

The Catholic Record.

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

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THE RIGHT POLICY

St. Francis Xavier is assuredly of the opinion that the chief requisites for a hall of learning are marked ability and high character in the teaching staff. Its professors have degrees that are honored in the world of scholarship; and this fact is adding yearly to the student body. Without being eulogistic we can say that this University, born of the labors and sacrifices of people and priests, is one of the greatest assets of the Church in the Maritime Provinces. It is a monument to enlightened zeal, and to grim determination. It is an object lesson of what devotion to ideals and generous enthusiasm can achieve. We are, therefore, pleased to learn that three professors will be added to the teaching body this coming year. Mr. H. R. Howard, B. A., the recently appointed professor of mathematics, passed the honors or Tripos examination at Cambridge, getting in the second part of final Tripos examination a senior optima. Mr. H. W. R. Smith, B. A., Professor of Classics and honors graduate of Oxford in Ancient Classics. Ancient History and Philosophy, won many scholarships and bursaries during his course of studies. Mr. W. B. Bucknell, B. A., Professor of History, is a distinguished graduate of London and Cambridge Universities.

We congratulate St. Francis Xavier's on the acquisition of these scholarly gentlemen. We do so because every effort for the higher education of our people stands for not only efficiency but for the spread of truth. For men taught how to use our principles to the best advantage, able to view the world and its aspirations not with prejudiced eyes but with the sane vision of the trained mind, and manifesting always high moral qualities to his generation, are what we need.

THE CARDIFF CONGRESS

At the Catholic Congress at Cardiff the Bishop of Newport read a singularly beautiful paper on the Blessed Sacrament and Catholic Unity. Catholic unity, he said, is a perpetual miracle—it is the world's greatest fact and the world's greatest history. Nothing on the earth seems to hold it in support and nothing in heaven seems to keep it in its place. There is one means by which Christ maintains His continuity—the Holy Eucharist—because it creates a new and fresh pressure of the love of Almighty God which will never diminish in its might and has never shortened in its weight. The learned Bishop said that we are living in a state of isolation. Kings and governments nearly all repudiate the Church. Science and Literature are at best indifferent. We have confidence in the future of the Church—a confidence inspired by devotion to the Blessed Sacrament. The primitive times have come again; the Catholic masses are crowding to the Sacrifice and Communion. And if free intercourse with Holy Church were interrupted persecution would give redoubled fervor to frequent and daily Communion, and even if they did away with our churches we should somehow manage to meet and take Communion.

THE HARVEST IS WHITE

In his presidential address Cardinal Bourne spoke of the opportuneness of proposing as an urgent matter for the consideration of the English National Congress the subject of foreign missions. This is a question that troubles not a few in this country. We welcome those who, through economic or other causes, come to find fortune within our borders. They pitch their tents on our broad spaces, side by side with the many who know not the Church, and subjected to influences that respect not the beauty of faith. These are the people to be shepherded and safeguarded. They are the means of setting up new centres of Catholicity which have only to be further strengthened to become in turn fresh sources of apostolic energy. The Cardinal said that during the last ten years have appeals come to me from distant countries for English priests. Most readily did these sup-

pliants recognize the glorious and heroic work of French, etc., missionaries. And yet the burden of their plea was always the same—that the progress of religion was being retarded and conversion rendered much more difficult because in the countries where the political influence of England was paramount there were few or none of native English speech to set forth the truth committed to the Catholic Church.

ON THE THRESHOLD OF HOME RULE

BY P. T. CONLAN

Here is a book glowing with love of Ireland. Well written, a record of the glories and sorrows of Erin as well as of facts which should be remembered, it deserves a wide circulation. We fancy that the writer must have put it between covers in mood enthusiastic; but he is fair in his presentation and at times manifests the repression of the artistic worker. The story he tells is ages old, but about his narrative there is a charm that invests it with a kind of originality. Notwithstanding, he says, the terribly fierce and bitter opposition to Home Rule by the Orangemen, it can be truly said of Ulster as a whole that she is the mother of an army of Irish patriots and martyrs, and a very large number of them Protestants, who gave up everything, life itself in many instances, for Ireland.

TOLERANT BELFAST

He shows that in Belfast, the home of tolerance according to sundry divines, Catholics are excluded from the salary lists of public boards and that 98 per cent. of all salaries go to Protestants. The representatives of three-fourths of the people are almost entirely barred from office in their own country, and especially from all the important offices. And yet Orangemen persist in saying that the Irish have no grievances. And more, they declare, to the amusement of Great Britain's enemies, that any redress of these grievances must be resisted with blood and that whatever Parliament may ordain they must be allowed to preach sedition and to scout the very idea of democracy. They fail to see that they are marooned on an island whereon grows nothing but the dank grass of stupid bigotry. They are astonished at the prospect of Home Rule because they never dreamed that Catholic Irishmen, the hewers of wood and carriers of water, downtrodden and doomed to servitude, would one day be free and their competitors. Instead of rejoicing with the nations of the Empire at this measure of liberty they but echo the traditions of a bitter past.

A TESTIMONY

Mr. M. Tillie, of Londonderry, a gentleman of great local influence, a Protestant and an anti-Home Ruler, is an exception:

"I am not only," he says, "an Irishman, I am a citizen of the United Kingdom, and if the Parliament of the United Kingdom, with the assent of the crown, passes a Home Rule bill into law I am prepared to make the best of it and for that I have been boycotted. I refused to sign their silly covenant by which Sir Edward Carson and his friends have made Ulster Unionism a laughing stock and above all—and this has been the worst of my crimes—out of the 1,500 people I employ at least 1,300 are Roman Catholics."

Mr. Tillie declares that Derry Unionists think it wrong to employ Catholics.

"I think it is time that this old and cruel ascendancy spirit was attacked by those who believe in Protestantism and Conservatism. It has poisoned the whole of our national life in the north of Ireland for centuries."

THE CONTRAST

The other day we read that Catholic Irishmen are too emotional for self government. Of the scribe who penned that stupidity we should say that his brains are improperly exposed. But contrast Sir Edward Carson with Jno. Redmond. Carson is spouting and arming and drilling; Redmond is calm and patient and dignified. Carson incites to anarchy; Redmond is silent. Carson ransacks his vocabulary for invective against Home Rule; Redmond, because he

loves Ireland, cherishes no animosity towards any Irishmen. We are both Irishmen, he said to Carson, let us be friends. Carson is supported by the blind and unreasoning, by aristocrats who know their day is ended; Redmond has behind him all those who believe in representative government and who are aware that the world is in the bosom of the ever-swelling tide of democracy. During the discussion John Redmond has exhibited a self-restraint that, considering the methods of his opponents, was wondrous. The strongest argument of the Tories is the appeal to religious prejudice. This fiction, says Mr. Conlan, is refuted by its own history. Of the heroes of the national cause the most noted have been Protestants—from the days of Grattan, Tone, Emmet, Butt and Parnell down to the present time when the ruling party in the British Parliament is overwhelmingly non-Catholic and favorable to Home Rule. The author also points out that the argument of wealthy Ulster against Home Rule has no foundation in fact. The rateable valuation per head is higher in no less than 18 counties in Leinster and Munster than in the highest county in Ulster. We commend this book to our readers.

PEACE

Liebnitz was of the opinion that if the Popes resumed the authority which they had in the time of Nicholas I. or Gregory VII. it would be the means of obtaining perpetual peace and conducting us back to the golden age. Readers of history will endorse this statement. The Popes have exercised wise and salutary intervention many times in history. Roman Pontiffs forced Philip of France to respect the rights of marriage and Henry IV. of Germany to do penance. A few years ago the mediocrity of the Pope was accepted in the dispute between Germany and Spain. It seems to us that that court, beyond all suspicion of partiality, should be a most effective means of quelling all contentions between rival nations. If the dispute between Austria and Serbia had been submitted to the Vicar of Christ the same power that saved Europe from anarchy and lawlessness in days past would, we think, have kept the sword in its scabbard.

Carlyle speaks of thirty Englishmen fighting with the same number of Frenchmen. Straightway the word fire is given and they blow the souls out of one another and in place of sixty useful craftsmen the world has sixty dead carcasses which it must bury and anon shed tears for. Had these men any quarrel? Busy as the devil is, not the smallest. How then? Simpleton, their governors had fallen out, and instead of shooting one another had the cunning to make these poor blockheads shoot.

OFFICIAL FRANCE AT HOME AND ABROAD

Consistency was once a jewel the world over. It is a joke now, especially in France. Official France is engaged in a furious war on religious men and women at home and in the colonies. The Prime Minister is sputtering against them on Monday; thundering against them on Tuesday; driving them into exile on Wednesday, Thursday, Friday, Saturday, Sunday. Official France has gone to the very depths of infamy to persecute religious men and women. She has denied them the elementary rights, not only of citizens, but of human beings. Her lawmakers have robbed them of their property; her soldiers have driven many of them forth at the point of the bayonet; others found their way to poor houses to die amongst outcasts. That happens at home and in the colonies. There is a second act in the play, however. Two French exiles were murdered the other day in Mexico. They belonged to the well known Congregation of Christian Brothers. Official France was in a rage immediately. The act was staged overnight. Now there are blusterings and threatenings and tears in turn. Reparation must be made or official France—The consequences are too terrible to write. Graves are yawning on all sides. Truly, consistency is no longer a jewel; it is a joke. Official France refuses to laugh; the rest of the world is convulsed. Such is French politics, a game of "catch as catch can," take what you get, play the buffoon and outrage God and common decency.—America.

OUR LORD IN THE BLESSED SACRAMENT

HUNDREDS OF THOUSANDS OF PERSONS FROM EVERY PART OF THE WORLD FLOCKED TO LOURDES TO ATTEND INTERNATIONAL EUCHARISTIC CONGRESS

The twenty-fifth international Eucharistic Congress which began on Wednesday afternoon July 22, and ended Sunday, July 26, at Lourdes, France, was one of the most notable demonstrations ever held in honor of our Lord in the Blessed Sacrament. Ten Cardinals of the Church headed by Cardinal I. Belmonte, the Papal Legate; 150 Archbishops and Bishops, Monsignors, priests, monks, nuns by the thousands and more than 200,000 other persons from all over the world crowded the little French city, famous for its shrine, for four days of the congress. The congress ended after the great procession of the Blessed Sacrament with a Mass celebrated by the representative of Pope Pius X., who as Cardinal and Supreme Pontiff has always been a warm advocate of the congress. Cardinal Farley of New York attended the sessions.

Services, formal or otherwise, were held in ten languages in every church, chapel and hall of the city. A great choir of 200 priests intoned the chants and another choir of 1,000 made the music an important feature of the four days. Receptions and conclaves, pilgrimages, visitations and cure, filled up the time between the formal sessions of the congress.

Interest in the Eucharistic Congress has been steadily growing since its initiation at Lille, France, in 1881, by Bishop Gaston de Segur. It is a gathering to honor in a specially public manner the doctrine which is the very heart of the Catholic Church, the Real Presence of Christ in the Eucharist. Upon this doctrine depends the sacrifice of the Mass which continues the sacrifice of the cross consummated on Calvary. The congress is designed to stimulate the faith and zeal of the Church in this vital dogma.

Bishop Heylen of Namur, Belgium, was presiding officer of the congress. The program was arranged by Bishop Schoepfer of Tarbes and Lourdes, who is permanent chairman of the committee.

PROCESSION TO GROTTO

The ceremony began with the arrival of the Cardinal delegate. A great gathering of prelates and delegations from all over the world accompanied the Mayor and other civic dignitaries of the city to the station to receive the representative of the Holy See, who was escorted to the Terminal Hotel, where a reception was given in his honor. Immediately after this a solemn procession was made to the grotto of Our Lady of Lourdes, which was itself brilliant in the costumes of the participants and second only to the procession which closed the sessions. After this pilgrimage the Cardinal Legate was escorted to the episcopal palace, where he was lodged during his stay.

Except for the religious services the work of the congress was divided according to tongues. A section for English-speaking delegates met at one place and simultaneously there were meetings of the Germans, French, Spanish, Austrian, Slavic, Hungarian and all other delegates. While they were addressed by prelates in their respective languages, the program was the same for all. The deliberations concerned the revival of the faith in countries which have become lukewarm and the propagation of the faith in all countries.

The work was divided for the layman to understand as: "The Social Royalty of Jesus Christ in the Eucharist," "The Benefits of Jesus Christ to Him," "The Homage to Offer to Him." Noted orators delivered addresses on subjects which naturally group themselves under these heads and then the congress met at stated intervals for union services.

A rule had been promulgated that there should be no healing during the congress, but Bishop Schoepfer announced that at the conclusion of the processions of the days the patients who are there would receive the Benediction of the Blessed Sacrament.

Among the sufferers there was a little child from South America who was taken to Lourdes by its mother. The child pronounced hopelessly ill by physicians, has shown a remarkable improvement.

The Pontifical Mass was celebrated by the Cardinal Legate on Sunday at the grotto. It was in the open air and in the presence of thousands. On one side was the great array of prelates and distinguished visitors, while a great field on the other side was filled to overflowing with delegates and visitors.

This was preceded by the procession of the Blessed Sacrament, which is regarded as second only to the procession of Corpus Christi at Rome. It is an impressive manifestation of the dignity of the Church.

At the head of the procession as it began its march appeared a corps of Pyrenean guides in picturesque costumes, mounted. Behind them were buglers, drummers and a band in

medieval costume. Then different societies from many countries, all with banners flying. With them were delegations of Catholic pilgrims, with about 400 standards, and members of different Orders.

Following them came priests in vestments, priests in surplices, canons from all the dioceses, and titular and honorary Chaplains of Notre Dame de Lourdes. The Chapter of the Cathedral of Tarbes formed a section by itself, followed by many prelates, apostolic protonotaries, priests and abbots. Bishops in robes formed another part of the procession, and they were followed by the Arch-bishop who, in turn, were succeeded by the Cardinals.

The Cardinal Legate, bore the Blessed Sacrament on a dais. Bishop Schoepfer followed, wearing the cappa magna, and surrounded by his vicar general. Members of the Pope's household and Knights of the Holy Sepulchre, in costume, also formed a separate division. After them came the Knights of Malta, whose glittering dress comes down from the middle ages. Then came the heads of the different Pontifical Orders and members of the permanent committee of the International Eucharistic Congresses, with Mgr. Heylen, Bishop of Namur, their president, wearing a mantelette.

The priests of the committee followed and then Catholic senators, deputies and members of the diplomatic corps from Catholic countries and Catholic members of the French Academy. The Mayor and Municipal Council of Lourdes led a section made up of the physicians of the medical establishment; representatives of the general councils of great Catholic work, members of the Hospitalite de Notre Dame de Lourdes and a squad of Pyrenean guides on horseback.

The route was through a territory famous throughout the Catholic world. Leaving the Basilica, the procession moved through the principal streets, ending near the Cardinal Legate, from a superb altar erected on the heights of the street of the Rosary, officiated at the Benediction of the Blessed Sacrament. —Syracuse Catholic Sun.

OUR LADY'S CROWNING GLORY

We delight to recall the various incidents in the life of the Blessed Virgin. Her Immaculate Conception, her Nativity, her presentation in the Temple, the Annunciation, then Bethlehem, where she gave birth to the Son of the Most High, the home of Nazareth, the part she took in her divine Son's private and public life, culminating in His death upon the cross, are one and all subjects of the greatest interest to us, says Bishop Colton, and we ponder over them with reverent feelings of awe, intermingled with delight and fear, joy and sorrow, according to the scenes and circumstances they recall, but the feast of the Assumption, as the crowning glory of our Blessed Lady's life and the climax of all the feasts that precede it, engages our thoughts and affections in a surpassing degree.

The Assumption is a counterpart of the Immaculate Conception of the Blessed Virgin, and both feasts, commemorating as they do the beginning and the end of her glorious life, fill every true Catholic heart with overflowing joy. So let us all rejoice every fifteenth day of August and hail our Blessed Lady on it with sentiments of true filial affection. As we say of our Divine Lord, His glory is our glory, the same we may say of our Blessed Lady. For as He is our brother and has shared with us His glory, since when He ascended into heaven He said, "He would prepare a place for us," so the Assumption of the Blessed Virgin means a share for us in her glory, as sheis our glorious Mother. How happy the outlook for all who, by their pure, holy lives, are proving themselves sons of God and heirs to His kingdom and are showing to the world that they are, indeed, the children of Mary the Immaculate Mother of God. Let us be of this illustrious number. We will, indeed, be among them if we cultivate as we should a tender love of the Blessed Virgin, and nothing will keep up to this more than to behold her highest among the heavenly throng of saints and angels, next to the Holy Trinity in power, in splendor and in glory.

"MUST NEVER FORGET"

At one of the services in connection with the recent Catholic Congress in Cardiff, Wales, Right Rev. Dr. Burton, Bishop of Clifton, emphasized the debt of gratitude which the Irish for the progress and hopeful situation of the Church in Great Britain to-day.

"The Catholic Emancipation Act was obtained, thanks chiefly to the ability, the tact, the energy, and the eloquence of the man whom they called the Great Liberator, Daniel O'Connell. We must never forget

this truth, that the liberty and freedom of action which we now enjoy in this country was not due so much to the struggles of our own ancestors as to the help given to us from across the water by our brothers in the faith—the Irish Catholics. It was the Irish Catholics who finally won the battle for them."

It would be well for the interests of Catholicity in England if all, or the majority of English Catholics were animated by the grateful spirit of Bishop Burton. But they forget their debt to Ireland—most of them do—and give their sympathy and alliance to the enemies of Ireland's claim for justice.—N. Y. Freeman's Journal.

CARDINAL GIBBONS

CONDEMNNS MEXICAN LEADERS

On his eighty first birthday which fell on Thursday of last week, his Eminence Cardinal Gibbons in an interview gave out his views on a number of questions now before the American public. Speaking of the Mexican situation, he criticized severely the Constitutionalist leaders, Carranza and Villa, for the cruelties which he says have been perpetrated by the latter upon innocent persons who had, without cause, incurred his hostility. He condemned, in emphatic language, the conduct with which men under their control have been charged in their treatment of helpless women. He was deeply moved in speaking of the killing of clergymen by Gen. Villa and expressed small hope of the restoration of peace through the triumph of the Constitutionalist, it being a conflict of the outs to get in, with the prospect of counter revolutions in almost any event.

THE SOCIAL UNREST

Referring to the restlessness prevalent among the masses of the people in this country he said the same condition was prevalent in Europe, naming especially Germany, Italy and France, where Socialism has large numbers of adherents and is on the increase. He spoke with manifest regret of the growth of this condition. Another organization which should be met with distrust and opposition, especially in this country, he said, is the Industrial Workers of the World. It is a dangerous element and should be put down. The organization is utterly at variance with the purposes of the great hosts of laborers who constitute the real industrial force of the country. Speaking of the militant suffragettes the Cardinal said the British Government had been extremely lenient in its treatment of these people. He expressed his repugnance to their conduct and that they were demonstrating their unfitness for the exercise of the privileges for which they are so violently contending.—Sacred Heart Review.

"TOM'S WOEFUL WAIL" ANSWERED

The non-Catholic editor of Brann's Iconoclast in his July number takes a fling at Tom Watson, the Georgia editor, who has again been indicted for sending obscene matter through the mails. Watson's latest step in his campaign against the Church consisted in taking excerpts from the theological writings of St. Alphonsus Ligouri and Rev. Peter Dens about confession, and using these small disconnected portions to prove that their writings are obscene.

The comment of the Iconoclast on this is as follows: "I have the same right to condemn doctors that Watson, Walker, Seguin and Bowles have to damn priests. It would be as just for me to accuse the splendid physicians of the country with using their knowledge of disease for the purpose of afflicting mankind with the vilest maladies known to their profession, and it is for these slanders of the Catholic Church to charge priests with using their knowledge of sin to infect and corrupt the minds and lives of innocent women and children. If I were to make such a damnable charge against the medical profession, I, too, might need police protection while in your city.

"Who believes that when a good woman, a pure girl, or an innocent child goes to a doctor on account of a sore throat, an attack of rash, or the earache, that he discusses with them certain nameless infections and horrible inflictions due to crimson sins? Nobody but a idiot, or a moral pervert could associate such a thought with the character of a family physician. Yet the supposition is just as reasonable as the charge, born of mendacity, suspicion and ignorance hurled by men like Watson, Spurgeon and Seguin against the splendid, manly devoted, self-sacrificing priesthood of the Catholic Church.

"This answer is not only complete, but once an honest man, who has bought one of the vile pamphlets containing charges based upon the Moral Theology of Dens and Ligouri, gets this viewpoint, he longs to invent a self-kicking machine.

"Watson may escape on a technicality as he did from a former indictment, but he ought to be heartily ashamed of himself."

CATHOLIC NOTES

A sum of \$185,000 has been subscribed for a Catholic College at Melbourne, Australia.

Ten thousand policemen attended the annual memorial service at St. Patrick's Cathedral, New York.

In Alaska there are 4,000 Catholic Indians. Last year 341 Indian children were baptized there.

Since the Separation Law went into effect eight years ago, 25 parishes have been added to Paris.

At Tunuloo, in the Fiji Islands, are now 694 Catholics, a fine church, rectory, convent and dormitory—all in fourteen years.

In China to day there are about 1,500,000 Catholics under 1,450 missionaries, 700 of whom are native priests.

Father Vandewalle, a missionary in the Philippines, says: "In one town we had 2,000 conversions; in another we had 3,500."

Of the 214 Franciscan priests, brothers and tertiaries who have been martyred in Japan, 23 have been canonized and 45 beatified.

Father Thomas Ewing Sherman S. J., has been appointed by Governor Glynn of New York, chaplain of the First Regiment, Field Artillery, New York National Guard.

Allan J. Ryan, the son of Thomas F. Ryan, has contributed \$50,000 toward the erection of what will be the largest and best equipped cancer hospital in the world and which will be established in New York.

Cardinal Gibbons, as Archbishop of Baltimore, will receive \$282,055.58 under the will of the late Elizabeth Andrews whose administration account has just been passed by the Maryland Supreme Court.

On the 10th of June the University of Oxford recalled with honor and pride the memory of the great Franciscan friar, Roger Bacon, its greatest son, by duly observing the seventh centenary of the illustrious monk's demise.

Little Holland, with its population of less than 2,000,000 Catholics, can give points to many bigger Catholic countries on the matter of the Catholic press, for the Catholics of Holland support not less than 20 Catholic journals, the majority of which are dailies, and all of which have grown up within the past forty years.

The Catholic Foreign Mission Seminary at Maryknoll, near Ossining, N. Y., has received word from France of a massacre in Tibet, in which another alumnus of the Paris Seminary for Foreign Missions was killed. The victim this time was Rev. Theodore Mongbeig, who was ordained priest and left for the Far East in 1899, being followed two years later by his brother.

The late Susan L. Emery, author of "The Inner Life of the Soul" and other works, left her writings to the Catholic Foreign Mission Society of America, Maryknoll, Ossining, N. Y. Miss Emery was a distinguished convert and from her Protestant days had a special interest in foreign missions. Her sister, who never became a Catholic, was one of the leaders in Protestant mission movements.

The first free Catholic High school for boys in New York City will be ready to receive the incoming class next September. The new building is near the Jesuit Church of St. Ignatius, having a frontage of 125 feet on East Eighty-fourth street and 167 feet on East Eighty-fifth street. It is built of beautiful white granite, is of classical architecture, and will cost when completed \$1,500,000.

Six priests of Baltimore diocese, five in Baltimore and one in Washington, have been made Domestic Prelates by His Holiness Pope Pius X. The following are the clergymen honored by the Holy Father: the Rev. Dr. William A. Fletcher, rector of the cathedral; the Rev. Dr. C. F. Thomas, rector of St. Ann Church and editor of the Baltimore Catholic Review; the Rev. James F. Donahue, rector of St. Patrick Church; the Rev. Thomas J. Brody, rector of St. Martin Church; the Rev. Michael F. Foley, rector of St. Paul Church; the Rev. James O'Brien, rector of St. Peter's Church, Washington, D. C.

Just 1850 years ago June 17th-18th of the year 64, the greater part of Rome was burnt to the ground in the most disastrous fire in history. That is a long time ago, but historians are still asking one another: Who did it? Until quite recently nearly everybody took for granted that the Emperor Nero was the incendiary. Near the bend of the vicinazione where you look down today on the Forum of Trajan, you may also look up to the giddy height of Nero's Tower, from the top of which, as we need to be told, the vicious buffoon in purple played his fiddle and sang his verses on the burning of Troy while the imperial city was being consumed by his act. As a matter of cold fact Nero's Tower was not built for considerably over a thousand years after Nero's time, but hard by until the sixteenth century stood the majestic ruins of an old Roman building which had come to be known, rightly or wrongly, by that name and to which the same tradition, history or legend as it might be, was attached.

a surging anger had taken possession of him. No hint as to Betty's actual whereabouts had been given him, nor would he have asked it. The flower he had watched with so careful an eye had been snatched from him. And He Who had gone before him was surely none other than that mysterious Pleader Whom he had shut out.

Well, he was not going to open now. Rebellion and the smart of a sense of injury done him, he could hardly say by whom, goaded him. It was vast relief to turn savagely upon something tangible—to persecute and hunt those whose teachings and influence had been the cause, as he chose to think, of this misery. Conformity to the laws and the legally set up religion of the country had been his father's strongest point. Mistress Markwood, a daughter of one of the new clergy, was not likely to differ. But persecution had never appealed to either, and their friendship with the Catholic branch of the family—cousins of Mistress Markwood—had continued peacefully. Persecution, however, was the very thing that now ran in Ralph Markwood's thoughts.

It was Christmas eve and presently, he knew as he stood there solitary by the window, the room would fill with the other members of the family, lamps would be lighted, curtains drawn, and old-fashioned games would ensue. He was in no mood to face merry-making.

A thought had been burning in his heart for the last couple of days. He knew that on the borders of a wood, about five miles distant, there stood a ruined Catholic chapel; that the remnant of the faithful would be gathered here at midnight, a few hours hence, at their central rite he also knew. The passionate desire for retaliation, the bitterness of hatred in his heart, were swiftly and certainly breeding in him a dark and murderous resolution.

The bringing in of lamps and a great dish of apples decided him. With a word of explanation and apology to his mother, who alone of the house knew the state of affairs, he seized his mantle and furled cap and, muffling himself to an unrecognizable degree, strode forth into the darkness of the snowy night. It was tinglingly cold. In the sky, across which a strong wind blew sailing masses of cloud that fitfully obscured the light of the moon, shone a host of stars. But upon Ralph Markwood the glory of the night was lost—he had but one thought, and that, vengeance.

He reached a parting of the ways. A great beech stood here, black against the silvery brightness around. Against the tall, smooth bole he could distinguish a figure leaning. Who could have made a rendezvous there, in the haunted spot of the district? Tradition, not over distant, said that a nun, one of the many who had suffered violence and expulsion under the beneficent sway of Henry VIII., had passed to the presence of the Just Judge on this spot, and that ever and anon she went to revisit the scene of her earthly wrongs. Ralph had always scoffed at the popular superstition, yet as he approached and saw that it was indeed the figure of a woman, darkly shrouded from head to foot his blood ran cold in his veins. Compelling himself to go on, he would have passed hastily without turning his head when a sweet low voice arrested him.

"Good sir, an alms for the love of God Who was born this night a little Child," she pleaded. "An alms for my son and me, prithee."

And looking, with something of an effort, at his interlocutor, Ralph's tormented emotions suddenly lulled as though a cool, inexplicable calm had fallen upon him. It was indeed a woman, veiled as a nun, and with a nun's still purity of face; but in the deep, compassionate eyes, there burned a light of mother-love brighter and more wonderful than anything in creation, deeper and more pitifully comprehending than the uttermost dream of longing heart. And in her arms there lay a child, tiny and delicate, his face nestled and hidden in his mother's draperies—in insufficiently protected, it was plain from his trembling, against the chill air.

A surge of angry speech, a bitter refusal had trembled on the young man's lips at her words. To be asked for the love of God, and his mook what it was! But, looking on those two, a strange gentleness filled him, and silently he placed in the outstretched hand the three gold pieces that were all he had with him.

"Follow me!" said she, moving soundlessly before him. "I and the child will lead you whither you would go."

And she guided him along the opposite road to that which he would have taken. He tried to cry out that this was not his way, but from his parched lips no sound would come. Nor, hasten as he might, was it possible for him to decrease the distance between them. There was nothing for it but to follow. He could not turn back.

After about an hour's walking through the snow they arrived at a disused barn belonging to a farmer on a neighboring estate. Darkness and silence alone apparently ruled here. But, entering by a low door to find himself in a stone floored wide space and following his guide, from whose presence a soft light emanated as though from a carried lamp, he ascended a rough flight of wooden stairs to emerge upon a strangely unexpected scene.

The upper loft was lighted from end to end with lanterns, hung with greenery, and an improvised altar aglow with six lights stood at the

opposite end. Gathered in numbers surprisingly large to him, Ralph saw the congregation, rich and poor, country folk and gentle folk, kneeling glad faced—"like so many angels," oddly it struck him. He saw that he should have missed all had he taken the road he had intended. The ruined chapel had evidently not been chosen for to night's service. There was a priest at the altar, and in white that was like stars and snow; he was tall, and his hair was long and fair. His bearing was kingly, a subdued radiance enveloped him and a certain faint sense of fear and all but forgotten familiarity caused Ralph's sore heart to glow with a strange delicate budding of happiness, a longing to see his face.

He glanced round for his guide. She knelt at the side, near the very altar; he had not seen her go—and her little one was no longer in her arms. She was looking at the celebrant. It struck Ralph that somehow it was as though she looked upon her son grown now to man's estate.

No one had noticed him and he settled himself noiselessly where he was. The Mass was well advanced. And now came the Elevation. Oh marvel! what was this? The priest had raised something high in his hands, and in each of those hands shone a deep blood red wound. It was a snow-white object. Ralph looked again. . . . It was the very child that the strange mother had held in her arms. He knew Him, although he had not seen the Babe and Priest were one.

There came the Elevation of the Chalice. The silver Grail was raised, and from it radiated a soft rosy light like the glow of a dawn exquisite beyond all dreaming. Lo! in that mystic glow he saw, as it were in a far rose garden, the kneeling figure of the Betty he had known. Transfigured and beautiful with a beauty not of earth, he saw her in her white veil draw nigher and nigher to the white-clad Child, until, as He embraced her, the vision faded in a flood of crimson glory.

Ralph Markwood had learned his lesson. He fell upon his face half fainting, his soul inundated with transcendent peace. And when at the blessing he caught for a fleeting instant the smile upon the Priest's face he knew that the Voice of Everlasting Joy had sounded in his ears triumphantly at last, that Love's call to him had been hearkened to, for that he also was to "be a priest for ever."

WHO RESPECTS THE BIBLE?

The story of Eve's creation has been thrown into the "discard" by smart folk in Boston. These smart folk are, as usual, years behind their masters, the infidel circles of Germany. The school of Biblical Criticism that rejected the history of Eve's creation is dead and buried. But it was resurrected recently for the benefit of the benighted folk of St. Paul by a wise man from Boston. The fact is that Sylvia Pankhurst and Caroline Catt have created a market for this style of "criticism" which tempts preachers who ought to know better, to lift up out of the "discard" into which sensible men and women have thrown it, the foolish denial of God's revelation about how He made the first woman.

The episode is only a new illustration of the old truth that the treatment which the Bible receives from Protestants is the best refutation of Protestantism. There were always a few logical Protestants who argued that the Bible came from the Pope and the Pope is an Antichrist and so the Bible cannot be the word of God. And anyhow there is no way of knowing that the Bible is divinely inspired except from the testimony of His Church to which God revealed that as well as other truths. So those logical souls rejected the Bible and became infidels as soon as the disciples of Pope Luther and Pope Calvin grew careless and logical enough to see that a man has at least as good a right to reject the opinions of the Pontiff of Protestantism as these latter had to reject the doctrines of the Church of God.

The two Protestant principles—the Bible and private judgment—are about as safe together as a lighted match and a stick of dynamite. For a long time the match was kept damp in the blood of the men who ventured, however timidly, to ask what is the meaning and what is the proof of inspiration. But human reason, backed up by human passion, will ultimately insist upon its rights, and even more than its rights, especially when its most irrational and irrevocable usurpations are justified and applauded beforehand as so many exercises of a sacred religious duty and privilege. Thus among Protestants the Bible has been torn into shreds. The jibes of Voltaire, the blasphemies of Ingersoll, purged indeed of their coarseness, have become mere commonplace in the lecture halls of Protestant universities and, what is still worse, in the pulpits of many Protestant churches. Every Protestant who uses his Protestant privileges of private judgment at once starts a new sect of his own, or becomes a Catholic, or an infidel; he simply cannot stand still. Every wind of doctrine carries him along; every fashionable error every silly fad popularized by the latest sensational novelist has its group of followers among the preachers. Speak out strongly

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enough against any passage of the Bible, and even though you are merely obtruding upon a long-suffering public your personal feeling of irrational, unreasoning distaste, you may hear your grumbling converted into sermons in a score of pulpits within a week. Spurgeon, the well-known Protestant preacher in London, said that the modern Protestant pupil has taught men to be infidels, that many of the avowed ministers of Christ are not ministers of faith at all but promoters of unbelief, that a man cannot look on going into many a church if he will hear the Gospel there, or will come out hardly knowing whether the Bible is inspired or not. And still the Bible is the religion of Protestants!

How different the reverence with which Catholics regard the inspired word of God! Cardinal Gasquet has been raised to his high dignity principally because of his great work for the Bible; and he stated a few weeks ago in London that the Catholics of America had only to be told what he was doing, to be induced to come forward and defray most of the expenses involved in his wonderful task. He aims at revising the official Latin text of the Bible, so that we may have the very text that St. Jerome gave to the Church, purged of the errors of detail that crept in during the centuries before printing was invented. Candid scholars outside the Church applaud his work and say it is a noble one. And it was the Pope himself who set him to do it with the other members of the Commission. Yet the very men who echo every infidel sneer, every up-to-date cavil at the Bible, have the effrontery to say that Rome, that American Catholics do not respect and love God's Book! If they tried to learn from the Church respect for the Bible, the Bible would surely teach them respect for the Church.—St. Paul Bulletin.

WALT MASON SAYS

THAT PEOPLE WHO LIE ABOUT THEIR NEIGHBORS DESERVE ROUGH TREATMENT

Walt Mason, the nationally famous poet of Emporia, Kans., has small use for those lecturers who travel over the country making a living by putting the Catholic priests and laity in the same class as the denizens of the segregated districts. He paid his respects to the Rev. Otis L. Spurgeon, after that gentleman had recently received a severe chastisement from the hands of angry Denverites, and he followed this comment in the Emporia Gazette with another in which he reiterated his opinions. Mr. Mason, though a non-Catholic, takes an interesting view of the whole question, saying: "The following is one of many communications received by this department, referring to a paragraph printed a month ago, in which some sympathy was expressed for the mob that attacked a preacher who assailed the Catholics in a vindictive way. "For fear you might overlook another effort of 'Earnest Taxpayers' this is to call your attention to what happened in the city of Buffalo, N. Y., on Friday night, April 24, when a mob of three thousand quiet and law-abiding citizens of that burg attempted the murder of Dr. A. E. Barnett. This man, a preacher, like Otis L. Spurgeon in Denver, was invited to give an address in Buffalo. Tickets were sold to those who wanted to hear him (same as in Denver). Yet that mob of 'Taxpayers' tried to murder him same as they did Spurgeon. Why? Isn't it about time you came out with an apology, as you said on April 9 that all people of his kind deserve what they get. If we Guardians of Liberty request a man or woman to come here to Emporia to lecture to us, who want to hear him or her, do you think these 'Earnest Taxpayers' will try to break up the meeting and murder the speaker? Well, I guess not. Why? Because they are in the minority; and only try such stunts where they are strong in numbers. How about that for an object lesson to some other 'Earnest Taxpayers in this country?'—F. W. Ives, 1211 Sixth avenue."

If Mr. Ives or his friends invited to Emporia a speaker who would abuse and vilify any considerable portion of the citizens of the town, and if that speaker were treated to tar and feathers by the abused people or their sympathizers, this department certainly would say he got just what was coming to him. There is a limit to the privilege of free speech. Nobody has a right to publicly abuse people because they don't agree with him. At the present time a lot of noisy people who should be attending to their own business are howling

that the Catholic Church is a menace and that it is trying to undermine American institutions. Newspapers are published for the sole purpose of carrying on this insane crusade, and they are read by hundreds of thousands of foolish people who actually believe the stuff they find in them. Now, be reasonable. There are many Catholics in Emporia. In fact, the town has a larger number of Catholic population than is usual in Western communities. Has anybody the effrontery to say that the Emporia Catholics are a menace to anybody or anything? Can anybody deny that they are excellent citizens? Do they ever bother anybody with their theology, or try to force their creed upon others? An answer might appropriately come from some of the many poor people who have received generous treatment at St. Mary's hospital. This department reiterates its belief that any meddler who goes over the country abusing and misrepresenting good citizens deserves anything unpleasant that may happen to him.—Catholic Columbian.

THEY DO NOT KNOW HER

Prejudices against the Church flow from many causes. Some rise from a misinterpretation of her teachings, others from a misrepresentation of her past and still others from a misunderstanding of her nature and attributes. Among the latter, one that begets much prejudice is her unchanging endurance. The fact that she is the same Church that witnessed the fall of Rome and served the centuries of the barbarian invasion and each succeeding age since turns many away from her. That she should have remained unchanged in an ever changing world throws a shadow upon her in the eyes of those who do not know her true nature.

"To live is to change," they will say, "and to be perfect is to have changed often." They will point to the social, intellectual and political life and show how it has constantly altered and directed itself to more perfect forms. And the Church—she has remained unchanged, has endeavored to serve each new phase of the social intellectual and political life in the same manner as the past and gone. How can she be a living factor in the world? How can she perfect herself? And seeing no answer, they cast her aside as a thing of past ages.

These people never consider the divine origin of the Church, the fact of her institution by Christ. Christ built a Church that would serve all ages, without change, nor needing change to perfect herself, for He built a perfect Church. Poor would be the art of a builder must he re-adapt his work to every new inadequacy of the weather. Christ built a Church for all times and conditions and unaltered, to weather all storms. Christ built a perfect Church and that which is perfect cannot be made more so by alteration.

Let social, intellectual and political life change as they will. The Church will still fit into any form they may take, the same Church of the past and of to-day.—New World.

CONQUERED BY ACT OF COURTESY

It has sometimes happened that the habit of courtesy has been of great advantage in times of danger. Of the famous French writer Montaigne, who was so fond of relating stories of others, this anecdote is told: It was a time of great public disturbance, and Montaigne had fled to his well fortified castle at Perigord. One day a man, running in breathless haste to the castle, announced that a marauding band of the enemy was after him. By that statement

he readily received admittance into the building, and a little later was brought before its amiable master. "Tell your story," said Montaigne. And the man related that, while he and a party of friends were traveling, they had been surprised by a number of armed men, their goods seized, and several of their party killed. Those who had been fortunate enough to escape death, he said, were scattered in all directions.

As he spoke a servant announced the arrival of other strangers at the castle gate. "Some of my friends, without doubt," said the man. And Montaigne bade them be admitted also. As he fled slowly in, the number of the new arrivals was made manifest, and presently the castle yard was filled with men and horses.

"I've been a simpleton," said wise old Montaigne to himself; "these are undoubtedly robbers, who have taken this means of getting inside my castle."

Not in any way, however, did he betray that he had discovered their secret; but immediately gave orders to have them served with the best the place afforded, and escorted them about the premises, showing them

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its beauties and wonders; and only regretting, he said, that he was not able to make them more comfortable. This kindness so melted the hearts of the bandits that they held a little council, and agreed to refrain from pillaging the premises as they had intended. The leader himself went to Montaigne and confessed his original intention. "But we could not," he declared, "rob so gracious a host; and if we

can ever serve you in any way, pray command us." Then the band rode off; and Montaigne, Frenchmanlike, bade them the most polite of farewells.—Ave Maria.

High regions are always subject to storm. A lie is the password for every kind of sin.

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FIVE MINUTE SERMON

ELEVENTH SUNDAY AFTER PENTECOST

DEVOTION TO THE BLESSED VIRGIN

Why do Catholics pay so much honor to the Virgin Mary? Are they not doing an injury to her Son by over-honoring His Mother? What is the reason, the doctrine, of the Catholic's devotion to Mary?

Very fair questions, brethren; questions which you should be ready to answer with intelligence and kindness. So that now, on the Feast of Our Lady's Assumption into heaven, let us renew our faith in her dignity.

What, then, does the Catholic faith teach us about her? It teaches us that she is the Mother of God, and farther, that, on account of the foreseen merits of her Son, she was preserved from the stain of original sin: that she was always a virgin; and that it is lawful and profitable to ask her prayers.

Once you know something about her Son's divinity you easily perceive her dignity of Mother of God. Her title of Mother of God plainly rests upon the fact that her Son is God, Jesus Christ.

And here you must bear in mind the distinction between nature and person. He has the nature, being, essence of God. And He has the person of God; for our Saviour is God the Son, second person of the Most Holy Trinity.

What, then, is human about Him? for we know that He is as truly man as He is truly God. The answer is that He has a human nature as well as a divine nature.

He became man; and He did so by taking human nature from Mary, His Mother. But, you ask again, is He a human person also? No, for we have seen that He is the divine person, God the Son.

And this is the Son of Mary. He is not the Mother of our Lord, personally His Mother? Can any one be a mother and not be mother of a person? Is He not personally Her Son? What a dignity? What a mysterious and wonderful eminence, to be mother of the Divine Person of the Son of God made man.

OWES HER LIFE TO "FRUIT-A-TIVES"

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If we are not too self conceited, to secure her prayers to assist us.

TEMPERANCE

THE WOMAN'S SIDE OF THE PROBLEM

A popular magazine had a valuable and discriminating autobiographical article in a recent issue, by a wife and mother, setting forth woman's side of the liquor problem. Her own father died in comparative early life from a disease for which wine induced weakness.

The general argument may be seen from these sentences of truth: "Two or three drinks a day mean the month's rent for the man at a moderate wage, or the summer's vacation for the family, with twice as much or better food and large opportunity. The burden of denial does not always fall on the wife in ways she can measure. It is like an indirect tax, a little here and there, making life a succession of worried days and sleepless nights.

No wonder, then, that God should have saved her from the taint of Adam's sin, should have preserved her a spotless virgin, should have saved her pure body from the grave's stench by the Assumption into heaven. The Angel Gabriel tells us what Mary is: "Behold thou shalt conceive in thy womb, and thou shalt bring forth a Son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High. . . . The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore the Holy (One) that shall be born of thee shall be called the Son of God."

Now, brethren, to be a mother is to hold an office. It is to exercise by divine rights the highest powers committed to a human being. What wonderful right a mother possesses! An affectionate allegiance is due her from her Son: an obedience instinctive, sacred, supreme, a reverential and hearty loyalty which arouses the noblest emotions in the hardest heart and gives birth to heroic deeds even in men of the weakest natures.

Hence our Lord Jesus Christ spent nearly His whole life in His Mother's immediate company, consenting to postpone for her sake His Father's work of publishing His divinity and preaching His gospel. Hence He worked His first miracle at her request at the wedding of Cana. Hence He inspired her to prophecy that all generations would call her blessed. Hence, too, our Lord has inscribed into every Christian heart some little glow of His own deep filial love for her.

In truth, brethren, whatever Christ's mother is to Him by nature, that she is to us by adoption. Just in proportion to our union with him are we bound to her. And if we wish to know Him well we can study in no better school than His Mother's. If we wish to love Him tenderly, her maternal heart can best teach us how. And if we have favors to ask Him we shall be glad,

by wives and mothers and little children, is a burden besides which all other burdens are small."

CHARITY BEGINS AT HOME

A very good lesson is to be learned in the following little sketch: A man sat in a saloon late at night, the saloon keeper's wife complained of his long stay to her husband. "Why doesn't he go?" she said. "Let him alone," said the saloon keeper, "he helps to shingle our roof."

The man heard it—a sense of shame came over him. He left the saloon, went home, and there and then made up his mind to reform. He met the saloon keeper about six months later on the street.

A New Jersey paper had recently the following brewery advertisement. Alexander the Great drank beer and conquered the world before he was thirty-two. Perhaps he could have done it sooner if he had not drunk beer, but you'd better take no chances.

Whereupon the Anti-Saloon League inserted an advertisement which read: Alexander the Great died in a drunken debauch at the age of thirty-three. You'd better take no chances. "There is nothing like knowledge, even in the advertising column," remarks the Monitor of Newark.

THE CHURCH AND THE SACRED SCRIPTURES

By Rev. P. E. Herb, Wisconsin.

What books are considered inspired writing is question to be considered? How can we know which writings are inspired and therefore belong to Holy Writ? The official list of books belonging to Scripture is called the "Canon." The word means "rule" or "standard," and it implies that the books of the "Canon" constitute the sole rule for what is to be considered inspired writing.

The Canon differs in Catholic and Protestant Bibles; moreover some spurious writings not contained in our official list were at different times accepted by one or the other writer or Father of the Church as genuine parts of Sacred Scripture. It is very practical to ask: What marks have we to determine which books are inspired? Scripture itself nowhere contains an enumeration of its different books; neither can one determine them by their contents, as certain Protestant theologians claim; nor would the fact that a book has an apostle for author guarantee its inspiration; in the last instance we have to fall back on Catholic tradition, as contained in the decisions of the Councils of the Church, for our official canon.

WHY CHURCH OPPOSES READING BIBLE IN PUBLIC SCHOOLS

The Canon as accepted by the Catholic Church and sanctioned by the Council of Trent comprises 45 books in the Old Testament and 27 books in the New Testament. Anyone denying the inspiration of any of these in whole or in part places himself without the pale of the Church. This explains why the Church opposes the reading of the Bible in Public schools. She considers the Bible the word of God entrusted to her care and she cannot permit



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her children to use a Bible not approved by her. She alone has authority to determine the Canon of Sacred Scripture and she has the sole right to infallibly interpret and explain it. For this reason Catholics may not read the Bible in their mother tongue unless the edition is approved by ecclesiastical authority and provided with proper foot notes and explanations. This is not curtailing religious liberty—it is simply safeguarding divine revelation. The so-called reformers in translating the Bible often deviated from the original text, sometimes purposely changing words and omitting passages to help prop up their theories. This of course could not escape detection, so their followers had to get out revised and corrected editions until to-day the revised English edition differs but little from the approved Catholic edition. The Protestant Old Testament, however, lacks 7 entire books as well as a number of passages of other books contained in our Canon. These missing books are the following: Baruch; Tobias, Judith, Ecclesiasticus, Wisdom, and 1 and 2 Machabees. Whence the divergence?

THE JEWS AND SACRED SCRIPTURE

The Old Testament, written before Christ's time was entrusted to the Synagogue for safe keeping. We do not know exactly how the Jews judged which books belong to the Canon but we know they distinguished their sacred books from those of human origin and in every age collected the sacred books and carefully guarded against their loss. This care belonged to the priests. At the time of Christ there was some difference between the Canon accepted by the Jews of Palestine and the foreign Jews, whose headquarters were at Alexandria. That Moses began the sacred writings was admitted by all but when they were concluded and by whom was a debated question. The Jews of Palestine who had their books in Hebrew considered the Scriptures completed as collected by Esdras. Not knowing Hebrew the foreign Jews, especially of Alexandria had a Greek translation known as the Septuagint containing not only the books collected by Esdras but several other writings regarded as of divine origin and of equal worth. Even in Palestine this Greek version was extensively used in the Synagogues. At present the Jews recognize only those books contained in the Hebrew Bible; and from this the Protestants have taken as collected by Esdras. We Catholics have our Old Testament from the Septuagint the Greek version, for in different councils, but especially in the Council of Trent, the official list promulgated contains all the books of the Hebrew Bible plus the seven above mentioned "found in the Septuagint. By what authority did the Church declare the Septuagint authentic? By what authority higher than that of the Synagogue. Of about 300 Old Testament quotations contained in the New Testament, 250 are taken from the Septuagint. From this we conclude that Christ and His apostles used the Greek version in preference to the Hebrew, thus giving it their approval, an approval which to us is of more value than that of the Synagogue which with the coming of Christ ceased to be guardian of the deposit of faith.

THE CATHOLIC CHURCH THE TRUE TEACHER OF THE BIBLE

Regarding the New Testament, containing the inspired writings after the time of Christ, the Catholic Canon differs very little from the revised Protestant canon. The complete canon as we now have it was not fixed for over two centuries. In the first and second centuries a large number of writings appeared containing an account of Christ and His teaching. Most of these were attributed to the apostles of their disciples but, as many were not genuine, precautions had to be taken lest unauthentic, false and even vicious writings be used in the Churches. The apostles devoted themselves to preaching the gospel everywhere and only local conditions caused them to write letters or accounts of the life of Christ to certain individuals and congregations. Congregations having these writings naturally preserved them and read them at public worship. Some of these writings were copied and sent to other congregations but it is plain that none or very few possessed all of them. It was only after the lapse of years that

complete collections, similar to our present canon, were made. For the first three centuries these collections varied, although quite early the four gospels, the acts, thirteen letters of St. Paul, and the first epistle of St. Peter and of St. John had been collected and spread as authentic word of God. The other writings of our canon were known to different churches but only after some time found general acceptance. In the year 374 Pope Damasus, and later on Pope Innocent I. (401-417) declared that twenty seven books, that form our New Testament canon, to be of apostolic origin and divinely inspired. To protect the Bible in its entirety against the onslaught of its so-called champions, the Reformers, the Council of Trent again promulgated the canon of both Old and New Testament. While private judgment with its modern offspring, higher criticism and Modernism, are wrecking havoc in the ranks of Bible readers outside the pale of the Church, she, the divinely constituted teacher, continues to defend and uphold the Bible as the Word of God in its entirety and in all its parts.

HOW ENGLAND BECAME PROTESTANT

Till the year 1534 England remained faithful to the religion she had received from Rome, but in this year she ceased to form part of the Catholic Church.

This event was brought about through the action of Henry VIII. He caused himself by act of parliament to be declared head of the Church in England in place of the Pope, and thus the country was cut off from communion with the Catholic Church which had always acknowledged the Bishop of Rome as the head of Christ's church in his capacity of successor to St. Peter, the first Bishop of Rome.

Henry VIII. died in the year 1547 and was succeeded on the throne by his youthful son Edward VI. This prince had been brought up in the new religion, which was then being started, and it was during the six years of his reign that Protestantism first spread its roots in Britain.

Following the example of his father, he claimed to have authority to rule and teach the Church in England, and went even further than his father had ventured to go in order to turn his subjects from the old faith. It was in his reign that, for the first time, the Catholic service known as the Mass was abolished and heretical doctrines were openly taught in the churches of England.

However it is only fair to remember that Edward VI. was but sixteen years of age at the time of his death and was merely a tool in the hands of his advisers, whose object it was to protestantize England. . . . During the short reign of his sister Mary, who succeeded him on the throne, Britain was reunited to the See of Rome and nothing contrary to the teachings and practice of the Catholic Church was permitted.

Elizabeth succeeded Mary in 1558 and lost no time in undoing the work of her sister. She openly professed herself in favor of the anti-Catholic party in England and had herself, by parliament, declared "Supreme Governor of the Church of England in all things spiritual and ecclesiastical." Severe measures were introduced to force all the people of England to accept the queen as head of the Church in England instead of the Pope, and to conform to the new religion she wished to impose upon them.

All the cathedrals and parish churches were handed over to men who would consent to accept the queen's new religion—henceforth to be known as that of the Church of England.

A law was again passed by parliament declaring that the Pope was no longer to be considered as having any authority in the religious affairs of England. No priest might say Mass nor any layman hear Mass after the feast of St. John the Baptist, June 24, 1559. In its place, a ceremony called the Communion Service was to be used and certain doctrines known as the thirty-nine articles were to be accepted by the ministers of the new church.

The articles of religious belief condemn not a few of the doctrines and practices of the Catholic Church and every Anglican clergyman, to the present day, has to declare that he accepts them before he is ordained a minister of the Church of England. How unwillingly English people gave up the old faith and their allegiance to the spiritual leadership of the Pope may be gathered from the severity of the cruel laws it was found necessary to make in order to force them to do so.

In one year alone 1603—the year of Queen Elizabeth's death—a sum equal to \$22,000,000 of to-day's money was levied in fines from Englishmen who refused to attend the religious services of the Church of England (Dr. Gasquet, Old English Bible, p. 266.)

All Catholics absenting themselves from the service of the Anglican church on Sunday and holy days were to be fined 1 shilling (24 cents), a sum equivalent to about \$3 of existing currency. Later on it was enacted that all absentes from church were to forfeit a sum equal to \$1,000 a month and to be imprisoned until they should conform.

Schoolmasters who possessed no license from an Anglican bishop were to be imprisoned for one year until they had got one—provided they had refused originally to recognize the queen's spiritual headship. A fine equal to \$6,000 could be levied upon

the father of a child who had not been baptized at a Protestant church within one month of its birth; if a man got married according to the Catholic rite, he had to pay a similar sum. These laws were still in force on the statute books until 1829.

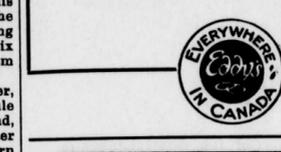
It is hardly to be wondered, then, that since no Catholic could open a school without admitting the queen's spiritual supremacy, many thousands of children were brought up to hate and ridicule the religion their parents had loved. Nor need we wonder that after a persecution which lasted from 1560 till 1800, Catholics are fewer in number, as compared with non Catholics in England and in English-speaking countries, like the United States. As regards her external possessions, past or present, at the time England first held them, she had already separated herself from the

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Old Church and had accepted the New Church. It was, therefore, only to be expected that she would bring up her colonies in the Protestant creeds, not one of which dates back farther than the time of Queen Elizabeth.—Intermountain Catholic.

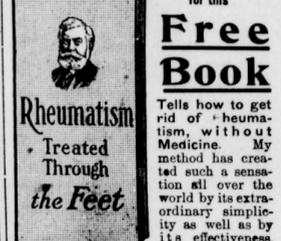
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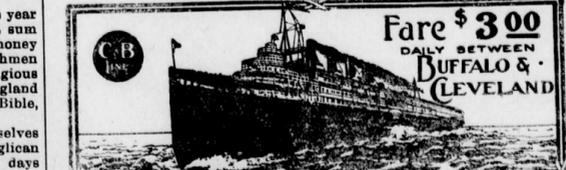
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Crystallized Comments ON ASBESTOSLATE ROOFING Several thousand readers of one of Canada's leading magazines, "Everywoman's World," recently accepted an editorial invitation to tell candidly what they thought about ASBESTOSLATE—the fireproof and everlasting roofing of Asbestos and Cement. Here are a few of their interesting opinions: "Asbestoslate Roofing is a great protection in time of fire. My father owns a number of houses and every one has an Asbestoslate Roof." Mrs. A. S. Lucas, 399 King St. W., Brockville, Ont. "My husband has used Asbestoslate Roofing and thinks it is alright." Mrs. Chas. E. Hart, Madoc, Ont. "I know of several builders who have used Asbestoslate Roofing, and it has proved most satisfactory in every way." Mrs. J. H. Waddington, Combermere, Ont. "I understand Asbestoslate is being used for the Dry Dock buildings here. This is a great recommendation, as the Dry Dock is to be one of the largest and best in America, and only the best materials are being used." Mrs. J. C. Halsey, Prince Rupert, B.C. "We have used Asbestoslate and like it splendidly." Mrs. P. F. McCully, James River Sta., N.S. "Asbestoslate Roofing is on a house we have just moved out of, and we have never known it to leak." Mrs. E. Mosher, 2 Kingwood Rd., Balmy Beach, Toronto Such disinterested opinions are certainly worthy of your careful consideration. Write for full information and samples of Asbestoslate to Dept. N. Asbestos Manufacturing Co., Limited Address: E. T. Bank Bldg. 263 St. James St. Montreal Factory at Lacine, P. Q. (near Montreal) Do not fail to visit our Asbestos Bungalow at the Canadian National Exhibition, Toronto, August 29th to Sept. 14th

CHATS WITH YOUNG MEN

INFLUENCE OF LITTLE THINGS ON EVERY DAY LIFE

Little things influence the lives of people more than the big things, bearing the three great personal things we call birth, marriage and death. Even wars, great catastrophes like earthquakes, and the large national things such as elections and government policies, do not influence the individual to anything like the extent of the comparatively minor and trivial everyday experiences he undergoes.

But the little everyday happenings of our own world a tremendous power over us. Indeed by them the great majority of us are absolutely ruled. The work we do, the associations we have, our environment, the pleasant room, the congenial fellows we meet, the little personal triumphs of the day, or hour, together with the occasional disappointment, the loss of temper, the unkind words, the drudgery in our various occupations, all unite to make our days what they are.

On the other hand, if the day greets us with quarrels, harsh words, petty insults and aggravating meanness, few of us can remain serene and pleasant under such a fire. Usually we "rise to the situation" in exactly the temper in which we are met, and while we know we should not allow ourselves to be led along by others, but should always remain the captains of our own souls, the overbearing force of those about us has its effect, happy or unhappy, on our lives, and we cannot shake off the power that is all about us—the power of the little things which go to make up so much of our lives.

In this view, it is up to each of us, as the saying goes, not only in self-defense, but as intelligent beings who understand the value of co-operation, to make our personal strength count for the happiness of all with whom we come in contact—our families, our friends, our business associates, our fellow-citizens—by maintaining the kindly attitude so far as possible, and by exerting ourselves to be pleasant and agreeable. In this way only can society get through life happily. Every grown man was born a savage, and would be one as an adult but for the influence of love, school, church and society. They slowly and gradually train us to master our natural selfishness and lawlessness, to hold in check our passions, and to adopt the wise policies of civilization.—Catholic Columbian.

A PURE MIND AND SIMPLE INTENTION

1. With two wings a man is lifted up above earthly things; that is, with simplicity and purity. Simplicity must be in the intention, purity in the affection. Simplicity aims at God, purity takes hold of Him and tastes Him.

No good action will hinder thee if thou be free from inordinate affections.

If thou intend and seek nothing but the will of God and the profit of thy neighbor, thou shalt enjoy eternal liberty.

If thy heart were right, then every creature would be to thee a mirror of life and a book of holy doctrine.

There is no creature so little and contemptible as not to manifest the goodness of God.

2. If thou wert good and pure within, then wouldst thou discern all things without impediment and understand them rightly.

A pure heart penetrates heaven and hell.

If there be joy in the world, certainly the man whose heart is pure enjoys it.

And if there be anywhere tribulation and anguish, an evil conscience feels the most of it. (Rom. ii, 9)

As iron put into the fire loses the rust and becomes all glowing, so a man that turns himself wholly to God puts off his sluggishness and is changed into a new man.

3. When a man begins to grow lukewarm, he is afraid of a little labor and willingly takes external comfort.

But when a man begins to perfectly overcome himself and to walk manfully in the way of God, then he makes less account of those things which before he considered burdensome to him.—Thomas A Kempis.

DO THE HARD THINGS FIRST

It is said that a successful banker, when asked how he had managed "to climb the ladder so fast," pointed to a motto over his desk reading: "Do the Hard things First," and said:

"I had been conscious that I was not getting on as quickly as I should. I was not keeping up with my work; it was distasteful to me. When I opened my desk in the morning and found it covered with reminders of work to be done during the day, I became discouraged. There were always plenty of comparatively easy things to do, and these I did first, putting off the disagreeable duties as long as possible. Result, I became mentally lazy. I felt an increasing incapacity for my work. But one morning I woke up. I took stock of myself to find out the trouble. Memoranda of several matters that had long needed attention stared at me from my calendar. I had been carrying them along from day to day. Enclosed in a rubber band was a number of unanswered letters which necessitated the looking up of certain information before the replies could be sent. I had tried for days to ignore their presence. Suddenly the thought came to me. 'I have been doing only the easy things. By postponing the disagreeable tasks my mental muscles have grown flabby. They must get some exercise. I took off my coat and proceeded to 'clean house.' It wasn't half so hard as I had expected. Then I took a card and wrote on it: 'Do the hard things first,' and put it where I could see it every morning. Ever since I've been doing the hard things first."

As Father Damen rose from his devotions and was about to leave by way of the sacristy, he noticed in the sanctuary, close under the altar, two kneeling figures. In astonishment he stepped nearer, for he could not imagine how, in spite of the scrupulous care of the final survey, there could be someone praying there at such a late hour.

The figures were those of two little boys in white surplices, with lighted candles in their hands. Absorbed in prayer, they had apparently not noticed the approach of the priest.

Father Damen was amazed at the fearlessness of the children who were not afraid of praying so late in the dark empty church. He was just about to ask them the reason of their delay, when light footsteps turned away from the altar and went down the nave towards the door. Evidently they were afraid of the priest, whose unexpected appearance had frightened them.

In vain he sought by kind words to calm their fears; they did not listen to him but hastened further away still, right to the end of the church. Then they stood before the big door and Father Damen was close behind them. But before he had got quite up to the children, the two halves of the door gently, and apparently of themselves, opened wide. Through them both the small figures passed out into the dark night.

A sudden inspiration came to the astonished priest. He recognized that heaven had sent him a wonderful sign through these messengers—had given him a hint what to do. For a moment he hesitated, and then, as if led by an unseen hand, he followed the children and heard the church door close softly again behind him.

All around, the noisy traffic of the day was stilled, the streets were empty, and everything lay in the solemn quietude of night. Father Damen followed the boys through the lonely streets of the city. Their candles lighted his way, and he thanked God inwardly for the grace which had been vouchsafed him. At last the two stopped before a wretched little house in the suburbs, and allowed the priest to precede them. Then they again hurried ahead of him up a staircase, and behind their steps was shed a beautiful clear light. Father Damen never for one moment lost sight of his little guides, and, praying earnestly, waited for what was to come.

Suddenly the two children disappeared and left him groping in the dark, their task evidently fulfilled. At length he found the latch of the door. He knocked, and after a voice from within had answered, he entered a miserable little room. An old, white-haired man came towards him and pointed sadly to a straw bed in the corner. The priest went over to it and found a poor wasted figure in a deep swoon.

"Thank God you have come," said the old man, kissing the priest's hand.

"My wife has been sick and ailing for a long time, but to-night she seems to me to be weaker than ever. Her end must surely be near.

While these words were spoken the sick woman opened her eyes.

Father Damen took her thin hand and bent over her. There was no time to be lost.

"You should have sent for me earlier, my good man," said he to the husband, "still I hope to God I am not too late."

He heard the poor woman's confession, then hurried back to the church as quickly as he could to bring the Holy Viaticum to the sick room. While the dying woman with the deepest devotion prepared herself to

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and called upon various persons identified with the Catholic Church, with the request that they cash his checks. He secured more than \$100 on worthless paper before he was apprehended. He was convicted in Syracuse and lately released from state prison on parole.—Buffalo Union and Times.

OUR BOYS AND GIRLS

TWO LITTLE MASS SERVERS

Father Arnold Damen, a Jesuit, whose unflagging zeal and success in bringing converts into the Church is testified by many flourishing missions in North America, once had an extraordinary experience.

One evening he had been longer in the confessional than usual. After the last person had left, he knelt down in a side chapel in order to offer his last greetings to his Lord.

The church doors were already closed and the lamps put out. Only before the tabernacle burn the everlasting light and threw its trembling glimmer over the marble of the high altar.

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receive the Blessed Sacrament for the last time, the old man, with the help of some other inmates of the house, got the room ready for the entrance of the Divine Visitor.

When the priest returned, the old woman was rapidly nearing her end. With every sign of inward longing and joy she received the Holy Viaticum.

A sudden idea occurred to the pious priest, and he asked the old man if he ever had any children.

"Yes, indeed," was the answer, "two dear little boys whose greatest delight was to serve Mass; but the good God took them away from us in their childhood." The dying woman also heard and understood the question. A glimmering of the actual truth then dawned on the priest's mind. He bent over her and said softly, "Would you like to know who brought me to you to-night?" And as she nodded affirmatively, he continued, "It was your two little sons, who came from heaven and showed me the way here, in order that you might not die without the Last Sacraments."

A glorious happiness showed itself in her face; she whispered some words of thanksgiving, and a few moments afterwards drew her last breath.—Southern Messenger.

DISAPPROVES OF MODERN DANCES

According to a statement in a recent issue of the New York Sun, Miss Joan Sawyer, the first dancer of grace and distinction to give authority to the new ballroom steps, has now declared against these modern dances and has introduced the "old" dances, among them the minuet, into her program for the future.

"When folks dance as most Americans danced during the last year and a half," said Miss Sawyer, in announcing this change, "the man is not going to retain much wholesome respect for his woman partner. There isn't a dance that cannot be made a thing of grace and beauty and pure rhythm, but, unfortunately, the new dances lent themselves too easily to the other sort of thing. That is why we are going back to the old dances. The minuet, the valse, the waltz, the gavotte and the scores of beautiful folk dances will come more and more into favor."

The new dances, she declared, "have been overworked" and "have been degenerated." Anyone who knows the real facts of the dancing mania knows that it bred thousands upon thousands of tragedies.

Further expressions of this matter are unnecessary. This dancer knows well what she speaks. It would be well if our young people would heed her words and example and give up these dances, which have produced such a "mania" and have been responsible for so much suffering and sin.—Intermountain Catholic.

THE ROMeward DRIFT

Since this time last year, when the wholesale conversions of the Caldey monks and the Milford Haven nuns caused a sensation, close upon twenty five Anglican rectors, vicars and curates have been received into the Catholic Church in this country. With two or three exceptions all are celibates, and are, therefore, hoping to become priests. The Venetian Bede's College, attached to the English College at Rome is already full of these ex-Anglican ministers, who are pursuing their theological studies under Bishop McIntyre, late of the Birmingham archdiocese. A good story reaches me in this connection, for which I can vouch. Dr. Gore, of Oxford, was lately in the Eternal City, and meeting one of the Bede students, whom he had formerly known as a clergyman of his own

Old Dutch Cleanser advertisement featuring an image of a woman scrubbing and text: 'Takes the hard work out of SCRUB WORK. Old Dutch Cleanser. Man, other uses and full directions on large sifter can.'

Church, he asked whether the college was full. The reply came quick as lightning. "Quite full, my Lord, but we could manage to squeeze you and Zanibar into a tight corner." One of the Bede students, by-the-by, witnessed for the first time an ordination of priests in the Lateran Church. Turning to his neighbor, also an Anglican clergyman, he naively exclaimed, "Well, if that's ordination, I am quite certain that I was never ordained."—The Second Spring.

HARD TIMES AND DIVORCE

Just at present some of our leading papers are calling attention to the increase in the number of divorces during the past year. As usual, during the winter months, the divorce writers are casting about for the cause of this lamentable disregard of the marriage bond. The reason most often given is "the hard times." Such an explanation is not only false, but it is, moreover, an indictment of our moral and religious state. Hard times can not part husband and wife who believe in the sanctity of marriage. Did men and women but enter matrimony in the spirit of Christ, they would die of starvation rather than seek relief in a sordid court. Their privation would make them more determined to stand fast together, sharing each other's trials and sorrows, soothing each other's cares. Our divorce mills are not grinding furiously because stomachs are empty, but because souls are barren. Hearts are untouched of heaven. Faith and self-sacrifice and pure love have gone. The marriage bond is a hand of rope, whose grains are held together by animal passion. Weaken that passion, set a stronger passion in opposition to it, change its object, and the divorce court is one of the good of the State. Herein lies the root of the wretched evil that threatens our civilization.

There is but one remedy for it. God. Marriage must be reinstated in the lofty place where Christ put it. It must be brought back to the primitive condition in which the Reformers found it; a sacrament of the New Law instituted by Christ, sanctified in His Blood, a holy, life-long union between one man and one woman, whose chiefest justification is a home into which children are born for the glory of God and the good of the State. This accomplished, the mills of the demon will cease to grind. Man and wife will remain two in one flesh, to be parted not by edict, but by death alone. This neglected, the country will continue to harbor throngs of unfaithful wives and husbands, and armies of homeless children.—America.

THE CATHOLIC CHURCH ONLY CAN SOLVE THE NEGRO PROBLEM

There is a side to the picture of the present status of the colored people that the Negro Business League does not disclose. Despite the success of those negroes who cling to the farm; the one place where they can compete with their white neighbor without serious danger of discrimination, the vast majority are fleeing from it to the cities, where they are prone to learn the vices of the whites rather than their virtues. And in town and country the lesson of vice is nearest to them. In slavery days they learned courtesy and respect for authority and usefulness of service, and much of the higher qualities of Christian civilization from mistresses whose teaching and watchful kindness begot that is now, as a rule, either old or dead. That the young negro is lacking these qualities is not altogether his fault. Emancipation set up a wall between him and those who were capable of guiding and controlling him, and left him free to associate only with those whites who are the most vicious of their race. He went to school and learned to read and write and aspire to the pleasures of an easy life, but not to work; and hence his increase in idleness too often spells a decrease in character. His religious guidance is now monopolized by the colored preacher, who has usually very little of religion or morality to impart, either by word or example. The negro birth rate is decreasing, while infant mortality is not, and vices are rampant that were unknown under slavery. By natural increase there ought to be much more than ten million negroes, and the fact that a large proportion of these is not negro, but merely more or less colored, is eloquent of many evils which their present education is not calculated to eradicate or lessen.

We know that the true religion is the one effective remedy, and many of the negro leaders are also aware of it. The Catholic Church alone welcomes the negro to her bosom as warmly as those of other races and colors. Catholic apostleship makes the negro in fact as in name a Christian. When he hearkens to the Church's call he seems to leave behind him the vices which are commonly considered characteristic of his race. The Catholic negroes of Louisiana are chaste, honest, industrious and reliable. There are West Indian Catholic negroes in New York who are employed by preference, for their trustworthiness, steadiness, and respectful and moral behaviour. The sacraments of the Catholic Church subdue the passions and develop the virtues of all races and peoples, and there is no substitute outside of it.—St. Paul Bulletin.

PANSHINE advertisement featuring an image of a house and text: 'Every Home Has Dozens of Uses for Panshine—Keeps woodwork and paintwork spotlessly clean and white. Scours pots and pans. Cleans cutlery and glassware. Makes bathrooms spick and span. Keeps kitchens immaculate and sweet. PANSHINE is a clean, white, pure powder that has no disagreeable smell, won't scratch and will not injure the hands. Buy Panshine. You'll be glad you did. Large Sifter 10c. At all Grocers.'

Cut Your Lumber Bill in Half advertisement featuring an image of a saw and text: 'A recent editorial in the "Saturday Evening Post" gives some interesting statistics in regard to lumber waste. According to it only 35% of the original tree emerges in the finished building—65% is wasted. Of course some of this waste is unavoidable but most of it is not. Part of it goes into the kindling heap that accumulates around every house in course of construction. The Sovereign System of Read-Cut House Construction eliminates every particle of avoidable waste. Not only is all waste of lumber done away with, but labor-saving machines in our factories cut down expenses in manufacturing still more. And—there is still more saving in time and labor in the erection of the house. Figure it out for yourself—you can't afford to build without investigating the "Sovereign Way." We furnish every stick of timber for the house, every nail and screw, every bit of hardware, plaster board or lath and plaster, paint, etc., and guarantee every article to be the best of its kind, and its safe delivery. The "Sovereign" Book of Homes contains designs and plans of 100 beautiful Sovereign houses and more information about the Sovereign system. Write for it to-day. SOVEREIGN CONSTRUCTION CO. LIMITED, 1316 C. P. R. BUILDING, TORONTO.'

Northern Navigation Co. advertisement featuring an image of a steamship and text: 'Northern Navigation Co. LIMITED. GRAND TRUNK ROUTE. GREATEST STEAMERS of the Great Lakes. Luxury and distinction in equipment and service are found in the highest degree by the Steamships of the Northern Navigation Co., the Largest, Finest, Fastest on the Inland Seas. The Water Way to the West. SAILINGS from SARNIA every Monday, Wednesday and Saturday for Sault Ste. Marie, Port Arthur, Fort William and Duluth, via St. Clair River, Beautiful Lake Huron, 800 LOCKS and Lake Superior. DIRECT TRAIN SERVICE between Toronto and Sarnia Wharf and Fort William and Winnipeg. Noronic Every Saturday. Hamonic Every Wednesday. Huronic Every Monday. Sault Ste. Marie, Mackinac Island, and Ports on Georgian Bay. Service from Collingwood and Owen Sound every Tuesday, Thursday and Saturday. 30,000 ISLANDS. Sailings between Penetang and Parry Sound Daily except Sunday. Tickets and information from all Railway Agents or from the Company at Sarnia. NORTHERN NAVIGATION CO. Limited. St. Paul Bulletin.'

Kellogg's Corn Flakes advertisement featuring an image of two men at a table and text: 'The One Dish That Agrees With The Aged. Kellogg's CORN FLAKES Get the Original.'

CONSECRATION OF ST. NICHOLAS' CHURCH, BUFFALO

ENTIRE PROPERTY IS FREE FROM DEBT

On Sunday, July 26th, Right Rev. Bishop Colton consecrated St. Nicholas' Church property. The joyful event marked the culmination of over a quarter of a century of arduous labor of a zealous pastor and an ambitious congregation.

The long and impressive consecration ceremonies began at 6.30 in the morning. God seemed to give His smile of approval on the occasion by sending the glorious sunshine of a bright, balmy day.

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Then began the solemn ceremony, which lasted till 9.30 o'clock. In and out of the church the long procession of Bishops, priests and altar boys marched, chanting the beautiful Latin prayers.

Up to this time the church doors had been closed to the public. When they were opened an enormous congregation began to pour in.

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prosperity. Rev. John C. Carr gave a history of the school. Other responses were made by Fathers Bloomer, Lee, Gibbons and Masseoth of the Rochester diocese.

THE EUCHARISTIC CONGRESS

Rome, July 28.—On Sunday, specially commanded by the Holy Father, Cardinal Belmonte, the Papal Legate at Lourdes, solemnly intoned the prayer, Pro Pace before the reverent multitude of the Catholic world which had assembled for the crowning ceremony of the congress, the great procession and the solemn benediction before the grotto.

The Pope has followed the congress closely, especially upon its religious side, and has expressed the deepest joy at the success of the marvelous gatherings from all corners of the Catholic world.

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Official France is in the public eye once again. The woman Cailhier, who murdered the editor of the Figaro, has been on trial.

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clared herself neutral. On July 31 engagements took place along the Danube and in Bosnia between Austrian and Serbian troops.

THE PROTESTANT EPISCOPAL CHURCH

WHAT DOES IT STAND FOR? The Protestant Episcopal Church stood for Modernism of a rank type when, several years ago, it welcomed Dr. Briggs into its ministry.

At present it stands for open Communism, if Bishop Lawrence of Boston is an exponent of its creed and discipline. We quote from his Allocation (may we call it so?) to his latest diocesan convention:

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Church is a matter of reproach and of shame. Any of our readers who receive specimen copies of The Menace should believe that it lives up to its title, that this paper is a menace to all truth, charity and love, and above all, a menace to that unity for which we long, when there shall be again one undivided Church."

NO FLOWERS AT FUNERAL

Kansas City, July 27.—Under an order of Bishop Lillis, read in all the churches Sunday, flowers will not be permitted at future funerals held in churches of this diocese.

Discussing the matter, the bishop said the cost of flowers of Catholic funerals in one year in Kansas City exceeded the cost of maintaining the Catholic cemetery for ten years, and was greater than the salaries of all the priests in the diocese for a similar term.

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DIED O'SHEA.—At Asphodel, on Thursday, July 23, 1914, Mr. Michael O'Shea, Funeral from St. Paul's church, Norwood. May his soul rest in peace!

TEACHERS WANTED

WANTED A QUALIFIED CATHOLIC Normal Trained teacher. Duties to commence Sep 1st. Apply and state salary to Gasper Versteeg, Sec., Trout Creek, Ont. 1867-2

WANTED FOR C. S. S. No. 1, STANLEY Normal Trained teacher. Duties to commence September 1st. Salary \$200. Small attendance. Apply to E. J. Gelinas, Sec. Treas., R. R. No. 2, Zurich, Ont. 1867-2

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TWO SECOND CLASS PROFESSIONAL teachers for the Amprior Separate school. Applications will be received until the 30th August. Duties to commence Sept. 1st, 1914. Salary \$400 per annum. State experience to M. Galvin, sec. Amprior, Ont. 1867-2

MEMORIAL WINDOWS STAINED GLASS THE HOME BANK OF CANADA

MALE TEACHERS WANTED FOR SENIOR and junior fourth and senior and junior third book classes; also for science and English in Catholic High School. Write stating qualifications and experience to Box E, CATHOLIC RECORD OFFICE, London, Ont. 1867-2

THIS INVESTMENT HAS PAID 7% PER ANNUM half-yearly, since the Securities of this corporation have been placed on the market 10 years ago. Business established 28 years. Investment may be withdrawn in part or whole at any time after one year. Safe as a mortgage. Write at once for full particulars and booklet. NATIONAL SECURITIES CORPORATION LIMITED

ONE-DAY SIMPSON SERVICE The Robert Simpson Company Limited

WANTED A TEACHER HOLDING SECOND class certificate for Separate School Section No. 10, Lohoro, Frontenac Co. Salary \$300 per annum. Duties to commence immediately after summer holidays. John A. Keon, Sec. Treas. Sydenham, Ont. 1867-3

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