Gethsemane

In golden youth, when seems the earth A summer land for singing mirth, When souls are glad and hearts are light

Inght
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere, veiled u.der evening skies,
A garden each must some time see—
Gethsemane, Gethsemane—
Somewhere his own Gethsemane.

With joyous steps we go our ways,
Love lends a halo to the days,
Light sorrows sail like clouds, afar,
We laugh and say how strong we are,
We hurry on, and, hurrying, go
Close to the border land of woe
That waits for you and waits for me,
Gethsemane, Gethsemane. Gethsemane, Gethsemane— Forever waits Gethsemane.

Down shadowy lanes, across strange

streams, Bridged over by our broken dreams Behind the misty cape of years. Close to the great salt font of tears The garden lies; strive as you may You cannot miss it in your way. All paths that have been or shall be Pass somewhere through Geth

All those who journey, soon or late Must pass within the garden's gate; Must kneel alone in darkness there And battle with some fleres despair. God pity those who cannot say—
"Not mine, but Thine:" who only

pray
"Let this cup pass," and cannot see The purpose in Gethsemane. Gethsemane, Gethsemane— God help us through Gethsemane!

RIDICULOUS INTOLERANCE

There was much amusement and "los laughter" at a meeting the other day in England, some miles outside London, when John Redmond, who was the principal speaker, described the attitude of the Ulster Tory minority towards Home Rule for Ireland

Recently the Orange leader, Sir Edward Carson, declared that even if all the Parties in Great Britian and all the members of the House of Commons united in favor of Home Rule, he would not allow it. Mr. Redmond told this in his speech, and the great audience, mostly Englishmen, laughed loud and long. When the laughter was over, Mr. Redmond went on the teste the state.

Mr. Redmond went on to state the general Orange position.

"The vast majority of the people of Ireland ask for Home Rule, the majority of the people of Ulster ask for Home Rule, the majority of the people of Great Britain ask for Home Rule, and the overwhelming majority of the the overwhelming majority of the people of the whole of the Empire ask for Home Rule, yet these few gentle-men in four ounties out of nine in Ulster declare they will not have Home They will never allow it to be

That is the Orange position. "And now," asked Mr. Redmond, "is not that a ridiculous and intolerable attitude to take up?" The English audience answered by load cheers, meaning that it was both ridiculous and intolerable. Mr. Redmond then took up the matter of "persecution of Protestants" by a Catholic majority in the Home Rule Parliament, which the Ulster minority pretend to be afraid of, and he showed how any such thing will be impossible under the "safeguarding" clause of the Home Rule Bill, quoted by Mr. Red-mond as follows:

mond as follows:

'In the exercise of their power to make laws under this Act, the Irish Parliament shall not make a law so as either directly or indirectly to established lish or endow any religion, or prohibit the free exercise thereof, or give a prethe free exercise thereof, or give a pre-ference, privilege, or advantage, or impose any disability or dis-ability or disadvantage on account of religious belief or religious or ecclesi-astical status, or make any religious belief or religious ceremony a condition of the validity of marriage. Any law made in contraventiom of the restric-tions imposed by this section shall. tions imposed by this section shall, so far as it contravenes those restrictions, be null and void."

That will be law in Ireland under Home Rule. It will safeguard and protect all creeds; though, of course, if there were no such protection, there would be no persecution by Catholics, as-all the world knows and recognizes from the record of the past in Irish history. But the Irish Catholic people and the Irish Party have been and are willing to make any reasonable concession to allay the fears which any sec tion of Protestants may entertain re-garding their security under an Irish National Government, the toleration of Catholic Ireland in the matter being

Our attitude about these safeguards these safeguards is this: we do not believe that one of them is necessary; but we agree to them all, and we say to our opponents, 'Are these safeguards not enough? If you want more safeguards state then and I say here to day what I have said in the House of Commons, that there is no safeguards which honest Protestants can ask for which I am not willing to consent to put into the Bill."

Such is the tolerance of Catholic Irishmen freely offered to their Protestant fellow-countrymen. What is the response of the Ulster Tory leaders?

Mr. Redmond tells it:
"Mark you the attitude of our opponents when we say: 'If these safeguards ents when we say: If these sateguards are not enough, tell us what you want.'
What is their answer. They say, 'We want no safeguards at all; we will not more than usual deliberation rouse want no safeguards at all; we will not have your safeguards. We will have no safeguards. Whether the Bill is a safe

has been given at the polls, and will in due course be carried into execution by the passing of the Home Rule Bill.

WHY DO CATHOLICS BUILD SCHOOLS?

Turn now to the self-sacrificing efforts of the Church. Why do we build schools? Why do the Catholics of this parish build this school? They are not wealthy. They work hard for their money. We build them because we love our country and because we love our children. We are convinced that we cannot grow as a nation with a healthy growth without religion. No nation has in the history of the world. Greece, Rome, Assyria all had a religion. It was false, but there were elements of truth even in the false. Washington himself has said that religion and morality are the props of the counington himself has said that religion and morality are the props of the country. Mere knowledge leads to rather than restrains from crime, as I have already pointed out, hence the insistence of the Church on the religious element in education. We cannot get that in the Public schools, so at tremendous sacrifice we build our own schools.

"But this school is also an evidence of the love we have for our children. We

"But this school is also an evidence of the love we have for our children. We believe our children have a double life to lead one of the body, one of the soul—a life in time and a life in eternity, and their great life, their vital interests, their sil-important object and aim in life is to prepare for eternity. We are still old-fashioned enough to believe in God in the soul, in immortality. We believe that the eternal destiny of our believe that the eternal destiny of our children is unspeakably above their in-terests in this life. Therefore in our plan of education we make every effort to fit them for that destiny. While not neglecting their mental training, it is our aim to form and school their will and their heart, to so form and strength-en character that in the days when the blood is hot and passion runs riot, when gold glitters and ambition urges on to deeds of dishonor and dishonesty, they will stand as firm as, the rock against which wind and wave beat in vain Yes, we sharpen the wits, cultivate the mind, but we never forget to stouten and strengthen the will and the heart. We never forget that the souls of the children committed to our schools are children committed to our schools are priceless beyond the telling and redeemed by the blood of Christ — made not for the transitory things of time, but for the everlasting joys of heaven.

THE GREATEST MARK OF LOVE "For this we sacrifice not only ou money, but that which is inexpressibly dearer: we sacrifice our flesh and blood. What is the sacrifice of money compared to the sacrifice of money compared to the sacrifice which that poor laboring man makes who allows his fair, beautiful daughter, as a black-garbed pun, to down garbed nun, to devote herself to the cause of education? It is hard to give money, no easy thing to part with the yellow gold and white silver for education, but, oh, to part with that child, pulse of his heart, to separate from his own flesh and blood for the sake of education: here in the sake of with the brightness of his hor education; here is a sacrifice that is divine. There is not money enough in the mint of the United States to satisfy or the loss of that child from that nome, and yet the father gives her his blessing when she leaves home and kindred to devote her life to days and years of toil to the cause of Catholic years of toll to the cause of Catholic education. It is the greatest mark of love to give our life for a friend or for a cause, and this is done yearly in thousands of Catholic homes. "What system on God's earth can compare with that?"—Rev. John H. O'Rourke, S. J.

THE TYPICAL CHRISTIAN

ADDRESS DELIVERED BY ARCH-BISHOP IRELAND AT LAYING OF CORNERSTONE OF KNIGHTS OF COLUMBUS HALL

On account of its abiding value to Catholics in general we reproduce from our esteemed contemporary, The Catho-lic Bulletin, the following address delivered by the Most Rev. Archbishop Ireland, at the laying of the corner-stone of the Knights of Columbus Hali in St. Paul, Minn., Sunday, July 14:

The ideals and purposes of the Association known as the Knights of Columbus are worthy of all commendation. As a bishop of the Church I prize and praise them, and to the carrying out of them into effective realization I am most willing to lend my earnest and continuous ing to lend my earnest and continuous

And before I go further, I take pride And before I go further, I take pride and pleasure in stating as a fact that, so far as my observations of men and things teach me, in Miunesota and in the country at large, the ideals and purposes embodied in the constitution and rules of the association are no mere words or theories, that, wherever they work, the Knights of Columbus make the loval effort to rise in practice to the work, the Knights of Columbus make the loyal effort to rise in practice to the high altitude of their profession, to be in all things what they propose to be, typical Christians, typical sons and soldiers of Christ's Church—loyal in word and in act to its teachings, responword and in act to its teachings, responsive to its aspirations, generous in defence and support of its interests and its enduring welfare.

THE TYPICAL CHRISTIAN

To be the typical Christian is the duty to which every Catholic is committed, the high aim to which every Catholic should bend the spring of mind themselves into valorous uplift, whether array, and under the banner of a definite association walk forward, shoulder to shoulder, towards the coveted goal. Many advance successfully, each one toiling by himself: to many no other way is open. In an association, however there are valued helps, which, when within reach, the wise will gladly put to profit. The atmosphere one breathes is a potent agency of life and health: a vitalizing element of faith and good works is to be found in the Catholic atmosphere of a truly Catholic association. There, too, is the stimulus of silent example, the encouraging exhortation, the guardianship of command and prohibition. The Church never fails to bless and abst associations among its children; from associations it culls oputent fruit, wnich otherwise would not have failen to its portion. It is written: "It is better, therefore, that two should be together than one; for they have the advantage of their society." In our yearning for typical Catholics, let us bid God-speed to typical Catholic associations: and God-speed to one young in promise, yet even now rich in results—that of the Knights of Columbus.

The typical Christian—a high note is

The typical Christian—a high note is struck—it echoes the music of the skles; it tells of God's own supernatural region. struck—it echoes the music of the skles; it tells of God's own supernatural region. Every man, consciously or unconsciously, has his "philosophy of life," and as his "philosophy," so his ideals, so his aim of thought and act. For the Christian, the "philosophy of life" is this—Man's responsibility to a personal living God, Creator and Sovereign Master, man's supreme duty to hold his life on earth in harmony with the laws of the Master, to the end that in eternity he be united with Him in intimate fruition of His own divine life. For the Christian the "philosophy of life" is this—obedience to, and imitation of, the Exemplar of the super-natural man, given to the human race by the Almighty Himself, Jesus Christ, the Word Eternal, made man that all might know and easily follow "the way, the truth and easily follow "the way, the truth

The typical Christian serves God, and for God's sake serves fellowman. He takes as his supreme aim God's kingdom in heaven, and in order to merit entrance into this kingdom, he cares for the things of this life which God bids him care for, and this in the measure traced out by God's own writing in reason and in revelation.

The typical Christian serves God. To-day God is put aside, and the duty to self and to fellowman is invoked as to self and to fellowman is invoked as the all in all. The first, the great duty is forgotten. Yet this first duty for-gotten, duty of whatever kind loses significance and force. If not loyal to the Supreme Master, why should we trust correlves to be loyal to those whose claims are infinitely lesser? whose claims are infinitely lesser? And then, the great power is gone from the enforcement of duty, the power that comes from the knowledge that duty in whatever form is primarily a duty to the all-seeing One, whose claims are paramount, whose rewarding love is indispensable to-day and to-merrow.

The twicel Christian is all the result of the property of the prope

The typical Christian is all the good natural man is or can hope to be—and so much more is he, that in him natural virtues are the stronger since in him those virtues lean on the right hand of the Almighty, and the holier and the sweeter, since in him the grace of the Supernatural Being enlivens them, and the smile of the skies enriches and per fumes them—and so much more is he that in added store there are in him the virtues of the supernatural life, the direct and immediate fruitage of supernatural religion.

Tae Knight of Columbus is the loyal

son of the Church of Christ; he is, too, r and defender-ever watchful to uphold its honor to promote its wel-fare. The Church needs soldiers and defenders. Error and vice wage a continuous warfare against its principle and its influences; to its sons, to fight its battles; especially to those of them who band themselves together in public profession of its faith, in public obediwho band the ence to its mandates. THE ARMOR OF THE CHRISTIAN

What are the arms to be wielded by the soldier and defender of the Church? The arms that the Church makes its own—the spiritual arms of truth, justice own—the spiritual article of the spiritual and charity. "Therefore," says St. Paul, "take unto you the armor of God * * Stand, therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace: in all things taken the shield of faith * * * and in all things take unto you the helmet of salvation, and the sword of the spirit which is the word of God." Those the arms of the Catholic Church: who will arms of the Catholic Church: who will object to them? Faithful to the commission spoken on Olivet, the Church holds itself bound to preach the Goepel, once for aye delivered to the saints, to free souls from sin, to restore all things in Jesus Christ. To this end it is aggressive militant — and such it bids its children be. If the gifts of Christ are in its hands, and the power of Christ are in its hands, and the power of Christ moves its feet — and of all this it gives the proof — it deserves to triumph, and triumph it will — and in its victory all will rejoice who love truth triumph it will—and in its victory an will rejoice who love truth and justice. On the strength of its supernatural armor—none other is given to it—the Catholic Church stakes its life to-day

and to-morrow. THE KNIGHT'S DUTY

What, then, the part of the Knight of Columbus? This above all else—to illustrate in his private and public life the truth and the holiness of the teachings of the Church. "Rather die than be sullied," was the motto of Christian Knighthood in the ages of faith; be this, have your safeguards. We will have no safeguards. Whether the Bill is a safe Bill for us or not, we will not have Home Rule."

Against such talk as this—ridiculous and intolerable—there can be no argument. As to argument on Home Rule with the Ulster minority the case is ended. The case is ended, the verdict ended. The case is ended, the verdict ended and themselves into column to the safeguards. Whether the Bill is a safe to day, the motto of the Knight of the make the more secure their own upward flight, or by force of example to cal Catholic—unbending in loyalty to the osal Catholic—unbending in loyalty to the osal Catholic—unbending in loyalty to the ordinances of the Church, the sanctification of the Sunday by attendance at the ordinances of the Church, the sanctification of the Sunday by attendance at the ordinances of the Church, the sanctification of the Sunday by attendance at the ordinances of the Church, the sanctification of the Sunday by attendance at the ordinances of the Church, the sanctification of the Sunday by attendance at the ordinances of the Church, the sanctification of the Sunday by attendance at the ordinances of the Church, the sanctification of the Sunday by attendance at the ordinances of the Church, the sanctification of the Sunday by attendance at the ordinances of the Church, the sanctification of the Sunday by attendance at the ordinances of the Church, the sanc

act, in personal bearing, in contact with others, within the family circle, as member of the social body, ever and always the Christian man, without stain or represent. Thus, pre-eminently, will the Knight of Columbus serve and defend the Church. Behold, My sons, steadfast in My teachings and My commandments—this the argument of the Church in behalf of its claims that Christ is with it and through it lives and reigns. Direct work for the welfare of religion follows from a righteous Christian life, as rays of heat from the warm sun, as sparkling rivulets from the warm sun, as sparkling rivulets from the bounteous fount. Collectively and individually, Knights of Colambus will joyously put the hand to every good work that circumstances bring into their way. Collectively, for instance, how much may be done on behalf of divine truth by the maintenance of healthful libraries, the

maintenance of healthful libraries, the wide diffusion of sound Catholic literature, the organization of courses of lec ture, the organization of courses of lectures by men whose lips are skilled to the word of truth? Collectively, too, works for safeguarding of youth may be organized: substantial assistance may now and then be given to the Church's missionary and educational plannings. Individually, the Knight of Columbus will promptly step forth in co-operation with parish or diocese when appeal is made for special manifestation of faith, for special personal effort in works of religion and charity, and let me say it, since right here resides a test of strong belief and of whole souled devotion to religion and to charity, the Knight of religion and to charity, the Knight Columbus will be large hearted and wide-handed, when purses are bidden be loosened in support of causes, which, however much the inspiration springs from heaven, depend, in the ordering of divine providence, upon resources drawn from earth.

THE LOYALTY OF CATHOLIC CITIZENS Were I to hearken to voices of unspiritual arms of truth and justice should lie in the hands of soldiers and of defenders of the Catholic Church. Now and then we are accused of dark machinations through intrigue and political plotting to make captive the laws and institutions of America, and bend their power into service service of Catholic interests. Insane the charge: merest calumnies, the so-called argu-ments made use of to wing it into circu-

Catholics know the laws and the institutions of America: they are sworn to uphold them: in the deepest fibre of their hearts they are faithful to them. Juder those laws and institutions Cath olics make these demands: rights to all, privileges to none. What comes to all as the inalienable beritage of American citizenship they exact as theirs: what belongs not to all, they scorn to have as their peculiar possession. This their determination as men and as citizens— Are effort made to discriminate against Catholics in matters civil or political?—as men and as citizens Catholics protest. Are efforts made to endow them with special privileges?—as men and as citizens Catholics should protest, and ever will protest. Catholics demand that the flutterings of the flag of free dom be not the mere motion of the wind, but the significant token of actual free dom land equality to all citizens of America, whoever those be, whatever their ancestry, whatever their color, whatever their religious creed. Rights for Catholics, as for all other American citizens—yes; a hundred times yes. Favors and privileges for Catholics, or for other special classes of citizens—no; a hundred times no. To covet or to grasp favors or privileges, not allowed to all, were treason to the starry banner in the hearts of its Catholic citizens; such treason American loathes and con-demns: such treason the Catholic Church loathes and condemns; such treason the true American, the true Catholic will

never be guilty of.
Knights of Columbus, I have rehearsed Anghts of Columbus, I have rehearsed the ideals and purposes of your association. To those ideals and purposes be you, each and every one, loyal in profession and in fact. So doing, you will bless and elevate yourselves: so doing you will merit and receive the applause of country and of Church.

PRIEST AND MINISTER

LIVELY DEBATE ON SOCIALISM

The debate between Rev. Father Boniface, pastor of St. Mary's Catholic Church, Nevada, Mo., and Rev. E. H. H. Gates of Rosedale, Kas., on whether Socialism is Anti-Christian, was held at the county court house Tuesday and Wednesday evenings of last week. Father Boniface contended that Socialism is opposed to Christianity, while the Rev. Mr. Gates, who is a Christian min-

o'clock and the court house was simply packed both evenings by the hour for the works to begin. Of course, most of the Catholics and Socialists of Nevada the Catholics and Socialists of Nevada were present to give encouragement to their respective speakers, and a lot of people were there who did not be-long to either of these organizations. W. R. Jordan was agreed upon by both sides as chairman of the meetings and presided both evenings.

According to the agreement Father Boniface was to open the argument each evening and was limited to one hour in which to present his side of the argu Rev. Mr. Gates was to follow for an hour, after which each side was allowed fifteen minutes in which to "sum up," as the lawyers would say.

and at a number of times, the first evening especially, it looked like there might might be trouble, so warm did the discussion become. The outbreaks were from partisans of the respective speakers in the audience, who would ask questions, cheer or hiss, as the occasion would seem to justify.

We quote the following from the Nevada daily paper:

"As is always the case in public debates, each side propably considers

hates, each side propably considers that it had the best of the argument, but from expressions heard ment, but from expressions heard by those not connected with either the Catholics or the Socialists, it seems to be the general impression that the Socialist speaker was outclassed, Father Socialist speaker was outclassed, Father Booiface putting up an argument that appeared to be unanswerable. He cited innumerable quotations from leading Socialist authors and newspapers which showed that Socialists were opposed to Christian religion and the marriage relation which Father Boniface insisted was a Christian principle.

The Socialist speaker maintained that

the authorities quoted were simply the private views of certain prominent Socialists and that the party, as a party, Socialists and that the party, as a party, was not opposed to Christianity. However, he did not stick as close to his subject as did Father Boniface and seemed to squirm about a good deal, taking up considerable of his time making a Socialist speech, rather than debating the question under discussion.

Father Boniface, at the close of the discussion, challegard Rey, Mr. Gatter discussion, challegard Rey,

discussion, challenged Rev. Mr. Gates for another debate at a later date on ther or not Socialism was in favor of free love, but the gentlemen could not agree as to the wording of the question and the challenge was not accepted. Father Boniface proposed to prove that scientific Socialism was opposed to the marriage relation and advocated free love, while Rev. Gates insisted on the proposition whether or not Socialism, as party, took that stand, hence the ma

ter was dropped.

The following letter from a non-Cath-The following letter from a non-cata-olic minister is interesting. It is grati-fying to learn that some of our separated brethren of the cloth can properly ap-preciate the good work done by a

Nevada, Mo., July 10, 1912.

Nevada, Mo., July 10, 1912.

"Father" Boniface, Nevada, Mo.
Dear Brother: — I desire to extend
to you my heartfelt thanks and the
thanks of the Christian people of this
city and community for the very able
and convincing manner of exposing the
underlying principles of the Socialists
of our country and its party principals
as against Christianity, at the public
debate at the court house on Tuesday
night. I am a Protestant, but the Christians of the world should feel indebted ians of the world should feel indebte to you for printing and distributing the truths you have given. The publication of the convincing arguments would be penefaction to the nation and the world and may God bless you to give its truths to the world and especially your humbl brother.

A MISLEADING TITLE

Morris Hillquit has in the August Metropolitan, just fresh from the presses, his second article: "Socialism

up to Date.' The title is absolutely misleading, as The title is absolutely misleading, as it is calculated to deceive the reader into the belief that Socialism is original and progressive. Mr. Hillquit very pathetically tells of the wrongs of the laborer, and very logically states how the new developments in machinery have caused conditions hitherto untroversy and to which we can all cr credo, he has a few lines, modestly stating that Socialism is the nostrum to cure all the ills that sweat is heir to. The gentle innocence that has not a work that would lead us to belief in the

work that would lead us to belief in the inherent mslice of Socialism, is doubtless a clever ruse to make the reader wonder so that his curiosity will find him anxiously waiting something more about this dear and much-wronged system. Mr. Hillquit is an able advocate; pity his cause is not worthy of his ability. A few little generalizations claim our attention. His first words are "Socialism is distinctly a modern movement." Here, tinctly a modern movement." Here, according to our old-time habit, we distinguish the proposition. If he would mean the Socialism of Robert Owen, inmean the Socialism of Robert Owen, intended to benefit the poor in a purelysocial and unpolitical way, Socialism
is as old as Adam, for pity, a human
quality, has ever found a subject in
poverty or m'sfortune. If he means the
plan of Marx, infidelity is as ancient as
the devil, for it was "sired by satan
from its dam Sycorax." In neither case
is it modern. The Catholic Church
alone, in all the wide world, has standing proofs to eye and mind of Socialism's antiquity in the members Rev. Mr. Gates, who is a Christian minister, took the negative side and made a desperate effort to prove that Socialism of its religious orders that do not own the clothes on their back and have assumed poverty to dignify it and make its unwilling subjects in the world more patient in bearing its inconveniences. This is true Socialism, nor is it modern in conception or character. Our latest fad, begotten of Marx, Bebel, Engels and the rest, is so elastic and has such an innumerable array of adjectives to qualify its little noun that it not only claims the earth but an infinity of forms. We have so that democrats, Catholic Socialists, Christian Socialists, and what not. Then every new villainy about marriage and the home and the beaven for which see the home, and the heaven for which we hope, are privately petted and never publicly disavowed by the gentle, kindly, gracious champions of the cooperative state,
Mr. Hillquit ends his tender, pitying

forth " circumferences the sacraments, the ten commandments and blasphemy of blasphemies, God Almighty Himself of diasphemies, God Almighty Himself.

So Mr. Hillquit is not as innocent as he looks in his "Socialism Up to Date."

Now, Mr. Hillquit, in answer to your contention that capital's right to own a

machine is labor's wrong in its use, or as Marx, your philosopher guide, would say, "All wealth comes from labor," allow us a few words.

allow us a few words.

The machine is a thought. There is nothing so much a man's possession as his thought. Yet there is no whirr in the wheels for want of money force. The invention lies an inactive power. The speculator risks his money in launching the new and untried article, and life throbs in invention's purpose. The hard hand of toil comes, and the patented article saves labor, and this latter agency, eschewing the brain patented article saves labor, and this latter agency, eschewing the brain power of the inventor, and the moral force of the capitalist, claims all the product of the enterprise, because, forsooth, "All wealth comes from labor." This is the "fair deal" of Socialism. Doesn't it look like a joke, if men were not deceived by the specious sophistry that preys on their poor sensibilities?

Again, Mr. Hillquit, your great boast is that the "rate of wages" will be all equal in the co-operative state. So

is that the "race of wages" will be all equal in the co-operative state. So there will be nothing there but hands. hands, hands—hands all around. The doctor's head, the author's brain, the artist's creative power, will their shilling (why we know not, since their sailing (why we know not, since he does not spin,) and sit down smiling with the miller and the maid. How men can believe such rot seems above fancy, but millions do, for it is

easy to make a rebel out of discontent or a robber out of the homeless and desperate. Socialism, Mr. Hillquit, is only the fog on the mountain top that will never be—that can never be—the mountain itself .- Buffalo Union and

PAYING THE PENALTY

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

The above figures are the hand-writ-

ing on the wall announcing the passing of the nation that so long led the vanguard of civilizatian. One need not be French to feel profound regret over the threatened extinction of a nation to which mankind owes so much. A death-rate exceeding a birth-rate can have only one meaning. It is the beginning of the end. It is progressive national suicide. We use the word suicide suicide. We use the word suicide advisedly. French men and French women, spurning the teachings of the Catholic Church, have chosen to violate God's laws, and the consequences of their so doing are seen in the appalling figures furnished by the bureau of vital statistics. Their significance can be better appreciated when it is stated that in Computation births over deaths is almost one million.

The Frenchmen who have been inciting their countrymen to make war upon the Catholic Church have no reason, from a patriotic point of view, to glory over whatever measure of success has crowned their nefarious work. They have succeeded in inflicting a greater blow upon their country than they have upon the Church. They have poisoned the well springs of a nations greatness. In weakening the religious sanctions they prepared the way for the tragical result told by the latest cital statistics of France. Under their leadership that country finds itself face to face with the greatest calamity that could overtake any land.—Freeman's Journal.

PROTESTANT ON ORIGIN OF THE "REFORMATION

Dr. James Gairdner, in a letter to the

Guardian (Anglicab) says:
That which we call the Reformation
in Eogland was the result of Henry
VIII's quarrel with the Church of Rome of any such oppression? Not Henry hiwself till he found himself disappoint ed in the expectation which he ardently cherished for a while, that he could manage by hook or by crook to obtain from the See of Rome something like an ecclesiastical license to live in bigamy. The See of Rome refused this, and when Henry at length took the matter into his own hands by marrying Anne Boleyn pronounced quite a righte-ous sentence that his former marriage

volved the whole clergy in a 'preamu-nire'" for doing what they could not help doing, fined them heavily and then compelled them (most unwillingly) first to acknowledge his supremacy and after-wards to surrender the power of making laws for themselves in convocation.

Then he made all the clergy declare (on pain of treason) that the Pope was only a foreign bishop, with no authority outside of his diocese, and forbade (on like penalty) appeals to Rome or the bringing Panel Bulls into Exactled. bringing Papal Bulls into England—and all for the sake of making good his secret marrisge with Anne Boleyn and getting the succession settled on his offspring.—Truth.

CATHOLIC NOTES

Last year there were elected in the States 478 churches-say

church in every 20 hours: The most distinguished convert from

Lutheranism in this country is Arch-bishop Blenk, of New Orleans. Mother Katherine Drexel has built a arge Indian school at St. Michael's

Arizona, caring for 200 Indian children. Archbishop Prendergast of Philadelphia recently received the adjuration of 68 negro Protestants in the Church of Our Lady of the Most Blessed Sacra-

France is now feeling the need of religious in her hospital service. The Hotel-Dieu of Dieppe applied to Canada for religious. Four religious from the Hotel-Dieu of Quebec responded.

It is perhaps not generally known that in what until quite recently was called the Middle Kingdom of China there are not only Chinese Trappists, but Chinese Jesuits, Chinese Dominicans and other priests of religious orders.

Mass was recently celebrated in the Church of Notre Dame, in Geneva, Switzerland, for the first time since it has been restored to Catholic worship.
To show their gratitude and manifest their faith, over 1,000 people received Holy Communion.

The suggestion made that the Eucharistic Congress of 1914 be held in Dablin meets the warm approval of Irish Catholics generally. Nowhere would such an event be welcomed with more loving and enthusiastic devotion than in Ireland.

The Most Rev. Dr. Duhig, Coadjutor-Archbishop of Brisbane, is said to be the youngest Archbishop in the British Empire. When he was consecrated Bishop of Rockhampton in 1905, he was thirty-four years of age. At that time he was the empire's youngest Bishop.

A handsome gift was received recently for the magnificent new St. Vincent's Hospital, Indianapolis, which is now almost completed. The Sisters of almost completed. The Sisters of Charity received a check for \$5,200 from a Methodist lady, Miss Anna Frances Blank, of Indianapolis, to be Frances Blank, of Indianapolis, to bapplied to the hospital building fund.

In an encyclical addressed to the Catholic Bishops of Central America, Pope Pius has recommenced that the Archbishops make every exertion in favor of "unfortunate Jews in these immense regions," and reproaches the episcopate for neglecting this sphere so

Michael Whalen, the only American Michael Whalen, the only American leper on the island of Culion, in the Philippines, has been elected Chief Executive of the Republic which the Philippine Government has organized to manage the affairs of the leper colony. He is the first man to attain this distinction in the first leper republic organized in the world. ized in the world.

The young grand Duchess of Luxembourg, aged eighteen years, of the ancient House of Nassau, the oldest in Europe, who is about to assume the responsibilities of government, has studied statesmanship and military tactics. She received her early education from the nuns of the Sacred Heart.

Lady Mary Catherine Charlotte, only child of Bertram, fifth Earl of Ashburn-ham, has entered the Sacred Heart Convent at Roehampton to become a nun. She is heiress to great estates in Northampton, Sussex and Wales. Lady Catherine is twenty years old. The family seat is in Ashburnham Place, Battle, Sussex.

Mrs. Martha Tolton, mother of the late Rev. Augustine Tolton, the first colored priest ordained for the United States, died recently at her home in States, died recently at her nome in Chicago, at the age of eighty-five years. Mrs. Tolton was born a slave in Ken-tucky, and was taken to Hannibal, Mo., where she married Peter Tolton, also a slave. The Toltons removed to Quincy, Ill., in 1861.

A German Review, Der Alte Glaube, publishes the statistics of M. Darkheim, a professor of the Sorbonne. They show the difference between Catholic and Protestant countries in the matter of suicides. The professor gives an average in Catholic countries of 58 suicides for every 1,000,000; in countries where the religion is mixed, 96; in purely Protestant countries, 190.

After studying three years at the General Theological Seminary to become a Protestant Episcopal clergy-man. Malcolm Ayres, son of Representative Stephen B. Ayres, of the Bronx, has renounced that faith and become a Catholic Last month three of the following statements. olic. Last month three of his fellow-students from the same seminary, Ray-mond Lawrence, Graham Reynolds and Charles Danford, left the Episcopal Church and were received into the Catholic Church. Mr. Ayres has expressed a desire to become a priest.

Mrs. Thomas F. Ryan has again shown per generous zeal in the cause of Cath her generous zeal in the cause of Catho-lic higher education by the gift to the Sisters of the Holy Child Jesus of a flity-room mansion, of gardens, orchards and all that add charm to a country residepce. It is within an hour's run Erie Railroad) of New York City, and within a mile of Montebello Farm, the Ryan country seat. The air is pure, dry and bracing. In September the Sis-ters will open a boarding academy for young ladies and a day school for the children of the neighborhood.

Daniel G. Reed, of Richmond and New York, the well-known tin-plate magnate, has given a check for \$25,000 as a donation to the building fund of St. Mary's Church, Richmond. Mr. Reed is not a Catholic, but has always been generous in his gifts to Catholic churches and schools, and to all instituchurches and schools, and to all institu-tions in his home city of Richmond, in which he takes much pride. St. Mary's church, now under construction, is right in the heart of Richmond, and will be one of the most beautiful churc in the State.

HIS CHOICE

He was engaged in the — for him — unusual occupation of hard thinking. But yesterday the last of his three boyhood chums had married and the aching void of their defection he told himself could never be filled but by the forming of a permanent comradeship with one of the opposite sex.

There were two he left (and that without any undue egotism) might feel themselves sufficiently interested in him to listen to his serious story. Of course up to this point there was nothing of love in their friendship. So the choice was between Lucy Romine, the non-Catholic, and Margaret Lacy, the Catholic. He placed them before him mentally.

mentally.
Miss Lacy was decidedly the prettier Miss Lacy was decidedly the prettier of the two, well educated and possessed of a charming disposition. Miss Romine was farther along the social scale and made up for any lack of facial attractions by her pleasing manner and bright, up to date fascination. Exteriorly, a flip of the coin might decide the one to be chosen because of her attractions. Best of all he seemed to stand well with both either one was ready to accept best of all he seemed to saint was what while both; either one was ready to accept any of the ordinary courtesies at his hands and neither had ever expressed a preference for another fellow within his knowledge. So which one should it

One Sunday evening about two weeks later he drifted into the club rooms the same old gang was industriously amusing itself, but in the whole crowd he failed to see one he could pick out in the happy way he met his three re-calcitrant chums. He ran out in disgust and wandering aimlessly about the city suddenly awoke to the fact that he was Lacy dwelt. He had scarcely seen her since that night she had come so seriously into his thoughts and spurred by

a happy impulse he sought her house. His ring was answered by Mrs. Lacy, who, standing in the hallway with Miss Margaret and a younger sister, had evidently finished preparations for going

"Oh, good evening, Mr. Murray," she greeted heartily, as her daughter helped with her finishing touches, "you're just in time to take Mr. Lacy's place." She neither could not or would not take cognizance of Margaret's frown als but went on with an invita tion to Frank to accompany them to

To church! Great Scott, was it for this he had run away from the club Miss Lacy with a roguish smile saw the drooping crest and sought to save

"Perhaps, Mr. Murray has another engagement, Mother," she frowned — but the parent was obdulate.

but the parent was obdulate.

"And what engagement wouldn't a
man break to go to Vespers?" she protested. "Mr. Laoy," she explained in
a voice raised evidently for the benefit
of someone else, "promised to take us,
but at the last minute he decided that his rheumatism was too bad. Now he's in there reading, and it ain't his prayer-book, either." If the beneficiary of this heard he was too wily to venture a re

"Don't insist now, Mother," soothed

Margaret, 'I am sure he—"
"Oh, that's all right!" broke in the victim of circumstances with a rather hark-from-the-tomb voice, "why sure I'll be delighted to go with you!" Then in a tone ringing genuine—"I'm versorry, Mr. Lacy—" but that worthy

sorry, Mr. Lacy—" but that worthy's wife broke in scornfuily.
"Don't worry about him—like most of the men he's always ready with an excuse to get out of going to church!" Then through a crack in the door she cried shrilly: "Where was your rheumatism the night you went to see the rasslin's match?" and slammed it shut in time to render his indignant rejoiner unintelligible. The little comedy put Frank in good humor and he joined put Frank in good humor and he joined his laughter with Margaret's as they et out together.
"You're another victim of Mother's

wiles. That's the way she gets the boys. Sometimes, you know, boys don't like to go to confession—"

"Is it possible?" in well feigne to cajole them into going to market with her. Passing the church she in-sists on stopping in and the rest is easy. If you want to see a funny sight watch the boys' faces when she says

easy. If you want to see a numy sight watch the boys' faces when she says market at the Saturday evening meal." "It's a lucky thing someone is too smooth for us," he answered fervent-

"But you are not one of the family and must not be punished—"
"Never mind," and he occupied himself in pondering how much harm he might have done himself in his un-Catho-lic hesitation.

The usual short sermon that evening was on the duty of parents and while of no greater excellence than the ordinary. served as a basis for an explanatory lecture from the impressionable Mrs.

Lasy.

"Well, your parents haven't failed in their duty, anyhow," she commented. "It sin't many young men I saw there to-night." He exchanged his guilty glance with the mirthful one of Miss Lacy. At least she made no pretence of not having been alive to his humburgery.

gery. "You will make a hypocrite out of e!" he protested.
"To avoid which Mother just hangs

out a bulletin of father's rheumatism on Sunday nights."

Mentally, young Mr. Murray was get-ting pretty busy about that time. Now he knew that according to the twentieth century rule of conduct that that was the time for Margaret to administer a the time for Margaret to administer a stinging rebuke to her parent for unfavorably obtruding herself on the notice of an eligible young man and perhaps driving him forever from her society. But, incredible as it may seem, she persisted in looking on it as a joke on him and rather patted her Lacy going over the sermon.
"Such a talk as that always sets me

wondering if I've succeeded with my

flock." she sighed. "I guess you failed with Margaret," little Kitty spoke up.

"Well, I like that!" from her sister.
"Anyhow, I heard Mother tell father the was sorry you didn't go to the con-

"But you will, won't you honey?"

Kitty shook her head positively.

"No, I'm going to get married 'canse
Margaret is going to be an old maid."

"And where did you get all that in-

ormation?" "Mother says that you are too fond of the good things of this life to enter the good things of this life to enter either the religious or the married state," and Frank fell to wondering if he would ever be considered one "of the good things," as Margaret began brib ing the pers little ene to hold back further incriminating evidence.

Frank was taking it all in, and the trans fresh interest in the overling's

Frank was taking it all in, and the happy, fresh interest in the evening's amusement, evinced by the little mother left its indelible impression on him. "What will the daughter of such a mother be?" he asked himself and the answer spread itself before him.

"Let us play no favorites," he whimsically mused. "A square deal and an opportunity for Miss Romine to pin the "nothing doing" sign on me."

He shied warily at the Sunday night calling husiness: however an invitation

He shied warily at the Sunday night calling business; however an invitation to accompany that family to church might have disastrous results. But there was nothing to fear in that quarter. His entrance interrupted a rehersal of a variety of reasons by Mrs. Romine and her daughter as to why they should not go to the latest revival, that put old Lacy's rheumatism to blush.

should not go to the latest revival, that put old Lacy's rheumatism to blush.

"I am aware," languidly explained Mrs. Romine, "that the weather covers a multitude of sins, but really my engagements this week have worn me out utterly. In addition to the worry of my family"—"Her family" thought Frank and there arose the vision of her one child and the seven in Margaret's house.

"I have foolishly allowed myself to be "I have foolishly allowed myself to be run to death with other affairs." She run to death with other affairs." She Mrs. Lacy, though really younger.
"Monday night I presided at the Social
Settlement meeting; Tuesday night, the
chosen Ladies' Lodge; last night I read
a paper before our National Purity ne Conference and to-morrow night —goodness, I have forgotten what I have on for to-morrow night!" Miss Lucy

laughed.
"Maybe you have a date with papa; by the way, where is he to-night?"
"He called up just before dinner and said he would dine down town to-night, but where or why I failed to note." Here Frank made a mental note,—"How Here Frank made a mental note,—"How I should like a wife to take that interest

"You are too energetic, mama,' laughed Lucy with what Frank thought a slight tone of irony. "I take mine out in reading.-'
'Or studying some foolish new cult,'

broke in her mother pettishly. Again the daughter langhed. the daughter laughed.
"I am just now struggling through
Sinclair's 'Other World'—have you read

it?" He hoped he was not revealing his provincialism by blushing.
"Scarcely," with a covert glance at "Scarcely," with a covert glance at the reader of a paper at the National Purity League meeting. "I'm willing to take the word of the critics for his

"It isn't so bad, really. Humanitarian, advanced thought and all that sort of thing, but couched in language that fairly thrills." Ah, her mother does

venture an objection !
'I always claimed that your reading is too diffuse—you merely confuse your-self and finally drift nowhere;" there, take that slap on the wrist! Miss Romine shrugged that off. "It at least keeps my mind off female suffrage, and that's saying a whole lot these days."

these days."
"Interfere with your church work?"

he volunteered innocently.

"Not to any appreciable extent. I am holding back for that until I have attained mama's judicial temperament."
"When you will be lacking the great est incentive of all, enthusiasm. I thought as you at your age and now find" —she really said it sadly—"it is too

with the two mothers contrasted, with the brilliant prospect of the two daughters drifting into the twilight of life with practically their predominating With the two mothers contrasted, away characteristics, he felt no hesitancy in making his choice.

making his choice.
"It is now not a question of which shall I have—but will Margaret have me?"
The Sunday night trips were supplemented by the purely social ones in between, made so regularly that it was not long before the family sat up and took notice. The universal opinion was best expressed by the slangy brother.

Bob. who never neglected an exportuni-Bob, who never neglected an opportuni-ty of teasing his sister.

"Elegant stunt this Mr. Murray is

"Elegant stunt this Mr. Murray is pulling off!" he jeered in his best baseball talk. "It may be Young Murray's first year in the big league all right, but this habitual Sunday inight turn with you and Mother shows that he knows it is all right to groove 'em over for her. Say, he's got everything, including nerve! Fine work, fine, fine! He's the hero of the pink sheet—so they all say. Oh, little Frankie is no bush leaguer—" but she fled with her but she fled with her

Then one Sunday night there came a very quiet walk home; there was a unusual lingering in the friendly shado he vines on the porch while he hed to be having a hard time making seemed to be having a hard time making his tongue behave. Perhaps love sharpened her wits and helped her understanding, for when he paused she let her hand rest in his while she murmured: "Yes, I do, Frsnk." And then—but at that critical juncture the door opened and Mrs. Lacy looked out. Into her face came mingled surprise, satisfaction and pleasure.

and pleasure. ere goes my old maid," she sighed. -By A. Nonymous in Catholic Colum-

By filling our minds with pure and saintly thoughts, prayer broadens our views, leads us to know more about the God who created all the marvelous joke on him and rather patted her mother affectionately on the back for her clever work. She never changed her smiling, unruffled demeanor. "And, by jingo, I like her for it!" he solid-quized, as he tried to listen to Mrs.

Lacy going over the sermon.

Lacy going over the sermon. close meditation, it gives us a clear included the collection which God. sight into the perfection which God displays in His laws, and in their purpose to bring us to justice, peace, happiness and the same fruition of His

"THE CHRISTIAN MAN THE MAN OF THE DAY"

BY THE LATE VERY REV. THOMAS BURKE, O. P. Delivered in St. Paul's Church, Brooklyn, on Marc 22nd, 1872.] My friends, I have selected as the subject on which to address you, the following theme:—"The Christian Man the Man of the Day." You may, perhaps, be inclined to suppose that I mean by this, that, in reality, the Christian by this, that, in reality, the Christian man was the actual man of the day. That he was the man whom our age loved to honor; that he was the man who, recognized as a Christian man, received, for that very reason, the confidence of his fellow-men, and every honor society could bestow upon him. Do not flatter yourselves, my friends, that this is my meaning. I do not mean to say that the Christian man is the man of the day. I Christian man is the man of the day. I wish I could say so. But, what I do mean is, that the Christian man, and he mean is, that the Christian man, and he alone, must be the man of the day, that our age cannot live without him; and that we are fast approaching to such a point that the world itself will be obliged, on the principle of self-preservation, to cry out for the Christian man. But to-day he is not in the high places; for the spirit of the age is not Christian. Now mark you, there is no man living for the spirit of the age is not Christian. Now, mark you, there is no man living who is a greater lover of his age than I. And, priest as I am, and monk as well, coming here before you in this time-honored old habit; coming before the men of the nineteenth century as if I were a fossil dug out of the soil of the thirteenth century, I still come before you as a lover of the age in which we live: a lover of its freedom, a lover of you as a lover of the age in which we live; a lover of its freedom, a lover of its laws, and a lover of its material progress. But, I still assert that the spirit of this nineteenth century of ours is not Catholic. Let me prove it. At this very moment the Catholic Church, through her Bishops, is engaged in a very moment the Catholic Church, through her Bishops, is engaged in a hand to hand and deadly conflict, in Eugland in Ireland, in Belgium, in France, in Germany, ay, and in this country, with the spirit of the age; and for what? The men in power try to lay hold of the young child, to control that child's education, and to teach him all chings except religion. But the Bishops come and say: "This is a question of life and death, and the child must be a Christian. Unless he is taught of God, it is a thousand times better that he were never taught at all; that he were never taught at all; for knowledge without God is a curse, and not a blessing." Now, if our age were Christian, would it thus seek to banish God from the schools, to erase the name of God clean out of the heart of the little ones, for whom Jesus Christ, Son of God, shed His Blood? Another proof that the spirit of our age is anti-Christian, for whatever contra-dicts Christ is anti-Christian. Speak ing of the most sacred bond of matrimony, which lies at the root of all society, at the fountainhead of all the world's future—Christ has said, "What God hath joined together let no man out anunder." But gether, let no man put asur the Legislature, the spirit of this age of ours, comes in and says: "I will not recognize the union as of God, and I will reserve to myself the right to separate them." They have endeavored to sub-stitute a civil marriage for the holy stitute a civil marriage for the holy sacrament which Jesus Christ sanctified by His presence, and ratified by His first miracle — the sacrament which represents the union of Christ with His Church. "I will not let God join them together," says the State. "Let them together," says the State. "Let them go to a magistrate, or a registrar." Le God have nothing to do with it, Let no sanctifying influence be upon them; leave them to their own lustful desires. and to the full enjoyment of wicked passions, unchecked by God. Thus the State rules, in case of marriage, and says: "I will break asunder that bond."

says: "I will break asunder that bond."
And it made the anti-Christian law
of "divorce." "Whom God joins together," says the Master of the worldword shall never pass away, heaven and earth shall pass though heaven and earth ociety, and takes the key stone out of the rch. But the State comes, and says:
'I will do it." This is the legislation this is the spirit of our age. I do not mean to say that there were not sins and vices in other ages; but I have been taught to look back from my earliest childhood, backward full six hundred childhood, backward full six hundred years, to that glorious thirteenth cen-tury, for the bloom and flower of sanctity prospering upon the earth. Still, I have been so taught as not to shut my eyes to been so taught as not to sout my eyes to its vices; and yet, the spirit of that age was more Christian than the spirit of this. The spirit that had faith enough to declare that, whatever else was touched by profane hands, the sanctity of the marriage sacrament was to tity of the marriage sacrament was to remain inviolate—when all recognized its living author as the Son of God. It had faith enough to move all classes of men as one individual, and as possessing men as one individual, and as possessing one faith, and one lofty purpose. And this is not the spirit of our age. Whom do we hear are the men who invent and make our telegraphs and railroads, and all the great works of the day? We hear very little about Catholics being spathing generally but lookerson in hear very little about Catholics being anything generally but lookers-on in these great matters, that Catholics had nothing to do with them, and that they came in simply to profit by the labor of others. And yet, don't we know that nearly every great discovery made upon this earth was made by some Catholic man or other; and some of the greatest of them all made by old monks in their cloisters. And as the spirit of the day

is goodness outside of it, nor that there

are good and honest men who are not of

this Church. Whenever I meet an honest, truthful man, I never stop to inquire if he is a Catholic or Protestant; I am always ready to do him honor, as the noblest work of God. But this I do the noblest work of God. But this I do say—all this is, in reality, represented in the Catholic Church. And I further assert that the Catholic Church alone has the power to preserve in man the consciousness that God has created him. And, now having laid down my opening remarks, let us look at the man of the day, and see what he is.

Many of you have the ambition to become men of the day. It is a pleasant

Many of you have the ambition to become men of the day. It is a pleasant thing to be pointed at and spoken of as a man of the day. "There is a man who has made his mark." There is a man of whom every one speaks well; the intelligent man, the successful man, the man who is able to propound the law by expressing his opinion—able to sway the markets; the man whose name is blazoned everywhere. You all admire this man. But let us examine him in detail—for he is made for mere show, a mere man. But let us examine him in detail
—for he is made for mere show, a mere
simulacrum of a man. Let us pick him
in pieces, and see what is in this man of
the day—whether he will satisfy God or
man—see whether he will come up to the
wants of society or not. Man, I suppose
you will admit, was created by Almighty
God for certain fixed, specific purposes
and duties. Surely, the God of wisdom,
of infinite love—a God of infinite knowledge and freedom, never communicated
to an intelligent human being power and
knowledge like his own, without having to an intelligent human being power and knowledge like his own, without having some high, grand, magnificent, and Godlike purpose in view. A certain purpose must have guided Him. Certain duties must have attached to the glorious privileges that are thus imprinted in man's soul as the image of God. And hence, my friends, there are the duties man owes to the family, the duties of the domestic circle, the duties he owes man owes to the family, the duties of the domestic circle, the duties he owes to society, to those who come within the range of his influence, within the circle of his friendship, to those with whom he has commercial or othe relations, the duties he owes to his country and native land, his political duties and finally, over them all, permeating through them all, overshadowing all that is io him, there is his great duty to Al-mighty God, Who made him. Now, what are man's duties in the domestic circle? Surely, the first virtue of man in this circle is the virtue of fidelity, representing the purity of Jesus Christ in the man's soul; the virtues of fidelity, stability, and immovable loyalty to the vows he has pledged before high heaven and to all the consequences these vows have involved. God created man with a hearty disposition to love and to find the worthy object of his love; and to give to that object the love of his heart is the ordinary nature of man. A few are put aside—among them the priest and the monk and the nun to whom God says: "I, myself will be your love;" and they know no love save that of the Lord Jesus Christ. Yet they have the same craving for love, the same desire, and the same necessity. But to the the Lord says: "I, myself, will be your love, your portion, your inheritance." These, I say, are those who are wrapt in the love of the Lord Jesus Christ. This is not the time nor the occasion for me to dwell upon the infin-ite joy and substantial happiness of the days of those who have fastened their hearts upon the great heart of Jesus Christ, but, for the ordinary run of mankind, love is a necessity; and the Almighty has created that desire for love in the hearts of all men; and it has become sanctified and typical of the union of Christ with His Caurch—typi-cal of the grace that Christ poured abroad upon her. This love and union must lie at the very tountain-head of society, it must sanculy the very spring e all our human nature flo hearts that our race is propagated, and mankind continues to live on earth. What is the grace that sanctifies it? I answer, it is the grace of fidelity. Understand me well; there is nothing more erratic, nothing more changeable than this heart of man; nothing wilder more erratic, nothing more changeable than this heart of man; nothing wilder in its accs, in its propensities, than this treacher us heart of man. I know of no greater venture that a numan being can make than that which a young woman is leaves? Is he a reliable man? Is he young man, and hears the own from his lips that no other love than hers shall ever enter his heart. A treacherous. erratic heart is this of man; prone to change, prone to evil influences, excited by every form of passing beauty. But from that union spring the obligations of father and mother to their progeny. Their children are to be educated: and Their children are to be educated ; as they grow up and bloom into the fullness of their reason, the one object of the Christian father and mother is to bring out of these children the Christlanity that is latent there. Christ into that young soul by baptism; but He lies sleeping in that soul, acting only upon the blind animal instincts of intancy; and as the child wakes to reason, Christ that sleeps there must be awakened and developed, until that child comes to the fullness of his intelectual age, and the man of God is fully developed in the child of earth. Educa-tion is nothing unless it brings out the Christ in the man. This is the true end and object of all education. Now, how does the man of the day fulfill this end? how does he fulfill these duties to his wife and to his children, these duties, and to his children, these duties. which we call the domestic duties? This "clever" man of the day—how does he fuifil them? He, perhaps, in his humbler days, before he knew to what meridian the sun of his fortune what meridian the sun of his fortune would one day rise, took to himself a fair and modest wife. Fortune smiled upon him. The woman remained con-tent only with her first and simple love, cloisters. And as the spirit of the day makes the man of the day, I cannot con-gratulate you, my friends, that the man and with fidelity to the man of her choice and the duties which that love of the day is a Christian man. Now, I am here this evening, to prove to you, brought with them. But how is it with the man of the day? Shall I insult the and to bring home to your intelligence, ears of the Christian by following the two great facts—remember them always: First—The man the world makes independent of God, is such an incubus and man of the day through all the dark paths of his iniquity? Shall I describe to you the glance of his lustful eye, for-getful of the vows he has made to the one at home? Can I tell you of the curse, that the world itself cannot bear him, that the world itself cannot en-dure him; for if he leaves his mark man of the day, following every passing form, a mere lover of beauty; without upon history, it is a curse, and for evil. Secondly—The only influence that can purify and save the world, is the spirit princi le, without God, without virtue, and without a thought of the breaking hearts at home? Shall I tell you of the of that glorious religion which alone represents Christianity. Call me no bigot if I say that the Catholic Church alone is the great representative of Christianity. I do not deny that there

all these things better than you or I come to us, and say, "Oh! this is what is going on; this is the order of the day." There is no vestige of purity, no vestige of fidelity. Mind and imagination corrupted; the very ficsh rotting, deflied by excess of numeritonable sin deflied by excess of unmentionable sin.

And if children are born to the wicked and faithless adulterer, the time comes when the State assumes that which neither God nor man intended it should neither God nor man intended it should assume—namely, the office of instructor; when the State comes and says, "I will take the children; I will teach them everything excepting God; I will bring them up clever men, but infidels, without the knowledge of God." Then the man of the day turns round to the State, and says, "Take the labor off our hands; these children are incumbrances; we don't want to educate them; you say these children are incumbrances; we don't want to educate them; you say you will." But the Church comes in, like a true mother—like the mother of the days of Solomon; and with heart-breaking accent says to the father, "Give me the child, for it was to me that Christ said, 'Go and teach; go and educate.'" But the father turns away. He will not trust his child to

away. He will not trust his child to that instructor who will bring up this child as a rebuke to him in his old age, for his whokedness, by its own virtue and goodness. The spirit of our age not only tolerates this, but actually assists all this. This man may tell his wife that she is not the undisturbed mistress of her house. He may come in with a writing of "divorce" in his hand, and turn his wife out of doors. Yes; when her beauty and accomplishments are not up to the fastidious taste nay more—I am convinced that in the words I have used you have recognized the truth—perhaps something less than the whole truth—of "the man of the day" in his social, political, and domes-tic relations)—I ask you—not as a Cathents are not up to the fastidious taste this man of the day, he may call in

the State to make a decree of "divorce," and depose the mother of his children, the queen of his heart. Let us now pass from the domestic to the social circle. He is surrounded by his friends and has social influence. He has a duty, to lay at least one stone in the building up of that society of which the building up of that society of which the Almighty created him a member, and of which He will demand an account in the hour of death. Every man is a living member of society. He owes a duty to that society. What is that duty? It is a duty of truthfulness to our friends, a good example to those around us, a respect and veneration for every one with whom we come in contact, especially the young. Even the pagans acknowledge this in the maxim, "Maxima debstur puero reverentia". The man of the day opens his mouth to vomit forth words of blasphemy, or sickening obscenity, and before him may sickening obscenity, and before him may be the young boy, growing into manbe the young boy, growing into manhood, learning studiously from the
accomplished jester's lips the lesson of
iniquity and impurity shat will ruin his
soul. Hear him, and follow him into
more refined and general society. What
a consummate hypocrite he is, when he
enters his own house, dressed for the
evening, with a smile upon his face, and
wish words of affection upon his adulterous lips, he addresses himself to his wife,
or to his daughter, or to his lady
friends! What a consummate hypocrite
he is! Ah! who would imagine that
he knows every mystery of iniquity and he is! An! who would imagine that he knows every mystery of iniquity and defilement, even to its lowest depths! Ah, who would imagine that this smiling face has learned the smile of contempt for everything that savors of virtue, of purity, and of God! Who would im-agine that the man who takes the virgin hand of the young girl in his, and lead her with so much confidence and so much gladness to the altar, who would imagine that that man's hand is already defiled with the touch of everything abomin-able that the demon of impurity could present to him! Take him in his rela-tions with his friends. Is he a trust-worthy friend? Is he a reliable man? Will he not slip the wicked publication into the hands of his young friend to infriends will they trust him, and they will turn and laugh in your face, and

turn and saugh your lace, and tell you he is as 'stippery as an eel."

This is the man of the day—this boasted hero of ours—in a social way.

Pass a step further on. Take him in his relations to his country, to its legis his relations to his country, to its legis-lature, to its government. Take him in lature, to its government. Take him in what they call the political relations of life. What shall I say of him? I can simply put it all in a nutshell. I a k you, friends, in this, our day, suppose somebody were to ask you to say a good wordfor him as for a friend; suppose somebody were to ask you the character of the man, and suppose you said: "Well, he is an honest man; a man of upright character in business; a man of well-ascertained character in society; a good father. a good husband—but, you ood father, a good husband—but, you now—he is a politician?" I ask you is there not something humiliating in the acknowledgment—"He is a politi-cian?" Is it not almost as if you said something dishonorable, something bad? But there ought to be nothing dis-honorable in it. On the contrary every man ought to be a politician—es-pectally in this glorious new country which gives every man a right of citi-zenship, and tells him, "My friend, I will not make a law to bind and govern you without your consent and permis sion "--why, that very fact makes every man a politician among us. But if it does, does it not also recognize the grand virtue which underlies every free government—which makes every man a sharer in its blessings because he en hances them by his integrity—which makes politics something, not a shame and a disgrace, but something to be honored and prized as the sim of unselhonored and prized as the sim of unsel-fish patriotism? What is that? It is a love, but not a selfish love, of his country; a love, not seeking to control or share its administration for selfish purposes—not to become rich, not to share in this or take that—but to serve the country for its good, and to leave an honorable and unblemished name in the annals of that country's history. Is this the man of the day? I will not man of the day trying to conceal the silvering hand of age as it passes over answer the question. I am a stranger man of the day trying to conceal the silvering hand of age as it passes over him, trying to retain the shadow of departed youth—and why? Because all the worst vices of the young blood are this I do know, that if the politicians of

there, for they are inseparable from the man of the day. Sometimes, in some fearful example, he comes out before us in all his terrible deformity. The world is astonished—the world is frightened for a moment; but men who understand all these things there. ing committed several crimes, and whilst he pleaded guilty to the various counts of the indictment, he added, as an extenuating circumstance, "but thank God I am no Jesuit." This man had been reading the French infidel newspapers, and he thought a priest something worse than himself. Bad as he was, he thought it was only due to his character to say that he was no Jesuit. "In the lowest depths there's a lower still," and this criminal imagined that he had not reached the lowest and worst depth of resented the lowest and worst depth of orime as long as he could say that he was no Jesuit. If a man were arraigned for any conceivable crime in this country, he might urge, as an extenuating circumstance, "Tis true; I did it; but I am no politician!" Thank God, there are many and honorable exceptions. If there were not many honorable exceptions what would become of society?
Why, society itself would come to a stand-still. But there are honest and independent men, and no word of mine can be regarded as, in the slightest decan be regarded as, in the slightest de-gree, reflecting on any man, or class of men. True, I know no one—I speak simply as a stranger coming amongst you, and from simply reading the ac-counts that your daily papers give. Now, I ask you, if the man of the age, or the day, be such—(and I do not think that I have overdrawn the picture;

olic priest at all, but as a man - as a

olic priest at all, but as a man — as a man not without some amount of intelligence—as one speaking to his fellowmen as intellectual men—can this thing go on? Should this thing go on? Are you in society prepared to accept that man as a true man of the day? Are you prepared to multiply him as a model man? Are you prepared to say: "We are satisfied; he comes up our requirements ?" other hand, must you say this: will never do: if this be the man of day, there is an end to society; if this the man of the day, it will never do. we must seek another style—another stamp of man, with other principles of conduct, or else society comes to a dead-lock and standstill." And to those two propositions I will invite your attention. Go back three hundred years. When Martin Luther inaugurated Protestantism, one of the principles upon which he rested his fallacy was to separate the Church from all influence upon human affairs. Protestantism said: "Let her Church from all innuence upon numan affairs. Protestantism said: "Let her teach religion, but let her not be mixing herself up with this question or that." The Church of God my dear friends, not only holds and is the full deposit of truth, not only preaches it, not only pours forth her sacramental graces—but the Church—the Catholic Church the Church—the Catholic Church—mixes herself up with the thousand quesnot as diotating or identifying herself at the house of coming in to declare, in every walk of life, certain principles and rules of coming in the declare, in every walk of the certain principles and rules of comments of the certain principles and rules of comments. duct. Here let me advert to the fals principle that, outside of the four walls of her temples, she has nothing to do with man's daily work. This principle was followed out in France in 1792 3, when not only was the Church separated from all legitimate influence in society. from all legitimate influence in society, but she was completely deposed, for the time being. And now, the favorite expression of this day of ours is: "Oh, let the Catholic priests preach until they are hoarse; let them fire away until they are black in the face; but let us have no Catholicity. ns have no Catholicty here, Catholicity there, the priest everywhere! We will not submit to it, like the Irish, getting the priest into every social relation; taking his advice in everything; acting under his counsel in everything. We will not submit to be a priest ridden every man do as he pleases." For the last century all the Catholic nations of Europe—in fact, the whole world—have, more or less, acted upon this principle. Let us see the advantages of all this. Has the world, society, governments, legislatures, gained anything? To the Church they say, "Stand aside; don't presume to come into the Senate or the Parliament. We will make laws without you. Don't be preaching to me about God; I can get along without you. The world has tried its hand, and it has produced that beautiful man I have described to you—the man of the day— the accomplished man—the gentleman the accomplished man—the gentleman—the man in kid gloves—the man who is so well dressed—the man with the genmed watch and gold chain—the man with the lacquered hair and well-trimmed whisker. Don't trust his word—he is a liar. Don't trust him. Oh, —he is a liar. Don't trust him. Oh, fathers of families, children, don't have anything to say to him! He is a bad man. Keep away from him. Close the doors of your government house—of your House of Representatives—against him. This is the man whom the Church knows not as her avacation. nim. This is the man whom the Church knows not as her creation; whom the world and whom society have to fear. If this is the best thing that the world has oreated, surely it ought to be proud of its of maniful. Society the proud of its offspring! Society lives and can only live upon the purity that pervades the domestic circle and sanctifies it; upon the truthfulness and integrity that guard all the social relations of life and sanctify them; and upon the pure and disinterested love of country upon which alone true patriotism de pends. Stand aside, man of the day You are unfit for these things. Standaide. O simulacrum! O counterfei aside. O simulacrum! O counterfeit of man, stand aside. Thou art not fit to encumber this earth. Where is the truthfulness of thy intellect, theu scoffer at all religion? Where is the purity of at all religion? Where is the purity of thy heart, thou faithless husband? Where is the honesty of thy life, theu pilfering politician? Stand aside! If we have nothing better than you, we must come to ruin. Stand forth, O Christian man, and let us see what we

and word, and act of my life. I believe in that responsibility before God. I be-lieve that these thoughts, and words, and acts shall be my blessedness or my damnation for eternity." These are the first principles of the Christian man. Give me a man that binds up eternity with his thoughts, and his words, and his acts of to day. I warrant words, and his acts of to-day. I warrant you he will be very careful how he thinks, how he speaks, and how he acts. I will trust that man, because he does not love honesty for the sake of man, but for the love of his own soul; not for the love of the world, but for the love of God. Stand forth, O Christian man, and tell us what are thy principles in thy domestic relations, which, as father and husband, thou hast assumed. He comes forth and says: "I believe. He comes forth and says: "I believe, and I believe it on the peril of my eternal salvation, that I must be as true in my thought and in my act to the woman whom I made my wife, as you, a priest, are to the altar of Jesus Christ. a priess, are to the antar of Jesus Christ.
I believe that, as long as the Angel of
Death comes not between me and that
woman, she is to be queen of my heart,
the mother and mistress in my bousehold; and that no power, save the hand of God, can separate us, or break the tie that binds us." Well said! thou faithful Christian man. Well said! Teil us about thy relations to thy children. The Christian man answers and says; "I believe and I know that if these children visca up in indeone of these children rises up in judg-ment against me, and cries out neglect and bad education and bad example against me, that alone will weigh me down and cast me into bell forever." Well said, O Christian father! You are the man of the day, so far. With you the domestic hearth and circle will remain holy. When your shadow, after your day's labor, falls across your bumble threshold, it is the shadow of a man loving the God of all fidelity, and man loving the God of all fidelity, and of all sanctity, in his soul. What are your relations to your friends, O Christian man? He answers: "I love my friend in Jesus Christ. I believe that when I speak of my friend, or my fellowman, every word I utter goes forth into eternity, there to be registered for or against me, as true or false. I believe that when my friend, or neighbor and that when my friend, or neighbor and fellow-man, is in want or in misery, and that he sends forth the cry for consolation or for relief. I am bound to console him, or to relieve him, as if I saw my Lord Himself lying prostrate and help-less before me." "Who are thy enemies, less before me." "Who are thy enemies, O man of faith?" He answers, "Enemies I have none" "Do you not hold him as an enemy who harms you?" "No, I see him in my own sin, and in the "No, I see bim in my own sin, and in the bleeding hands and open side of Jesus Christ, my God; and whatever I see there I must love in spite of all injustice." "What are your political relations?" He answers and says, "If any one says of another, he is a man who fattened upon corruption, no man can say so of me. I entered into the arena of my country's service, and came forth with unstained hands. Whatever forth with unstained hands. I have done, I have done for love of my country, because my country holds upon me the strongest and highest claims after those of God." Heart and mind are there. Oh, how

grand is the character that is thus built up upon Faith and Love! Oh, how grand is this man, so faithful at home, so truthful abroad, so irreproachable in the senate or the forum! Where shall we find him? I answer, the Catholic Church alone can produce him. This is a bold assertion. I do not deny that he may exist outside the Catholic may exist outside the Catholic Church; but if he does it is as an exception; and the exception proves the rule. I do not deny much of what I have said, if not all, to that glorious name that shall live for-ever as the very type of patriotism, and honor, and virtue, and truth—the grand, the majestic, the immertal name of George Washington, the father of his country! But, just as a man may find a George Washington, the father of his country! But, just as a man may find a rare and beautiful flower, even in the field, or by the roadside, and he is surprised and says, 'How came it to be here? How came it to grow here?' When he goes into the garden, the cultivated spot, he finds it as a matter of course, because the soil was prepared for it, and the seed was sown. There is no surprise, no astonishment, to find the people. We will not submit to have the priest near us at all, outside of his church. If he stays there, well and good; let these who want him go to him, but outside the church-walls let man of whom I speak—the Christian man of whom I speak—the Christian man—in the Catholic Church. If you man—in the Catholic Church. If you want to find him, as a matter of course—if you want to find the agencies that produce him—if you want to find the soil he must grow in, if he grows at all, you must go into the Catholic Church, decidedly. Nowhere out of the Catho-lic Church is the bond of matrimony in-dissoluble. In the Catholic Church, the greatest rufflan, the most deprayed man that ever lived, the most faithless woman that ever cursed the world, if they are faithless to everything, they must remain joined by the adamantine bonds that the Church will not allow any man to break. Secondly, the only security you have for all I have spoker of as enriching man in his social and political relations, is in conscience. If a man has no consolence, he can have no truth; he loses his power of discerning truth; he loses his power of uncerning the difference between truth and false-hood. If a man has no consbience, he loses all knowledge and all sense of sin. If a man has no conscience, he loses, by degrees, even the very abstract faith that degrees, even the very abstract faint that there is for good in him. Conscience is a most precious gift of God; but, like every other faculty in the soul of man, unless it be exercised, it dies out. The conscience of man must be made a living tribunal within him, and he must bring his own soul and his own life before that tribunal. A man may kneel down, he may pray to God, he may listen to the voice of the preacher attentively and seriously; but in the Catholic Church alone, there is one sacrament, and that sacrament the most frequent, and the most necessary, after baptism—and that is the sacrament of penance; the going to confession—an obligation imposed under pain of mortal sin, and of essential need to every Catholic at stated times; an obligation that no Catholic can shrink from without covering himself with sin. once a guarantee for the existence of a conscience in a man, and a restraining conscience in a man, and a restraining power, which is the very test, and the crucial test, of a man's life. A Catholic may sin, like other men; he may be false in every relation of life; be may be false socially; he may be false politically; but one thing you may be sure of can make of thee! Hast thou principles. O Christian man? He advances, and says: "My first principle is this: that the Almighty God created me responsible for every wilful thought,

sion, and comes to the holy altar, there is an end to his sin; and the whole world around him, in the social circle, the do mestic circle, the political circle, receives an absolute guarantee, an absolute proof that that man must be all that I have described the Christian man to be—a man in whom every one, in every relation of life, may trust and confide. This is the test. Don't speak to me of Catholics who don't give us this test. When a Catholic does not go to the sacraments. I could no more trust in him than in any other man. I say to you, don't talk to me about Catholics who don't go to the sacraments. I have nothing to talk to me about Catholics who don't go to the sacraments. I have nothing to say of them, only to pray for them, to preach to them, and to beseech them to come to this holy sacrament, where they will find grace to enable them to live up to the principles which they had forsaken. But give me the practical Catholic, the intellectual man! Give me the man of faith. Give me the man of human power and intelligence, and the higher power, divine principle and divine love! With that man, as with the lever of Archimedes, I will move the world.

the lever of Archimedes, I will move the world.

Let me speak to you, in conclusion, of such a man. Let me speak to you of one whose form, as I beheld it in early youth, now looms up before me; so fills in imagination, the halls of my memory, that I behold him now as I beheld him years ago, majestic in stature an eye glesming with intellectual power, a mighty hand unlifted, waying, quiveryears ago, majestic in stature an eye gleaming with intellectual power, a mighty hand uplifted, waving, quivering with honest indignation his voice thundering like the voice of a god in the tempest, against all injustice and all dishonor. I speak of Ireland's greatest son, the immortal Daniel O'Connell. He came. He found a nation the nation the most faithful, the most generous on the face of the earth: most generous on the face of the earth; he found a people not deficient in any power of human intelligence or human courage; chaste in their domestic relations, reliable to each other, and tradi-ful—and, above all, a people who, for centuries and centuries, had lived, and died and suffered, to uphoid the Faith and the Cross. He came, and he found that people, after the rebellion of Ninety-Eight, down-trodden in the blood-stained dust, and bound in chains. heart of the nation was broken. Every privilege, civil and otherwise, was taken from them. They were com-manded, as the only condition of the manded, as the only condition of the toleration of their existence, to lie down in their blood-stained fetters of slavery, and to be grateful to the hand that only left them life. He brought to that prostrate people a Christian spirit and a Christian soul. He brought his mighty faith in God and in God's Holy Church. He brought his great human Church. He brought his great human faith in the power of justice, and in the omnipotence of right. He roused the people from their lethary. He sent the cry for justice throughout the land, and he proved his own sincerity to Ireland and to her cause, by laying down an income of sixty thousand pounds a year, that he might enter into her service. He showed the people the true secret of their strength himself. Thundering to-day for justice in the halls of the English Senate, on the morrow morning he was seen in the confessional, and kneeting at the altar to receive his God—with one hand leaning upon the ternal cause of God's justice, the other leaning upon the Lord Jesus Christ. Upheld by these and by the power of his own genius, he left his mark upon his age; he leaning upon the Lord Jesus Christ.
Upheld by these and by the power of his own genius, he left his mark upon his age; he left his mark upon his country! This was, indeed, the "Man of his Day!" the Christian man, of whom the world stood in awe—faithful as a husband and father; faithful as a friend; the delight of all who knew him faithful in his disinterested labors! with an honorable, honest spirit of selfwith an honorable, honest spirit of self-devotion in his country's cause! He raised that prostrate form; he struck the chains from those virgin arms, and upon her head a crown of free worship and free chains from those virgin arms, and upon her head a crown of free worship and free education. He made Ireland to be, in a great measure, what he always prayed and hoped she might be, "The Queen of the Western Isles, and the proudest the that the Atlantic bears upon the surface of its green waters." Oh, if moment finishing their dinner. It being the surface of the s a few more like him! Oh, that | Friday, rice stands our race would produce a few more like him! O'Connell was Irish of the Irish and Catholic of the Catholic. We are Irish and we are Catholic. How is it we have not more men like him? Is the have not more men like him? Is the stamina wanting to us? Is the intellect wanting to us? Is the power of united expression in the interests of society wanting to us? No! But the religious Irishman of our day refuses to be educated, and the educated Irishman of to day refuses to be religious. These two go hand in hand. Unite the highest education with the deepest and These two go hand in hand. Unite the highest education with the deepest and tenderest practical love of God and of your religion, and I see before me, in many of the young faces on which I look, the stamp of our Irish genius, I see before me many who may be the fathers and legislators of the Republic, the leaders of our race, and the heroes of our common country and our common religion.

THE LITTLE SISTERS OF THE POOR

Charles Dickens, unable to escape the anti-Catho-lic atmosphere of the first half of the nineteenth century, often spoke and wrote things that were calumnious of the old fauth of England. The cen-tenary of his birth has been celebrated this year, and Catholics will think more kindly of the great Eng-lish writer as they read the following tribute from his pen to the Luttle Sister of the Poor. It was pub-lished in his paper, Household World, on Feb. 14, 1822.

Almsgiving takes the place of our Almsgiving takes the place of our work house system in the economy of a large part of Europe. The giving of aims to the helpless is, moreover, in Catholic countries, a religious office. The voluntary surrender of gifts, each according to his ability as a means of grace, is more prominently insisted on than among Protestants, consequently systematic taxation for the poor is not resorted to. Nor is there so great a resorted to. Nor is there so great a necessity for it as in this country, for few nations have so many paupers to provide for as we English who are acqua-tomed to regard them as a natural ele-ment in our society. And thus it hap-pens that when, about ten years ago, there was in France no asylum but the hospital for the aged and ailing poor, the want of institutions for the infirm but healthy was not so severe as to attract the public eye.



The flies that are now in your kitchen and dining-room were probably feasting on some indescribable nastiness less than an hour ago, and as a single fly often carries many thousands of disease germs attached to its hairy body, it is the duty of every housekeeper to assist in exterminating this worst enemy of the human race.

WILSON'S **FLY PADS**

as cannot be approached by any other fly killer.



But there was at that time a poor servant-woman, a native of the village of La Croix, in Brittany—Jeanne Jugan was her name—who was moved by her gentleness of heart, and the fervor of her religion, to pity a certain infirm and destitute neighbor, to take her to her side as a companion, and to devote herself to her support. Other infirm people earned by their helplessness, a claim upon her attention. She went about begging when she could not work, that she might preserve life as long as nature would grant it to her infirm charges.

Her example spread a desire for the performance of similar good offices. Two pious women, her neighbors, united with Jeanne in her pious office. These women cherished, as they were able, aged and infirm paupers, nursed them in a little house and begged for them in the vicinity. The three women, who had so devoted themselves, attracted notice, and were presently received into

notice, and were presently received into the Order of Sisters of Charity, in which they took for themselves the name of Little Sisters of the Poor (Petites

Sours des Pauvres).

The first house of the Little Sisters of The first house of the Little Sisters of the Poor was opened at Saint-Servan in Brittany. A healthy flower scattered seed around. We saw that forcibly illustrated in the progress from an origin equally humble of the Rauhe Haus near Hamburg; we see it now again in the efforts of the Little Sisters which flourished and fructified with prompt usefulness. On the tenth anniversary of the establishment of Saint-Servan, ten similar houses had been Servan, ten similar houses had been founded in ten different French towns. The Petites Sœurs lives with their

charges in the most frugal way upon the scraps and waste meat which they can collect from the surrounding houses.

estabishment at Dinan, ove which Jeanue Jugan herself presided being under repair, and not quite fit for the reception of visitors, we will go over the Sisters' house at Paris, which is con-

ducted on exactly the same plan.

We are usbured into a small parlor scantily furnished, with some Scripture prints on the walls. A Sister enters to us with a bright look of cheerfulness, such place of meat. The Sister moves and speaks with the gentleness of a mother among creatures who are in, or near the state of second childhood. You see an old dame fumbling eagerly over her snuff box lid. The poor creatures are not denied luxuries, for whatever they not denied luxuries, for whatever they can earn by their spinning is their own money, and they buy with it any indul-gence they please, among which no-thing is so highly prized or eagerly

coveted as a pinch of snuff.

In the dormitories on the first floor some lie bedridden. Gentler still, if possible, is now the Sister's voice. The rooms throughout the house are airy, with large windows, and those inhabited by the Sisters are distinguished from the rest by no mark of indulgence or

We descend now into the old men's department, and enter a warm room with a stove in the center. One old fellow has his feet upon a little footwarmer, and thinly pipes out that he is very comfortable now for he is always warm. The chills of age and the chills of the cold pave-ment remain together in his memory; ment remain together in his memory; but he is very comfortable now-very comfortable. Another decrepit man with white hair and bowed back—who may have been proud in his youth of a rich voice for love songs—talks of music to the Sister, and on being asket to to the Sister, and on being asket to sing blazes out with joyous gestures and strikes up a song of Beranger's in a cracked, shaky voice, which sometimes —like a river given to flow underground —is lost entirely, and then bubbles up again quite thick with mud.

We go into a little oratory, where all pray together nightly before they re-tire to rest. Thence we descend, in a garden for the men, and pass thence by a door into the women's court. The chapel-bell invites us to witness the as-sembly of the Sisters for the repetition of their Psalms and Litanies. From the chapel we return into the court and the chapel we return into the court and enter a large room where the women are all busy with their spinning-wheels. One old soul immediately totters to the Sister (not the same Sister with whom we set out) and insists on welcoming her daughter with a kiss. We are informed that it is a delusion of her old age to recognize in this Sister really her own child, who is certainly far world.

away, and may possibly be dead. The Sister embraces her affectionately and does not disturb the pleasant thought. And now we go to the kitchen. Preparation for coffee is in progress. The dregs of coffee that have been collected from the houses of the affuent in the neighborhood are stewed for a long time with great care. The Sisters say they produce a very tolerable result, and at any rate every inmate is thus enabled to have a cup of coffee every morning to which love is able to administer the finest Mocha flavor. A Sister enters from her rounds out of doors with two cans full of broken victuals. She is a healthy and I think a handsome woman. Her daily work is to go out with the cans directly after she has had her morning coffee and collect food for the ninety odd people that are in the house. As fast as she fills her cans she brings them to the kitchen and goes out again, continuing in this work daily till 4 o'clock.

"You do not like this begging?

o'clock.
"You do not like this begging! "You do not like this begging? What are the advertisements on behalf of our own hospitals? What are the collections? What are the dinners, the speeches, the charity sermons? A few weak women, strong in heart, without advertisement or dinner or charity sermons, without urgent appeals to a sympathizing public, who have no occasion to exercise charity by enticing it to it balls and to theatrical benefits, patiently collect waste food from house to house, and feed the poor with it humbly and tenderly.

The cans are now to be emptied, the contents being divided into four compartments, according to their nature—broken meat, vegetables, alices of puddings, fish, etc. Eschis afterwards committed to the best cookery that can be contrived. The choicest things are set aside. "These," said a Sister, with a

aside. "These," said a Sister, with a look of satisfaction, "will be for our

poor dear sick."

The number of Sisters altogether in this house engaged in attendance on the ninety infirm paupers is fourteen. They divide the duties of the house among themselves—two serve in the kitchen, two in the laundry, one begs, one devotes herself to constant personal attendance on the wants of the old men, and so on with the others, each having poor dear sick.' and so on with the others, each having her special department. The whole sentiment of the household is that of a very large and very amiable family. To feel that they console the last days of the infirm and aged poor is all the Little Sisters get for their hard work .-

FORCED TO CHOOSE BETWEEN CONSCIENCE AND HUNGER

ONE LITTLE INSTANCE IN THE CAMPAIGN AGAINST RELIG-ION IN FRANCE

The opinion has been recently expressed, writes a Paris correspondent of the London Catholic Times, that the Church is gaining ground in France. My own personal experience and conversations with French priests lead me versations with Frence priests lead me to think the same. Nevertheless, the persecution is by no means at an end. The following incident illustrates the methods resorted to in order to take away the faith of the children.

In the department of Indre two little children had been abandoned by their

children had been abandoned by their parents. A relative, a poor woman, adopted them rather than leave them to the "Assistance Publique." On account of her poverty she applied for aid from the authorities, and was accorded by the department about two shillings a mouth for each child.

Last December however, the inspector charged with the distribution of the children had been abandoned by their

tor charged with the distribution of the

to propose the suppression of the assist-ance accorded to her. Please let me know when the child goes to the lay

The poor woman, unlike many others, bravely refused to change the child's school, and as a result the small pecuniary assistance has been suppressed. This is the way in which public money, This is the way in which public above, paid by Catholics, is employed. The Echo de Paris, commenting on the incident, remarks: "What a notion of liberty, to make poor people choose between conscience and hunger!" This is only one little incident out of hundreds in the compaign against religion.—Catholic and catholic and cath in the campaign against religion.—Catholic Standard and Times.

THREE STUDENTS JOIN THE CHURCH

Three students of the General Semi-Three students of the General Seminary of the Episcopalian Church in Chelsea have withdrawn from that institution to enter a Catholic seminary and there prepare for the priesthood, according to a report published in Tuesday's New York Sun. The three students are Charles Denforth and Raymond Lawrence, both graduates of Columbia in the class of 1910, and Graham Raynolds. who was graduated from

Reynolds, who was graduated from Yale in the same year.

Mr. Danforth expressed his strong regret that inferences had been drawn from his action which were not true. There is not the slightest ground, said, for saying that a schism exist in the student body of the seminary. Nor is it true that we endeavor in any way to persuade mon or to pledge them to follow our course.

"Furthermore, I should like to add that we have never been approached or influenced by any member of the Catholic Chnrch, nor has there ever been any communication between ourselves and

Cardinal Farley."
Graham Reynolds, the young Yale man felt the same regret. "So far as I know," he added, there has never been any heated discussion or agitation be-tween students whose ideas differed on tween students whose ideas differed on matters of ritualistic doctrine. Of course there is a wide difference which is reflected in the faculty. The high, the low and the broad churchman are



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Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey
My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic spirit, It strenuously defends Catholic hand surpromoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ.

Donatus, Archbishop of Ephesus.

Donatus, Archbishop of Ottawa.

University of Ottawa. Ottawa, Canada, March 7th, 1900. oftawa, Canada, March 7(h, 1905.

Thomas Coffey
Dear Sir: For some time past I have read your
estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published
Its matter and form are both good; and a truly
catholic spirit pervades the whole. Therefore, with
pleasure, I can recommend it to the faithful. Bless
leg you and wishing you success, believe me to re
main. Yours faithfully in Jesus Christ.

†D. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, AUGUST 10, 1912

NOTES AND COMMENTS

THE DEATH OF Andrew Lang is a los to history and to letters. His genius was versatile and his industry prodigious. With the exception of Percy Fitzgerald, he had produced a greater volume of literary work than any writer of recent years, and the surprising thing is that, taking into account its varied character, so much of it should be so good.

As an HISTORIAN he was a maker of reputations and a destroyer of idols. The Christian Guardian says of his History of Scotland, and "John Knox and the Reformation," that they are "not altogether free from prejudice." When it is considered that Andrew Lang was a Scotsman, and a Protestant, and that he fought his way upward through the vast mountain of the accumulated false traditions of three centuries, the Guardian's remark may be seen to be very profound. Andrew Lang shook "prejudice" from him, and according to the measure of his knowledge told the truth. That in respect to Knox, the Presbyterian and other sects failed to relish his revelations, is rather a strong tribute to Andrew Lang.

LET US see for a moment just what Lang's rock of offense is in the eyes of Presbyterian Scotsmen. His historical works-we write from memory-relating to Scotland are a "History of Scotland" in three large volumes, "Knox and the Reformation"; "The Mystery of Mary Stuart"; "Prince Charles Edward "Companions of Pickle." In the three first named he set himself to vindicat especially the name of Cardinal Beaton He had, as we have remarked, a mountain of inherited personal and national bias to overcome. But from the memory of the Cardinal of St. Andrew's he suc ceeded in stripping the vile garments with which falsehood and calumny had clothed him. In the pages of Andrew Lang, the Cardinal stands forth as the one selfless patriot of a corrupt and servile age. It was he who strove and struggled for Scottish nationality and independence, while Knox and his crew sought to betray their country into the hands of England.

So WITH regard to Queen Mary Stuart. The poison of calumny has done its work so effectually that to this day Mary is an object of suspicion to many otherwise well-meaning people Lang stons short in her complete vindication, the sources of information having been tampered with by the enemy. But he has at least shown that the evidence of the Reformers is worthless and that so far as modern scholarship can penetrate the veil. Mary is seen to have been the victim of a malevolent conspiracy, and that the chief sinner is the pious and immaculate John Knox, the bully of the age Hossack, Mary's real vindicator, has in this dealt much more thoroughly and successfully with the documents than has Andrew Lang, and upon his "Mary, Queen of Scots and Her Accusers," no liegeman of the unhappy Queen need fear to rest his case. Hossack and Lang taken together have shattered the case of her enemies. Knox and his myrmidons are doomed. It is not matter for wonderment, then, that adherents of the Kirk are shy of Andrew

WE HAD something to say last week ly." For Fitzgerald is before all things about William III., whose "pious, glorious and immortal memory" is the nevernding theme of Twelfth of July orations, and the figment upon which the whole structure of Orangeism rests. In view of what is going on in Ireland at this moment over the prospect of Home Rule, and as casting a lurid light upon the noisy agitation that is kept up per petually in Canada against the rights and liberties of Catholics, it may not be unprofitable to pursue the subject just little further. William is the demi-god of the lodges; his character and his maxims are their especial pride. What wonder then if the servant fails, in his conception of right and wrong, to rise above his master !

In the first place, as to the "victory" of the Boyne. It has been well said that, after all, the extravagant apostrophies lavished upon that event, have really very little to go upon, except that it ushered in a new reign of cowardly tyranny and persecution upon an already cruelly burdened people. William of Orange could hardly have lost the battle if he had tried. That an army of 40,000 of the finest soldiers in Europe, fresh from a series of brilliant campaigns in the Low Countries, well equipped with arms and the best artillery of the age, should have defeated 25,000 raw recruits, miserably armed and who had never before been inder fire, is surely nothing remarkable. The honor rather belongs to the vacquished who could face such odds in the spirit of high courage and chivalry which unquestionably characterized them. And the victors were not. be it ever remembered, drawn from the Protestant strongholds of the North, but were mainly mercenary aliens doing the bidding of a soulless and conscience less master. The "Prentice Boys" of Derry is, in essence, but a pious fiction

WE HAVE CALLED William of Orange oulless and conscienceless master. That is putting it mildly. He was treachery personified, a blood thirsty nonster, and an unspeakable cad into the bargain. He came to England with the profession of friendship and fidelity to his father-in-law upon his lips, and the blackest treachery in his heart. He had coveted the English Crown long before he left Holland, and while professing to sustain King James, was intriguing to ruin him. He had acquiesced with the underhand designs of the English Ministers to exclude the Duke of York from the succession, and had his agents and states. allies at work to supplant him even then. When, after the victory of the Boyne, he had attained his end, he started to lavish the possessions of the nation upon his mistresses. Upon Mrs Villiers, afterwards Countess of Orkney, be bestowed 95 649 acres of King James' personal estate, worth £25,995 per annum. Parliament, fortunately, insisted upon the cancellation of this grant on the ground that it reflected upon William's honor — his onor, who had never known the meaning of the word. He knew no code but to attain his own ends at whatever cost to others.

WHAT SCOTSMAN needs to be told of the massacre of Glencoe! Macaulay decides that William was privy to the Stuart"; "Pickle the Spy"; and the deed, but the 'documents in the case' prove that he was its prime instigator, things about just as they happened. Or what Irishman needs to be reminded of the violated Treaty of Limerick, every feature of which betrays the cunning hand of the Prince of Orange These two events, foul as they were, were but incidents in his career. And yet we find one calling himself an "Irish Roman Catholic" condemning his own people for resisting his charms. The sympathy of men rather, goes out to Roger Egremont, who, according to Miss Sewell, threw a plate of beaus into

the usurper's face.

OF PERCY FITZGERALD, to whom we have just referred, much has been written within the past few months. He easily takes rank as the most prolific writer of the age. He is in his seventyninth year; he has written a small lib rary of one hundred and seventy volumes ; he is writing still. That, surely is a record of achievement, from the point of energy at least, of which any man might well be proud. But while so great an output must necessarily be of but varying excellence, Percy Fitzgerald can claim at least a score or more of volumes that will have a permanent place in our literature. As an historian of the stage he occupies a place which none will dispute, and as an authority on what he has called "Boziana," he is equally unchallenged. Few have writton on Dickens with greater felicity and more ample knowledge than he Then, he has given to the world no less than forty biographies, twenty novels, and a long list of religious books, books of travel, plays and criticisms. It is, perhaps, surprising, that one who has written so much that is essentially seco lar should also have produced such gems of pious meditation as "The Jewels of the Mass," and "Words for the World-

Catholic, and that he takes a living interest in his Faith the books just mentioned prove.

AND PERCY Fitzgerald is not only an author. He has a national reputation as a sculptor and of the half hundred statues and busts which he has designed, many now stand in bronze in public places-to wit, the statue of Dr. Johnson, in the Strand; of Boswell, in the Market Place at Lichfield; of Dickens, in the Pump Room at Bath; of Thackeray, in the Charterhouse; and of Charles Reade in the National Portrait Gallery. He is known, too, as an artist, and one of his portraits at least, a pen and ink sketch of Charles Waterton. the naturalist, is in the National Portrait gallery. In addition to this he is not unknown as a composer, and as a lecturer, and finally, as a barrister and Crown prosecutor. He has even served a term as High Sheriff for an Irish county. Where can this rivalled as a career, "dappled with shifting sights"—to use his own words "quick changes, and adventure"?

-AGITATION TO AMEND THE B. N. A. ACT

That the Lapcaster Bill or any simil ar measure is unquestionably beyond the power of the Parliament of Canada to pass is the decision of the Judicial Committee of the Privy Council. The British North America Act is an

act passed by the Imperial Parliament in 1867 by virtue of which the several British provinces were united to form the Dominion of Canada. Originally only four provinces were thus united, but the provisions of the B. N. A. Act remain the basis of the union of the several provinces which compose the Dominion. It is this act which apportions the jurisdiction and legislative powers of the several provinces, and defines also the jurisdiction and legislative powers of the federal parliament. In the United States all such jurisdictionand powers not expressly reserved to the United States Congress at Washington reside in the sovereign states. In Canada precisely the opposite is the case; all matters not expressly reserved to the provinces fall under federal jurisdiction. This was no doubt suggested at the time of Confederation by the failure of the too loose union of states in the neighboring republic which was just emerging from the great civil war which decided by force the right of secession claimed by the sovereign

The fact that all matters not express ly reserved to the various provinces fall under the jurisdiction of the federal parliament not only strengthens the central government but reduces to a minimum the danger of federal and provincial jurisdiction coming into conflict.

Now, precisely because the British North America Act is quite clear as to provincial jurisdiction regarding the solemnization of marriage we are threatened with an agitation as unwholesome and dangerous as it is unnecessary, to have the B. N. A. Act amended. threatened agitation is unwholesome for it is the outcome of an appeal to ignorant prejudice both racial and religious; dangerous as are all racial and religious agitations, but this doubly so because it proposes by sheer brute majority to deprive a great province like Quebec of a right guaranteed her when she consented. to enter Confederation. It were not to pe desired that French Canadians should tamely submit to the injustice and humiliation that meddlesome outsiders seek to put upon them. But the agitation is wholly unnecessary, as there is not a single Protestant grievance under the

existing marriage laws of the province-Solemnization of marriage, coming as it does under the exclusive jurisdiction of the province, the Quebec legislature has the unquestionable right to designate the persons who shall be competent to perform the marriage ceremony, to receive and register the consent of the

contracting parties. Protestant ministers are so designated and may marry their own people with out let or hindrance; the civil government, moreover, recognizes any impedinents to marriage imposed by any Pro estant church, and the civil courts will

aphold them. Section 127 of the Civil Code reads "Other impediments recognized acording to the different religious per uasions as results from relationshi affinity or from other causes, remain sub ject to the rules hitherto follow in the

There is here no special privilege for the Catholic Church.

The Westminster Confession of Faith very emphatically and unequivocally lays down such impediments, as for instance Section IV., Chapter XXIV.:

"Marriage ought not to be within the degrees of consanguinity or affinity for-bidden in the word; nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, s as those persons may live together as man and wife. The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the of her busband's kindred nearer in blood than of her own.

Now the Civil Code of Quebec takes cognizance of this impediment in pre-

cisely the same words as it recognizes diriment impediments imposed by the Catholic Church. And if two Presbyterians were married in contravention of this law of their Church the civil courts would declare such marriage null in the same circumstances as they have declared null and void the marriage of t wo Catholics who marry in contraven

tion of the laws of the Catholic Church. It is true that Protestants generally regard so lightly the laws and canons of their churches that ecclesiastical authority is neither exercised nor invoked. But that is not the fault of the Onebec Civil Code. That the Catholic Church knows her own mind, respects her own laws and exercises her author ity when her children in voke its exercise, is surely no grievance to Protest-

The laws of the Church in the Province of Quebec require Catholics to be married by a priest with the proper jurisdiction in the matter. Any other marriage is a clandestine marriage, and clandestinity is an impediment which renders the marriage null and invalid. The courts of the province have as a rule interpreted section one hundred and twenty seven as recognizing this impediment, and hence have decided that the marriage of two Catholics by a Protestant minister is invalid by reason of the impediment of clandestinity. To the ecclesiastical courts is left the determination of the fact whether or no there is an invalidating impediment. This decision of the ecclesiastical cour has no civil effect whatever. This follows the decision of the civil court, inter preting the Civil Code which recognizes the impediments imposed by the various churches.

True, there are now conflicting decisions handed down by the Quebec courts. Judge Laurendau decided that the Hebert marriage was null; Judge Charbonneau reversed this decision; the case now goes to the Court of Appeal and will be heard in October. For this reason the Chief Justice, Sir Charles Fitzpat rick, declined to answer the academiquestion whether or not two Catholics could be legally married by a Protestant minister, holding that since a concrete case was pending before the Quebec courts that judicial ethics forbade the expression of opinion on the abstract question. The Judicial committee of the Privy Council in deciding that such a question was unnecessary and superfluous has fully justified the contention of our Chief Justice.

The only way to have an authoritative and final interpretation of the Quebec law in the premises, is to carry the Hebert case before the Privy Council. If this final court of appeal should decide that a Protestant minister may not legally marry two Catholics matters

would be just as they were believed to be for generations, without causing any sense of injustice amongst Protestants. But even if the Judicial Committee should decide that under the present law a Protestant minister may legally marry two Catholics, it is entirely wish in the competence of the legislature of the Province of Quebec to amend the law so as to make it perfectly clear that such marriages are illegal.

Where is the Protestant grievance This is a matter that concerns Catho lice exclusively.

It may be conceded that in the case of nixed marriages, ill-informed Protes tants have some reason to complain. But it is only Protestants who are ill inthe Ne Temere agitation who will find in the matter of mixed marriages in Catholics. Just published are the the province of Quebec a reason for such an agitation as the Dominion Alliance and a certain section of the

press advocate. During the hundred and fifty years since the cession not a single mixed mar riage has been dissolved because the officiating clergyman was a Protestant minister.

Such marriages, by reason of the Benedictine privilege, were recognized as valid by the Caurch until the promulga tion of the Ne Temere decree. Section 127 of the Civil Code recognizes impedi ments " subject to the rules hitherto fol owed in the different churches and religious communities." So that according to the Civil Code the Ne Temere decree has no civil effect in the Province of Quebec.

Where then is the ground for an agitation to so amend the constitution as to enable the Federal Parliament to enact a uniform marriage law? No one interferes or wishes to interfere in the marriages of Protestants amongst themselves.

The validity of a marriage between a Protestant and a Catholic by a Protestant minister has never been called in question. The civil law recognizes such narriages as legal, and the Ne Temere decree has in no way changed their civil status.

Where then is the ground for an agita tion of its very nature dangerous and ourtful, which the secular press so lightly advocates.

The following from the Hamilton Spectator will serve as a sample of the nawise, imprudent and dangerous press comments on the recent decision of the Judicial Committee:

"In view of the many complications and the interminable confusion arising out of the present state of affairs, it will probably be felt by a large majority of the people of Canada that the time has come for a removal of so important a in the British Empire, has given judgment on the long debated marriage

matter as marriage from the provincial to the Dominion sphere. There can be no peace till there is

one marriage law uniform for the whole Dominion, and such a law cannot be passed till the Dominion Parliament has been fully empowered to enact it. The American constitution—almost an object of worship by the American people—has been several times amended. The federal constitution o Canada is quite as susceptible of im-

No one who recalls the Manitobs School agitation will view with equanimity the attempt to create anothe such an agitation but a hundredfold

nore hurtful and dangerous. In educational matters the right to remedy any grievance of a minority is especially reserved to the Canadian Parliament. But "Hands off Manitoba." "No Coercion." were the cries that rung from one end of Canada to the other. Now these valiant and righteously indignant champions of provincial rights coolly propose to coerce Quebec into giving up an undoubted right which was guaranteed her before she consented to enter Confederation! And this without the shadow of a grievance other than exists in their disordered imaginations Such a course is, we repeat, dangerous and unpatriotic; let us hope that wiser

CATHOLICS AND HIGHER CRITI-CISM

counsels will prevail.

Heresy trials amongst our separated brethren, wrangling and disputing at conferences and assemblies, the occasional indignant outbursts of believers in the Bible like S. H. Blake, all serve to show the ravages of higher criticism amongst those who began by exalting the Bible as an infallible guide and end by denying its inerrancy and inspiration. While Protestant Bible societies are publishing the Bible in all languages and sending it to all quarters of the globe, Protestant scholars are undermining all belief in it as the inspired Word of God.

Nevertheless higher criticism of the Bible may have its legitimate field of inquiry, and Catholic scholars have contributed largely to the work. But Catholies, learned or simple, start with the plenary inspiration and inerrancy of the Sacred Scriptures, and holding fast to this fundamental truth may admit many of the literary and historical concluions of the higher critics.

In such matters it is obviously only the few equipped with the necessary learning and leisure who can personally investigate the conclusions of those who claim so much in the name of scholarship. For this reason Leo XIII. established the Biblical Commission, composed of five car dinals and a large number of consultors from all parts of the world-This commission takes into account all recent discoveries, and decides controversies on grave questions amongst Catholic scholars. Thus we have a body of learned men, chosen specially for their fitness for the work, who keep in touch with all biblical criticism and are familiar not only with the conclusions of higher critics but with the reasons on which such conclusions are based. The utility and value of such a Commission cannot be questioned.

cisions of the Riblical Com sion are therefore of great interest to decisions: 1. that Mark and Luke are really the authors of the Gospels, which are respectively at ributed to them.

2. That the last twelve verses of the Gospel of St. Mark are, notwithstanding the higher critice, to be received as inspired and canonical. And the reasons given by some critics are not sufficient to show that these verses were not written by Mark.

Other decisions uphold the received and traditional beliefs with regard to hese gospels.

It is not permitted "unsupported by any testimony of tradition or historical argument, lightly to embrace the hypothesis commonly known as the two sources." But "it is lawful for exgetes in order to explain the similarities or dissimilarities between them (the gospels of Matthew, Mark and Luke) o dispute freely among all the varying and opposing opinions of authors and to appeal to hypothesis of oral or written tradition or even to the dependence of one on the one or both that precede."

THE ADVENT MESSENGER, of St. Johns, Mid., comes to us replete with some very strange reading matter. The editor has been searching the Old Testanent to find a picture of the Cathelic Church and he thinks he has found it in Daniel. He triumphantly asks us to give him a symbol of the "little horn," and show what it means. Not being in the habit of visiting a bar-room, and therefore not being accustomed to indulge in "little horns" or "big horns," we hand our sword to the editor of the Advent Messenger and surrender, asking him to extend us the honors of war.

THE MARRIAGE LAW

The Privy Council, the highest court

question. It declares the bill intro-

duced in the last session of the House of Commons by Mr. Lancaster to be ultra vires. To the provinces belongs the power of legislating on the solemn ization of marriage. Their Lordships further declare that the Provincial Legislatures, in legislating on the solemnization of marriage within the province, could impose conditions affecting the validity of the contract. This is the versict in brief. But it will not, it seems, be the end of the agitation The Hebert marriage will now most likely be sent to the Privy Council, as a test case, and opinion asked as to its validity. We may expect that the next few weeks will be a busy time for the gentlemen composing the Evangelical Alliance. Newspaper interviewers will be flirted with by many of our Ministerial brethren who, having little to do, dearly love turbulent conditions. Rev. E. D. Silcox, President of the Alliance, advances the opinion that the ecision is quite unsatisfactory to that body, and they will now try to arouse interest and secure an amendment to the British North America Act. They contend that there should be one marriage law, natterned, we suppose, after the marriage procedure prevailing in Windsor and Niagara Falls, an open house, as it were, in which marriage knots could be tied with dexterity at the lowest possible market price-no regard being had to the sacredness of the under aking. It is passing strange that the Evangelical Alliance did not send its president or some one else to represent it before the Privy Council. It is unfortunate that the peace and good will which should be the portion of our civic life is so often disturbed by the preachments and practices of the Evangelical Alliance, the Lord's Day Alliance, the Ministerial Association, etc., etc. These gentlemen are breaker of the peace, and if our civil and religious liberties are at any time impaired, the blame will rest at their doors. Some of our ministerial friends are altogether too prone to jump into an aeroplane of false premises. How different is the sane and solid attitude of Catholic divines. In the Catholic Year Book, published at Vancouver, the Most Rev. Dr. McNeil, Archbishopelect of Toronto, says:

"I find it very difficult to enter into the thought of those who say the Ne Temere law interferes with civil law. aration in a divorce court, and one o them marries a third party. This second marriage is valid in civil law and has all the civil effects of marriage. At the same time it is null and void in canon law. It is not accepted as a marriage in the Ronan Catholic Church There is here no interference with the

THE PULPIT AND PEW Now that discussion of the Ne Temere

decree has become tiresome some of our fellow citizens occupying places in the pulpits of the sects are at their wits' end to find subjects for discussion in their pulpits. If one of them essays a sermon upon the o'd gospel message the pew-holders rate him a "has been." His exhortations fall upon ears attuned to timely topics and sweet music. Sermons bearing upon the weaknesses of human nature as obstacles to spiritual growth bring no smile of approval, but a scowl from the average pew-holder. To us it is decidedly unpleasant to feel called upon from time to time to point out the shortcomings of our fellow-citizens who don the clerical garb. We may pity them because they are the victims of circumstances. The pulpit is the creature of the pew, and the pew must pe pleased and appeased. The latest departure made by a clergyman in a Toronto pulpit would be amusing were it not a reflection upon temples supnosed to be raised for the honor and glory and worship of God. Some time age a Globe reporter made examination of the bakeries in Toronto and reported conditions as most scandalous. Rev. D Munroe, pastor of the Church of Christ, Wychwood, a suburb of Toronto, made this the subject for a sermon on a Sunday a few weeks ago. He approved the Globe's crusade against dirty bakeries and further remarked that we should have the bread wrapped before delivering. He then went on to describe the admirable methods adopted by the bakers of Michigan and hoped like methods would soon prevail in Canada. While we may commend the reverence gentleman's theories in regard to bread making and bread delivery, making it subject for discussion in the pulpit will, we think, be considered by almost every one as something decidedly out of strong and holy hand in Rome, knowing definitely what it teaches, demanding at all times obedience to legitimate authority, and upon all occasions, when upon secular subjects, but words cal- than the household fly. culated to draw the mind closer and yet will be deceived by the sophistry of

closer to the Sacred Heart of Him Who died for us upon the cross, teaching us by precept and example to model our lives in this world in such a manner that we may hope for glory eternal in the next.

THE BAR TENDERS

A few weeks ago one of our daily papers drew attention to hardships which under modern conditions our bartenders labor. Continuously they are in dread of losing their license to deal out intoxicants because of restrictions placed upon them. Some years ago they were punished if they sold liquor to Indians or minors, but now they will have to bear in mind the faces of hundreds who have by the police magistrate been placed upon the Indian list. This course is adopted when a certain number of convictions are registered against them. In London the Indian listers come well nigh up to two hundred. We sympathize with the bartender. His lot is not a happy one. The most effectual mode of relieving the situation is, we think, for him to make resolve not only not to give drink to Indians, minors and "habituals," but to give up the business altogether. Some good, decent men stand behind the bar. They find it hard to battle with circumstances. It is their trade, and they feel not inclined to begin the world anew. It is a pity they are so minded. Far better would it be for them to take up the work of the unskilled laborer than to be dealing out to their fellow beings that abominable stuff which obliterates thought of the better world and peoples hell with subjects of Satan. Of all avocations in life that of the bar-tender is the least to be commended. No other position spells social ostracism to the same extent. The bar-tender may, as we have said, be a decent, honest man, but his calling keeps him at the foot of the social class and deprives him of hope of attaining an honorable position in the community.

THE "NO POPERY" PEOPLE

The Montreal Star, in an important eading article on Annexation, makes some declaration on the position of the Catholic people in Canada. Our contemporary seems to brush aside the consideration of the anti-Catholic gentry, whom it regards as comparatively few in number and small in importance. Says our contemporary :

"We admit at once and with genuine sorrow that there are Canadians who still live in the Middle Ages and who are ever ready to rest a lance at what they call by preference 'popery.' they are no considerable portion of

We are pleased with the spirit which the Star manifests in the above passage. It indicates that the writer belongs to the large and respectable number of Protestants in this country who recognize that the Catholics have as large rights in Canada as any other body of Canadians and that they deserve that liberal and tolerant condition at the hands of the majority which Protestants would very properly claim for themselves if conditions were reversed. There is no place for the bigot in our national life. The leaders who have governed this country with success in the past forty years were men of large vision and broad and tolerant views. They understood the view point of those who differed from them in re-

ligious belief. disposed to minimize both the numbers and the pernicious influence of those who still live in pretended dread of the Church of Rome. A casual glance at many of the daily newspapers of Ontario which are presumed to be conducted by men of intelligence, or a perusal of the proceedings of the assemblies, religious and fraternal, which take place from time to time, will show that the Catholic Church is an institution which it is considered popular to rail at.

There is little danger that the fanatics will ever capture any government in Canada, but it is to be regretted that the feelings of upwards of 40 per cent. of the Canadian people should be so often and so unnecessarily wounded by even a small section of bigots.

DEAD SEA FRUIT

A subscriber sends us a copy of a Socialist paper published in the Province of Quebec. We hope he will not repeat the offence. It is but wasting a one cent stamp. Reputable papers in the country scarcely ever notice this production. It is conspicuous in two regards, the advocacy of Socialism, or in other words, the beauties of chaos, and the publication of an advertisement in which a philanthropic gentleman proposes to cure all the ills of humanity, and place. Is it not time that our separated so intensely does his love for his fellows brethren turn their attention towards glow that he offers to give a ten day the Church of the ages governed with a treatment without any charge whatever; and all this precious matter in this weekly "Barnum" may be perused at the small cost of 50 cents per annum. We would advise our people to give a there is a gathering of the faithful, its wide berth to Socialist papers and ministers deliver, not essays or lectures | Socialist orators. They are a worse pest these adjoit and specious ressoners. objection to his setting off the adver-Their love for the mass of the people is but skin deep. Scra ch it and you will find the same degree of sincerity and honesty as that possessed by the typical quack medicine vendor on the market place. It gave us a shock to see a good old Irish name on the address label of the Socialist paper. We would advise scribers will have cause of complaint. of pushing the button at the door of The our friend to be careful of the isms. Socialism and the other isms are but the mashrooms of a day. They come in and go out like the hobble skirt and the merry widow hat. It is the part of prudence to be suspicious of people who advocate a political economy that will supply something for nothing.

WAKE UP 1 Recent happenings in the criminal

world will doubtless start an agitation for the suppression of the revolver. An excellent citizen of Ottawa, while on government duty in Windsor, was ruthessly shot dead by a man whom he turned back from the Canadian border. Several other cases of a similar character have recently occurred. The sale of deadly weapons should be absolutely prohibited save to persons whose avocation in life would justify such protection. We have a law against the carrying of deadly weapons, but it might just as well be not on the statute book. Rarely do we hear of a person being punished for such a crime. It is only when criminals are being searched in the police courts that the d scovery is made. Suspicious characters coming into and those already residing in the city should, it seems to us, be overhauled once in a while by the detectives. The neglect of the administration of the law throughout the whole country in this matter, as well as in regard of dishonest trading, has become a byword. This laxity-this Rip Van Winklelsm-pertains to all the provinces and under Liberal and Conservative administrations alike. The excuse made by prosecuting attorneys that they take action when complaint is made is frivolous. We should have a few William Burns throughout the country to find out things. Scandalous conditions prevailed in Detroit and it was left for the Burns staff of detectives to lodge a dozen aldermen in gaol for grafting. They voted a piece of city property to a railway company and received cash reward therefor. Baras and his men caught them in the act. No one, we think, will hazard the opinion that all the cities of Canada are entirely free from the corrupt city official. How are they elected? we will be asked. And our answer is : consult the lodges. We all know the man who looms high in civic affairs who is known as a "joiner," who belongs to all the oath bound secret societies and expects their votes when the ballot box is open for business. All the brothers cast their ballots for him; and there you are! What are we going to do about it? We do not know. Some will say public opinion will cure the evil. But what can be done when an unhealthy public opinion manages to outstrip the healthy but dormant public opinion? That everything that looks like a man should have a vote is largely accountable for present conditions. There should be some qualification. At present the man who has a record in the police court has the same voice in the government of the country and the city as the most estimable citizen who the city coffers. Let us not be undertood as favoring the disfranchisement of the citizen who is in humble circumstances. If he has no property qualification he should at least have a qualification of personal worth-intelligence, honesty, sobriety, etc. Besides this we desire to repeat what we have often said before-that the man who offers and the man who receives a bribe for his vote should be disfranchised for a number of

A forther word shout revolvers. A citizen may not at all times be able to purchase one at a gun shop, but any one may order one of these firearms by post from a firm in the United States and it is duly delivered to the addresses upon payment of duty. Would it not be well were the Minister of Customs to take this matter up.

AS TO GIN

We notice an advertisement of Coates Plymouth gin in the Quebec Telegraph. We are told that it has a dry and palate delighting flavor that good judges demand, and that it is superb for rickey and cocktail. We have heard of cocktail before. It is a mixture of different varieties of intoxicants, but we stand dumb-founded at "rickey." That is beyond us. We hazard the opinion that if a man or woman partakes even moderately, before retiring, of Mr. Coates' Plymouth gin, his or her palate next morning will have anything but a delightful flavor. The advertisement gives us the further information that Coates is the original Piymonth gin made in the Back Friars distillery. Plymouth, in 1763. Whilst the business manager of the Quebec Telegraph may be within his right to advertise Mr. Coates' brain-disturber and stomach sickener, we must take decided the question of selection.

isement with a picture of a Black Frair with a glass in one hand and a bottle of Mr. Coates' gin in the other, looking quite happy under the influence. We trust our contemporary will take down this disreputable sign-'oard. It As to the merits of the article advertised we have our own opinion. If "traveller from New Zealand" were to visit the slums of old London and take note of the havoe made on human nature by the consumption of gin-not excluding Mr. Coates' brand-he would come to the conclusion that manufacturers of this heverage are no better than they ought to be.

"NEWS" FROM ROME

When people scan news from Rome in the daily papers it would be well to keep an open mind as to its correctness. When there is a dearth of horrible happenings all over the world, and when it becomes advisable not to disturb the peaceful relations existing between nations, some of the associated press people, more especially those who carry the Masonic sign in continental centres, have recourse to Vatican rumors to keep the press pot boiling. Incidentally we may say that it is one of the curious features of our time that some little insignificant fellow behind the fountain pen in an editorial room oftentimes possesses the power to set numbers of people by the ears. Ther are several causes. First, dearth of real news in the market, and the neces sity of sending over the wires the usual bulk of matter to make a day's work. Secondly, the inordinate craving for sensation, the desire to give people at the breakfast table a full measure of horrible and extraordinary things to think and talk about. Some time ago the report was spread over the world that the Pope intended to suspend the Ne Temere decree. Now we have the information that the report of the Pope's intention to do so is absolutely unfounded, nor, adds the despatch, "is it likely ever to be revoked, as it provisions which church procedure for two centuries."

AN EYE OPENER It is possible that those crazed faction-

ists in Belfast will bring upon themselves serious monetary loss by their savage fanaticism. In some parts of Ulster Orangeism is not unlike an attack of the rabies. Sir Edward Carson, LordLondonderry and others will be held to strict account for their criminal conduct in inflaming the passions of these misguided, ignorant people. A despatch from Belfast tells us that owing to continuous disputes between Orangemen and Catholics over the Home Rule agitation, which has resulted in many Catholics being prevented from working, the shipbuilding firm of Harland & Wolff has already closed down some of its departments. It is announced by the firm that it will be unable to continue other departments, which will ultimately result in the whole of the work stopping unless the disturbances are discontinued. In a statement to its employees the firm says: " Matters have arrived at such a crisis in the Belfast shipyards that annually pays thousands of dollars into many of the men have been intimidated; some of them skilled men, who it is imossible to replace, and the firm is reluctantly obliged to close down a considerable portion of its plant." Some of the Catholic workmen were, on July 27th, assailed with bolts and nuts as they went to work, by a crowd of youths. A number of them were injured. So we may take it that Orangeism both abroad those who promote its extension we may characterize as undesirable citizens. The claim that Orangemen are the de- audience when the occasion arises. fenders of civil and religious liberty is merely a cloak to cover the dark doings and the selfish strivings of the ward boss who appraises Orange votes as valuable asset in time of need.

"HISTORICAL" ARCHDEACONS

Last week we referred to the appointment by the Dominion Government of the Venerable Archdeacon Armitage of Halifax, to be the Nova Scotia representative on the Advisory Committee connected with the Archives. We have since learned that the representative appointed for New Brunswick is the Venerable Archdescon Raymond of St. John. Apparently, the Archdeacons of the Church of Eugland are in wild demand as Archivists. It will be interesting to see how many more are appointed. We have no objection in the world to the appointment of these gentlemen if they are the best men available from their respective localities. If they bring knowledge and learning and impartial judgment with them, let the procession continue. We suspect, however, if the committee is made up wholly of Archdeacons, some people may be vulgar enough to suspect that it is not the especial fitness of the appointee so much as his "pull" that determines

What sort of prosperity will Home Rule give Ireland when the very discussion of it results in the crippling of Hariand and Wolff's shipbuilding plant, one of the greatest industries in the country?—Toronto Mail and Empire.

For AN honest and candid expression of opinion, not tinetured with religious he does not do so his Catholic sub- or political bias, we would never think Mail and Empire editorial sanctum. Why was he not honest enough to say that the Orange Association is responsible for all this lawless and brutal conduct in Belfast? Likewise were he given to speaking the truth in manly fashion, he would say that former British governments sowed the dragon's teeth of division amongst the Irish people and now we are having the unlovely harvest. He knows very well, too, that the Orange faction has for centuries been given the ascendancy in Irish political life, and now that there is a prospect of equal rights for all and special privileges to none the Orange lodges have become as hornet's nest.

> TRADING WITH OUR TALENTS Last week we pleaded for greater Catholic activity in civic life. Now if we are to acquit ourselves in the civic arena with credit to ourselves and honor to our Church we must trade with our talents, in other words, we must learn the rules of the game. We must train for the contest. Conversing with a leading citizen of a certain Ontario town we expressed our surprise at the small number of Catholies who held public positions or offices in the municipality. He explained their absence to mean a want of ability to fill these positions. We ventured to dissent from that opinion. Brains are not the monopoly of any religious persuasion Beauty lingers everywhere," the poet says, and it is likewise with mental They are given in greater or less degree to everybody, but some people make better use of them than others and as a general rule non-Catholics are not the people who bury their talents in the earth. They have a multiplicity of clubs, lodges, and societies of various kinds; they are loyal to these societies, and at the meetings they become accus tomed to giving their thoughts expres sion. Thus it happens that they acquire the habit of public speaking, and are not rendered speechless when they face an audience. We, Catholics, on the other hand, are for the most part content to sit and listen, and then when the time comes for us to speak we are unable to do so with any ease or fluency. We are very much in the position of the man who had long been a silent member of a certain committee, until being possessed with the ambition to be as good as the others, he decided to make a speech. He consulted the secretary as to how it was to be done. "The easiest thing in the world," said that functionary, "you have but to get up, face the audience, and the words will come." He followed instructions. "Mr Chairman and gentlemen," he began, and then there was an awkward pause. He tried again with no better success. A third time he attempted it only to fail. The

speaker was getting excited. "The secretary is a liar," he fairly bellowed. "He told me if I stood up to speak the words would come, but be jabers they wont." Many of us seem to be of the same opinion as this would-be orator. We think the words will come, them by constant practise. A Catholic society will afford us this practise if we only make up our minds to utilize it. in all Let us support it loyally: let us attend the meetings and make up our minds that we are going to speak. We shall thus achieve two objects-we shall help and in Canada is a bad business, and to keep up interest in the society and we shall be fitting ourselves to put our ideas intelligently before a larger COLUMBA

ACTS OF THE HOLY SEE S. CONGREGATION OF THE HOLY

OFFICE

DECREE

ISPENSATIONS FROM THE IMPEDIMENT OF DISPARITY OF CULT ARE NEVER TO BE GRANTED WITHOUT THE DUE GUAR-ANTEES

In a plenary meeting of the Suprem Sacred Congregation of the Holy Office held on Wednesday April 16 h, 1890, to the question : "Whether the prescribed guarantees are always to be required in guarantees are always to be required in granting dispensations from the impedi-ment of disparity of cult by a person having this faculty from the Holy See," the Most Eminent and Reverend Lords Cardinals Inquisiters General in matters of faith and morals, having carefully ex mined the subject, decided to answer:
The dispensation from the impediment of disparity of cult is never to be grante xcept with all the explicit guarantees

or saleguards. And on the same day Our Most Holy Lord Pope Leo XIII. in the usual audience granted to the Rev. Father Assessor of said Supreme Sacred Congregation was graciously pleased to approve and confirm the decision of the Most Eminent

Fathers.
All things whatsoever to the contrary notwithstanding.

Given at Rome, at the palace of the Holy Office, June 21st, 1912.

ALOYSIUS CASTELLANO, Notary of the H. R. and U. I. II

DECREE

ON DISPENSATION FROM THE IMPEDIMENT OF DISPARITY OF CULT GIVEN WITHOUT THE DUE GUARANTEES

In a plenary meeting of the S. Congre-ation of the Holy Office held on Wednesday June 12th, 1912 to the questions:

1. Whether a dispensation from the impediment of disparity of cult, given by a person having faculty from the Holy See, when the prescribed guaran-tees have either not been asked or have

Whether in such cases, that is, when it is quite clear that the dispensa-tion has been thus invalidly granted the Ordinary can of himself declare the nullity on this head, or is it necessary for him each time to have recourse to the Holy See for a definitive sentence.

The Most Eninent and Rev. Lords
Cardinals Inquisitors General in matters

of faith and morals, after weighing everything maturely, decided to answer: To 1. A dispensation given as set To 2. In the affirmative, to the first

part; in the negative, to the second.

And on the following day, Thursday, 13th of the same month Our Most Holy Lord Pius X. by Divine Providence Pope in the usual audience granted to the Rev. Father Assessor of said S. S.

Congregation was graciously pleased to approve and confirm the decision of the Most Eminent Fathers.

All things whatsoever to the contrary notwithstanding.

Given at Rome, at the Palace of the Halv College Lune 21st 1912

Holy Office, June 21st, 1912. ALOYSIUS CASTELLANO, Notary of the H. R. and U. I.

III DECREE

ON THE PRESENCE OF THE PARISH-PRIEST AT MIXED MARRIAGES IN WHICH THE PRESCRIBED GUARANTEES ARE OBSTIN-ATELY REFUSED BY THE CONTRACTING PARTIES

Since by the Decree Ne Temere of August 2ud, 1907, No. IV it is expressly and without any distinction laid down that parish-priests and Ordinaries o places validly assist at marriage, only when invited and requested. . they ask for and receive the consent of the contracting parties; serious difficulties have

arisen in practice in those mixed marriages in which, the due guarantees been obstinately refused by the parties, the Holy See, in view of the special circumstances attaching to certain districts, formerly permitted at times the merely material presence of the parish-priest, by way of exception and as the extreme limit of tolerance.

The matter having been laid before this S. S. Congregation of the Holy Office, to which by prescription of the

Apostolic Constitution "Sapienti Conlio" belongs the complete faculty of taking cognisance of questions concerning the impediments of disparity of cult and mixed religion, and having been sub-mitted to a most careful examination, after it had been submitted to the opinion of the Most Rev. Fathers Consultors, on the general meeting on Tues-day, No 4, May 21st, 1912, the Most inent and Rev. Lords Cardinals Inquisitors General in matters of faith and

morals, having weighed all things maturely, decreed:

"The prescription of the Decree Ne Temere No IV, § 3, on the asking and receiving by the parish-priest, for the validity of marriage, of the consent of the he parties, in mixed marriages in which due guarantees are obstinately refused by them, henceforth does not apply, but strict (taxative) observance is to be paid to preceding concessions and instruc-tions of the Holy See on the subject, esaudience was getting impatient; the pecially those of Pope Gregory XVI. of holy memory) in the Apostolic Letter of April 30th, 1841 to the Bishops of Hun-

gary); if the Holy Father approves."

And on the following Thursday, 23rd of the same month, Our Most Holy Lord Pius X. by Divine Providence Pope in the usual audience granted to the Rev. Father Assessor of this S. S. Congrega tion was graciously pleased to approv and by his supreme authority to ratify in all things the decision report him of the Most Eminent Fathers.

Ail things whatsoever, even those calling for special and individual mention, to the contrary notwithstanding. Given at Rome at the Palace of the Holy Office, June 21st, 1912.

ALOYSIUS CASTELLANO, Notary of the H. R. and U. I. THE PONTIFICAL BIBLICAL COMMISSION

ON THE AUTHOR, DATE OF COMPOSITION AND HISTORICAL TRUTH OF THE GOS-PELS ACCORDING TO MARK AND ACCORDING TO LUKE

The Pontifical Biblical Commission as decreed to answer thus to the following questions proposed:

1. Whether the clear evidence of

tradition wonderfully harmonious from the earliest ages of the Church and supported by numerous arguments, viz., by the explicit testimonies of the fathers and ecclesiastical writers, by the cita tions and allusions occuring in their writings, by the usage of the ancient heretics, by the versions of ithe books of the New Testament, in the most ancient and almost universal manuscript codices, and als by intrinsic argument from the text it-self of the Sacred Books, certainly compels us to affirm that Mark, the disciple and interpreter of Peter, and Luke, a doctor, the assistant and companion of Paul, are really the authors of the Gospels which are respectively attributed to them?

to them?

Answer. In the affirmative.

II. Whether the reasons, by which some critics endeavour to prove that the last twelve versicles of the Gospel of Mark (Mark, XVI, 9 20) were written by Mark himself but added another hand, are of a kind to justify the statement that these versicles are not to be received as inspired and canonical, or at least prove that Mark is not the author of said versicles.

Answer. In the negative to both

III. Waether likewise it is lawful to doubt of the inspiration and canonicity of the narrations of Luke on the infancy of Christ (Luke, I-II), or of the appari of the Angel comforting Jean and
of the bloody sweat (Luke, XXII. 43 44);
or whether at least it can be shown by
solid reasons (as ancient heretics used
to think and certain more recent critics hold) that these parrations do not be long to the genuine Gospei of Luke?

Answer. In the negative to be

IV. Whether those very rare and altogether singular documents in which the Canticle of the Magnificat is attri-

buted not to the Blessed Virgin Mary but to Elizabeth, can and should at all prevail against the harmonious testimony of nearly all the codices both of the original Greek text and of the versions, as well as against the interpreta-Virgin herself and the constant tradi-tion of the Church?

Answer. In the negative.

V. Whether, with regard to the bronological order of the Gospels, it is chronological order of the Gespels, it is lawful to abandon the opinion (sententia), supported as it is by the most ancient as well as constant testimony of tradition, which testifies that, after Matthew who first of all wrote his Gospel in his native language Mark wrote second and Luke third; or is this opinion to be regarded opposed to that which asserts e second and third Gospels were posed before the Greek version of the first Gospel ?

Answer. In the negative to both

VI. Whether it is lawful to set the date of the composition of the Gospels of Mark and Luke as late as the deof the city of Jerusalem; or whether, from the fact that in Luke prophecy or Our Lord concerning the overthrow of this city seems to be more definite, it can at least be held that his Gospel was written after the siege had

Answer. In the negative to both

parts.
VII. Whether it is to be affirmed that the Gospel of Luke preceded the book of The Acts of the Apostles (Acts, 1, 1-2) : and since this book, of which same Luke is author was finished at the end of the Roman imprisonment of the Apostle (Acts, XXVIII 30 31) his Gosel was composed not after this date?
Answer. In the affirmative.
VIII. Whether, in view both of the

testimony of tradition and of internal arguments, with regard to the sources which both Evangelists used in writing their Gospels, the opinion can prudently be called in question which holds that Mark wrote according to the preaching of Peter and Luke according preaching of Paul, and the same time asserts that these Evan-gelists had at their disposition other trustworthy sources, either oral or lready written?

Answer. In the negative.
IX. Whether the saying and doings which by Mark according to the preaching of Peter are accurately and almost graphically narrated, and by Luke, har ing diligently learned all things from the beginning from eminently trustworthy witnesses, viz., who from the beginning were eyewitnesses and ministers of the word (Luke, I, 2.3), are most faithfully set forth, have a just claim to the full and historical credence which the Church has ever given them; or whether, on the contrary, the same sayings [facta?] and doings are to be regarded as devoid of historical truth at least in part, either because the writers were not eyewitnesses, or because in both Evangelists lack of order and discrepancy in the succession of facts are not unfrequently found, or because, since they came and wrote later, they must necessarily have related conceptions foreign to the mind of Christ and the Apostles, or facts more or less infected by popular imagination, or, finally because they indulged in preconceived dogmatic ideas, each according to the scope he had in view?

Answer. In the affirmative to the

first part; in the negative to

ON THE SYNOPTIC QUESTION OR THE MUTUAL RELATIONS BETWEEN THE THREE FIRST GOSPELS The Pontifical Biblical Commission

also decided to answer thus to the ollowing questions proposed:

1. Whether, observing absolutely all

things that are to be observed according to what has been already laid down especially as regards the authenticity and integrity of the three Gospels of Matthew, Mark and Luke, the sub-stantial identity of the Greek Gospel of Matthew with its primitive original, and the order of time in which they were written, it is lawful for exegetes, in to explain the similarities or dissimilarities (similitudines aut dissimili tudines) between them, to dispute freely among all the varying and opposing opinions of authors and to appeal to hypotheses of oral or written tradition or even to the dependence of one on the one or both that precede [vel ctiam dependentiae unius a praecedenti seu a

praecedentibus]
Answer. In the affirmative.
II. Whether what has been laid down above is to be considered as observed by those who, unsupported by any testimony of tradition or by any historical argument lightly embrace the hypo-thesis commonly known as that of the two sources, which thrives to explain the composition of the Greek Gospel of Matthewand the Gospel of Lukemainly by their dependence on the Gospel of Mark and on the so-called collection of Sayings of the Lord; and can they, herefore, freely advocate it?

Answer. In the negative to both

On June 26th, 1915, in an audience On June 20th, 1915, in an authence graciously granted to the two most Rev. Secretary Consultors, Oar Most Holy Lord Pope Pius X. ratified the above answers and ordered that they be

made public.

Rome, June 26th 1912. FULCRANUS VIGOUROUX, Gr. S. Sulp., LAURENTIUS JANSSENS O. S. B. Secretary Consultors.

My God, how sad a thing is time whether it goes or comes; and how right was that saint who said: "Let us throw our hearts into eternity."

SPIRITISM UNVEILED

Written for the intermountain Catholic.

It has been clearly demonstrated that belief in the reality of demonic intervention is integral in Christianity, that is, inseparable from a profession of taith in Christian teaching. This being so, a denial of this reality, or of the existence of satan and, his intervention at times in mundary affairs, would be vire. times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelief, under the guise of science, especially medical science, to reject the evidence of descience, to reject the evidence of do-moniac intervention, or physiological and other natural principles. They strive to reason, explain, or deny every-thing pertaining to demonology, deay the existence of satan, and hold that orderly brains, that appropritions or shosts are only hallgeinstions, resulting magic was mere quackery, jugglery or sleight-of-hand. The object of all this, which is evidently anti-Christian, was to alienate Christians from faith in Christ, and it succeeded admirably, be-cause it was preached in the name of

soience, progress and enlightenment.

The enemies of Christianity may accept the mysterious phenomens, commonly regarded as diabolicai, but they will explain them, and the miracles of the Bible, and those to which the Church gives her sanction on natural principles, and if they are unable to explain them on any known natural principies, they are sure to make them the basis of an induction of a new natural principle; or, in other words, invent some new principle to explain them This was what Baron Karl von Reichen back, 1788 1869, the German scientist. did. To explain the extraordinary element or force, which he called Od His pupils may do this, or they may re organize their real spiritual and super human origin, but will ascribe them to good, not to evil spirits, or what is equivalent to this, maintain that what the world has hitherto worshipped as good, is evil, and that what it has been taught is evil, and that what it has been taught to avoid as evil, is good, that is, that satan takes the place of God.

But the doctrines which the spirits teach and confirm with lying wonders are, what the apostle terms "the doctrines of devils." Unbelievers are al-

most unanimous in declaring that there is no devil and no bell. Some admit the existence of a Supreme Being, but God's personality is so obscured, that He appears only in the distance as an infinite abstraction. This dominant sentiment of the age is what the spirits strive to inculcate, especially in the When and where they are not held in check by a lingering respect for Chris tianity, they become intemperate and furious radicals preach progress without divine assistance, and de-velopment without any created germ from which to start, yet their teachings are undeveloped germs which exist in the minds of their mediums. Not infrequently do they deny every pro-fessed Christian doctrine, and what they admit they are sure to pervert. In general their teachings in regard to Christianity is, that it is effete, had its day, and that now there is a grander and more sublime form about to be de-veloped, and that they, as the haroingers of the new form, though old in its origin, dating back to satan's lion against his Creator, is to free the world from the teachings of Christian-ity, to liberate them from bondage to the Bible, to creeds and dogmas, the old patriarchal systems and governments, and place the religious socia and political world on a more elevated plane, and moved by a more energetic spirit of progress and enligatenment. This, so far as known, is the object to be attained by spiritism. The work begun by Christ is in itself incomplete, and their mission is to bring it to a successful issue.

Spiritists assume that one of the

special objects is to convince the world of the immortality of the soul. This, as has been shown, they fail to do. But, conceding, for the sake of argument, that their pretentions be what they claim, it may be asked in what form, soil, liberated from the body, survive?

The heathens, however addicted they may have been to demon-worship, believed in this immortality of the soul, but the life and the li but the life and blissful immortality brought to light by Christian revelation, and intended for the just, they did not believe, and the spirits do not teach or affirm it. The spirits are entered for affirm it. The spirits are entered for the process of the results in the spirits are entered for affirm it. The spirits are entered for affirm it. tirely ignorant of immortal life in God, and into which the sauctified souls enter when they leave this world, and are purified from all stains contracted in

the flesh.

The only immortality is the immortality of the rebellious angels who lost their celestial abode. But even for such immorality they offer no proof. On the testimony of advocates of the cult, they are lying spirits. Hence their word is worthhiess, and their identity with souls once united to human bodies, and which they pretend to personate, is not and cannot be established.

There are, no doubt, many marvelous phenomena, termed spirit manifestations, out how prove whether the spirits are the souls of the dead, or really evil spirits personating them. Spiritists are necromancers, that is, diviners with the spirits of the dead Neoromancers are as old as history. They are alluded to in Genesis. Moses forbade neoromancy. In all ancient and modern pagan nation necromancy, which is defined by We ster as "they are of revealing future events by means of a pretended communi-cation with the dead," is found to be a very common species of divination. The African magicians found at Cairo, practice it even to the present day, as testified to by reliable English and French writers though by seeing medium, not as is the case with spirits, by rapping, talking, and writing mediums. They are real diviners, attempting, by means of evoking the dead, to divine secrets, whether of the past or the future, un-known to the living. They practice what the world has always called divinawhat the world has always estiled divina-tion, and that species of divination termed necromancy. This is very clear and undeniable. Therefore, they do that which Christiauity condemns, and holds to be unlawful, that is, dealing with evil spirits. This, however, is

nothing to their purpose, for they place the authority of the spirits above that of Christ, and do not hesitate in substituting spirities for Christianity.

A lawyer and judge, who, after the death of his wife, became a member of the cult, and had written a good sized volume in its defense, was asked by an interest thind on the the criders. communicating spirits were really the souls of men and women, who cace lived in the flesh. He answered, "They themselves expressly affirm, and prove it, by proving that they have knowledge of the earthly lives of the persons they say they are, and which we should ex-pect them to have in case they were those very questions.

those very questions."

The friend against said, "The question, you will perseive, my dear judge, is one of identity—a question with which, as a lawyer and judge, you must have often had cocasion to deal. Is the evidence you assign sufficient?" To this query he replied, "I say it is."

The next question was, "Do you find the spirits always tell the trath?" His answer to the question was, "No, I have said in my book, they frequently lie." "Then," said the inquisitor, "the simple fact that a spirit says he is Franklin or William Penn is not a sufficient proof that he is?" To this sufficient proof that he is? To this objection the reply was, "I concede it. But I do not rely on his word alone. I examine the spirit, and I conclude he is identically Franklin only when I find that he has that intimate acquaintance with the earthly life of Franklin which I should expect to find in the case he really were Franklin." Presswhich I should expect to find in the case he really were Frankin." Pressing still further the objection the triend said, "But that intimate acquaintance does not establish the identity, unless you know beforehand that the spirit could not have it, unless he were Franklin. The spirit, I find by consulting your book, have told you the most secret things of your own past life, and secrets which could by no means be known to any but yourself. Yet the spirit who knew these secrets was not yourself, but an intelligence distinct from you. but an intengence actinct from you.

Now, if the spirit could show himself
thus intimately acquainted with your
earthly life without being you, why
might he not be intimately acquainted
with Franklin's earthly life without
being Franklin?" The judge, who was being Franklin?" The judge, who was sincere and honest in his belief, and with a lawyer's logical acumen, saw the point of the objection and admitted its force. Hence his answer, "That is a point of view under which I have not considered the question. But, never-theless, I have subjected the spirits to severe tests, and compelled them to affirm what they say by extraordinary visible manifestations." The thics of spiritism, to which attention will be directed will explain the true origin of the "extraordinary manifastions." F. D.

MORE ENCROACHMENT

ROME APPEARS TO HAVE CAP-TURED THE BASEBALL KINGS

It might be well worth the while of the Guardians of Liberty to look into the composition of the baseball industry in this country. It seems just possible that the Pope of Rome may be reaching out through that medium for the subjugation of the unsuspecting people of this republic. At any rate here is a little item of news in this connection calculated to arouse the apprehension of the same from an eastern exchange:

" Many of the top-notchers in profes sional baseball are devout Catholics. They do not drink, they do not swear, and better than all else many of them receive Communion every Sunday."

Taken in conjunction with the pres ntation to Cardinal O'Connell of Boston of a solid gold pass to the games of the great national leagues, the invasion of the baseball profession by Catholics of such eminent piety cannot be regarded v true Guardians as a matter of triffing

Who are the great popular idols of poets, artists, statesmen; not our di tinguished philanthropists, political to Rome by cornering the "top-notchers" in professional baseball. With the public becomes possible. — Sacramento Herald.

Dont's for Catholics

Don't get into the habit of being late for Mass. A moment of preparation before Mass may be the means of openng your soul to many graces.

Don't talk in church without neces-

sity. Talk with God, Whom you may not have visited, in His temple, since last Sunday; you will have plenty of

time to visit your neighbor.

Don't criticize the sermon, nor the manner of preaching. It is a message from God bearing some truth to you. Heed the instruction and profit by it; it has something for you to learn.

Don't leave the church until the priest has left the sanctuary. Take a moment in which to thank God for the

graces of the Holy Mass.

Don't talk in the aisles going out. Remember you are in the presence of God in His Holy Sacrament. Your gos-sip will keep until you reach the street.

Don't forget to bend the knee as you enter and leave your seat. This is an act of adoration paid to the Real Presence. Do it with faith and reverence Don't fail to see the holy water font

and the poor box at the church door.
Take a few drops from the one with which to bless yourself; drop a penny in the other that you may help to bless the deserving poor.—True Voice.

White Swan Yeast Cakes

FIVE-MINUTE SERMON

ELEVENTH SUNDAY AFTER PENTECOST

THE CARELESS CHRISTIAN He hath done all things well: He hath made both he deaf to hear and the dumb to speak." St. Matt.

To be deaf and dumb is generally esteemed a great misfortune. The poor person thus afflicted is for the most part person thus sillicted is for the most part cut off from the means of getting a living, and has to be supported by charity. He communicates with diffi-culty with his fellowmen, and this de-prives him of a great part of the pleas-ure of life. We pity such a one and thank God that this calamity has not hefallon.

befallen us.

But to be deprived of the senses of hearing and of speech by the dispensation of the Almighty, who doeth all things well, without any fault of our own, is a mere nothing and unworthy of consideration in comparison with that spiritual deafness and dumbness which is our own fault; for this is a deliberate and obstinate wickedness on our part, is our own fault; for this is a deliberate and obstinate wickedness on our part, which draws down upon us the anger of God, and which involves us in the de-privation of the society of God, of the Blessed Virgin Mary, and of the saints, and renders us poor and miserable for all eternity.

all eternity.

God is speaking to us always. He speaks to us by His Holy Church and by all her instructions, which were carefully taught us in our youth. He speaks to us by the voice of His priests, who preach His word and the Gospel of Salvation. He speaks to us in all events of life: in the loss of our friends and relatives in the deaths of our brothe s, sistings. tives, in the deaths of our brothe s, sistives, in the deaths of our brothe s, sisters, parents, and children. When such things happen we cannot help but realize the utter uncertainty and nothingness of all human things; that we must die also—when we cannot teil—and that it is the highest folly to live for the moment and forget eternity. He speaks to us in sending us sickness, and disappointment, and poverty.

Oftentimes God speaks in our inmost hearts, stirring us up strangely

hearts, stirring us up strangely and unaccountably to attend to our sal-vation. O brethren! if we look honeatly vation. Observed in two took notestay into our hearts, must we not confess that this is so; that God has never ceased to admonish us, or to be solicitous for our salvation? If we have sinned even grievously, has He not exotted sorrow and made us feel miserable so as to bring a charitons? us back to His love and obedience Has He not disgusted us with the filth pleasures of the senses, made us feel that all such things are truly the husks unfit for any but swine to eat, and made us long for the peace and joy which accompany innocence and a virtuous life? It is with this love and earnest-

ness and patience that God speaks to us and has spoken to us all our lives long. And how have we responded to all this? Have we made ourselves deaf and dumb to His voice? When He has spoken loudly to us, so that we could not help hearing, have we not stopped our ears and just refused to listen? When we were indulging in sin and violating the laws of God, and we felt condemned and that we were doing wrong, and were urged to stop and repent, did we not say in our hearts, "My God, let me alone; I cannot listen now, for I will not quit my evil ways?" When remorse continued, did we not plunge into the distractions of business or of pleasure in order to stifle the voice of God in our hearts? And has this spiritual deafness loudly to us, so that we could not help hearts? And has this spiritual deafnes induced in us also a spiritual dumbness: so that we could not open our mouths to confess, so that year af er year has gone confess, so that year af er year has gone
by without our caring or daring to
darken the doors of the holy tribunal of
penance, thus cutting ourselves off from
the society of the faithful, from all the
merits of holy purposes and
good works, keeping ourselves
in the power of the evil one, to listen to
and follow his evil suggestions, hardening our hearts more and wore and draging our hearts more and more and drag ging ourselves down to eternal perdi-

not merely speak the word and he at once, but He took him aside, He groaned over him, He put His fingers in his ears and touched his tongue with

his ears and touched his tongue with spittle, before He said, Ephpheta—that is, be opened—when he was healed.

This He did to show us how dangerous and obstinate is the malady of spiritual deafness and dumbness. It requires a peculiar exertion of divine power to cure it. It admonishes us all of the peril of persisting in this horrible condition, and of the necessity of getting out of it without a moment's delay.

But difficult as the cure may be in itself, it is not difficult with our Lord Jesus Christ. He is ready and willing to cure us. Let us go to Him in all sincerity and ask the grace of a cure, ask that we may be all slive and in earnest to hear the word of God and to keep it;

to hear the word of God and to keep it; that our tongues may be unloosed to make a good and sincere confession. Our Lord will hear us and grant our request, for He is the one who doeth all things well, who makes both the deaf to hear and the dumb to speak.

TEMPERANCE

ALCOHOL USERS AND GERM DISEASES

Some persons seem peculiarly sus-ceptible to germ diseases while others seldom "catch" them or suffer seriously when they have them. Evidently there must be causes which operate favorably or unfavorably on body resistance. Whatever these causes, they must be closely linked up with the personal habits and environment.

As to environment it is already well known that over-work, under noarishment, ill-housing and unbygienic habits all lower body resistance. It has also been generally believed that users of alcoholics are apt to be sick more fre-quently than abstainers, and have a much heavier death rate. But owing to much neavier death rate. But owing to the fact that drinkers are often under-fed and live unhygicaically, it has frequently been argued that it was these factors rather than the alcohol which rendered drinker so susceptible to germ and other diseases. None can deny that these factors are important and those who work for the saving of human life must seek means of ameliorating these unto-

SHE FAINTED WITH THE AGONY

"Fruit-a-tives" Cured Her Kidneys



MOUNTAIN, ONT., DEC. 14th. 1910

MOUNTAIN, ONT., DEC. 14th. 1910
"I desire to let the world know the
great debt I owe "Fruit-a-tives" which
saved my life when I had given up hope
of ever being well again.
For six years, I suffered from dreadful
Kidney Disease. My legs and lower
part of my body were fearfully swollen.
The pain in my side and legs would be
so bad that I would faint with the agony.
Five different doctors attended me
and all said it was Kidney Disease and
gave me no hope of getting well.

and all said it was Kidney Disease and gave me no hope of getting well.

A kind neighbor visited me and mentioned the case of Mrs. Fenwick who had been cured of a sickness like mine. I took "Fruit-a-tives" and in a short time, I began to feel better—the swelling went down—the pains were easier—and soon I was well.

I have gained over 30 pounds since taking "Fruit-a-tives"—and my friends look upon my recovery as a miracle."

(MISS) MAGGIE JANNACK.

"Fruit-a-tives" are sold by all dealers at 50c a box, 6 for \$2.50, trial size, 25c.—or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

However, the relation between alcohol and lowered resistance to disease appeared so close that many scientists saw the necessity of investigation and experiment to determine whether, when divorced from these factors, alcohol deserves the bad name

There is now much evidence of power There is now much evidence of power of alcohol, spart from its general influence in producing poor living conditions, to lower body resistance and to increase the death rate. For example, in the case of one germ disease, pneu-monia, Osler gives the following mortalmonta, Oaler gives the rottowing mortality rate: Abstainers 185 per cent; so-called moderate drinkers, 254 per cent; intemperate, 528 per cent.; and he adds: "This fact has long been known to life insurance companies as holding good in other diseases than pneumonia." Statistics for many years of several companies which keep the records of abstainers and drinkers separately show that on the average the so-called moderate use of alcohol, only, cuts off the expectation of life about 25 per cent.

Many other proofs exist showing that in the aggregate drinkers show lowered resistance. The reasons for this appear in the results which many investigators have obtained in testing the effects of alcohol on the different kinds of body defenses.—Scientific Temperance Journal.

Men who have made a study of disease of the brain, estimate that fully 10 per cent. of them are caused by liquor.

A proof of the malign influence of alcohol is shown by the State of Kansas. In 1904 it had 562 commitments to Our Lord healed the deaf and dumb man apparently with difficulty. He did that the man apparently with difficulty. He did fallen to 42.3, and last year it was still lower, namely 38.3.

The members of the State Board of Control attribute this decrease of craziness to the stricter enforcement of the prohibition law in the State. The con-sumption of alcohol being lessened, the number of lunatics sent to the State

asylums was diminished. There is no room for argument in the presence of such a fact.—Catholic presence Columbian.

THE FIRST DRINK

Who ever heard of a drunkard who had never taken his first drink?

Who ever heard of a drunkard who had not first been a tippler?
Who ever heard of any man taking his first drink voluntarily deliberately and alone?

Is it not a fact that not one in a million take their first drink in any other manner than through the mis directed generosity of some respected friend, whose offer of the first drink the young man hesitates to refuse for fear of causing offense?

And, once the first drink has passed

his lips the young man has joined that vast army of drunkard makers without the assistance of which not one drunk-ard in ten thousand would ever have

has hopelessly enslaved him.

And where is the drunkard, no matter how hopeless, who did not at one time cherish the delusion that he could take a drink and leave it alone; that only fore reaching the danger point?

LIQUOR AND TOBACCO HABITS

McTAGGART, M.D., C.M., 75 Yonge St., Toronto, Canada

as to Dr. McTaggart's professional

References as to Df. Mclaggarts witoessom tanding and personal integrity permitted by: Sir W. R. Meredth, Chief Justice. Sir Geo. W. Ross, ex-Premier of Ontario. Rev. N. Burwash, D.D., Pres. Victoria College. Rev. J. G. Shearer, B.A., D.D., Secretary Board Moral Reform, Toomto.

Moral Reform, Toronto.
Right Rev. J. F. Sweeny, D.D., Bishop of Toronto
Hon. Thomas Coffey, Senator, CATHOLIC RECORD
London, Ontario.
Dr. McTaggari's vegetable remidies for the liquor
and tobacco habits are healthful safe, inexpensive
home treatments. No hypodermic injections, no publicity no loss of time from business, and a certain
cure.

LIQUOR AND THE NEGRO

Speaking before the sub-committee of the United States Senate's committee in charge of affairs in the District of Columbia, the other day, Dr. Creed W. Childs, a colored physician of Washington, urged that something be done to restrict the salcons among the colored population of the district. Dr. Childs gave the sub-committee a graphic picture of the harm which he says liquor is doing among the colored people of the district, and he implored the senators to act.

the senators to act.

'Let me warn you," he said, "that if you don't place liquor where the colored man finds it harder to get he colored man finds it harder to get he will destroy himself and destroy you."
He declared the race would be better servants, would work better and would be far more prosperous if it were not for liquor. He described some of the homes in the district which he had visited and where poverty reigned because the head of the family drank up all his wages.

TEMPERANCE NOTES

"The saloon attract trade" is the cry of many people who do not believe in local option. We slways held that the saloon did attract trade—to itself.

In hot weather says a doctor alcohol is particularly to be avoided. The man who tries to get rid of his hot, tried feeling by recourse to the highball or to deep draughts of beer ought not to put the blame on the thermometer if he perspires twice as hard afterward and begins to have a buzzy feeling in the head and to see the air full of whirling. spots. Water is the thing to drink, and one can hardly take enough of it for the

one can hardly take enough of it for the good of the body.

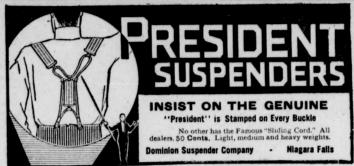
Michael J. Danningan, the president of the Springfield branch of the Father Matthew Temperance Society, has given out the plans for the field-day of the order, which is to be held at Clinton, Labor day. The Greenfield society will take an active part in the day's observance, marching in the parade in the morning, accompanied by the Greenfield military band, and playing in a baseball game with St. Joseph Society of Chicopee in the afternoon. Two years ago the Greenfield society won the prize for the best appearing society in the line of march and last year at Northampton it was again awarded to them. The gaining of the prize again this year will entitle the society to rethis year will entitle the society to re-tain possession of it permanently. Much effort will be exerted to qualify the Greenfield society this year for win-ning the cup a third time. The Green-field military band, which will accom-pany the society, will also give a concert in the afternoon.—Sacred Heart Review.

OUR LADY'S CROWNING GLORY

[From "Seedlings" by the Right Rev. Charles H. Colton, D. D.]

We delight to recall the various incidents in the life of the Blessed Virgin. HerImmaculate 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 at 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, and we ponder over them with reverent feelings of awe intermingled with delight and fear, joy and sorrow, according to the scene circumstances they recall; but the Feast of the Assumption, as the crowning glory of our Biessed 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 the counterpart of the Immaculate Conception of the



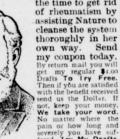
Blessed Virgin, and both feasts, commemorating as they do the beginning and the end of her glorious life, fill every true Catholic heart with overdowing joy. So let us all rejoice every 15th day of August and hall our Blessed Lady on it with sentiments of true filial affection. As we say of our Divine 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 she is our glorious for us in her glory, as she is 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

Rheumatism

Make Summer Heat Help Rid You of Pain-Causing Poisons. Send for My Drafts

To Try Free -- Write Today

Help Nature expel acid impurities through the great foot pores by wearing Magic Foot Drafts a few days. Now is the time to get rid of rheumatism by assisting Nature to



in.	,		
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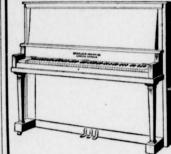
keep us to this more than to behold her highest among the heavenly throng of saints and angels, next to the Holy Trinity in power, in splendor and in

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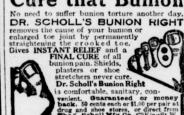
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CHATS WITH YOUNG MEN

"THE TOUGH"

"THE TOUGH"

In his "Conferences for Boys" printed in the Homiletic Menthly, the Rev. R. Kuehnel gives some excellent advice. The subject of the conference in the July number is "The Tough"—a most dangerous element of society. Father Kuehnel points him out "leaning against the walls of the saloon at the corner," waiting for a chance to get a free drink. If the chance does not effer, the loafer becomes a thief. He must have liquor and will do anything to get it —except work. He was not always like that. There was a time when he was —except work. He was not always like that. There was a time when he was probably just like some of the boys Father Kuehnel is talking to—fond of a good time, ready for turbulet fun, but none too inclined for study or work. The leisure hours and days, the street corner teachings, and the gang gradually lowered the ideals that devoted transher set before him. After all what ers set before him. After all what do old fogey teachers and over-careful parents know about life for boys? They parents know about life for boys? They preach work, work, and they practise it themselves but, alas! too many parents do not insist that their boys too shall work. They have hopes and dreams of a wonderful future for the indulged son, but the hopes are not realized, the dreams never come true. And the love that was never wise turns to hatred and bitter shame. "I wish he was dead," is the cry of agony wrung from the lips of many a parent who has toiled and sacrificed only to be diagraced. What will be the end? is the question that tortures father and mother night and day as they watch the downward course of their pampered boy. The answer of their pampered boy. The answer comes from the reform school, the prison, the almahouse, hospital, or the morgue.

Father Kuehnel advises his boys to keep the devil at a distance by keeping The evil suggestion which the devil

The evil suggestion which the devil deposits in an idle mind finds a fine breeding place. It will thrive and spread. Evil thoughts will create evil desires, the desires will lead to actions. The devil, indeed, loves nothing more than idleness, though he himself is anything but idle.

No boy, no matter what may be his state in life, is immune from the effects of idleness. He can't be idle and adwance in standing and reputation. He may have a bright mind but if he does not fill it with wholesome thoughts and ambitions it will not save him from the

doom of the tough. "Never give way to idleness" is Father Kuehuel's parting word to his boys. "Your ambitions may not be realized as quickly as you may desire; disappointment and failure may make your work seem useless and bitter; but overestimate the value of the social intercourse of the college.—Success.

OUR FAILURES others have overcome these difficulties and they earned a well-merited reward.
If others could persevere why not you?
Keep up your courage, and your faith in yourselves, and you are bound to win in the end."

CATHOLIC YOUNG MEN

To day this country of ours needs young men of virtue, whose aim in life will not be so much to win success for themselves as to bring glory to her. Can she find such young men, and where? Yes, she can; they form in general the rank and file of the students who come forth from Catholic institutions.

It is the aim of these schools and in religion, but also in matters concerning their temporal well-being as indivi-duals, as members of society, and as citi-zens of the land. They learn something of the secrets of nature, it is true. They are trained to ways of culture; but most of all, they are taught to respect authorof all, they are taught to respect author-ity, and constitute a strong bulwark against revolution and riot. The Church bids them be energetic and honest in their work; energetic, for their religion not only teaches constant renunciation, but also gives strength to practice it honest, for religion supplies them with motives of the highest kind and urges upon them the development of good-

convince such a young man of his duty to bear his burdens patiently. Since the Church teaches the young

man to love his neighbor, she also im-poses on him the duty of loving and being loyal to his country. In this she has met with great success, as is attested in history's pages. We read of many Cath-olic men who have shed their blood and aid down their lives for their country's

STUDENTS EDUCATE ONE ANOTHER

It is a great thing for hundreds of splendid young men from all over the country to be thrown intimately to-gether at the age of the greatest expectancy, when life promises so much, at an age when youths are full of hope and ambition, and feel strong and vigorous. There is an untold advantage in the growth and expansion which come from the constant measuring of mind with mind, the attrition of mentalities, the measuring of brain power, the comparing of ability, of experiences, the tempering, the constant drill in self-mastery, selfsacrifice, the constant prodding of ambition, the spurring of lagging energy.
All these things are of untold advan-

I believe that the advantages of mere book learning in college are overesti-mated. That is, I believe that a great deal of what is attributed to the studies

We hear a great deal about the de velopment of personal power in solitude; but, while a certain amount of this is necessary, yet there is no substitute for the growth and education which come from intimate association with human beings.

As a rule, the men who pay their own way through college are the most successful because they are the most practical men. On the other hand, every man who has to devote a great deal of his time to paying his way suffers an im-mense loss from the lack of larger association with the students.

Many of these men who work their way through college feel obliged to go directly from the class room to their own room. They cannot enter into many of the sports with the other students because they are obliged to remain in their rooms and study during evenings, Satur-days and holidays alike.

I believe that many college men owe more to what they get from their fellow students than from their studies. In saying this, I do not underestimate the

Every man's business is God's business. If not, what have we children of God to do with it? Christ has taught us that we are to seek enlargement in us that we are to seek enlargement in our work. If expansion is impossible without, at least we may deepen and en-large within. We may transfigure drudgeries by the sense of God's pres-ence, transform motives by experience of love, put ourselves in the spirit of witness even though we find no oppor-tunity of speech. Once we have given ourselves to do the will of God, we have a right to reckon on subsidies of strength and joy out of His hidden treasures.

"What of our failures, then ?" May they not be failures of our will, not tokens of God's reluctance? The key is to seek God's kingdom first. Our courage is success in the venturing of faith, not in the attainment of a particular desire. The 'Father of the Faithful" owned no more of the Promised Land than a grave. The lawgiver of Israel died upon the journey. The most influential life ended upon the cross. Let God judge of failure and success; it is for us to vecture, confident in His reserves of power.—

Catholic influence on Protestant life is always pleasant to notice. Referring appreciatively to the work and the growth of the Holy Name Society the

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are close skimmers and built to last, and at the same time are easy to clean

and built to last, and at the same time are easy to clean and turn. The reasons are these:

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OUR BOYS AND GIRLS

A Boy's Promise

The school was out, and down the street A noisy crowd came thronging, the hue of health and gladness sweet

To every face belonging.

Among them strode a little lad,
Who listened to snother,
And mildly said, half grave, half sad, "I can't; I promised mother."

A shout went up, a ringing shout Of boisterous derision, But not one moment left in doubt That manly, brave decision.

Go where you please, do what you

He calmly told the other,
But I shall keep my word, boys, still:
'I can't; I promised mother.'"

Ah! who could doubt the future course Of one who thus had spoken?
Through manhood's struggle, gain and

loss, Could faith like this be broken? God's blessing on that steadfast will. Unyielding to another, That bears all jeers and laughter still, Because he promised mother.
—Selected

SAVED BY A LITTLE SCHOOL GIRL

It had been snowing off and on for nearly a week, and the children had made the air resound with gleeful cries. Boys were dragging sleds, and, on hilly streets, it was all your life was worth to get out of the way of the "coasters," who came rushing down the slopes like whirlwinds, dashing into whatever unlocky thing hampened to be on the lucky thing happened to be on the crossing. Police were vigilant, but who can get ahead of the "small boy?" balls were flying, and even the young feminine contingent were on their skates, and did not disdain to throw a snowball or two from their mittened hands.

I paused a moment to smile at the have described, one morning, when my attention was attracted to two little girls who were standing apart; one with a worried expression of countenance, the other evidently trying to persuade

or console her.
I knew them both by sight. One was a little convert I had baptized with her parents two years before. The other was a parishioner's daughter, who smiled confidently at "the priest."
"What is the matter?" I said, as I

walked over to them.

"Beatrice is in trouble, Father," said the elder of the two girls. "Her uncie is d, ing and her mother says he has not been to church for eighteen years, and she must get all the prayers she can for his conversion, as his wife is not a Catholic and won't listen to anyone who wants to sand for a priest." walked over to them.

not a Catholic and won't listen to anyone who wants to send for a priest."

"Why, Beatrice," I said, "don't you
know I will be glad to visit your uncle!
Where does he live?"

"Don't go, Father," said Beatrice in
alarm. "Nobody in the house will let
you in! Oh, they are awfully bigoted!
They said they would never speak to us
atter we were baptized, and they did
keep it up for ever so long; but mother
said not to mind, but to pray for them
and never to mention religion! But I and never to mention religion! But I loved Uncle John; he was so jolly and so kind!" And two big tears rolled down her cheeks.

down her cheeks.
"Don't cry, Beatrice," said Martha, her little friend. "We'll just pray to the Sacred Heart for his conversion! I'll go round and ask every one I know to say our little prayer—for him, 'Sacred Heart of Jesus, I place my trust in Thee!' You know it, Father?"
Of course! knew it! And I had often

Of course I knew it! And I had often seen its efficacy! I encouraged the little apostle, and she ran offto ward the school-house, while I walked slowly along the street with Beatrice, seeking for more particulars about the sick man.
I learned that her uncle had married

a non-Catholic wife eighteen years be-fore, and had gradually grown careless and never went to church. His mother who lived with him also because remiss in her religious duties, and never was seen in the Catholic Church. When I the Catholic young man. The Church instills into his heart the grit and pluck to bear and to overcome trials and difficulties, reminding him constantly of the sufferings which Christ endured to redeem mankind. This alone suffices to

said, "All right."

We parted. Beatrice went off toward the school building, where Martha had already arrived, and enlisted the sympathy and prayers of the good Sisterteacher, who promised she would have the uncle prayed for before the convent altar. Then Martha and Beatrice, into whom she infused some of her own hopeful zeal, lighted a ruby lamp before the picture of the Sacred Heart and, with a ful zeal, lighted a ruby lamp before the picture of the Sacred Heart and, with a crowd of little school girls, began a novena—just one round of their beads—saying their favorite aspiration on each: "Sacred Heart of Jesus, I place my trust

in Thee !' They told me afterwards (those who listened) that the intense fervor of these little children would put to blush the older and more enlightened minds!" In the meantime, I had called at the

In the meantime, I had called at the address of Beatrice's uncle, and was met politely by some lady, who looked askance at my Roman collar, and said she was very sorry, but that a casual visitor, or even a frieud, was positively forbidden

or even a friend, was positively forbidden by the doctor, the sick man was so very low. Absolute quiet was ordered!

I had only to take my leave, but before doing so I firmly declared I would call again; that I was a Catholic priest, and that I was sure if the sick man knew of my coming he would see me. The lady thought not! but took my telephone number, and when I said I would call again, shrugged her shoulders and told me she was ziraid I would be again disappointed.

Urging the point was of no use, I could see, although something told me the man wanted the priest, but the inspiration gave me no means of getting to his presence. On, the terrible doubt and suspense of salvation to those who have forgotten God in their best years.

I saw Beatrice the next day, and her distress was evident. She was grieved that I had been rebuked, and grieved because she said her uncle would surely die. The novena was going on at school most fervently after school

hours, and her mother had joised it at home, for this was her favorite brother. She, too, was debarred from the slekroom, on the plea that absolute quiet was ordered. Only his wife was permitted to see him a few minutes each day. (I had met her when I called.) Time was passing. No encouragement came from the sick-room. The novena was nearly over, and the patient was gradually growing worse. Every Catholic friend seemed to be interested, and the good Sisters had added their prayers to those of the little girls. At last the

to those of the little girls. At last the novena was concluded, and no sign of answered prayer appeared, when Beatrice's mother suddenly arrived at Our Lord!" the rectory. doctors say my brother has a last chance

in an operation. The ambulance will be at his home at 10 o'clock, and he will be taken to the hospital !" Here was a providence of God! At the hospital I might approach him. I quickly put on my coat and set out for the hospital. I found the surgeons ex pecting the patient, and I inquired what hope there was. The answer was, "Little hope, but always a chance."

I stated the man was a Catholic, and requested them to tell him the truth equested them to ten him to the and to say a priest was waiting for

The ambulance arrived, and the patient, almost in "extremis," put to bed. In less than an hour one of the surgeons came to me, saying the patient was almost anxious to see me. I lost not a moment, and when I arrived at the bedside the poor man feebly stretched out his weak hand to welcome

"Oh, Father !" he said, "how is it that God has brought you to me? It a priest, but no one at home would listen to me! They said I must not be excited! God knows my worst terror was to die without seeing a priest after eighteen years of neglect!"

I soothed him, and heard his confession, and gave him the last sacraments. His peace and relief were indescribable. I told him of his little piece, Beatrice, Jesus, and taught him the aspiration, Sacred Heart of Jesus, I place my trust in Thee!" He said it over and over with deep devotion and grati-

'Dear little girl!" he said, "her faith has saved her uncle. Tell her

I left soon with great consolation, bidding him to rest all he could until the operation was over. It was to take place next morning. I went from the hospital to the home of the little girl, where I found her little friend, Martha. Both were quite jubilant over the fact that the patient had, by a most astonishing turn of events, gone to the hospital. When I told them he had made his peace with God and had received the sacraments, the whole family wept with

answer to our Novena! Oh, who can help trusting to the dear Sacred Heart of

And was it not sure y a prayer granted? No wonder this pious family rejuiced. All juned once more in the devotions before the picture of the Sacred Heart, where the ruby lamp still burned! But it was more a prayer of

thanksgiving.

At the request of the family I said
Mass next morning for "Bestrice's
uncle," and as soon as possible made
ready to go to the hospital.

It was 11 o'clock before I arrived at
the hospital. But too late to speak to

The man was dead! He had not suf-

The man was dead! He had not sufficient vitality to stand the operation!

He seemed to have been brought to the hospital for one purpose only—his eternal salvation! The Sacred Heart had listened to the prayers of a little child !—Rev. Richard Alexander in The Missionary.

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usually are, that the Catholic Church is a teacher of the most exalted morality; and as the spirit of any organization is judged by its expression in the lives of its members, he is so watchful of his doings and sayings that he avoids even the appearance of evil."

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NEW METHOD OF TEACHING MORALITY

From America

Milton Fairchild, of the National Institution for Moral Instruction, an organization with headquarters in Baltimore, Md., in a lengthy letter to the editor of the New York Evening Post (July 3, 1912), is entunsiastic regarding the progress of moral education in public schools. "Within twenty years morality will be one of the leading subjects taught in our American schools," he assures us, "and instead of being the backward nation in this phase of education, America is to become the most successful and efficient." The prophecy, if the writers reason for proclaiming it were a satisfactory one, would be a source of keen gratification to many who have fought for that blessed outcome through weary years. There is so much to praise in the Public school system; of the United States that these would hai with delight the removal of the essential defect which forbids them to accept its privileges. From America

its privileges.

The evil of our present secular system lies, as Catholics are wont to insist, in what it fails to inculcate. Starting with the abaurd contention that the with the aburd contention that the immemorial teaching and practice of Christendom, as to the need of an intimate union of religion and education, are false, or useless, or pernicious, the system dominant in this country to day system dominant in this country to day necessarily forces religion into the back-ground of the child's life. Hence the consequent peril of material absorption; hence its failure to strengthen and train the moral conscience and the will when such training is most successful and most urgently needed, and when for a great and increasing number of young lives, such training must be imparted or

We may be allowed, however, to express the hope that with the coming of the better era soon to be with us, if Mr. Fairchild's, forecast be an accurate one, there will be prevalent among us a more accurate notion of moral education than that described by Professor George E. Eher of the University of Wisconsin, in an address delivered before the physical education department of the National Education Association during its recent conven-tion in Chicago. "Moral education," he said, "to most people means the presentation to boys and girls, by teaching and preaching, of the precepts and maxims of a moral and ethical or religious code of conduct, the exhortation act in accordance with such a code and the leading of an exemplary life by the teacher and preacher."

To make a point the Professor naively This is good as far as it pes." He had better have said, this is a loose explanation of moral education, since it utterly fails to suggest the ultimate and cogent reason of obedience to those precepts and maxims which is element of moral action in man. Knowledge of what is right of what is wrong, even knowledge of do the right and avoid the wrong, will not suffice to make one's conduct good or just, unless there accompany reverence, or a sense of awe in the presence of moral obligation. The moral conduct of life supposes two elements; first, general principles of right and wrong, which the intellect recognizes as expressions of a supreme law to which unconditional obedience is due, and secondly, rectitude of mind in applying these precepts of morality to the individual and concrete circumformation of an intellectual habit wheremake application of them unerringly,

and sterling integrity which strengthen men and women to stand the storm and stress of every day life are not developed by any pleasant process of veneering or through the mere influence of external suggestion. Such things have a certain value, and they help in the work to be done, but true, perman-ent character must have its roots within, in the power of choice, in self-determina-tion, in conscious personal effort. The character which guides conduct to true success is a disciplined character. Discipline involves standards. The application of standards implies rules. Hence the true concept of the teacher's task, the need of hard and constant application which, in moral teaching even more than in other phases of his dealings with his pupils, is and must be an essential

favolves new or original thought, it is it reads 'a dam,' or obstruction. This the underlying truth which from the beginning has been the inspiration of mortal mind in solution; it further beginning has been the inspiration of those who recognize the essential thing, "the one thing necessary," to be the those who recognize the essential thing, suggests the thought of that darkness the one thing necessary," to be the formation of Christian character in the or dust was deemed the agent of Dlitz Christian child through the training of the moral conscience and the will. To right conduct, to the paths of virtue, to conformity of their will with the will of God all are called, and they whose duty it is to aid children to fulfill that call must form the conscience and mould the will of those who are entrusted to their teaching and training, from the very dawn of the little one's capacity for such training. We insist upon the truth anew training. We maist upon the cruta anew simply to emphasize the folly of the claim set up by Mr. Fairchild that he has found at length the "something new" in education which is to solve the problem of moral teaching in the Public school system to such purpose that "within twenty years morality will be one of the leading subjects taught in our

new discovery:
"Time and time again a series of three lessons in morals on 'sportsmanship,' 'thrift,' and 'conduct becoming in a gentleman' has been given on three successive days to the students of Public gentleman' has been given on three successive days to the students of Public high schools in the assembly halls with accumulating interest and appreciation on the part of pupils and teachers. These are stereoption lessons, and it has been proved that there is a way to

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teach morals in Public schools. Series of photographs from real life, taken especially for this visualizing of human especially for this visualizing or numar affairs, are thrown on the acreens by means of the projection lattern, and while the pupils are studying out the pictures, the right and wrong of what was happening when each picture was taken is made a matter of instruction. The whole lessen is vital because each photograph touches on a vital point in the morality which the boys and girls ought to be living out each day."

Without denying a certain external helpfulness to these stereopticon lessons, of which a wise teacher may avail himself in impressing moral precepts upon his pupils, we submit that the latest novelty in educational practice cannot but fall far short of the aim proposed.
The very reading of the list of subject slides convinces one that the promoters of the scheme have but a crude idea of of the scheme have but a crude idea of what Christian morality implies. The Christian teaching on life determines the principles and methods of the training which alone can attain that aim. And that teaching does not find its perfect outlet in such themes as sportsman-ship, respect for the aged, kind-ness for animals, conduct becoming in ladies and gentlemen, thrift of time and opportunity, property rights, law and order, industry, honor, temperance, cour-tesy, kindliness, and a hundred other such topics which the "new discovery" visualize by means of picture slides. It tells us rather that the human soul is a spirit created by a Personal God to His own image and likeness; that this present life is but a probation for the higher and wider life to come : that, although we have our rights and duties in regard to this world and our fellowmen, our first and chief duties are ever towards our Creator; that we live truly and completely only so far as we live in Him; and that we are destined by Him for the perfection of our being

and eternal happiness in heaven.

The mistake of Mr. Fairchild and his kind is the mistake too general in our day—the neglect of the supernatural as the basis of human life and morality and the arrogant building upon the mere natural. In this materializing age, more than ever, the child must be taught to find God in the school, as well as in the home and in the church. This is what Catholics mean by the "religious atmosphere" which should pervade the life of the true Christian. This is what they mean when they proclaim that genuine moral training is an impossible thing unless the influence of religion permeates the child's soul as the air we breathe permeates our bodies. Place a child, says someone, in surroundings training of the child—the inculcation of right principles of conduct and of solid grounds for the obligation of conforming daily actions to principles; and the formation of solid promation of solid promatical where there is not the safeguarding strength of good company and the help ful example of morally good associa and on motives that are superior to though not necessarily independent of personal considerations.

tion, and you will not make that child realize that there are such things in the world as duty, and right, and obedience, personal considerations.

One who appreciates this will not need the warning that the moral worth

world as duty, and right, and obedience, and Episcopalian Living Church says that one of the most notable recent tion to serve God and to deal justly ecclesiastical events in Europe was the with all, even though, through the magic lantern slide a hundred times three successive days you visualize before him in the assembly halls of your Public schools your pictured lessons on "sportmanship," "thrift," and "conduct becoming a gentleman." M. J. O'C.

CHRISTIAN SCIENCE

In pointing out that the" Christian Scientist" can make the Scriptures mean exactly what he likes, Mgr. Hugh Benson, in a Catholic Truth publication, quotes as an example, the following passage which stands for one of the illuminating doctrines taught by the late founder of the movement.

"The word Adam is from the Hebrew

quality in the training he seeks to impart.

Nothing that we have thus far said

'Adamah,' signifying the red color of the ground, or dust, or nothingness.

Divide the name into two syllables and in creating man—when matter stood opposed to Spirit as that which is accursed. Here a 'dam, is not a mere play upon words, for it means much. It illustrates the separation of man from God and the obstacle the serpent, sin, would impose between man and his Creator.
The dissection and definition of words aside from their meta-physical meaning is not scientific."

Not pausing to comment on the fore-

followers of Mrs. Eddy, so far as it is concluded in the Public broblem of moral teaching in the Public broblem of the few to the first the street of the country. God is mind, and God alone has true existence in the highest sense. Man is also mind, but he has a secondary kind of personality dependent upon God. This is his own explanation of the new discovery:

"Time and time again a series of three lessons in morals on "sportsmanship," thrift," and "conduct becoming in a gentleman" has been given on three site of Spirit is Matter. Therefore the opposite of good is not God. It is, consequently, not real and, therefore the opposite of good is not God.

It is, consequently, not real and, therefore the province of the country. Catholic schools were closed, priests exited. A flaw was declared to exist in the act of gift by which the land had of personality dependent upon God. Since God alone is real, all that is opposed to the Divine must be unreal. But the Divine is Spirit, and the opposition of Notre Catholic Church. And soon the edifice matter is unreal. Again, God is good, therefore the opposite of good is not God.

It is, consequently, not real and, therefore the contract of the catholics of the country. Catholic schools were closed, priests exited. A flaw was declared to exist in the act of gift by which the land had of personality dependent upon God. Since God alone is real, all that is opposed to the Divine must be unreal. But the Divine is Spirit, and the opposition of Notre Catholic Church. And soon the ediate existence in the highest sense. Man is against the Catholics went contract the contract of the country. Catholic schools were closed, priests existence in the land and of personality dependent upon God. Catholic cohortence against the Catholics chools exist in the

"mortal mind," and sickness and death, though not real in themselves, have a kind of phantom life when regarded by mortal mind. The cure then, is that man must refuse to yield to the allure-ments of mortal mind—must deny their

The only truth to be found in the teaching of this so-called Science is, says Mgr. Benson, the teaching that Spirit is superior to matter—what the Christian Church has taught for nice Christian Church has taught for nice-teen centuries. It is this that under-ties every miracle that God has ever wrought, and it is that modern psycholo-gists are at last beginning to verify by scientific methods. It is the vast and all dominating principle on which we resist temptation, namely, that spiritual interests are better worth securing than carnal. It does not however, follow interests are better worth securing than carnal. It does not, however, follow that because the master is greater than the servant that, therefore, the servant is a phantom. The teachers of this cultus have been favored by the fact that they first made their appeal in an age which was sunk in materialism, and which took to the new doctrine easily, since they had long come to regard religion as a kind of pleasing emotion ligion as a kind of pleasing emotion largely dependent on the state of the

In its religious aspect, the Science re calls the famous essay on "Snakes in Ireland." There are no snakes in Ireland, and there is no Christianity in this doctrine. It is not for example. says Mgr. Benson, more Christian than the religion of Mahomet who wrote in the Koran that Mary should "bear the Word proceeding from God" and that
"Christ Jesus, the Son of Mary" was
"one of those who approach near to
the presence of God." Such was his
mistaken reverence for Our Blessed
Lord, that he stated that "the Jews Lord, that he stated that "the Jews slew Him not. . . but He was represented by one in His likeness" and that God took Him up unto Himself. According to the new cultus, "Jesus is the human man, and Christ the Divine ideal," indicating the belief that our more they criticise the institution of the Holy Eucharist as Christ's "ritualism or concessions to matter." It is, in-deed, clear that the cultus pays deferdeed clear that the cultus pays simple reason that if it did not, the ill-educated sectarian forming the movement would give it no at-tention. Moreover, it is clear that in the teachings, the early Congregational influence of the founder, the late Mrs. Eddy, are everywhere in evidence with all their narrow and restricted purview Father Berson, that it has flourished only among the partly educated and among those who have sufficient learning to be impressed by oracular paradoxes, but not enough to detect their shallow-ness. Humorists, philosopers and Christians seem to be the only persons un

represented in the body.

It is well to remember, says Monsignor Benson, who is the convert son of a late Archbishop of Canterbury, that to save our souls and to perfect them, the sacramental system is the one and only positive, scheme which will avail. It is because of the neglect and loss of the sacramental, that the new heresy be-came possible. When matter was no longer understood to be the divinelyappointed vehicle of spirit, it beca its enemy. By the operation of the sacraments of the Church, the whole range of matter that has become man's enemy, has become range of the church of the ch enemy, has become again his friend, and that which was an occasion of falling has turned again to his wealth his peace, the doctrine of the Incarnation being the doctrine by which the Creator became linked to the creature and the spiritual to the material in bonds. that are eternal. - N. Y. Freeman's

CHURCH RESTORED TO CATH-OLICS IN GENEVA

A non-Catholic writer in the Protesthanding back, on May 8, of the keys of the Church of Notre Dame at Geneva to the Roman Catholics, from whom they had been taken thirty-seven years be-fore. This church, built by Catholics, was taken from them on a technicality in 1875 and given to the "Old" Catho-lics. Now it has been restored. The story of thy confiscation and restoration

story of thy consection and restoration is interesting.

Geneva, a Protestant city, had banished Catholics at the time of Reformation. In 1799 they were allowed to return. They were a small body of people then and were forced to content themselves with the modest chapel of Saint-Germain for public worship. Gradually and steadily the community grew until instead of 3,000 Roman Catholic inhabitants. General possessed 14,000 (c. 4000) ants, Geneva possessed 14,000. In the year 1847 the principle of freedom in regard to religious worship was acknowledged and a clause to that effect incoredged and a clause to that effect incor-porated in the constitution. The ener-getic pastor Father Dunoyer, applied at once for a grant of land on which to raise a church. It was obtained with-out difficulty; grants of land were made also a little later to the Anglican and other communities; but these grants were hedged about by certain conditions. And Father Dunoyer did not see to it that the word Roman was inserted be-fore the word Catholic. To him "Catholie" and "Roman Catholie" and rightly so, synonymous.

In 1857, after extraordinary exertions on the part of the Catholics, the church Notre Dame de Geneve, was consecrated. From that year until 1875, the Rob passing to combent on the foregoing, which is typical of the "Christian
Science" method, Mgr. Benson says
that the philosophical system of the
followers of Mrs. Eddy, so far as it is coherent at all, is as follows:

Cod is mind and Cod along has two

in raising the building were provided exclusively by Catholics. Now the church is again theirs; but it was not given back to them. On the contrary they considered themselves lucky in being allowed to buy it back for the sum of \$40,000.—Sacred Heart Review.

The Catholic home where a steady, sober kindly father and a pious, prudent mother endeavor day by day in God's sight to bring up their children in His fear and His love, is a heaven on earth. The happiness of this world is fickle and fleeting at best; but in such a home as this worldly and unworldly happiness are beautifully intermingled.—Sacred Heart Review.

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