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

The Catholic Record

LONDON, SATURDAY, AUGUST 23, 1918

OFFICIOUS MEDDLERS

Much harm is done by officious meddlers of both sexes who pose as moral leaders. Subjects demanding deft and expert handling are treated so as to counteract any good effects that may be accomplished. Recently, however, a woman more or less " advanced" was prevented by the Chicago Board of Education from giving a course of lectures on sex-hygiene. This lady is one of the products of the times. For to day educators and faddists assume that parental responsibility is a lost art, and that children exist but to be made the experiment of their theories. That neglect of duty in regard to the moral and hygienic training of children is one of the disheartening phenomena of our civilization requires more proof than the mere word of a publicist. The average mother can be depended upon to start her children on life's journey properly equipped to meet its perils.

INDIFFERENCE

One of the greatest menaces to spiritual growth is the indifference to God and the soul. It emanates from books and periodicals; it is visible in lives about us, in the preoccupation with business, in absorption in the satisfaction offered by the senses. It blunts the edge of our spiritual side and makes us blind to the things that are out of sight. It strives to give permanent value to the transient. and saturates its victims with the poison of worldliness. It wears seemly garments and may speak in cultured accents. It may go its way decorously, respecting always every social convention, and so wrap itself around a man as to make him unconscious of its contact. And one smitten with worldliness may busy himself with divers things, may be a substantial citizen in his community, may be lauded and be praised and yet have to his credit years that when winnowed by eternity may have little fruit. Without wishing to preach one wonders at the sense. less manner of living of people destined for the life beyond the spheres. It is so-to quote them in other matters-so unbusiness-like. It is such a poor investment this devotion of time and talents and energy to the acquisition of baubles that are valueless at the end-to the feverish pursuit of place that dissolves when death calls. And it is so difficult to convince them of this real and press ing danger. They strive and they play in the market place, but they have forgotten their destiny. It is an old story, but with vision restored with the tide of enthusiasm flooding their veins, with a quickened sense of their personal and social responsibilities, what an impress they could make upon the community and what potent factors they could be in the moulding of a healthy public opinion With the soul no longer an outcast, no longer submerged in business, in clubs, in ambitions, no longer preyed upon by fashion and society and amusements, what a fount of happiness would be theirs for the healing and sustaining of their lives.

GUARD THE CHILDREN

Indifference is a seed sown in the hearts and minds of children. When they are not educated in their religion, and when, by example at least, they are taught that the world should enlist their energies they grow up hardly believing in the world to come. The objects of their faith become vague and dim and the blessed value of leisurely living is forgotten, ignored, despised. We fail to remember that the home is a workshop in which character is fashioned, bent in this or that, directed, tempered and tried. The parent is the worker by divine-appointment. His is the mission to bring out the divine on his own flesh and blood, he has the model always before him. Day by day he can, by his watchfulness, his guidance, his severity, perhaps, his words and examples, see growing under his hands a purity and beauty which even the greatest artists can never portray. But he must be careful in his convictions deserves his deserts,

the aim of his endeavors, and the sense of his dread responsibility should shield him from either apathy or negligence. There are homes indeed which, owing to truly Catholic parents, are the ante-chambers of heaven. There peace and innocent merriment have their abode. There the soul is made strong for the stress and strain of the after years. There is inculcated the principle that the great source of happiness, the surest anodyne for disappointment is that to be and not to have, is the thing that counts. Hence the children who enter life's lists from such homes are accustomed to measure values by the standard of eternity. They may never achieve what the world terms success, and may in obscurity and poverty pass all their days, but the religion taught them in their youth is a barrier to discontent and is ever directing their minds to their dwelling beyond the grave.

THE COST OF NEGLIGENCE

Some homes, however, turn out very indifferent specimens of workmanship. There is no harmony in their proportions. They are objectlessons of ignorance and of neglect. They are marred by dirt and sloveliness. They can hear but the clamour of the world and see but its treasures. And because their vision is destorted the men and women who hear the whisperings of divine truths, walk circumspectly and are not worshippers of the "God of Getting On," are but strange phenomena, old-fashioned and out of joint with modern progress. These children have not been fashioned according to the Divine Model, and must, if they ever reach the end for which they were created be made over by the Church. Experience will cleanse them of some of their conceit, but the Church alone can adjust their vision and give them sightliness. What we should understand is that as the stream can be nowhere purer than at its source so neither thuman society nor the Church of Christ itself can rise higher thanethe morality of the? homes? which? constitute one and the other.

GRUMBLERS

Few people would care to confess to actual thought or intention of rebellion against the Divine plan or order of things, yet people the world over grumble at the weather, the climate, the seasons. The sun and the rain, the heat of summer and the cold of winter, the general scheme of things beyond their control, all come in for an ample share of the blame so generously dis-Such grumbling?s the thoughtful, dangerously near to irreverence. Tho' it is not so meant. Yet it might not be amiss for every grumbler to stop and consider just where the habit leads:

HOLY IRELAND

"In Home Life in Ireland," written by Robt. Lynd, a Presbyterian, we find this passage :

"If you are in a little town in any part of Ireland-except the north west—about noon, when the chapel bells ring for the Angelus, you will see all the men suddenly taking off their hats and crossing themselves as they say their mid day prayers. The world loses its air of work, or of common-place idleness, and the streets take on an intense beauty for the moment as the old people and the young people half hide their eyes and murmur a prayer to the Mother of God. The boy walking by a loaded cart stands still with bared head, or stumbles forward, praying as he walks. In the doors of the houses, in the entries on the bridge over the river, the town assumes a multitudinous reverence as the tide of prayer sweeps through it to the dinning music of the bells Even the policeman, ludicrously stiff in his military uniform, lowers his head with a kind salute, and offers homage to heaven. I confess I like this daily forgetfulness of the world in the middle of the day. It brings wonder into almost every country town in Ireland at least once every day."

DO OUR PART

Humanity hates a traitor. From the very first ages the sons of this earth have despised the renegade and the apostate. The man who deserts the selection of his tools. His but to cling to a name rather than

faith will show him what should be to hold fast to an issue is folly and asininity. Partylabels have a meaning only so long as the party lives up to the label and these labels are mere phrases to designate schools of political thought. When they cease to fulfill their pledges, the voter who stands for this conviction looms forth in sanity, courage and good citizenship. Growth necessarily alters original outlines. Time changes conditions and wise men change with the times. It is not the label that counts, but the man and measure represented on the label. Men make the laws, they preside over the courts which interpret them and then they defend and break them. The time is near at hand when this state of affairs must change, and until that hour arrives we shall have more or less of chaos. But first theremust come an awakening to responsibility on the part of those who are now lifting their voices in protest against things as they are-Catholic men, as a body, lack responsibility. They complain of the incapability of the law-makers but refuse to devote any of their own precious time to remedying the situation or improving the outlook. They count their salaries be fore the opportunity and honor of serving their fellowmen. They do not present themselves as possible candidates, they figure the cost of citizenship in only one sense-dollars and cents. When men, efficient enough to work for themselves, wise enough to work for their children and broad enough to devote talents to the upbuilding of affairs-are ready to apply their brains and to utilize their experience and to spend their salary for the greatest good of the greatest number, the saloon potentate will no longer hold sway. The administration of civic affairs will be characterized by dignity and sanity and honor. The square deal is not only ethically sound, but it is a sound, safe and profitable financial proposition. Nowadays the only way to get a square deal is to ask for itvery loudly. We all smile and sympathize when we hear politicians, of vast humanitarian tendencies, telling us that we must "bear one another's burdens." Into much of our recent politics has come, by the way, a gentle moral flavor. In the dread-

FOREIGN MISSIONS

ful days of long ago politicians were

accustomed to justify their schemes

by showing them to be useful and by

claiming that they would pay. Only

one, if we remember correctly, was

able, at all seasons, to sound the

moral note. His disciples have mul

tiplied, however, and a sound of "my

brethren, let us be good," pervades

speeches from many a modern plat-

JAPANESE CONVERTED BY GOOD DEEDS. - Father Michael Sauret P. F. M., writing from Kurume, says "The Japanese people, whom St. Francis Xavier called the delight of my heart,' have for some years excited the admiration of the entire world by the facility with which they have assimilated our material civ ilization. Unhappily the progress of this people along religious lines has not been so rapid, and the missionary finds much to disappoint his apostolic heart. The numerous Protestant sects are as great an obstacle to the conversion of the Japanese, as Buddhism and Shintoism.

Under such conditions the continual sermon of good works is considered best, and a hospital at Kurume, where I have resided twenty four years, has been found very practical. It is in charge of the Francis can Missionaries of Mary, and the dispensary is frequented by the poor, who derive much benefit. Hundreds of dying infants have also been baptized by the Sisters whose devotion is making a good impression upon the pagans. Money, however, is needed enlarge and perfect the hospital so that it may be able to accommo date the wealthy Japanese, who are somewhat critical of outward appointments, and who would never mingle with the poor. This class appeals also to our missionary zeal, and we would like to see our conversions extend to them by the minis tration of the Sisters in times of illness and distress."

WHY WE AID HEATHENS .- " I can conceive that someone may say: We need everything at home. We have thousands and tens of thousands without education. Half the population of London never go to Church, perhaps half have never peen baptized, or if they have, they live as if they never have been. Here is our heathen world. Here is our missionary work. Why then end missionaries into other lands ?"

"The answer is: 'If you wish to put out a fire you have to stifle it. Keep down the flame of the love of God and of your neighbor, and it will

This answer would be sufficient. but we have an ampler reply; Our Divine Lord has promised, Give, and it shall be given to you: There-fore, if I did not know how to find the means even to build a school, I would refuse alms to send the Gospel to the heathen. Be assured that the same Lord who is Almighty is also generous. He is able and willing to give us all we want. It is an axiom of faith, that the Church was never yet made poor by giving its last farthing for the salvation of souls."— Cardinal Manning.— (Sermons on Ecclesiastical Subjects.)

Hankow, China, is a city thickly populated with foreigners of every nationality, but nearly all speaking The majority of these are Protestants.

We can live a day on one third of dollar," writes Father Hood, odia, "The remaining two-thirds India. glad to say that all the missionaries whom I have met think first of their mission, and are satisfied with what is left for themselves."

Usually, Chinese native Christians who go about baptizing children in danger of death, ask no salary. They are satisfied with the least little gift from the missionary—a small cross, a picture, a medal, a devotional book. He can make their nappiness complete by presenting their village chapel, in recognition of their zeal, a pair of candlesticks, a crucifix, or a set of Stations of the In the case of travelling bapross. tizers, the small sum of \$2 per month s given. Out of this they are ex-

ected to pay all their expenses. It is said by some of our mission aries that the Catholic African native has an altogether different expres-sion from that of his Protestant or Mohammedan brother. The Pro-testant native, as a rule, looks rather mpudent though intelligent; the Mohammedan is very clean in his appearance and wears an expression of indifference, except when he is addressed, when he smiles very pleasantly; the heathen are general y very dense looking; while the atholic native can usually be dis tinguished from the others by a cer tain expression of gentleness.

THE OPPOSITION TO HOME RULE

TRUE STATE OF THE CASE His Eminence Cardinal Logue re ently visited Bradford, Eng., and during the course of an address made he following reference to the condition of affairs in Ireland. We wish every member of the rank and file of Orangemen in Canada would read as it is the best evidence that can be given that the anti-Home Rule leaders are actuated solely by selfish motives. Passing on to refer to what he de-

scribed as a misconception, the Cardinal said it was alleged at the pres ent day that if the people of Ireland obtained control of their own affairs they would be likely to persecute some of their neighbours. He de-fied any person who read the history of Ireland to find a single instance where Irish Catholics had persecuted their neighbours because of their re ligion. He had lived among people of different denominations greater part of his life, and he could conscientiously say that he never in tentionally or knowingly used a word to give offence to anyone, and he certainly would not be a party to persecution. If Ireland gained control of her own affairs there would be a distribution of public offices Every man would have such right to these offices as his capabilities and knowledge entitled him to. They had a saying in Ireland if there was a contest for a public office, "Let the best horse take the jump." He would be sorry to exclude anyone from a public office, and if a Protestant or lissenter or anyone else was better ualified for office than one of his the Cardinal's) co-religionists he would support him. And in his attitude he believed he was not alone; he thought it was the general feeling

of the Catholics of Ireland. Even if Sir Edward Carson raised his army and used the cast-off Ital ian rifles and commenced to shoot. they would not shoot back. He did not think there would be much need of shooting back, because from he quality of the rifles, and the skill of the rifleman, he did not think there would be much dan-ger to anyone. He did not interfere much in politics, but he was cer-tainly a determined Home Ruler. He desired Home Rule not for the benefit of Catholics but for the welfare of the country generally. When the day came, as he believed the day would come, when this enactment was passed—and the sooner the better-he thought it would be found that, notwithstanding all the talk about persecution, injustice and everything else, the people of Ire-land would see their own interests, and would work shoulder to shoulder to endeavor to improve the con-dition of the country. The quarrels

were kept up by politicians for their own objects, and as soon as politi-cians dropped them the people of the country would work harmoniously together. There would be no civil war in Ireland. It would take two parties to make a fight, and even if one side desired to make a fight there would be no other side to fight against, because the people of the country did not want to fight,"—Tablet.

NOT CATHOLICS

Over in England a number editors seem to think that G. K Chesterton is a Catholic. His writ ings would lead one to believe so pecause of their Catholic tone. he is a member of the Church of England. Here in America some Catholic editors constantly refer to Miss Caroline D. Swan as a Catholic We know for a fact, and have known it for years, that our colleagues are mistaken. It would be right to call Miss Swan a Catholic-minded poet, if one wished to compliment her on her verse, much of which is excellent; but she is not a Catholic in the true sense of the term. She is an Anglican or Protestant Episcopalian of the High Church wing. Some day, she may, by God's help, become a Cath-olic, and certainly her poetic aspiration after the whole unbroken gift of faith would seem to deserve such a she helps matters by accepting from Catholic editors the title which she must know is given to her by them under a misapprehension There is nothing like keeping the record clear and straight.-Sacred Heart Review.

THE FORCE OF CATHOLICITY The marvelous fact of the ancient

vorld, at least that part of it that

was Greco-Roman in civilization, was the acceptance of a Jew as the Saviour of the human race. The mountains of prejudice that had to be overcome (in subscribing to the cardinal belief that Jesus of Nazareth was true God;) can only be conjectured in the light of the extant documents that show the unmeas ured hatred and contempt agains the Jew. It was at variance with the deepest convictions. It ran counter to established respectability. It outraged time-honored tradition It was a complete surrender of every thing that was sacred and patriotic verts were accused of atheism and treason. The terseness of the law proscribing Christianity, makes clear the utter impossibility of any tolera tion of the new Religion. licet esse;" "it is not allowed to exist. It is characteristic of the true faith in all ages of persecution that its complete extermination was always aimed at. It was not only to be harassed, belabored, belied; it was to be wined out. There have never been any half-way measures against Catholicity. Like its Founder death was always to be its portion. Whether, through rack or rope, through schism or heresy, men would rid themselves of it. This is the constant miracle of the ages that against such onslaughts the Church has survived. Men batter in vain. results. They succumb when weary persecution. Meanwhile they been renewing the Church They have weeded out the weak and the vicious, and they have fertilized the ground in the blood and sweat of martyr and the confessor Phenix or hydra, as men may look on it, the Church survives all vicissitudes.-New World.

A TRIBUTE AND A REBUKE

Of the late Sir Richard W. Scot of Canada, a Canadian Bishop, once

his pastor, said: "He was a parishioner of mine for several years when I was at St Joseph's Church, Ottawa. I esteemed him as the highest type of a Christian gentleman. While he was known to the people of Canada in his political relations largely, he was particularly esteemed by myself for his religiou faithfulness and charitable work He was an active worker in the St Vincent de Paul society of St Joseph's Church, and even when he was a Cabinet Minister, with all the duties of that office, he attended reg ularly to his personal calls on the

There is in this tribute a rebuke to the indifference toward the work of the St. Vincent de Paul Society which characterizes so many of us. think we are too busy, too pre-occupied, to be bothered with looking after our poor and unfortunate breth ren. "Let the old, simple-hearted men attend to that. They have had fewer educational advantages than we, and hence have fewer calls upon their time. They feel more at home than we visiting poor tenements and humble homes." This is what we say in substance. But that is only an excuse and not a reason. real cause of our apathy is a lack of charity. We may be better educated than some others, but we have not the heart-learning which leads to the love of God and our neighbor .-Sacred Heart Review.

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an ineresting letter from Father John M. Fraser, the Canadian missionary to

There are but 2,000,000 Catholic Chinese in a population of 400,000,000.

The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields ite with the harvest.

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow - Canadian, Father Fraser, whose work has been signally blessed by

The CATHOLIC RECORD gladly ac cedes to the request to receive sub-scriptions, which will be duly ac-knowledged and forwarded to Father

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of

REMITTANCES Previously acknowledged....\$1,703 75 P. E. Woodford, Harbor, Main Francis Melady, St. Columban 2 00 Friend, Barrie..... James Jack, Calgary...... A Friend, Regina..... O A Charlottetown 1 00 Miss M. Delay, Lethbridge... F., South March. 1 00 Hugh S. Quinn, Ottawa,..... REMITTANCES TO FATHER FRASER By cheque April 25, 1913...... \$780 00 May 15, 1913

GOD'S CINEMATOGRAPH

FATHER VAUGHAN USES BEAU TIFUL SUNSET TO TEACH GODLESS MILLIONAIRE

Someone, perhaps, now listening to me may be saying in his heart "Religion does not appeal to me. have cut it out of my life long ago. Another will be thinking : all very well for you to preach about religion; it is your business, wherea mine is money-making in the city. My religion," the philanthropis will tell me. " is not to be found between the covers of the New Testa

ment, but in the pages of the Social Year Book. We have done with dogma and the formalism of religion altogether." I stood not many weeks ago, on

the deck of a Pacific liner, ploughing her way from Honolulu to Yokohama. The sun sinking to the west divided the smooth expanse of waters on stern and port side into seas of gold and silver; while the western heavens from horizon to zenith were a rainbow of color pierced through and through by strong rays of glory shot forth by the sun in his setting It was an inspiring motion picture painted by the Master's hand

As I stood on the upper deck enraptured by this sight, a multi millionaire, travelling to distract his unhinged mind, sidled up to me, and in tones of voice harmonizing with his misery, asked me why I appear so ravished by a mere ball of fire dropping behind the water's edge, and he added: "I see nothing in it. and I've no use for it."

From the mere fact that he had thus expressed himself, I felt sure that my solitary friend, who had spoken to hardly a soul on the voyage, felt there was some lesson in the sunset, and that he was to blame for

not learning something from it. Taking him by the arm, I said Friend, nearly ten millions of your fellow countrymen in the State pay their dimes every day of the year to watch a cinematograph incomparably inferior to that one unfolding itself yonder. Our motion pictures change once a week; God's sunsets have been changing every day for millions of years; no two sunset's being alike and every sunset changing every

'What you really want, my friend," I continued, "is a little more poetry and a great deal more religion. If only you could open wide the gates of your soul to the presence and in-fluence of Jesus Christ, I feel quite sure that in a very short space of time His friendship would mean so much to you that not a wild flower at your feet, nor a throbbing star over your head, but would speak to you in bursts of eloquence about Him Who made them all for your delight

and benefit. "Religion is nothing to you because it is not everything. 'Religion,' says the poet, 'is all or nothing.' You are soured, sad, and a cynical man, because your soul, being with-out religion, without the Interpreter of Life and Nature, it is like a ship without a pilot, like an army without its leader ; or, may I say, like a heart without love.'

It usually costs a man something to listen to flattery.

CATHOLIC NOTES

The Passion Play will be performed this year at five different places in the German-speaking countries, at Eci, Brixlegg, Stilldorf, Selzach and Radigund; also another in Slovaktongue in Tyrnau, Hungary,

America tells us that the indica-Germany will contain more Catholic Protestant children. Church is making splendid progress n Germany, and would make much more were it not for mixed marriages.

The Bible, known as the Vulgate was compiled by St. Jerome in 380 who carefully collated and translated all texts, in the Chaldean, Greek, Hebrew and other languages, belong ing to the first, second and third

According to the provisions of the Apostolic Constitution reorganizing the seminaries of Rome, the Collegio Leoniano is hereafter to be reserved solely for ordained priests who come to Rome, each with the permission of his Bishop, to study more advanced learning.

Belgium has a brilliant young Jesuit in Father Henusse. At Palais de Justice he received an ovation after his address on the Psychology of Sacred Eloquence, delivered before a large assemblage of lawyers, magistrates and politicians.

A community of exiled French Sisters of La Sagesse (Daughters of Wisdom) were recently established in Liverpool. At a fete in their aid, Sir William Bowring declared that France might be the poorer for their loss, but they in England were the better for their presence.

Pope Pius, on Saturday, July 26, wrote Cardinal O'Connell, of Boston thanking him for the \$80,000 contribution made by the Archdiocese of Boston for the Constantine anniversary monument. The \$80,000 con-tribution was the largest made. The second largest contribution was \$25,000, sent by the Duke of Norfolk.

Right Rev. Bishop Byrne, of Nash ville, Tennesse, has put the ban of his official censure on "animal" dances. His edict was read from every Catholic pulpit in the diocese a few Sundays ago. It is the most drastic yet recorded in the fight against rag dancing. It bars all offenders from participating in the

The Society of Jesus will be three hundred and seventy nine years old Aug. 15. On the feast of the tion, in the year 1584, Ignatius Loyola and six associates took their first vows in the chapel of Montmartre, Paris. This was the foundation of the Jesuit Order, which has grown until to day, when the Fathers re to be found working for souls in all parts of the world.

The following notice has been posted over the offertory box in the Church of the English Martyrs, Lancashire, England Urmston, To the burglar: No money in box. Cleared this morning. Please don't break the padlock. Put a penny in or new church. Kneel down and say a prayer. Yours truly, the rector. P. S.—Don't take this card."

The well-known English expert on works of art, Mr. Purves Carter, while in Rome recently the Holy Father a beautiful, specialy-designed engraving in aqua fortis rom the original painting of the Blessed Thomas More, by Durer. This valuable portrait was only recently discovered in Canada

A teaching Sister of Antigonish, N. S. will receive in September from the Catholic University, Washington, D. C., a doctor's degree. She is Sister St. Leonard, Congregation of Notre Dame, and is already an M. A. of St. Francis Xavier College, Antig onish. She is a sister of the Rev. Dr. Thompson, parish priest of Glace Bay, and also of Sister St. John the Baptist who has recently been appointed Provincial of the Congrega tion of Notre Dame.

The late Anthony N. Brady, the traction magnate of Albany, N. Y., left \$25,000 to St. Peter's hospital in that city by his will and \$75,000 to various other charities. His estate was valued at \$70,000,000. Mr. Brady had begun life in Albany as a poor boy. His first position was that of cashier in a barber shop. He had a genius for business embarked in the tea trade from which he went into the gas and traction business where he amassed a fortune.

Catholic activities in English public life during the past few weeks are thus summarized by an American writer there: A Catholic priest blessed the colors of the Irish Guards in presence of a bare-headed king. A Roman Cardinal encouraged the International Congress for the sup-pression of the White Slave Traffic with the news that their efforts were watched sympathetically by the Vati can, which was devising ways and means of assistance. A Catholic from Beaumont College, rowed at Henley's famous regatta; while Catholic philanthropic work was represented by Father Bernard Vaughan's treat to one thousand East End children, whom he took to Epping Forest.

PRETTY MISS NEVILLE

BY B. M. CROKER CHAPTER XX

CAPTAIN BERESFORD'S PHOTOGRAPH

It must not be thought that I ha forgotten old friends all this time. I nstantly wrote to Deb and Mrs west, and through them sent suitable presents to Patsey, Dan, Sweetlips, and big and little Mary. These gifts were made anonymously, of course; but I think their recipients were at no loss to guess where they came from. There had been a tremendous hue-and-cry raised on my behalf, and without the smallest success. West, and through them sent suitable without the smallest success. Dan admitted having driven me to the station, and there the trail failed; in spite of the united exertions of Miss Fluker, Mr. French, and the police, I had completely and mysteri

ously disappeared. One morning, coming in from the garden, I found auntie and uncle in close and solemn conclave over letter : it had evidently been under discussion for some time, and the court was preparing to rise as I en-

"I suppose there is no help for it," muttered uncle, grumpily; "you had better write and say that the sooner she comes the better. Vane is an old friend of mine, and I could not refuse hospitality to his wife, although she is a giddy young girl by all accounts, and he made a regular fool of himself. We have an empty. spare room and she is welcome to it. Who is coming?" I asked, eagerly, tossing off my topee, and drawing up

A young married lady—the wife of Colonel Vane, a great friend of ours; we have never seen her, but I believe she is young and pretty," re-

plied auntie.
"And why is she coming here?" I asked, getting to the point, as usual.
"Because Colonel Vane is obliged to go to England on business, and he

does not like to leave her at Lucknow all alone; and he dreads taking her home in winter, as she has a delicate chest. There was very little information to be had about our visitor. Aunt

and uncle knew nothing about her. excepting that she was many years younger than her husband; and that every one was amazed when Colonel Vane (a confirmed old bachelor) had taken to himself for a wife a pretty girl twenty five years his junior.

I was on the tiptoe of expectation till the appointed day came and our guest arrived. Uncle met her at the station, and auntie and I in the She stepped out of the carporch. She stepped out of the carriage, a very elegant, neat figure—very far from the grimy object I was, when I made my first appearance at Mulkapore. How she contrived to keep herself so clean amazed me; but I afterward learned that she was much indebted to a thick veil and dust cloak. Mrs. Vane was very small and slight and dark, and had the prettiest and most impertinent little nose (not retrousse) I ever saw; she had quantities of beautiful brown hair, and wore a thick curly fringe She looked quite young, not more than four-and-twenty, and rumor had not misled us-she was remarkably pretty. She was dressed in a dark blue cambric, thickly trimmed many quillings, edged with the Yards of the same encircled her throat, coquettishly fastened at one side by a silver crocodile brooch, and on her slender wrists were dozens and dozens of bangles. She, I think, took us all in with one rapid glance of her roving dark eyes; and she afterward imparted to me confiden tially that her first impressions were

decidedly in our favor. She soon made herself quite at home, and was no restraint or trouble in the house; but, on the con trary, a great acquisition. Joking with uncle, helping auntie in he garden and assisting me in rearrang. ing the drawing room, and contriving striking new "effects" in the disposal of flowers, pictures, and furniture, occupied the first few days. She readily learned all our family jokes, the names of most of the servants and established herself on a footing of friendly intimacy with the dogs. She was not long in making numbers of acquaintances, and her lively, attractive manners and pretty facwere a first-class passport to unive sal popularity. She was certainly an oddity in some ways. The very pink of propriety in society, and under auntie's eyes—when alone with me she "broke out," as she called it, and indulged in slang, and all sorts of expressions hitherto foreign to my ears; and, in short, in the privacy of my room, or hers, she was extremely fast, and gloried in "shocking me," as she called it. My dressing-room, of an afternoon, wa her favorite lounge, and she favored me with a great deal of her society and, thanks to auntie's forty winks. every day after tiffin we enjoyed and uninterrupted tête-à-tête. she gave me her opinion gratis of least reticent about herself or her affairs, and exacted equal frankness

'I like the name of Nora Neville, she remarked one day; "it goes with quite a swing. Where did you pick up the name of Nora?—feminine for Noah, of course. I think I'll call you

I vainly begged that she would do nothing of the kind.

"Oh, yes, I really must. You might have come out of the ark, you are so preposterously antediluvian in some ways, and behind the present "How can you be so absurd?"

age four thousand years at the very

"'Noah Neville is your name, And Ireland is your nation, Mulkapore your dwelling-place, And I'm your admiration.'

Is not that the case?" she asked looking at me complacently. out pausing for an answer she said "Now tell me about your Irish home;" evidently preparing herself for a long session

"There's nothing to tell," I re plied briefly, not raising my eyes from my crewel-work. "I came out to India when I was seventeen."

" And were wrecked en route. How funny !'

"Anything but funny, I think you would have found it," I replied, gravely.
"Well, and tell me, have you any

particular friend in Mulkapore—any cher ami?" she asked, insinuatingly No, not one," I answered, with

perfect truth. What, not one? Oh, come nowthink again !"

"If I thought till doomsday I could not conjure up the sort of friend you mean. I hate Platonic friendships," I remarked with great emphasis, and giving my wool a jerk that broke the

"Of course I know that you are engaged. The intelligence was strictly masonic. But even so, why not amuse yourself, pro tem? the cat's away the mice will play. My! what a picture of virtuous indignation! Only I am quite too com fortable, I would fetch you a looking glass. Look at me, I have half dozen dear little bow-wows-mo qui vous parle," patting herself com-

Then more shame for you," I re torted, with more than ordinary

warmth. 'Ha, ha, ha! You amuse me immensely. I should not be a bit surprised, if one day you were the death of me," she went on, still cackling to herself. Then clasping her hands behind her head, and surveying me lazily, she said: "Why should I not have my little pack? Don't you know that flirting (harmless flirting) is the privilege of the married woman? My dear old hub has his amusements, his little game, his big shooting, and I have mine—my little game, my big shooting. I bring down a brigadier justas he does a bison, only my spoil is not mortally wounded. It

never does any one any vital harm to 'I don't understand you," I said,

Quite shocked, I declare. Well, then, she sha'n't be shocked: such a good, prim little girl, shall look at nice, pretty, proper pictures, she

"I really wish you would leave me

alone, Mrs. Vane," I exclaimed, half laughing, half crying.

"No, indeed. I have a rich treat in store for you, you ridiculous pre-Adamite. I am going to show you my album, and to introduce you to all my friends," she said, unlocking, as she spoke, a very handsomely 'Put away your work and your book, and come little closer to me and enlarge your

Mrs. Vane? I never see you open a book," I remarked, reluctantly putting away a magazine into which I had intended to dip during the after-

"Oh, I hate reading; my only book is the great book of nature, and tragedies and comedies in real life my only study. Now, attention! I am conferring an enormous favor on you, if you only knew it. It is not every one that has the privilege of

"This is Horace Fuller, of the Navy Blue Dragoons; such a flirt, my dear "-throwing up her eyesnevertheless, a sincere admirer of yours truly. This is Sir Fortescue Brown, such an old duck; here, op-posite, is Aylmer Byng—he is dead, poor fellow! This woman with the muff is a Mrs. Burton, who sets up for a professional beauty; she has good deal of nerve, has she not is She has a face exactly like a cat's head done in coarse worsted;" and so on, and so on, we passed in review the contents of the album. There was a remark to be made about every photo, and to most there hung a tale. At length we came to the last page. Taking up an envelope that lay inside the cover, Mrs. Vane said: "Oh, here it is! I could not make out where I had put it. Now, my sweet, unsophisticated little friend, prepare yourself for the bonne bouche. am now," she continued oratorically, "about to introduce you to the show man of the Horse Artillery; such a handsome fellow, quite tootoo good-looking; a splendid rider, a perfect dancer, in fact, good at everything all round—rackets, crickets, shooting. Not much of a ladies' man as yet, it is true, but, with a little training, he will fetch and carry

And what is the name of this re markable, too good-looking gunner?" I asked carelessly; "Crichton the

second? "No," she replied, taking the photo out of its envelope, gazing at it for a second, and then solemnly put-ting it into my hand. "His name is ting it into my hand. Captain Maurice Beresford."

"What on earth are you blushing about?" she asked, suddenly catching a view of my brilliant cheeks. Surely you are not affected to blushes by his mere photo? I know you have never seen him, as he has een in Bengal for the last five years. What are you getting so red for

" I-I-I'm not red," I stammered.

"Well, you certainly had a sudden effusion of blood to the head, whatever the cause. Is he not handsome? Can you wonder now that he has broken half the girls' hearts in 'I thought you said he was not a

dies' man?" I interposed quickly. "Neither is he—at any rate, not a marrying man. Oh, dear me! I wish his battery was here. There was some talk of a move. I wish you could see him, Nora—I know you

would like him." My first astonishment over, I collected my scattered wits, and stooping to pick up Mrs. Vane's thimble

And where is this-Captain-

Beresford now? "Oh, up in the front, the foremost in the fray. He has been doing all manner of fine things and winning laurels by the cartload. There is some wonderful story about his run-ning along the roof of a house with a lighted fuse in his hand, and throw ing it down among the enemy; quite an Homeric exploit! He carried his life in his hand that time, did he Whenever I hear of these rash and reckless deeds on a man' part I always said to myself, 'The more fool you!' I should make but a poor soldier. I know I should bolt at the first shot. Self-preservation is the first law of nature; what do

say, Noah ?"
"I do not think I should run away running away entails a show of moral courage that I do not possess. After all, one can die but once !

Ah! no doubt you would fight; your savage Irish instincts would enjoy a good shindy, and battering and belaboring people, and trailing your coat, etc. But don't bring your latent powers to bear on me, what-ever you do. Captain Beresford is half Irish, and that accounts for his taste for powder. My tactics would resemble those of the Kerry recruit on the field of battle. I have a holy horror of firearms. He says : 'The bullets was thick, and the

powder was hot, But I didn't fire for fear I'd be shot.

I think that is a lovely idea, is it not My heavens! here is the carriage coming round; I must scuttle off and dress;" and, suiting the action to the word, she sprung off the sofa, and seizing her crewel work, wool bag and album, rushed hastily out of the room.

I had by no means heard the last of Maurice. Mrs. Vane constantly spoke of him. He was very intimate at her home in Lucknow, and his mother and Colonel Vane had been distantly connected.

He set great store by the old lady and was always talking about her," remarked Mrs. Vane, during another of our afternoon siestas. "He was of our afternoon siestas. "He was terribly cut up when she died last year, and went nowhere for months excepting to our house. I must tell you a funny story he told George, and of course I heard it afterward, as my dear old man keeps nothing from

me, nor I from him."
"Perhaps it is private, and you ought not to tell me," I exclaimed,

anxious to postpone the topic.

"Private! nonsense! As you don' know the parties in question, there is not the slightest harm, and really it is a most romantic anecdote George was chaffing him about some girl—only in fun, of course—and my dear Noah, he took it up quite seriously, and told George that he never could marry, and the reason. Quit

a family romance, I can assure you; shall I tell it to you?"
"If you like," I answered indiffer-ently, sitting well back in the shade of the window curtain, and making a

feint of working.
"He has only one near relation in cousin; and as the family propertyprobably a bog—could not go to her, and she had not a shilling to jingle on a milestone, their mutual grand father, or uncle, made Captain Beres ford promise to marry her—a nice little arrangement, was it not?"

An inaudible muttering was my

only reply.
"She, the fiancee, was an unformed, uncultivated child of fourteen at the Well, the old man died, and the girl lived on at the family place till about a year ago, when one fine day some busybody, for want of some thing to do, told her that she was a pauper, living on sufferance, and that her cousin had been bound over to marry her willy nilly. Her grand old Irish pride was instantly in arms, of course, and without the common courtesy of an adieu to her neighbors, much less P. P. C. cards, she disappeared bodily - in fact, ran I suppose they dragged all the bog drains, but at any rate she was nowhere to be found. Is it not quite a romantic story ?" asked Mrs. Vane pausing abruptly and turning toward

"I never met with such a matter of fact, uninterested old Noah. I don't believe you were even listen

I was, of course. Pray, go on." "At first people thought that the young lady had gone off to America and there was even a rumor that she had been shipwrecked and drowned But no such luck was in store for Captain B. A month or two after her flitting a letter was received from his bethrothed, announcing her existence; and that she had found a very happy home. The artful minx had

had the letter posted in London.' Of course I had. I had inclosed it n one of my effusions to Deb.

"She must have been a strongminded, determined sort of girl must she not, and rather clever too, going off in that way, without leaving a trace behind?" said Mrs. Vane, look ing at me interrogatively.

"Yes, I suppose so; I don't know," I answered mechanically. "And the cousin, was he in great affliction when he found that his affianced bride had taken French leave?"

That I cannot tell you. I fancy she was a wild, headstrong sort of girl, with nothing to boast of either in the way of beauty or manners Nevertheless, he still considers him self bound to marry her, if he can

"And if she will have him," I put

in rashly.
"Oh there is not likely to be an if to that question," resumed Mrs. Vane with an air of tranquil superiority.
"The little idiot never knew what she was running away from. He is not merely awfully good-looking, but so nice, and so gentlemanly, every one likes him — men and women alike

'And is certain to be a conceited ape," I added, rudely completing her encomiums. "I suppose he never found a trace of this wild Irish cousin?" I continued boldly, and now playing the part of interested auditor to admiration.

'Not the faintest clew. I dare sa she is a slavey in some London lodg ing-house; and if that is her fate, all I can say is, that she richly deserves

t. What is your opinion My opinion was expressed in a sudden and utterly uncontrollable fit of laughter; laughter I could not possibly restrain. I laughed from sheer nervousness, and nothing else. The more Mrs. Vane ejaculated and exclaimed at my unaccountable fit of mirth, the more I gave way to it. At length, completely exhausted, I dried my eyes and picked up my work. Mrs Vane gazing at me in open-mouthed amazement.

My good old Noah!" she cried you are crazy; you must have a slate off! Whatever possessed you to laugh so immoderately at nothing Are you often taken like this gazing at me in blank amazement and dropping her crewels.

"I cannot tell," I answered, red dening in spite of myself. "Very little amuses me, as you know. Tell me, Mrs. Vane, what would you have done in that girl's case? Would you

have stayed?"
"Certainly I would," she returned
promptly. "Especially if I had had the smallest soupcon of the entire desirability of my future husband. Never quarrel with your bread and butter; it never answers. Be sure that that young person has long ago repented her foolish proceeding in sackcloth and ashes. me what you would have done, my unromantic, prudent Noah? Let us have your ideas on the subject.'

she did." I answered firmly. Not you!" responded my friend emphatically. "You are much too prosaic a young lady."

"Not so prosaic as you imagine,' replied, with unusual decision The best thing that girl can do is to marry some one else, and so releas her cousin most effectually—if he still thinks himself bound by that preposterous engagement," I added, without raising my eyes from the enormous sunflower on which my fingers were occupied.

"Undoubtedly," rejoined Mrs. Vane. "But all the same, she ought o have a glimpse of the old love before she is on with the new. If I were a girl engaged to Maurice Beres ford. I would certainly think twice before giving him up. But, of course, you and I look on the matter from a different point of view. I have seen him, and you have not.

TO BE CONTINUED

THE SON OF ALPHEUS

On a certain sultry summer afternoon a number of men and boys were athered at the eastern end of Naza eth's one crooked little street. They were talking loudly and some were gestulating violently. Something unusual was disturbing the stolid seren

ity of the village.

In the center of the crowd stood Jacob, his kindly face troubled and ashamed. He held a leather strap in his hand and beside cowered his son Samuel, a boy of eleven, his face hidden in his grimy little hands, his body shaken with sobs. He had that morning been given charge of a shop during a neighbor's absence, and on the owner's return five shekels were missing. The child protested that he had not taken them, but the circum stantial evidence against him wa strong, and he was to be whipped for the double sin of theft and false-

Such scenes were not unusual in Judea, for Jews believed that the parent who spares the rod spoils the The public flogging never failed to attract a crowd, some curi ous, others, perhaps—remembering their own childhood—sympathetic The boy onlookers were interested

since it was not their turn. Jacob raised the strap, but before the first blow had fallen a newcomer interfered

What is this?" he asked. "Our little Samuel in trouble? What hath e done, Jacob ?" He was given charge over my

neighbor's shop during the morning; and now five shekels are missing from his money box. No one else was near except Joseph, the carpenter. Thou nowest that Joseph never touched the money.'

No, no! But what doth Samuel say? That he did not steal the shekels." said one.

They could not run away of themselves!" cried another. Hath he had every chance to ex plain, Jacob?" the old man answered.

"But he must have taken them

"Samuel denies the theft—and thou knowest that he has ever been truthful," Jacob answered, puzzled, and torn between his desire to think his son innocent and the conclusive ness of the evidence against him.

"What canst thou say for thyself, little one?" the old man sad coaxingly to Samuel. The child had ever been a favorite with him. "Try remember. Wert thou alone through the morning?"

But Samuel, completely unnerved sobbed the louder by way of an

'He stole money once before. Tha is the reason that we are se certain that he had done so this time," a big boy explained spitefully, human-like holding the child's past delinquen-cies against him; and, human-like the men and boys listened to him Samuel. " No doubt he had stolen again," they thought. "It is evident that his honesty is not above sus-

Again Jacob raised his strap, but again he was interrupted. Oh, see, Jesus is coming !" one of

the boys exclaimed delightedly. Jacob's hand fell and he turned i the direction in which the boy pointed Samuel ceased weeping and peeped hopefully between his fingers.

Who is Jesus ?" asked Levi, the young son of Alpheus, a merchant in a nearby Galilean town. He was spending only one day in Nazareth and knew nothing of the Son of the carpenter.

'He is-'' began a boy, then stopped at a loss to explain. "See, He is coming toward us!" he added, point ing to a youth who was advancing. It was as if he had said, "I have no words beautiful enough to describe Look, and judge for yourself!

Glancing curiously at Him, Levi saw that the boy whose approach was arousing so much interest, was little older than himself—perhaps fifteen years of age—tall, slender and grace-ful. When He drew nearer and Levi could see His face, he riveted his eyes upon it as if spellbound, so marvel ously sweet and loving was it.

Samuel broke through the crowd ran towards Jesus, and grasped His arm confidingly. "Oh, tell my father that I did not do it!" he begged. "He doth wish to believe me, but he can not," and again he began to sob con-

vulsively.

Jesus took the boy's dirty little and into His. Together they went back to Jacob, the rest crowding very near, ever eager to see the end. "Poor Jacob!" Jesus exclaimed, seeing the father's distress. "But why dost thou accuse Samuel of having stolen the missing shekels? Several months ago he promised thee never again to take what is not his, and he hath ever been a boy of his word.

Gratefully Samuel smiled up into his defender's face and clasped His and more tightly. Jacob was relieved to find that Jesus believed in his son's

"But he did steal once beforefrom Aaron. It was last autumn. Hast Thou forgotten?" said the boy before insisted on this point.

While this conversation was being carried on Levi had not for an in stant taken his eyes from Jesus' face and, unobserved by the others, Jesus now turned and looked straight into those bright black eyes. Levi blushed and looked miserable. He started forward, checked himself, and then after a moment's hesitation, stepped toward Jacob and said distinctly and loud enough to be heard by all: Jacob, it was I who stole thy neighbor's money! Here it is. Take it. and return it unto him. I crept into the shop whilst Samuel was laughing and talking with an old man-Joseph, I think that thou didst call him. If

stead of thy son. Intense silence followed this conession. For a full minute no one spoke or moved. Jacob broke the spell by taking Samuel's hand into his and saying tenderly, "Come, my son." He led him homeward. would be hard to tell which of those

two were the happier; the father, any parent would say—the son, any boy. One by one the men dispersed after having cast contemptuous glances at Levi. The children shrank away awed, they knew not why, and perhaps a little disappointed that no one had been beaten. Unflinching, evi watched them, his head raised high, his eyes blazing.

As the last boy scampered down the street, Levi turned to find Jesus standing near him. Instantly the haughty look faded from his sunbrowned face. After having proudly defied the crowd, he stood ashame before a boy of his own age. He hung his head and nervously dug the soft sandy soil with the toe of his sandal, watching the process intently pretending to be much interested i he hole he was making. Before he had found courage to speak, or even o glance up, Jesus laid a gentle hand on his shoulder. "Thou didst tell the truth bravely," He said. "It is easy to do wrong. It is hard to make tonement."

With a surprised and grateful smile, Levi looked into the face bent close to his. A moment later Jesus was gone. Levi watched Him as He walked slowly down the street and disappeared at length into one of the smallest of the square, flat-roofed houses of the village.

Fifteen years glided by, and Levi neither saw nor heard more of Jesus He never again went to Nazareth his old friends there visited him n more. Many and many a time he had wished that they had given him any number of stripes on that never-forgotten day; that they had whipped him, and then been willing to forget.

As it was he had gone unpunished only to be punished during long years. But never since that day had Levi forgotten Jesus. He had cherished the remembrance of His beautiful, peaceful face, and of His kindness. He had kept before his mind the lesson, too deep and sweet for words, which the Boy of Nazareth had taught him by one look, a lesson which had given him courage to tell the shameful truth at the moment, and to so live afterward that he had become known in Capernaum as

On reaching maturity he had secured a position under Herod Antipas as collector of customs at the was hated by the Jews who despised all publicans. His life was very lonely. His father was dead; he was not married; friends he had few, almost none. The brightest spot in his life was the recollection of his greatest shame, for to have seen and spoken with Jesus of Nazareth, to have even been commended by Him,

was lasting joy.

And so the years had passed, and though he wondered daily as to the fate of Jesus, Levi heard of Him no more, began to despair of ever hearing. Then one day, when he was busy over his accounts in the custom house, he overheard some words of a conversation between two men who had just paid their tax, so wondrous strange that he stopped in his work to listen. And as he listened his interest grew, his lips smiled, his heart

sang.
"And thou savest that the leper was cured! But, Seth, it is not possible!" were the first words that

reached Levi's ears.

"I saw the cure with my own eyes. James! I stood not more than 10 feet from the man. He was hideous to look upon, covered with livid splotches, and his nose and several of his fingers had already fallen away. Made curious by the conflict-ing reports I had heard relative to newly arisen Prophet, I mixed with the crowd to see and hear for myself. I found Him—oh, it is impossible to explain what He is! He is somehow very wonderful, very awe-inspiring, and with it all most—most

As I said, I joined the people who were following Him that As we drew near one of the wells which are set aside for the use of lepers, we came upon this poor man waiting by the wayside for the Prophet to pass. When the leper begged the Nazarene to cure him He answered as simply as if He had been asked the most commonplace favor. will. Be thou made clean.' That was all; and instantly, James, the man became as sound as thou art!"

Wonderful! Wonderful!" explained thoughtfully. "What thinkest thou, Seth? Can this Man be the Messiah ?"

Nay, I know not. Some say that He is—poor people mostly. He is very good to them. Others think Him a great prophet like Elias or Isaias. As for the scribes and pharisees, they have already ranged them selves against Him.'

For a moment James was lost in thought. He aroused himself to say "I must see this Man. everishly. Knowest thou where He is to be

found? To-day He is here in Capernaum." "In Capernaum to-day! And His ame? Thou hast not mentioned

His name? Ah, Levi had already guessed it! He is called Jesus of Nazareth, re plied Seth. "But come, let us go.'
Arm in arm they passed out of the custom house, leaving behind them Levi sitting with his head bowed in His heart was full of conflicting feelings, awe and long and fear and love, and above all, joy His first impulse was to go in search of Jesus and he sprang from his seat only to sink back in it, shamed by his more deliberate thought. True, Jesus had been all tenderness to him or that day in Nazareth fifteen years before, but as a man He might be less forgiving of such meanness—so Levi feared. One moment he felt that the Prophet who was working ders throughout Palestine would receive him as kindly as the unknown Son of the carpenter had done; the next, in dread of a rebuke he resolved to avoid Him. "And besides," he thought, "who am I, weak and sinful as I am, to see and speak with the Messiah." For that Jesus was the

Promised One he did not doubt. At the sixth hour as he was going home to partake of the light luncheon which served as his midday meal Levi was astonished to find one of the streets through which he was accustomed to pass, blocked by an eager, excited throng of people. A man, hurrying to join the crowd called to him as he ran past him "The Prophet of Nazareth is here Come! Only yesterday He worked great wonders! Come and see!"

But Levi, fearful, timid and ashamed, turned the other way, and fled back to his desk in the little custom house. That afternoon he accomplished little though he had never tried harder to concentrate his mind upon his work. With each ch minute, his longing to see Jesus of Nazareth became more intense; and still he dared not go to Him. The day grew old, and he Him. struggled on, only making innumerable blunders. At last his stylus fell from his hand and he sat gazing absently across the tranquil waters of the Sea of Tiberias.

How long he had dreamed thus he did not know, ere he was startled by a light sound at his door, and, looking up, he saw Jesus standing on the him that, down through the threshold! No need to tell Levi who
He was! It was the face of which he
had dreamed so long, grown if possiif is by Him that that same work will

ble, more sweet, more strong, more loving.

Jesus looked long at Levi ; but Levi said no word of welcome, could say none, for his heart was bursting with It was Jesus who spoke first, break

ing a silence more sweet than angel's song. "Follow me," He commanded. Behind his master he passed down he street until Jesus called him to His side and talked with him; and Levi, emboldened by His kindness begged Him to dine at his home that night. When Jesus readily accepted his timidly proffered invitation, Levi's happiness was intense. At the earliest, opportunity he slipped away to make the preparations necessary for the entertainment of so honored

guest. Soon an unforseen difficulty presented itself; whom could he invite to dine with the Master! His disciples, and the poor, wayward and despised ones who were following Him? Levi knew but too well how cordially the better class of Jews hated him and his fellow publicans. It was only tax collectors like himself and a few sinners, notorious in Capernaum and all the country round-about, who would accept an invitation to his table. Greatly troubled he invited whom he could; but even after Jesus had come and had greeted the other guests with all His own tender grace,

Whilst they were at tables some scribes and pharisees, attracted by curiosity, came by and scoffingly auntingly, they called to Levi and those of Jesus' followers who sat near Him, saying. "Why doth your Master eat and drink with publicans

and sinners ?" The question embarrassed the disciples, and Levi, in particular, it cut to the quick. He himself was a publican and many of those of his class and of the sinners present he had invited. He feared that he was drawing contempt on Him Whom he loved friend.

But before he or any of the other disciples could devise an excuse Jesus answered for them: "They that are well have no need of a physician, but only they that are sick. For I came not to call the just, but sinners.

A look of joy overspread the sinhardened faces of many who listened and Levi, whom Jesus renamed, Mat thew, heard, and his heart was set at rest forever.-Florence D. Gilmore, in The Magnificat.

THE PRIESTHOOD

Sermon delivered by the Rev. J. P. Fallon, O. M. I., Dean of the Faculty of Arts, University of Ottawa, and brother of the Right Rev. M. F. Fallon, Bishop of London, on the occasion of the ordination of the Rev. J. E. McNeill, St. Patrick's Church, Napanee, Ont., Saturday, July

"With all thy soul fear the Lord and reverence His My dear Brethren,-It is well that,

on an occasion such as the present, when one from your midst is raised to the high dignity of God's priest-tood, it is well that your attention be arrested for a few minutes upon the sublimity of the office to which he has been called, and that you con-template with the eyes of faith the grandeurs of the noblest of all vocations. Between a true concept of the nature of Christ's priesthood and a firm adherence to the Church that he has established, between the reverence for the sacred ministers of religion and respect for religion itself, there exists so intimate a relationship that love and veneration and veneration for the other, and that we may form a just estimate of the genuineness of a people's faith and of the depth of their virtue by the degree of honor in which they hold their priests. One of the most glorious tributes that can be paid to the faith of that people from whom many of us are sprung is that, in the midst of the direct poverty and the lack of all education, during those centuries of heartless persecution and immeasurable suffering through which they passed, whilst every other form of preeminence underwent destruction, whilst kings were cast down and subjects were reduced to slavery, whilst everything was done to crush even the natural pride of personal dignity, there ever remained among that people, in all its original nobility, that profound reverence for God's anointed caused them to overlook human frailities, and to clothe the priestly character with a splendor in compar-ison to which that of the greatest earthly monarchs faded into insigni-

ficance Such conduct on the part of the devoted children of the Church is nothing more or less than a natural consequence of the faith which they profess. It is with good reason that the Inspired Writer whom I have quoted—speaking even of the priests of the Old Law—linked so closely together as two great marks of a holy life, fear of the Lord and reverence for His priests. But the dignity of the priests of the Christian dispensation as far exceeds that of the Jewsh priests as does the Sacrifice of Calvary surpass in sublimity and sacrifices that were efficacy the sacrifices that were offered up to the Almighty in the

Old Law. The priest of the Catholic Church, in the language in which the saints and ecclesiastical writers repeatedly style him is another Christ. turies, the Redeemer of mankind has be continued to the end of time. The history of the Catholic Church is simply the distory of the priest fulfilling the mission for which Himself assumed human nature. In a sense the priest preaching is Christ announcing His saving doctrines to the world, the priest offering up the adorable Sac-rifice of the Mass is Christ again renewing, in an unbloody manner, the sacrfice consummated on Calvary for the redemption of the human race, the priest seated in the confessional and imparting absolution to the re-pentant sinner is Christ exercising His omnipotent power and displaying His boundless mercy, welcoming back with all the excesses of pater-nal affections the prodigal son into the bosom of the family, the priest, administering the rest of the sacraments and performing his other sacerdotal functions, is Christ distributing with the extravagance of infinite love an abundance of grace to every state in life and to every condition in which we may be found, bringing strength to the weak, en couragement to the sufferin solation to the sorrowful. ement to the suffering, con-n to the sorrowful. Verily, the priest is another Christ, and that great saint but spoke the language of Catholic faith, who declared that, if he encountered a priest and an angel together, he would first do homage to the priest because of the Christ-like character stamped upon him by the sacrament of ordination. It is necessary, my dear brethren, to call to mind only a few of the texts of Holy Scripture, that bear re-lation to the priest, to be convinced of his exalted station, and of the deep reverence that that station

fail to discharge with becoming zeal the grave duties that it imposes upon It was to the priests of the Church as the successors of the Apostles and disciples that our Divine Master adyou heareth Me; and he that despiseth you despiseth Me. (Luke x.

merits, and to make those of us who

also, lest we prove unworthy of it or

have been raised to it supremely

16.) "Teach ye all nations . to observe all things whatsoever have commanded you; and behold I am with you all days, even to the consummation of the world." (Matt. xxviii, 19.20.) That is the same message brought with me from heaven as I have delivered to all future generations. Teach all nations, not the truths of human science, not the means of acquiring temporal happiness or prosperity, not the methods to adopt in order to procure positions of prominence; m that heavenly wisdom which I have come to impart to men; teach them the science of eternal truth; teach them the vanity of all things created and instruct them in that method of life through which they will come to the enjoyment of that abode of everlasting and infinite bliss whose wealth is the Author of all creation, and whose loss cannot session of the entire world.

What other teacher of men has for the object of his instruction anything even remotely approaching in excellence that state of unbounded happiness and wealth to which the teaching of the priest would conduct them? To all those who would benefit human society by secular in-struction, who would add to human science or increase human happiness by education we must be extremely grateful. They are to be numbered among the first of the world's bene-Yet in comparison to the teaching of the priest, theirs is in the language of the Apostle but sounding brass and tinkling cymbals.

But the priest has not been con-stituted by Christ simply as a teacher of truth. He is to do more than preach the unspeakable gorgeousness of heaven, the means to be employed in its acquisition, and the absolute necessity of one day securing its possession. He is to accompany man in the journey through life, constantly aiding him in his pilgrimage towards that celestial kingdom. He is to meet him at the very threshold of his existence with the purifying waters of the sacrament of baptism, to free him from the original guilt in which he was conceived; to change him from a child of wrath, unworthy of eternal life, to clothe him in the spotless garb of innocence and make him an object of delight to the angels and an heir to the kingdom of

And when man by his own perversity, falls from the grace of his Creator, when, through the commis-sion of grievous sin, he brings upon himself the greatest of all calamities, it is to the priest that he has recourse to heal him of his mortal wound. And the priest acting in the person of Christ making use of the marvellous power conferred on him by the words of our divine Saviour, "As the Father has sent Me, I also send you; receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained "
(John xx. 21-23) making use of this marvellous power, the priest pro-nounces the form of absolution, and immediately an effect is produced more wonderful than that of the creative act of God Himself, when, out of nothing, He summoned this magnificent universe into being. In an instant, a sinner is transformed into a saint. He who had rendered his condition one of complete desolation, who had deprived himself of God's grace, who was in constant peril of eternal perdition, is enriched with the incomparable wealth of sanctifying grace, is restored to God's blessed friendship, and, instead of meriting to have passed upon him by an inspiration to the flocks over with the incomparable wealth of sanctifying grace, is restored to God's

his Supreme Judge the awful sen-tence of final reprobation, is found worthy to have addressed to him those words of unending recompense that on the last day will bring un-told delight to multitudes of the just. What all that means we can now but very imperfectly under-stand. It will be revealed to us in its all important significance when, in the life to come we shall behold God's Infinite goodness incessantly praised and adored, praised by the Heavenly Choirs because of the mercy dispensed by Him with unmeasured prodigality in the absolu-

And yet, my dear brethren, in the creation of the priesthood our Blessed Redeemer endowed it with a power more stupendous still than that of forgiving sins. As, on the first Holy Thursday night, He sat in the midst of His chosen ones, He performed the greatest and most affectionate work that has proceeded from the Hand of God, in the institution of the Most Blessed Sacrament of the Altar and in the power with which He invested His Apostles over His own Precious Body and Blood. Seated with Him on that priests of the Church in the person of those beloved Apostles. And, in virtue of the commission contained in the discourse that Christ then pronounced, throughout the universe to-day, from the rising of the sun to the going down of the same, as though the world were converted into one vast altar, there is constantly being celebrated by an army of priests that most excellent sacrifice through which the homage of the human race is offered up to the Most High, expiation is rendered His In-Majesty for the outrages committed against It, superabundant thanksgiving is paid Him for His countless and priceless favors, and every grace procured for the leading of a saintly life and the assuring of a glorious eternity hereafter. More than that. The faithful of every clime and of every race and of every condition are daily sanctified a thousand fold by the reception of the same Sacred Body and Blood as the Apostles partook at the Last Supper and as the angels and saints now adore in Heaven. If a long and rigorous season of fasting and mortification and prayer were required, if a journey to the extremities of the earth had to be undertaken, if all the riches of the world had to be

they discharge in the Sacrifice of the Sacrament of the Blessed Eucharist. There are many other functions of the priest that should arouse the reverence and the love of for whose spiritual welfare he labors. He stands at the altar as the youthful couple kneel before him to vow to each other undying fidelity, he stands there as God's representative, to receive their mutual consent, to place upon their union the Church's approbation, to pour down upon it Heaven's every assurance that, in the fulfillof the duties of the state into which they are entering and in the encountering of the trials they will have to endure, they may rely with entire confidence upon the help of

expended to secure assistance at but

one Mass or to receive but one Holy

Communion the blessing would be cheaply purchased. How then can we ever repay God's limitless love as evidenced in the multiplicity of His

priests and in the daily frequency

with which they officiate at the Alta

and distribute the Bread of Life?

How can we ever sufficiently honor

them because of the God-like office

Divine Assistance. And when crosses visit the family To whom do the desolate children instinctively turn for guidance and protection? To whom does the grief stricken husband or father betake himself for strength in the hour of anguish? To the priest of the Church who has been long and well schooled in the charity of Christ, who has renounced all to follow in the footsteps of Him Who was compassion itself and Who always dis-played affection for the sorrowing and the lowly.

And when the last solemn moment

approaches, when human science is of no further avail, and the affection of friends finds itself helpless, it is again to the priest that appeal is made for the last sad anointing, and with prayers, with words of solace and encourage ment he present the soul for its page. ment he prepares the soul for its passage into eternity. When it has gone forth to meet its Judge, he sends up to heaven the public prayers of the Church in its behalf. And as the lifeless body is being lowered, into the tomb it is the voice of the priest that beseeches forgiveness for the trespasses of the past, and implores admission for the immortal soul into the Paradise of joy. And ever afterwards, each time that he ascends the steps of the altar to offer up the August Sacrifice, he prays for that soul and for all others that have gone before in the sleep of Christ, supplicating for them the blessing of light and peace eternal.

Such, my dear brethren, is the priest, and such are the reasons why ne should be enshrined in the affection and loyalty and veneration of every Catholic community, of every Catholic home, and of every Catholic

May he who has this morning received the sacerdotal unction live long in the faithful exercise of its manifold powers. May he ever re-main without stain and without re-

whom he may be appointed, an honor and a pride to the place of his birth and to the parish in which he has been ordained, a tower of strength to the Church that to day admits him into the number of her sacred ministers, a joy and a gladness to the remaining member that Christian family wherein he re-ceived his Catholic formation and wherein were fostered with the tenderest care every indication of priestly calling.

May he never fail to remember at the altar, in priestly gratitude, all who have in any wise aided him in attaining to the hour of triumph and rejoicing. There are that loving long since gone to their reward, to the influence of whose exemplary noble self sacrifice, he owes a debt beyond computation. But in their departure they have been well re-placed by that kind relative and benefactor to whose long con-tinued and generous sympathy and assistance is to be attributed, in a large degree, the advent of this happy day. In his generous sense of Cath-olicity he feels amply recompensed in the fact that he has played a part in consecrating a life to the service of the altar. But, as long as that life endures, it will in grateful recognition, each day beseech for him from the Divine Victim every grace and blessing. And may all of us, my dear brethren, receive a token of this ceremony in an occasional prayer addressed to the throne of Heaven by him at whose ordination we have as sisted, asking that, by fear of the the faithful accomplishment of every united in endless veneration and the Kingdom of His Glory.

CONVERTS AND MEN OF GOOD-WILL

The hour is one for reverence and peace; when we read of quiet converts, through the voice of a Benedic tine who knows how to respect, also, loving friends and kind hearts from whose eyes scales have not fallen, or who but see men as trees walking, the mists blowing round them from many an ill-wind, and the confusion of many discords in their ears. We read that most of the letters sent from former co-religionists to the Caldey monks are "heart rending." A convert can well believe it-one whose grave and scholarly but earnest clergymen of younger days wrote only this wisdom, in answer to announcements of his intention: "Do not let your words run before your actions, nor your actions fall short of your words;" whose non Christian guide in college learning but said, "Well, I hope be a good Catholic; whose surviving parent, though Pro-testant, had the "wish to live to see vou a priest."

This is not so very long ago, and yet near twenty years since; when some may say there was less of today's treating of all religions with

equal neglect. Old Catholics, half thoughtlessly out quite sincerely, cannot understand why good people of Catholic belief should go on tormenting themselves with the mixed tradi tions of a body which is patient of such sacred beliefs, but also of their nervous and self-conscious when after her death: to whom does the afflicted mother or wife look for consolation and aid?

sad, so perverse, so self-torturing, so in our rightly hardest—ever unworthy; so foolish even and use. less. But such old Catholics do tribute that he had never received an Anglican clergyman who had been in good faith. It takes long to see. And some never see. A Dr. into the Church with one who for long years had been an Anglican of such a spirit as that. an Anglican clergyman who had not humility. Pusey was never near the Catholic long years had been an Anglican Church at all, in Newman's judg-clergyman of such a spirit as that. that Keble had not been honest of

> And so Catholics have to submit to see these men so strangely wandering howhither in what the Guardian once called, "our warm theological fog." Now again we hear them saying: Something must be done to heal our unhappy divisions; our bishops must defend the faith; the Church of England must say what it believes. As if, to any logical mind, it mattered in the least whether that present body decided for the whole conversions. Yet's the spoint now faith of Trent and of the Vatican; is that as an Anglican he had had no when its past is there, with lines of Calvinist bishops, with its centuries-long patronage of haters of the old religion and despisers of its rites, with its not less infamous indifference to such things, if indeed they were revealed truth and the expres sion thereof. For if the Church of England really holds Catholic truths, and do not. she is the wickedest institution that ever appeared on earth, thought St. George Mivart, who reflected that in his youth none of its ministers had let such things be heard fall from their lips. And even to-day, a be staved concepts his all the staved con their lips. And even to day, a clergyman holding many Catholic truths can say to me. "I keep back many of these truths I believe from no show about their lips. And even to day and her hus their lips. And even to day, a clergyman holding many Catholic dral, which many of these truths I believe from no show about their lips. my pulpit; if I preached them all, no one would come to church."

This is a successful, parochially pop-

ular "Ritualist."

grave. And yet we say to those whose positions are so absurd to a cynic, and doubtless so terrible to a saint, that the general attitude of the Catholic people is not contempt, not censoriousness, not anger, but a kindly or even humble! wondering pity. Why would they not be Catholics; would not it be the happy day for them, when they found, without effort, in all about them, their faith, their pity, the recognition at least of the one truth; no advancing, no re tiring, no ceremonial attractions merely, no waste talk about the set of opinions irrational creed repeating mortals happen to have?

Yet Catholics can never recall St. Augustine too often or too much, warning or reproaching those who dare judge their neighbour passing through difficulties which easy judging and happy go lucky minds have present writer would recall to-day, in the interests of mutual respe not love, of patience, and of the wisdom that comes through peace, is the kindliness and Christian charity experienced by one who has re-turned to the only Church of his baptism from those who judged he die a needless act, or even an impious one. But, they, too, can separate the sinned from the sin. It is to remind us once more how far are material heretics from being the children of heresy which by our thoughts (and, indeed, by their own sometimes wretched heretical words of suspicions, negations, and irritable captiousness) they ought to be. But they cannot help being so much more kindly than is that ungenerous thing-a reforming creed. The good Abbot at Caldey, we are

told, took care to have a priest for a poor Catholic boy who had left him. I was looking to day at Cardinal Logue's letter witnessing to the efforts made to keep young Catholics to their duties by that free lance Robert Dolling, whom I am honored by saying I knew. Nearer to myself I knew a clergyman who tried (but I think failed) to get a Scottish Catholic doctor to return to religion at his death and have a priest. Certainly some of us brought up in a priest spoken of as a most salutary guide, whom the servants were helped in every way to follow; and office, anything but words of respect, nor noticed any shrinking from re-cognition of his good works and zeal. The imprecations of those poor benighted Protestant brethren in Ulster some of us in Munster and Leinster never even heard of till we and our Protestant friends had gone out further in the world.

I knew most intimately an Irish Catholic child under a Protestant guardian who, when the child was only five years old, at the seaside, day for the Catholic governess to come and take her ward to Mass. It shall be counted unto her for justice. I had almost as near a right to speak of one who, after twenty, and became a Catholic nun. and, her sister nuns tell me, a saint. She corresponded till her death with some of her Anglican sisters; her respect for them, her reverence for their piety, was as unbounded as was her feeling of submission to the Holy See. What her pain was in Holy See. leaving such people, and such a home, she could not dare to decontradictions; and which is so scribe; only the prayer was found "Dear Lord, you dressed in Catholic attire, which has won't forget the number of loved no whole heartedness about that which, if it can be known, should be little children I cared for for your loved and adored. It all seems so sake." In our justest controversy—sad, so perverse, so self-torturing, so in our rightly hardest—ever let us unworthy; so foolish even and use- keep hearts on which could our opponents look, they would see them sometimes pause, reflect, and answer themselves to their understanding, and minds ever conscious that we if not to their sympathy: look at are dealing with what expresses Newman's long years after he first often such loyalty, such enthusiasm, saw the ghost; listen to Manning's such nobility, such earnestness, such tribute that he had never received strictness with self, even such

ment. And did this reverencer of And one parishioner, a young man Keble say, when someone suggested of the world, cried from his heart that when he came to die he would purpose in staying behind within the city of confusion, "I spit the suggestion out?"

this friend of the dying. Grown men, colonial farmers, dour enough when they came to say good-bye, embraced him, and in tears. He has gone to his reward now, buried, after twenty years of Catholic life, in the habit of a Franciscan tertiary. No one knew better than he-though a passionate lover of his Englandthat the root of Catholic piety is not in any settings of religion with national or racial pride. He thought such things the chief obstacles to un-Catholic principles, and had given no anti-Catholic pulpit utterances that a Catholic can recall. It is unwisdom and injustice and ignorance to state the contrary about many nor would they recognize the travesty made of their spirit and teaching by those who think they know of them

he stayed, opposite his old cathedral, which he passed on his way to daily Mass. There was no show about this; there was no sort of indifference to Anglican ways; and nothing of the new theorizing about Anglicanism being a quantite negligeable, unless it coincides with some phantasm of a Church Catholic, It is an awful subject, if there be an awful subject on this side the which ought to be but is not. It was TOMOBILDS. LIVERIES. CAR.

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merely respect for a good man, and sincere; and a witness out of a true heart and simple religious life to the sacrifice of all worldly means, and to the offering of life and soul implied in that man's conversion. She, too, who respected his act has now gone

where all is known. But the neighboring rector, with a house full of young people and their friends, overflowing with hospitality -his first word to the other convert was not to let the change in religion make the slightest difference accepting the general invitation, often availed of before and after. Why should one not recall, and to good purpose of increase of sympathy, such kindness of devoted men, of whose readiness to act on conviction one may be assured. But they were not convinced; and they prejudged, I allow; I know that some of them did.

Yet he is not the only one; they are all gone into the world of light In another clergyman's house the present writer stayed more times than he can remember. Of another Anglican religion, indeed, was this extraordinary and gifted Cambridge man. He was the first by whom I heard of Pope Pius X's election, by a photograph card, and the writing beneath "A kindly feed." I see it now. With 'A kindly face !" I see it now. With the preceding Pope this clever clergy man was in complete accord : Of course (he wrote to me), Anglican rders are null, in your Roman Catholic sense; in the pre-Reformation sense, I know he thought. Signs by, as is said in Ireland, it was easy to talk to that undeceived man.

What kindness in such houses what care for abstinence food; what carriages to take one to midnight Mass; what special visits from friends; what unmoved minds. I remember, for instance, that that learned man, shall I call him? thought that Catholics very rarely went to Communion more than once a year. Yet he was a stone's throw from a Catholic cathedral where, even before Pius X's days scores or hundreds communicate every week. They know not what Holy Week of the words of the prayer -Forgive them !-Tablet.

THE HEART OF MARY

as a face radiant with purity? look into the innocent eyes of children is almost like getting a glimpse of paradise; it often gives even to the sensual a momentary view of a beauty more than earthly. All good people feel this. But while we feel innocent to be lovely, we are moved more deeply at sight of an outshin ing purity in maturer years. Such a purity, we mean, as reveals a heart untainted of evil; more than this, a heart that loves purity with ardor as others love impurity, and a mind in which only pure and chase and heavenly thoughts dwell and move about at ease as in their true home This purity is the glory and orna-ment of maidenhood; and we have often seen its light on the faces of good mothers, a light so radiant of purity and innocence that it seems a Mother. At the sight of such purity, every good man understands the beatitude; "Blessed are the pure of heart, for they shall see God." In a true sense, is not the promise realized even here below? "Do they not live in God's presence and see Him, in a way that belongs only to

the pure of heart?"

If the heart of a sinful child of man can carry in itself so much of heaven, what shall be said of the purest of hearts, the heart of Mary? Here is purity unstained. We call her immaculate. She was that and far more. A bit of glass, in its transparent purity, may be immaculate without spot or flaw. Mary's purity is more than this; it is the purity of a perfect diamond, which is not only free from flaw or blemish or dimness. but radiates pure light. Who would not have loved to look on the face of the Virgin of Nazareth? She was All-holy; and her every glance and movement must have revealed the

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unequalled purity dwelling within her soul. And so, throughout the Christian ages she has shone forth as the one perfect example of purity; and it is a simple historical fact, as Lecky admits, and not mere poetry or sentiment, that the larger influence of the Blessed Virgin has done more to purify the hearts and lives of women than all other influences combined. Very wisely therefore does the Church turn the minds of her children to contemplate the most pure heart of Mary; and she asks hem, during this month of August,

to make it the special object of their prayers and their devotion, knowing well that no child of Mary can honor and love her most pure heart without drawing from it treasures of purity and holiness.-New World.

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Yours very sincerely in Christ, Donatus, Arcabishop of Ephesu Apostolic Deleg Ottawa, Canada, March 7th, 1900

omas Cofform time past I have read your less the Carnotte Record, and congrate the Carnotte Record, and congrates and form are both good; and a truly is spirit pervades the whole. Therefore, with e.g. I can recommend it to the faithful. Blessel, I can recommend to the faithful. Blessel is the process the level me to reyou and wishing you success, believe me to re Yours faithfully in Jesus Christ. † D. Falconio. Arch. of Larissa, Apos. Deleg.

I ONDON. SATURDAY, AUGUST 23, 1918

THE " CERTAINTIES" OF

About the beginning of the present year, newspapers and periodicals assured the world that remains of one of man's remote ancestors had been discovered in Sussex, England. Parts of the skull of ape or man had been found in a gravel pit beside the river Ouse. Since the deposit of gravel the Ouse itself had cut down its channel to a depth of 80 feet, one proof of the great antiquity of the deposit; hence the great antiquity of man. That these fragments were pieces of a human skull was asserted without the shadow of a doubt troubling the assertion, "Scientists " said so. Childlike faith in science" and "scientists" is always assumed; and generally the assumption is justified. This is an age in which we are deluged with reading matter, yet reading in the sense that Bacon said "maketh a full man" is rare. Everybedy reads. Even the children who can not yet read have the pictorial supplement by which they are sometimes seriously influenced. But a reading public is not necessarily a thinking public. Adults reading the scientific articles think as little as the children poring over the

It was then to be expected that the "Piltdown skull" should be paraded before the world as absolute proof that man is descended through long ages from the ape. The Ape-like man, Akin to the Ape, were some of the headings. The time which this being lived in England was perhaps a million years ago, certainly half a million. Finally it was announced

very considerably influenced. News-

papers treat everything. Scientific

guesses and theories long since dis-

carded as worthless by scientists are

gravely, almost reverently, stated as

incentrovertible truths. If they

clash with religious truths so much

"With the aid of Mr. Frank O Barlow, the preparator of the department of geology in the Natural History Museum, a restored model of the skull was prepared, and it was now possible to study its features accurately and in detail."

The International Medical Congress has just closed its session in London, England; and the anatomical section "made a pilgrimage" to the Piltdown skull.

Did these expert scientists agree that the fragments of bone over which so much has been dogmatically asserted in the newspapers prove the existence five hundred thousand years ago of an ape-like man? (Why, by the way, not a man-like ape?)

Why no. In spite of the absolute certainty that characterized all pronouncements on the subject hitherto, the press despatches tell us:

Some of the scientists assert tha the skull was wrongly reconstructed, and a model has been made and arranged according to their ideas giving a brain capacity larger than that of the ordinary man of the present century, instead of the apelike form originally attributed to it."

So the scientific reconstruction may vary from that of an ape-like man closely akin to the ape, to that of a man with greater brain capacity than the ordinary man of the present day possesses!

On such shifting sands does news-" science " build.

With regard to the age there is the same lack of all certainty.

" Most of the scientists agree that the skull represents the man of 500,-000 years ago, although some con-tend that the skull dates back only 50,000 years ago.

A little matter of 350,000 years hould not disturb one's faith in a scientific fact."

The following day (Aug. 11th) was devoted to discussion of this famous scientific fact."

" Dr. Arthur Keith, curator of the museum of the Royal College of Surgeons, where the discussion was held declared that the skull as modelled was an impossible skull, in fact, it was the dream of a diseased imagin-ation. He said that if Dr. Arthur Smith Woodward, keeper of the geo-logical department of the British Museum at Kensington, who constructed the skull, was right in giving the jaws of a chimpanzee to skull that was human, then all the rest of the world was wrong.

So those who have been studying accurately and in detail" the famous " reconstructed " skull of the English ape man of half a million years ago have been studying not a cientific fact, but "the dream of diseased imagination."

The "discovery" was made in December 1911; for a year excavation went on without adding anything to what had been already found.

With the "reconstruction" of the skull from the fragments found the world was informed that man lived in England a million years ago. Some of the dogmatic pronouncements are now interesting read

W. P. Pycraft was quoted. Who he may be matters not at all. Such men are quoted, and no pronouncement of the Pope ever receives such respectful, reverential hearing amongst Catholics, as the unknown 'scientist's" dictum, especially if it controverts received religious belief. Mr. Pycraft nine months ago said:

"The evidence for the interpreta tion placed upon them is incontro vertible. In the first place, the lower jaw is unmistakably ape-like, while presenting other features in dubitably human.

"Incontrovertible" and "indubitabare terms characteristic of scientific dogmatizing.

Now we know that "the interpreta tion placed on them" is an "impos sible skull," "the dream of a disease imagination.

THE PILTDOWN SKULL IN SASKATOON

Some time ago a correspondent in Saskatoon sent us a copy of the Phoenix containing an address to the Baptist Young Peoples' Union colored supplement. But both are of the First Baptist Church of that

> Mr. Hull, in this address, attacked directly the foundations of Christian belief. He quotes Dr. Lightfoot, a divine of three hundred years ago, to the effect that he had proved satisfactorily to himself that "heaven ad earth, centre and circumference were created altogether at the same instant"-and that "this work took place and man was created on October 23rd 4004 B. C. at 9 c'clock in the morning."

He characterizes Dr. Lightfoot a one of the most eminent scholars of his day"; and Dr. Lightfoot's startlingly precise conclusion as the result of a profound study of the Scriptures."

"Think of that triumph of theological erudition and then think of that discovery in the gravel pit in Sussex, that silently eloquent testimony to the existence of man on the earth a million years before the date at which Dr. Lightfoot placed the creation of the universe and of

Mr. Hull is evidently not without dramatic instincts and ability.

Why single out the childish calcul ation of this forgotten divine. If he wished to find ridiculous conclusions from "a profound study of the Scriptures," he could find them without number here and now. They affect neither Christianity nor the Bible.

The Bible nowhere states the date of creation. The ordinarily accepted time is based on human calculation of Biblical chronology. which may or may not be complete. The fact of creation is all-important; the time of so little moment that the Bible

nowhere records it. But fantastic as Dr. Lightfoot's precision is, what about "the silently eloquent testimony of the existence of man on the earth a million years" which we have just considered in the preceding article, and which the Snow. free-thinking lecturer accepted with unsuspecting faith and child-like McGee's poem that enshrines the confidence. A mere reference to "the story is as follows:

proof' stronger than Holy Writ for the Baptist Young People's Union. Mr. Hull then passes on

"But, you will say, if the Bible story of creation is disproved by modern science, and if the fall is merely a variant of a universal myth, what becomes of the whole scheme of Christianity. If there were no Adam and Eve, no tempta tion, and no fall, then there wa need for an atonement, no need of a vicarious sacrifice, no need of Messiah and a Savior of the human race. I think I have stated this question fairly, perhaps bluntly."

Bluntly stated surely; and this i Mr. Hull's thesis in a Baptist church! We shall consider just one other point in this remarkable lecture, remarkable because of the circumstances of its delivery; in itself but a rehash of stale "scientific" objections to Christian truth.

"What then are we to say of the story of Jesus the Christ? Simply that like the Bible stories of creation, the fall, the deluge, the tower of Babel, Samson and Jonah and others, it is a story common to nearly all religious systems, the origin of which is lost in the mists of antiquity."

This remarkable reasoning is not new; on the contrary it is very old and pretty well abandoned. Because there are traces of a universal tradition regarding creation, the fall, the deluge, etc., therefore the Bible record of these facts must be untrue! Why the fact that there is such a universal tradition is the strongest possible human corroboration of the truth of Bible history. If these things happened as recorded in Scripture would one not expect to find just this universal tradition even amongst tribes and peoples who never heard of the Bible? How ac count for the "variant of a universal myth" otherwise?

Mr. Hull is no doubt quite honest intellectually, and has come to his conclusions in all sincerity. He is an honest pagan. But that he should be invited to give such a lecture in a "Christian" church is a sign of the times. The B. Y. P. U. may be good Protestants, but they give evidence of a peculiar sort of Christianity.

OUR LADY OF THE SNOWS

When Kipling gave to Canada the poetic title of The Lady of the Snows, Canadians were disposed to resent the appellation as a calumny on our climate. The tide of emigration had not yet turned Canadawards, and we were somewhat sensitive in the matter, thinking such title might confirm the false impression that appeared to prevail abroad with regard to the Canadian climate.

To a Canadian journalist voicing this feeling, in an interview with Kipling, the author disclaimed any such intention, and said, Ask a Roman Catholic friend about it; and queried further. Have you read D'Arcy McGee's use of the term? Which goes to show that Kipling got the title for his famous poem (which by the way is the most poetic thing from "Our Lady of th

It is interesting to note that the Church celebrates during this month the feast of Our Lady of the Snows, The Breviary Lessons tell us the

During the reign of Pope Liberius John, a Roman patrician, and his wife, likewise of noble birth, having no children to inherit their property, made a vow to dedicate their wealth to the Virgin Mother of God; and besought her earnestly to make known to them to what pious work she would be most pleased to have their money devoted. The answer to their prayers was thus miraculously given: The nones of August, when Rome was at the hottest period of the year a part of the Esquiline hill was covered with snow. During the night the Virgin Mother revealed in a dream separately to John and his wife, that she desired that a Church in her honor should be built where the snow covered the hill. The Church was in time duly constructed, and to distinguish it from others dedicated to Mary, it was finally called St. Mary Major, or the Church

of Our Lady of the Snows. D'Arcy McGee's use of the title Our Ladye of the Snow" is based on the legend of an old French Seigneur who lost his way in a the point of death. After fervent prayer Our Lady appeared to him and conducted him safely to a forge on the side of the mountain, on the ago? This is the Piltdown skull site of which he afterward built a church in henor of Our Ladye of the to the priest. Forged by faith, tem-

The stanza which opens and closes

Sussex gravel-pit" was, apparently, If, Pilgrim, chance thy steps should Where, emblem of our holy creed, Canadian crosses glow
There you may hear what here you

cowardly and recreant have striver

to weaken it, but its every link

fashioned out of love and faith. de-

fles time and men. Therein is its

source of usefulness. And we ven-

ture to say that every member of

the A. O. H. is proud of the Order,

not only because of its contributions

to good citizenship, to worthy

causes, but also because it has been

loyal, in great things and small, to

the Church which stimulates its ac-

tivity and keeps it faithful to prin-

ciple. Without wishing to chronicle

facts known to our readers, we may

be permitted to call attention to one

fact, viz., its interest in higher edu-

cation. Instead of endless talk

about the glories of the past, it

strives to emulate them. And in-

stead of wasting time about griev-

ances, for which we ourselves may

he accountable, it endeavors to equip

Catholics for leadership. In the

Maritime Provinces each dio-

cese has the privilege to have one

members in good standing. This

scholarship consists of the sum

of \$120 per year for three consecutive

Catholic college in the dioceses of

the Provinces. This fact is proof

that the A. O. H. is wise in the knowl-

edge of our needs and is, even in the

eyes of those who would fain pose as

critics, justifying its existence. This

is work that merits enthusiastic com-

mendation. It not only quickers

ambition but it adds to the solidity of

an organization, and is an answer to

those who ask for its record of

achievement. It can show, and with

pride, the boys who have by its

generosity been educated in our

colleges. This work, so practical and

useful, entails self-sacrifice, but this

we look for from members of the

A. O. H. and we know that the story

of the A. O. H. shall go on ever reveal-

ing new facts of loyalty and of un-

swerving devotion to all things that

redound to our best interests. We

heartily commend its interest in

higher education not only because it

is practical, useful and worthy of our

best traditions, but also because it

shows that the organization is estab

lishing a strong claim to support and

is directing energy that might be

frittered away on trifles into right

channels. This policy of the A.O. H.

is to the point. It is work and not

talk. The members may be obliged

to dispense with some outings and

praiseworthy work of education.

FAREWELL

They may sparkle and be woven into

diction that is aglow with gratitude,

but to us they seem pitifully inade-

quate on some occasions. We should

wish to tell the Religious of the

Sacred Heart how deeply we deplore

their departure from London. To

say that we have always appreciated

their labors is but a commonplace.

To note how well they have striven

to develop and fashion character, that

has been the glory and strength of

many of our homes, is but to repeat

an oft-told tale. To portray the lives

sake have parted with the world,

more than content with time and

talents spent ungrudgingly for others,

is to re-echo what is in the hearts of

many of our readers. But poor as

our words may be we wish them to

be messengers of our regret. We

have known these Religious for years

and always as ladies of winsome

courtesy, exquisite culture and of

whole hearted devotion to the cause

of education. Their methods have

stood the test of time. Fads may

come and go, but the daughters of

the saintly Mother Barat move on

unperturbed, unafraid of the future

and intent always not on the transient

and showy in education but upon

what is permanent and durable

They have turned out of their school-

community and the intimate happi

scholarship for every two hundred

And seek in witness of the deed, Our Ladye of the Snow !

It is a happy coincidence that the nodern poet should address Canada whose early history is so exclusively Catholic, by a poetic title drawn from Catholic sources.

PREDESTINATION

The Rev. J. J. Ross of this city preached a sermon recently in which he adhered very strictly to the Cal vinistic doctrine of predestination In an age when almost every preacher feels called upon to say something new or sensational, it strikes the average man as somewhat startling in itself to find a preacher adhering to the old Protestant standards of faith. "Justification is purely an act of grace that God bestows on men for Jesus Christ's sake." Thus far Catholics will agree. But Catholics hold the common sense doctrine that God does not justify a man against his will. And further, that he may of his own free will fall from the state of grace. Not so Mr. Ross, who says, (Predestination) is an irreversible act once done, done forever."

Luther held that no sin, no matter how gross, could forfeit justification, or as Catholics usually call it, the state of grace. "Sin bravely, but be lieve more firmly" was his famous dictum.

It is most interesting to note that the average Protestant of to-day has gone to the other extreme. He olds that it matters not what one believes so long as he lives right. Catholics alone keep the golden mean, holding fast to the truth that justification is by the grace of God through the merits of Christ; but olding likewise, what all human experience attests, that he may lose the grace of God by the abuse of his own free will.

The Rev. W. P. Garrett told the brethren on the anniversary of the relief of Derry some of the reasons why they were opposed to Catholics One of these reasons is, according to the learned preacher, that the Roman Church claims that the adoration of the Virgin Mary" is necessary for the salvation of the

ADORATION OF THE VIRGIN

Some of these old calumnies die hard; but they are dying. It is not often, nowadays, that we hear of the 'adoration" of the Virgin Mary. Every Catholic child learns in the Catechism that the first commandment commands us "to adore one God and to adore but Him alone."

Therefore to say that Catholics adore" the Virgin Mary is a calumny pure and simple. It may be that the Rev. Mr. Garrett believes otherwise. But if he be so grossly ignorant of Catholic doctrine and practice, can such ignorance be excused? Surely when a Christian minister assumes the task of teaching his brethren what Catholics believe, he should prepare himself for the task assumed. Otherwise he pays but a poor compliment to the intelligence of his hearers. Only those as ignorant as himself will be influenced by his misrepresenta-

tions. Protestants in general have becom a bit ashamed of the attitude of their forefathers towards the Vir-Mother of Our Redeemer, and have quietly abandoned it. Indeed, many of them now of these gifted women who for Christ's stand side by side with Catholics in honoring her whom God so much honored. "Because he hath regarded the humility of his handmaid, for behold from henceforth all generations shall call me blessed.'

THE A. O. H. In the development of Catholic spirit and zeal for the interests of the Church the Ancient Order of Hibernians is no inconsequential factor. In Canada its membership is increasing and its fidelity to its best traditions is an argument that is listened to by many of our people. It has a compactness and unity. It believes more in deeds than in words. Its ever prompt obedience snowstorm and believed himself at to orders and loyalty to Church and reverence for the priesthood, which are written in letters of fire on the pages of Irish history, is their boast and heritage. No force can part asunder the chain that rivets them pered by love, tried and tested in the furnace of trial, that chain is golden and indestructible. The years have spent their strength upon it; the touch and whose lives, far above the

commonplace, untouched by what is sordid, are object lessons of the worth and beauty of Catholic education. The ladies who have been graduated from their schools can substantiate our statements. We are grateful to the their splendid record in for

London. They have been so long and worthily associated with much that we hold in reverence that we are loth to say farewell. We should wish to have them with us. but we know that the call of duty to Religious must not be disregarded They can be sure, however, that not only their pupils but all those who have been privileged to witness their work shall ever hold their memory in benediction. They have sow and we have reaped. They have transmuted their years into achieve ment of which we are proud.

The Catholics of Vancouver need not be told to open their hearts to the Ladies of the Sacred Heart. They rejoice in their coming we know, and are anxious to accord a gracious welcome to educators who have always been the dispensers of treasyears. The candidates entitled to a ures that ennoble and equip our girls scholarship are obliged to attend a for the world.

> HOW COMES IT ! We have often wondered why it is that some of our separated brethren and especially a section of their spirit, ual guides, don the purple counten. ance at the mere thought of any of their flock going over to Rome. One of their parishioners might join the circle of Methodism, Presbyterianism, Christian Scientism, Mormonism, Dowieism or any other of the thousand and one vagaries of the human mind, but the thought of going over to Rome makes the blood vessels tingle. Why is this? Is it not a pitiable display of ungodly narrowness and bigotry ? All Catholics can do for them is to pray fervently, when kneeling before the Holy of Holies, that their eyes may be opened, that their hearts may be guided to study their condition and that they may be led into that one true fold-that priceless heirloom of which they had been despoiled in the long ago by men whose characters give history a blot.

OBEDIENCE TO AUTHORITY From Pittsburg, Penn., comes a letter from one of our subscribers asking advice in some difficulty he

amusement, but their consolation is has had with his pastor. Having in recognizing that they are doing been a reader of the CATHOLIC something that cannot but be pro-RECORD we are surprised he is not ductive of results. This work may better informed as to his duty. have a tonic-like effect on other Little differences will here and there societies. It may inspire them to arise between a parishioner and his pastor, but as a general rule some look beyond the precincts of their halls and perchance inspire them to common sense and good temper on co-operate with the A. O. H. in this both sides will smooth out matters. If it is anything serious the layman has his Bishop to appeal to, and he may be sure he will be justly dealt serve very little purpose save perwith. A like course should be adopted in cases where there are dif-Words are often inexpressive of ferences between a pastor and his what we feel. They are cold and Bishop. The member of a flock who means to see who can place in their lifeless and poor messengers to conis not loyal to his priest and the to others what is in our hearts.

> recovery unless the grace of God comes to their relief.

priest who is not loyal to his Bishop

are travelling along the wrong road

-a bad road-and if they pursue it

to the end they will be mired beyond

THE RACE FOR OFFICES Presently Orange gatherings are pecoming numerous and furious. This is Canada's growing time. Customs receipts are piling up; expenditures on public works and all else connected with the carrying on of the government are becoming more bulky. As to whether they are necessary or unnecessary we leave the politicians to argue. As the country grows there will be need of more men in the public service. This accounts for the wondrous activity of the Grand Masters. They dream by night and by day of fat offices drawing semi-monthly cheques of good proportions. All the more reason therefore why they should be on the alert to preserve our civil and religious liberties by filling up the lodges and putting in the show windows those free and independent voters whose franchises they are prepared to deliver for a consideration. This may be taken as the chief reason of the gathering in St. Catharines on August 12th of the Royal Black Knights. How long will it be rooms women who are the very salt of the earth. They have guided and before the average citizen realizes the arrant humbug of this Orange sent into the world women who measure things by the standard of business. Truly what a debt of eternity, and whose lives flow on in gratitude these Black Knights and Yellow Knights owe the Pope. Were peace and purity to the benefit of the it not for His Holiness and the Hierarchy many a one of them would ness of many. They have moulded now be drawing fat salaries from the women who dignify all that they Government. We will have with us new altar, a painting or a stained

these Worshipful, Right Worshipful and Most Worshipful Barnums as long as there are people to be humbugged.

ANSWER TO CORRESPONDENT J. J. M., PORT HAWKESBURY .-That paper, The Menace, to which you have reference is characterized by the American press as so disreputable that the authorities at Washington have been called upon to deprive it the use of the mails. A similar paper entitled Appeal to Reason was discontinued some time ago. The editor shot himself. Printing these ridiculous stories about Catholics and the Catholic Church is found to be so profitable that some people without character will always be found to engage in it. We have heard that there was a degraded priest on the staff of The Menace. He was excommunicated for good cause, repented, was reinstated, and broke out again. There was a false one amongst the twelve in the long ago.

AN IRRITANT CLERGYMAN

Rural Dean Sanders, speaking to the Orangemen in Montreal on the 10th, told his auditors that the Irish people should not be given Home Rule because a number of Protestants in a small corner of Ulster are opposed to it. He would also have only one school system, and that a pagan one, rather than permit Catholics to have their own schools paid for by themselves, in which the Catholic religion is taught, and he would likewise have only a civil marriage law where couples could be joined at the shortest possible notice without any bother in regard to impediments. The recent case in Cobourg, where a young adventurer, now in gaol, was married to a Toronto society girl by a Methodist minister, evidently made?no impression upon the Rural Dean. Truly the utterances of some of these people are very reprehensible. Their one and only object in pulpit as well as in private life seems to be a desire to deal a blow at Rome. The spirit of revenge we doubt not actuates many of the Establishment clergymen, especially in England, where they see many of their flock coming home to Rome again, and they are beside the mselves in consequence

MONUMENTS AND CHURCHES

There is a growing tendency to erect in our Catholic graveyards large and costly tomb stones. These stones do not commemorate any great event, nor do they symbolize any remarkable achievement of the deceased in whose memory they are erected. The souls of the departed ones do not reap any benefit from them. In fact these monuments haps to gratify a family pride. In some places there is a keen rivalry among persons of very ordinary family plots the better tomb

It often happens that side by side with a poor and meagrely furnished Church, which is in reality the House of God, we find a graveyard in which thousands of dollars are lavished in granite. And what is more, the graves themselves are neglected and the whole cemetery presents a slovenly appearance.

We believe a more worthy use of the money spent in this very worldly display could be made. A modest sum might be spent for a stone slab bearing the names of deceased relatives. This will endure long enough to recall to the memory of the living ones those who went before. If they de sire to spend a large sum of money in honor of the departed friends there is an excellent way by which not only the dead but also the living will profit. Churches are erected in the outlying parts of this country. Hundreds of small mission churches could be built in one year from the money that goes into cold, lifeless stone. Every parish in time might establish such a church. When the fund had reached a certain sum, say \$1,000, this could be forwarded to the Bishops of the far-off regions. Two brass tablets, one in the remote mission and one in the church of the donors, could have inscribed on them the names of the departed friends in whose memory this most excellent of Christian monuments, a church, had been erected. In this way many churches in the settled parts of the country would become the parent church to one in the remote regions.

It is quite true that many improvements are needed at home. A

glass window is always a welcome addition to any Church. But it is good thing to throw off parochial selfishness and enter into the general active propagation of the faith. In some parishes the parishioner does not want to give more than his neighbor, whom he may regard as very parsimonious, although enjoying the same privileges at Church. In giving to an independent Church this difficulty may be overcome. Besides, the souls of the departed relatives will be remembered for years in the two Churches. This would be a decided improvement over the semi-pagan method of honouring the dead that prevails in our time.

G. W. O'T.

INDIFFERENT-NOT TOLERANT

This is supposed to be an age of toleration. People are becoming more broad-minded, we are told, and the old hatreds and prejudices of the past will soon be but a memory. By no effort of the imagination can we picture people nowadays being racked for their theological opinions. The fires of Smithfield seem farther removed from us than even the lapse of years would indicate. But is it because we have grown tolerant that we no longer send people to the stake? Or is it not rather the result of our indifference to revealed religion? Since we do not claim to know anything definite ourselves, we realize how illogical it would be to try and make others believe as we believe, seeing that their opinion and ours may be equally true or equally false. It was different in the ages we are accustomed to call intolerant. Men did have certain definite beliefs for which they were prepared to die themselves -or see others die for.

The older generation of Catholics are for ever making comparisons in this matter of tolerance between their generation and ours. They will tell you of the time when to be a Catholic was to be a social leper, who might be suffered to exist, but whom it was altogether out of the question to encourage in any way. But now, they tell us, that spirit has been exorcised from the community. A Catholic is practically accepted upon equal terms with the adherents of the different sects. We have often asked ourselves what is the explanation of this friendliness towards us. Is it begotten of a better understanding of what Catholicity is, or does it spring from a greater indifference to the claims of their own theological schools?

His Eminence Cardinal Bourne is of opinion that it is due mainly to the latter. Speaking at Plymouth to this year's English Catholic Congress he said that religious indifference is the most efficacious cause of the change of feeling towards Catholics. The principles of the Reformation have worked themselves out to their logical conclusion. The doctrine of "the Bible alone" has swept away all emblance of teaching authority, with the result that religious leaders can speak only as individuals, voicing individual opinions, which it is for their hearers to decide whether they will accept or reject. Without definite teaching there cannot be definite faith, and, therefore, since men cannot say what they, themselves, believe, they feel that they are not in a position to determine what another must believe. In this way they get the credit of being tolerant whereas they are really but indifferent.

COLUMBA

NOTES AND COMMENTS

SINCE THE cession of the island of Iona to the Kirk of Scotland-the Presbyterian Establishment-the adherents of that chameleon creed, forgetful of the inhibitions of the Confession of Faith, have taken to "pilgrimages" and the veneration of holy places." The island was for generations the property of the Dukes of Argyle, but the late holder of that title, finding it, perhaps, a useless encumbrance, deeded it to the Kirk some years ago. To justify the acceptance of the gift, let us suppose steps were at once taken to put the ruins of the island in repair, and to this end an appeal was made to the "patriotism and piety" of wealthy Scotsmen. The result is that the cathedral, razed to the ground by the fathers of Presbyterianism, is now restored to the purposes of worship by their successors and as Scottish exchanges inform us, a "pilgrimage" was undertaken there a few weeks ago by a number of dignitaries of the Kirk, and "an impressive ceremony of dedication " was the result.

WE READ further that the restora- the holding of the service as detion of the Cathedral has so far progressed, that the choir, nave and that all the services announced in transepts have been roofed and " a connection with the new "League" number of fittings" been supplied. have been cancelled, and that the The latter consist of a pulpit, stalls, reading desk, baptismal font, communion plate, and a sacristy door, the last mentioned being a gift from Canada, through the agency of Dr. Macdonald of the Toronto Globe. To of its adherents, vindicate its essenthe outsider it all reads like rank prelacy, with a dash of popery into the bargain. Letting the choir, nave and transepts pass, what will a Presbyterian congregation do with stalls, reading desk, baptismal font and sacristy door? For three centuries and more Presbyterians have been kept busy smashing all these things, and now in a desperate effort to live up to their latest acquisition, they proceed to "scrap" the Westminster Confession and to acknowledge implicitly that all the flery zeal of the Reformation iconoclasts was but the misguided fury of a mob, as of course it was. Let us hope that possession of the Holy Isle of St. Columba will work a greater miracle.

July 9th contains some interesting Naish, S. J., whose recent death in Montreal deprived the Canadian Church of a gracious personality, and a missionary of quite unusual vigor and capacity. Father Naish spent the Herald describes as his devouring activity, his remarkable power ing the event to the parish : as a preacher and his literary talents, caused his departure from India in 1903 to be deeply regretted. But our contemporary goes on to say, there is no doubt that ever since the disastrous landslips of Darjeeling, when the ground below his dwelling gave way, and the Catholic Native School close by was in an instant destroyed, his nervous system received a shock from which it never entirely recovered. We have heard Father Naish describe that terrible night, but to judge from appearances, it had had no effect upon his physical health. He was to the last a magnificent specimen of vigorous manhood, and, as a brother Jesuit said of him, ill-health and Father Naish seemed simply incommensur-

WE FIRST saw Father Naish in the pulpit of the Brompton Oratory, London, where he was preaching in behalf of the Zenana Mission in India. He was at that time attached to the Manchester Mission, and a foremost preacher at the Cathedra of the Holy Name, the pulpit in which Father Bernard Vaughan first earned for himself the international reputation which he now enjoys. Father Naish had decided gifts as a the RECORD: preacher, and when after five year he left for Canada, did so, much to the regret of the Catholics of England. His work in this country was characterized by the same tirelessness and selflessness as in other fields, and wherever he gave missions or retreats his name will be long remembered. During one of those recurring periods of anti-Catholic and anti-Jesuit excitement in Toronto, he delivered a lecture on the Jesuits which was favorably commented upon by the daily papers. He also lectured frequently on the work of the Church in India, for which country he had the kindliest memories Father Naish was born in Limerick in 1852, and was therefore in his sixty-first year when he died. The late Justice Naish, Lord Chancellor of Ireland, was his younger brother. R. I. P.

THE EXTRAORDINARY developments in the Ritualistic wing of the Anglican Church in England, as manifested in the dedicatory service of the so-called "Catholic League," described in these columns last week, have not been allowed to pass unchallenged by the "authorities.' The Bishops of London and St. Albans (themselves decided High Churchmen) in whose dioceses these latest developments have taken place, have bestirred themselves in the matter, and, as a result, services in other churches modelled on the one described have been inhibited. 'Vespers of Our Lady" were announced for the following week in and St. Silas, Kentish Town, but

scribed. It has since transpired Bishop of St. Albans has forbidden the service announced to be held in a Walthamstow church. Thus does the Church of England, in spite of the "Catholic" aspirations of so many tial Protestantism. Protestant it was in its origin, and Protestant it ever will be, as many eminent individuals who thought otherwise found out in the end. Those who realize the monstrous mistakes of the "Reformation" will steadily increase, but they have no more chance of realizing their hopes in the Church of England now than had their fathers before them. That their true home is in the Catholic Church is likely to be brought home to the convictions of an ever increas ing number.

THAT THE CHURCH of England is more than ever the church of contradictions, is brought out very clearly by an episode which transpired in THE CATHOLIC Herald of India of the Diocese of Oxford at almost the same time as the event described in reminiscences of Father Vincent the Diocese of St. Albans. In this case, however, bishop and vicar stood together, and gave the people to understand that they "could not have everything their own way." The people, it appears, had protested twelve years of his priestly life in to the bishop against their Vicar's India, and as Rector of St. Xavier's ritualistic practices. The Bishop's College, Calcutta, and Military Chap- answer was a formal and public ap lain in Darjeeling, a wide sphere of proval of the Vicar's stand. Dr influence was opened to him of Gore had visited the church for the which he took full advantage. What purpose of holding a confirmation service. Here is the card announc-

> Jesu Mercy Mary Pity Holy Catholic Church Services 8 a. m .- The Holy Sacrifice (Mass 11 a. m.-Matins with Sermon 3.30 p. m.—The Bishop will admin-ster the Sacrament of Confirmation 6.30 p. m.—(Rogation) Solemi Evensong, Sermon by Bishop, High Altar, Solemn Processio Monday-Chapel of Our Lady. The Holy Sacrifice

Note-Auricular Confession before

or after any service. While, then, one Bishop is pronouncing inhibition upon public devotion to the Blessed Virgin, and declaring this and other practices as foreign to the history and character of the Church of England, another gives them his sanction and declares them perfectly in keeping with the genius of the Establishment. Neither seems to be conscious of the masquerade.

THE CATHOLIC RECORD

CATHOLIC AND A PROTESTANT COMMENDATION

One of the most prominent Catholics of Quebec, the ancient capital, writes us some very encouraging words in regard to the character of

Dear Sir -1 subscription for your valuable paper which I have been reading for a few years past with increasing interest and benefit. I have read your two articles on the Catholic people and the CATHOLIC RECORD. You will be good enough to permit me to state that I am in complete accord with all you write on this subject, and am delighted to learn your circulation is so great.

You eminently deserve the support of every Catholic worthy the name. The literary style, the subjects treated, the fairness you display in discussing every question, appeal most strongly to all classes of

your readers,
As for myself, I have had only one regret after I laid aside the RECORD on several occasions. It was this: that more of my friends and acquaintances were not its subscribers. only explanation I could give was They knew not what they missed when they were deprived of such a splendid journal, which filled the great void so noticeable to the discerning mind which the daily papers, no matter how fair-minded or well-intentioned they may be, display in all matters where the interests of the Catholic Church are at

The Catholic layman who is head of a family should see that his children should have a sound Catholic paper read in his home where many periodicals enter and those often of questionable beliefs and un-

beliefs. From a highly respected Protestant gentleman of this city we have received the following:

To-day I called to see a friend. these words:

"Oh, that we could take that the churches of St. Alban, Fulham, simple view of things, as to feel that the one thing which lies before us is to when the congregations arrived they were informed of the receipt of orders from the Bishop, forbidding love, compared with this?"

Then I wondered in my mind and quiet - and to keep them

and read these words:
"Every follower of Christ is a
debtor to his fellow Christians to do his utmost to lead a blameless life in

And I felt a dagger in my h the sword of the Spirit. I could not get away from the influence of that atement, "Every follower!" That means me, and am I doing my utmost to live as the writer so truthfully declares? And I am compelled to give negative answer.

I was a whole hour with THE CATHOLIC RECORD, and, divesting myself of all bigotry, I was enter-tained during that hour so highly and so spiritually that I shall ever be thankful even to my dying day. Now I am aware that you can-not give me space for all I'd like to say, but I must say that on page five I found a wealth of Christian literature and a world of song in that "A Night Prayer." How very calm and sweet must be the mind of Rev. Abram J. Ryan when he gives us such a prayer. Of the eleven tanzas, permit me to give one:

Dark! Dark! Dark! And all day long, where altars stand Or poor or grand, A countless throng from every land, With lifted hand, Winged hymns to thee from sorrow's

In glad acclaim How couldst thou hear my lone lips Thy sweet, pure name?

I am more than pleased. I am GEO. B. McIntosh London, Ont.

THE NEW PAGANISM

The new paganism is a depraved naturalism that has fallen from the supernatural which the old paganism did not know. It is twice reprobate. Its type is the spiritual soul which, being made only little less than the angels" being once regenerate, might have chosen to become even "as the angels of God in heaven." but has preferred an animalism lower than the animal. It has chosen to go down and down and has used its endowments of intelligence to reach to depths below the level of the beast. The old paganism, as mere fallen nature unredeemed, though knowing neither Christ nor grace, could some imes rise to an exhibition of natural virtue. The new, hating all that is of Christ, and aiming at something that is beneath humanity, rejects the condition for natural as well as for supernatural virtue. It is utterly foul, studiously cruel, stealthy owardly, always treacherous, men

It may be well clad, well housed. well groomed, magnificent in the splendor of its receptions, parlia mentary in its proceedings. It can be powerful in its press and overawing in assembly, courtly in its functions and formidable in its military. But it is always only the animal dressed up. It is through and through society deeper seated, perhaps, amid those who can mould public estimate and who have more

dacious with the mendacity of the

sisure for greater depravity. It takes possession of legislatures to declare that marriage is monotonous because it is not modeled on the animal habits. It applies science to be more animal. One of its medical achievements is to murder the unborn, a refinement in which the animal cannot rival it. It works its way into the school on the plea of sanitation in order that it may the more early and more thoroughly animalize the child. It kidnaps the child to make it a sacrifice to animalism. It reduces wages and blocks the avenue, the toiler must go for daily bread until the toiler agrees to join the animal herd. Its art is purely animal. Its great daily newspapers are animal. Its literature is animal. Its theatres are animal. Its streets and shop windows at every turn display the call to animalism. It is everywhere. The commonest article of personal or domestic use, a cigar, a handkerehief, a package of food, is supposed to appeal to the buyer because it is done up in the lascivious ornamentation of the new pagan

The new paganism knows no moral law. The one law of its being is carnalism. Still it knows that there is abroad a certain popular reverence for what goes by the of law. Hence it aims at being legislator, to play upon this popular regard for parliamentary proceedings by making "laws." With the most supreme contempt for the very essence of law, nevertheless in some countries by "law" it plunders, confiscates, evicts whatsoever, whoso-ever bears the Christian name and the impress of the teachings of Christ. By "law" it protects the lewd and drives out the chaste. So, by "law" it filches the patrimony of the poor and by "law" it robs, imprisons and exiles those who for in the matter of purity which is

To day I called to see a friend.
He was out. I sat down to wait. I took a newspaper from his table, and the first that caught my eye were the first that caught my eye were

them by law.
Its ranks have no bond of unity except the common hatred of Christ and the pursuit of animalism. When those of its following sometimes talk for the child is to forget the facts of

asked, "What paper is this?" I "Blessed are the poor in spirit" is turned it over and saw it was The CATHOLIC RECORD. I looked further divided into those who have and those who have not. There is no civic virtue, no social solidarity in it. There is no sympathy between high and low. The high-born have brought up the lowly in the animal creed. And now they stand there facing one another, animal and animal. Which shall have the prey? "I have it," says the one. "I will take it," says the other. This is the climax of its economics; and it no code of right or wrong.

For a time there is a truce, a device of those who can make the 'law," to turn the tide of the mob from their own knavery. They say to the threatening crowd, "Let us attack the common enemy. Let us crush the Church, and you can have the spoils." The common enemy And do they not know that even in economics, whilst they have the knife at one another's throat, the Church is the only safety of them both? The Church is the one Christ gave it as a mark of His divinity that the gospel was preached to the poor. The Church is the Church of the poor. Rich and poor must go to the altar together. The Church has always been champion of the poor; and they have had no other; and they have no other. At the same time the Church is the protector of society, the one consistent, logical, unfailing upholder of the principle of authority. The Church has always called upon the mob to disarm and not to wreck the social order.

In a word, the Church stands for the principle of order and it is attacked by the oppressed; it condemns the abuse of power and it is attacke by the oppressor. Then the two personal elements of the enew paganism oppressor and oppressed, ready for the death struggle, compromise by joining in war against the Church So all conflicting vices always combine against virtue; and all errors the most contradictory join in loud voiced chorus denial of the truth The oppressor says to the oppresed, "Let us sweep away the common enemy." The Church is driven out and its most sacred places are defiled with orgies of the new paganism. Could the Church defend itself, lift hand in resistance? It is not doing so. It has not done so. It will not do so. It has the injunction from Christ, not to take the sword. The new paganism knows this: and so it is emboldened.

And when the Church is driven out, what is there left? Nothing but the mutual antagonism. And what can happen? Only the inevitable When they can make no more spoil of the Church, when they cannot compromise on the subterfuge of a common enemy, they must contend with one another until they have made lands desolate; and then they will be calling upon the Church to come back and build up the ruins.— W. Poland, S. J., in America.

ON THE WRONG TRACK

Mere publicity will never succeed in checking or correcting crime, the press to the contrary notwithstand What everyone knows is not what every one wills, much less what every one does. The shameless publessened the number of divorces; the make some men more cautious; it has not made many more conscientious. In the same way, though, the advertising columns of the papers are crowded with notices of books which profess to unveil all secrets of knowledge to everybody: "What Boys should Know," "What girls should Know," "What Men Should Know," it is more than evident that no corresponding betterment of morals has We are foolish in relegating to the attics of the mind as so much mental junk the wise reticence of the past in matters of crime know the higher way; I give it the sanction of my approval," said Ovid, "but I follow the lower." Shakespeare has told us of the pastors who point out to others the path of righteousness while they themselve the primrose path of dalliance tread, and there is a still more potent authority on that topic if it were needed. "I see another law in my members fighting, against the law of my mind and captivating me." St. Paul puts the issue clearly. It is not the law of the mind which needs strengthening, but the law of the members that needs restraining; not more knowledge, but more will is required. In the very esson in which you reveal the evils of sensual indulgence, you are likely to elicit the attractiveness of sensua ratification. The evils are remote the pleasure is present and insistent. The drunkard in presence of tempta tion is not going to be saved from his

indulgence by tables of statistics. There are indeed evils in ignorance but the evils of premature knowl edge are more numerous and more in the matter of purity which is now at stake in the school training of what is called sex-hygiene. The broad facts which mother o law is a virtue; and it gets rid of and father must and do impart in the ordinary training of the home will be sufficient for the vast majority; and all sensible people know that the most wholesome thing philanthropy, 'tis not through love sex and not have them obtruded on for the poor, but to keep the poor his attention. Early enlightenment

may develop more the law of the

There is, however, a course of sexhygiene which all can safely follow and safely recommend. Instead of being worried about increasing the knowlege, be energetic and persistent in decreasing the desire. man with murder in his heart will be cured by getting the murder out of his heart, not by dangling a noose before his eyes. It is the incentive that should be removed The medicine will come too late. What will your anatomical exhibits class-room avail if the billboards, the shop windows, the trolley cars, the advertising columns, the shameless fashions, the facts of sensational journalism, the fiction of sensational magazines, keep passions in a ferment? Inflamed desires make little of disease and death; they clamor for indulgence. Let the sex hygienist put away the countless se luctions which assail mankind and womankind on all sides and they effect something. Let the young have less desire, not more knowledge; strength of will, not complete information.-America

THE CONVERSION OF REV. MR. DALL

The Palace, St. John's, Nfld. August 6th, 1913.

Thomas Coffey, Esq., Proprietor, CATHOLIC Dear Sir .- I am in receipt of

ommunication from you asking for particulars concerning the conversion

Mr. Dall was received into the Church by His Grace Archbishop Howley, about two or three weeks He had been laboring as a Church of England clergyman in this colony for some time previously. Up to the time of his reception we new very little about him as he was stationed at St. Anthony, a remote settlement considerably north of St. John's. The first intimation we nad of his intention was when he came here some weeks ago to the Arch bishop to place himself at his disposal. He informed His Grace that after considerable thought and study and self to the Catholic Church. He was not satisfied with his position in the Anglican Church and he felt that he could not any longer conscientiously resist the claims of the Catholic Church. After some instructions he was accordingly admitted into the Church and received the Sacraments. He expressed himself as being most anxious to study for the priesthood. and immediately after his reception he left for the other side of the Atlantic with that purpose in view. He proceeded to Edinburgh, his to go to the Catholic Bishop there be guided by his advice as to

what step he should then take. Trusting that these facts about his conversion will give you the authentic information you require, I remain, dear sir. Sincerely yours, E. P. ROCHE.

THREE HUNDRED YEARS AFTER

Three hundred years count for little in the life history of the Cath icity of the divorce courts has not olic Church. These are but yesterday to our Spiritual Mother who daily exposure of the "man higher entered upon her God-appointed has not stopped the looting of mission nigh nineteen hundred years the public funds, and so on to the ago. Macaulay, the English historian, end of the chapter. Publicity may has described in glowing language how she is the connecting link be tween the present and the time when the ancestors of those who people modern Europe were rude savages leading a nomadic life in lands that are now in the forefront of the march

of civilization,
Three hundred years, however, bulk large in the history of our be loved country. Within that period of time America grew from a child in swaddling clothes to a giant that bestrides a continent. This week the Catholics of Maine celebrate an future giant was still a puling infant. On Thursday they commemorated the first planting of the Cross upon New England soil by the heroic sons of Saint Ignatius who, seven years before a Puritan set foot on Plymouth Rock, had crossed the Atlantic to win the Indians to Christianity and civilization. The story of their heroic work is an inspiring

fish sacrifices of that band of Jesuits

who landed on Mount Desert, Maine, in the summer of 1613, furnish a theme worthy the pen of a Catholic writer capable of appreciating the nobility of soul that prompted these Catholic missionaries, men of the highest culture, to abandon their European homes to go in search of souls in the wilds of Maine. We have a picture of their landing on Mount Desert Island, of their erecting a cross, of their dedicating the island to the Holy Redeemer, of their celebrating Mass, of Indians gathering to hear the glad tidings of Through the dim vista three hundred years we catch a glimpse of all this. As we see it in imagination we cannot help thinking how different would have been the fate of the red man in New England, if these heroes of the Cross had free scope to carry out their mission of love.

But it was not to be. Justin Win-

sor, a former librarian of Harvard University, thus describes the cruel fate that overtook these pioneers of civilization in New England: "But

the Jesuits were not to carry out their mission projects. English vessels under Argall from Virginia attacked the settlement at St. Sauveur (Mount Desert), a Jesuit brother was killed, the rest of the settlers were sent to France or carried prisoners to Virginia." The se Christianity was uprooted, and the Indians of New England were left to the Puritans who landed at Plymouth seven years later. How the latter dealt with the Indian question is a matter of history. They and their descendants, believing that the only good Indian is a dead one, he red man off the face of New England. To day the only representatives of the Indian race in that sec tion of the country are a handful of Indian Catholics in Maine whose fathers were Christianized and civilized by Jesuit missionaries, who took up and carried on the beneficient work Argall had crushed out in blood years before.

And now three hundred years after

the commission of that brutal and ferocious act, the representative of the Holy Father and six New England Catholic Bishops assemble on the very spot where it was committed. meet to dedicate a massive granite church built on the site where the sign of man's redemption was first raised on New England soil. Very appropriately it is named the Church Holy Redeemer, which is the English translation of the French name given to Mount Desert by the Jesuits. In the coming years it e a fitting memorial to those devoted and heroic pioneers of Christianity who, three hundred years ago, if they had been left to carry out their mission, would have saved the Indian from the fate that overtook him under the rule of Puritanism. The Church of the Holy Redeemer in Bar Harbor will also be a mute witness to the fact that the Catholic Church in America is not of yesterday, as some ill informed persons would maintain. -Freeman's Journal.

GOOD SIGNS IN FRANCE

It is announced, says a special to the Catholic Herald (England), that the French President Poincare has signed a decree authorizing the nomination of Catholic priests as chap-lains in the army. Thus the Free mason declaration of not many years since that Christ would be banished from the army and navy of France has come to nothing. The priest chaplains will have rank and pay as captains and will be entitled to pen

It is also announced that there is widespread demand for the recall of the nuns to the hospitals, as to which the Herald observes that: The cowardice of the secular nurse has disgusted many of the anti-clericals, even men like M. Combes and own illness have asked for Sisters of Charity te nurse them." And recently in Toulouse during an out oreak of smallpox the secular nurses could not be induced to serve at any price. The Mayor called for the nuns, and he had but to ask. nuns feared not death. They were as ready to nurse smallpox patien as to face death on the battlefield.

Upon which the correspondent remarked that: "In France it is being discovered that there is no substitute for the heroism of Catho

Truly all this presents a significant commentary on the French crusade against religion and its belongings. again be fully entitled to her honorof the Church."-Freeman's Journal

DEVOTED ROMAN CATHOLIC MISSIONARIES

Presbyterian Witness: Beyond all praise is the courage, self-sacrifice, and devotion of three Sisters of the Immaculate Conception Convent. friends and left recently for the leper colony in Skeelung Island, China. In going forth to minister to the sufferers from a horrible disease, they will look for the last time upon their native land and upon the faces of their loved ones, for once they enter this leper colony they will never come out. Such consecration to God and to the service of suffering humanity is of the very spirit of Christ, and we gladly recognize it in the Catholic Church; many of whose missionaries to the Indian tribes of Canada in the early history of our country, suffered torture and death in their zeal to win the pagan Indians to Christianity and to minister to their spiritual ever much we may differ from them n some important points of doctrine there have never been more devoted missionaries than these Jesuit priests.

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FIVE MINUTE SERMON

REV. J. J. BURKE, PRORIA, ILL. FIFTEENTH SUNDAY AFTER PENTECOST

THE MALICE OF SIN

"Young man, I say to thee, arise. And he that was dead sat up, and began to speak." (St. Luke vii (14, 15)

The young man whom Our Lord restored to life is a figure of one spiritually dead. By one spiritually dead is meant a person in mortal sin.

Mortal sin kills the soul by depriving it of its life, which is sanctifying

It is well for us frequently to con sider the nature of sin and contrast the condition of him who has yielded in time of temptation with that of one who resists and gains a victory over Satan and his own wicked pas-

Our catechism tells us that sin is any wilful thought, word, deed or omission contrary to the law of God. We can never understand its real malice; for it is an offense against an infinite being, and we know that the higher the dignity of the person offended, the greater the offense. Hence, when the person offended is infinite, the offense is infinite, and the finite can never comprehend the infinite.

Though we can never fully understand the malice and nature we can have a good idea of it by con-sidering some of the punishments God has inflicted upon sinners.

Lucifer committed only one sin of thought, and he was banished to hell for all eternity with all the rebel angels. The only difference between St. Michael in the highest court of St. Michael in the highest court of peaven, and Lucifer, in the lowest pit of hell, is one mortal sin. Just think of it; one mortal sin unforgiven would deprive us of the sight of God for all eternity. And how many have we not committed? Oh, let us tremble and seek forgiveness with a humble and contrite heart! with a humble and contrite heart! Our first parents, by a single mortal sin, were the cause of all the evils, all the wars, all the pestilence with which their posterity has been

Even for a venial sin, for lack of faith, Moses was not allowed to enter the promised land, and Lot's wife was turned into a pillar of salt. Again we know that our sins were the cause of the passion and death of

our Saviour Jesus Christ. From these considerations we ar rive at some idea of the nature and malice of sin; and, while thinking of its malice, let us examine the condition of him who has yielded to its is the bait allurements. Pleasure held out when we are tempted to

sin. But the apostle says these "wages" this bait "is death." He means that these pleasures, this de-ceitful happiness, this apparent good, ceases the moment it is enjoyed.
Other pleasures may follow, but
they, too, are doomed to a speedy
death. What, then, have we gained by yielding to temptation? Where are our wages? They are gone for-ever. For they were the pleasures, the wages of sin and the "wages of

sin is death." Happy would we be, did death overtake our sinful pleasures only in this life. But such is not the case. Each sin is treason against case. Each sin is treason against our legitimate Master, who will be our Judge. A Being, a Judge, of in-finite justice can not but punish treason; thus the wages of sin both there and hereafter is death. But can we not repent? Certainly, we can, if we will. Still when we remember what is implied by the word repentance; when we consider that it means sincere sorrow for the past a sincere feeling that could the past be recalled the sinner would rather die than yield to forbidden pleas ures; when we recall to mind the fact, that the habitual sinner puts off this repentance to some future time; then, we fear his repentance will be too late. For God has not promised him the future. How does he know he will be alive to-morrow? Can not God say to him as He did to the

rich man as recorded in the Gospel:
"Thou fool, this night shall they require thy soul of thee, and whose shall those things be, which thou hast provided?" What have you now for your ill-gotten riches, your sinful pleasures? An eternity of woe with not a single oasis of joy to brighten the monotony of the desert

Turn we now to consider the con dition of one who victoriously resists temptation. He refuses sinful pleasures—pleasures forbidden by God and His Church. He stands aloof from the crowd and, comparing the transitory pleasures of time with the everlasting joys of eternity, says:
"No! I will not yield. I will not purchase repentance at so dear a rate. I will not exchange real for apparent happiness, the joys of eter-nity for the pleasures of a moment I will not do that which some time I shall wish not to have done." Bu is not such a one more miserable plause.
than the sinner in this life? No, I susp assuredly not; both in this life and the next his generous Master will repromote the virtue of temperance ward him for his fidelity. For if there is any real happiness in this world, it surely belongs to him whose pure conscience tells him he has overcome his passions and kept the laws of his God. If such a one the laws of his God. It such a one is happy in life, he is far happier in death. His conflicts with his enemies, the world, the flesh and the memory of a mother whose them even and how conemies, the world, the flesh and the devil, are then over, and how consoling is their remembrance. He has fought the good fight, he has conquered, and he has the assured hope of an eternal crown. He awaits death without a murmur. He is perfectly resigned to the will of God.

He has done his duty, avoided sin with its fleeting joys, and is now ready to enter into the joys of his Lord.

Let us frequently recall to mind the nature and malice of sin. Let us not forget that it is an infinite offense, since it is against God an in-finite being; that mortal sin kills the soul; and, although it may afford us a moment's happiness, it will cause us to be unhappy for all eternity. These thoughts together with the thought of the enviable condition of the dying Christian who has resisted his passions will serve to keep us from sin. With them ever before our minds we will be encouraged to resist the devil and our evil inclinations. By thus con-quering our spiritual enemies we shall one day hear the sweet invita-tion of Jesus Christ to eternal feli-city; saying "Well done, thou good and faithful servant; because thou hast been faithful over a few things I will place thee over many things, enter Lord. thou into the joys of thy

TEMPERANCE

A CHANGE FOR THE BETTER

Writing of the change that has come about in the public mind with regard to the use of liquor, the Counsellor," says in the Catholic Transcript:

If we could imagine some Rip Van Winkle to wake up out of a hundred years' sleep, the changes which he would notice among the people would be wonderful. He would find that many of the old Mother Shipton prophecies had al-ready come to pass during his long

But it would not be the tele-graph, nor the telephone, nor the automobile, nor the aeroplane which would arouse his greatest astonish-

The change which he would be apt first to notice, I fancy, would be the change from a bibulous to a tem-

perate nation.

We can scarcely imagine the possibility to day of such a thing as the whisky insurrection, which defied the laws in Pennsylvannia less than a century and a quarter ago, in which men were ready to risk their lives and property, rather than have tax placed upon their grog.

Cheap whisky seemed far more important to those early and ardent Americans, than the lives, liberties and sacred honor of the people.

No side-board in the early years of the nineteenth century was found not even in the homes of ministers of the Gospel, that was not loaded down with ardent spirits of various

A man who was not given to the use of strong drink was looked upon as an uncanny and unmanly person. George Washington was one of the few men capable of appreciating the right of a man to remain temperate,

if he desired. The story is told of a young officer who called upon him at Philadelphia soon after the close of the American Revolution. He was invited to dine

with the general. Just before the meal was ended, Washington politely requested him by name to drink a glass of wine

with him. "You will have the goodness to excuse me, General," was the young man's reply, "but I have made

it a rule never to touch wine." All eyes were turned in amazement and contempt upon the young officer. He was looked upon as unsocial and uncivil.

Washington noticed the feelings of his guests and graciously took the young man's part. "Gentlemen," he young man's part. "my friend is right. I do not wish any of my guests to partake of anything against their inclination; and I certainly would not have them violate an established principle in their intercourse with me. I honor my friend for his frankness and for adhering to his rule, for which I have no doubt he has good reasons

If it had not been for this kindly remark of General Washington's, the young soldier would have been insulted by the other guests.

What brought about this great

change

No doubt, there is a higher average of culture and refinement among the people than could be found in the earlier days.

But even among the cultured and refined in the eighteenth and early part of the nineteenth century, the social cup was looked upon as the correct thing. Cowper was laughed at for his "cup that cheers but not inebriates."

Burns and Moore took the glass and the lass as their chief sources of lyrical inspiration.

The poet who would attempt to please an audience with a drinking song to day would find but little ap-

I suspect that the temperance agipromote the virtue of temperance are to be credited as the leading

How many a young man, yes, and old one too, there is, who is deterred

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may be the meek patience of a wife always ready to shoulder the biggest share of the load; it may be the pleading eyes of the one dear girl in all the world, whom he has chosen to accompany him "down the vale:" but of one thing we may be certain more men have been converted from evil to the path of virtue, more hardened hearts have been softened, more dead souls have been brought back to life by the sweet compelling influence of good women "than this world dreams of."

How many men there are who would shrink from taking a glass of whisky if they realized that at that moment the one they loved most on earth was crying hot bitter tears of sorrow and disappointment. But women as a rule are prone to hide their sufferings. They fold their wings over the arrow that is in their hearts and no one knows that they are bleeding till the worn out corpse is laid to rest. Will you try to think of this some times, men? Don't per-suade yourselves, "O she don't care." Perhaps you never found her weeping when you came home with a half emptied flask or bottle. Perhaps she never denied you the smile, the kind word, the tender caress you looked for. But her heart was bleed-ing all the while; and when the ustre began to fade from her eyes when the bloom disappeared from her cheek, when you saw in a day few "silver threads among the gold: you began to wonder what brought about the change. And you never thought for a moment it your own fault. You were drinking. That made you forget her. It gradually drew you away from her. And the distance widened with every

glass you took. Do try and think of this the next time you are tempted; "It would break her heart."—Rev. Robert

AN ANGLICAN LETTER

ROME HAS THE FULL FAITH"-MANY LONG TO BE RECON-CILED

The following remarkable letter giving the Anglican point of view is published in the Liverpool Catholic Times and Opinion in the issue of July 4:

Sir :- Though I am not a member of your communion, I shall feel very grateful if you can find room in your paper for this letter. It is not polemical in any sense, but an attempt to present to your co-religionists the view of the Anglican Church as an obedience as merely a Protestant sect, with no aspirations after the Catholic ideal, and no love for Historic Christianity. Is it right that such a misconception should be en-dorsed and fostered by those whose learning should make them better judges of true religion? I think that a great many Roman Catholics in England would be willing to confess that amongst the English Protestant sects the Anglican Church stands alone. If they do not grant this I cannot but think that they must be ignorant of the great progress which we have made during the last haif-How different are our present day

PROGRESS IN ANGLICAN CHURCH

The condition of the Anglican Church during the eighteenth and early nineteenth centuries, with its utter lack of spirituality, its indifferent clergy, and its irreligious adherents, was deplorable, but it no longer

Ever since the Oxford Movement of 1840 there has been a steady trend in the direction of Catholicism, or, as our enemies term it, "Romewards." In hundreds of churches the Holy Eucharist with Catholic ceremonial has become the principal Sunday service. This custom has obtained in over 240 churches in London alone. Fasting Communion is taught and facilitated by early celet bration for those wishing to make their Communion. All this is accompanied by sound teaching on the Real Objective Presence, and the Eucharistic Sacrifice. Such books as

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Dr. Gore's "Body of Christ," and Dr. Stone's "History of the Doctrine of the Holy Eucharist," which have by their own intrinsic merits won their way into Roman Catholic circles, are no exaggeration of the views held and expressed by many devout Anglicans on the Blessed Eucharist.
One more point: The Practice of Confession is spreading rapidly, and there are few districts indeed where there is not an Anglican priest willing and anyious to hear the confession. ing and anxious to hear the confession of the penitent. This is not generally known because of all Cath-olic practices the one most hateful to the average Protestant is Confession, so that even Anglo-Catholics do not speak of it much except to one another. This steady trend is obvious to friends and foes alike, and the latter have formed societies for the express purpose of molesting Anglican Catholics.

VIEWS OF MANY ANGLICANS May I be allowed to express my iew of the present situation? view of the present situation? I would not dare to do so were I not sure that I am voicing the opinion of many of my co-religionists who, like myself, are longing for a recon-ciliation with Rome. I believe that the full Catholic Faith is that taught by the Roman Church, but after a careful study of the history of my own Church I cannot believe that she in any way forfeited her privi-leges at the Reformation to the ex-tent represented by her opponents. She took great care to maintain the hierarchy intact, and she preserved at least the two Sacraments of the Gospel, though, under the influence of foreign Protestants, she did for the time being give a definitely un-Catholic interpretation to them. Still these ordinances remained, and the unworthiness of their ministers did not detract from the grace which is conveyed "ex opere operato." Thus the forms remained. It only needed

ing to England.

a sufficient body of opinion to re-in-troduce the Catholic interpretation

of them. That opinion is now pre-valent, and the Old Faith is return-

Meanwhile there are thousands of Anglicans—clergy and laity—who are living lives of truly Catholic devotion, with all the aids to a devout life which the Church supplies, but who, in spite of their affinity with modern Roman Catholicism, would be the last to desert the Church of vidual conversions to Rome can only ninder the general conversion, and one Anglican Catholic, who means so much to us, can make very little difference to the Roman Catholic millions throughout the world. The present disunion of Christendom is mpossible as a permanent state; we must believe that Protestant Christianity is but a temporary meas-

ure designed by the God of all Christians, which has served and continues to serve to stimulate Catholicism. One more point. Is it not probable that the whole of the Anglican Church will be more easily won for Catholicism by the life-long exertions of her own members than by the exertions of those who stand outside her and feel no sympathy for her in

ber struggle?
I appeal to those of your readers who are really interested in the moral and spiritual welfare of England, who see in the Anglican Church a real agency of religion, though to them a misguided one, to regard her as a sister-Church who, having temporari ly fallen into error, is striving, with the help of God's grace, to recover, and has during the last fifty years succeeded beyond all expectation.
Is this revival to count for nothing re-Catholicising of England. It is a great grief to us that we should be great grief to us that we should be garded on a par with Lutheraus and garded on a par with Lutheraus and garded on a par with Lutheraus and Presbyterians? Is it not probable that the great revival of which possibly your readers know only too little, is but the beginning of a movement which will not stop until it has achieved its object—Reunion.

It is a glorious vision—the future when your Bishops shall work hand in hand with ours, when the two great armies join forces for the conversion of England, when England is once more a Catholic country mercy and truth are met to gether, righteousness and peace have cissed each other " — and the Kingdom of God is come.

In the course of a lengthy and able comment on this letter the editor of the Times and Opinion writes:
We are sure our correspondent

whose letter is so frank and friendly will on consideration see why it is impossible for the Catholic Church to treat the Church of England as a sister Church and why in fulfilling same measure that is applied by the her mission she cannot repress the desire to make individual converts from Anglicanism. As we have said, Catholics cannot but feel sympathy with those Anglicans who are anxious for more light, but as long as the Anglican body are outside the true fold, how could the Catholic Church look upon the Church of England as a sister Church? Unity, as our correspondent knows, is a mark of the true Church. How would unity exist if people who are in doctrinal error, though on the way to the Catholic Church, were recognized as nembers of a sister Church? One ness of doctrine is essential to unity and a Church in doctrinal error can not be considered a sister Church. branch Church or a part of the Cath olic Church. Again, our correspondent will not deny that the Church was invested with authority. Is she to renounce this authority by recognizing as a sister Church a Church which does not accept her authority? The idea is outside the pale of possibility, and therefore Catholics feel best for you?

NONE SO EASY

bound to urge individual Anglicans to make their calling and election secure by accepting the authority of the Church of which Peter's succes-

or is the head Catholics not only sympathize with the efforts of Anglicans in combating Protestant prejudices and attempting to undo the evil effects of the Reformation, but earnestly hope that in time to come they will be crowned with success by the conversion of England to the old faith. We welcome the change and freely acknowledge that it is extensive

FOLLOWING HIS CONSCIENCE

For several years I have had the idea that I would eventually become a Catholic. I distinctly remember being present at a Catholic mission in a country town in Victoria when I was a small boy. Even then I was impressed by the reverence of the congregation, and I made up my mind there and then, that I would when I grew up, read the best works on the Catholic side. Well, I did so. I have read nearly all the works of Cardinal Newman, and of that great Catholic controversialist of to-day, Mgr. Robert Hugh Benson, as well as many of the publications of the Catholic Truth society. One pamphlet that im pressed me very much was Mgr. Benson's "City Set on a Hill," and among the works that gave me great assistance in arriving at my determination were Father Ryder's determination were rather hyders reply to "Plain Reasons Against Join-ing the Church of Rome." also, Dom Chapman's reply to Bishop Gore's "Roman Catholic Claims." So, you see, I practically read myself out of Anglicanism into Catholicism

From my reading of Church history I have long felt that I would be rather on the side of such men as the Blessed John Fisher, Sir Thoma Moore, Richard Whiting, and their successors to-day than on the side of the so-called reformers, such as Henry VIII. and his tools, Thomas Cromwell and Cranmer.

It was not the music or the ritual of the Catholic Church or the influence of any Catholic friend, priest or layman, but my own deliberate choice that has led to the change of my religion. I, of course, realized the pain would cause my relatives and many old friends, but, while feeling sorry that it should do so, I felt that I had to follow my own conscience, and that it was no use pretending any longer to believe what I did not be-lieve.—William J. Gerr, A. M., Former Anglican Clergyman.

SOCIALISM AND RACE SUICIDE

In the editorial column of this week's issue of the local Socialist, The Workers World organ, there appears an article which, carefully read will go far toward disclosing the real measure of "friendship" in propaganda of thorough going Socialism. After a long exordium on the merits of two recently enacted Wisconsin Statutes of 9 revolutionary and inhuman character' the Socialist organ asks: "Has the human race right to wholesale unlimited multiplication? If so why? If not why not? Has not the legislature the right to say to a miner who has seven children with only three days work a week 'there are too many miners already and not enough

jobs ?' Would not a close labor union, like the potters for example, which strict ly limits the number of apprentices have the right to say to its members You must not increase your members faster than our trade grows."

The sinister meaning of these

questions is evident on the face of The implied answer to all of them is plain although not given in express terms. It is that Socialism bases its

underlying principles on the Malthusiam theory applied to the natural laws of production. It means open defiance of the laws of God, and of the Creator's command to mankind -"Increase and multiply." It is a deliberate cold blooded inculcation of that modern curse of humanity race suicide. It gauges the value of human life and human souls by the

stock raiser or that agriculturist to the raising of pigs or turnips. the raising of pigs or turnips.

Carried into effect this dreadful propaganda would mean an effort to defeat the purpose of the Almighty in the creation of the world and be a more frightful blight to humanity than all the wars and pestilences of

all history.

In view of this open declaration of the real meaning of Socialism how can any human being laying claim to the name of Catholic subscribe in anyway to the theory of this modern bane of religion morality and the human race.-New World.

Life is not all night and conflict; morning breaks at last.

There is a big difference between wish and dogged resolution

Do you think that God. Who made everything in the heavens, and Who made all the earth, does not know where to place you and what is the

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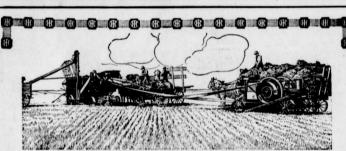
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CHATS WITH YOUNG

THE RIGHT KIND

The man who gets results is the man who is wanted. He must know work like a specialist and do it with skill, ease, promptness, regularity and persistency. Then he will ity and persistency. Then he will stand out in front of the line of com-

MEN

The best sign my eyes have ever seen was over a blacksmith shop," says Lawrence O. Murray, former controller of the currency, United States treasury. "It read: 'Horses shod by a horseshoer.' The head of that shop and every man under him knew the horseshoeing business, and their success in that line was the most pronounced in the city."

There are two kinds of men in the world—those that do things and those that don't. And simply bethan not to do them, and to go against the tide than to drift idly with it, the class that does nothing is larger than the class that does so thing. The hardest thing to find to day is the man or the boy really able to accomplish results.

These thoughts belong to Mr. Mur

ray, and along this line he has many interesting things to say.

"The men we are all looking for," says Mr. Murray, "are the very men who do not want positions. Those doing the work in hand well, and at the same time preparing for better the same time preparing for better jobs when they come along, are the

men that jobs are seeking.
"What is known as the law of supply and demand is as applicable to persons as to things. If the South grows more cotton or the North and West more grain than the world's requirements call for a year, it is certain that these staples will yield low prices to the producers. On the other hand, continued demand and

small crops mean high prices.
"So it is in the market of men." The multitude inert, indifferent, and without aspiration for higher endeavterprising, and achieving minority is well paid. The law of supply and demand fixes the wage of each. It is a natural law and works auto matically. No court is required to give it interpretation nor to enforce

Mr. Murray believes that the law of supply and demand is full brother to another of the natural laws, which "the survival of the fittest." Natural laws, says the controller, are universal. They apply to all things in all places and under all conditions.

The man with something to sell,' continues Mr. Murray, "either skill, ability, or loyalty, reaches the upper air. The man with nothing to sell finds the dead level of failure. We are living to day in an age when a young man must be equipped with an accurate knowledge of the character of the work required of him. If he lacks that indispensable asset he has 'nothing to sell' and his prospects of success are overshadowed by some one possessing the necessary require-

"Before a young man can expect to reach the goal of success he has to realize that he must overcome the most strenuous competition. order to be successful he must show special attainment in his line. The young man should train himself so that when opportunity comes he will be prepared for the chance. The hest rule I can think is spend your spare time and money getting a business education."—Catholic Col-

THE SERVICE OF THE WORLD world are, we are told by the Apostle: "All that is in the world is the con-cupiscence of the flesh, the concupiscence of the eyes, and the pride of life." (1 John ii, 16.) Thus the inordinate desire of amusement, the greed for gain, the thirst for distinction are the compass by which the world steers its course, and the goal of this course is worthy of the laws which it follows. According to the world's code of morals, to enjoy life is the first and highest good, and man can find his happiness, his true destiny upon earth. These prin-ciples rule the worldling, not only in the city, but also in the country. Pleasure, avarice, ambition are the gods which they worship. They de-ceive themselves into believing that man was made for these things and that in them lies their happiness. There are many women among those that adhere to these principles; there are many women who think they exist for dress, dancing, lovemaking, and the enjoyment of the

things of earth.
"The whole world is seated in wickedness." The wickedness where with the whole world is permeated shows itself now and then by its fruits. "It must needs be that scandals come." (Matt. xviii, 7.) Scandal spreads like wildfire, evil example is contagious. Wrong-doings once introduced into a circle of young people are copied as rapidly as a new fashion in dress; if a few young women frequent dances, all the others think that they must be there also; if gambling once takes hold of a few young women, they soon outdo the young men of the neighborhood; let a votary of the world once make her appearance amongst the steadier young women of the parish, and before long an atere of levity and vanity pervades the whole community.

The service of the world is in great favor, for a large proportion of men are given to it. Are there many amongst you who are given to the service of the world? Examine Just two weeks from the day Clefty enough.

yourselves in this regard; what are your thoughts and wishes?—Rev. Joseph Schuen.

HOW LOST MINUTES COUNT The place of the time clock in an industry employing 10,000 men was illustrated in a striking manner by the superintendent when a party of five men who had been late in office to object to being docked for half an hour. The loss of even a

plant as half an hour in making out pay checks. The superintendent explained to the men that the rule was in effect not to catch them but to get the men who cared for no law, who were careless about the observance of

few minutes was regarded in this

average wages in this plant is, let us say, \$2 a day. On the basis of ten hours' work each man's time is worth to the company 20 cents an hour, 5 cents for each fifteen minutes. Now, suppose each of our 10,000 men loses half an hour because there are no time clocks and no rules. What is the result ?-10,000 half hours, at ten cents apiece, or \$1,000. Suppose it kept up for thirty days in the year, what would be the loss? Just \$30,000, wouldn't

Suppose it was half an hour loss every day for 310 working days? Just \$30,000 or the interest at 5 per cent. or over \$6,000,000. See how much money this company would have to keep lying idle in order to meet that simple little half hour

'This company does not want you to lose any time by being late. and it imposes this heavy penalty of a half hour's loss to make it bear down on you so that you will feel it, in order that you may never be late

The men looked at each other significantly, then turned their eyes upon their chief once more.

You're right, boss," said the spokesman. we never thought bout it in that light before. ain't goin' to kick no more."-Catho-

OUR BOYS AND GIRLS

BEGIN NOW

Every young man, and woman, boy or girl should begin to prepare

and unable to earn a living.

Next to the certainty of death is the positive knowledge that old age will come to us all.

Survival of the fittest is one inexorable law of business as of

nature. You may be young or in your prime now; you may to day be a valuable asset to your employer, but time is gradually pushing you along toward that inevitable day when your weakened muscles and impaired brain must make way for

youth and vigor.
You cannot afford to deceive your self with the delusion that because you are young or in your prime, you have plenty of time yet.

Take home to yourself this thought: "What is to become of me when I am no longer able to earn money by my brain or bodily labor ?"

That only one man in 10,000 is self-supporting at the age of sev-

are now 1.125.000 former wageearners sixty-five years of age or Many persons live for the world lone. They admire the maxims of lic and private charity at the cost of

> That there are 300,000 old men and omen in homes whose upkeep costs 50,000,000 annually?

President Insul of the Common

wealth Edison Company, Chicago, is quoted as saying recently: "We live in an age when a salary means only bread and butter and a place to sleep. What will happen when we grow old? We will be penniless and homeless if we continue as we are going. We must each day, each week, meet not only our current but also the expenses of some future time."

The above are facts that cannot be ignored. They are cold hard facts which only a fool will deny. It is a condition which exists and which confronts you and every other man. Your future will not take care of itself. It is entirely up to you

whether in your old age you live in your own home surrounded by comfort, or whether you starve or are compelled to live on charity.

The solution is simple and is this:

First. You must save, if only a little, out of your present earnings, Second, and of equal importance

you must get the most out of your savings.—Syracuse Sun. ANIMAL AFFECTION FOR MAN

AND MATE Do animals pine and die of grief when they are separated from their human or animal favorites? The keeper of the Bronx Zoo, New York,

says that they do. Here are a few instances that he gives: "Old Ben," the big brown bear, known as the "father of the Zoo," could not be consoled for the loss of "Clefty," his little brown mate, when she was one day removed to a smaller cage. He roared his wrath and loneliness, but it did no good. Clefty was not brought back, and by and by Old Ben curled himself up in a mottled brown heap in a corner, This is a secret which we would and refused to move, even when they like to whisper to the boys and girls, prodded him sharply with a big stick. if they will put their ears down close

was taken away, Old Ben died. There was nothing organically wrong with him; according to the animal surgeon's version, he should have lived for years. But the loss of Clefty had been too great a sorrow for him, and the cause of his death went down on the records of the Zoo as a case of

broken heart. Two Javan adjutant-birds had a ways been together. One was injured in some manner, and had to be chloroformed to put it out of its misery. The other bird stood about dully, moaned and fretted like a child, and refused to be comforted. th would not touch food, and grew wary and wild. In six months it was dead. "Physically, there wasn't a thing the matter with him," said the keeper. "He just missed his companion, and wanted to die."

Susie," a chimpanzee, another monkey known as "Pigtail," and a third, "the green monkey," formed a trio of animals left by their owner in charge of the Zoo. Although they were kept in separate cages and their owner's back was turned, each monkey began to droop. They whined, and looked beseechingly at the keeper, moved restlessly about their cages, refused food, and glanced with their shrewd little gray eyes at every person who passed. It was three months before the owner returned. He found his pets gaunt and hollow-eyed, thin and wasted—a pathetic sight. Within five minutes after they saw their master, they had entirely changed. They commenced to chatter, their eyes brightened, and they clung to him with almost human cries of delight. The keeper told their owner that in a few weeks more they would certainly have died.

If there is such a thing as goose suicide, Felix, the survivor of a pair of Canadian geese, certainly tried to commit it. Canada geese mate for ife, and when Felix lost his mate, he mooned forlornly about on the outskirts of the goose village, and never recognized any of his former comrades. Finally, one sunny after noon, the whole flock went down to edge of the pond to drink, and Felix, for the first time, followed them. When he reached the bank, he deliberately pushed his head under the mud, and held it there until he was suffocated.

They die of affection and jealousy and loneliness," said the keeper ' just like human beings. A canary died of jealousy last week, and an emu of loneliness just after. There was a difference in their size, but they seemed to feel about the same when it came to losing their mates. -Catholic Telegraph.

TOO SMALL TO DIVIDE

The bright-faced little lad who had applied for the position of office boy stood anxiously waiting while the proprietor pondered. The latter surveyed the young applicant with a gaze half humorous, half doubtful; was not very hopeful of really valu-

"I wonder whether you expect to engage as a whole boy or a half a boy—half a boy, most likely," he said, musingly. The gray eyes in the freckled face flashed inquiringly wide, and he explained. don't mean to question your having the requisite number of arms an legs; your body is all right; it is your mind I am talking about—your thoughts, wits, memory. I suppose you have a host of schemes and employments of your own that will be a great deal more important than any thing here. You are interested in ball games, and—"

"Oh!" the boy suddenly comprehended, and drew himself up like a soldier on duty. "Yes, sir, I like ball first-rate; but when I'm here I'll be all here, and when I'm through here I'll be all there. I'll play for all I'm worth both places, but I ain't

oig enough to divide." He gained his place, and he is true to his word, but his opinion of himself is one that might well be wide' adopted. Few of us are "big enough to divide," in the sense of giving only half our mind to the duty in hand.—Forward.

BLESSED HERMAN JOSEPH This holy saint belongs to the thirteenth century. He was noted for his humility and his great devotion to the Blessed Virgin Mary.

He was born at Cologne, but when only twelve years of age he entered a monastery of the Premonstratensian

He is a suitable model to place be fore the young, because he began his labors for God at such an early age. He fasted, prayed, studied, and offered all his works for the honor and glory of God. He gave such at tention to his studies that while still young he wrote a commentary on the Canticles, which work is ranked with the writings of Thomas a Kempis, Tauler, St. Teresa, and others of

our great spiritual writers.

In the abbey church of Steinfeldt he is titular saint of an altar. The priests who visit this church think themselves honored to be permitted to say a votive Mass at this altar.

Several churches have asked and obtained portions of his relics. His name is inserted in the martyrology of the regular canons of St. Austin Although the process for his canon ization has not been completed yet proofs of miracles have been obtained and there seems no doubt that the delay in proclaiming him a saint is ing his case before the proper tribunals.—Syracuse Sun.



the higher-cost living which comes

of greed, for the cheapening of the creature comforts, the grossly appre-

ciable advantages, material, mental, and moral. In that former time our literature expressed a long-

ing for the beauty which is truth; neither Longfellow nor Lowell nor

Whittier could be content with the

trifling importance.

daring aviator.

You have long wanted your way. You have become tired of hearing mother say, "Come right home after school." "Don't be late." "Be sure to tell the teacher." It is "Do this," and "Don't do that," all the time. You are sick of it, and would like to

have your own way.

Well, put your ear down while we

whisper the word "Obey." Oh, you think I am making fun ! No, I am not. I know a boy who decided to do what his father said. He never offered excuses, never tried to get out of work, until finally his father said, "I know that Harry will do what is right." When he out at night, or to school, or to play, his father never said a word, for he had come to have perfect confidence

Honestly, obedience is the road to freedom. freedom. If you want to have your way, just begin to obey, and you will find that you are having the happiest time of your life.

LETTER OF COUNT JOSEPH DE MAISTRE

The Count de Maistre was con sulted one day by a Protestant lady who wished to know whether a change of religion was not contrary to honor. He answered by this remarkable letter:

"Madame:
"Let us antedate all difficulties. Let us go back to an epoch anterior to the world's admiration. But they to all the schisms that divide the must now give place as popular idols world to day. In the beginning of to the clever inventor, the lavish the tenth century there was only one philanthropist, the skilful surgeon, Faith in Europe. Consider that Faith as comprehending all positive dogmas; the Unity of God, the Trinity, the Incarnation, the Real Presence, etc., and, in order to throw more light on our ideas, let us suppose there are fifty of these positive dogmas. Then, all Christians believe in fifty dogmas. The Greek Church having denied the procession of the Holy Ghost and the supremacy of the Pope, has but forty-eight articles of belief, by which you see that we believe all that she believes, although she denies two points that we believe. Your sects of the sixteenth century pushed things much further and denied many other dogmas; but those they have retained common us. In fine, the Catholic religion believes all that the sects believe. This point is incontestable. These sects, whatever they may be, are not religions, they are negations, that is, nothing in themselves, for as soon as they affirm, they are Catholics. Hence follows a consequence clear as day. It is that the Catholic who goes over to a sect really apostatizes, because he changes his belief, denying to-day what he believed yesterday. ian who returns to the Church, on the contrary, gives up no dogma. denies nothing of what he once believed. On the contrary, he believes what he denied, and that is a very different thing."

GETTING RESULTS"

Mr. W. D. Howells contributes to

the August Harper's some good re-flections on the results of a voting contest that a contemporary held not long ago regarding the question:
"Which ten Americans living are the most useful to their fellow men?" Observing that the names chosen were those of men like Mr. Edison, Mr. Carnegie, Dr. Carrell and Mr. Burbank, and that not a single clergyman, poet, novelist, dramatist, actor, musician, artist or architect figured among the topmost ten, Mr. Howells concludes that our na-tional passion for "getting results," results that we can lay our hands on and feel advantage in our daily lives," was what determined the voters' choice. He has misgivings, however, that this attitude of mind may be only an indication after all of Great American Mistake.

"Does not it show a certain cru-dity of nature in us," asks the novelist, "that we ignore even the exis-tence of the arts and letters as national glories and blessings? Has it always been as it is now, and if it as not, have we not been advancing in the wrong direction? Is not our present practicality a recrudescence which we have sunk to through our passion for getting results, for material advantages such as we can see, feel, hear, touch and taste, rather than such as appeal for appreciation to the heart and soul? Would not it be possible to prove that artists had as high claim to popular gratitude as our inventors, our charitable millionaires even our reformers? time was, easily within the recollection of any man who has survived his generation, when the American ideal was higher living instead of

ies are all gained over the palpable, material world and contribute in various ways to physical comfort. But the more pampered the body is, the more famished as a rule is the soul. A nation that reckons as its greatest men those only who have ministered most successfully to its love of luxury and ease, and that considers of but secondary rank those who have tried to nourish and train the souls of a people, that nation is making, unquestionably the "Great American Mistake." For Man was not made for things that

leave us. For things immortal Man was made.

PROTESTANT TESTIMONY

For the benefit of non-Catholics we sometimes cite Protestant writers, even when they do not correctly state Catholic doctrine or practice, in cases where they refute misrepresentations or set straight matters that have been misunderstood. The following extract is from an article in The Edin

With regard to the vendible ab-

burgh Review:

solutions and indulgences, with her lead to the strait and narrow nath traffic in which the Romish Church which few find but none need miss; has been so long reproached, we do it was sometimes even forced to this verily believe that there are not ten individuals who can read, that really All must own that Mr. Howells is conceive that anything so utterly absurd or abominable either is, or right. The world of to day professes a strong faith in "motor-car and telephone civilization," and seems to ever was, carried on with the sanc tion of the Catholic authorities. Disbe firmly convinced that the wisdom and happiness of the human race depensations from canonical impediments to marriage, which are not pends for the most part on mechanvery different from our special licenses, and absolution from canonical achievements of various kinds. To fly a little higher, to ride a little faster, to be heard a little further ical censures, are issued, no doubt. from the chancery of Rome; but inthan before, are considered objects so worthy of a man's ambition and a dulgence to sin, or absolution from sin, neither are, nor ever were, nation's admiration that any sacrigranted by this court, or by any fice, however great, which success in acknowledged authority. A fee, too. these fields may cost is of very is no doubt paid to the officer who issues these writs: but this is no The poet who would rather starve more the price of the absolution or in a garret than abandon his Muse; dispensation than the fee paid to the the artist who sells his coat to buy a clerk of a magistrate who administers pigment; the thinker who prefers an oath in this country is the price the philosopher's gown to the civic wreath; the martyr who goes to the moreover, are sometimes commuted stake rather than deny an article of into pecuniary mulcts, at the directhe Creed-these were once held up tion of the proper authority; but these fines always go into a fund for charitable uses; and in fact a similar commutation is expressly authorized by the canons of our own Church: the successful fruit-grower, or the vide Sparrow's Collection, Articuli pro clero, 1854; and Canons 1640 For these modern "heroes," of c. xiv. concerning Commutations, course, "get results." Their victor. Such is the whole amount of the Rom-

A Good Used Piano s often better than a chear The Bell Piano and Music Wareroom

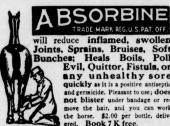
ish doctrine and practice as to venal absolutions and indulgences.

"IS A LIVE WIRE" FATHER VAUGHAN'S OPINION OF THE KNIGHTS OF COLUMBUS

In a recent address, made in England, Rev. Bernard Vaughan, S. J., who has just concluded a tour of America, had this to say of the Knights of Columbus: "The organization is a great and grand institu-tion which, like a network, covers the whole country. Always and every-where the Knights of Columbus are active and enterprising, and of course chivalrous and Catholic. What is so fine about it is that it gets hold of the young man, enlists his services, and makes him feel that life is worth while and that instead of apologizing for his religion he must reveal his religion and make himself known and heard and felt as a live wire among the dead ones in a non-religious com

munity Catholics all the world over, and especially men like the Knights of Columbus, have a tremendous role to fulfil. They are the Church's lay apostolate, and must come forth from back benches and back streets into the open throughfares of life, disand civic fields of enterprise.

The Knights of Columbus are girding the vast northern continent centers of activity springing up with-



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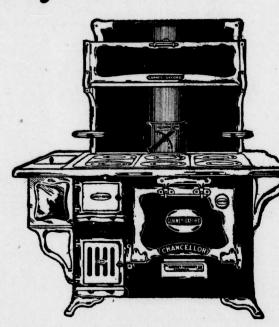
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But besides its handsome appearance, the Gurney-Oxford more than fulfils the purpose every range is built for - successful cooking. It contains a device called the Economizer which

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CONFESSIONAL

Time was when even among the Protestants who were avowedly anti-Catholics the very mention of "Con-fession" was received with an expres-sion of horror and scorn as one of the worst corruptions of Rome. For can churches have had a modified confessional, the similarity to that of the Catholic Church being more in name than in the substance of the Sacrament of Penance. Perhaps the growth of the custom in churches has worn away the extreme opposition to the very thought of it ong the members of the evangeli-

For surely the opposition has disappeared to a great extent if we may judge from the proposal offered to the general convention of the Christian Endeavor Society recently held in Los Angeles, by Rev. Charles Sheldon, a Congregational minister. He declared that in his belief one of the secrets of the power of the Cath-olic Church was the Confessional the other great power being its union under one head. He himself, he said, had used the Confessional in his church, and had found it a means

of accomplishing much good.
"By the Protestant Confessional," he explained — for his plea in behalf of it had occasioned no little consternation among his hearers — "I mean the opportunity given by the pastor to his congregation of counseling with him on any subject where they need help or advice. The time for this Confessional may be Sunday afternoon, when the people generally would be at liberty to come. In general this Confessional would give opportunity for much helpfulness be tween pastor and the people."

That explanation explains much. It does not explain, however, why there should be any consternation among those who were urged to establish such a Confessional. Per-haps it was the word "Confessional" which made the traditional Protest

ent's blood run cold. For the thing which Rev. Mr. Shel don advised is very far removed from the Catholic Sacrament of Penance. He does not believe that he can forgive sins; and just as well he does not. In his advisory Confessional there is to be no detailed confession of sins, looking to the pronounce-ment of absolution. He and his hearers could never accept such a doctrine without submitting to the Church of Rome, for Sacramental Confession is one of the great obstacles to union with the Catholic

With him, the Confessional is simply to be a bit of good advice, of "counseling with him on any subject where they need help or advice." That is all very good as far as it goes; but it does not go far. Not nearly as far as we were led to believe when the first newspaper announcements of the reverend gentleman's speech came out. It is merely the plea for what we had supposed already existed in all churches, the parishioners seeking the advice of their pastors in time of

trouble or uncertainty.

Even that is desirable. And familiarity with that thought may lead those who make use of that modified "Confessional" to go further and come back to the old Church where God has so provided for the needs of the human soul in the Sacrament in stituted not merely for advice but for the remission of sins.-Pilot.

A STIRRING CALL TO DUTY

BISHOP ANDERSON'S INSPIRING ADDRESS TO THE KNIGHTS OF COLUMBUS AT BOSTON

At the supreme council of the Knights of Columbus, which opened in Boston on a recent Sunday, Bishop Joseph G. Anderson of Worcester, Mass., delivered a notable address on the issues of the day and the duty of Catholic laymen in relation thereto.

Bishop Anderson pointed out the evils of the day, the mistakes made by the dispensers of so called modern nostrums for the ailments of the body politic, and sounded a keynote of action for the Knights of Columbus in the days that are to come.

He said in part: We see how the enemies of re

we see now the enemies of religion fully realize the power of organization, and, profiting by the apathy and indifference of Catholics, seek to carry out their nefarious schemes of opposition to and persecution of the Church in the various contrains of Function (Theorems). countries of Europe. They have managed to gain control of the reins of government and the public press, with the result that they have been able to enact unjust laws against the Church and to shape public opinion by the power of the press against the Church, thus crippling her in every way and discrediting her in the eyes of the people. Any efforts made by the Church authorities to protect their rights, to defend their interests and to rouse up Catholics to a sense of their duty have met with little or no response. So bitter has been this persecution in France, Italy, Portugal and even in Spain that where we might expect the people to be roused to a just sense of their duties, they have remained—through lack of or-ganization and through long inactiv-

cently, the Holy Father, seeing such activity on the part of the enemy, complained of the apathy and indif-ference of the Catholics in response to His appeals to them to rouse them-selves to action.
"There is one great question and

problem that perplexes the world to-day and in which the Church is deepy interested because it affects not only the welfare of her own members, but the general welfare of society. It is the social question. This is the great question that has so fixed the attention of the world and so stirred the souls of men as to cause the social unrest so universally felt throughout the world. The desire and effort of men to better and improve their social conditions, so long ignored and abused by the powerful and rich in every land, have so fired men with frenzied passion that they have been captivated with the pro gramme and principles of reform presented to them by Socialism and by the methods of physical force offered by anarchy. The material benefits to be derived from these efforts of reform have caused them not only to gnore religion as an element in the olution of their problems, but to consider it as a barrier and a hinrance to the success of their plans. In these disturbances the Church has en made a special object of attack by the Socialistic press, the destruction of Church property and the in-sults and assaults offered against the religious men and women, through the misguided mobs deluded and stirred on by social demagogues and leaders. Echoes of these uprisings have been heard here and the cry through our city streets of 'No God and No Master' have made us realize also that the danger is already at hand and the enemy is in our midst.

"Fortunately, there is an awaken-ing in this country to this danger that threatens the welfare and security of society, and there is an earnest desire on the part of all right-minded and public spirited men to seek the solution of these social problems. In the public addresses of leading thinkers in this country, in the recent inaugu-rals of many of the governors of the different states, but especially in the inaugural of President Wilson, there found this sincere effort to stir the public conscience for a readjustment of law and government to haman needs, so that the laws may be based upon a higher conception of social obligation, and the civilization relife 'in safeguarding the health of he nation, the health of its men and its women and its children as well as their rights in the struggle for

"If this call to knighthood in social question affects first of all the employer and the laborer in your ranks, it appeals most strongly also to the professional men of your order, to the lawyers, the doctors, the educators and the public officials, of which so many are numbered in your society. So wide is the field of social action that every phase of the question calls for special treatment from the various professions and each has its own particular and important work already assigned to it. Unfortunately, the leadership in these great social questions has been taken by those whose views are not directed by Christian teachings, but by the materialistic views of the age. What, then, is needed is that the Catholic educated men should study

clearly the Christian view and the Christian principles before the public mind, to safeguard the laborer from the evil views and teachings that are being disseminated by the street orator, the demagogue, and the

"Pope Leo says, 'No one lives only for his personal advantage in a community; he lives for the common good as well, so that when others cannot contribute their share for the general object, those who can do so are obliged to make up the deficiency. The very extent of the benefits they have received increases the burden of their responsibility, and a stricter account will have to be rendered to God, Who bestowed those blessings

upon them.
"'What should also urge all to the what should also tree all to the fulfillment of their duty in this regard, is the widespread disaster which will eventually fall upon all classes of society if this assistance does not arrive in time, and, therefore he who neglects the cause of the distressed is not doing his duty to himself or to the State.

"I appeal to you, therefore, as Catholics conscious that there is a great crisis threatening the welfare of the country and religion, the echoes of a storm that is already assing over the countries of Europe appeal to your Knighthood, knowing that you are prepared to do your full duty for God, for your Church and your country.'

> VENERABLE PRELATE'S LAST LETTER

The following beautiful letter to his people written by Bishop Janssen when he realized the end was near, was made public after his death:

Belleville :

is my desire to be buried honorably according to the rites of the Holy Catholic Church and in accordance

THIS LETTER

Prominent People Proud To Testify For "Fruit-a-tives"



130 ATLANTIC AVE., MONTREAL, MARCH 1st. 1912. "For years, I suffered from Rheumatism, being unable to work for weeks at a time and spent hundreds of dollars on doctor's medicines, besides receiving treatment at Notre Dame Hospital where I was informed that I was incurable. I was discouraged when a friend advised me to try "Fruit-a-tives". After using three packages, I felt relieved and continued until I had used five packages when a complete cure was the result after years of doctoring failed. I consider "Fruit-a-tives" awonderful remedy. You are at liberty to use this testimonial to prove to others the good that "Fruit-a-tives" has done me"

TIMOTHY McGRATH. soc. a box, 6 for \$2.50—trial size, 25c.

of the diocese of Belleville. When the Cathedral was destroyed by fire on January 4, 1912, an occasion presented itself to have this burial crypt constructed under the sanc tuary of the Cathedral. Following my own desire and the advice of the diocesan consultors, a burial crypt has been constructed under the Tobias of old instructed his son

to bury him honorably. The Cathedral is the place of the Cathedra, or chair of the Bishop. It is the Bishop's church, and as such acquires a certain dignity supplemen tary to that which marks the parish church. It is, therefore, fitting and also in accordance with Christian practice that the Bishop be buried in this Catheda

"It seem that my earthly pilgrimage will soon come to a close. My remaining days are few. During the twenty-five years of my episcopate I have always endeavored to act justly and in accordance with the dictates of my conscience. If I have offended anyone I ask God's pardon.

My parting words to you, be loved priests and faithful of the Diocese of Belleville, are the words of Tobias to his son :

" Hearken, therefore, my children, to your father; serve the Lord in truth and seek to do things that please him, and command your children that they do justice and almsdeeds and that they be mindful of God and bless him at all times in truth and with all their power.'

When they have laid my body to Socialistic press, whose only interest is to create disorder, to rouse class hatred, and eventually destroy prayers.

> WHAT DID MR. FOY SAY?

Editor Ottawa Citizen,— In the account of the Chelsea picnic which appeared in your paper of Tuesday evening Mr. C. J. Foy is quoted for the following:
"After all, said Mr. Foy, we are

all striving for the same goal, and what does it matter if Smith or Jones in going to Montreal take the Grand Trunk or the C. P. R.? Are they not going to the same place? Then, in the name of God let us sink these petty differences, which, after all are accidents of birth, and stick together, work together, and build up the grandest country in the world to-day.

I presume that the word "goal" here means Heaven. Although I did not hear Mr. Foy I may safely state that he has been entirely quoted. The error contained in this paragraph which comes under the title of Indifferentism and Latitudi-narism is this: "Men can find the way to eternal salvation itself by the practice of any religion what-ever." This error has been con-demned by Pius IX. in his Syllabus

Mr. Foy's words, no doubt, have been wrenched from their strong Catholic moorings and twisted into was made public after his death:

"Reverend and Dear Fathers and
Beloved Faithful of the Diocese of what every Catholic child knows, lleville: that we are obliged to love When God shall take my soul it our neighbors though they differ from us in religion, and he may have said that we should work toity and indifference to their condition—hopeless and helpless in the hands of their enemies who, though a minority, have by their ceaseless activity and organization gained control and hold sway over them. In Italy, only gether for the temporal and moral

mows, that the differences between creeds are not petty but exceedingly great and that the possession of the true faith is not a mere accident of birth, but a free gift of God.

I submit this as an interim correction. Mr. Foy is a well known lawyer and is a prominent leader of the Irish Catholics of Ontario. His words therefore ought to appear in print as words becoming a Catholic leader. We trust that Mr. Foy's personal correction will soon fol-low.

G. W. O'TOOLE. Cantley, Que.

NO ONE LIVETH TO HIMSELF Our Lord once said to St. Catherine

It would indeed have been easy to give each man all that is necessary for his body and his soul. But I willed that men should need one another, and that they should become ministers and dispensers of My gifts. Whether a man will or not. force him to exercise charity toward his neighbor. See, therefore, it is to increase charity that I have made men My ministers and placed them in different states. There are many ways of living in My mansion, but loving is the only way I demand. For who loves his neighbor loves Me and fulfils the law. And whose pos-sesses love renders to his neighbor all possible service.

"In this life, while ye pass as

strangers and pilgrims, I have bound you together by insoluble ties of charity each man is forcibly united to his kind. Should he wish to separate himself, he is yet held by neces sity. For I have bound by your works as well by love. I have not g to each what is necessary for his existence, so that should man lose the love of his brother, yet shall his actual needs enforce him. You are each bound to the other by the decrees of charity. For the tradesman needs the farmer, and the farmer needs the manufacturer. The relig ious needs the secular man and the secular the religious. The one cannot act without the other.

KEENAN,—In Chatham, Ont., on July 14, 1913. Mr. Patrick Keenan. May his soul rest in peace!

And so it is with all men.

Goodness and greatness come not by wishes, but by self-sacrifice and persistent effort.

AGEMENT, CIRCULATION, ETC.,

of the CATMOLIC RECORD, published weekly, at London, Canada, required by the Act of August 24, 1921.

NOTA.—This statement is to be made in duplicate, both copies to be delivered by the publisher to the postmaster, who will send one copy to the Third Assistant Postmaster General (Division of Classification), Washington, D. C., and retain the other in the files of the post office.

Editor, Thomas Coffey, LL. D., London, Canada. Business Manager, Robert M. Burns, London, Canada.

Business Manager, Robert M. Burns, London, Janada.

Publisher, Thomas Coffey.

Owner, Thomas Coffey, LL.D., London, Canada.

Signed, Robert M. Burns, Manager.

Sworn to and subscribed before me this 9th day of M. P. McDonouga, A Notary Public for Ontari

DOUGLAS SEPARATE SCHOOL

DOUGLAS SEPARATE SCHOOL
Renfrew Mercury, Aug. 8.

During the past few years people who attended the Druglas picnics and took note of the large Separate school with its fine grounds, etc., wondered what work there was for such an institution in a rural district of the kind.

After three years of work the school now justifies its existence in a remarkable manner. This year it sent up for the Entrance Examination, nine pupils and all these nine passed; it sent up for Lower School Entrance to Normal six pupils and four passed; it sent up eight pupils for Final Middle School Entrance to Normal and all these eight passed, one with honors. All this constitutes a record pretty hard to equal we fancy in the whole province, and certainly areflects credit on the teaching of the Sisters of St. Joseph, and must be a source of satisfaction to all those within or without source of satisfaction to all those within or withou St. Michael's parish, Douglas, who helped Rev Father Quilty, the energetic parish priest, to provide such education for the youth of that section of the

such education for the youth of that section of the country.

The Mercury gave great praise to St. Michael's school and its appointments on the occasion of the Festal Day of its opening three years ago, and is certainly glad now to add further tribute to the excellent work this school is doing by thus recording its successes. Following are the names of the successful entrance to Normal pupils:—Lower school—Loretto Dillon, Hannah Sammon, Viola Bulger, Maty Welsh, Clara [Breen, Mary Agnes Kilgour, Lizabeth Lynch, Clara [Breen, Mary Agnes Kilgour, Newlite.

Ceclia McEachen, Timothy Dooling, (honors) Wm. J. Neville.

Whatever differences of opinion there may be about Separate schools there surely can be no difference in this, that whatever the schools may be there should be thorough training furnished in them. From the fact that all over the province in the last year or two the Separate schools have been making records in these examinations it is evident that the instructors are determined that the young people under them shall not be handicapped by in efficient education.

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NEW BOOK

"The Westminster Version of the Sacred Scriptures"—Part I Volume III. It is proposed to issue this work continuously in separate fasciculi of tha same format, which of course will vary in number of pages and price but which will be so arranged as to ecapable of being tin regard to the New Testament) ultimately bound in four vol. mes, thus:

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The Old Testament will be taken in hand later.

The Old Testament will be taken in hand later. The object of this new translation is twofold. First to reproduce in English exactly what the Sacred Authors wode with due regard to idiomatic differences of language; secondly, to produce the Sacred Writings, as far as external appearance goes, in a manner more worthy of their character. Accordingly these objects demand, not only recourse to be best attainable original texts, but such apparatus of notes and explanations as will enable the reader to enter into the whole atmosphere and occasion of the several Scriptures. And, moreover, such care in editing that the natural divisions of thought shall be typographically expressed, and all obscurities due to arbitrary divisions and faulty arrangement removed.

its due to arbitrary divisions and faulty arrangement removed.

It should be clearly understood that this new Translation does not aim or claim to be a substitute for the old and familiar "Douay" version which, being based upon the Vulgate, must still be used when the Epistles and Gospels are read in church, until the final revision of the Vulgate makes a new version imperative. But it responds to a widespread feeling, itself due to increased interest in Biblical studies, that the great advances made in textual criticism the light thrown upon New Testament Greek by the Egyptian papyri, and the existence of many needless obscurities and faults in the current version, all demand a more accurate translation, if the exhortations of the Holy See to a more frequent and fruitful perusal of the Sacred Writings are to meet with general acceptance. And it corresponds with a movement in the same direction in the Church abroad, as is evidenced by the number and excellence or recent French and German versions of the original

MITCHELL MELIDE-EASY NECKWEAR MENT QUALITY STYLE VARIETY

Scripture texts. No disrespect is shown to the memory of tnose confessors of the Faith, the Douay and Rheims translators and the great Bishop Challoner, by the suggestion that the result of their labors in its modern condition does not satisfy either students or those who wish to read the Scriptures purely for edification. This new version, it is hoped, wil be welcome to both classes, (kut chiefly to the clergy and educated laity, to teache s and the upper forms of schools), as giving more sure and ready access to the infinite treasures of revelation.

A beginning of the enterprise has been made with the Epistles of St Paul. because by universal admission they stand most in need of being translated afresh Most of the other Epistles are already in hand, but the future progress of the version will depend to some extent upon the reception of this, the first instalment.

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Agnes Separate School. Moose Jaw, fire econd class certificate required, services to nence Sept, 1st. Initial salary 47,50 per Apply stating Iqualifications and forward refer E. J. Baker, Sec.-Treas. St. Agnes C. S. S. D. No. 22, Mbose Jaw, Sask., Box 414

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Toronto, July 16th, 1913.

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