





But if you tell me where you live I will take you home. Mr. Lestocoe agreed with a good grace, being well accustomed to his wife's benevolence, especially as regarded small boys, the whole office of the residence with an alk-scented motherly love and tenderness, ever since the loss of her own little son four years before.

The child, then aged only three, had wandered away from his nurse one day, and had never afterwards been found. They had searched the whole country-side, rivers, draw walls, and every place of possible suspicion and danger. They had also, but without effect, sent word to the authorities in the neighboring towns, on the chance that the child might have been carried off by gypsies or tramps—a theory which seemed not unlikely as the little fellow had been wearing a heavy jeweled locket and necklace of his mother's at the time of his disappearance.

Another little child, a girl had since come to console them, but the hearts of both father and mother still ached for the boy they had lost, and whose fate seemed destined to remain a mystery. Little Jim, with a strange feeling of rest and "homecoming" anxiety, was huddled in a nest of straw, and with his head on his mother's breast, he was peacefully sleeping, his face and tattered garments, between his benefactors in the motor.

The machine at length swept in through a handsome gateway, up a long laurel-fringed avenue, and stopped before the door of a great old-fashioned ivy-clad mansion. Little Jim was lifted out, and all at once, much to his embarrassment, found himself confronted by a small and very dainty little lady who seemed a veritable cloud of white muslin and lace and blue ribbons. And then a most astonishing thing happened. The little lady, whom her mother called Gladys, suddenly let fall her saxon-haired dolly and ran and threw both arms about the disreputable looking visitor and hugged him.

"Gladys!" her mother cried laughingly, and then turned to her husband with a startled look of anxiety in her eyes. "One word, my dear, that she knows him! Oh, Wilfred, could it be possible, could it be, do you think?" "Stranger things have happened, dear," her husband said steadily, though a quiver passed over his face. "It seems odd, certainly, for Gladys—she is usually so fastidious! But we mustn't let our fancy run away with us. It is only a million-to-one chance, dear, so don't raise your hopes. But we must question the child and make inquiries."

Little Jim was carried off to be washed and decently dressed and fed, while Mrs. Lestocoe hovered about him, superintending every detail of his toilet as though she could not bear his child to be taken from her sight a moment. Suddenly she gave a little cry of joy, so intense as to be almost pain, and caught the little fellow and held him to her heart. For there, on the tattered remains of a woollen vest, the only apology for a shirt that the boy wore, were the initials W. J. L. worked long years ago in fine red silk by her own loving mother's hands.

"Oh, Will, my poor lost little darling, is it you? Can it be possible?" she cried. "And oh, how good God has been to me in the end! Gladys—to think that the child was cleverer than I! And yet I knew, deep down in my heart, that I was right, and it seemed too much, too splendid, too incredible!"

because of his discoveries. The first great series of text-books in science for general use in colleges and universities were issued at the Roman College by Father Kircher, the Jesuit, who made the great Kircherian Museum at Rome. In the eighteenth century Lazzarini, the father of modern clinical medicine, was a Papal physician. Morgagni, the father of modern pathology (so called by Virchow), was the personal friend of four Popes and always stayed with them at the Vatican when he visited Rome. Spallanzani, to whom we owe so much in biology and who is thought more of now than he was a century ago, was a priest.

It is especially amusing to have the suggestion that now for the first time, as it were, ecclesiastics are occupying themselves with things electrical. Father Divich was almost contemporary with Franklin in bringing down lightning from the clouds and showing its identity with electricity. Father Becaria was made a member of the Royal Society in England before he was forty for his discoveries in electricity in the eighteenth century. Abbe Nollet is looked upon as one of the great electrical pioneers; the discoverer of the Leyden jar was a clergyman. Galvani was a layman, but a member of the Third Order of St. Francis. Volta, Ampere, Ohm, Coulomb—these were all intimate friends of high ecclesiastics of the Catholic Church and were encouraged in every way in their scientific work.

When a Cardinal in the modern time uses wireless telegraphy he is only taking advantage of a precious development of the heritage of science that has come to him mainly through the work and patronage of Catholic scientists and Catholic ecclesiastics in the past, so that instead of being matter for surprise it is most natural thing in the world.—James J. Walsh.

**LITERARY ENGLAND**  
**A SECOND KIPLING IN PATRICK MCGILL**  
(From Public Opinion, London, Eng.)  
A little while ago we received a small volume of verse called "Gleanings from a Navy's Scrap Book" (L.). The writer told us that he was working as a navy on the Caledonian Railway at Greenock, Scotland.

Now there comes from Windsor, from the same pen, another little volume called "Songs of a Navy," and the writer, in a letter to the editor, says that he is now engaged in "copying and modernizing English documents and manuscripts of the fourteenth century, a thing in which I am greatly interested." He is working at St. The Cloisters, Windsor Castle, and those who want his new volume should send 1s. 1d. to Mr. Patrick McGill at that address.

Here is a fine appreciation of these verses by Mr. James Douglas, which appeared in the Star.  
"There is a poet in Patrick McGill, the life of a young man with a splendid mane of curling hair—as magnificent as Richard le Gallienne's mane at its best," says Mr. Douglas. "It is an Irish face—with fine, fearless, imaginative eyes—the eyes of a poet—a strong, shapely nose, a sensitive mouth, and a good deal of wit. But when you read the 'Songs of a Navy,' you gasp in amazement. You read a breakneck speed marvellous more and more until you feel you must shout with glee over your discovery. Not since Kipling's 'Barrack Room Ballads' took the world by storm have we had poetry like this—so absolutely new in its daring force, its ringing power, its force energy of phrase, its ringing might."

**THE BURNS OF THE LOWER WORLD**  
"Mr McGill dedicates his verses to his pick and shovel, and let me say at once that he is the first poet to sing out ruthlessly the full epic of labor. Other men have feebly struggled to beat out the mucus of the manual toiler, but this young genius has beaten them all. He is the Burns of the lower world of work, and out of his mouth pours the fierce passion that one excited with dirty dirt, crying during the coal strike. Let me give you a bit of his 'Foreword':  
"These, the songs of a navy, bearing the taint of the brute,  
"Unasked, unthought, unworthy, out to the world I put,  
"Stamped with the brand of labor, the heel of a navvy's boot."  
"There are all sorts of moods in these songs—bitter, rebellious moods; wrathful moods; black moods of hate and scorn; moods of wild humor that sing of the porters of hell; sweet wistful moods heavy with the heartache of the Celt. There is a biting realism—the realism that goes through you like a sword. There is also the romantic vision and the splendor of life.  
"Perhaps the poem which moves one most deeply is 'Going Home.' It is the simple cry of one who wanders in the cry that says, 'Yeats put into his 'Lake of Inle.' But it is very nearly a masterpiece."  
"I am going back to Glenties when the harvest fields are brown,  
"And the autumn sunset lingers in my little Irish town,  
"When the gossamer is shining where the moorland blossoms blow  
"I'll take the road across the hills I tramped so long ago—  
"Tis far I am beyond the seas, but yearning voices call,  
"Will you not come back to Glenties, and your ways-washed Donegal?"  
"Another masterpiece is 'The Song of the Tramps.' It is finer than 'Going Home,' because its vision is more absolute as well as less conventional. 'Played Out' is a terrible poem: Thomas Hood's 'Song of the Shirt' is cheap and feeble compared with it. It strives up our civilization as a fire shrivels up a dead leaf. You can't argue with its passion. All you can do is to clench your fist and hit the system of things as hard as you know how. 'The Song of the Shovel' is the litany of the wage-slaves of the world since the building of the Pyramids. For breath and dignity of style, 'The Old Man' could hardly be surpassed. It contains two lines as great as any in Swinburne:  
"The old fleece rots on the wether, the new fleece whirls in the loom,

They weave the cloth for the bride, we fashion the shroud for the tomb!"  
Here we make some quotations from some of the verses specially mentioned by Mr. Douglas, and they will show the quality of this extraordinary man of the people, who speaks of the terrible things he has seen in the ranks:  
**PLAYED OUT**  
"Arrogant, adrope you sit in the homes he bulged high,  
"Dirty the dition, in the depths of it he chooses a spot to die,  
"Foaming with nicotine-stained lips,  
"Drooping down like a cow that slips,  
"Smothered with vindexer's;  
"Develling yet of the work and wet,  
"Awearing an sinners wear,  
"Raving the rule of the gambling school, mixing it up with a prayer.  
"He lives like a brate, as the navvies live, and went as the cattle go,  
"No one to sorrow and no one to shrive, for heaven ordained it so—  
"He handed his cheek to the shadow in black, and went to the misty lands, and to the misty lands,  
"Never a mortal to close his eyes, or a woman to cross his hands,  
"They pulled it out of the ditch in the dark,  
"The chilling frost on his hair,  
"The mole-skinned navvy stiff and stark from no particular where."

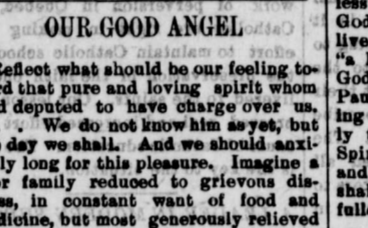
**THE SONG OF THE TRAMPS**  
"The eager hands will never take us back,  
"The luring eyes will never draw us home,  
"With the blinding heaven o'er us, and the white road stretched before us,  
"Sure the world is ours to revel in and roam—  
"We have padded it, alone, afar, apart,  
"We have roughed it to the ultimate extremes,  
"Where the blazing dawn tints kindly, or the sun-kissed rivers dwindle  
"In a land of fancy fantasies and dreams.  
"Would we linger in the city and the stench,  
"The alleys and the fetid walls amid,  
"In the dirt beyond all telling of the fettered misery dwelling  
"And the gutter degradation—God forbid!  
"We are not the fools you reckon us to be,  
"Our woebegone appearances are shamed,  
"The' we act the discontented, on the byways unrequred,  
"We aren't so incorigibly damned,  
"To the wealth of mother nature we are heirs,  
"The skies of opal, amber, sapphire hue,  
"The moorland and the meadows, the sunshine and the shadows,  
"We love them—for we've nothing else to do!  
"The eager hands will never lure us back,  
"The plaintive eyes can never draw us home,  
"With the heaven bending o'er us,  
"And the white road stretched before us,  
"Sage the world is ours to revel in and roam."

**THE POET'S STORY**  
"The life story of Patrick McGill, the navy poet, who is now living at Windsor, is as remarkable as it is romantic," says the Star. "Although only twenty-one, McGill has seen much of life, having been in turn a farm laborer, a potato digger, a navvy, a journalist, and through all a poet. He is a born poet. But although he is now seeing the brighter side of life, Patrick McGill makes no attempt to forget the hardships through which he has passed.  
"Born at Donegal, he left school at the age of ten to work on a farm. Four years later he went to Greenock, and spent two seasons at the potato diggers. He spoke in strong terms of the characters he had to associate with and the hard life it was for a boy of his tender years.  
"Subsequently McGill was employed as a navvy for eighteen months on the waterworks at Kilmocheyven, and later he worked at Greenock and worked at various railways, where he could get a job, sleeping in common lodging-houses.  
"Last October he came to London and took up journalistic work, and after a time was engaged on one of the daily newspapers. It was whilst here that he met Canon J. N. Dalton, of Windsor, who was greatly interested in his story and was induced to copy and translate English script to the tenth century in the library of St. George's Chapel at Windsor Castle."

**A LEAGUE TO WELCOME CONVERTS**  
An organization which has often been spoken of as a desideratum among the Catholic activities of this country has recently taken form. It is styled the League to Welcome, and the Lamp thus explains its proposed action:  
"The purpose of the league is to assist and direct inquirers in their search for the faith and to greet them on their entrance into the Church. The name of the league signifies its motive—to welcome converts, to help them to find their way to the City of God. And while the society will not be found hostile to that measure of faith that any outside the Church may already possess, on the other hand, since its active members will naturally be themselves converts, they will necessarily seek to estimate their recognition of conversion as the gift of God by a generous readiness to diffuse amongst their friends a knowledge of the truth as He has committed it to His Church. And although the members, as converts, will be peculiarly qualified to deal with non-Catholic inquirers, the genius of the league, it is hoped by its founders, will be not to build up a special class of Catholics but to incorporate all into the one living body, the Church of the one Lord Jesus."  
The league is under the patronage of His Eminence Cardinal Gibbons. The headquarters will be at Garrison, N. Y., and books, pamphlets, etc., will be sent from there by the Rev. Paul James Francis, S. A., to all who apply for them.



The destruction of the house fly is a public duty. Almost every American State Board of Health is carrying on a crusade against him. His filthy origin and habits, and the fact that his body is generally laden with disease-producing germs, makes him one of the greatest enemies the human race has.  
If the housekeepers of Canada will use WILSON'S FLY PADS, they will be tremendously reduced.



**OUR GOOD ANGEL**  
Reflect what should be our feeling toward that pure and loving spirit whom God deputed to have charge over us.  
We do not know him as yet, but one day we shall. And we should anxiously long for this pleasure. Imagine a poor family reduced to grievous distress, in constant want of food and medicine, but most generously relieved by an unknown benefactor. When they know not how to find him any longer, a reasonable suitor is sure to be received from him; when sickness attacks them, the needed remedies are supplied as by his invisible hand. Oh, how often they take of their unseen friend, and wish they could see him, and know him, and thank him face to face! And how they praise him to their imagination as loving and amiable in countenance, speech and behavior! Just so should we feel toward this good angel; only we have the full certainty that one day we shall see him, and that we shall surely find him as lovely and beautiful as our poor imagination can in any way represent. If, then, we love him, we shall not less reverence him. For he is truly a good angel; not merely kind to us, but holy and venerable; a friend of God, adorned with the choicest and sublimest gifts of heaven, full of excellencies and admitted into God's own councils. He is raised immeasurably above us; so that however we may love him, a certain degree of awe and respect should mingle in our affection.  
In truth, this should be of the nature of an affectionate admiration, knowing that so sublime a being and so perfect a creature is able to overlook our foibles, and to be so graciously kind to us, and bear us up in his hands. This reverential feeling will greatly strengthen the restraining influence which his presence will exercise upon our roving or dangerous thoughts. Nor will our confidence be less than any other feeling toward one so good. For on the one hand, he must be good to us; and, on the other his goodness makes God love him, and willingly prove him. He is powerful and able to overcome our foes; for he has once proved himself valiant and victorious against these, under the guidance of the blessed Michael, his prince. The first time that we shall see this blessed spirit will be the instant after death, when he will stand beside us at the tribunal of Christ. How miserable would it then be to see him scornful and able to overcome our foes; for he has once proved himself valiant and victorious against these, under the guidance of the blessed Michael, his prince. The first time that we shall see this blessed spirit will be the instant after death, when he will stand beside us at the tribunal of Christ. How miserable would it then be to see him scornful and able to overcome our foes; for he has once proved himself valiant and victorious against these, under the guidance of the blessed Michael, his prince. The first time that we shall see this blessed spirit will be the instant after death, when he will stand beside us at the tribunal of Christ. How miserable would it then be to see him scornful and able to overcome our foes; for he has once proved himself valiant and victorious against these, under the guidance of the blessed Michael, his prince. 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THOS. COFFEY, LL. D., Editor and Publisher

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LETTERS OF RECOMMENDATION

Apoc. Delegation, Ottawa, June 13th, 1905.

Mr. Thomas Coffey: Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and tact, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands at the same time in the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more and more Catholic families. With my blessing I commend it to Catholic families. With my blessing on your work, and best wishes for its continued success. Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 27th, 1900.

Dear Sir: For some time past I have read your paper, the Catholic Record, and congratulate you upon the manner in which it is published, and upon the matter and form of the good and a truly Catholic spirit pervades the whole. I am glad to see that you are striving to do the faithful. Blessings, I can recommend it to the faithful. Blessings, I can recommend it to the faithful. Blessings, I can recommend it to the faithful. Yours faithfully in Jesus Christ, M. J. FALCONE, Arch. of Larisa, Apoc. Deleg.

LONDON, SATURDAY, JUNE 22, 1912

NOTES AND COMMENTS

THE outstanding feature of the character of Pope Pius X. is a deep and reverent spirituality. It is a truth impressed not only upon those who have come immediately into contact with him, but it is not too much to say, upon the whole world, not excluding those who disavow his spiritual authority. The terms "undiplomatic" and "reactionary" have, in some quarters, and from interested motives, been directed against him, but no one has ever ventured to call in question the saintliness or benignity of his character—qualities which mark him out even in the august line of Roman Pontiffs. To say that in due time the pontificate of Pius the Tenth will pass into history as one of singular steadfastness and consistency in the working out of a great principle and the aiming at a lofty ideal, is but to give expression to what all men now know and acknowledge. From the day that he ascended Peter's chair, he has not faltered in the determination to withstand the materialistic drift of the age, and according to the measure of his high opportunities to "restore all things in Christ." A high and holy ambition it is, beyond all others, and one in full accord with the saintliness and constancy of Joseph Sarto, one time parish priest of Salzano, and successive Bishop of Mantua, Cardinal Priest of the Holy Roman Church, Patriarch of Venice, and now Supreme Pastor of the faithful.

BUT THAT Pius the Tenth's consecration to the "care of all the churches" has not crowded out the essentially democratic character of his tastes and sympathies, is proved by his interest in the every day affairs of life. His love for Venice, over which city he presided as Patriarch for ten years, and his interest in the welfare of its people, remains undiminished in the seclusion of the Vatican. It is only the other day we read of his rejoicing over the completion and dedication of the new Campanile of San Marco, and of the happiness he experienced on hearing once more the ringing of its bells (his own gift to Venice). And now we read of his reception of several hundred young Roman athletes who had marched in procession to the Vatican to receive his blessing. This fact, says the Roman correspondent of the Tablet, reminds one that no Pontiff or personage has ever given such a stimulus to healthy exercise and open-air games as Pius X. Partly, at least, through his initiative, wholesome athletics have spread among all classes, not in Rome only, but throughout all Italy. In Catholic schools and colleges interest in out-door sports has greatly revived during his pontificate, and their introduction, we are told, in ecclesiastical seminaries, has had a salutary effect in the improved physique of candidates for the priesthood. All of which goes to show that to saintliness of character, Pius X. adds a fund of human sympathy and a degree of practical wisdom not often combined in one individual.

A FURTHER instance of the all-embracing solicitude of Pius the Tenth is to be found in the reform, at his direction, of the method of caring for and preserving the priceless manuscripts housed in the Vatican Library. To Father Ehrle, the retiring prefect of the library, this task was entrusted, and he has carried it out in a manner which has earned for

him the warm commendation of the Holy Father, and forever, it is hoped, placed the manuscripts beyond all ordinary danger of fire or damp.

HERETOFORE the manuscripts, though guarded with every care, were not enclosed in fire-proof receptacles. They were kept in low wooden cupboards, about five feet high. Father Ehrle suggested that each of these cupboards should be converted into a strong box or safe, perfectly fire-proof, and two or three large rooms should be especially built, with walls covered with steel plates or other non-inflammable material, to which the manuscripts that cannot be kept in cupboards could be removed. This suggestion has been carried out and Father Ehrle has had the satisfaction of reporting to the Holy Father that all this priceless material is now preserved in such a way as to ensure its safety and integrity. This will be good news to the world's scholars.

COMMENTING UPON a reference in these columns to The Evening Canadian, the Catholic daily published in Toronto in 1822, which, as was stated, lapsed for want of capital, that extremely stimulating and well-informed organ of Catholic opinion in the United States, The Fortnightly Review, suggests that "there must be something wrong with the English speaking Catholics of Toronto and of Canada generally." This is a Catholic daily in an overwhelmingly Protestant city should die after a prosperous existence of six months or more for the want of ready money, strikes the Review as "interesting if true." That it is true, we are assured by one who was connected with the enterprise. That it should be "interesting" is quite another matter. Some of us, eager for the advance of the cause would like to forget it.

WITH RESPECT to the projected Catholic daily at Buffalo, which occasioned our reference to the earlier Toronto venture, Brother Prens of the Fortnightly, for whose pen we have the greatest respect, opines that it is "died aborn," and asks "what deadly microbes invariably destroys these worthy and supremely necessary undertakings in the embryo? It may be, as the Philadelphia Nord-Amerika remarks, that while English speaking Catholics are prone to take up a good idea with enthusiasm they lack the dogged persistence which is the invariable price of success. Our own opinion is that our people are not, in this respect, educated along the right lines. Among the laity, at least, an almost universal indifference seems to prevail with regard to Catholic literature of whatever description, as those connected with the weekly press are painfully conscious. There are bright spots here and there which seem to herald the dawning of a better day, but for the most part, the daily paper or the current popular novel have the field at present pretty much to themselves. Yet, beyond a doubt, there should be a dozen cities in the United States capable of supporting a Catholic daily paper. That they do not, or cannot, certainly indicates that the Fortnightly's "something wrong" is not confined to Canada.

THAT THE decrease in numbers and in influence of the ultra-Protestant element of Great Britain is not confined to the English Methodists, the report on church-membership presented to the last General Assembly of the United Free Church of Scotland seems to show. This report states that during the past year nine congregations and three congregational missions have closed their doors and been expunged from the roll. The decrease in membership in the whole organization is given as 2,021. This is attributed largely to emigration, but that this is not the sole cause may be gathered from another clause in the report which says: "In almost all the districts of the city (Glasgow) the Catholic population forms an important factor. It limits to a large extent the constituencies to which Presbyterian congregations can be an attraction. Its influence is one of the forces working strongly against the progress of the church." The acknowledgment has been rather long in coming, (stubbornness being one of the characteristics of Calvinism) but come it has. The outlook for Presbyterianism in Scotland must be gloomy indeed, to have prompted its adherents to concede so much to the despised "Romans."

BUT IT is not in mere numbers that Scottish Presbyterianism is showing the effects of decay. Numbers, after all, count for little as compared with the integrity of the Christian Faith. Whole peoples may fall away and the faith remain unimpaired, and this in very fact is what happened in Scotland and other countries at the so-called Reformation. The true Faith was to all intents and purposes banished from the land, and yet a remnant remained to testify to the glories of the past. In its place was reared an organization purely human which substituted for the time-honored

religion of Christ a creed of shreds and patches subject to all the mutations of human inconsistency and human frailty. But the old Faith lived on, despite fire and sword, and to-day is, admittedly, the only Faith in Scotland instinct with vigor and vitality. The human creation of Knox and his dupes, which essayed to take its place, has in recent years not only suffered in the number of its adherents, but has been undergoing that process of dissolution inwardly, the seeds of which were implanted in it from its birth. Modernism, or (as mis-called) "Higher Criticism" has done its work, and the boasted supremacy of the Westminster Confession is a thing of the past. This of itself would be no great matter for regret, but with it has gone veneration for the Bible which, mutilated though it was in their hands, stood at least for some semblance of objective authority to the serious-minded among them.

THERE HAS been a process of fermentation in Scotland regarding the Westminster Confession for many years. This has now eventuated in an active propaganda for its practical abolition. In England it has come to a head in a definite proposal laid before the annual Synod to make certain changes in it which will render it less disturbing to the individual conscience. Up to the present all ministers and elders at their ordination are required to subscribe unequivocally to the Confession. The questions put to them required all elders to "believe" and all ministers to "believe and teach" its doctrines in their entirety, although (strange anomaly!) the same was not required of the laity. Now it is proposed to do away with this and to rest all upon the Holy Scriptures. But since the Bible is subject to the same elasticity of interpretation as seems to have been bestowed upon the Confession, the change cannot be regarded as anything more than a subterfuge to save off, if that were possible, the inevitable calamity which is surely if slowly overtaking every form of Protestantism. Sad it is, and passing strange, that its adherents seem ready to face any contingency rather than to turn to their true Mother, from whose loving arms they departed in an evil hour, three hundred odd years ago.

ATTACKS LOURDES CURES Cabled from Paris to the secular press is a synopsis of an article in the Revue de Psychotherapie whose object is to discredit the miraculous cures at Lourdes. The writer cites certain cases of trickery such as that of a deaf mute named Riviere who pretended to be paralyzed and professed to be cured at the famous shrine. Riviere confessed that the pins he was supposed to drive into his paralyzed leg were stopped by leather under garments.

This and similar instances of deception make up the burden of the article. The motives of some of the pretended cures examined by the Revue de Psychotherapie, were connected with swindling in some form or other, but the majority of the cases were those of persons who acted merely out of vanity, wishing to appear the chosen ones for divine healing, while others implored in vain. We notice the despatch to call attention to the utterly flimsy and transparently dishonest grounds on which the cures at this world famous shrine are attacked. We have no means at the moment of verifying the cases cited, but admitting their truth, what do they prove? Absolutely nothing. That dishonest, vain or hysterical persons resort to trickery and deception with regard to disease is known to every hospital in Canada, known even to almost every private practitioner. Does it follow that hospitals or doctors cure no real diseases? Then it is well to remember that there is a medical board at Lourdes composed of Catholics and unbelievers who examine the patients before and after the cure. The good faith of this board has not been impugned even by sceptics or infidels.

Evidently the case of simulated paralysis with the aid of leather under garments did not come under the notice of the board. And our writer carefully abstains from criticism of the cases that are duly authenticated by the medical board. Instead of the cases of trickery and deception cited in the "Revue" discrediting genuine cures we might say that it would be the greatest miracle of all were no such cases found. The existence of counterfeit money does not prove that there is no genuine money. The thief who ostentatiously simulates honesty does not discredit that virtue, but pays tribute to it. The hysterical or dishonest tricksters who pretend to be cured at Lourdes can in no wise discredit the well authenticated cases of cures certified by an impartial board of physicians to be beyond the reach of medical skill.

This is perhaps another evidence of the revival of religion under persecution in France. The enemies of religion bear unwilling testimony to the fact by such attempts to discredit religion as that contained in the article which we have noticed.

KEY TO THE SITUATION

At the Presbyterian General Assembly of Edmonton, Dr. Kelly of Montreal made a vigorous speech with reference to work in the Province of Quebec where the Point St. Charles school and other similar institutions are maintained by the Presbyterian Church. He stated that such schools were the key to the situation in Quebec and pleaded apparently with success for scholarships for the education of French born children.

Dr. Gordon promised that he would be responsible for ten scholarships in Winnipeg, and Rev. P. MacDonald went good for ten more in Toronto.

After spending large sums of money, altogether disproportionate to the results obtained in the "evangelization" of Quebec, the General Assembly comes around to the Catholic position, namely, the vital importance of religious education.

Leaving aside for the moment the important seal of those preachers to empty pews for the conversion of the church-going Christian people of Quebec, we may learn from their action an important lesson. If Presbyterian schools are the key to the situation in their work of perversion in Quebec, then Catholics are right in making every effort to maintain Catholic schools for the preservation of the faith once delivered to the saints. Our lesson is increased and increased effort in the cause of Catholic education. The school is the key to the situation.

A LEADER IN MODERN SURGERY

Dr. James J. Walsh, perhaps the foremost living authority on the history of medicine, contributes to the current number of the Catholic World an article on the late Lord Lister, an article that in its entirety will be extremely interesting to many of our readers, and in some respects to all. The remarkable lucidity with which Dr. Walsh can present his views in popular form makes the article perfectly intelligible to the average reader who may lack all technical knowledge of the subject.

Quoting from the Lancet's obituary notice of Lord Lister he prefaces his article thus: "No panegyrics are needed; the greatest modern Englishman is dead."

Passing over the lucid summary of conditions before Lord Lister's discovery of modern anti-sepsis, which rendered possible the marvels of modern surgery, we shall note two salient points of the article.

Pasteur, as all the world knows, was not only a Catholic but a thoroughly practical and exceptionally devout Catholic. Lister was Pasteur's disciple, and Pasteur's work was the foundation on which Lister built.

Lister frankly acknowledged this in a letter to Pasteur in 1874: "Allow me to take this opportunity to tender you my most cordial thanks for having, by your brilliant researches, demonstrated to me the truth of the germ theory of putrefaction, and thus furnished me with the principle on which alone the anti-septic theory can be carried out. Should you at any time visit Edinburgh, it would, I believe, give you almost gratification to see a hospital how largely mankind is being benefitted by your labors."

Lord Lister himself was not of the household of the faith, but he was a sincerely religious minded Christian. Shortly before his death he was directly asked the question whether he thought there was any opposition between science and religion.

Without incurring any odium or publicity he might have refused to answer; he might have answered in the negative; but he chose to be very explicit and unequivocal. "In reply to your inquiry, I have no hesitation in saying that in my opinion there is no antagonism between the religion of Jesus Christ and any facts scientifically established."

Dr. Walsh tells us in a note that this letter may be found in Religious Beliefs of Scientists, where practically all the distinguished scientists of the English speaking world expressed themselves in the same terms as Lord Lister.

"Whewell in his 'Bridgewater Treatise,'" continues Dr. Walsh, "emphasized the fact that great productive scientists, those who are able to go beyond the boundaries of the known and lead others, usually have no difficulty with regard to faith. It is the smaller speculative minds, who think they know much, but who have not the humility that discoverers always have, who are constantly ready to blame science for disturbing their faith."

Lister was one of the great discoverers, the leaders in thought, one of the pioneers into the unknown along which it is easy for others to follow. Such men are never unbelievers."

A SOCIALIST

Our Canadian papers in quest for news give altogether too much space to socialist propagandists who come to us from the Republic. The course of action laid down in their political primer is not for the public good—quite the contrary. Their utterances are, as a rule, incoherent, voluninous, often times contradictory, and in nearly every case they have but a stone to throw at Christianity. A gentleman from New York named Myer London came to Toronto a week ago to give vent to his opinion on social conditions. Mr. Lon-

don, we are told, is the legal adviser for the National Ladies' Garment Association. No doubt many of these garment workers are sincere Christians and attached to Catholic and Protestant Churches. Here is what their spokesman says: "When the religious bodies say that we should sacrifice our desires for the sake of a future reward, we say to them, 'keep off.' We will fight religion whether it be Roman Catholic or Protestant." This follows a very uncomplimentary reference to the political life of the United States, which he describes as the rottenest kind of a business. "They (we suppose he means the people) are all open for sale. We find the Catholic Church and Jewish millionaires co-operating to prevent the propaganda of Socialism. It is in the United States that they are proud of their cash registers. The necessity for such an invention is a confession of reality and that the nation is a nation of thieves." We doubt not Mr. London is an admirer of the little red school house. Is this the class of citizens it is giving us? If the political system of the United States is rotten who has made it so? Naturally we must answer the people. And if the political system and the politicians are corrupt we must conclude that the electorate must be put in the same class. Mr. London's theories are but as soap bubbles blown out to charm the unwary. He echoes fundamentals and would give us chaos. The picture he draws is a rosette one, and many a poor honest fellow has been captivated by it. John Brown is out of a job. He applies for and receives employment from Tom Jones. Tom Jones has a comfortable little business which he built up by being careful, prudent, honest and industrious. Will John Brown work for wages? Not at all. He wants, and will be entitled to, according to socialist principles, a partnership in Tom Jones' little shop, and there you are. See how beautifully it works out for John Brown. The professional Socialist propagandist, whether in Canada or the United States, is an undesirable citizen. It would be a good plan, we think, were the governments of the Republic and Canada to plant these fatuous fops and their dupes on a generous strip of vacant territory. Give them a start and see how the Socialist principle would work out. Very likely in a generation or so there would be none of them left to tell the tale.

A FRIEND has mailed to the CATHOLIC RECORD office a copy of a publication called the Menace, of which Rev. Theo. C. Walker is the editor. We would ask our friends not to mail us numbers of this paper. That Rev. Theo. C. Walker, the editor, and Marvin Brown, associate editor, are degenerates, no one having looked over their work will question. Were Rev. Mr. Walker to come out in the open and make specific instead of general charges against the Catholic priests, a Protestant judge and a Protestant jury would, we feel sure, put him on a bread and water diet for a goodly term. If we mistake not the United States Government has refused the use of the mails to Rev. Mr. Walker's production as also to that of the unlovely character known as Tom Watson, who was recently arrested for sending obscene matter through the mails.

THE SYNOD OF HURON

The deliberations at the Anglican Synod in London, recently, were not characterized by the same anti-Catholic tone as in former years. The Right Rev. Bishop, however, felt it to be his duty to make a passing reference to the Mother Church—a reference very ancient, indeed, but ever welcome to Protestant ears. Speaking of the Church as by law established, he said: "Then her witness is Protestant. I am not ashamed of that word. The essential meaning of the word is wholly good. It was the position of the prophets of the Old Testament. Though of German origin it essentially described the position of our own Reformers, for they surely protested against the superstitions of the medieval Church and the usurpations of the papacy over the liberty of the national Church."

If something of this kind did not appear in the Bishop's charge it would have been considered as awkward as the omission of singing "God save the King" at the close of a public meeting. However, we can forgive him. His position demands something of this kind and he must deliver the goods as proof of orthodoxy. In the matter of union with the other sects the Bishop made an explanation. "The Church," he said, "ought to let the people know that if Anglicans are not included in the negotiations it is not due to the attitude of the Anglicans, for they have reached for unity long ago. It is due to the refusal of the other communions to acknowledge the Church of England's orders."

Are the Anglicans sulking in their tents? If the Church by law established is prepared to recognize Presbyterian orders, Methodist orders and Congregational orders, why should not these sects acknowledge Anglican orders? There is here a lack of reciprocity. This ceasing with the non-Conformists on

the part of the ministers of the Establishment is very undignified indeed, especially when we remember that a generation ago, and to some extent at the present day, the Church of England clergymen treated the minor sects with the most contemptuous indifference. That union will come some day seems likely, as the Church of England is broad enough now to accept almost anything. If Kahle and Pusey were in the flesh to day they would follow Newman.

The Bishop's remarks on the question of union has brought forth a rejoinder from Rev. Dr. Ross, Pastor of St. Andrew's Presbyterian Church, London, who does not understand the position of affairs to be in accord with the statement of the Bishop. The minor sects, it seems, sent a communication to the Archbishops and Bishops of the Church of England inviting them to send representatives to join in the deliberations for union. The general synod of that church replied, through its chairman, that it would consent to do so on the understanding that it would not involve any surrender on their part of the principle of church orders laid down in the preface to the ordinal attached to the book of common prayer. Whereupon the joint committee of the "Unionists" replied that such conditions could not be considered as it would require the acceptance of episcopacy in the ordinary sense of the term as a prior condition of negotiations for union with the Church of England in Canada. And so the matter stands. Is it a case of the spider and the fly? We know not. Nor will we offer any opinion as to which sect is the spider and which the fly.

THEY HAVE a preacher in Hamilton whose name is Rev. C. K. Burrill, and whose utterances are decidedly intemperate. Rev. C. K. Burrill appears to be a counterpart of Rev. Melchisedech Howler, in "Bleak House." A press despatch tells us that his sensational sermons have culminated in his tendering his resignation as a Minister of the Gospel. There are many more—three or four of them in Toronto—who should be dealt with in like manner. Their retention is but proof that their congregations are no better than they ought to be, merely aggregations of more or less respectable people who cultivate but the social side of Church work and have relegated the old standards of Christianity to the rummage room. Rev. Mr. Burrill waved his adieu to the ministry by throwing a lighted giant fire cracker at the Vatican, in the course of a sermon to an Orange Lodge. He declared that it was foolish to believe that a priest could change water into the Body of Christ and said the priesthood was rotten to the core. The Protestant communities in which priests reside will, we feel assured, simply place Rev. Mr. Burrill in the slanders' column. A few such preachers in centres of population are a distinct injury to the community at large. As time goes we hope their shadows will grow less.

WOMEN IN VESTRIES

An entirely new situation has presented itself to our neighbors of the Church of England in this city—a situation which smacks just a little bit of suffragetteism. The Advertiser tells us that Mr. Henry Macklin, J. P., is authority for the statement that the ladies of the Anglican diocese of Huron have in some places seriously considered the idea of absenting themselves from church services until they are given some voice in the church's affairs. Mr. Macklin wants the ladies to participate in vestry meetings and he has succeeded to the extent of getting the Executive Committee to consider the matter. Unless this scheme is carried out Mr. Henry Macklin declares the feeling to be so strong in the matter that a boycott may result. The church by law established, from its very inception, began to lop off one by one the fundamentals of Christianity pertaining to England's ancient faith until it is now almost in line with the sects which sprang up in a night like mushrooms at the behest of eccentric characters who wore the badge of private interpretation. The Church of England's ecclesiastical authorities, having opened the door to the laity, and to a very great extent being at their mercy, not being in a position to say to them, "Shoemakers, stick to your last," will ere long be forced to admit the fair sex to their councils. Indeed when we consider the condition of the sectarian churches to-day, it would seem strange were the fair sex denied a part in all their deliberations. The propounding of the old-fashioned Gospel message in the meeting houses has become in many places but an incidental feature. The churches of the sects are more or less social centres. Such being the case it would be in accordance with the fitness of things to adopt the motto "equal rights to all and special privileges to none." By all means allow the ladies to take part in the vestry meetings. Mr. Henry Macklin, J. P., should keep up the good work until the ladies are emancipated. If not successful, something may happen. There was once a Jennie Geddes and there is now a Mrs. Pankhurst.

THE WEED AGAIN

We are sorry to see our Methodist fellow-citizens so desperately perturbed over the tobacco question. Not satisfied with prohibiting its use amongst certain adherents of that denomination, the conference which recently met in Toronto has put itself upon record as being opposed to the growing of the leaf. The resolution which was carried shows the conference as disapproving of and uncompromisingly opposed to the industry of tobacco growing, and the members are called upon to persistent non-participation in the said industry, and asks earnest effort to secure its ultimate and complete cessation. The discussion on the question was at times very heated. Rev. Harold Williams is described by the reporter as the original storm centre of the crusade. Tobacco growing he regarded as an economic as well as a moral menace, and declared that farmers were abandoning the raising of other crops and giving the land to tobacco seed. Rev. Dr. Manning took an opposite view of the matter. If the resolution passed he said it would put down as a sin the growing and using of tobacco and he was not prepared to stand for that. He said that thousands of men as learned and as godly as they are do not believe it is a sin. The course of action taken by the conference will be looked upon as a very extraordinary one indeed, and we do not see how it can be made to bring any strength to the Methodist sect. The action is erratic,

THE MAYOR of Rome, Nathan, is a Freemason and the whole municipal government is in the hands of that class. In France less than twenty thousand belonging to the Masons, many of them Jews, actually rule the country. Both in Italy and France these Freemasons are infidels and boast of their infidelity. We might add that the same conditions prevail in Portugal. The apathy of Catholics is largely responsible for this state of affairs. There is, however, we are pleased to note, a change coming. The Knights of Columbus spirit seems to be taking possession of them, and the sooner they get to work and do something tangible the better. That intensely Catholic country, Belgium, gives us an example of what can be done by organization. The Freemasons made desperate efforts to get control there, but at the late election they were utterly routed.

A FALLEN ONE

An incident occurred at the recent general conference of Methodists at Minneapolis to which we desire to make merely a passing reference. One of the clerical delegates, a married man with a family, whose name in charity we withhold, was found guilty of grossly immoral conduct. He admitted his guilt, sent in his resignation and asked the forgiveness of the conference. We sympathize with the gentlemen composing this body and we do not desire to throw a stone at their sect because a black sheep was discovered in their fold. We believe the clergymen comprising the conference are well-intentioned, respectable men. True, in their deliberations they were bitterly anti-Catholic, making declarations against the old Church which were entirely unfounded and coating them with uncharitable expressions ill-befitting gentlemen who claim to be ministers of the gospel. We forgive them, however, because inherited bigotry and an anti-Catholic scholastic course are hard things to overcome. Our only motive in referring to the scandal is to point a moral. If the clergyman who has brought disgrace upon himself and the communion to which he was attached were now to engage in a lecturing crusade throughout the country defaming the Methodist communion and all and sundry belonging to it, holding meetings in public halls and inviting Catholics to attend, his disappointment would be sore indeed. He would have to speak to empty chairs. On the other hand, if a priest falls from grace and becomes a castaway there is a large section of people amongst our non-Catholic neighbors who would readily flock to hear him, and as in the case of Ohniquy, would give credence to all his slanderous and untruthful statements in regard to the Church of Christ, and Protestant editors would give him a welcome corner in their publications.

"I CANNOT help thinking that there seems somewhat of hypocrisy in the attempt to have the Bible used in the common schools, when the children say 'Why don't father and mother use the Bible?' He urged the need of a revival of family worship, beginning the day with acknowledgment of God. He did not wonder, in the lapse of family prayer, that there was lawlessness and disregard of parents by children."—Hon. S. H. Blake at Synod of Toronto.

But whence this depressing picture Mr. Blake? Can you answer? If not, ask Mr. Lloyd George. As to the Bible, hon. sir, are the people who do not read it the same who contribute liberally to aid in its distribution in foreign parts amongst the "benighted Romanists." Truly you are justified in using the term "hypocrisy," in regard to some of your fellow-Anglicans. Are you spotless yourself? Examine your conscience.

extreme, and many will say, foolish. But after all, may we ask, what is to be obtained by passing such resolutions? They will be either entirely or partially ignored. There is no power in the Methodist system to enforce any such decrees. We will take it that there is a Methodist church in the tobacco district, and that the members continue to grow tobacco. Will they be excommunicated and the church doors locked? Not by any means. Services will be continued as usual, and the action of the conference merely raised a memory. Truly the gatherings of the sects from year to year reveal the marks and tokens of heresy, a house divided against itself, ever changing, no hope of stability, the ministers but the servants of the pew holders, and, while still remaining good Methodists, allowed a wide divergence of opinion upon the fundamentals of Christianity.

WE ASK a careful study of an article published in this issue taken from the Sacred Heart Review. It bears the caption of "A plea for clean journalism." In this connection Canada has not yet descended to the lowest depths like some of the great cities of the Republic, but we are travelling in that direction very fast. This appears to be the day of loud head-lines, snap-shots, taxi-cabs, moving picture shows, cigarette smoking and a crazy quest for money. Some of the Toronto papers are the greatest sinners. The system at present in vogue betrays, to say the least, a want of good taste. It is loud and vulgar. The makeup man on the average daily paper nowadays presents a readers, every evening especially, with a typographical millinery opening. We would like to see our contemporaries get back to the old dignified way of conducting a newspaper, with less space devoted to the criminal world, and more to matter of an educative character—educative in the true sense. We should copy the style of the great papers of London, England, instead of the wild Herald abominations of New York.

CATHOLIC ACTIVITY

Mr. J. P. Dunne, a prominent Irish Catholic of Ottawa, has been lecturing in many places in Ontario on the subject of "Catholic Activities." Mr. Dunne's personality, his eloquence, and his storehouse of varied information has rendered his discourses not only highly interesting but most instructive. His object is to stir Catholics to greater action in becoming identified with the bigger interests which are now in such a flourishing condition in this rapidly growing country of ours. That Catholics have formed no inconsiderable part in large enterprises no one will deny, but considering their numbers, their means, their intelligence, their business capacity and integrity, they should, we think, bulk larger in the greater achievements which are now so notable on every hand. Those in the humbler walks of life should be spurred on to greater ambition to climb up the ladder, and keep well in line with our fellow-citizens engaged in banking, commerce, insurance and the professions. True, in the early days, with them, as with all others, there was a hand to mouth existence, a living to-morrow on the fruits of to-day's labor. But times have changed and the men of the present generation must seek and work for greater achievements. We trust, therefore, that Mr. Dunne's words will be taken to heart. Sound advice he has given us, and we hope the result will be that many of our young men who are now private will become Captains in the army of workers.

BE SENSIBLE, BROTHERS

It is an unpleasant task to be called upon from time to time to refer to the shortcomings of our separated brethren, but we do so with a charitable motive. We hope our words may enlighten and broaden the minds of many of the preachers who have taken unto themselves the task of lecturing and heckling the community at large in regard to Sabbath observance. We will take second place to no one in our desire to have Sunday becomingly observed. The very words and acts of Our Divine Saviour in regard to its observance should be followed by all who deserve the Christian name. But it will be remembered that the Master rebuked those who in a certain case wished to carry out the law literally. No one will defend unnecessary labor on the Lord's Day. In this age of money-getting there are multitudes who would, if the law did not stand in the way, make every day in the year a working day. We should have the day of rest, and our duties to our Maker should be fulfilled by devotional exercises. The Puritan system would devote the whole day to these exercises. This is unreasonable and unnecessary. There is no harm, indeed it is commendable, to set apart a reasonable portion of the day to innocent relaxation, and we should be given an opportunity of mingling with the beauties of that nature of which God Himself is the author. The Puritan would put a stop to this by pulling up short nearly all manner of transportation on the Sab-

both. An incident at a meeting of the health board in this city very well illustrates our point. For long the people have been subject to much discomfort by the clouds of dust from the city streets on Sunday. Doctors, too, consider it insupportable. "What about Sunday street watering?" said one. "They should certainly be watered on Sundays," said Dr. Fitzhugh, the Health Inspector. "Who will second the motion?" asked Dr. Williams. No one had the courage. Someone then remarked they were afraid of the Lord's Day Alliance. "I will second the motion if someone takes the chair," said Dr. Williams. Mr. Clark took the chair. No one voted contrary, and they are told the resolution was carried unanimously. The City Council, however, has still to be heard from. We thus see that the Lord's Day Alliance plays a part in our municipal economy which belongs to the law makers and the policemen. Were Catholic priests to act in this manner there would in prospect be a fusillade of Orange resolutions fired off on every town line in the province.

ALCOHOL AND OTHER THINGS

Dr. MacNichol, an eminent surgeon of New York, recently declared at Atlantic City that alcohol is an element in the beverages of the people which will, if it is not destroyed, eventually destroy the Republic. Within a period of fifty years, he says, the population of the United States increased 330 per cent, while the number of insane and feeble-minded increased 950 per cent. We are one with the doctor in the belief that the immoderate use of intoxicants is a terrible curse, leading to all manner of deplorable conditions. He has, however, applied the probe to only one of the diseases which afflict the body politic of the American Republic. Going hand in hand with alcoholism is race suicide, and this horrible crime belongs to a class from which, because of its standing in the matter of education and position, we might expect better things. The middle and lower classes from which the millionaires derive their bountiful bank accounts give us the children and keep the nation's life blood flowing. The idle rich prove in many cases to be a curse to the country and its greatest enemy. Let one go along the magnificent avenues of the great cities where we see homes, the erection of which will represent six figures, where pagan luxury is unbounded, where an army of servants is retained to cater to the magnate as if he were an Indian potentate, and whose face is well-known in the gambling of the stock exchange and corn exchange. Let the observer stay his steps for an hour and take account of what he sees. There will be, if not teams of panthers, richly caparisoned horses, the latest in automobiles; there will be social calling and teas and the richest wines and the choicest fruits of the earth; in the latest divorce case will be brought under review and the characters picked to pieces. Day in and day out the god of frivolity and ease and pampered self reigns. But where are the children? The little heavenly faces are non-existent. Satan is all powerful and his influence has destroyed them. The sins of society bulk large in our day. Will there be an awakening? We hope so. Back to Christ and His Church is our only hope.

STRAYING SHEEP

At a clerical breakfast attended by members of the Anglican Synod held in London last week, Canon Tucker delivered an address on "Non-Church Going: Its Reasons and Remedies." "Worldliness," said he, "was the great reason why people did not attend church. Attractions of the present day are many and they have gained a grip on people and priest alike. We try to make our services attractive in the same way as the theatre is attractive." We may say to the good Canon that a sect which finds it necessary to promote attendance by attractions does not bear the mark of the true Church. Notice the troops of people who wander their way to the Catholic Churches. For them there is no worldly attraction, but a divine one. As Father Vaughan said, the Catholic Church has a soul. Its soul is the Blessed Eucharist. Canon Tucker in his thoughtful moments must surely recognize the real reason for non-attendance at Protestant church services. Touching upon this matter another thought comes to us because of an utterance at the Presbyterian assembly in Edmonton. Dr. Kelly, (a Kelly a Presbyterian) of Montreal, made an appeal for scholarships for the education of French born children. In some cases these brands snatched from the burning are the waifs and strays of alms-houses; in others an evidence of the triumph of material over spiritual considerations. Proselytizers have great faith in bodily comforts as an aid to conversions. To sum up: It would appear that whilst the old adherents of the different sects are deserting the pews an effort has been made to fill them with stolen souls from the Mother

Church. Would it not be more in accord with the fitness of things were Protestant pastors to round up their own flocks rather than be exercised about the stray sheep of the Catholic fold. How like the Circumlocution Office is this French evangelization business. How like Sir Titus Barnose is Rev. Mr. Kelly, Presbyterian. "French evangelization" would have long since been abolished did not pride stand in the way. Nearly all Protestants believe it to be a humbug. The Toronto Globe once said as much. But the locking of the doors of the little proselytizing meeting houses would be deemed a triumph for "Romanism," hence confession of failure is postponed indefinitely. Meantime the Barnose family will continue to issue annual "reports," draw their monthly cheques, live in luxury, and smile at the credulity of the innocent contributors to the French Evangelization fund. There will always be found male and female Jalybys who will ignore the obligations of home to collect pennies in aid of the grotesque humbug in which Rev. Mr. Kelly, Presbyterian, is engaged. Oh! for a Diogenes to picture these "missions."

LIBELS UPON CATHOLICISM

We can pronounce no opinion here as to the motives and methods, or the rights and wrongs, of that portion of the inhabitants of North East Ulster, which has declared itself in favour of maintaining the legislative union between Great Britain and Ireland. But in common with all our Catholic contemporaries, we protest with the utmost emphasis against the assertion that the grant of Home Rule would be followed by a persecution of the Catholics of that island. That assertion was insinuated in the most offensive fashion by the Protestant Primrose, whose utterances in connection with the No Tenure decree prepared us, in a measure, for the tone of the prayer with which he reported the "Continuing to protest," said this Christian prelate to his Maker, "Thy true religion against the designs of those who seek to overthrow it." We do not quarrel with Dr. Crosier for styling what we must suppose to be his particular brand of Protestantism God's "true religion"; he is bound to follow the Christian prelate to that effect. That assertion was insinuated in the most offensive fashion by the Protestant Primrose, whose utterances in connection with the No Tenure decree prepared us, in a measure, for the tone of the prayer with which he reported the "Continuing to protest," said this Christian prelate to his Maker, "Thy true religion against the designs of those who seek to overthrow it." We do not quarrel with Dr. Crosier for styling what we must suppose to be his particular brand of Protestantism God's "true religion"; he is bound to follow the Christian prelate to that effect. That assertion was insinuated in the most offensive fashion by the Protestant Primrose, whose utterances in connection with the No Tenure decree prepared us, in a measure, for the tone of the prayer with which he reported the "Continuing to protest," said this Christian prelate to his Maker, "Thy true religion against the designs of those who seek to overthrow it." We do not quarrel with Dr. Crosier for styling what we must suppose to be his particular brand of Protestantism God's "true religion"; he is bound to follow the Christian prelate to that effect.

will finally in 1884, after a fierce battle at the polls, the arrogant and oppressive Liberal Party was ousted from power. Since that time a long series of exceptionally able statesmen have led the party to victory and have won triumph for their country. The economic forms that were inaugurated attracted the attention of the world; taxation was reduced, especially where it affected the poor; the workmen were organized into unions all over the country to keep them out of the Socialist syndicates; large surpluses were accumulated, and besides other achievements the public schools, which the Liberals had left in 1883 with only five hundred and four thousand four hundred and eighty-nine pupils, now have one million, four hundred and forty thousand, six hundred and three in the class rooms. Year after year the country endorsed the policy of the Government; and the Catholic majority for a considerable period was almost unwieldy in its bulk; but after a while dissatisfaction began to manifest itself; divisions and quarrels set down the Party's adherents until de Bequeville at his resignation found he could count only on the small masses of the Government. Here was the chance for the Opposition. There was strife in the Government about the methods to be adopted in the School Bill, and Socialists and Liberals united their forces to win what seemed a certain victory. The election was held on June 2, but after the smoke of the battle had lifted it was found that the formidable alliance had suffered a Waterloo. As in the battle of a century ago, the defeated party drew most of its strength, its principles, its sympathies, its doctrines and many of its men from the other sides of the Belgian border. Indeed, the Independent Belgians, like the Independents of the French from the Flemish portion of the population. It illustrates that peculiar patriotism of the Liberal-Socialist "combine" which has just gone down to defeat at the ballot boxes. Their manner of combat is the same as that of the French in another revolution, if one were needed, of their contempt for law and order. There were street riots, attacks on convents of helpless nuns, looting and desecration of churches and demolition even of the tabernacles. They would be a nice set of people to be given control of a Government, and in some of our American papers a strain of sympathy with these anarchists. The story of France and Portugal would be repeated had they succeeded in the elections. It is to be hoped that this exhibition of post election lawlessness may serve as a lesson to the conservative elements of every country, especially of valiant little Belgium.—America.

DECEIT OF SPIRITISM

The Psychological Researchers are very much to the fore these days. When the Titanic went down carrying to its grave a well-known litterateur who had made a hobby of Spiritism, W. T. Stead, the opportunity for a "manifestation" was not left. At once the spirit of Mr. Stead was called upon to explain and asked to say something about the wreck. The alleged medium through whom he was alleged to have spoken did not give much information to a listening world, even at a time when any information concerning the cause of the disaster would have been welcomed by the investigating committees of Washington and London. It was deception and glibness about it when one remembers the universal pity for those who went to their death so tragically. No sooner is Mr. Stead alleged to go back in peace to his grave than Dr. Hyalop again holds our ears and pours his revelations into us. He says that it is his belief that Prof. William James, who died in 1910, has at last communicated with him, and now the doctor is about to publish his proofs in a volume of 1000 pages. The book ought to be endowed with such a magical comedy title as "The Man in the Pink Pajamas," for that is the piece de resistance of the whole program. It is like this: While Professor James was in England one of the mediums there, a woman, said that Dr. Hodgson, a spiritualist who had died, had communicated a message to her from the spirit world, the message being to the effect that he saw the Professor in a pair of pink pajamas and—great revelation!—that he "looked like a man." To prove this revelation Dr. Hyalop alleges that Professor James' spirit spoke through a boy medium this remarkable message: "I want you to give Hyalop two pairs of pink pajamas and a black necktie for Christmas." These revelations are not surprising. They are the old stock-in-trade of these alleged interviewers of the spirits, purporting to be mediums of the Onset camp-meeting, with her solemn reference to grandmother's cookies to the Professor in his cute pink pajamas, it is the same old repetition of puerilities that can only beget derision in any one of common sense. These queer psychics have said and written much, but they have not advanced one step beyond the days of the dancing tables and the mysterious cabinets. The whole history, whether it be its part of human deception or diabolical interference, has added nothing to the knowledge of the world concerning the soul, but on the contrary has worked against the generally accepted beliefs of Christianity. "Whom the gods would destroy they first make mad," might be derogated into "Whom the devil would lead astray he first gets them mixed up with Spiritualism." Any way we hope Hyalop got the cute pajamas.—Pilot.

TOM WATSON ARRESTED ON FEDERAL WARRANT

CHARGE AGAINST GEORGIA BIGOT IS VIOLATION OF POSTAL LAWS. A press despatch from Thompson, Ga., says: "Thomas E. Watson was arrested at his home here this afternoon on a Federal warrant charging him with sending obscene matter through the mails by the use of a non-English name of the founder of the so-called Guardians of Liberty, was forecasted in a recent issue of the Bulletin of the American Federation of Catholic Societies. In 'Watson's Magazine' the accused published and sent through the mails an indecent article in which he attacked such excellent citizens as Cardinal Gibbons, Cardinal O'Connell and Cardinal Farley. The matter was brought to the attention of the Post Office authorities, and was referred to an inspector, who recommended that criminal proceedings be instituted against the offending publisher."

REFORMATION HISTORY

What the modern mind has suffered from the deliberate denial of truth involved in the reformation and the consequent basis for advance, not only in religious knowledge, but in philosophy, history, literature, and even art, the present chaotic state of the intellectual world sufficiently shows. To this we must attribute the singularly ill-informed conceptions of the nature and character of the Church of Rome, which abound in the contemporary literature. "The claim of the Church of Rome," says an American writer, "is that the knowledge of God and His revelation to men is a matter confined to a chosen few, who are divinely commissioned to communicate and administer it to the mass of mankind." The reformers, writes another Sir Oracle, "is, thought by proxy." Now, if these men—and there are hundreds like them—had been writing about some obscure nation lost in the mists of antiquity, they would of course have pains to get their subjects thoroughly, and would have given authorities for their descriptions of it. But, setting about to describe the great, most prominent and lasting fact in history, they are content to retire into their inner consciousness and have no shame, as a result, in writing nonsense like the above. It is some compensation to find that Dr. Vyrvy Morgan, who makes the same lament and ignorant remark and many similar ones about the faith, has suffered something of the fate of Balaam, the King of Moab. He secured Andrew Lang like another Balaam to write a preface by way of blessing his book. Now Mr. Lang, as everyone knows, is an historian of quite scrupulous honesty, and in his love for the truth has not shrunk from depicting John Knox, the idol Scottish fanaticism, more or less in his true colors, and so provoked the resentments of large sections of his countrymen. The same sincerity marks his writing here. With great skill and delicate tact he sets Dr. Morgan right in his estimate of pre-Reformation Scotland, and the forces that established the Reform here. He shows that in matters

of dogma the preachers were far more intolerant with far less justification than was the ancient Church, and that in matters of morals, the change was no improvement. "I must differ (says Mr. Lang), from your learned author when, speaking of the Government, he says that they 'were engaged in a heroic struggle for liberty of conscience.'" (p. 83.) They would have regarded this as a cruel libel. They declared that 'the wants of toleration' must never be 'likened up,' and they resolutely bade Charles II. inflict Presbyterianism upon England. . . . They fought like lions, or paladins, for their own liberty of conscience, but that included permission to persecute anybody whose conscience was not their own."

BUILDING UP IDEALS

The most important things in life. Rev. Bernard Vaughan, S. J. We are living in a day when the civil law has usurped a jurisdiction beyond the scope of Christ's own Church. Disruption of the marriage vows in some States to-day has become as easy as the marriage ceremony itself. The new ethics of the twentieth century would allow a couple to settle their own affairs and break off marriage after love has cooled to be forgotten in the world. God involved in the marriage. Once on the platform of the Catholic Church on marriage, you are on an inclined plane. I could unfold a hideous catalogue of the havoc it has wrought but I must hasten on. Look to the sanctity of the married life cost what it may and top it with the cross. Ripping out of the divorce evil race suicide, some that other evil of race suicide, are tearing up the natural law. They are arranging among themselves how many children they will have as they arrange the number of their servants. The root crime is that we are living in a day when everything must give way to the man for more leisure and more money. Many people are trying to get happiness without God. But just as surely as you try to run the nation, home or the child without God, God will curse you. When people marry they must be prepared to accept the responsibility of marriage. They must be prepared to fulfill the duties of the marital state. If we do not accept these responsibilities, we will have a bad eternity. You and I are here to fulfill God's will. It is a probation, a school-room, with Christ as the master. This earth is the outward voyage, not the landing place; the pilgrim age, not the prologue, not the play. It is the spot from which we must leap into the eternal embrace. How tremendously important it is that we live up to our lives in the home; that we bring up our children in the

BUILDING BRIDGES

In order to secure a reunion of the churches the more quickly it is necessary as a first step to come together more frequently, to unite often for some common purpose, to establish a community of interests in some way or manner, for most of our animosities and misunderstandings come from not knowing each other well enough or of having a proper appreciation of each other's motives. It is necessary to build the bridge over the streams of prejudice, ignorance and error that run between the various bodies of our common Christianity. These streams are the great barriers that keep the churches apart. The more difficult to bridge because it is filled with the poisonous acids of hatred. It is the spirit of prejudice that makes the malicious charges, throws mud, hoping that some will stick. How often have we all heard charges inspired by malice against different churches, made in magazine and from platform. The self-styled guardians of liberty believe and say so, that the Catholic Church is in a high conspiracy against the liberties of this country, that as soon as it gets into power it would unite Church and State, when, truth to tell, there is no Catholic but loves the system that declares that State has no power in religious affairs and vice versa. Prejudice knows that all these malicious charges are unfounded and other than postponing the blessed day of Christian unity slanders of this character do no harm. Bridge this stream! No longer will our feet tread in the mud of prejudice, nor will our lips be wet with ignorance, and error, may be more readily bridged. A better knowledge of each other's life purposes and a closer acquaintance of all who will eliminate many misunderstandings. Josh Billings in his homely way used to say that "it is better not to know so many things that are not so."

AMERICAN AGNOSTIC

FOLLOWS HIS CHILDREN INTO THE CATHOLIC CHURCH. Prof. F. E. L. Triebel, the American sculptor, long time resident in Rome, is about to return to the United States. The story of his conversion to the Catholic faith has a touch of romance not often to be met with. Two cardinals performed the ceremonies symbolizing the professor's act of faith. He was baptized by Cardinal Farley of New York, just after the latter had been raised to the purple; he was confirmed by Cardinal Bourne of Westminster, also a newly-created prince of the Church, and his spiritual godfather was one of his own countrymen. From his early boyhood Mr. Triebel—artist and man of letters—pondered on the riddle of life and found an anchorage in agnosticism; faith was good, so he said, for those whom it satisfied; his own attitude toward the unknowable was the negation of any ruling power in the universe. So completely did this mental attitude rule his life that when he was married an Italian lady he made his position clear on the religious question and stipulated that the children of their union should be brought up in freedom of thought. If they wanted a religion, he said, let them choose it for themselves. And so it was settled when he and his bride took their mutual marriage vows. A girl and two boys were born to them. The boys when they had passed through their elementary stage of learning were sent to the Colonna school in Rome, a purely scholastic institution, as their father knew, in spite of its being kept by the Christian

Brothers. The course of instruction here first. After being at school for about a year both boys decided to their mother their desire to join the Catholic Church. The father, true to his promise, made no objections. Some time later the girl, now full grown, expressed a wish to follow her brothers' example. As in the case of the conversion of another nationality, the three children, accompanied by their mother, were received by the Pope. Mrs. Triebel explained the reason of her husband's absence. The Pope merely remarked how glad he would be when the distinguished head of the family would be of their number. A change in the professor's mind seems to have been already preparing when his daughter became a convert. The children pleaded. He was busy, he said, and had no time to examine fully the doctrines of the Catholic Church. Just then the Ingersoll monument, recently unveiled at Peoria, Ill., was about to be cast in bronze and Mr. Triebel's finishing touches. It was only some months later that the sculptor turned his attention to the question of his children's religion, and, after pondering deeply, announced his intention of embracing the Catholic faith.

SPIRITUAL RETREAT

A spiritual retreat will be given in the Sacred Heart Convent, this city, commencing Monday afternoon July 2nd and closing on Saturday July 6th. The exercises will be conducted by Rev. Terence Shealy, S. J., of New York. Although this retreat is primarily intended for the Children of Mary other ladies wishing to take part will be welcome. Remember that the graces and favors of prayer do not come from earth but from heaven, and therefore that no effort of ours can acquire them, although it is true, we must dispose ourselves for their reception. We sought to keep our hearts wide open and await the blessed dew from heaven.—St. Francis de Sales.

COLUMBUS

On the occasion of the unveiling of the Statue, at Washington, June, 1912. By J. J. H. House of Commons, Ottawa, Ast, Law Clerk, House of Commons, Ottawa, Canada. Unveil his Statue! Let us behold those features fine and nobly bold, Cast in the grand heroic mould; Of bygone Suints and Sages; Carve on his forehead his name; And show like to deathless fame, And shroud like to a living flame, A light on History's pages. Christopher, the "carrier of Christ," First with the aborigines held trust, First on this continent to be generally known, Columbus, he, the "carrier of love," Who gained the continent of America, To bear the message of true love And sow the seed of God.

THIS WASHER MUST PAY FOR ITSELF

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I didn't know anything about horses, and he said he would show me the man who would know the man very well either. So I told him I wanted to try the horse for a month. He said, "Well, I'll give you the horse for a month, and I'll give you back your money if it doesn't suit you. Well, I didn't like that. I was afraid the horse might be a thief, and I might have to waste for my money. I thought I would try the horse, although I wanted it badly. I know it was a good horse, but I didn't buy the horse. You see I make Washers. You see I make "100 Gravity" Washers. And I tell myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it. He would never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they buy them. Just as I wanted to try the horse, "100 Gravity" Washer now, I know what I will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine. I know it will wash a tub full of very dirty clothes in six minutes. I know no other machine ever invented can do that, without wearing the clothes. Our "100 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it doesn't wear the clothes, or tear the buttons, or break the buttons, or any other machines do. It just drives soapy water clear through the fibres of the clothes like a force pump might. So, said I to myself, I will do with my "100 Gravity" Washer what I wanted the man to do ask me. I'll offer first, and I'll make good after my first trial. Let me try a "100 Gravity" Washer on a month's free trial. 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FIVE-MINUTE SERMON

FOURTH SUNDAY AFTER PENTECOST

Beethoven: You will bear with a word of advice this morning concerning attendance at Mass for it is notorious that Mass is often culpably neglected during the summer months.

Yet Mass on Sunday is something we should set apart as of the gravest obligation all the year round. Of course there are reasons which excuse, but they must be serious ones.

What if Calvary be no more than thousands of miles distant from your church—does that make any difference to God? God is equally present in every part of the world.

The difference of time and place, therefore, has little to do with the identity of the act, for the spirit of man is superior to both, and the power and love of God are supremely so.

In wishing you, therefore, all the relaxation of the pleasant summer weather, I also insist that you shall enjoy it in union with our Lord, and that Sunday shall be the chief day of rest for your body.

TEMPERANCE

A MILITANT MONSIGNOR

Last month, says the May issue of the C. T. A. U. Advocate, "Father Cassidy of Fall River, Mass., was invested with the robes of a Monsignor. We are glad to salute him as Right Reverend."

"Monsignor Cassidy has been not only a distinguished member of the Catholic Total Abstinence Union of America, but in his own diocese and city he has been a leader of those who have fought against saloons. As Vicar-General of his diocese he has done much to promote the highest ideals of the priesthood as well as to further the welfare of his diocese in every respect."

ALCOHOL AND THE MEDICINE CASE

Among other questions discussed by the distinguished Dr. Sims Woodhead at a public meeting in England a few weeks ago and reported in the British Temperance Advocate, was that of the medical use of alcohol.

A MARTYR TO HAY FEVER

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

CORNWALL CENTRE, ONT., NOVEMBER 17, 1911. "I was a martyr to Hay Fever for probably fifteen years and I suffered terribly at times. I consulted many physicians and took their treatment, and I tried every remedy I heard of as being good for Hay Fever but nothing helped me."

"Then I heard of 'Fruit-a-lives' and decided to try them, and I am thankful to say that this remedy cured me completely."

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

This occurred directly in proportion to the amount of alcohol given. It is time we medical men revise our ideas as to the giving of alcohol in cases of fever and in cases where it is not being given. After the meeting Dr. Woodhead was asked if stout is helpful to nursing mothers, and he said he believes it is not only not helpful but injurious to them and to the children.

As to the good of blood-making port wine in cases of convalescence and debility, he said the questioner assumed that the port wine was blood-making. It is not and is no good in that respect. A patient might get a feeling of well-being from alcohol, but it undoubtedly appeals strongly to some people. If a patient was down in the month and debilitated and had that feeling of well-being for a time he could quite understand his wanting to continue it, and if he had not strength of mind to overcome it, for it was only temporary and did no good, he might become a confirmed alcoholic taker. Many women have become so through taking alcohol during periods of ill-health—Scientific Temperance Journal.

ALCOHOL AND ACCIDENTS

On January 1, the new Ohio Workmen's Compensation Act making employers assume a large share of the responsibility for accidents went into effect, and as Opha Moore, the secretary of the Ohio Manufacturers' Association, later wrote, "It seemed an appropriate time to urge upon the members the adoption of all possible means of reducing the number of accidents. Among these was a proposition of anti-alcohol rule, drawn up after months of careful investigation and consideration of the evidence of railroads in the country and of European accident insurance companies showing that many serious accidents can be traced directly to the use of alcoholic drinks by the employees." He continues: "However, accident prevention is not the only result to be obtained by the enforcement of this rule. It has been demonstrated that a higher grade of efficiency may be secured."

NO NATURAL NEED FOR IT

"The use of intoxicants by employees, while on duty, is prohibited. Their habitual use or the frequenting of places where they are sold, is sufficient cause for dismissal."—Sacred Heart Review. There is no natural need for alcoholic beverages; the overwhelming majority of mankind have at all times got along very well without them; and all evidence goes to show that their use is extremely dangerous and injurious to man. All that combats man is deteriorated by their use. And if it was done away with, the work of the priesthood would be much lightened and their labor much more fruitful. The Church, and she alone, through her priesthood, can secure the practise of that self-denial necessary to control the appetite for stimulants. Witness France, which, from being one of the most sober countries while under the control of the Church has become one of the least sober since casting off that control; and the consumption of alcoholic liquors has increased 10 per cent. in the last four years with a saloon for every eighty of its inhabitants. Drink is used simply to gratify an appetite, total abstinence is practised to mortify it.—Father Lambing.

Trust the Church of God

In these days of unrest and indifference would it not be well to publish often these golden words of Cardinal Newman? As sentries call out to encourage each other, the Catholic on the watch tower gets encouragement by such trumpet calls as these.—Dr. W. T. Parker.

"Trust the Church of God implicitly, even when your natural judgment would take a different course from hers, and would induce you to question her prudence or her correctness. Recollect what a hard task she has; how she is sure to be criticised and spoken against whatever she does; recollect how much she needs your loyal and tender devotion. Recollect, too, how long is the experience gained in eighteen hundred years and what a right she has to claim your assent to principles which have had so extended and so triumphant a trial. Thank her that she has kept the faith safe for so many generations, and do your part in helping her to transmit it to generations after you."—Ward's "Life of Cardinal Newman," page 416, vol. 1.

ARGENTINA AND MASONRY

The Oriental Freemasonry sect that has caused so much trouble in Latin countries and in Mexico, has up against the Argentine Republic's government and got worsted just recently.

The "Orientalists" are distinct and separate from the American and British Masonic orders and have been making strenuous efforts to "break in" by establishing new lodges in Canada and South America.

In a few years they have founded one hundred and eight Oriental lodges in the Argentine Republic, composed of bad Catholics of Latin extraction, and their membership is estimated at 4,500 in Argentina.

The progress attained within that comparatively short time made them believe that they should come forth from their obscurity and ask the government for a public, official recognition of their society. The government at once replied that it was not customary for it to grant such coveted favors without due inquiry into the character of the request, and that consequently it was necessary to examine the constitution and rules of the Masonic society before granting the desired recognition. After a judicious examination of said constitution and rules, the government refused to grant to the Argentine order the desired recognition, alleging, among others, the following reasons in justification of the refusal:

"This particular Masonic society does not look for the general good of all the citizens, but only seeks to promote the selfish interests of its members, to the detriment of the Argentine order. Its constitution obliges its members to oppose the liberty of teaching in order to exclude from the schools the clergy and religious communities, a policy contrary to the constitution of the Argentine Republic."

"It is anti-Christian, and requires its members to combat Christian faith. The Argentine Republic is bound by its constitution to protect the Catholic religion and to that account cannot tolerate the Masonic sect, which is opposed to the political liberty and independence, but at the same time obliges them to vote for the candidates that belong to the Masonic association. Masonry constitutes a state in the state, imperium in imperio, though it is rather a travesty of the state."

The reasons which that flourishing republic sets forth would be sufficient to convince any honorable man how pernicious is such a society. While the two principal European republics, France and Switzerland, and nearly all the South American republics are honeycombed and ruined by these knights of the square and apron, the example of the Argentine Republic acquires an importance which cannot but excite the anger of the Orientalists. That republic like all young and strong nations, wishes to live and prosper; the dark anti-Catholicism of the Masonic clericalism forms the characteristic notes of the nations that are decaying and dying out.

A MAN'S SOCIETY

Mr. Charles R. Drum, a Protestant, one of the leaders in the "Men and Religion Forum" movement, and a glowing orator recently, Philadelphia to the Holy Name Society, "I thank God," he said, "for the Holy Name Society of the Catholic Church, for that great organization of thousands of men pledged to maintain the purity and the sanctity of the name of God. If there is a Catholic in this audience who does not belong to that society, I want to tell him that he is a disgrace to the great Church that brought the Christian religion down through the 'Dark Ages' to us. Would to God there were such an organization in the Protestant Church!"

We call the attention of all our Catholic men to these strong words of an outsider. The case could be put more forcibly by the devout Catholic. Surely the Catholic man who refuses to be a member of the Holy Name Society has need to hang his head. And it is a pity that there are so many men by whom this suggestion ought to be taken.

The Holy Name is the society par excellence for the single men, and other so-called Catholic societies are very good in themselves, benevolent, social, charitable, but instinctively one looks to the Holy Name Society to find the men who constitute the bone and sinew of the Catholic parish. There are many men who belong to the Elks and the Moose, to the Foresters and Knights of Columbus. Their activity is unlimited in furthering the interests of these societies, but one will look in vain for them at the meeting of the Holy Name. Perhaps the Holy Name is too religious and therefore too slow. Whatever be the reason for it the fact is there and it is deplorable. One may list on the government loans at two and one-half per cent, or workingman wishes to buy or build a home for himself, it pays him three per cent for the money he leaves with it at the postal saving bank.

THE LUTHERANS AND ST. PETER'S

There are many things Lutherans or Methodists or Baptists can do in Rome; they can bribe, flatter or unscrupulous Romans to attend a few services, they can make common cause with the freemasons, they can make friends with the Asino, but build a Lutheran church to vie with St. Peter's—that way madness lies. Have they never read of the sculptor who thought he could design a better Moses than Michel Angelo? He can be told in three lines. He made his statue (you can still see it at the fountain) near the church of San Bernardo; he went to San Pietro in Vincelli to compare it with Michel Angelo's; he committed suicide. Or take a more modern instance. The builders of new Rome thirty years ago determined to set up their Palace of Justice by the Tiber on the kind of counterblast to the Dome. They spent

SEX TEACHING

In his May sermon at the opening of the Conference of Catholic Charities in St. Louis, Archbishop Glennon referred to sex education as an unchristian theory which if put into effect would only lead to a still greater evil."

"In the Catholic system of education," said the Archbishop, "may be found an answer to the academic questions concerning child morals and sex education that the fatalists of to-day discuss so glibly. For we would teach our children to be educated in the Catholic faith and in how to avoid, and, doing so, we cover in principle the entire question: for when you teach what is right and wrong in thought and word and deed you give to every child a form of life simply sufficient for the guidance. Disease is the result of sin, and it is totally sound and, in fact, immoral to treat disease or its cause and to ignore the law of right and wrong, for virtue and vice are back of it all. It is only where education is pagan and secular, where children are bereft in tenderest years of religious instruction, that conditions arise which necessitate the introduction of these immoral theories, theories which even if put in force would probably lead to greater decadence still."

"There is one way to purify the schoolroom, and that is to put Christ there; there is one way to put Christ there; there is one way to keep pure the child mind, and that is to put him under the care of Mary, the Blessed Mother, with the Christ Child as his companion and friend. There is one education today which is complete, and the only one, and that is religious education, and it is that education that to-day we include in the group of Catholic charities."

WHAT ONE CATHOLIC COUNTRY HAS DONE

Belgium is one of the most Catholic, and one of the most prosperous and progressive countries in the world. The New Zealand Tablet, in the course of an instructive series of articles on socialism, gives a brief list compiled a few years ago by Father Van der Heyden, of the work done in the interests of the labouring classes by the Catholic party since they assumed the reins of power.

According to this, the Catholic party exempted all workmen's homes from taxation, so that 52 per cent. of Belgian homes pay no personal taxes whatsoever. It passed a bill pensioning aged workers, so that one year after the date of retirement 47 per cent. of men and women enjoyed the benefit of this pension. It reduced to one-fifth of a cent per mile the railroad fares of workmen going to or coming from their work, whilst any other citizen pays one cent per mile in third-class coaches and almost three cents per mile in first-class.

INFLUENCE OF THE MADONNA

To the common Protestant mind the dignities ascribed to the Madonna have been always a violent offence; they are most open to reasonable dispute and least comprehensible by the average realistic and materialist temper of the reformation. But, after the most careful examination, neither as adversary nor as friend, of the influences of Catholicism for good and evil, I am persuaded that the worship of the Madonna has been one of the noblest and most vital, graceful, and has never been otherwise than productive of true holiness of life and purity of character.

There has probably not been an innocent cottage home throughout the length and breadth of Europe during the whole period of vital Christianity in which the imagined presence of the Madonna has not given sanctity to the humblest duties and comfort to the sorest trials of the lives of women; and every brightest and loftiest achievement of the arts and strength of manhood has been the fulfilment of the assured prophecy of the poor Israelite maiden, "He that is mighty hath magnified Me and holy is His name."—Ruskin.

Not Afraid to Die

When Sir Walter Raleigh had laid his head upon the block he was asked by the executioner whether it lay a right. "I propose to make up a barrel with the recommendation that criminal proceedings be instituted against the offending publication."—Federation Bulletin.

PAYING THE PENALTY

In history it is not often recorded that so swift a punishment overtook a nation as that France at this moment is undergoing for contemning God's laws. Her impending fate can be read in the following cablegram from Paris, under date of May 28: "Statistics compiled by the National bureau of vital statistics, which were published this afternoon created a profound sensation. They showed that during 1911 there were 34,869 fewer births than deaths in France. This is the worst showing in the history of France." In these statistics we read the death warrant of a nation that in the days of its greatness prided itself on being "The Eldest Daughter of the Church." The daughter has forsaken her Mother's house and has set her feet on paths that literally lead to death.

Getting Full Value For Your Money

You believe in that. It doesn't matter what you buy—whether it is flour or insurance—if you are a good business man you want the best value the market affords. THE MUTUAL LIFE OF CANADA is able to afford you the best value in Life Insurance, because it makes money for you and your fellow-policyholders, not for other people. It not only makes money, but the MOST MONEY IT CAN, by means of sound business methods and careful management. Every cent of its large earnings is placed to the credit of its policyholders; each policyholder in due time gets his share of the benefits. It is in this way that you get the best value in Life Insurance in the policy issued by the

SOCIALISTIC SYMPATHY WITH MURDEROUS COMMUNE

Says the Socialist organ, the Herald of Milwaukee: "French comrades mourn the death of Paul Brousseau. He was a participant in the Commune, etc. Why American Socialists thus openly condole with their French comrades is easily explained. The Communists were not only not the enemy of their country, but of God and His Church. After the siege of Paris by the Prussians, when their motherland lay bleeding at the feet of her conquerors, they took possession of the city, burned several buildings and murdered over sixty saintly priests, headed in martyrdom by Archbishop Darboy and the aged Father Deguerry, pastor of the Church of the Madeleine. The Communists killed them in groups, a few of whom on May 29, 1871, five on May 25, and over fifty on the following day. The last group had been thrown into the prison of La Roquette. From this they were taken on foot to the heights of Belleville. As Barbara de Courson relates: 'All displayed heroic courage. The best known among them was Father Ollivault, rector of the Jesuit house in the Rue de Sevres, who thirsted for martyrdom. After a painful journey through the streets the prisoners were driven into an enclosure called the 'Cite Vincennes,' on the Belleville heights. Here they were literally soaked by the Communists, men, women and even children. There was no attempt to organize a regular execution like the one in La Roquette. The massacre lasted an hour, and most of the bodies were disfigured beyond recognition.'"

It is the death of one of these fiendish murderers that the Herald's Socialist "French comrades" are mourning. —Pittsburgh Observer.

WATSON'S MAGAZINE MAY BE EXCLUDED

Tom Watson, the rampant bigot of Georgia, and one of the founders of the so-called Guardians of Liberty, has fallen into the clutches of the federal law for publishing a vicious and indecent article in which he attacks such excellent citizens and churchmen as Cardinal Gibbons, Cardinal Connolly and Cardinal Farley. Copies of Watson's magazine containing the cowardly article were sent to the postoffice authorities in Washington. The postmaster-general rules as follows:

"Newspapers or other publications containing violent criticism of any particular religion, race or sect, or of the mails if such criticism takes the form of personal scandal, scurrility or obscenity, in which case the publisher becomes amenable to the criminal laws of the United States, and may be fined or imprisoned or both, and his publication debarred from the mails."

One of the postoffice inspectors to whom the matter was referred so states: "In my judgment the matter contained in Watson's magazine comes clearly within the purview of the decisions of the highest courts in England tried in 1803, which are fully sustained by the more recent decisions of the Supreme Court of the United States and the latest of Appeals of the State of New York. I propose to make up a barrel with the recommendation that criminal proceedings be instituted against the offending publication."—Federation Bulletin.

Hay Fork Ran Through His Foot

But Able to Work the Second Day

Mr. V. Thorpe, of Saskatoon, Sask., was saved much valuable time and a great deal of suffering by Douglas' Egyptian Liniment. He says: "While laying last week, a hay fork ran through my foot. I applied Douglas' Egyptian Liniment freely as soon as possible, and took a bandage wet with the liniment over the wound. On the second day I was able to work again and was surprised how quickly the wound healed. Last summer I suffered greatly from boils, having as many as 11 at one time. On the advice of a friend I tried your

Convincing Proof of Satisfaction. In acknowledging settlement of matured policy No. 10208, the holder wrote: 'I carry a number of policies of insurance upon my life, but this one is the first to mature, and THE BEST EVIDENCE I CAN GIVE OF MY SATISFACTION WITH THE RESULT IS, THAT I HAVE RECENTLY PUT ON A POLICY FOR \$5,000 ON MY LIFE IN YOUR COMPANY.'

North American Life ASSURANCE COMPANY. HOME OFFICE TORONTO. TORONTO. We do not guarantee RU-BER-OID Roofing for any definite number of years, because we do not know yet how long it will last. The first RU-BER-OID Roofs, laid 21 years ago, are still water-tight, weather-proof, and giving perfect service—and they look good for many years more. This remarkable durability is due to the RU-BER-OID gum with which the fabric is saturated and coated. It is a compound of our own, tasteless, odorless, not affected by extreme heat or cold, by fumes, gases, or any other of the enemies which destroy roofing. In years of tests, on all sorts of buildings, in all sorts of climates, RU-BER-OID has proved conclusively that it gives longer and more complete protection per dollar of cost than does any other roofing. Write for samples and Booklets. THE STANDARD PAINT CO. OF CANADA, LIMITED. MONTREAL, WINNIPEG, CALGARY, VANCOUVER.

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O'KEEFE'S Liquid Extract OF Malt with Iron. It is an ideal preparation for building up the BLOOD and BODY. It is more readily assimilated and absorbed into the circulatory fluid than any other preparation of iron. It is of great value in all forms of Anemia and General Debility. For Sale at Drug Stores. W. LLOYD WOOD General Agent Toronto :: Canada

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Getting Full Value For Your Money. You believe in that. It doesn't matter what you buy—whether it is flour or insurance—if you are a good business man you want the best value the market affords. THE MUTUAL LIFE OF CANADA is able to afford you the best value in Life Insurance, because it makes money for you and your fellow-policyholders, not for other people. It not only makes money, but the MOST MONEY IT CAN, by means of sound business methods and careful management. Every cent of its large earnings is placed to the credit of its policyholders; each policyholder in due time gets his share of the benefits. It is in this way that you get the best value in Life Insurance in the policy issued by the

JUNE 22, 1913

CHATS WITH YOUNG MEN

YOUNG MEN AND OLD

Professing a lecture on "Catholics and Social Action" which he recently delivered in Dublin under the auspices of the Sacred Heart Conference of St. Vincent de Paul attached to the National University in that city...

OUR BOYS AND GIRLS

A POOR SUFFERING SOUL

My parents had raised me a good Catholic, thoroughly taught me my prayers, and above all impressed upon my mind the necessity of praying for the suffering souls in purgatory...

TAOT MAKES FRIENDS

If you wish to gain social success you must cultivate the things that will bring you success. You cannot go through life doing only what you want to do. You must cultivate tact...

LESSONS IN CONVERSIONS

Upon the authority even of non-Catholic statesmen the one most striking fact in the religious trend among the American people is the surprising growth of the Catholic Church.

MAGIC BAKING POWDER THE STANDARD AND FAVORITE BRAND MADE IN CANADA CONTAINS NO ALUM

PROTESTANT CO-OPERATION AGAINST DIRTY READING

The New Zealand Tablet tells us that the Catholic Federation recently so successfully launched in Melbourne has begun its career in a most auspicious and practical way by inaugurating a crusade against immoral literature...

MEETING OLD FRIENDS

When Newman and his Oxford friends, Keble and Pusey, went their separate ways they were destined not to meet again for twenty years.

WHAT THE PRIEST IS

We recognize the priest as one chosen from among men to serve men in the affairs of God. He is the minister of reconciliation with God, the teacher of the truth, and one who offers the sacrifice, who administers the sacraments, who prays for the people.

WHAT THE CATHOLIC PAPER DID

A good Catholic paper is a powerful aid to every kind of Catholic activity. The story is told of a pious Catholic in Germany, who some years ago, went to a German Bishop, offering him 20,000 marks for the reconstruction of the ancient church in the birthplace of the former.

CLEMENCEAU, FACING OPERATION, DEMANDED SISTER NURSES

The growing influence and importance of the militant Catholics in France were emphasized by the result of the municipal election, which took place May 5, writes a correspondent of the London Catholic Times.

THE PHARISEE

In an address before the Boston Federation of Catholic Societies the other day, Cardinal O'Connell got right down to pay dirt when he said, speaking of the real enemies of religion:

ENGLISH PILGRIMS

London, May 30.—About 100 English pilgrims, bound for Lourdes, including 30 helpless cripples, appeared on the platform of the Victoria station this morning.

Not Their First Meeting

The Rev. Allen Fort, pastor of the Baptist Tabernacle, in Chatham, asked J. B. Capeheart, a railroad conductor, to take up the collection one day. It was Mr. Capeheart's first experience as a taker of collections in church.

"To the work of combatting the evil influence of such men, not in France but right here in America wherever they are, Federation, by a true and loyal Catholic stand, by fidelity to the Church's divine constitution, which regards and respects and gladly follows the guidance of Pope, bishops and priests in their spiritual life which covers with sweet charity defects present in all things human, while it helps on to better conditions by cheerful obedience and co-operation, by such a truly Catholic spirit, Federation works for the strengthening of the Church's divine organization."

The Catholic Wail and the Protestant Bishop In a London charity school a Protestant Bishop and several other Anglican clergymen were hearing the wails recited their prayers. Among them was a Catholic lad. This latter, having said the "Our Father," etc., began, as he had been taught to recite the "Hail Mary," but the Bishop interposed hastily, saying: "No, no! We want to hear nothing about her. Go on to the next. The lad then began the "Apostles' Creed," but when he arrived at "was conceived of the Holy Ghost, born of the Virgin," he stopped and, looking up, said: "Now, what am I to do, sir, for here she comes again?" And so it is, indeed, for the Virgin is as irrevocably bound up with our Redemption and our religion as a loving mother with the existence and the fortunes of her children.

The Case of "Sister Candide" "It would seem as if it was, by design," says the Catholic News, "that the daily papers in their accounts of speculations of 'Sister Candide' in Paris failed to state that the woman was not attached to a Catholic Sisterhood. She was denounced a few years ago by the Archbishop of Paris, and the fact that the French Government has been persecuting real nuns gave her its approval ought to be proof conclusive that she is not a religious in good standing."

Larler's COMMONSENSE KILLS BUGS ROACHES RATS MICE and other vermin

NA-DRU-CO LAXATIVES are best for the children as well as the grown-ups. 25c. a box at your druggist's.

Kellogg's TOASTED CORN FLAKES You have tired of other cereals -- but you won't tire of this! Spend a dime today for Kellogg's TOASTED CORN FLAKES

PRESIDENT SUSPENDERS WHAT ONE SIDE "GIVES" THE OTHER "TAKES" Light, medium and heavy weights. DOMINION SUSPENDER COMPANY, Niagara Falls

FLOWERS WILL BLOOM ALL WINTER in your home when it is heated with a PEASE WARM AIR FURNACE This alone is strong testimony of the purity and freshness of the air. But while we all love flowers, the most important feature of all is the health of your family, which can only be maintained by breathing fresh air. Now, with the Pease special "Air Blast" device almost all the poisonous gases liberated by the coal are consumed-making more heat and keeping the air pure.

SACRED HEART ACADEMY, LONDON ANNUAL COMMENCEMENTS

The distribution of prizes at the Commencement of the Sacred Heart took place on Friday, the fourteenth of June, in the presence of His Lordship Bishop Fallon and a number of the priests of the diocese.

The pupils presented a very enjoyable entertainment which consisted of both musical and recitative numbers.

The valedictory was read by Miss Florence Manley, the successful young graduate of this year on whom were conferred the highest literary honors of the Academy.

Miss Dorothy Mulhern recited a very charming extract from German lore, and Miss Geraldine Fitzgerald, Miss Katharine Schultz and Miss Madeleine Houston gave in dialogue a scene from the French Polynote.

The Junior School sang a farewell song to His Lordship and gave also a dialogue called "The Twentieth Century Observation Club."

Needless to say the entire programme was an exhibition of talent and grace of bearing and manner. The pupils conducted themselves in a way that characterized pupils of the Sacred Heart and each number was in itself a perfect act.

His Lordship spoke to the pupils, and wished them all a happy summer, and urged them to put into practice the many lessons that during the year had been taught them by the Religions.

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SANOL

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

Sanol will be found particularly valuable in old cases of Kidney and Bladder trouble. (Lambaga, Uric Acid Diathesis.) Sanol is a preparation of acids and extracts from plants, and contains no poisonous ingredients. Its use, therefore, cannot possibly harm either the Stomach or the Intestines.

Sanol's booklet sent free from The Sanol Manufacturing Co. Winnipeg, Man. PRICE \$1.50 From Anderson & Nelles, Druggists 466 Dundas St.

Turnbull; 2nd accessit—Katharine Schultz. Prize for five accessits—Katharine Schultz. THIRD CLASS—ELEMENTS OF LOGIC. Prize—Miss Dorothy Anderson; accessit—Miss Phyllis Hayes.

LATIN GRAMMAR. Prize—Dorothy Anderson; accessit—Norma Hayes. # COMPOSITION. Prize—Dorothy Anderson; accessit—Phyllis Hayes.

Prize—Norma Hayes; accessit—Dorothy Mulhern. LITERATURE. Prize—Phyllis Hayes; accessit—Dorothy Anderson.

ELEMENTS OF PHYSICS. Prize—Phyllis Hayes; accessit—Dorothy Anderson. RECITATION. Prize—Dorothy Anderson; accessit—Norma Hayes.

HIGH SCHOOL CLASS, SECOND YEAR—COMPOSITION AND LITERATURE. Prize—Norma Hayes. HISTORY AND READING. Prize—Marjorie Blandford; accessit—Dorothy Mulhern.

SCIENCE AND GRAMMAR. Prize—Angela McPhillips. MATHEMATICS AND GEOGRAPHY. Prize—Genevieve Owenduff; accessit—Eleanor Mulvey.

"Why He Is Never Sick"

In a Free Booklet, in which Cardinal Gibbons, Thomas A. Edison, Abraham Lincoln, M.D., President American Medical Association; James J. Hill, President Great Northern Railway, and fifty other eminent men agree as to where, at small cost, everybody can learn the only BUREAU means to a long, healthy life. Address postal to WILLIAM F. BUTLER, 44 Loan & Trust Bldg., Milwaukee, Wis.

"Canada's Biggest Piano Value"

Style 70—Colonial. A subscriber wishes to return thanks to the Precious Blood for being restored to health after years and months of pulmonary trouble. Address A. F. Blonds, Sec. Treas., Van Horn, Ont. 1753-2.

TEACHER WANTED

A SECOND CLASS PROFESSIONAL TEACHER wanted for the R. C. Separate school section No. 4, Sombra. Salary \$200 per annum. Duties to begin after the summer holidays. Apply, stating qualifications, experience, references, to J. A. O'Leary, Sec. Treas., Port Lambton, Ont. 1753-3.

WANTED A QUALIFIED TEACHER FOR

S. S. No. 9, Harwich. Duties to commence August 19. Salary \$200 per annum. Apply to Mrs. J. A. O'Leary, Sec. Treas., Van Horn, Ont. 1753-2.

EXPERIENCED TEACHER WANTED FOR

S. S. No. 3, Malwood. Holding second class Normal certificate. Duties to begin Aug. 19, 1913. Apply, stating salary to Ambrose Carroll, Sec. Treas., Malwood, Ont. 1753-3.

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

Must have second class Normal certificate. State experience and salary expected. Apply to P. Hettman, Sec., Westwood, Ont. 1753-4.

TEACHER WANTED TO TEACH FRENCH

and English in Separate S. S. No. 9, Dover, holding a second or first class certificate. Salary \$200 per year. New school house; a good locality half a mile from church and post office. Apply to A. Cadotte, Big Point, Ont. 1753-3.

TEACHER WANTED FOR SEPARATE

school section No. 6, Barrys Bay. Second class. Apply stating salary and references to William Kavanagh, Sec. Treas. Separate school section No. 6, Barrys Bay. 1753-2.

DRUG STORE FOR SALE

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DIED

O'ROURKE—At Holyrood, Nfld., on May 2, 1912, Miss Gertrude O'Rourke. May her soul rest in peace!

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