

PLUMBING, HOT WATER MEATING NOBLE & RICH

Plumbing
Hot Water, Steam and Vacuum Heating
Gasfitting and Jobbing
ne 538
235-237 Queen's Ave SHEET METAL, STOVES, ETC.

WM. STEVELY AND SON
Sheet Metal Workers. Hot Air Heating
oves and Furnishings. 362-4 Richmond St. STOCKS, BONDS, REAL ESTATE

THOS. RAYCRAFT, Investment Broker Specialist in Porcupine and Cobalt Stocks London Loan Block Long Distance Phone 2995

WHOLDSALERS

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

JOHN MARSHALL & CO. Est. 1873
Samuel Munro — Walter Simson
Wholesale Merchants and Manufacturers of Hats.
Caps and Furs. Sole agents in Canada for 'The
Thoroughbred' Hat and Cap. Also "Battersby" Hats

The Catholic Record

Price of Subscription-\$1.50 per annum United States & Europe-\$2.00 " THOS. COFFEY, LL. D., Editor and Publis

vertisement for teachers, situations wanted, etc. ats each insertion. Remittance to accompany he order.

Approved and recommended by the Archbisho
Foronto, Kingston, Ottawa and St. Boniface,
Bishops of London, Hamilton, Peterborough,
Ogdensburg, N. Y., and the clergy throughou

Dominion.

Messis, Luke King, P. J. Neven, E. J. Broderick, M. J. Hagarty, Mrs. W. E. Smith and Miss Sara Hanley and Miss O, Heringer are fully authorized to receive subscriptions and uansact all other business for the CATBOLIC RECORD.

Obituary and marriage notices cannot be insert scept in the usual condensed form. Each inserti

When subscribers ask for their mail at the post Breit would be well were they to tell the clerk to the them their CATHOLIC RECORD. We have infor-ation of carelessness in a few olaces on the part of their clerks who will sometimes look for letters

oscribers changing residence will please give old

In St. John, N. B., single copies may be purchased om Mrs. M. A. McGuire, 249 Maine street. LETTERS OF RECOMMENDATION Apostolic Delegation. Ottawa, June 13th, 1905.

nas Coffey ear Sir.—Since coming to Canada I have ar Sir.—Since coming to Canada I have my Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is all, that it is imbused with a strong Catholic spirit It strenuously defends Catholic principles annights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the weather of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore carnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success. Yours very sincerely in Christ,

Donatus, Archibshop of Ephesus.

Apostolic Delegate

Ottawa, Canada, March 7th, 1900.

Dear Sir: For some time past I have read your astimable paper, the CATROLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Cathojic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing and withing you success, believe me to reyou and wishing you success, believe me to re you. Yours faithfully in Jesus Christ. tD. Falconio, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, AUGUST 24, 1912

NOTES AND COMMENTS

WHILE THE Mormons still pursue their quest for "converts" vigorously in England, Sweden and other countries where Protestantism prevails, Ireland still remains outside of the scope of their operations. Mormon "apostles" have tried their hand in Ireland but the results did not repay the effort-hence they have not been persisted in. Ireland is not and never has been a good hunting ground for decadents.

In England, meanwhile, great alarm is felt over Mormon success. At a meeting which she addressed recently at Chester, the Countess of Chesterfield stated that in one year five hundred and fifty-five girls had been decoyed to Salt Lake City under the banner of religion. In Sweden, it has been stated, the Mormons have had even greater success. We refrain from philosophizing upon this melancholy outlook, but the lessor conveyed by the fact that Catholic countries present a closed door to all such apostles of degeneracy, should not be lost upon the world at large. Ireland in particular has no ear for such a

An amusing incident, but one fraught with significance along this line, occurred during the Mormon campaign n Bradford, Yorkshire. One of the "missionaries" called unwittingly upon a Catholic family, and proceeded to hand out sundry tracts, and to try his persuasive powers upon the housewife. He was politely informed that he was an intruder and requested to leave. He then became impertinent and deliberately insulted the woman. The result will not be likely to forget for some time. She reached for a bucket of water, threw its contents upon him and then smashed the bucket over his head. The Mormon took to his heels and just managed to escape a general onslaught from the neighbors. He will probably exercise greater discretion in future. Pity it is that a similar reception should not await his kind more frequently.

THE GLOBE has been commenting upon Ireland as a "crimeless country." In three counties-Queen's, Wicklow and Fermanagh-it appears, there was not a single criminal case to be tried at the recent Assizes. Kerry, which during the stormy coercion times was "notorious for crime" (of a sort) was complimented by Lord Justice Cherry not only on the disappearance of boycotting but on its peaceful and practically crimeless condition now. In Connaught the reports of the police point to a similar condition, and so throughout the whole country.

ALL OF WHICH goes to show, as the Globe very dispassionately points out, that under normal political conditions such as now to a great extent pertain, crime is an exotic in Ireland. Unionists contrary, and have used this as a scarecrow to frighten governments from committing themselves to any policy of obsessed with the idea that coercion was the only cure for the disturbed state of the country, and in this he resembled other statemen before and since his time. But, unlike them, Gladstone's mind was open to instruction and conviction, and while he failed in the endeavor to right the wrongs of answer.

centuries, to him belongs the credit of wakening the English conscience t the truth in this regard. "Ireland," e wrote, "is not to be held responsible or those agrarian offences which are in truth the indication and symptom of ner disease"-and that "disease" was that the whole policy of government lowards her for centuries had been in tolerance and repression. The great statesman did not live to see the full vindication of his conversion, but we see it now in the crimeless Ireland which tands, let us hope, on the very threshold of self-government. Tho "crime" of to-day is on the part of those who would goad a portion of the country into reason and bloodshed.

WHAT INTOLERANCE means, or does not mean, to the Unionists of Ulster, is aptly typified by an advertisement which recently appeared in the Irish News of Lurgan. One Martha Anna Ellis, a spinster, had been accused of assisting some Catholic friends to "pour tea" at s fete at Aghagallon. For this she was publicly denounced as a "a disgrace to the Ellis family." Miss Ellis demurred. and took action against the utterer of the libel. The result was an apology embodied in the advertisement referred to. Commenting upon the incident the Toronto Star remarks that had Miss Ellis poured tea for Turks, heathen Chinese, or Congo cannibals, it would have passed as a charitable act : "But to extract the essence of the tea-leaf at Roman Catholic fete is a sin so deadly that when one is falsely accused of having committed it a humble apology is due to the victim of so infamous a charge." Verbum sap.

A DAUGHTER of Lord Ashburnham re cently entered a religious order. The fact itself is, of course, in no way remarkable, but the comments of the secular press are, to a Catholic, both instructive and amusing. "It is hard to imagine," says one paper, "what could have induced her to take such a sten, for, to an ordinary girl, her life seems to have been laid in singularly pleasant places. Her father's title is close on three hundred years old, and though not, perhaps, rolling in riches, he well enough off to give her rattling good time"-and much ore to the same effect. "It has been stated," says another, "that she felt the loss of her mother so dreadfully. but as that happened twelve years ago, it hardly seems an adequate reason.' "Crossed in love." is a third motive assigned, and this wiseacre adds: "It is hoped that this is not the case, for a healthy girl of twenty-two will surely be cured of that malady in time." And so on, ad infinitum. The possibility of a motive transcending all earthly things, of course, is to be thought of. It was so in the days of the Roman Empire and it is so now. Disappointment, pique, melancholy,anything but the one necessary and overmastering desire to respond to the call of an unseen Love, and in the person of the poor, the sick, the young to give all to His service, is how the act of Lady Catherine Ashburnham is viewed by the world. Unhappily there are Catholics, too, whose vision is not ess circumscribed.

THE PILGRIMAGE of Scottish Catholics to Lourdes has made a decided impresquarters has called forth ill-natured remarks. Of course this was to be expected, but it is gratifying to know that on the whole the event was regarded by non-Catholics with respect and even with a certain degree of ad miration. The spectacle of a country where the Church was so long forbidde the light of day, sending forth a contingent of some 800, representative of it. best classes, to worship at the Shrine of the Queen of Heaven, was certainly not without significance. It contained representatives of every diocese in Scot land and was headed by the Bishops of Aberdeen, Galloway and Dunkeld. By those who regard hopefully the prospect of Scotland's eventual return to its ancient Faith, the Pilgrimage was an event to rejoice the heart. A reader of the CATHOLIC RECORD has sent us some felicitous verses on the subject which appear in another column.

Toronto, and that the same building is union and-the Young Men's Christian tion and repression which Pius X. now Association. The latter institution already has a building on University property, which is, we presume, to be have been in the habit of asserting the | superseded by the more commodious structure about to be erected. We have often wondered on what grounds extended to the Catholic Church. so essentially sectarian an institution as Home Rule. Gladstone for a time was the Y. M. C. A. is accorded this privilege. The University of Toronto is the property of the Province of Ontario. The Y. M. C. A. is the organization of a sect or class. Would an institution of similar character under, say, Catholic auspices, be accorded a like privilege? The question merits an

THE CHURCH IN LATIN

The Christian Guardian, referring to the Pope's Encyclical on the Centenary of Constantine, notes that His Holiness deplores the fact that the Catholic Church enjoys a greater measure of liberty in Protestant and Anglo-Saxon countries than it does in the Latin coun tries which are Catholic. While express ing the desire to be scrupulously fair to the Church the Guardian would like to know "why it is that the closer you come into touch with the real spirit of Catholicism the less likely you are to respect or fall in love with it. That is the fact that the history of Italy and France and Portugal, and Spain too, to some extent, seems to set forth, and we would really like to have an authoritative explanation of it. Unfortunatel the new Encyclical, while it calls very special attention to the fact and sheds copious tears over it, does not offer entence in explanation.'

The Christian Guardian sheds n tears over the persecution of the Church in Catholic countries. It is difficult to understand the more or less open syn pathy of Protestant Christians with the anti-Christian spirit of the governments in Latin and Catholic countries. Indeed we might expect that all sincere believers in the principles of civil and religious liberty would line up on the side of the persecuted, and against tyranny, regardless of the religious belief of the victims of persecution. But we should be reckoning without that deep-rooted and unreasoning prejudice against the Catholic Church which im pels so many otherwise fair-minded people to regard with favor anti-Christian and atheistic influences so long as they are directed against the liberties of the Catholic Church.

The Guardian, however, is unfortun ate in its reference of the history o France, Italy, Portugal and Spain. These countries have had a gloriou history; they have contributed largely to all that we have to boast of in Christendom; indeed Christien civilization owes in a very large measure its existence to these Latin nations. And their periods of greatest development. their periods of greatest contribution to the arts, the learning, the civilization and Christianization of the world, were precisely those periods when the Catholic religion had such intense and vital influence over them that it might be called the very soul of their national life. When the Catholic Church exercised the most intimate, vital and far reaching influence over the life of nation and individual then were written the most glorious pages of the history of the Latin coun-

Things are different at the present time. But the changed conditions are not confined to the Latin countries. Throughout the world the spirit of the world is dominant. The spirit of the world is opposed to the spirit of Christianity. The world for which Christ refused to pray is now as always opposed to Christ. This world is all in all to the worldling; all his views, all his hopes, all his aspirations and all his happiness are limited to and by worldly considerations. To the Christian this All his views, aspirations, hopes and other and infinitely more important betterment of the oppressed people. world for which this is but a preparation.

views of life conflict is inevitable. The world to-day is dominated by the spirit of the world. Where religion not persecuted it is a side-issue. The natural is divorced from the superestion, and in consequence is becoming As surely as the divorce of man and

The Church of God is irrevocably opposed to divorce, not merely of the man and woman whom God has joined together, but also the divorce of this life and all its interests from the allimportant considerations of the life to

That is the reason why the Church \$1,000,000 is to be expended upon a new and His Church. Was England divorced equal liberty to all? No, the same in- mercialism of our time." to contain a dining hall, a student's tolerance, the same spirit of persecudeplores in Latin countries, brought about the separation of England from Rome. The chaotic divisions of Protestantism necessitated a policy of toleration, a policy which has finally been

> British institutions are the growth of ages: they are rooted deep in England's Catholic past. But the principles of civil and religious liberty are dependent on civil and religious authority. And all authority is threatened by the spirit which holds sway to a greater or less extent everywhere in our age of of a Catholic mission is a remarkable worldliness. This spirit permeates sign of the passing of anti-Catholic prephilosophy and even religion, with the judice.

result, pointed out by Matthew Arnold, that the upper classes are materialized, the middle classes vulgarized and the lower classes pauperized. This spirit takes concrete form in socialism and anarchy, with authority half in selfishness, half in fear, pandering to the forces that make for lawlessness, and quite naturally joining with them in the conflict with the Catholic Church which represents the claims of the spiritual,

the supernatural, the soul and God. In so far as the Latin nations have withdrawn from the Catholic Church they have withdrawn from all religion and have become anti-Christian. And it is a sad thing that Protestant Christians can be so blinded by prejudice as to sympathize with anti-Christian tyranny in Catholic countries.

'They have persecuted Me, they will persecute you," said the divine Founder of the Church; the spirit of the world and the spirit of Christ are irreconcilable, the conflict will go on till the world's end, but to the world's end Christ has promised to be with the Church he founded : and His Vicar on earth, with absolute faith in that promise, while deploring the passing phases of persecution, knows that though crushed to earth the Catholic Church will rise again. The eternal years of God are hers.

THE PUTUMAYO ATROCITIES

AND THEIR REMEDY The Putumayo rubber forests are over a thousand miles distant from the capital of Peru. In this far off and almost impenetrable jungle, the rubber hunters have perpetrated incredible atrocities on the unfortunate Indian natives. As the headquarters of the rubber company are in London, the British government commissioned Sir Roger Casement to investigate the truth of the awful tales of horror that finally reached the outside world. Unfortunately the commissioners report fully bears out the truth the charges previously made, and leaves no room to doubt brutal murders, massacres of whole villages, torture and slavery were the ordinary means which the English and Peruvian masters employed to force the

natives to gather their rubber harvest. Our Holy Father, distressed by rumors of these atrocities more than a year before the British commissioner issued his report, had appointed Father Genocchi, of the Sacred Heart of Jesus, to inquire into the condition of the Indians of South America. Though Father Genecchi's formal report has not been yet published, a letter of February 11th ontains this passage:

"The search for rubber which is here worse abuses in these districts than in the Congo. In some parts of South America in spite of laws, the most shameful slavery prevails, with massacres, sales atrocious tortures, and every other iniquity of which brutalized and degenerate man is capable when free from the control of law. The Catholic missions, the only barrier to the wholesale destruction of the Indians, are lacking where they are most urgently needed. For this the Holy Father wishes to make provision, and the idea is worth

The Holy Father on the receipt of Father Genocchi's report, embodied it world is a passing phase of existence. in an encyclical to the South American bishops, urging them to bend every happicess are permeated and essentially energy to the correction of abuses and conditioned by considerations of the the promotion of the moral and social

The horrors of the rubber trade which Between these essentially different are now stirring the indignation of the world are taking place where the Jesuits maintained for two hundred years the happiest and most flourishing colonies of Christian Indians that the world has ever witnessed. Those who know any natural, religion is divorced from edu- thing of the history of the Jesuit Reduc tions, as these missions were called, will ncreasingly divorced from the life of not be surprised to find that Sir Roger the nation, the home and the individual. Casement and his fellow-commissioners "regard the Roman Catholic mission as wife destroys the Christian family, just | the sole feasible step that can be taken so surely will the divorce of religion by those interested on humanitarian from life destroy Christian civilization. grounds in the welfare of the Indians." Following this suggestion a number of very prominent personages, (with the exception of the Duke of Norfolk all Protestants) have issued a letter appealing for £15,000 to "ensure the definite establishment of a Christian mission on the Patamavo." The letter states definitely that the mission is to is persecuted in Catholic countries; it be Catholic, but the appeal for funds exthe spirit of this world tends "to all those whose hearts may in THE ANNOUNCEMENT is made that over at war with the spirit of Christ any way have been touched by the recital of one of the most terrible tragegymnasium for the University of from the Church by the concession of dies which have resulted from the com-

The British charge d' affaires at Wash ington has also asked Cardinal Gibbons to appeal for funds in America.

There is no doubt that the necessar funds will be forthcoming to supply the mission, which will be more than a thousand miles beyond the last frontier of civilization. This mission will be the mother of many others, until the "vanis restored to this desolate and blood-

The recommendation of the Casemen Report and the co-operation of distinguished Protestants in the establishment

THE BIBLE AND THE BIBLE INSTITUTE

A correspondent sends us a news paper clipping containing the pronouncement of Rev. Robert Chambers of Drew Theological Seminary, on the Deluge. Mr. Chambers thinks "that the story of the great flood was a plagiarism of an earlier Babylonian account of probably some valley flood." A plagiarism! that is, the Sacred Writer stole the story and exaggerated it beyond recognition. Some of Mr. Chamber's auditors at the sessions of the Bible Institute were a bit scandalized, and one champion of orthodoxy, Dr. Rogers, declared, "The story is nothing. I don't care whether you believe it or not, but believe the main idea it contains - the knowledge of God." Just how the flood, or rather the story of the flood which is nothing, teaches the knowledge of God is not clear. However, Dr. Rogers says that is the "main idea of the story, and all that we are asked to helieve. Rev. Mr. Chamber's asks us to go further and believe that the story is a plagiarism, his main idea being to pose as a higher critic.

The Bible Institute should not con clude its sessions without passing resolutions that the Bible, with notes indiesting the main ideas to be believed, should be read in Public Schools.

MR. DOOLEY ON THE SITUATION IN NEW YORK

The many newspaper readers have never been in New York must have a lurid picture of a Sodom-like city seething with crime, where the corrupt authorities, instead of protecting life and property, are hand in glove with the criminal classes.

That there are four or five million people in that great city, and that the vast majority of them are honest, virtuous and God-fearing men and women seems to be the truth that the Philosopher of Archey Road would gently recall to the great reading public. Mr. Dooley exaggerates, but not beyond recognition, the prevalent journalistic description of the iniquities of Gotham. Finally his cousin Miles comes to visit him and Mr. Dooley seizes the opportunity to get some first hand information from one who lived all his life amid the exciting scenes of gambling, debauchery, and rampant crime. We shall let him tell

"Well, thinks I to meself, here is a chance to larn at first hand iv th' goin's on in this wicked but aliurin' city. saked aim about th' shayters. He said he hadn't been to wan i'r thirty years. I tried to draw him out about th' allnight resthrants. He'd niver been in wan in his life. 'I suppose thim gamblin' houses is furnished fine,' says I. 'What wad I be doin' in a gamblin' house? 'aver he ''Don't wan been it. house?' says he. 'Don't you know Gyp th' Blood an' Gius-ppi th' Pizener an' th' other gallant fellows?' 'Look here, says he, 'I want you to undherstand that I'm a dacent man with a fam'ly, an I don't mix with th' likes iv thim says. 'But,' says I, 'why ar-re ye in such a hurry to get back to th' wild life iv Broadway? I says. 'I've got to be there to put th' childher in school,' he says. 'Thiu,' he says, 'there's a he says. 'Thin, he says, there's meetin' iv th' Saint Vincent de Pauls at th' end iv th' month, an' I have two tickets f'r a lecture an' magic lantern show at th' Brothers' school on th' first iv September,' he says. 'There's always somethin' goin' on in New York,' says, 'it's a rale methropolus, he rs. An' d'ye know, Hinnissy, afther questionin' th' poor spirited fellow f'r a while I made up me mind that about four millyon iv th' people iv New York might as well be livin in Peewankeef'r al they know iv th' gay life iv' th' capital. Yes, sir, with all this reckless joy in aisy reach they spind their time in ten hours a day, sindin' their childher to school or church, sthrugglin' to pay th' groceryman an' playin' th' accordeen in their little flats. But ye niver hear iv thim. In a city th' size iv New York there ain't iver more thin a thousand people whose lives arre inthrestin' enough to be worth talking about, an' most iv these desarve to be in jail."

THE TOOLS OF LONDONDERRY

AND CARSON Many a hard knock are the Belfast Orangemen receiving nowadays. Their course of action has been such, their narrow-mindedness, intolerance, intense bigotry and war-like demeanor so pronounced, that the civilized world has wondered what manner of people they are. First of all, let us say that very few of them have real Irish blood flowing in their veins. Ireland never did, does not now and never will owe them anything. They have ever been but foreigners in the Emerald Isle-the veriest tools of the conqueror. National aspirations they never had. Their school-masters taught them to be un-Irish and anti-Irish, and they have remained so. From Pitt and Castlereagh of the old days, all the way down to Carson and Castlereagh of the present time, they have been led as cattle to promote that execrable work which created bad blood between Catholics and Protestants in Ireland. "Divide ished Arcadia" of the Jesuit reductions and conquer" was the motto of their masters, and the Orangeman is only too willing to perpetuate the heart-burning conditions of the old days. Carson and Castlereagh in Ireland are near akin to what we call the ward bosses in Canada Those who have worn the crown in England during the past hundred years and more have from time to time character-

ized the Orangemen and their doings in established. From the Reformation terms anything but flattering. Upon many an occasion they were sorely snubbed, but they took the snub and went on their way as usual fomenting discord.

It were amusing to note from time to time how the Orangemen, rank and file, swallow the humiliations cast upon them by men holding the highest offices in the gift of the Crown. When the late King Edward, still in his teens, visited Canada the Duke of Newcastle, who accompanied him as his adviser, would not permit any Orange demonstrations in connection with his recep-tion. The distinguished statesman well knew the character of the Orange. organization at home, and knowing it there, he could not be expected to give it any countenance in Canada. It is a political organization pure and simple, with superloyalty as a cloak to cover its secret but yet active participation in the party wigwam. Altogether it is an unloyaly combination, an obstacle to the peace, progress and happiness of the Dominion. As illustrating the status of Orangeism in Ireland the Westminster Gazette of a recent date gives an interesting bit of history. "In view of Mr. Asquith's visit to Dublin" it says, "and the fact that it will be the first occasion on which a Prime Minister has addressed a political demonstration in Ireland during his term of office, it is interesting to recall that Disraeli when Premier in 1874, contem plated a visit to Ireland, and that a program was prepared. It was the Tory leader's wish that his visit should be "s national and not a provincial one." It was arranged by the then Duke of Abereorn, who was Viceroy, that there should be a gathering of the squires of Ulster to meet the great statesman, but Disraeli insisted that the Orange leader and member for Belfast, the late Mr. William Johnston, was to be locked up in his own lodge, the doors of which were not to be opened. The visit, however, did not come off, owing to an attack of gout, and also the death of two of Disraeli's friends."

THE COLONEL

"R. A.," whom we take to be a clergyman, on account of his writing from the Manse, Chesley, Ont., to the Globe, very properly takes our Minister of Militia to task for some recent utterances in regard to the possibility of war between England and Germany. Holding the position he does, it is rather awkward, not alone for the Hon, Mr. Borden and the Conserva tive party, but for the people of Canada as a whole, to find him giving utterance to such blather, which is defined by Webster totalk foolishly or nonsensically, Burns would call him a blethering fellow. That the German government has not taken any action on the incident probably lies in the fact that the Colonel is personally not of sufficient importance to be noticed. The Germans are likely aware that he, single handedly claims to have brought victory to the banner of England in the South African war. Mr. Borden and the other members of his Cabinet are sensible, tevelheaded men, who know when to speak and what to say. Col. Hughes is not built on the same plan. They should give him a curtain lecture, and, if afterthe proprieties his resignation should be

WHAT DOES HE MEAN? Our friends the Orangemen, to the number of eight hundred, taken away

periodically from their peaceable vocations to celebrate anniversaries of centuries-old faction fights in little Ireland - all the while used as voting machines by the ward boss politiciansmade a demonstration in Toronto las week. They were addressed by Rev. J. F. Gibson, who made some statements that both surprise and puzzle us. "The essential difference between the Church of Rome and the Protestant church," said he, "is that the Roman Church eliminates the errors of the man in the street by simply disposing of him." Upon reading the reverend gentleman's deliverance we thought it a pity that he did not add an interpretation clause. Did he intend to convey the impression that the Pope and the Church would, if they dared, crush the life out of everyone who does not bear them allegiance. If that is his meaning, we have no hesitation in saying that the clerical collar which he wears ill befits him. If by a course of crass reading he has worked himself into that belief he is an undesirable citizen, a disturber of the peace, a man athirst for the plaudits of a multitude, who, though they may be able to read and write, are, notwithstanding, most ignorant, and, indeed, are to come? We boast of the largest we may add superstitious - given to seeing things at night. Referring further to the Church he declares that "it is based on centralized authority which has carried it unchanged through the ages. This is a startling statement indeed. It inflicts a death wound upon the doted belief of Empire where men, women, boys, and ninety-nine per cent of the preachers of girls by the million live under conthe sects. In regard to it, what say our friends of the church by law

time to our own day we are told by divines of that denomination that they have the Simon-pure Catholic Church, the same from the beginning, and that the "Romanist" communion changed and became corrupt. We shall be surprised if some minister of the Church of England does not call Rev. J. E. Gibson sharply to task for stating that the "Romish" communion has remained unchanged through the ages. Meantime, lest it be in the mind of the Rev. Mr. Gibson that the Pope and the bishops are sharpening swords and fashioning bombs to usher them into another world we hasten to assure him, and as well his Orange followers, that the Pope and the Bishops, and Catholics individually and collectively, bear them nothing save the kindliest feelings, and will continue to permit them, even where adherents of the old faith form almost the entire population, to continue on in the enjoyment of life, liberty and the pursuit of happiness.

In connection with the borrible murder case in New York, by which a gambler named Rosenthal was murdered at the instance of grafters in the police force, James M. Sullivan, ex-newsboy, is frequently mentioned as being in some way connected with the crime. It is worthy of remark that the man's name is not Sullivan, but Schneip.

GET DOWN TO REAL WORK. GENTLEMEN Some of our ministerial friends are

presently occupying an unenviable position. The Oddfellows of St. Thomas formed into procession on a recent Sunday with the purpose of proceeding to the cemetery to decorate the graves of the deceased members of the order. The rev. gentlemen composing the Lord's Day Alliance thereupon forwarded a request that hereafter this celebration do not take place on the Sabbath day. Needless to state the Oddfellows feel in dignant at this unwarranted interference. Our separated brethren are becoming convinced that many of the preachers are meddlesome busy-bodies and make protest against being preacher-ridden. What is dubbed ecclesiastical tyranny in the Catholic Church is but a dream. Ecclesiastical tyranny in many of the sects is something very real and substantial. To stem the awful criminality, accounts of which appear in the daily papers, would be a beneficent work to which the preachers might give more attention. "Romananism." "Sabbath observance" and "Prohibition" appear to be their stock in trade. We would suggest to them the advisability of putting a term to the scandals which are taking place in Windsor and Niagara Falls in regard to marriage contracts. The conduct of their clerical brethren in these places is becoming a reproach to the country. Police Justice Stein, of Detroit, on the 14th inst., declared that Windsor marriages gave considerable work to the divorce court of that city. Speaking to an applicant for divorce he said: "You people get into trouble in Canada and then you come over here and expect us to straighten you out. So far as I am concerned I am going to throw all those Windsor marriages out wards he does not have a due regard for of my court, and you can get them annulled somewhere else." Meantime, the marriage mill in Windsor keeps nerrily grinding on.

Another good work which these clergymen might perform is keeping an eve on book-stores and news-stands, with a view to eliminate the immoral trash offered for sale-such as the productions of the late Father Chiniquy, the late Maria Monk and the Rev. Mr. Hocking, who is still in the flesh.

THE LAND QUESTION IN ENGLAND

It seems that England is now on the verge of a great agrarian agitation, and it should occasion no surprise to find before the year is out a movement to "free the land" in full activity in that kingdom. Mr. Lloyd George has given warning of it; in fact, he has foreshadowed it, and he never lacks the courage to put his plans into operation. At the conclusion of a very spirited speech delivered at Woodford Green on

July 1. he said : We have a very great Empire, but it is an Emnira which depends for its strength, its glory, pay, for its very existence, upon the efficiency of its people for peace as well as for war. (Cheers.) How can you maintain it long against the perils which are surrounding it, menacing it, hanging over it, when the children of the land are brought up in conditions which are inimical, disastrous, and destructive to soundness of mind and body in the generations that navy in the world, of the greatest inter-national commerce on land and sea, of the greatest mercantile marine that crosses the flood, of the greatest Empire the world has ever seen. Ah! when shall we think it worth while boasting of an Empire with the happiest, brightest, most cheerful people, freest from poverty, from distress, from misery-an ditions that are worthy of the dignity of manhood? (Cheers.) When shall we that?

THEORY

THE FUTILE WEAVER

reations are built upon lies and per-

But an evil spirit sits at the loom.
"Your webs shall not become
ments," thus saith the Lord.

seemed about to succeed. The preliminaries may be successfully accomplished, the initial stages may be safely

passed, the ultimate triumph may be

the strands have been woven, but "thei

webs shall not become garments, netters' shall they cover themselves with their works." Busy weavers indeed! But the spirit of iniquity is in the loom, and at the end of

the long day there shall be no strong garments to clothe the weaver and to shield him from the judgment of shame

our fabric may be power, but the power obtained by subterfuge will not clothe us with the garments of peace.

if we have woven it with deceiffulness and treachery, it shall never clothe us in the fine, satisfying habit of enduring

ing joy. The things we wanted will never arrive. It may seem as though they are coming nearer, but we shall

And thus it is that all iniquity ends

in exposure, the exposure of the naked soul to the blasts of judgment. False-hood fails in the long run. It cannot

ments, sain list into whose foundation has not been "truly laid," a house built upon rottenness and inquity. In the moment of apparent final triumph week-ness topples over into disorder and

desolation. It is a matter of sanity to

weave the fabric of our lives with sound and healthy thread. Rotten strands

very remote influences. We may

shall be tried of what sort it is. Rotten

worm which eats out the insides of trees, and leaves only a skeleton stand-

ing. Outwardly there is no apply of destruction, but the tragedy is pro-

sound of a tempest is heard, and in its

violent grip the tree will shiver into ruin. Thus it is with the destructive

antagonisms of God. They work in present judgment to the sure if slow

revelation of disaster. God is at work

upon our falsehoods; they shall come to

nothing! These webs shall never be-come garments. The secret presence is

unravelling our subtle weavings and the end of the day shall bring confusion and

ANOTHER VOICE IN THE

ATHEISTIC CHORUS

Editor Casket: Dear Sir, —I read with grave interest

your admirable editorials showing the

avowedly Atheistic character of Social-

ism "at home." I have no recollection that you quoted from Mr. Henry Demar-

est Lloyd who was, probably "the leading Socialist writer of our day."

I enclose you a clipping from The Literary Digest showing the hand, the mind, and the menace of this pale pro-

that of materialism. I looked severa

times for that number of the Digest before I found it. You likely have seen

We thank Mr. McDougall for sending

us the clipping. It is too long to insert here; but we may give our readers some account of it. The Digest says:

which it appears that he agreed with Ingersoll that "God is the noblest work

tion to it. There are many persons

who are quite ign rant of the tendency

Yours truly,
J. L MACDOUGALL.

it before.

Strathlorne, June 21st, 1912.

ceeding in secret. And

Outwardly there is no appearance

out the insides of

pears in the

is the indement."

We may

Ah? there is a great task in front of s. I am glad to see a great democracy this constituency. Do you know that is in front of you? A bigger task what is in front of you? A bigger task than democracy has ever yet undertaken in this land. You have got to free the land (loud cheers)—to free the land that is to this very hour shackled with the chains of feudalism. We have got to free the people from the anxieties, the worries, the terrors—terrors that they ought never to be called upon to face—terrors that their children may be every the their children may be every terrors that their children may be cryin this land of plenty e have got to free the land from that We have got to free the land from that. It is our shame. (Cheers.) It is a disgrace to this the richest land under the sun that they should want—a contingency which no honest, thrifty man in this land should have to face. This Bill is a beginning, and, with God's help, it is but a beginning. (Load cheers.)

The hint given is a little indefinite, and exactly what the chancellor of the exchequer has in mind can as yet only he matter of conjecture.

THE BIENNIAL MEETING of the Grand Lodge of the Sons of England took place in Toronto on the 18th. Amongst other subjects to be discussed is the marriage question, although we are told that a certain section of the delegates were anxious to side step it. It would not be a difficult matter to conjecture what would be the course of action taken by the society if the matter comes up for consideration. As the spirit of this association is so decidedly anti - Catholic the wonder is that it does not disband and throw in its fortunes with the followers of King William.

THE CHURCH IN HOLLAND

Some time since a subscriber sent us an extract from the Presbyterian Record, of Montreal, a publication noted for giving misinformation in regard to the Catholic Church. Bearing on this question we copy the following extract fron an article which appeared in our excellent contemporary America, on February 10, 1912:

"According to the last decennial census the Catholic population of Holland has passed the two million mark; the exact figures given are 2 053. 021. Compared with the census of 1899 this would indicate a gain of some 262. nomis conditions among the rura population of the South, the increase uld have been still more gratifying.

"In regard to the non Catholic population the census reveals the same alarming increase of irreligion that is noticeable in other countries. The number of those unidentified with any Church organization has risen from shows, that while among other deno-minations the percentage of women minations the percentage of works along the proportion of the men, among Catholics the proportion of men and women is equal. The population of Holland, taken as a whole, is made up of Protestants 58 per cent, nondescripts, or unsfiliated with any cent.

and Catholics 35 per cent.
"Among the latter a steady and most
remarkable religious progress, has been remarkable religious progress has been observable for the last fifty years; not the least so in regard to the press. Of late years especially the activity displayed by Dutch Catholic in the field of journalism has been quite as prodigious as that of their Catholic as productous as that of their Catholic kinsmen in neighboring Germany. The Catholic dailies in Holland at present are no fewer than 16 in number seconded by 31 bi-weekly and weekly papers; to which should be added 52 monthly and quarterly publications of either a religious, scientific, or literary character. The dailies are or interary character. The dailies are published mostly in the great centres population, and, whilst varying in size and importance, all are real live newspapers giving the telegraphic news the world, and the market reports o the day."

TIMOTHY COUGHLIN, ex M. P. of Mt. Carmel, has passed away in his seventyninth year. With unfeigned regret we make this announcement. He was an Irishman who reflected credit upon the old land. He was a Catholic whose heart ever beat warmly for the Church of his Fathers. He was loyal to her commands and generous to her needs. He was a Canadian of such true type that in all the various positions which he occupied, from those in the musicipality to a seat in the House of Commons, he won the confidence and regard and effection of all who knew him. Timothy Coughlin was an admirable man in every sphere of life and he has left to his family that priceless gift, an honored name. May Heaven be his reward.

SOCIALISM

If on our list of subscribers there happen to be a Catholic who is inclined Antigonish Casket. Therein the editor calt. Mr. John M. O Neil, the person picture of the average Socialist stump speaker. If one in poor circumstances will ask the Socialist orator of some practise are two very different things. Rome to ask the Pope's advice on

When Mr. John M. O'Neil reads your article, if he has any sense of shame left, he will go in hiding.

THE OLD FABLES

Mapy of our readers write us asking why we do not take notice of statements made by a certain publication in Toronto which is the official organ of an oath bound secret society, the object of whose promoters is, as we have frequently stated, antagonism to the Catholic Church, that the personal interest of a number of unfit people, who are seeking prominence in public life, may be promoted. Time was when this publication was published by a manly man, but since his death there has been a change. The former publisher was known as a strong Protestant, and he was vigorous in his opposition to the Catholic Church but there was always visible in his utterances a note of sincerity, and when he was shown that he was mistaken in his opinions he was courageous enough to admit it. Not so now, however. The new publisher produces a weekly paper which would lead one to suppose that he has been hypnotized by the Prince of Darkness. It is built on the plan of the yellow Hearst publications of New York-The fables of the centuries are raked up attired in a new suit of clothes, and th simple people of the townships, bred in bigotry, are told that this is the Catholic Church. The paper may in this way obtain a goodly subscription list but its work will bring but dishonor to the editor.

The people of the United States are afflicted with a paper built upon the same lines. It is called the Menace. Its editor is a Rev. Mr. Walker. He is, we are told, a minister who for years had no call to any pulpit, and his fellowministers do not care to have even a nodding acquaintance with him. A Catholic publication in Opelika, Alabama, entitled the Marian, is doing good work in exposing the falsehoods contained in the Menace. The following extract well illustrates the character of the anti-Catholic literature appearing in publications whose editors have no regard for truth :

SOME SAMPLE WALKER LIES Let us illustrate: In one of his issues he cites a Father O'Donnell of Huntingdom, La., who was caught drink ing with one of the telephone girls But there is no Fasher O Donnell o Louisiana. He may have been visiting? Why, there is no such place as Hunting dom in the whole state. In the issue o January 27th, Agnes Vaughn deposes on oath that Father Silley and the Catho-lics of Springfield, Ohio, placed her in the convent of St. Aloysius Industrial School of Columbus, Ohio, where she was made to perform the filthiest tasks and had the flesh torn from her arms, etc. But there is no St. Aloysius Industrial School of Columbus, Ohio, and there is no Father Silley in the whole United States. In the issue of March 9th, Florence Carey deposes before Salome B. Weaver, notary public in the County of Philadelphia (no town, or P. O. adof Philadelphia (no town, or F. C. audess given) that she had been sent to the House of Good Shepherd in Washington, D. C., a reformatory school fowayward girls. The Sisters of the Good Shepherd conduct, I suppose, over a hundred of these institutions throughout the country. They also conduct pro-tectories, where orphan girls, or girls of dissolute parents find a safe home, learn a trade and fit themselves, when they shall have attained their majority, for respectable women of the world. (The reformatories, not the protectories, are sometimes called Magdalene homes.) House of the Good Shepherd the Sisters ent of extension work, put into the knocked down a May Barnhouser, tore her hair, kicked her in the stomach, etc. Now here was a case with particular names, particular address. The chief names, particular address. The chief thing about it was the misty address of notary public - the "county" of We wrote to the Philadelphia. We wrote to the Secretary of the Commonwealth in Pennsylvania, Mr. Robert McAfee, for the post-office address of Salome, and on June 5th received the answer that " a hasty examination covering nearly 2 000 names of notaries in the county of Philadelphi failed to show the name of Salome B. Weaver." So all the testimony goes for nothing. Moreover, inquiry at 213 N.

WHAT CATHOLICS READ

21 t street, Philadelphia, revealed that Florence Carey does not live there, that

it is not a House of the Good Snepherd

(as you would be led to infer from the article); but that it is a Protestant in-

stitution.

Last week we briefly noticed a communication from a correspondent who drew our attention to the peculiar theological views of the Montreal Family to flirt with Socialism, we would ask Herald. In justice to the Herald we him to read carefully the article in this must say that it is not the only publicaweek's paper which we copy from the tion that treats of such questions from an anti Catholic viewpoint. There may gives a Socialist with an Irish name a be honorable exceptions here and dressing down which may deter others there, but as a general rule the Amerifrom entering the ranks of that crazy can secular press is more or less anti-Catholic. We have proof of it every to whom he refers, appears to be one of other day. Now it is some story of those human gramaphones who is pre- supposed immorality in Latin America, pared on the slightest provocation to next an altogether false interpretation let loose a torrent of meaningless of some Papal decree; to-day the Cathverbiage. His utterances give us a true olics of Ireland are libelled, to-morro some matter of church discipline is magnified into a huge scandal. Jourwho has a friendly eje for Socialism nals that are otherwise fair and trustworthy err as often and with as much means to divide up his present holdings facility as the most bigoted sheet. The other day the Gobe was trying to stir with his poor neighbors, he will be met other day the Gobe was trying to stir light. These people are facing toward up trouble by circulating a report that the tight. Give them a chance to adopt the Post Master General had gone to vance! Besides, they came to us; we

More power to you, editor of the Casket! Canadian politics. A few days afterwards the Toronto Star in three column black type told us that the Ancient Order of Hibernians in Ireland were all sworn to exterminate Protestants. One cannot open a paper but to find the church attacked under one form or another. That is the state of the case. Now what is the remedy, or is there any? Of course the obvious answer is a Catholic daily press. But it looks as if that is about as feasible as touching the moon. Why is it that a Catholic daily is a foredcomed failure? Simply shuttles of activity never silent. any? Of course the obvious answer is because Catholics would not support it. We can estimate the support they would give a venture of the kind from the way they support our Catholic weekly and monthly press. How small a fraction of our people ever think of taking a Catholic paper or magazine! What proportion of the volumes on our bookshelves are Catholic? Our people read all the popular magazines, all the latest "best sellers," but how many of them ever opened a Catholic monthly, or could tell you the names of half a dozen Catholic authors. Parents who are lax in this regard are running the risk of shipwreck to their childrens faith and morals. Surely it is ridiculous to think that a few minutes discourse on Sunday, only half listened to, will counteract the poison imbibed during the week. Catholic reading matter is one of the best means of preserving a Catholic atmosphere in the home. It need not be of the goody-goody character. There are numbers of Catholic novels and magazines that are in matter and style at least the equal of the secular publications. Let us learn to be generous in our support of our own publications and thus hasten the day when a Catholic daily will be no longer a dream but a reality.

THE PRESBYTERIAN MASS

The following article, which we take from the Catholic World Magazine. although having reference to the Presbyterian practice in the United States, of celebrating bogus Masses by bogus priests amongst the Ruthenian emigrants, will be read with special interest in this country also, as the followers of John Knox in our Western territory made use of the same hypo crisy and duplicity amongst these people there. The Catholic World

savs : Theory and practice are oftentimes inconsistent, but we have seldom seen a more glaring example of opposition between the two than that given in the Presbyterian organ, The Continent, of April 18, 1912. Practice is shown in the account of how certain Ruthenian Catholics in Newark, N. J., were robbed of the faith most dear to them by the machinations of a minister of the gospel, Dr. Lusk. His unabashed confession of Dr. Lusk. His unabashed confession of duplicity is equalled only by the evident approval of a journal of the high standing of The Continent. We give below under "Practice" The Continent's account of Dr. Lusk's process. Under "Theory" we place some exwe place some 'Theory' tracts from a praiseworthy contribution to the same number of The Continent the pen of Dr. Jowett. Jowett's own words are a sufficient com mentary on Dr. Lusk's statement.

PRACTICE

THAT RUTHENIAN MASS AND THE OUTCOME If snybody of consequence has been disturbed by published complaints about Catholic services held in a Presbyterian mission in Newark, New Jersey, he will assuredly feel his fears She likewise deposed that she now lives allayed by the simple but sufficient at the Magdalene Home, 213 N. 21st explanation which Dr. Lusk, Newark Presbytery's statesmanlike superintend-

"For over two years I have had the oversight of the Ruthenian work. When I first knew them they were using the service of the Old Church from which they came. I made myself familiar with the service and the customs and the peculiarities of the people. I saw it would not do to start eople. a revolution, but rather a process of elimination. I had learned from experience how deep-seated and strong are religious prejudices. I knew that the customs of generations were not easily

"So we advanced step by step-one thing after another was thrown out. It was a rather slow process, but it went steadily on. I gave no ear to the critics, but held fast to the purpose and the object to be attained. We were assailed—savagely assailed—by the emissaries of the O d Church, and they did not hesitate to enlist with them who bear our own name.

"But there was some friendly advice also. A professor in one of our best and most orthodox theological seminaries wrote me to make haste slowly, and not too rapidly cut these people off from the things that had meant so much them. However, I pressed forward

just as rapidly as I thought was wise.
"What is the result? Why this: To-day we have a thoroughly Christian and Protestant service. The minister faces the people; he wears a black gown like other Presbyterian ministers; and the reformed service only is usedthis is a service with everything distinctly Catholic eliminated.

"These people deserve our encourage ent. They are studying their Bibl They knew no Bible in the Old Church. If we have faith in the old book we should trust it here.

"It took over seven years in Canada listle importance."

It is precisely this very fact, this arkness; in Newark we have been at work less than half that time, and Catholic Church has based her opposito get these people away from their darkness; in Newark we have been at the work less than half that time, and many of them are now walking in the

the anti-religious philosophy which made

it and which controls it.

It is our duty to repeat from time to time the Catholic view, and the Catholic warning; as it is the duty of the whole Catholic prees; a duty which is not being evaded or neglected.

The late Henry Demarcet Lloyd was filled with the atheistic idea that the Christian idea of God is of human origin and human growth; in other words, that "Their webs shall not become gar-ments." These words were spoken of an intensely busy people. . . . We see men making haste. All is signifi-cant of a restless people abounding in feverish activity. But the activity is possessed by no holy inspiration. It is pervaded by the spirit of falsekood. Its creations are built upon lies and per-

Christian idea of God is of human origin and human growth; in other words, that God is a dream and a phantasy of the human mind and of human conditions; and that the little group of self-conceited people who have called themselves Freethinkers, Freemasons, Socialists, and by other appellations, have found out the flaw, and have given to marking the means of clearing away the mankind the means of clearing away the rubbish and furnishing anew. Here are

some of his sayings:

God is the name man gives his ow shall be a momentous stop in the pro-cess. The work of the weaver shall be futile. There shall be a tragic lack of future." Another thought stirs in the universal mind. The Son of Man, Father in Heaven, Son of God, Heaven, Mediator, the Holy Spirit, all these are symbols by which men have been picsymbols by which elves to themselves. This reminds us of the words a Eurosight, but it shall never be reached. The shuttles have been cleverly handled.

pean Freemason, quoted some time since by us,—"We are all Gods," and of the words of a leading French Socialist,— "We have extinguished the lights of

Heaven."
This is the original sin of Socialism. We could fill up our columns, week after week, with the proofs of it, from their own leading writers and speakers, in North America and in Europe. We could likewise quote the words of bitter could likewise quote the words of bitser contempt some of these leaders have spoken of the "dabblers" in various brands of imitation. Socialism, who form a sort of camp following for the body. Let no one be deceived by the advertising literature that is set out; or by the articles describing Socialism that appears in the magazines Some of this stuff is written by dupes some by rogues; some by wild fanatics but underneath, and behind, and al around, the S cialistic movement, watch for the movements of the coatrolling levers; watch the machine work; find out what men are hailed by them as hood fails in the long run. It cannot possibly win. It can never perfect its purpose. Its really finished work is death. In the last stages it faints and falls. "The wicked shall not stand in the judgment." All its gayly designed purposes, all its clever means and expediencies, all its seeming accomplishments, shall fall into wreck and confusion like a bone whose foundation has their great men; who are made power ful officials amongst them; what kind of books are advertised as standard works

for Socialist readers.

The heresy which underlies Socialism old; older than the time of Karl arx and Frederick Engels. It is Marx and Frederick Eagles. It is known of Materialism; and it says that there is no God and no soul; that what we call the mind is only a development of matter; only a higher form of matter than the body; and that what we call thought is only a mode of motion or action, like heat, light or electricity. This is not a perfect statement, but good enough, for the moment. It re-mained for Karl Marx to give materialnever pay. A lie is a costly expedient. One bit of crookedness affects the stabil-ty of the entire building. Falsehood ism a twist which has made it a dangerous thing to the world, by putting it into such a shape that it can be made an may even forget it. We may go on with our building, but the evil thing reanappeal to the vast numbers of men who are dissatisfied with their condition in this world. Materialists before Marx our building, but the evil thing reap-pears in the insecurity of the entire pile. Or to return to the figure of the had contended that all that we are, and all that we have, are the result of a proprophet, if we weave with rotten threads our webs shall never become garments. cess of evolution; that laws, usages, customs, institutions, religion itself, are all the result of evolution in the thing Somewhere or other we meet our God, and in that crisis every man's work which they call matter, a heap of stone ness shall be tried by God's koliness. So is the human brain, all is "matter. and in that pure and sacred flame it the conceptions and thoughts of a are the products of evolutionary process

and in that pure and sacred flame it shall pass away like dry stubble. All our life, with all its purposes and activities, is every moment in that fire, "the unquenchable fire," and the good and the bad are every moment exposed to the influences of its burning. "Now is the indement." Marx, in the course of cudgelling the which other people call their mind, but on a theory would account for religion, law, usage, custom, institutions; for all the our rotten work is even now being tried, and judged, and sentenced, and ceptions and ideas entertained by th human mind. He said he could put hi even now the sentence is being surely carried out, although the climax of final finger on the source of them all. He said he could point out the particular eclipse may seem to tarry. "God is not slack as some count slackness." The execution of judgment is proceeding; eclipse is on its way. There is a woodfactor, or process, or "matter," which gave rise to all these things. And here

s his notion of it:
"The method of production in our material life shapes and determines also our entire social, political, and intellectual process of life. It is not the mind of man which determines his life in ociety, but, on the contrary, it is this

life which determines his mind."

This is the theory of Marx, which has been called "great," though it is so pitifully lame and halting to a man who has faith in God. On this theory, however, the whole Socialistic philosophy is founded. The prevailing method of pro-duction, privite ownership, capital, have been made the centre of the So-cialistic attack, not merely because of their abuse; merely because of wrongs which exist and which ought to be, and must be, removed; not merely of poverty or suffering; but because these conditions have, as the Socialist writers think, given rise to a false and baseless worship of a non-existent God; and to wrong and evil systems of government, law, custom and usage.

They have not been content to ascribe all that is smiss in political or offairs to the system of ownership, and of the production and distribution of the world's wealth and the world's goods though even that would have been very far from the truth. But they have gone much farther. They count religion, the worship of God, the reverence for the Bible, the belief in the mission and the teaching of Jesus Christ as all a part of the self-deception of men, which has had its origin in the conditions which surround the holding, production, and dis-

tribution of land and goods. This is absolutely, and positively, the teaching of Marx and Engels; and of every Socialist of any importance since their time. The Socialist parties in all the countries where Socialism is advo-"Henry Demarest Lloyd, who was probably the leading Socialist writer of our day, is the author of a posthumous book on "Man, the Social Creator," from which it appears that he appears that the appears that he appears that given a twentieth part of the proof that

of man," and with Holyoske that "the plety and usefulness" is better than "the usefulness of plety." A peculiar interest attaches to this book in that it we know of, and can give.
We are not to be led aside by articles in magazines, written by dupes or fools, who never mention this aspect of Soseems to be shown in its pages that this atheistic position is the logical end of cialism, but devote their time to fancy the stop is snown in its pages that this behind to be snown in its pages that this pictures of impossible things to come to be come Socialist party in the United States jus tifies all that we have said. It conforms the teachings of the English and German Socialists; and the leaders, in-cluding some members of the national playing around the edges of Socialism executive, have said quite plainly what of the movement, the direction in which it means. The notion of a God, a seul, it is proceeding, and the real nature of a warship, grew out of a human system

which they seek to destroy. And they system goes belief in God, worship, re-ligion, Christ's teaching, marriage, all go wish it. On this ground, the Church of God stands firmly against it.—Antigonish Casket.

ADVERTISING TRICK CLEARLY UNMASKED

METHODS AND PRESS IN EFFORTS TO HOODWINK CATH-

The following letter to the New York Freeman's Journal tells its own story of the duplicity and despicable tactics of the Socialistic organ The Appeal to Reason. The purpose to mislead and hoodwink Catholic readers is evident. and is spie-didly unmasked by Father Kuser. His letter in full follows:

Kinser. His letter in full follows:
The "Appeal to Reason" for May 25,
1912, published a challenge under the
headline "The Appeal Offers Space Worth \$25,000 to its Opponents." The substance of the challenge runs as fol-

lows:
 Since Father Bernard Vaughan and his associates have made the public be lieve that Socialism stands for atheism, free love and anarchy, we challenge them to prove their charges. The Appeal will guarantee a circulation of more than a million copies of our edition of June 22ad, which will contain the answer of our opponents and our reply

This challenge, which stands on the first page of the Appeal contains no restrictions whatever. It is hurled at the "opponents of Socialism," at Father Vanghan in particular, and at his "asso ciates" in general. In the same edition Catholic priests who charged Socialism with hostility to religion and Christian morality, were branded as "priests of nammon," as liars and slanderers.

PERFIDIOUS TRICK

Suspecting that there was a perfidious trick in the said challenge, I wrote and mailed to the Appeal an which covers thirty-seven typewritte pages. In my answer I proved by quo-tations from the standard works of Marx, Engels, Dietzgen, Babel, Kautaky, Erdmann, Blatchford, Carpenter, Bax and Morris (1) that evolutionary monis tie materialistic which is the rankest atheism, forms the undermost founds of Marxian Socialism, and that atheistic conception of history forms the main pillar of the said Socialism; (2) that Marxian Socialism has always been an atheistic movement; (3) that the founders and chief exponents of Modern Socialism openly and persistently advo-cated the abolition of our present mono gamic marriage system, and the intro

SOCIALIST AUTHORITIES

showed particularly how several prominent Socialist champions frankly cknowledged the fact that Socialism i decidedly hostile to Christian faith an morality. Eagels wrote in his "Land-marks of Scientific Socialism" page 256; Under Socialism "religion will be forbidden," because "religion is nothing but the fantastic reflection in men's mind of the external forces which dominate their every-day existence." Bebel detheir every day existence." Bebel declared authoritatively in the German Diet, December 31, 1881: "In religion we Social Democrats profess athelism." And in his book, "Christianity and Socialism, p. 16. Bebel says, "Christianity and Socialism stand against each other like fire and state." Distrement other like fire and water. the most prominent Socialist philosopher declares in his "Philosophical Essays, p "Socialism and Christianity from each other as the day the night." Comrade Erdmann, 122 : differ from the night." one of the foremost Socialist editors wrote in his "Sozialistische Monatshefte 1905, p. 519 : "Since Socialism stands for atheism, the Catholic Church for the belief in God and for ecclesiastical discipline, no Catholic can be a Socialist."

ANSWER SUPPRESSED

faithfully reproduce in the "Father Vaughan edition" the substance of my arguments. But Debs and his minions, finding my arguments too strong, decided to completely suppress my answer to their challenge. Editor Fred Warren Editor Fred Warren to their challenge. Editor Fred Warren told me in his letter of June 15th: "You are not a representative of the Catholic Church duly authorized by Cardinal Gibbons to speak for it. I shall, therefore, not be able to use your manus-

cript."
Thus the editors of the Appeal, ignoring the general character of their challenge, repudiated my soswer, be-cause I was "not duly authorized by Cardinal Gibbons," who has no jurisdiction over me, and whom Debs seigmatized already in the Appeal for October 28, 1911 as a "priest of mammon!" They 1911 as a "priest of mammon!" that our Cardinals, Archbishops and Bishops are not under the jurisdiction of Cardinal Gibbons. Hence, they could and would have repudiated every "authorization" issued to our prelates by Cardinal Gibbons.

FATHER VAUGHAN EDITION

The Appeal for Jane 22ad is out in all its glory. It is called the "Father Vaughan edition," also the "Catholic edition," because it does not contain a single line written either by Father Vaughan or by any other Catholic in answer to the challenge! Father Vanghan wisely declined to file an answer, because he did not want to give a color of truth to the false statement, reiterated in the Appeal and in other Socialistic papers, that "he holds a commission from the Pope to stem the rising tide of Socialism in the United States. "For the rest, had Father Vaughan answered, Debs and his fellow tacticians would undoubted! have found a pretext to suppress his

answer as they suppressed mine.

The "\$25 000 worth" space of the Appeal is covered by a very unreliable and defective account of one of Father Vaughan's lectures on Socialism. account is taken from the non Catholic New York Times. The Appeal editors refused to reproduce an account from the N. Y. Freeman's Journal, or from any other Catholic paper, which brought out Father Vaughan's powerful arguments.

"LIARS AND SLANDERERS" The remaining three pages of the Appeal are mostly devoted to the "proof"

that "Socialism is purely an economic natter and has not more to do with religion than it has to do with astron ligion than it has to do with astronomy."
Thus the Appeal editors had the deplorable courage to stigmatize once more not only their opponents who charged Socialism with irreligion, but also Engels, Bebel, Dietzgen, and Erdmann,

as liars and slanderers!

It is evident that the challenge of Debs and his crew was but a foul plot to smuggle the Appeal, with all its lies, under the auspices of the celebrated Father Vaughan into our Catholic homes, to represent our Bishops and priests as enemies of the working class, and thus to catch the sympathies and votes of the Catholic people.

REV. C. J. KLUSER. Morgantown, W. Va., June 24, 1912.

A USEFUL WORK

The Catholic Immigration Association of Canada have planned the establishment of a Catholic Information Bureau at Winnipeg.

The hundred and one inquirers which

are made to resident priests and others concerning Catholic life and activities by strangers entering and leaving the city, as well as the status of information and help the bureau will be able to give to residents of the city of winnipeg, will be a real boom. As a medium between employers of labor and those desiring both male and female help for domestic service, mechanics and farm hands, and many other classes of labor, the Catholic Information Bureau will do good work. Its usefulness will also be found in directing those in need of spartments or living accommodation to Catholic residents catering for such. A responsible secretary will take charge of the work. The location of the Bureau will be central. The fraternal societies of the city are being approached on the matter and it has been suggested that committees be formed from The Knights of Columbus, The Hibermians, Foresters, C. M. B. A. and the Catholic clubs to formulate and decide upon the lines on which the bureau will means for its annual upkeep. that a small annual subscription from each of the Catholic fraternal societies as well as one from each of the eight parishes would cover the expense of rent and management. T. Stedman, the Hon. Secretary of the C. I. A. at Winni-peg, is responsible for the movement.

RETURNING TO THE FOLD

Of late years scarcely a day passes by which fails to present the spectacle of men and women of character and ability crying for admission into the Church of Jesus Christ.

The fascination of stories The fascination of stories of conversion lies in their variety. To-day an agnostic literary genius, the idol of the people of Paris, quickly knocks at the door of the Church; to-morrow the Protestant rector of a dearly beloved country parish in Ohio asks for conditional baptism; on the banks of the onal baptism; on the banks of the Hudson an Episcopalian ascetic who has been trying for years to follow in the steps of Christ crucified announces his need of the guidance of the Holy See; in the metropolis a woman of culture and an honorable position in society, startles her immediate circle with the news that she has just been received into the Catholic Church. Recently the daily press briefly noted the fact that a non-Catholic murderer has been baptized by a priest within shadow of the fatal chair ; to-day an honored proessor in a leading Protestant University of Germany returns to the Church of his forefathers. For the thoughtfu

soul truly all roads lead to Rome.

The artist in his studio, the poet who loves nature, the actress whose eyes have looked far beyond the footlights, the astronomer at his telescope, the historian reading the annals of past ages, the sociologist who knows all the nodern panaceas, the minister of the o realizes keenly the insufficigospel ency of his private judgment, the fever there is no alternative save the confessional from the river — each and all, if humble and prayerful, on the road to Rome. The road, 'tis true may be of a few yards' length for one, while his brother may need to travel many miles, but earnest study will surely bring him to the Catholic Church. — Rochester Catholic Citizen.

"This is My commandment," said our Lord to His disciples, "that you love one another, as I have loved you." But how shall we dare say that we love one another if we be not kind each to the other? If we go through life avoiding and evading the occasion for a kind word or a kind act, how shall we say we are Christians?

Gone in the Wind

Solomon! where is thy throne? It is gone in the wind.

Babylon! where is thy might? It is gone in the wind.

Like the swift shadows of Noon, like the dreams of the blind, Vanish the glories and pomps of the

earth in the wind. Say, what is pleasure? A phantom, a mask undefined. Science? An almond, whereof we can pierce but the rind. Honor and affluence? Firmans that fortune hath signed.

Only to glitter and pass on the wings of the wind. Pity, thou reader! the madness of poor human kind, Raving of knowledge—and satan so busy to blind!

Raving of glory—like me—for the gar-lands I bind (Garlands of song) are but gathered, and strewn in the wind.

Solomon! where is thy might? It is gone in the wind.

I. Abul-Namez must rest; for my fire hath declined,

And I hear voices from Hades like bells on the wind.
-James Clarence Mangan

FIVE-MINUTE SERMON

THIRTEENTH SUNDAY AFTER PENTECOST

FORGETTING GOD'S GOODNESS

If our Lord, dear brethren, stood in our midst to-day He would not have to confine this rebuke to the nine, but might with justice ask: Where are the ninety-nine; where are all those whom! have made clean; where are those whose sins I have washed away; where are those whose sufferings I have lightened; where are they, for there is no one to return thanks?

God Christians, is there need to re-

G od Christians, is there need to re-G od Christians, is there need to remind you—to return thanks—you for whom God is doing so much, you who are now living in His peace and friend ship? Alas! that the truth must be told, we are as a whole an ungrateful set. Not that we mean to be such—God forbid!—but we are so taken up with the cares and troubles of this life, so warried about our present needs, so anworried about our present needs, so an-xious about our future wants, that we forget for the most part to look back, forget to reflect upon all that has been done for us. The little time we do devote to God's service is not spent in thanksgiving, but rather in asking for more than our past ingratifade would

thankagiving, but rather in asking tor-more than our past ingratitude would warrant us in hoping for. Be assured, Christian living in the grace of God, that many of the doubts and difficulties and most of the dryness of soul from which at tings we suffer, would utterly vanish if we dealt less niggardly with God, and spent more me in generously thanking Him for all

But, brethren, there is worse ingratitude than this, and you yourselves are witnesses of it. Remember the times of God's special and extraordinary graces; for example, the time of a mission, when His graces and favors were bestowed His graces and layors were obsorved most lavishly on the sinners as well as the virtuous. Recall how generously He dealt with many souls of your own acquaintance, even perhaps with some of yourselves; recollect how many were cleansed fron this foul leprosy of sin by His holy word and saving sacraments; but where are they all now? Some perbut where are they all now? Some perhaps have already gone to answer at the judgment seat for their ingratitude: others are still left among us a parable of the extraordinary patience and long-suffering of a loving God. They are starying, and He still feeds them; they are in trouble, and He still contains the stary in trouble, and the still contains the stary in trouble, and the still contains the stary in trouble, and the still contains the stary in the still contains the still stary in the stary in the still stary in the star they are in trouble, and He still con-forts them. Yes, they are even in they are in trouble, and He still con-forts them. Yes, they are even in mortal sin, and from time to time He cleanses them. But oh, ungrateful Christian, how long is this to last? how long is God to be tempted? It stands to reason, it cannot but have an end. Pat it to yourselves, is there any sin or vice you have less patience with than that of ingratitude, or forgetfulness for favors and kindnesses received? No, brethren, there is no vice that so ins, no sin we find so hard to condone, because it is an abuse of that which is highest and noblest in us—oar

love.
Indeed, brethren, if all of God's crea-Indeed, brethren, if all of Go's creatures owe Him a debt of gratitude; if everything created should praise the Lord, on! how much more does this obligation fall on us, for we who are children of the faith are His debtors indeed! When our souls are sick even unto death with sin, He is ready to heal them as He did the lepers in to-day's gospei; when weary with the cares of life He is ready to refresh us: when tempted He is ready to refreshus; when tempted beyond our strength, He is faithful to us; and what does He ask in return? Listen, to-day, to His lament and harden not your hearts: "There is no one to return thanks."

Be generous, then, henceforth in your thanks to God, for He loves and will reward those who are grateful for all He has done for them.

TEMPERANCE

TEMPERANCE IN IRELAND

noth Union at Maynooth College, last month, the Very Rev. Father Aloysius, O. S. F. C., read a paper on "Temperance Legislation in Ireland." "We are ned with Ireland," he said, " and, perhaps, it may be some comfort for us to know, when we are spoken of as the drunken Irish, that in our worst days we could not complete with the lamentable state of things that obtained in England, as attested by her own law-givers or with the condition of Sweden, Nor way, and other countries," and he re-marked that, "outside individual and isolated cases intemperance in the use of intoxicant's was not known before the English invasion and connection with

This fact, comments the Freeman's Journal, is an interesting commentary on the claims of the English that one of their chief objects in going to Ireland was to "civilize the natives."

EXAMPLE OF THE SAINTS We read in the life of St. Paul of the Cross, says Father Lambing in the Pittsburg Observer, that he abstained from flesh and wine, drinking nothing but water; he often refrained even from this, choosing for the sake of mortification to suffer the burning thirst of jour neys which he made on foot under the hottest rays of the summer sun. In one of these journeys which he made with or these journeys which he hade who father Fulgentius, they came to a fountain of clear water which invited them to quench their thirst. The saint, turning to his companion, said: "Shall we for the love of Jesus crucified and thirsting on the cross make a sacrifice of abstinence?" They did so, and continued on their way strengthened by the sacrifice. The lives of saints are the Gospel in practise. If they made such sacrifices for Christ and their neighbor, can not we who are the chil-dren of the saints practise total abstin-ence from alcoholic beverages for the same reason? From a want of generosity, following in the footsteps of the saints seems an impossibility. Drink requires more suffering, humiliation and sacrifice from its votaries than total abstinence. "By their fruits shall ye know them."

WORSE THAN CAPITALISM

FEARED HE HAD CONSUMPTION

"Fruit-a-Aves" Gured Him



ST. STEPHEN, N.B. Jan. 17th. 1911 ST. STEPHEN, N.B. Jan. 17th. 1911.

"I wish to tell you of the great good
"Fruit-a-tives" have done for me. For
years, I was a martyr to Chronic Constipation and Stomach Trouble. I was
greatly run down and my friends feared
I had Consumption. I tried numerous
doctors and all kinds of medicines, but
received no relief until advised to try
"Fruit-a-tives" by Mr. McCready of
St. Stephen, and am pleased to say that
I now enjoy excellent health. "Fruita-tives" are the best medicine made,
and I strongly advise my friends to
use them".

HUGH McKENNA. "Fruit-a-tives" is the only medicine that will positively and completely cure Constipation. This wonderful compound of fruit juices acts directly on the liver, causing this organ to extract more bile from the blood, and to give up more bile to move the bowels regularly and naturally.

50c a box, 6 for \$2.50, trial size, 25c. At all dealers or sent on receipt of prime by Fruit-a-tives Limited, Ottawa.

porations. You know just exactly the market prices of all foodstuffs, and can tell to a nicety just how many pennics you have given to the cause of educabut you never complain of the slave-master, never reckon the cost of Satur-day and Sunday carousals, nor count the number of times you multiply the water

Now, this is not all meant for your neighbors. It is very satisfying, per-haps, to apply and direct it to others and, like the Pharisees of old, thank God that you are not like the rest of men. But you are the ones I am speaking to, you and you and you; you with your nickles and dimes are supporting this propaganda of evil, and whether you drink to excess or not are encouraging sin, and by your example training youth

Tell me, what good does drink bring you? Does it add to your respectability? Does it bring you remunerative employment? Does it add to the happiness of your homes and the comforts of your facilities. ness of your homes and the comforts of your families? Or, tell me, how much poverty have you ever seen in Joliet, outside the time of a panic, that was not caused by drink? How much crime have you witnessed or heard of here that was not connected in one way or another with drink and drinking places? -Rev. Father Maguire, Joliet, Ill.

A DANGER SIGNAL

A note of warning is sounded for the oderate drinker, he who is so sure that

ard at all? If the delirium tremens went before the career of dissipation, instead of after it, who would pay the price of delirium tremens for all the lessure that was to follow it? But pleasure and escape the penalty. He intends to stop short before the danger point is reach self-judgment and self-measurement is seriously impaired. There is an island in the midst of the sloping flood of Niagara, just above the point where that vast wilderness of water tumbles over into the abyss. The boat that is caught in the current may still be saved by making for the island. The man who is caught in the current may still be saved by making for the island. The man who is caught in the current of intemperance calculates that he can still steer his boat to the island of abstinence or of strict sobriety. Fond infatuation! self-judgment and self-measurement is steer his boat to the island of abstinence or of strict sobriety. Fond infatuation! His hand is unsteady; his brain is in a whirl; his spirit is confounded with the rush and thunder of waters; his eyes see double. There are two islands, three islands, ten islands; there is no island at all—not one other landing place between him now and the curling lip of the cataract. He swims over the lip. He is sucked down into the depths. He is dashed to pieces on the rocks and the mangled all that is left of him is washed ashore among the wandering eddies and spent spray a mile below the fall. The illustration is extreme, you say, or it has but a partial application. Is it not one, Leek that is verified in some one within I ask, that is verified in some one within I ask, that is verified in some one within the circle of acquaintance of every one of you? And was there, I ask again, a single one of those in whom it has been verified who would not have been one day as ready to laugh at the idea of its application to himself as you are ready

TOBACCO HABIT

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price § 2.

LIQUOR HABIT

Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment, no hypodermic injections, no publicity, no loss of time from business, and a cure guaranteed. Oh, but you are wise at worldly affairs!
You complain of low wages, of the grinding of capital and the grinding of cor-

to laugh to-day? Is human nature one thing in you, another thing in all the world besides? Is the awful law of averages by force of which annuity com-panies and insurance companies live and flourish, going to be set aside for the benefit of the present generation of transgressors?"

DEATH OF A HEROIC SOLDIER OF THE CROSS

BRABANT, PLANTED THE FAITH AMONG THE INDIANS OF THE WEST COAST OF VANCOUVER ISLAND

Editor Catholic Standard and Times:
From the late Rev. Father Brabant I understand that he was a personal friend of yours, and I write to inform you of his holy death, which occurred at St. Joseph's Hospital in this city last Thursday morning, July 4. The funeral service and solemn requiem Mass took place this morning at St. Andrew's Cathedral.
Father Brabant was a pionean relation.

Father Brabant was a pioneer priest of this diocese, having spent upwards of forty years on Vancouver Island, more than thirty of which were passed with the Nootkan Indians of the west coast. Our loss is irreparable, but the worthy priest has gone to his well-earned rest.

I bespeak your prayers and the prayers
of your readers for the eternal repose of his sa'ntly soul.

Sincerely yours, SISTER MARY BRIDGET. Superior, St. Joseph's Hospital. Victoria, B. C., July 9, 1912.

In the foregoing communication is chronicled the passing from earth of a battle-sorred soldier of the Cross, whose life of heroic service is already known to the older readers of The Catholic Standard and Times, and a number of the passing of the care of the communication. of whom enjoyed the rare privilege of co-operating with him in his great work of planting the true faith among the savages of the western coast of Vanouver Island.

Rev. Augustus Brabant was born in West Flanders, Belgium, in 1845. He studied in Courtral and in the Ameristudied in Courtral and in the American College, Louvain, and was elevated to the holy priesthood on December 19, 1865. Among the other young Levites destined for long and faithful service, who knelt at his side was Rev. Camillus P. Maes, now Bisbop of Covington, Ky. In October, 1869, Father Brabant landed on Vancouver Island and began his career as assistant at St. Andrew's Cathedral, under Bishop Demers. That venerable missionary prelate died in 1871, and was succeeded by Right Rev. C. Y. Seghers, destined to become Archbishop of Oregon City, then to return to

bishop of Oregon City, then to return to his Diocese of Vancouver Island in order to become the apostle of Alaska and to bedew with his heart's blood the frozen

banks of the Yukon River.

It was immediately after Bishop
Segher's consecration in 1873, that
Father Brabant was relected by him to evangelize the untamed savages of Van-couver Island's western shore. In 1874 Father Brabant established himself at the Indian village of Hesquiat, on Point Estevan, about midway of the hundreds of miles of coast line, and commenced his life of absolute isolation. None but the most degraded of humanity, whose language was as yet uniutelligible to him, were his companions; none to witness his stubborn struggle for souls but the broad Pacific and the bleak rocks and promontories of a coast justly dreaded by the mariner as the scene of many a wreck, of many a cold-blooded murder of famithing castaways by the savage aborigines.

MADE THEMSELVES CHRISTIANS TO A MAN "For seven years," said Bishop Mac-Donald, preaching over the remains of the heroic priest, "he labored without moderate drinker, he who is so sure that for him no danger lurks in the occasional glass, by Dr. A. C. Murphy, in Everybody's Monthly.

This is the picture he paints for us:
"No man begins to drink with the intention of becoming a drunkard. If indeed the order of experiences were reversed, and the penalty preceded the pleasure, where would there be a drunk-like with the dealth of the dealth

"To-day the Indians are Christians to a man, and lead a truly Catholic life, while some have gone before their mis-sionary to their reward, and await him his crown and his joy, for of all God-like works that of gathering souls to God is

It was from the wreck of the American barque Edwin that the first mission house on the west coast of Vancouver Island was built. Of his housing accommodation during the building of the church Father Brabant used to speak with glee. He lived in a small, insanitary shed, his companions being a large Newfoundland dog and some calves, the gifts of the tribe.

gifts of the tribe.

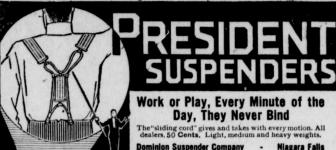
Of the many times when Father Brabant faced death, due to the superstitious fears of his dusky people, he himself kept no record. Superstition was his greatest foe, and on several occasions the deaths of Indians caused trouble between him and the natives, as the latter were convinced that the priest had power to prevent death if so inclined.

A MURDEROUS ASSAULT

From time to time hopeful news reached Victoria from the isolated priest, until toward the end of October, 1875, an Indian cance arrived, having made the long and dangerous journey in all haste. Grief and consternation reigned in the humble Bishop's house. Poor Father Brabant dispatched that Poor Father Brabant dispatched that cance when he was lying in his solitude most grievously wounded. Two short, blood-stained notes, traced with the left hand, told his Bishop the meagre facts of the sad story, which at that time no one believed would ever be learned more completely from the poor priest's lips.

priest's lips.

A chief's wife had succumbed to smallpox. The chief invited Father Brabant pox. The chief invited Father Brabant to visit him, and when he did so the savage fired both charges of a double-barreled shotgun at the father. The first shot shattered the right hand, the second shot lodged in the priest's back at the moment he stooped to bathe his lacerated member in water, and undeceived him as to the murderous intentions of his savage assailant. The murderer would have finished his victim with a dagger he has sharpened for days past under the priest's eyes had



Protestant sects place restraints upon them and still be loyal to all that is im-plied in the Protestant rule of faith?

We are afraid that the good, zealous

Methodist minister who is indulging in jeremiads over pews filled 'with dull, dead indifference' will find

dull, dead indifference" will find it difficult to return a satisfactory an-

swer to these questions. They may, bowever, suggest to him and to other Protestants the thought that Our Lord was at least as solicitous for the wel-fare of His Church on earth as the

ounders of our Government were for

into existence. They not only based those institutions on a Constitution, but

those institutions on a Constitution, but they provided for a Court clothed with the authority to interpret the meaning of that Constitution. If we have no po-litical "higher criticism," it is due to the wise forsight that established a tribunal

Cure that Bunion

No need to suffer bunion torture another day. DR. SCHOLL'S BUNION RIGHT

INSTANT RELIEF and a
FINAL CURE of all bunion pain. Shields,

\$1 COUPON FREE

If You Have

tage in the progress of this cruel torture called Rheumatism. curses of old chronics who have suffered 20, 30 and 100 and 100

MAGIC MAGIC

the political institutions they sun

cause, that has imparted to it its present momentum, continues to exist? How is Methodism going about the task of dealing with "the higher criticism"? Are not its champions within their rights as Protestants when they put their own interpretation on the teach-ings of Scriptures? And if they are, how may Methodism or any other of the

not the arrival of friendly Indians frightened him off into the bush.

Twelve days of unspeakable snxiely on the part of the Bishop, of untild suffering on the part of Father Brabant, elapsed before H. M. S. Boxer, Captain Harris, R. N., finally east anohor at Hesquiat and landed Bishop Seghers and his medical assistants. So frightfully swollen and mortified was Father Brabant's right arm that immediate amputation appeared an absolute necessity to the physicians. In view of the consequences to the priest delay was decided upon. Then followed careful transportation to Victoria and a stubborn resistance both of an iron constitution against death and of the sacerdotal spirit against the apparently unavoidable amputation, whereby life might be saved, it is true, but at the cost of ever again offering at the alter the immentation apprised the next large the saved in the saved has a sargifice of the next large the immentation and the saved has a start the immentation of the saved has a start the saved of the part large the saved of the saved of the part la the seven spain offering at the altar the immaculate sacrifice of the new law, our Lady of Lourdes came to the assist-ance of her client. She it was who atrengthened the will of this priest to resist the advice of his unfaithful mediresist the advice of his unfathful medi-cal attendants. She also undoubtedly assisted their skill and thus enabled him to return, as he did in 1876, to his iso-lated mission, where he had the happi-ness every day throughout many years to beheld the God of heaven and earth descend into the disfigured hand that broke the bread of angels for the chil-

dren of the wilderness.

In 1908 Father Brabant was appointed Apostolic Administrator of the diocese, for llowing the resignation of Archbishop Orth, which compelled the missionary to leave Hesquist for Victoria, where he appointment of Rishop. remained till the appointment of Bishop MacDonald relieved him of his administrative work. His work at Hesquist having meantime been taken over by the Benedictine Fathers from Mount Angel, Ore., Father Brabant was appointed chaplain of St. Joseph's Hospital, Victoris. A little over a year ago he was selzed with paralysis, but was able to move about until a month before his

A METHODIST JEREMIAD

Rheumatism "O God, send us another Bob Ingersoll "O God, send us another Boo Ingerson to arcuse the people," was the startling manner in which the Rev. Charles R. Mitchell pastor of the St. James Episcopal Church, Chicago, began an address before a Methodist audience at first must have been puryed as to what part and This coupon, when mailed to Magic Fool Oraft Co., Dept. PX34, Jackson, Mich., will bring you a \$1 P3ir of Magic Foot Drafts prepaid, TO TRY FREE, as explained below have been puzzled as to what part an understudy of the noted champion of in-fidelity could enact at a Methodist gathering. They learnt aftewards that the role of Bob Ingersoll's successor would be to arouse the Methodist Rheumatism Sign and Mail This Coupon Today

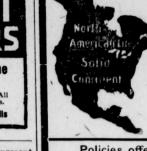
would be to arouse the Methodist Church from its present lethargy by indecent slings at the Bible and the teachings of Christianity. The need of such awakening is great, if this description of a Methodist congregation by the pastor of the Chicago Methodist Church be true to life: "They sit in the pews with dull, dead indifference that breaks our hearts. It would be better if they, threw bricks at us as they did at Wesley, but they don't even talk back. This is an age of doubt. We ministers need more than an apostolic succession in this scoffing, indifferent, and Godless age." Then by way of keeping his courage

sympathy with this Methodist minister sympathy with this Methodist minister He describes a situation which renders exceedingly hard his word and that of other Protestant ministers called upon to preach to pews filled with "dall, dead indifference." Such a minister may be filled with zeal, but he cannot rekindle the fires of faith that have been extinguished by the "higher criticism."
He takes his text from a Bible that has come to be regarded by his congregation come to be regarded by his congregation as the mere record of an Eastern people. The grandfathers and grandmothers of the present generation of Methodists took no such view. They had unquestioning faith in the divine inspiration of the Bible. Some of them even went so far as to regard the English transla-

so far as to regard the English transla-tion as possessing this note. The Protestant rule of faith had trained these Methodists in the belief that by the exercise of their own judgment in the interpretation of the Scriptures they would come to a knowledge of God's will. When, therefore a preacher delivered a sermon on a biblical text, they were in a frame of mind that made them listen to clerical expectations in a significant of the service of the serv that made them listed to derive the thortations in a spirit radically different from that manifested by those whom the Chicago Methodist minister describes as sitting in pews "with dull, dead indifference." They were all afame with zeal born of the conviction that they were listening to God's word. Not so their gaandchildren, who have come under the baneful influence of "the

come under the baneful influence of "the higher criticism." Faith has cozed out of them, and its place has been taken by a form of scepticism that is playing havoc, not lonly with Methodism, but with all the Protestant sects.

"We fear much that if the prayer, "O God, send us another Bob Ingersoli to arouse the people," were favorably answered, the effect of granting it would not correspond to the expectation of the Rev. Charles R. Mitchell. The spiritual lethargy he complains of would



Your Family

Your Business

demand adequate insurance protection - protection that you can depend on.

North American Life

Policies offer a maximum of protection at a mini-

North American Life

Assurance Company

Head Office: 112-118 King St. W. - Toronto

which left no opportunity for that sort of criticism. Is it conceivable that the Divine Founder of Christianity was less solicitous for His work than the men, to whom we are indebted for our Government, were for theirs? Was Christ's wisdom less than that displayed by the body of men who assembled in Philadelphia one hundred and twenty-four years ago?—N. Y. Freeman's Journal.

ACETYLENE

le Daylight On Tap

An analysis of Acetylene shows it to be simost identically the same as day-light.—a pure white light.

Oil lamps, ordinary gas jets and electric lamps give light that has too many red and yellow rays. Gas mantles give light that is too blue. is too blue.

For this reason an Acetylene light of 24 candle power is easier to read or work by than is an equally brilliant light of any other kind. Colors and shades seen by Acetylene light look the same as they do by daylight, and the eyes do not feel the strain caused by other artificial

Write us for full information about Acetylene lighting. We'll gladly give it, without any obligation on your part.

ACETYLENE CONSTRUCTION CO., LEMITED 604 POWER BLDG., MONTREAL. Cor. Ectovish and 6th Sha., Brandon, Hon. 422 Richards St., Vancouvez.

ABSORBINE

14444444444444444 O'KEEFE'S

Liquid Extract Malt with Iron is an ideal preparation for building up the BLOOD and BODY

It is more readily assimilated and absorbed into the circulatory fluid than any other prepara-It is of great value in all forms of Anemia and General Debility.

For Sale at Drug Stores W. LLOYD WOOD

General Agent Toronto :: Canada

The Sherlock-Manning 20th Century Piano "Canada's Biggest Piano Value"



THE final consideration of all careful pions buyers is summed up in the words: will it endure? When you buy a piano make sure of the inside features - features that assure not only lasting tonal qualities but also the lasting life of the in-

A piano, to be a permanent investment, should have the famous Otto Higel Double

Repeating Action—Poehlmann Wire, the best imported—Weickert Felt Hammers, none better—Billings Brass Action Flange, the latest innova-

Sherlock-Manning possesses all these and every feature that makes for piano perfection.

See the Sherlock-Manning and judge for yourself. Or, write direct to us and we'll forward you inside facts and information, telling you exactly how you can save considerable money, and yet own one of the world's best pianos by buying a Sherlock-Manning 20th Century Piano. Visit our factory, if possible. Write anyhow.

Sherlock = Manning Piano & Organ Co. London (No street address necessary) Canada

An Invitation to Stock Breeders

The Molassine Co., Limited, of London, England, extends a hearty invitation to all Stock Breeders and Farmers to make their booth their headquarters and resting place when in Toronto during the Exhibition. The booth is situated in the Manufacturers' Annex Building, under the Grand Stand.

A hearty welcome will be accorded to all and any information required given on feeding stock.

DON'T FORGET TO CALL

The Canadian National Exhibition, Toronto, is open from August 24th until September 6th.

MOLASSINE MEA

THE MOLASSINE CO., Limited, LONDON, ENGLAND Distributors for Canada, L. C. PRIME CO., LIMITED St. John, N. B. 402 Board of Trade Building, Montreal. Pacific Building, Toronto



CHATS WITH YOUNG MEN THE NECESSITY OF ORDER

God bestows a special blessing on those who keep order. This blessing is shown in the things that belong to this life. Order is of great value in getting on in the world, for nothing facilisates work so much as order. The man who keeps his business affairs in order will never find shem too heavy a burden for his shoulders; he will never have to exert himself beyond his atrength; and yet he will accomplish more than others of greater talent. In the absence of method work accumulates and confusion

of greater talent. In the absence of method work accumulates and confusion issues. Not only does method make work comparatively easy, but it is also the greatest means of success in business. Thus order leads to temporal prosperity. Where there is order nothing is wasted, no time is lost, work proceeds briskly, and the confidence of others is secured; all these things make for success. Where disorder reigns everything goes amiss, and the best undertaking must fail. God's blessing is on those who keep order in temporal matters. This is no less true of those who keep order in things pertaining to their souls.

who keep order in things pertaining to their souls.

If in the things of time and sense the law of order must be observed lest confusion and ruin result, how much more true is it, of the things belonging to our immortal souls! Regularity and order in a man's life are the means of rendering him secure against many dangers. They save him from the dangers attending on idleness, for a man who has order in his occupations is never idle—A man who keeps order knows how to distribute his time, and thus escapes the dangers of reprehensible conversations, bad companions, frequenting dangerous places, etc. Order in spiritual matters conduces to virtue. What advance in the spiritual life can a man expect to make if he has no order and leaves all to impulse and caprice? His prayers are said, occasionally perhaps, and then they are omisted for long periods; he may receive the sacraments frequently for a time, and then neglect them for months together. On the other hand, he who loves order and lives according to it will persevere in his plous practises; he will say his prayers daily, he will receive the sacraments at stated times, all things will have their time and their place, and the danger of neglecting them is reduced to a minimum because he believes in order. Order is his guide, and he advances steadily day by day towards in order. Order is his guide, and he advances steadily day by day towards heaven. If we wish to make progress on our journey to heaven we must draw up a rule of life, be it ever so simple, and live according to it. The good results that such a rule will produce in our souls will be immeasurably great. It is not he who runs and then stands still that reaches the goal, but rather he that proceeds steadfastly without inter-

Order is a most important thing for our salvation; as it leads to success in the world of business, so it also leads to success in the matter of our eternal sal-vation.—Rev. Joseph Schuen.

CHARITY OF SPEECH

Charity of speech is as divine a thing as charity of action. To judge no one harshly, to misconceive no man's motives, to believe things as they seem to be until they are proved otherwise, to temper judgment with mercy—surely this is quite as good as to build up churches, establish asylums and found colleges.

Unkind words do as much harm as un kind deeds. Many a heart has been wounded beyond cure, many a reputa-tion has been stabbed to death by a few little words. There is charity which consists in withholding words, in keeping back harsh judgment, in abstain-ing from speech if to speak is to con-demn. Such charity hears the tale of slander, but does not repeat it ; listens in silence, but forbears comment; then looks the unpleasant secret up in the very depths of the heart. Silence can

still rumor; it is speech that keeps a story alive and lends it vigor.

A MERRY HEART

MERRY HEART
Why do you wear a harassed and
troubled look? Are you really in
trouble, or are you allowing the little
worries of life to grind furrows in your
face? Take a glance at yourself in the
mirror and reform — that is, reshape
your face into the lines of comfort and
good cheer which it ought to wear.
Take an houest inventory of your
troubles, and decide whether or not they
are really worth advertising in your troubles, and decide whether or not they are really worth advertising in your countenance. It may seem a little thing to you whether or not you wear a smiling face, but it is not a little thing. A serene look advises the tired and troubled men whom you meet that there is peace and joy in at least one heart. And there may be among them some who had begun to doubt if peace or joy existed at all. "A merry heart doeth good like a medicine."

KIND WORDS WITHHELD

Everyone condemns miserliness, but money is not the only thing selfishly hoarded and kept out of circulation where it is needed. Expressions of sympathy, and kind words that would brighten one's own or other homes, the power to all to the general cheer and comfort—all these are withheld as if keeping them men again. Talent. time, service can be selfishly kept back from being of any value to the possessor or anyone else. Moth and rust do their ruinous work in the soul as well as in the attic, and there are as many starving for cheer and friendliness as starving for cheer and friendliness are starving for lack of food.

OUR BOYS AND GIRLS

PARTING OF THE WAYS

PARTING OF THE WAYS

Day was dawning in the beautiful Summer Vailey. From behind the distant peaks the sun was climbing, step by step, the ladder of the day. A bustling little wren, with a scarcely audible chirp, flew away from the fir tree, her nightly dwelling. From a negro cabin arose a plaintive plantation song, from the tuneful throat of a young mulatto. In a rolling akadow the lowing of cattle could be heard; smoke could be seen arising from the numerous chimneys. All this showed the day was advancing. Day was waking, too, in the high colonial house. A touching scene was being exacted in its dising-room. The two sons were leaving for the war. One for the morth, the other for the south. War, the great Civil war, had been declared.

declared.

At last the moment for the departure arrived. Fred, snatching a heaty kiss from his sister, a long silent embrace from his mother, a handeless from his father, was off for the south, with all the blessings and best wishes that could be sarried.

one, came slowly into the room. He attempted to kiss his sister, but that proud child of the south turned her back upon him and exclaimed the Then Will, a handsome boy of twentyproud ohild of the south turned her back upon him and exclaimed that she could never kiss a traitor even though he was her own brother. The boy drew back. Over his face there came a deathly pallor, he staggered, swallowed the lump in his throat and turned toward his mother, who could not bear to see her son go to war and maybe to death, without a tender embrace. She kissed him again and again, then with a sigh she went from the room. He offered his hand to his father, who told him never to darken the doorstep of his him never to darken the doorstep of his home again. With a sickening heart he swayed toward the door, passed out, and was off to the norte, with no words of love or Godspeed.

His brother, sitting his horse like a



the Wilson household already astir and were unhered into the reception room by a black slave, Augusta Wilson, a hand-some girl, with raven hair, a lark face and bewitching eyes, came into the

room.
"Well, Augusta, we're off," Fred said,
"we've come to say goodbye."
"Goodbye, Fred, and may God watch
over you and let you return unharmed."
She turned to Will and said: "Will, I hate to see you dishonor your country like this. Won't you fight for the south,

like this. Won't you fight for the south, even for me?"

"I can't, Augusta; my mind is made up. Perhaps it is my northern schooling that makes me fight for the north, and try as I may I can't shake off the feeling that the south is going to be besten. Goodbye, and try to think kindly of me, even though I, as you say, am going against my country."

She took a small confederate flag from a waist pocket, kissed it and gave it to Fred. "As for you, Will, I have nothing to give unless it is my blessing."

"Thank yon, Augusta," was all Will could say. Then he quitted the room. A few moments later he was joined by his brother and once more mounting their horses, they traveled on until they came to the sorth and south turnpike. There they parted. Fred to join Lee's forces and Will General Hill's whom he met when at West Point.

Two weeks afterwards, Will, travelworn and tootsore, reached Harper's Ferry, where General Hill's forces were encamped. The general was a stout and florid countenanced person. A few days later the battle of Bunker Ridge was fought.—Will's first battle. This resultedlia a complete defeat of the southern forces. From a prisoner Will learned that Fred was a lieutenant in General Lee's army, having won fame and his promotion in the battle of Cripple Lee's army, having won fame and his promotion in the battle of Cripple

Creep.
After a few more unimportant battle the armies retired, as it were, into win-ter quarters and nothing of vital interest took place during the ensuing win-ter. It is needless to go over the results of the next two years, although several very important battles were

fought.

In the early part of the fourth year the great battle of Shiloh took place. There, brother was fighting against brother, although both were ignorant of the fact. A day of dreadful carnage and the Confederates were beaten, retreating with great loss. In this battle Fred received the wound which afterwards caused his death. caused his death.

Day was dawning as Will in agony lay on the fleid. He could see the sun rising from behind the distant mountains and remembered wall the surrise of the day when he left home. In a few moments he would be dead, and then, he His brother, sitting his horse like a statute, was waiting for him. Taking his horse from the black boy, he slowly mounted, turned for the last look of his boyhood home, and then a wifely galloped away, followed by his brother.

They drew rein before a house, similar to their own, and dismounting, went slowly up the steps and pulled the knocker. Early, as it was, they found

JUNGLE SHRINE IN CEYLON OF THE BLESSED VIRGIN One of the most unique shrines to the Blessed Virgin in the world is hidden in the Island of Ceylon.

This shrine, consisting of a simple statue of the Immaculate Mother, is buried in the heart of the densest jungle the nearest village being fifteen miles distant. Yet notwithstanding this fact thousands of the fathful flock to the spot every year to celebrate the feast of

ate the herenics that live within its ter-ritories. This precious paper has been printed before in the same colurns. The only authority given for it is the Christian Leader of April 11, 1893, and

the Sunday Oregonian of April 1893, and Patently it is not intended as a joke. I am bound to say that men who size. I

am bound to say that men who circulate such a forgery in their endeavor still further to embitter religious prejudices are servants of the devil.—Sacred Heart

thousands of the faithful flock to the spot every year to celebrate the feast of the Visitation and during the eight days the featival lasts, a city of 50,000 inhabitants surrounds the almost inaccessible sanctuary. The reason for the devotion is that during this time is blessed what is known as Madhu earth. When mixed with water this earth forms a drink to which is associated the mirroulous power

which is ascribed the miraculous power of curing those suffering from anake bites. The value of this cure will be better understood when it is stated that the greatest danger to life in Ceylon

comes from poisonous serpents, no less than 20 000 persons dying annually from A Catholic missionary, however, has

A Catholic missionary, however, has never been known to die in this way, and he owes his safety to the protection of St. Francis Xavier. When the great apostle was isboring in India and Japan he promised that no priest would ever perish from the bits of a serpent, and present-day missionaries attest that the pledge has been faithfully kept.

That the poor Hindus might not be

think kindly of him? Then worn out with worrying and tortured with pain, he lapsed into unconscious ess.

When he came to again he was in the field hospital, swathed in bandages from head to foot. A builet had penetrated the abdomen, another had shattered the knee, while a bayonet had pierced the fiesty part of the right shoulder. He was informed that he had to be removed to Washington and was to start at once.

On! that ride to Washington! Day and night his brain was sickened by the cries of his fellow-sufferers. When at cries of his fellow-sufferers. When at last the city was reached, and after he had been hurriedly put to bed in the hospital, his mind gave way and all was a blank.

a blank.

After hovering between life and death
for weeks suffering from brain fever h
again grew stronger and soon was able
to walk around. A few days afterwards to walk around. A few days afterwards—the day on which Lee surrendered and peace was declared—he was di charged from the hospital and seet back to his regiment, which was then encamped at Hall's Ferry. There being honorably discharged, he departed, that night, for the south and for—he could not call it home.

Again day was dawning and the sun was peeking from behind the mountains as a horsemen drew rein before the Birmingham home. The man was Will, come back from the victorious north, to

come back from the victorious north, to his old home once more.

He had ridden across the mountains so as to get there as early as possible, but to his dismay he saw that he was too early. Seating himself upon a decayed stump in the garden, he went over in detail the happenings of his life from the time he left home.

Absorbed in his thoughts he did not hear the footstens of a person coming up

hear the footsteps of a person coming up the graveled walk. A wakening from his reverie, he found himself face to face with his father. He started, back, then advanced and putous his hand, which was received by the grieving parent, who long ago had repeated of treating his son in the manner in which he did, four

son in the manner in which he did, four years ago.

"Father," the boy said.

"My son," and then he was gathered in a long loving embrace.

There in the garden, with the melodious songs of hundreds of birds, he was told of the death of his brother.

Two weeks afterward Augusta Wilson and William Birmingham were made man and wife. After the cerempy was over

and witten birmingam were made and and wite. After the ceremony was over and the guests were having a gay time in the parlors of the house the bride and groom slipped away to a flower be-strewed mound in the family cemetery. There they knot and prayed earnestly to Him who watches over souls, for the brother who had given up his life for his country.—Allan Noonan in Father Dunne's Newsboy's Journal.

THE PLACE OF THE HIGH MASS

The Catholic Bulletin of St. Paul publishes a letter, recently addressed by Archbishop Ireland to the clergy of the dlocese, which contains this refer-ence to the High Mass: "All efforts should be made to bring the people, in as large numbers as possible, to the as large numbers as possible, to the high Mass. Low Masses, the faithful should be made to understand, are inshould be made to understand, are intended for the use of those who can not without inconvenience be present at the high Mass. Continuous or frequent absence from the high Mass—even though the strict obligation to hear Mass is otherwise complied with —is a serious detriment to that thorough religious life, which should vivity the Catholic, whether in his personal bearing of soul, or in his religious community of which he is the member. The high Mass is the official, public profession of faith on the part of the whole community; all Catholics should strive to have part in it. Through the special ceremonial attached to it, the high Mass affords special aid to faith and piety; none should deprive themselves of the uplift it imparts to mind and heart. Connected with the high Mass there is the sermon—the official, formal message of the official teacher of religion; none should there be unwilling to listen to the message. The intelligence of faith, the warmth of piety, prevalent in a parish, is measured by the smaller or the larger conceurse of parishioners in attendance at the high Mass." ded for the use of those who c

"SERVANTS OF THE DEVIL"

As part of the pernicious propaganda against the Catholic Church now being conducted throughout the United States, a weekly paper, which we shall not advertise by naming, is being put into the hands of people who have not subscribed for it. This paper contained in a recent issue a document which purports to be a Papal Encyclical dated Dec. 25, 1891, and addressed: To the Jesuits, Patriarchs, Primates, Archbishops and other Orderlies (sic) in peace and communion with the Apostolic See of the Entire World."

World."

A writer in the Protestant Episcopalism Living Church, who is anti-Papslenough, heaven knows, in his own way, is indignant at the sending forth, to mislead Protestant people, of this alleged encyclical: and he treats of it as tollows:

This absurd document, composed by someone so ignorant of the ordinary forms of the Roman Court as to make a tissue of blunders from beginning to

end, purports to be a declaration of war against the American Republic, with a command to all Catholics to exterminate the heretics that live within its ter-



IHC Cream Separators Have Trouble-Proof **Neck Bearings**

RANTING that a cream separator is a money making necessity on every tarm where three or more cows are kept, there are two points to make sure of when you purchase your machine—close skimming and long life.

There is very little skimming dif-

skimming and long life.
There is very little skimming difference between separators when ference between separators when they will give. The difference is due to design and mechanical construction. To take one example of mechanical efficiency

IHC Cream Separators Dairymaid and Bluebell

spindle bearing or neck bearing is an extremely important part of the separator mechanism. Its business is to reduce to the lowest possible point the vibration of a heavy bowl whirling at the rate of 6,000 or more revolutions per minute. A rigid bearing in such a place is impossible. To make a flexible bearing capable of withstanding the terrific strain requires the most accurate balance of strength, firmness, and elasticity. In I H C cream separators this balance is acquired by the use of one spring. There is only one wearing part, a phosphor bronze bushing. The entire bearing is protected from dirt or milk by steel cases. There is but one adjustment and that easy to make.

Go to the I H C local agent who handles these machines and ask him to show you how successfully this bearing meets all the difficulties imposed upon it. He will also show you many other reasons why I H C cream separators, made in four sizes, are the best. Get catalogues and full information from him, or write the nearest branch house.

CANADIAN BRANCH HOUSES

INTERNATIONAL HARVESTER COMPANY OF AMERICA At Brandon, Calgary, Edmonton, Hamilton, Lethbridge, London, Montreal, N. Battle-ford, Ottawa, Quebec, Regina, Saskatoon, St. John, Weyburn, Winnipeg, Yorkton

IHC Service Bureau to furnish, free of charge to all, the best information obtainable worthy questions ceacerning soils, crops, land drainage, irrigat-ries specials and send them to IHC Service Bureau, Harve

SUMMER TEMPERATURE ALL WINTER

ND this with a lower fuel cost, if you use a PEASE ECONOMY BOILER. There is hardly an atom of heat wasted in this Beiler, because wherever there is heat we have placed a water backing.

Our books "The Question of Heating," or "Boiler Information" sent free on request. "ABR "Boiler Information" sent free on request.
THE MAN PEASE FOUNDRY COMPANY.
WHO HAS
TORONTO, ONT.

in



worth saving? Do you

want more healthful heat? Write for

"Comfort & Health,"

a book on the same heating

of homes.

CLARE BROS. & CO., LIMITED, Dept. R, Preston, Ont.

fused joints. cannot leak



WE ARE ASSISTED BY AN ENEMY

The Casket a weekly sheet published at Antigonish, Nova Scotia, and edited by a bigot whose dimunitive brain is aflame with fanaticism, has hurled anathema against the editor of the Miners' Magazine, because he dared to defend Socialism against the religion of Capitalism, who, behind the mask of religion, vonit their vituperation against the doctrines of a movement that proclaims death to industrial

the freak who scribbles for the Casket (Comn.) published at Antagonish.

The editor of The Magazine in his early youth was susceptible to superstition, and swallowed without mastication all the hoary superstition that was handed down from a barbaric age, but the sunlight of a twentieth century has streamed upon him, the same as other men, who have no desire to live in the graveyards of the past; and he refuses, like Daniel O'Connell, to take his politics from Rome or his ideas on economics from the pharisaical fanatic who edits The Casket at Antigonish.

(Klave, is inverted, the portion of an

(Here is inserted the portion of an editorial which we quoted from the same

Por giving the expression to the above sentiments, the editor of the magazine has been stigmatized as a "wretched, ignorant, brutal writer," and this comes from the pen of a sineless journalist, whose vision is glued on heaven while his mitt reaches for the revenue that comes to every Hessian who arrays himself against liberty struggling to strangle privilege to death.

The Anti-calist with the massive brain and the mighty intellect of Antigonish, declares, "As for wetting the pages of history with tears and blood" he knows noting about history, or else he would know that it was not any "system" that brought tears and blood in the single and a great philosopher has spoken, and who is there who has the tementy to question the infallibility of such a statement. The editor of the Magazine is so "wretched," "brutal "and "ignorant" that he believes sins and crimes are but effects and we would reverently ask the Sage of Antigonish to tell us the causes of sin and crime.

Tell us Mr. Casket (Coffin) what has placed 700,000 girls and women of this country behind the red curtains of dens of shame? Tell us, sanctified freak of Antigonish, who or what sentenced 2,00,000 of children to lives of bondage in the mills, factories and serve could not be such as the standard of the country.

Tell us holy one of Nova Scotia, why it is that after nineteen hundred years of Christianity, our prisons are crowded, our aims houses are swamped and

have met with nothing that serves our have met with nothing that serves our purpose quite so well as the above editorial. It appears in a Socialist paper published in a Western State, to which we referred about a month ago. A friend in the west sends us this copy, saying that he knows it is a waste of ammunition to deal with such people, but intimating that we might do so once

general make-up.

Our readers particularly those who know us well, will enjoy particularly the delightfully absurd picture he draws

are glad to have this sample of Socialist newspaper editorials; because we wish to bring the truth home to our readers that they are absolutely reck-less and irresponsible, and that their words are entitled to not the slightest

The Socialist press is to the world of eaders what the footpad is to the readers what the footpad is to the traveller in remote places, or the thug and the sand-bagger are to the traversers of city streets. If one wishes to be safe from them, he must join their gang; otherwise he has nothing to expect from them but a bullet from behind a tree, or the sand-bag on his head when he is not on guard; at least, it he deves to criticize him. In fact, if if he dares to criticize him. In fact, if if he dares to criticize him. In fact, if Socialism has any principles, there are —to do with a lie what they cannot accomplish with the truth, and to answer argument with foul abuse.

ask our readers to observe the working together, in the above editorial The poor ignoramus does not know, it seems, a fact he ought to have learned in his primer school, that "casket," in the English language, means a recept-acle for jewels; and that "coffin," in the same language, means a receptacle for dead bodies; and that the use of the word "casket" for the work "coffin," is an Americanism, a bit of false English, introduced for the first time about thirty, years after this paper was established. There goes our ridiculous friend. lished. There goes our ridiculous friend who poses as an editor, and a writer of English, head first and sprawling, on his first little attempt to make a clumsy joke at our expense.

This absurd man, who does not know This absurd man, who does not know the proper meaning of simple, ordinary, everyday words, says we called him ignorant and brutal, because of the words we quoted from his paper, and those words would have justified strong language; but his whole paper is a weekly brief for his ignorance and brutality, if he performs the ordinary duties of editor with respect to the strole paper.

whole paper.
Socialism is quackery. The editor,
whose name appears to be John M.
O'Neill is a quack. Karl Marx was a
quack. He predicted a state of affairs
in the world to come to pass within a
certain time. The time has come, and
is past; but the conditions he predicted
have not arrived; and Socialist writers
are at this very moment, busy in refitare, at this very moment, busy in refit-ting his theories to the conditions which have arrived; for, Karl Marx's pre-diction, they see, is so far from being fulfilled, that it has vanished as a human

First and last, the world has seen great many quacks; and the present is not the golden age of quackery, by any means. The world will take up and be means. The world will take up and be ruled by the quackery of Socialism. about the same time that it gives up medicine to take up Indian herbs, and gives up surgery to take up charms, and gives up Christianity to take up Noedes or black magic or scale year. Noodos or black magic, or snake wor-

The Socialists are operating on the The Socialists are operating on the wrong continents. Central Africa promises better for quackery than any other country. There is a surplus of credulity there, which would perhaps afford a field of operations for Mr. John M. O'Neill, for which he is by no means unfitted. His knowledge and his methods would be more in harmony with his surroundings there, and his utter-

DIABETES

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

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

ances better suited to the intelligence of his hearers than he can hope will ever be the case in North America.

be the case in North America.

This interesting person asks us to tell him the causes of sin and crime. We could tell him the causes of his sins; at least of those which stand out most prominently in his writings; but perhaps he will answer for himself. Like all the other Socialist quacks, he attributes sin and crime to the method of ownership of property and the means of production, which they choose to call "capitalism." Capitalists do not hold; altogether, nearly so much property as poor people do. The quacks, therefore sometimes include all property-owners in the term "capital." property-owners in the term "capital."
Sometimes they classify all who are not strictly capitalists as supporters and hangers-on of capitalists. Sometimes they do not bother trying to be exact

talk of a mysterious something which they call "capital," and let it go at that." surely starving to death! Tell us the cause of sin and crime and the "wretched," "brutal" and "ignortant writer" on this magazine will worship at the shrine of the brilliant genius who furnishes mental fodder for the readers of The Casket.

Since first we began to lay before our readers the nature of the literature of Socialism, the character of its absacks, and the calibre of the men who are conducting its papers.

this is their usual method - and just

ness of your haders?

You, at least, are free from the control of this monster, which you call the capitalistic system. What, then, made you a liar, Mr. John M. O'Neill? What made you the reckless, blatant, abusive nuisance you are? Capitalism does not support you. You get your living by the stuff you hand out to the readers of the stull you hand out to the readers of your paper. The workingmen of the west support you, Mr. John M. O'Neill. Capital is not in possession of your free and unfettered mind. Since you climbed to the heights you look down on capital. Socialist literature; and the above though a little above the average in recklessness, is about the average in its general make-up.

One above how seen quite above to the neighbory of the neighbor of the neighbory of the neighbor of the neighbor of the neighbor of the neighbory of the neighbor of the neighb a savage, together with the manners of

A baboon?
You, yourself, Mr. John M. O'Neill, are a living proof of your own quackery.
Have you time to think about it? Or, are you too busy saving the workingman of the world, to give a few moment to the consideration of your own character, and to the examination of your conscience, or at least

READ THIS BOOK OR YOU LOSE

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

TELLS OF A CATHOLIC ORGANIZATION AP-PROVED BY THE CATHOLIC HIERARCHY AND LEADING FINANCIERS OF TWO COUNTRIES

get in upon the "Ground Floor" of a good paying, and yet perfectly safe Fin-ancial Corporation. The history of the Bell Telephone and kindred enterprises

This book, which will be sent free to every reader of this publication who has \$20.00 or more to invest, tells of such an opportunity. It is a complete history of the conception, present achievements and future prospects of a financial organization founded upon the safest business principles, and hearing the stamp of approval from Archbishops, Bishops, Priests and lay-men of the Catholic Church, both in the

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

Members of the Catholic Church have contributed Millions of Dollars to the contributed Millions of Dallars to the success of these organizations, and have helped swell the great dividends of their share holders. This free book tells how Catholics may, in the future, divert these large profits to themselves, and h may not only share in liberal dividends, but may also be the means of aiding some of the many worthy institutions of their Church, and which are dear to every Catholic heart.

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

Do not think this is one of the financial schemes destined to end in air, or that it is a talisman to create a fortuse over night; it is a sound business proposition endorsed by banks and government officials.

Send for the book, if you are a Catholic, for none others can participate in

this enterprise.

The door of opportunity stands open;

"read this book, or you lose."

Address, Mr. Philip Harding, Dept.
P. 604 Box 1301, Philadelphia, Pa., and you will receive a copy by return mail.

Let us look back over your editorial, Mr. John M. O'Neill, and see whether we can help you to get the answer. You tell us that, in your early youth you were "susceptible to superstition," and that you "swallowed all the hoary superstitions handed down from a harbaria.

stitions handed down from a Darbaric age."

This, we fear, means, when taken together with your Irish name, that you were once a Catholic. Were you? Tell us about that. Tell us at the same time under what circumstances you stopped going to Mass and to confession. We know all about the "sunlight of the twentieth century;" don't bother yourself to enlarge on that. Tell us how you got to where you now are. When did you join the ansient order of jackasses?

Have we placed you right, Mr. John M. O'Neill? Let us have your answer. We will tell our readers whether our surmise is correct, or not.

Are you a renegade Catholic? And with the name of O'Neill, two? And have you, indeed, found in Colorado have you, indeed, found in Colorado some twentieth century sunshine, which outshines the sunshine of faith, truth, courage, and patriotism which shone on the land of your forefathers in the days when the great O'Neill's of a former time were winning fame and honor? They fought for liberty, for truth and for religion: they were men. 'Tis a They fought for liberty, for trath and for religion; they were men. 'Tis a pity that any of their descendants should be donkeys. They fought for the poor, and they loved the Church which stood for the poor against oppression, for the weak against the strong, for the true against the false, for seven centuries in Ireland. Have you ever for the true against the taise, for seven centuries in Ireland. Have you ever heard of Benburb, Mr. John M. O'Neill? Have you ever heard of Tara? When do you think Pike's Peak will match Tara in the eyes of men? When do you think you will do deeds that will place you in the eyes of manking on a level. you in the eyes of mankind, on a level with Owen Roe O'Neill? The O'Neills of a bygone day, were

men who had to be taken into account; and men still talk of them. You are to them as the travelling peddlar who sells quack medicines from a waggon is to Lister, or as an itinerant dentist is to

Are you, Mr. John M. O'Neill, that most forlorn of all the inhabitants of the Earth, a Catholic become an Atheist?

Have you, at least, in the smash-up of your religious beliefs, and the wreck of your Irish instincts, managed to save even the Irish sense of humor? If you have, there's a chance for you yet The sense of humor, the keen appreciation of the absurb, has saved Irishmer from much. If you haven't lost it, it may some day lead you to see the quackery of Socialism; to see the folly of throwing oil on a fire to put it out; to see the impossibility of reorganizing a world full of people without any more powerful machinery than material comforts; to realize that sin began when there were only two people in the world and all material arrangements ial condition will do more than men permit it to do; and that the propensity to evil, pride deceit, envy, jealousy lust, anger covetousness, laziness,—all the evil forces which afflict the world, will not stop on account of any change of material conditions. And that is where your Socialism is rotten—rotten to the core. That is the fundamental fallacy of Socialism; that all those things are due to poverty, or to the un-

even distribution of property and the And you, Mr. John M. O'Neill, are

an Irishman, by your name, and you have not a sufficient sense of humor to see the folly of that belief.

Get back your sense of humor, man.

An Irishman without a sense of of humor is a most unpleasant person;

bic Caltia blood is transed to yinggar. his Celtic blood is turned to vinegar .-

Just Like the Knights

The Knights of Columbus of the West-It's a mistake to think there are no longer opportunities for the investor to get in upon the "Ground Floor" of a The work is called into existence by nev The work is called into existence by new meeds. In the provinces west of Lake Superior thousands of Catholics are being lost to the Church, and the chief cause of this leakage is the unguided scattering of those who seek new homes in the West. The importance of doing something to offset this regretable trend of efficies has been realized by the of affairs has been realized by the Knights. Winnipeg, Regina and Cal-gary councils have appointed strong residential committees and have made generous money grants towards the work. Lethbridge, Saskatoon, Prince Albert and Brandon councils will take up the activities immediately. In the meantime Catholic immigrants arriving meantime Catholic immigrants arriving at the various sea ports are being met by a priest specially appointed for this purpose and directed along the line of route to their ultimate destination, at which they will become acquainted with the resident priest, or some specially appointed prominent Catholic. By this means Catholic immigrants arriving in Western Canada will be kept in touch with the Church all along the line. with the Church all along the line.

Knights of Columbus

We send our hearty congratulations to our brother knights of Hamilton. They have shown the true spirit in taking steps to build a club house which is ing steps to build a club house which is to cost \$40,000. May their members and influence increase in Hamilton. It will mean much for the city. The incorporators are M. J. O'Reilly, K. C.; Gee, Lynch-Staunton, K. C.; William P. Presnall, John M. Brown, Rt. Rev. Dr. Mahany, V. G.; Roderick A. Nicholson and Hugh Hennessy.

IMMIGRATION NOTES

A Catholic Information Bureau has been established at 532 Granville St., Vancouver, B. C., under the management of Father Mostyn. The experiment was started only two months ago since which time it has been eminently successful, the results being gratifying.

Mr. T. Molloy has been appointed secretary of The Catholic Immigration Association at Regina in place of Mr. J. I. Smith lately resigned.

The Franciscan Nuns of Winnipeg are building a hostel for the reception of

to a calm contemplation of the spot where your conscience ought to be, but is not?

Let us look back over your editorial, will be near the immaculate Conception. will be near the immacutate Conception Church in the heart of the city, and also close to the railroad depots. It will cost in the neighborhood of \$30,000. The Catholic Woman's Welcome League will assist the Nuns in the work in the shape of an auxillary

> Woman's Rights and Bad Bread No woman has any right to offer her husband heavy, sour, pasty bread when she can avoid it by using White Swan Yeast Cakes. Ask your grocer for a 5c. package (6 cakes) or send for a free sample to the White Swan Spices & Cereals, Limited, Toronto, Ont.

The trouble with most of us is that The trouble with most of us is that we do not realize how important a word or a smile may be. These are so little in the ordinary day's business that they seem of little value. But to those who look to us for leadership or even companionship they have a very great importance and a very dear value. They may mean the making or marring of one preclous day's work.

> ST. JOSEPH'S COLLEGE, TORONTO

MORE BRILLIANT SUCCESSES

the most convincing of proofs; if this be so, then it is self-evident that St. Joseph's College - Academy, Toronto, ranks with the foremost educational in stitutions on the continent. Last month we published the Degrees and Honours and other awards granted by Toronto University to the senior stu dents of the college: we now publish the long list of awards obtained by the pupils who wrote at St. Joseph's the Midsummer Departmental and Univer-

PPER SCHOOL ENTRANCE TO FACULTY OF EDUCATIO The Misses Isabel Cassidy, Irene O'Driscoll, Kath-en Murphy (Pt. 11)

Miss Helen Mullins. (English and history.)

MIDDLE SCHOOL ENTRANCE TO NORMAL

LOWER SCHOOL ENTRANCE TO NORMAL
The Misses Corinne Pascoe, (Honors) Annie McAneney, Anna Beninger, Teresa Meehan, Clementina
McGwan (Honors) Beatrice Sauriol, Florence Bannon, Margaret Lowe, Gertrude Bradley, Isabel
Pamphilon, Kathleen Donley, Mary Beaudette, Kathleen Gilmour, Bertille Hayes, Nina Hennessey, Mary
Ighe, Helen Kearns, Vera Dee, Margaret Phillips
Leonora Stock, Kathleen Sullivan, Mary McBrady,
Lily Kennedy, Bertha McKeown.

Entrance to Hon, School
Lillian Gray, Margaret Pratt, Edith Merrick, Kathleen McGuire, Shella McLaughlin, Dorothy McConvey, Kathleen Conroy, Isabel Schario, Isabel Robinson.

Congratulations

Success of Loretto Students LORETTO CONVENT, HAMILTON following pupils have been suc

Cecilia Coughlan, Rose Farrelly, Jean Michael dna McKune, Catharine Nolan. JUNIOR ENTRANCE TO NORMAL

ENTRANCE TO NORMAL

JUNIOR ENTRANCE TO NORMAL
MATRICULATION
Edna McKune, Jean Michael, KathleenMcGaughey,
Josephine Morrissey, Catharine Nolan, Marion Overend, Regina Vaillancourt, Marion Sweeney,
ENTRANCE TO HIGH SCHOOL
Rosabelle Smiley, Vera Mechan.

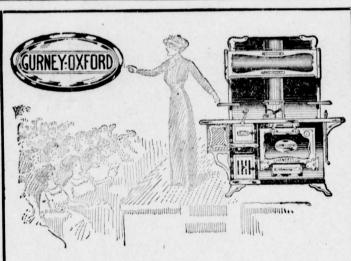
JUNIOR GRADE PIANO, TORONTO UNIVERSITY PRIMARY GRADE PIANO

ravors Received

A subscriber wishes to thank the Sacred Healessed Virgin, St. Anthony for many favors

Gertrude Murphy, Rosabelle Smiley.

Of your charity pray for the soul of Mrs. Maria Richardson, who passed away in London, Ont., on Aug. 15th, 1911.



Woman's Rights

It is your inalienable right to demand in a range-Economy, Promptness and Satisfaction. It is your privilege to expect the same attention, progress and efficiency in the things you use in your daily work as have been brought about in other and often less important lines of endeavour.

The Gurney-Oxford is the foremost example of cook-

The Gurney Economizer regulates all the drafts by lifting or dropping one small lever. It keeps the fire alive for hours with practically no coal consumption. It saves 1 ton of coal in 6. The Gurney Economizer is found only on the Gurney-Oxford range.

The Gurney-Oxford Oven is absolutely and always heated the same on all sides and in all corners because the heat is evenly distributed.

This is a sure and unfailing guarantee that whatever comes out of the Gurney-Oxford Oven is crisp and light and delicious—this is the final test and the point most often advanced by those who cook on a Gurney-Oxford, those who believe it is woman's right and privilege to have in her kitchen the labor, time and money saving principles embodied in the Gurney-Oxford.

The Gurney Foundry Co. Limited TORONTO - CANADA

MONTREAL HAMILTON WINNIPEG CALGARY VANCOUVER

The HOME Orginal Charter
BANK 1854 of CANADA

GENERAL BANKING BUSINESS

Drafts and Money Orders issued payable anywhere in Canada, Great Britain

or United States.

Letters of Credit issued payable anywhere in European and foreign countries.

Collections made from any point in Canada where there is a branch of a

Canadian Chartered Bank.

Savings accounts received at all Branches of the Home Bank and full compound interest paid. Withdrawals forwarded by mail on instructions from the Depositor, to any out-of-town address.

Notes discounted and advances made on acceptable security. Every assistance, consistent with sound banking practice, extended to those engaged in farming, industrial, financial and business enterprises.

Head Office TORONTO Branches and Connections
Throughout Canada LONDON OFFICE: 394 Richmond Street
W. J. HILL, Local Manager

Branch Offices near London ST. THOMAS, ILDERTON, THORNDALE LAWRENCE STATION, MELBOURNE, DELAWARE

TEACHERS WANTED WANTED A CATHOLIC TEACHER FOR S. S. S. No. 6, Dilkie. Must teach French and English. Salary offered \$400 per annum. Apply to Rev. J. L. Bastien, P. P., sec. Pinewood, Ontario. 1766-3

TEACHER WANTED FOR SEPARATE S. S. section, No. 15, St. Raphaels, Ont. and class certificate. Apply stating salary to H. R. Mc Donald, Sec., St. Raphaels West, Ont. 1766-3 Sec., St. Raphaels West, Ont.

TEACHER WANTED FOR SEPARATE school. Second class normal. Salary \$450.

Apply to P. Doherty, Sec. Treas., Brickley, Ont. 1766-2

KOMOKA.

WANTED A QUALIFIED TEACHER FOR to commence September 1st, 1912. Salary \$500. Apply to John J. Carter, Sec. Treas., Mt. St. Patrick, P. O.

P.O. Trobas WANTED FOR STEELTON, S. S., SIX LADY teachers and a Principal holding a second class professional certificate. Three of these must be able to teach French. Apply stating qualifications and salary expected to Rev. Denis Dumesnil. S. J., Sec., Steelton, Oat. 1706-1

TEACHER WANTED FOR SEPARATE school section No. 4. North Burgess. Salary \$450 for second class or \$375 for 3rd class. Duties to commence after holidays. Apply to R. T. Noonan, Sec. Treas., Darcyville, P. O. 166-2 WANTED FOR SEPARATE SCHOOL,
Prescott, a teacher for Form I. Salary \$4,00.
Apply stating qualification and experience, to P. K.
Halpin, Prescott, Ont,

TEACHER WANTED FOR S. S. NO. 10, NORMandy holding a second class. Normal cartifications.

andy holding a second class Normal certificate
Duties commence after holidays. Apply to John J
Hawkins, Ayton, Ont. 1765-2

TEACHER WANTED FOR S. S. 4. WEST meath (La Passe). Duties to begin after holidays. Applications will be received from teacher with any qualified certificate. \$500 salary for jeacher with a Normal. Apply to Gilbert Gervas, Jr. Sec. Treas, S. S. 4. La Passe, Ont. 1763-4

A CATHOLIC LADY TEACHER WANTED for S. S. S. No. 10817 Richmond. Holding a

WANTED A CATHOLIC TEACHER FOR Tenold school D. 10 60 for the next four months. Salary \$65 per month. Address Peter Zimmerman, Marienthal, Sask. 1765-4 TEACHER WANTED FOR SEP, SCHOOL SEC No. 2. Howe Island, holding a 2nd class cer tractate of qualification. Normal preferred: Sales 4400 per annum. Duties to commence 3rd Sept 1912. Apply to John Goodfriend, jr., Sch. Teas

S. S. S. No. 17, Hay. Duties to begin Sept. 2nd.
Salary \$400. O. Bissonnette, Sec. St. Joseph, P. O.
Huron county, Ont.

CATHOLIC FEMALE TEACHER FOR S. S.
No. 2, Gurd and Hemsworth, Second class

Tout Creek, Ont.

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 referred. Slarry \$600 per
year. Duties to commence Sept. 2nd, 1912. Apply
to Joseph Cadotte, Paincourt, P. O., Ont.
1764-tf

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 Rau, Sec. Treas., Drysdale, Ont. 1761-tf TEACHER WANTED FOR S. S. No. 3, Pain-

WANTED TEACHER FOR S. S. NO. 2 Springer English-French. Give qualifications. Salary \$350. Apply Rev. J. H. Trainor, Sec. Treas. S. No. 2, Springer, Cache Bay, Ont. 1766-2 TEACHER WANTED FOR SEPARATE school at Espanola, Ontario. Duties to commence on the 3rd of September. Salary \$450 a year. Apply to P. Dechene, Sec., Espanola, Ont. 1766-11

HELP WANTED
WANTED SIX GIRLS FOR DOMESTI.
Service at a Catholic Institution in the Unite
States, Wages right, Fine accommodation
Sisters or mothers with daughters would be received
Apply to Box K., CATHOLIC RECORD, LONDON, Canad.

FOR SALE OR SALE ONE HUNDRED ACRES, OF

C. M.B. A. Branch No. 4, London Meets on the and and 4thThursday of every mount at eight o'clock, at their Rooms, St. Peter's Parish Hall Richmond street. P. H. RANAHAN, President JAMES S. McDougall. Secretary.

Shaw's Schools TORONTO, CANADA

Belleville Business College Write for Catalogue F F. E. O'FLYNN, B.A., T. W. WAUCHOPE

Fine Farms

\$2900, \$3000, \$3500, \$7000, \$8000 \$8100, \$9000, \$9500, \$15000, \$16000

David Battle, Thorold, Ont.

Funeral Directors

John Ferguson & Sons 180 King Street

William J Ball

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

Smith, Son & Clarke

115 Dundas St. 629 Dundas St.

Free Offer of Borrowman's Fit and **Nerve Cure**

Ny expense.

All you have to do is to send your address and earest express office and the medicine will be sent

Price is \$3 per Bottle. G. S. BORROWMAN Druggist & Chemist, Leamington, Ont.

A 7% Investment

National Securities Corporation, Ltd. Confederation Life Building, Toronto

CATHOLIC **Home Annual** 1912

Regular Price, 25c.

While they last, 15c. Postpaid The Catholic Record LONDON, CANADA

I. I. M. Landy



405 YONGE ST

Chalices, Ciboria Altar Furnishings Statuary, Stations of Canales, Oils Prayer Books Library Books, Etc. SPECIALTY OF MISSION SUPPLIES Telephone Main - 8555 Residence College 45% TORONTO

FLAGS

ALL KINDS ALL NATIONS ALL SIZES

When you want Flags, get them from the makers; you save money, you get better satisfaction WRITE US FOR PRICES Badges, Banners

Buttons, Flags

T. P. TANSEY MONTREAL, QUE.

14 Drummond St.