





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.

"THE CHRISTIAN MAN THE MAN OF THE DAY"

BY THE LATE VERY REV. THOMAS M. BURKE, O. P. (Delivered in St. Paul's Church, Brooklyn, on March 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 man was the actual man of the day.

HIS CHOICE

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.

HIS CHOICE

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 fascinations.

HIS CHOICE

On 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 recalcitrant chums.

HIS CHOICE

"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."

HIS CHOICE

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

HIS CHOICE

"And what engagement wouldn't a man break to go to Vespers?" she protested.



ation, and comes to the holy altar, there is an end to his falsehood, there is an end to his sin; and the whole world around him, the political circle, the do- mestic circle, the political circle, receives an absolute guarantee, an absolute proof that that man must be all that he has de- scribed 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 give us 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 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.



## WILSON'S FLY PADS

kill flies in such immense quantities as cannot be approached by any other fly killer.



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, 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 dishonesty. 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; 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 truth- ful—and, above all, a people who, for centuries and centuries, had lived and died and suffered, to uphold 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. The voice of Ireland was silent. The heart of the nation was broken. Every privilege, civil and otherwise, was taken from them. They were som- manded, as the people of the 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 faith in the power of justice, and in the omnipotence of right. He roused the people from their lethargy. 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 in- come of sixty thousand pounds a year, that he might enter into her service. He showed the people the secret of their strength himself. Thundering to- day for justice in the halls of the English Senate, on the morning he was seen in the confessional, and kneeling at the altar to receive his God—with one hand leaning upon the eternal cause of God's justice, the other leaning upon the people of 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 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 education. He made Ireland to be, in a great measure, what he always pre- dicted and hoped she would be, "the Queen of the Western Islands, and the proudest gem that the Atlantic bears upon the surface of its green waters." Oh, if there were a few more like him! Oh, that 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 Catholics. How is it we have no more men like him? Is the stamina wanting to us? Is the intel- lectual 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 Irish- man of our day refuses to be religious. These two are the faults. 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.

away, and may possibly be dead. The Sister embraced her affectionately and does not disturb the pleasant thought. And now we go to the kitchen. Pre- paration for coffee is in progress. The dregs of coffee that have been collected from the houses of the affluent 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? 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, with- out advertisement or dinner or charity sermons, without urgent appeals to a sympathetic public, who have no other aim to exercise charity by enticing it to it by 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 com- partments, according to their nature—broken meat, vegetables, all sorts of puddings, fish, etc. Each is afterwards com- mitted to the best cookery that can be contrived. The choicest things are set 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 patients 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 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.—Truth.



## Ursuline College

"The Pines" Chatham, Ontario

Under the patronage of Right Reverend M. F. Fallon, D.D., Bishop of London. Residential and Day School for Young Women and Girls. Special attention to the formation of character and exterior deportment. Through courses for students desiring to prepare for Examinations for Entrance to High Schools, Residential and Day School for Young Women and Girls. School of Music affiliated to Toronto Conservatory of Music and local centre for examinations in Piano, Violin, Voice, Theory, etc. Schools of Art and Expression have wide spread reputation. Minum Department under Canada direction. Recreation grounds comprise twenty-seven acres in one of the most beautiful and healthful localities in Western Ontario, about ten minutes drive from C. P. R. and G. T. R. depots. New buildings with all modern improvements. Private Rooms. General and Private Classes in Physical Training. For catalogue apply to

THE MOTHER SUPERIOR.

## ST. JEROME'S COLLEGE

Founded 1864 BERLIN, ONTARIO

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

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

## LADIES' BUSINESS COLLEGE

81 BOND STREET, TORONTO, ONT.

Under the able direction of the Ladies of Loreto, this Institution provides a thorough course in Business Education. The building is fitted up in accordance with the most modern and improved appliances found in the best business colleges and commercial high schools of Canada and the United States. Young ladies are here prepared to enter the commercial world as highly proficient amanuenses, accountants, stenographers, etc. An Advisory Board of prominent business men is a feature of the Institution. Both resident and day pupils are received. For further particulars, apply to

THE PRINCIPAL

## University of Ottawa

CANADA

Conducted by the Oblate Fathers

Founded in 1848. Degree-conferring powers from Church and State. Theological, Philosophical, Arts, Collegiate and Business Departments. Over 50 Professors and Instructors. Finest College Buildings and finest Athletic Grounds in Canada. Museum, Laboratories and Modern Equipments. Private Rooms. For Calendar and particulars address

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

## College and Academy of St. Joseph

ST. ALBAN STREET, TORONTO

Residential and Day School for Young Ladies Thorough Academic, Collegiate, Commercial and Preparatory Courses Under the Direction of Teachers holding University Degrees. For Prospectus apply to the Mother Superior.

## Academy of the Sacred Heart

London, Ontario

The locality, unrivalled for healthfulness, offers peculiar advantages to pupils of even delicate constitutions. Air bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercise. The system of training aims at an education thorough, cultured and practical. French, included in the ordinary course, is taught, not only in class but practically by conversation. The library contains choice and standard works. Literary and musical reunions, held monthly, are an evidence of the progress of the students, and a means of acquiring ease and self-possession of manner. Strict attention is paid to the cultivation of habits of neatness and refinement. For further particulars apply to the Reverend Mother Superior.

## Assumption College

SANDWICH, ONTARIO Boarding College for Young Men and Boys The following courses are offered: 1. College. 2. High School. 3. Commercial. 4. Preparatory. The Next Term Begins on Tuesday, Sept. 3, 1912 For Catalogue, Address — REV. F. FORSTER, C. S. B., President

## ST. MARY'S ACADEMY

A Boarding School for Young Girls WINDSOR, ONTARIO (Opposite Detroit) Conducted by the Sisters of the Holy Names of Jesus and Mary Departments — Collegiate, Academic, Intermediate and Primary. Schools of Music and Art affiliated to the Toronto University and to the Detroit Conservatory of Music. Monthly lectures on Art are included. Special attention paid to French and Domestic Science. For terms and other particulars address Sister Superior.

### The Hambour Conservatory of Music

100 Gloucester St., Toronto Director, Professor Michael Hambour Complete Musical Education from Beginning to Highest Artistic Grades. Faculty of Soloists PIANO: Professor Michael Hambour, Mace Smith, Ernest J. Farmer, Grace Gillies, Midge Williamson. VIOLIN: Jan Hambour, Z. Kaplan, B. Farmer. CELLO: Boris Hambour, Joseph Sheard. VOICE: Kathryn Innes-Taylor, Edith Fitch, Stella Mackenzie. HARMONY: Ernest J. Farmer. ORGAN: Edmund Phillips. KINDERGARTEN: Edith Farmer. Terms from \$10 upwards. Fall term starts September 2nd. For Prospectus apply to the Secretary, 100 Gloucester street. Tel. N. 2341

### CHURCH FURNITURE

THE VALLEY-CITY SEATING CO. LTD. DUNDAS, ONT.

### Our Preferred Trading Register

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

**ARCHITECTS**  
**Moore & Munro**  
Architects and Civil Engineers  
We make a specialty of Churches, Schools and Large Buildings  
Carling Block, London, Canada

**AUTOMOBILES, LIVERIES, GARAGE**  
MITCHELL GARAGE & SALES CO. LTD.  
591-599 Dundas St. Phone 180  
Automobiles  
For Pleasure, Business and Commercial use.  
Taxi Cab Service open day and night.  
HUNTER & SON, PHONE 170  
For Taxis, Autos and Carriages  
Open day and night.  
166 Maple — and — 87 Aikin.

**BARRISTERS AND SOLICITORS**  
McKILLOP & MURPHY, London, Ont.  
Barristers, Solicitors, Notaries, Etc.  
James B. McKillop — Thomas J. Murphy  
GIBBONS, HARPER & GIBBONS  
Barristers, Solicitors, Etc.  
Richmond and Carling Streets, London, Ont.  
MURDOM & PURDOM  
Barristers and Solicitors  
Masonic Temple — London, Ont.  
IVEY & DROMGOLE  
Barristers, Etc. — London, Ont.  
Chas. H. Ivey — J. O. Dromgole  
**DISCOUNT AND CONFIGNERY**

**D. S. Perrin & Company**  
Limited  
Manufacturers of  
**Biscuits and Confectionery**  
LONDON, CANADA

**BREAD MANUFACTURERS**  
You can depend upon having THE BEST if you order  
**Johnston Bros. XXX BREAD**

**CLOTHING AND FURNISHING**  
**R. H. & J. Dowler**  
LONDON and ST. THOMAS  
Confectioners, Caterers, Bakers  
FAWKES & SONS, 660 Dundas St.  
Wedding and Party Supplies a specialty  
J. E. BOOMER  
Confectioners, etc.  
181 Dundas St. — London, Ont.

**DAIRY PRODUCE**  
J. F. MOSALEE Phone 2340  
Market House Basement — London  
**DAIRY PRODUCE AND MEATS**  
E. J. GRAHAM, Meats, 1002 Dundas St.

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

**DIAMONDS AND JEWELRY**  
**CLOCKS**  
We are offering a Solid Oak Eight-Day Mantel Clock; strikes the gong at the hour and the bell at the half hour. Marbleized Wood, for \$3. 44. \$9. 45 each.  
**C. H. Ward & Co.**  
Diamond Merchants and Jewelers  
374 Richmond St., London  
JOHN S. BARNARD  
Diamonds, Precious Stones, Watches, Jewellery  
Optical Goods, London, Ont.  
This House is famous for Elegant Xmas and Wedding Gifts  
170 Dundas St. — London, Ont.

**DRUGGISTS AND OPTICIANS**  
CAIRNCROSS & LAWRENCE  
Chemists, Druggists and Opticians  
216 Dundas St. — Phone 880  
Special attention given mail orders.  
**DRY GOODS, MILLINERY, CARPETS**  
JOHN H. CHAPMAN & CO.  
Dry Goods, Millinery, Carpets  
New Store, 248 Dundas St. — London

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

**FINANCIAL**  
THE DOMINION SAVINGS AND INVESTMENT SOCIETY  
1 Masonic Temple, London  
Interest allowed at 4 and 5 per cent. on Deposits and Debentures.

**Imperial Bank of Canada**  
Capital paid up \$6,000,000. Reserve \$10,000,000.  
Savings Department. \$1.00 opens an account  
London Branch, Richmond and King Streets  
R. Arzell, Manager

**THE ONTARIO LOAN & DEBENTURE COY.**  
Capital paid up \$1,500,000. Reserve \$1,500,000  
Deposits received, Debentures issued, Real Estate factures and customer. Quality, Quantity, Variety, Value.  
**THE HURON AND ERIE LOAN AND SAVINGS CO.**  
Incorporated 1864. 45 and 47 Debentures  
Write for Booklet: "Unquestioned Safety for your Savings." H. Cross, Manager.  
London — Regina — St. Thomas

**THE LONDON LOAN & SAVINGS COMPANY OF CANADA**  
ALLOW:  
45 on Deposits 50 on Municipal Bonds  
45 on Debentures 65 on Stock

**MERCHANTS BANK OF CANADA**  
Paid-up capital, \$5,000,000. Reserve funds \$2,999,327  
Commercial and Savings Accounts Invited. Joint accounts if desired. Interest at highest rates. J. E. Magee, Mgr. London Branch, Richmond & Queens. J. A. McKellar, Mgr. London South, 140 Wortley Rd.

**THE BANK OF TORONTO**  
The Oldest Bank in Canada  
Having its Head Office in Ontario  
BRANCHES AT ALL PRINCIPAL CITIES  
and Correspondents throughout the world  
Four Offices in London

**FURNITURE**  
H. WOLF & SONS, 305 Dundas St.  
ONTARIO FURNITURE CO.  
LAUNDRIES  
PARISIAN STEAM LAUNDRY CO.  
of Ontario Ltd. 73-75 Dundas St. Phone 350

**GAS AND ELECTRIC COMPANIES**  
COOK AND LIGHT WITH GAS  
GENUINE GAS COKE  
Cheapest and best fuel  
Heating, Lighting and Cooking Supplies  
CITY GAS CO. Phone 364  
For Continuous and Satisfactory  
**Electric Lighting**  
AND  
**Power Service**

**The London Electric Co.'s System**  
Phone 958

**THE ELECTRICAL CONSTRUCTION CO.**  
of London, Limited, 32-40 Dundas St. Electrical Supplies and Fixtures, Motors Stocked, Wiring Done Modern through-out  
**FUEL AND BUILDING MATERIAL**  
**Thoroughly Screened Coal** Promptly Delivered  
JOHN MANN & SONS, Phone 720  
401 Clarence St. — 415 York St.

D. H. GILLIES & SON  
Hardware, Lumber, Coal, Wood of all kinds  
Slack Barrel Coage. Phone 1312  
**HARDWARE**  
J. G. STEELE & CO.  
204 Dundas Street — Phone 750  
J. A. BROWNLEE, 385-7 Talbot St.  
THE PURDOM HARDWARE CO., Ltd.

**Hotels**  
**The Tecumseh Hotel**  
London's Leading Hotel  
Geo. H. O'Neil, Proprietor  
THE DOMINION HOUSE (Renovated)  
Corner York and Clarence Streets, adjoining Depot  
Modern throughout  
W. S. Lashbrook, Prop. Cor. Dundas and Talbot

**INSURANCE**  
A. ELLIS  
204 Masonic Temple, London  
G. M. GUNN & SON, 432 Richmond St  
All Kinds of Insurance.  
J. A. NELLES & SON  
General Insurance Agents & Brokers  
380 Richmond St., London, Ont.

**London Life Insurance Co.**  
POLICIES "GOOD AS GOLD"  
Actual Profit Results Exceed Estimates

**IRON AND WIRE WORKS**  
**DENNIS**  
**Wire & Iron Works Co., Ltd.**  
LONDON, ONTARIO  
Designers and Makers of Ornamental Iron and Brass Work. Brass Pulleys, Altar Railings, Iron Fences and Gates, Fire Escapes, Wire Window-Guards, Metal Lockers, Etc.  
**LUMBER**  
GEO. H. BELTON  
Wholesale and Retail Dealer in Lumber and Building Supplies  
Main Yard—Reynolds St. and Grand Trunk R.R. Branch—Pallmall and Richmond St.

**MANUFACTURERS**  
THE GLOBE CASSET CO. London, Ont.  
Manufacturers of Caskets and Undertakers Supplies  
EMPIRE MANUFACTURING CO., Ltd.  
Brass Foundries and Finishers  
Manufacturers of Plumbers' and Steamfitters' Supplies  
Office and Factory, London, Ont.

**DOMINION OFFICE AND STORE FITTING CO., Ltd.**  
Manufacturers Office and Store Fixtures  
Office and Factory, London, Ont.  
300 St. James St. West — Toronto Branch, 51 Richmond St. E. — Winnipeg Branch, Ashdown Block

**MILL AND FACTORY SUPPLIES**  
THE LONDON ENGINE SUPPLIES CO.  
Limited  
F. G. Mitchell, Manager  
Wholesale and Retail Jobbers in Mill and Factory Hardware  
Automobiles and Motor-Book Accessories  
483 Richmond St., London, Canada  
Phone 307

**OSTEOPATH AND CHIROPRACTOR**  
**DR. BARKLE**  
Graduate Osteopath & Chiropactor  
SUPERB ELECTRIC EQUIPMENT  
SPECIALTY—Rheumatism, Chronic and Nervous Diseases. Established 7 Years.  
505 TALBOT ST., LONDON. PHONE 1565

**OVERALL MANUFACTURERS**  
**The "BULLDOG" Line**  
OF OVERALLS AND COATS  
Undermakers and perfectly made. They really resist wear and owing to a special seam construction cannot rip. Sold all over Canada.  
MADE BY THE CANADA OVERALL CO.,  
98 Carling St., London. Phone 358

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

**PLUMBING, HOT WATER HEATING**  
NOBLE & RICH  
Plumbing  
Hot Water, Steam and Vacuum Heating  
Gasfitting and Jobbing  
Phone 538 335-337 Queen's Ave.

**SHEET METAL, STOVES, ETC.**  
WM. STEVELY AND SON  
Sheet Metal Workers. Hot Air Heating  
Stoves and Furnishings. 367-4 Richmond St.

**STOCKS, BONDS, REAL ESTATE**  
THOS. RAYCFRAT, Investment Broker  
Specialist in Porcupine and Cobalt Stocks  
London Loan Block — Long Distance Phone 2993

**UNDERTAKERS AND EMBALMERS**  
JOHN FERGUSON & SONS  
The Leading Undertakers and Embalmers  
Open Night and Day  
Telephone—House 373 Factory—543

SMITH, SON & CLARKE  
Undertakers and Embalmers  
115 Dundas Street — Phone 586  
54 Dundas Street — Phone 698  
Open Day and Night

**WHOLESALE**  
GREENE, SWIFT, LIMITED  
Wholesale Clothing Manufacturers  
Greene-Swift Block — London, Ont.  
JOHN MARSHALL & CO., Est. 1873  
Samuel Munro — Walter Shuman  
Wholesale Merchants and Manufacturers of Hats, Caps and Furs. Sole agents in Canada for The "Thoroughbred" Hat and Cap. Also "Batterby" Hats

### THE LITTLE SISTERS OF THE POOR

Charles Dickens, unable to escape the anti-Catholic atmosphere of the first half of the nineteenth century, often spoke and wrote things that were calumnious of the old faith of England; and the memory of his words has been celebrated this year, and Catholics will not mark kindly of the great English writer as they read the following from his pen to the Little Sister of the Poor. It was published in his paper, Household World, on Feb. 14, 1851.

Amalgating takes the place of our work house system in the economy of a large part of Europe. The giving of alms 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 the system of taxation for the poor is not 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 accustomed to regard them as a natural element in our society. And thus it happens that when, about ten years ago, there was in France no asylum but the hospital for the aged and allying poor, the want of institutions for the infirm but healthily was not so severe as to attract the public eye.

Charles Dickens, unable to escape the anti-Catholic atmosphere of the first half of the nineteenth century, often spoke and wrote things that were calumnious of the old faith of England; and the memory of his words has been celebrated this year, and Catholics will not mark kindly of the great English writer as they read the following from his pen to the Little Sister of the Poor. It was published in his paper, Household World, on Feb. 14, 1851.

Amalgating takes the place of our work house system in the economy of a large part of Europe. The giving of alms 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 the system of taxation for the poor is not 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 accustomed to regard them as a natural element in our society. And thus it happens that when, about ten years ago, there was in France no asylum but the hospital for the aged and allying poor, the want of institutions for the infirm but healthily was not so severe as to attract the public eye.

Three students of the General Seminary of the Episcopalian Church in Chelsea have withdrawn from that institution to enter the 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 Reynolds, who was graduated from Yale in the same year.

Mr. Denforth expressed his strong regret that interferences had been drawn from his action which were not true. "There is not the slightest ground," he said, "for saying that a schism existed in the student body of the seminary. Nor is it true that we endeavor in any way to persuade them to 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 Episcopalian Church, 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 between 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 church are all represented, and each group is advanced. We were of the most advanced high church views, and were practically alone in this belief."—New World.



The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00. THOS. COFFEY, L.L.B., Editor and Publisher.

Advertisement for teachers, situations wanted, etc. Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface.

Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

When subscribers ask for their mail to be sent to the office it would be well to tell the clerk to give them their CATHOLIC RECORD. We have information of carelessness in a few places on the part of delivery clerks who will sometimes look for letters only.

Subscribers changing residence will please give old as well as new address. Single copies may be purchased from Mrs. M. A. McGuire, 240 Maine street.

LETTERS OF RECOMMENDATION

Apostolic Delegation.

Mr. Thomas Coffey. Ottawa, June 13th, 1905.

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.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 27th, 1909.

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.

LONDON, SATURDAY, AUGUST 10, 1912

NOTES AND COMMENTS

THE DEATH OF Andrew Lang is a loss 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.

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."

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 Stuart"; "Pickle the Spy"; and the "Companions of Pickle."

SO WITH regard to Queen Mary Stuart. The poison of calumny has done its work so effectively that to this day Mary is an object of suspicion to many otherwise well-meaning people. Lang stops short in her complete vindication, the sources of information having been tampered with by the enemy.

WE HAD something to say last week about William III., whose "pious, glorious and immortal memory" is the never-ending theme of Twelfth of July orations, and the argument upon which the whole structure of Orangeism rests.

IN THE first place, as to the "victory" of the Boyne. It has been well said that, after all, the extravagant apostrophes 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.

WE HAVE CALLED William of Orange a soulless and conscienceless master. That is putting it mildly. He was treacherous personified, a blood-thirsty monster, and an unspcakable 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.

WHAT SCOTSMEN needs to be told of the massacre of Glencoe! Macaulay decides that William was privy to the deed, but the "documents in the case" prove that he was its prime instigator, and that the lines were laid to bring things about just as they happened.

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 seventy-ninth year; he has written a small library of one hundred and seventy volumes; he is writing still.

ly." For Fitzgerald is before all things a 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, may 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.

AGITATION TO AMEND THE B. N. A. ACT

That the Lancaster Bill or any similar 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.

The fact that all matters not expressly 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. The 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.

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.

Section 127 of the Civil Code reads: "Other impediments recognized according to the different religious persuasions as results from relationship or affinity or from other causes, remain subject to the rules hitherto followed in the different churches and religious communities."

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 forbidden in the word; nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so 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 woman of her husband's kindred nearer in blood than he of her own."

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

cisely the same words as it recognizes directly 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 two Catholics who marry in contravention of the laws of the Catholic Church.

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.

True, there are now conflicting decisions handed down by the Quebec courts. Judge Laurendeau 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 Fitzpatrick, declined to answer the academic question 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 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 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 within 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 Catholics exclusively.

It may be conceded that in the case of mixed marriages, ill-informed Protestants have some reason to complain. But it is only Protestants who are ill informed and somewhat unbalanced by the Ne Temere agitation who will find in the matter of mixed marriages in 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 marriage has been dissolved because the officiating clergyman was a Protestant minister.

Such marriages, by reason of the Benedictine privileges, were recognized as valid by the Church until the promulgation of the Ne Temere decree. Section 127 of the Civil Code recognizes impediments "subject to the rules hitherto followed 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 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 marriages as legal, and the Ne Temere decree has in no way changed their civil status.

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 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.

No one who recalls the Manitoba School agitation will view with equanimity the attempt to create another such agitation but a hundredfold more 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 those 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!

CATHOLICS AND HIGHER CRITICISM

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.

Nevertheless higher criticism of the Bible may have its legitimate field of inquiry, and Catholic scholars have contributed largely to the work. But Catholics, 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 conclusions 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 cardinals and a large number of consultants from all parts of the world.

The decisions of the Biblical Commission are therefore of great interest to Catholics. Just published are the decisions: 1. That Mark and Luke are really the authors of the Gospels, which are respectively attributed to them. 2. That the last twelve verses of the Gospel of St. Mark are, notwithstanding the higher critics, 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 these 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 exegeses in order to explain the similarities or dissimilarities between them (the gospels of Matthew, Mark and Luke) to 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 other or both that precede."

THE ADVENT MESSENGER, of St. Johns, N.B., comes to us replete with some very strange reading matter. The editor has been searching the Old Testament to find a picture of the Catholic 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 in the British Empire, has given judgment on the long debated marriage question. It declares the bill introduced 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 solemnization 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 veridict 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 flitted 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 decision 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, patterned, 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 prechments and practices of the Evangelical Alliance, the Lord's Day Alliance, the Ministerial Association, etc., etc. These gentlemen are breakers 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, Archbishop-elect 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. A married couple obtain a legal separation in a divorce court, and one of 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 Roman Catholic Church. There is here no interference with the civil law."

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 old 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 do 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 be pleased and appeased. The latest departure made by a clergyman in a Toronto pulpit would be amusing were it not a reflection upon temples supposed to be raised for the honor and glory and worship of God. Some time ago 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 reverend gentleman's theories in regard to bread making and bread delivery, making it a subject for discussion in the pulpit will, we think, be considered by almost everyone as something decidedly out of place. Is it not time that our separated brethren turn their attention towards the Church of the ages governed with a strong and holy hand in Rome, knowing definitely what it teaches, demanding at all times obedience to legitimate authority, and upon all occasions, when there is a gathering of the faithful, its ministers deliver, not essays or lectures upon secular subjects, but words calculated to draw the mind closer and yet

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 vocations 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 leading 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.' But they are no considerable portion of our people."

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 religious belief.

We fear, however, that the Star is 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 so intensely does his love for his fellows glow that he offers to give a ten day treatment without any charge whatever; and all this precious matter in this weekly "Barium" may be perused at the small cost of 50 cents per annum. We would advise our people to give a wide berth to Socialist papers and Socialist orators. They are a worse pest than the household fly. We hope no one will be deceived by the sophistry of



these adroit and specious reasoners. Their love for the mass of the people is but skin deep. Scarcely 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 our friend to be careful of the same. Socialism and the other lams are but the mushrooms 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!

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 ruthlessly 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 discovery 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 Winkleism—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 goal for grafting. They voted a piece of city property to a railway company and received a cash reward therefor. Burns 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 annually pays thousands of dollars into the city coffers. Let us not be understood 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 years.

AN EYE OPENER

It is possible that those crazed fanaticisms in Belfast will bring upon themselves serious monetary loss by their savage fanaticism. In some parts of Ulster Orangemen is not unlike an attack of the rabies. Sir Edward Carson, Lord Londonderry 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 many of the men have been intimidated; some of them skilled men, who it is impossible 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 Orangemen both abroad and in Canada is a bad business, and those who promote its extension we may characterize as undesirable citizens. The claim that Orangemen are the defenders 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 a valuable asset in time of need.

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 rickety and cocktail. We have heard of cocktail before. It is a mixture of different varieties of intoxicants, but we stand dumb-founded at "rickety." 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 Plymouth 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 objection to his setting off the advertisement with a picture of a Black Fraiz 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-board. If he does not do so his Catholic subscribers will have cause of complaint. As to the merits of the article advertised we have our own opinion. If a "traveller from New Zealand" were to visit the slums of old London and take note of the havoc made on human nature by the consumption of gin—without excluding Mr. Coates' brand—he would come to the conclusion that manufacturers of this beverage 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 often-times possesses the power to set numbers of people by the ears. There are several causes. First, dearth of real news in the market, and the necessity 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 embodies provisions which have governed church procedure for two centuries."

ACTS OF THE HOLY SEE

Given at Rome, at the palace of the Holy Office, June 21st, 1912.  
ALOTUSIO CASTELLANO,  
Notary of the H. R. and U. I.

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

In a plenary meeting of the S. Congregation of the Holy Office held on Wednesday June 12th, 1912, on the questions: I. Whether a dispensation from the impediment of disparity of cult, given by a person having faculty from the Holy See, when the prescribed guarantees have either not been asked or have been refused, is to be held as valid or not? II. Whether in such cases, that is, when it is quite clear that the dispensation has been thus invalidly granted, the Ordinary can of himself declare the nullity of this act, or is it necessary for him each time to have recourse to the Holy See for a definitive sentence?

The Most Eminent and Rev. Lords, Cardinals Inquisitors General in matters of faith and morals, after receiving everything maturely, decided to answer: To I. A dispensation given as set forth is null. To II. 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, in the name of the Holy See, 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 Holy Office, June 21st, 1912.  
ALOTUSIO CASTELLANO,  
Notary of the H. R. and U. I.

**DECREE**  
ON THE PRESENCE OF THE PARISH PRIEST AT MIXED MARRIAGES IN WHICH THE PRESCRIBED GUARANTEES ARE OBTAININGLY REFUSED BY THE CONTRACTING PARTIES

Since by the Decree Ne Temere of August 2nd, 1907, No. IV it is expressly and without any distinction laid down that parish-priests and Ordinaries of places validly assist at marriage, 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 having 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 the S. S. Congregation of the Holy Office, to which by prescription of the Apostolic Constitution "Sapientissimi Consilii" belongs the complete faculty of taking cognizance of questions concerning the impediments of disparity of cult and mixed religion, and having been submitted to a most careful examination, after it had been submitted to the opinion of the Most Rev. Fathers Consultors, on the general meeting on Tuesday, 4th May, 21st, 1912, the Most Eminent 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 parties, in mixed marriages in which the due guarantees are obstinately refused, is to be held as not applicable, but strict (iustitiae) observance is to be paid to preceding concessions and instructions of the Holy See on the subject, especially those of Pope Gregory XVI. of April 30th, 1841 to the Bishops of Hungary; and if the Holy Father approves."

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

All 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.  
ALOTUSIO CASTELLANO,  
Notary of the H. R. and U. I.

**THE PONTIFICAL BIBLICAL COMMISSION**

ON THE AUTHOR, DATE OF COMPOSITION AND HISTORICAL TRUTH OF THE GOSPELS ACCORDING TO MARK AND ACCORDING TO LUKE

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

I. 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 citations and allusions occurring in their writings, by the usage of the ancient heretics, by the versions of the books of the New Testament, in the most ancient and almost universal manuscript codices, and also by intrinsic argument from the text itself 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?

Answer. In the affirmative.

II. Whether the reasons, by which some critics endeavor to prove that the two Gospels of Mark and Luke are not really the work of the apostles, but that they were written by some other person, are of a kind to justify the statement that these verses are not to be received as inspired and canonical, or at least prove that Mark is not the author of said verses.

Answer. In the negative to both parts.

ACTS OF THE HOLY SEE

S. CONGREGATION OF THE HOLY OFFICE

Given at Rome, at the palace of the Holy Office, June 21st, 1912.  
ALOTUSIO CASTELLANO,  
Notary of the H. R. and U. I.

**DECREE**  
ON DISPENSATION FROM THE IMPEDIMENT OF DISPARITY OF CULT NEVER TO BE GRANTED WITHOUT THE DUE GUARANTEES

In a plenary meeting of the Supreme Sacred Congregation of the Holy Office held on Wednesday April 16th, 1890, to the question: "Whether the prescribed guarantees are always to be required in granting dispensations from the impediment of disparity of cult by a person having this faculty from the Holy See, the Most Eminent and Reverend Lords Cardinals Inquisitors General in matters of faith and morals, having carefully examined the subject, decided to answer: "The dispensation from the impediment of disparity of cult is never to be granted except with all the explicit guarantees or safeguards."

And on the same day Our Most Holy Lord Pius X. 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.  
ALOTUSIO CASTELLANO,  
Notary of the H. R. and U. I.

DECREE

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

In a plenary meeting of the S. Congregation of the Holy Office held on Wednesday June 12th, 1912, on the questions: I. Whether a dispensation from the impediment of disparity of cult, given by a person having faculty from the Holy See, when the prescribed guarantees have either not been asked or have been refused, is to be held as valid or not? II. Whether in such cases, that is, when it is quite clear that the dispensation has been thus invalidly granted, the Ordinary can of himself declare the nullity of this act, or is it necessary for him each time to have recourse to the Holy See for a definitive sentence?

The Most Eminent and Rev. Lords, Cardinals Inquisitors General in matters of faith and morals, after receiving everything maturely, decided to answer: To I. A dispensation given as set forth is null. To II. 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, in the name of the Holy See, 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 Holy Office, June 21st, 1912.  
ALOTUSIO CASTELLANO,  
Notary of the H. R. and U. I.

DECREE

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

Since by the Decree Ne Temere of August 2nd, 1907, No. IV it is expressly and without any distinction laid down that parish-priests and Ordinaries of places validly assist at marriage, 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 having 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 the S. S. Congregation of the Holy Office, to which by prescription of the Apostolic Constitution "Sapientissimi Consilii" belongs the complete faculty of taking cognizance of questions concerning the impediments of disparity of cult and mixed religion, and having been submitted to a most careful examination, after it had been submitted to the opinion of the Most Rev. Fathers Consultors, on the general meeting on Tuesday, 4th May, 21st, 1912, the Most Eminent 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 parties, in mixed marriages in which the due guarantees are obstinately refused, is to be held as not applicable, but strict (iustitiae) observance is to be paid to preceding concessions and instructions of the Holy See on the subject, especially those of Pope Gregory XVI. of April 30th, 1841 to the Bishops of Hungary; and if the Holy Father approves."

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

All 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.  
ALOTUSIO CASTELLANO,  
Notary of the H. R. and U. I.

THE PONTIFICAL BIBLICAL COMMISSION

ON THE SYNOPSIS QUESTION OR THE MUTUAL RELATIONS BETWEEN THE THREE FIRST GOSPELS

The Pontifical Biblical Commission has also decided to answer thus to the following questions proposed:

I. 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 substantial 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 order to explain the similarities or dissimilarities (similitudines aut dissimilitudines) between them, to dispute freely among all the varying and opposing opinions of authors and to appeal to the testimony of the same primitive hypotheses of oral or written tradition, even to the dependence of one on the one or both that precede (rel etiam de precedentibus).

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 hypothesis commonly known as that of the two sources, which strives to explain the composition of the Greek Gospel of Matthew and the Gospel of Luke mainly by their dependence on the Gospel of Mark and on the Logia; and can they, therefore, freely advocate it?

Answer. In the negative to both parts.

On June 20th, 1915, in an audience graciously granted to the two most Rev. Secretaries Consultors, Our Most Holy Lord Pius X. raised the questions above and ordered that they be made public.

Rome, June 26th 1912.  
FULCRANUS VIGOURIUX, G. S. Sulp.,  
LAURENTIUS JANSSENS O. S. B.  
Secretaries Consultors.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of Satan, and hold that evil spirits are simply creatures of disorderly brains, that apparitions or ghosts are only hallucinations, resulting from a species of madness, and that 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, because it was preached in the name of science, progress and enlightenment.

SPIRITISM UNVEILED

Written for the Intermentum 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 faith in Christian teaching. This being so, a denial of this reality, or of the existence of Satan and his intervention at times, in mundane affairs, would be virtually a denial of Christian faith. Hence the efforts of unbelievers, under the guise of science, especially medical science, to reject the evidence of demonic intervention, or physiological and other natural principles. They strive to reason, explain, or deny everything pertaining to demonology, deny the existence of



**FIVE-MINUTE SERMON**

ELEVENTH SUNDAY AFTER PENTECOST

**THE CARELESS CHRISTIAN**

He hath done all things well: He hath made both the deaf to hear and the dumb to speak." St. Matt. vii. 13.

To be deaf and dumb is generally esteemed a great misfortune. The poor person thus afflicted is for the most part cut off from the means of getting a living, and has to be supported by charity. He communicates with difficulty with his fellow-men, and this deprives him of a great part of the pleasure of life. We pity such a one and thank God that this calamity has not 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 more humiliating 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, which draws down upon us the anger of God, and which involves us in the deprivation of the society of God, and of the Blessed Virgin Mary, and of the saints—readers us poor and miserable for 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 brothers, 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 tell—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 and unaccountably to attend to our salvation. O brethren! if we look honestly 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 excited sorrow and made us feel miserable so as to bring us back to His love and obedience? Has He not disgusted us with the filthy pleasures of the senses, made us feel that all such things are but the husks made long for any but wine to eat, and made us long for the peace and joy which accompany innocence and a virtuous life? Is it with this love and earnestness 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, 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 we 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 induced in us also a spiritual dumbness? So that we could not open our mouths to confess, as that year of our year has gone by without our caring or troubling 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 more and dragging ourselves down to eternal perdition.

Our Lord healed the deaf and dumb man apparently with difficulty. He did not merely speak the word and heal him at once, but He took him aside, He groaned over him, He put His fingers in 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 the 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 alive and in earnest 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 susceptible 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-nourishment, ill-housing and unhygienic habits all lower body resistance. It has also been generally believed that users of alcohol are apt to be sick more frequently than abstainers, and have a much heavier death rate. But owing to the fact that drinkers are often underfed and live unhygienically, it has frequently been argued that it was these factors rather than the alcohol which rendered drinkers 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 untoward conditions.

**SHE FAINTED WITH THE AGONY**

**"Fruit-a-lives" Cured Her Kidneys**



Miss MAGGIE JANNACK

MOUNTAIN, ONT., Dec. 14th, 1910  
 "I desire to let the world know the great debt I owe 'Fruit-a-lives' 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.  
 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-lives' 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-lives'—and my friends look upon my recovery as a miracle."  
 (Miss) MAGGIE JANNACK

"Fruit-a-lives" are sold by all dealers at 50c a box, 5 for \$2.50, trial size, 25c—50 cents on receipt, price by Fruit-a-lives 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 it bears.

There is now much evidence of power of alcohol, apart from its general influence in reducing poor living conditions to lower body resistance and to increase the death rate. For example, in the case of one germ disease, pneumonia, Oster gives the following mortality rate: Abstainers 18.5 per cent; so-called moderate drinkers, 25.4 per cent; temperate, 52.8 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 diseases.—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 1894 it had 59,200 commitments to mad-houses per one hundred thousand of its population. In 1910, the number had 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 consumption of alcohol being lessened, the number of lunatics sent to the State asylum was diminished.

There is no room for argument in the presence of such a fact.—Catholic 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 misdirected 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 drunkard in ten thousand would ever have acquired that irresistible craving which 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 the weak willed were unable to stop before reaching the danger point?

**LIQUOR AND TOBACCO HABITS**

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

References as to Dr. McTaggart's professional standing and personal integrity permitted by:  
 Sir W. R. Meredith, 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, Toronto.  
 Right Rev. J. F. Sweeney, D.D., Bishop of Toronto  
 Hon. Thomas Coffey, Senator, Catholic Record London, Ontario.  
 Dr. McTaggart's vegetable remedies 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.  
 Consultation of correspondence invited.

**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 saloons 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.

"Let me warn you," he said, "that if you don't place liquor where the colored man finds it harder to get he will destroy himself and destroy you."  
 He declared the race would be better served, 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 always 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, tired 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 good of the body.

Michael J. Dunningan, 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 retain possession of it permanently. Much effort will be exerted to qualify the Greenfield society this year for winning the cup a third time. The Greenfield military band, which will accompany 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. Her Immaculate Conception, her nativity, her presentation in the temple, the announcement, 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 scenes and circumstances they recall; but the Feast of the Assumption, as the crowning glory of our Blessed Lady's life and the climax of all the feasts that precede it, engages our thoughts and affections in a surpassing degree.

The Assumption is the counterpart of the Immaculate Conception of the

**PRESIDENT SUSPENDERS**

INSIST ON THE GENUINE

'President' is Stamped on Every Buckle

No other has the Famous "Sliding Cord." All dealers, 50 Cents. Light, medium and heavy weights.

Dominion Suspender Company - Niagara Falls

Blessed Virgin, and both feasts, commemorating as they do the beginning and the end of her glorious life, fill every true Catholic heart with overflowing joy. So let us all rejoice every 15th day of August and hail our Blessed Lady on it with sentiments of true filial affection. As we say of our Divine Lord, His glory is our glory, the same we may say of our Blessed Lady. For as He is our brother and has shared with us His glory, since, when He ascended into heaven He said, "He would prepare a place for us," so the Assumption of the Blessed Virgin means a share for us in her glory, as 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

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 glory.  
 O Queen of Heaven, O Queen of Earth, Made so by our dear Saviour's birth, Watch over us: from sin, oh! keep us free  
 That we may hail thee in eternity.

Give friendship, whether the object of your friendship becomes a friend or not. It is a most hindering error to suppose that two are required for a friendship. The most enriching friendships of all times have been lonely ones. Be you a friend.

**"Canada's Biggest Piano Value"**

Style 70—Colonial

**Sherlock-Manning 20th Century Piano**

Examine the Sherlock-Manning 20th Century Piano. Listen to its exquisite singing tone. Ask about its many quality features—Otto Higel Double Repeating Action; Poehlmann Wire (the best imported piano wire); Weickert Felt Hammers; the famous Billings Brass Flange (the flange that endures); and other important features.

Then, when you've found out all there is to know about the Sherlock-Manning 20th Century Piano—when you've been convinced that this instrument represents the best piano value in the Dominion—then ask us the price. You'll find it much less than you expected.

But there are sound reasons to account for the lower price as for the greater excellence of these splendid instruments. Write us to-day for full particulars and handsome art catalogue—and we'll tell you how you can save \$100 on the purchase of as fine a piano as can be made at any price. 27

**Sherlock-Manning Piano & Organ Co. LONDON, - CANADA (No Street Address Necessary)**

**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 cleanse the system thoroughly in her own way. Send my coupon today. By return mail you will get my regular \$1.00 Drafts To Try Free. Then if you are satisfied with the benefit received send us the Dollar. If not, keep your money. We take your word. No matter where the pain or how long and severely you have suffered, try My Drafts. You cannot lose a penny.

Frederic Dyer, Cor. Sec. 25, and I know what they are doing. Send no money, but mail this coupon at once—today—while you can.

**This \$1 Coupon FREE**

Good for a regular \$1.00 pair of Magic Foot Drafts to be sent free to try (as explained above) to

Name.....

Address.....

Mail this coupon to Magic Foot Draft Company, P.O. Box 3, Oliver Bldg., Jackson, Mich.

**Absorbine**

Will clean them off permanently, and you will find the same time. Does not blister or remove the hair. \$3.00 per bottle. Absorbine, 25¢ a bottle. For mailing, reduced 10¢ per bottle. Return Stamps or Letters. Write to: Absorbine, 1125 Broadway, New York City. Free literature and 25¢ bottle at discretion of dealer. Will tell you more of your value. Manufactured only by W. F. YOUNG, P.O. Box 239, Lyman Bldg., Montreal, Ca.

Frederic Dyer, Cor. Sec. 25, and I know what they are doing. Send no money, but mail this coupon at once—today—while you can.

**MAGIC**

**ACETYLENE**

Helps To Keep The Boys And Girls At Home

There's nothing like plenty of light to make the home cheerful and attractive, particularly when it's that soft, white light ACETYLENE. It floods the home with the nearest approach to daylight that science has yet produced.

It makes reading or fine sewing delightfully easy. It enables one to follow the music score in any part of the room. It shows up the true values of the colors in pictures, wall-paper, carpets and furniture, as well as in pretty clothes, bright cheeks and flashing eyes. The barns, too, can easily be lighted with Acetylene, and the "chors" robbed of much of their drudgery.

Let us give you facts and figures on Acetylene, its cost and how to use it. You'll be under no obligation for the information.

**ACETYLENE CONSTRUCTION CO., LIMITED**  
 604 POWER BLDG., MONTREAL,  
 Cor. McTavish and 6th Sts., Brandon, Man.  
 622 Richards St., Vancouver.

**N-DRU-CO ROYAL ROSE TALCUM POWDER**

N-DRU-CO Royal Rose Talcum is as comforting to Baby's tender skin as it is to Mother's wind-chafed cheek or Father's chin smarting after a shave. Its remarkable fineness—its pronounced healing, antiseptic qualities—and its captivating odor of fresh-cut roses—have won for N-DRU-CO Royal Rose Talcum the favored place on the dressing tables and in the nurseries of the 25c a tin, at your Druggist's—or write for free sample to the NATIONAL DRUG AND CHEMICAL CO. OF CANADA, LIMITED, - MONTREAL

**Don't Take Chances**

Perils lurk on land and sea during these hot vacation days.

You can't afford to leave those dependent upon you without any sound insurance protection.

Let the North American Life be their guardian.

**The North American Life Assurance Company**  
 Head Office: 112-118 King St. W. - Toronto

**Every Eddy Match is a Sure, Safe Match**

It is made of first quality materials by skilled workmen and mechanically perfect machines, and carries with it the Eddy guarantee that it's a sure light.

ALWAYS make sure you are well supplied with Eddy's matches because "If you're sure they're Eddy's you're sure they're right."

EDDY'S Matches are always full M.M. count—good dealers everywhere keep them.

**THE E. B. EDDY COMPANY, LIMITED**  
 HULL, CANADA Makers also of Paper, Paper Bags, Toilet Paper, Tissue Towels, Etc.

**ABSORBINE**

Will clean them off permanently, and you will find the same time. Does not blister or remove the hair. \$3.00 per bottle. Absorbine, 25¢ a bottle. For mailing, reduced 10¢ per bottle. Return Stamps or Letters. Write to: Absorbine, 1125 Broadway, New York City. Free literature and 25¢ bottle at discretion of dealer. Will tell you more of your value. Manufactured only by W. F. YOUNG, P.O. Box 239, Lyman Bldg., Montreal, Ca.

**New Telephone Directory**

The Bell Telephone Company of Canada is soon to print a new issue of its Official Telephone Directory for the District of Western Ontario, including London.

Parties who contemplate becoming Subscribers, or those who wish changes in their present entry should place their orders with the Local Manager at once to insure insertion in this issue.

**Connecting Companies**

Should also report additions and changes in their list of Subscribers, either to the Local Manager, or direct to the Special Agent's Department, Montreal.

**The Bell Telephone Company of Canada**

**Cure that Bunion**

No need to suffer bunion torture another day. DR. SCHOLL'S BUNION RIGHT removes the cause of your bunion, enlarges the joint by permanently straightening the toe. Gives INSTANT RELIEF and a FINAL CURE of all bunions, pain, shoe stretchers never cure.

Dr. Scholl's Bunion Right is comfortable, sanitary, convenient. Guaranteed or money back. 50 cents each or \$1.00 per pair at drug and shoe stores, or direct from Dr. Scholl, 100 West 24th Street, New York City. Toronto, Illustrated Booklet Free.

**MENEELY & CO. WATERVILLE**

The Old Reliable Meneely Foundry. Established 1849. CHURCH, SHINE, SCHOOL & OTHER BELLS

**O'KEEFE'S Liquid Extract of Malt with Iron**

is an ideal preparation for building up the BLOOD and BODY. It is more readily assimilated and absorbed into the circulatory fluid than any other preparation of iron.

It is of great value in all forms of Anemia and General Debility. For Sale at Drug Stores.

**W. LLOYD WOOD**  
 General Agent  
 Toronto :: Canada

**NORTHERN NAVIGATION CO., Limited**

**"A Fresh Water Sea Voyage"**

to S. S. Marie, Port Arthur, Fort William & Duluth. Sailings from Sarnia, Mondays Wednesdays and Saturday.

Special Grand Trunk train service between Toronto and Sarnia Wharf, via Hamilton and London connecting with steamers.

TICKETS AND INFORMATION FROM ALL RAILWAY AGENTS, OR THE COMPANY AT SARNIA, ONT. OR COLLINGWOOD, ONT.

**"That Georgian Bay Trip"**

to Mackinac Island, S. S. Marie and way Ports, via North Channel. Effective June 22nd. Sailings from Collingwood and Owen Sound, Mondays, Wednesdays and Saturdays. This Trip can now be taken from SARNIA every SATURDAY effective June 29.

**"Among the 30,000 Islands"** Effective June 17th—Daily Service, Sunday excepted, between Parry Sound, Penetang and way ports. Special Grand Trunk service between Toronto & Penetang



CHATS WITH YOUNG MEN

"THE TOUGH"

In his "Conferences for Boys" printed in the Homiletic Monthly, 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 offer, 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 probably just like some of the boys Father Kuehnel is talking to—fond of a good time, ready for turbulent 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 teachers set before him. After all that do old fogey teachers and over-careful parents know about life for boys? They preach work, work, and they practice it themselves but, alas! too many parents do not insist that their boys 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 killed and sacrificed only to be disgraced. 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 comes from the reform school, the prison, the almshouse, hospital, or the morgue. Father Kuehnel advises his boys to keep the devil at a distance by keeping busy. 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 stand 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 Kuehnel's parting word to his boys. "Your ambitions may not be realized as quickly as you may desire; disappointment and failure may be your work seem useless and bitter; but 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 colleges to train the student not only in religion, but also in matters concerning their temporal well-being as individuals, as members of society, and as citizens 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 authority, 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-will.

Willingness to endure hardship is another feature that should characterize 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

convince such a young man of his duty to bear his burden patiently. Since the Church teaches the young man to love his neighbor, she also imposes 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 Catholic men who have shed their blood and laid down their lives for their country's flag.—True Voice.

STUDENTS EDUCATE ONE ANOTHER

It is a great thing for hundreds of splendid young men from all over the country to be thrown intimately together 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 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, self-sacrifice, the constant prodding of ambition, the spurring of lagging energy. All these things are of untold advantage.

I believe that the advantages of mere book learning in college are overestimated. That is, I believe that a great deal of what is attributed to the studies themselves comes from the association of the students.

We hear a great deal about the development 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 practical 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 immense 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, Saturdays 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 great value of what comes from lectures and books; but I believe it is impossible to overestimate the value of the social intercourse of the college.—Success.

OUR FAILURES

Every man's business is God's business. If not, what have we children of God to do with His? Christ has taught us that we are to seek enlargement in our work. If expansion is impossible without, at least we may deepen and enlarge within. We may transfigure drudgeries by the sense of God's presence, transform motives by experience of love, put ourselves in the spirit of witness even though we find no opportunity 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 venture, confident in His reserves of power.—Church Progress.

Catholic influence on Protestant life is always pleasant to notice. Referring appreciatively to the work and the growth of the Holy Name Society, the father-in-law however notes with gratification the organizing of a similar society among Protestant men in the city of Erie, Pa., by three laymen of that city. The new Society is known as the Pure Language League, and its members pledge themselves not to use profane or vulgar speech.—Sacred Heart Review.

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 another, 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 will," 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 this steadfast will, Unyielding to another, That bears all jest 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 unlucky thing happened to be on the crossing. Police were vigilant, but who can get ahead of the "small boy"? Snowballs 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 pursued a moment to smile at the merriment of a youthful crowd, such as I 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 uncle is dying, 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 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 after 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 loved Uncle John; he was so jolly and so kind!" And two big tears rolled 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 I knew it! I had often seen it in a library! I encountered the little apostle, and she ran off toward 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 before, and had gradually grown careless and never went to church. His mother who lived with him also became remiss in her religious duties, and never was seen in the Catholic Church. When I proposed calling as it were by accident, Beatrice at once grew fearful, lest I should meet with rebuff, or even insult. Of course, this would deter me, but I did not wish to distress the little girls, only demanded her uncle's address, and when she pleaded with me not to expose myself to disappointment, I only 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 Sister-teacher, 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 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 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 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 afraid I would be again disappointed.

Urging the point was of no use, I could see, as though something told me that man wanted the priest, but the inspiration gave me no means of getting to his presence. Oh, 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 rebuffed, 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 joined it at home, for this was her favorite brother. She, too, was debarred from the sick-room, 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 novena was concluded, and no sign of answered prayer appeared, when Beatrice's mother suddenly arrived at the rectory.

"Father Alexander," she said, "the 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 expecting 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 and to say a priest was waiting for him. 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 me.

"Oh, Father!" he said, "how is it that God has brought you to me? If you only knew how I have prayed to see 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 niece, Beatrice, and the Novena to the Sacred Heart of 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 gratitude.

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

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 to the hospital to the home of the little girl, where I found her little friend d. 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 joy.

"Surely!" cried Beatrice, "this is the answer to our Novena! Oh, who can help trusting to the dear Sacred Heart of Our Lord!"

And was it not sure a prayer granted? No wonder this pious family rejoiced. All joined 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 "Beatrice'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 him again!

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.

Advertisement for Royal Yeast Cakes. Text: THE STANDARD ARTICLE USED EVERYWHERE. THE KIND THAT PLEASURES THE PEOPLE. MOST PERFECT MADE. Includes image of a yeast cake tin.

True Catholic Conduct. "The true Catholic," says the Southern Messenger, "is he who has such a lively sense of the blessing of being a member of the Church of Jesus Christ that he guards him off carefully against giving scandal to those within or without the fold by any words or action unworthy of a Christian. In a community containing a number of non-Catholics he is particularly mindful of showing to them, suspicious of the Church as they 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."

However we may plan for the future years, let us not forget here and now. The future years are made of to-days.

Advertisement for Pease Heating Systems. Text: WHY NOT LET US SOLVE YOUR HEATING TROUBLES. PEASE HEATING SYSTEMS. Includes image of a boiler.

Advertisement for Eaton's Semi-Annual Sale. Text: EXTRA 550 FEET (100 lbs.) MANILLA AND SISAL BINDER TWINE. FREIGHT PAID IN ONTARIO 7.80. SPECIAL 650 FEET (100 lbs.) PURE MANILLA BINDER TWINE. FREIGHT PAID IN ONTARIO 9.80. Includes image of a building.

Advertisement for Eaton's Sale Catalogue. Text: SAVE AS YOU SPEND—HERE ARE YOUR CHANCES. A WONDROUS VARIETY OF ALL ONE PRICE BARGAINS. Includes various product images and prices.

Advertisement for Eaton's Co. Limited. Text: HURRY! QUICK!! LAST CALL FOR SEMI-ANNUAL SALE BARGAINS. BUY NOW. NEW GOODS—LOW PRICES—QUICK DELIVERY. EVERY PURCHASE GUARANTEED SATISFACTORY OR YOUR MONEY BACK. Includes Eaton's Co. logo and address.

Advertisement for IHC Cream Separators. Text: A Close Skimmer and Built to Last. THERE are two features that make a separator a good investment: close skimming and durability. IHC Cream Separators will make good under the most severe skimming test. Includes image of a cream separator.



NEW METHOD OF TEACHING MORALITY

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 enthusiastic 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 prophet, if the writer's 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 hail with delight the removal of the essential defect which forbids them to accept 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 absurd 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 necessarily forces religion into the background 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 not at all.

We may be allowed, however, to express the hope that with the coming of the better era soon to be with us, 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. Eber of the University of Wisconsin, in an address delivered before the physical education department of the National Education Association during its recent convention 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 to 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 grants: "This is good as far as it goes." 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 the vital element of moral action in man. Knowledge of what is right and of what is wrong, even knowledge of the ultimate reasons why one ought to do the right and avoid the wrong, will not suffice to make one's conduct good or just, unless there accompany it reverence, or the feeling that we are 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 the precepts of morality to the individual and concrete circumstances of life. As a consequence two elements must enter into the moral 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 an intellectual habit whereby one so reverences moral law as to make application of them unerring, and on motives that are superior to though not necessarily independent of personal considerations.

One who appreciates this will not need the warning that the moral worth 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, permanent character must have its roots within, in the power of choice, in self-determination, in conscious, rational 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 quality in the training he seeks to impart.

Nothing that we have thus far said involves new or original thought, it is the underlying truth which from the beginning has been the inspiration of those who recognize the essential thing, "the one thing necessary," to be the formation of Christian character in the 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 find 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 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 American schools."

SANOL

The new German discovery will positively remove Gall Stones, Kidney Stones, Gravel in the Bladder and will effect a complete cure. It will dissolve and remove stones without pain, and there is no necessity for an operation in the future, as Sanol will cure in every case no matter how long standing the disease may be. Sanol will be found particularly valuable in cases of Kidney Bladder and Gravel (Lambaga, Uric Acid Diathesis). Sanol is a preparation of herbs and extracts from plants, and contains no poisonous ingredients. Its use, therefore, cannot possibly harm either the Stomach or the Intestines.

Sanola's booklet sent free from The Sanol Manufacturing Co. Winnipeg, Man. PRICE \$1.50 From Anderson & Nelles, Druggists 268 Dundas St.

teach morals in Public schools. Series of photographs from real life, taken especially for this visualizing of human affairs, are thrown on the screens by means of the projection lantern, and while the pupils are studying out the pictures, the right and wrong of what is happening when each picture was taken is made a matter of instruction. The whole lesson 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 method 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 sportsmanship, respect for the aged, kindness for animals, conduct becoming in ladies and gentlemen, thrift of time and opportunity, property rights, law and order, industry, honor, temperance, courtesy, kindness, and a hundred other such topics which the "new discovery" plans to visualize by means of picture slides. It tells us rather that the human soul is a spirit created by a Personal God to live in His 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 owed 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, because the influence of religion permeates the child's soul as the air we breathe permeates our bodies. Place a child, say someone, in surroundings where prayer, public and private, is not the vogue; where pious practices are neither inculcated nor followed; where wholesome reading is not enjoined; where sacred objects hold not his fancy; where there is not the safeguarding strength of good company and the helpful example of morally good association, and you will not make that child realize that there are such things in the world as duty, and right, and obedience, and reverence for law and the obligation to serve God and to deal justly with all even though, through the magic lantern, slides hundred times three successive days you visualize before him in the assembly halls of your Public schools your pictured lessons on "sportsmanship," "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 founder of the movement. "The word Adam is from the Hebrew 'Adamah,' signifying the red color of the ground, or dust, or nothingness. Divide the name into two syllables and it reads 'a dam,' or obstruction. This suggests the thought of something fluid, of mortal mind in solution; it further suggests the thought of that darkness upon the face of the deep, when matter or dust was deemed the agent of Diltz in creating man—when matter stood opposed to Spirit as that which is obscured. 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 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: 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. Since God alone is real, all that is opposed to the Divine must be unreal. But the Divine is Spirit, and the opposite of Spirit is Matter. Therefore matter is unreal. Again, God is good, therefore the opposite of good is not God. It is, consequently, not real and, therefore, evil has no existence. In order to account for the world believing in these matters, the "Christian Scientist" says that the mind of man has somehow become debased. This debased mind is

"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 allurements of mortal mind—must deny their existence.

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—that the Christian Church has taught for nineteen centuries. It is this that underlies every miracle that God has ever wrought, and it is that modern psychologists 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 that because the matter 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 largely dependent on the state of the liver.

In its religious aspect, the Science recalls 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 which 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 slew Him not. . . but He was represented by one who bore the likeness, and that God took Him up into Himself. According to the new cultus, 'Jesus is the human man, and Christ the Divine Ideal,' indicating the belief that our Lord was human, not divine. Furthermore they criticize the institution of the Holy Eucharist as Christ's "ritualism or concessions to matter." It is, indeed, clear that the cultus pays deference to Holy Writ for the simple reason that if it did not, the ill-educated sectarian forming the movement would give it no attention. 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 and conservatism. It is also seen, says Father Benson, 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 shallowness. Humanists, philologists and Christians seem to be the only persons unrepresented 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 possible scheme which will avail. It is because of the neglect and loss of the sacramental, that the new heresy became possible. When matter was no longer understood to be the divinely-appointed vehicle of spirit, it became its enemy. By the operation of the sacraments of the Church, the whole range of matter that has become man's enemy, has become his friend, and that which was an occasion of falling has turned again to his wealth and to 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 Journal.

CHURCH RESTORED TO CATHOLICS IN GENEVA

A non-Catholic writer in the Protestant Episcopal Living Church says that one of the most notable recent ecclesiastical events in Europe was the handing 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 before. This church, built by Catholics, was taken from them on a technicality in 1875 and given to the "Old" Catholics. Now it has been restored. The story of this confiscation 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, 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 incorporated in the constitution. The energetic pastor Father Duvoyer, applied at once for a grant of land on which to erect a church. It was obtained without 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 Duvoyer did not see it that the word Roman was inserted before the word Catholic. "To him 'Catholic' and 'Roman Catholic' were, 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 Catholics of the city and canton worshipped there in peace. Then set in a period of strong anti-Catholic activity. Protestant Switzerland was excited against the Catholics of the country. Catholic schools were closed, priests expelled. A law was declared to exist in the act of gift by which the land had been ceded for the construction of Notre Dame at Geneva. It had been given to the building of a Catholic, not a Roman Catholic Church. And now the edifice was handed over to the old Catholics. The Catholics went back to their humble cot, a St. Germain. During thirty-seven years the Roman Catholics of Switzerland have been starving and patiently waiting to regain what was indisputably their own. For although the site of Notre Dame was free gift, the money and labor expended

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 unworlly happiness are beautifully intermingled.—Sacred Heart Review.

DIED

O'BRIEN—Mary Veronica aged thirteen months and twelve days, only and dearly beloved daughter of Mr. and Mrs. George O'Brien, 119 Strachan Ave., Toronto Ont.

FAVORS RECEIVED

A reader wishes to return thanks for two great favors received through the intervention of the Blessed Virgin, St. Anthony, the Sacred Heart and the souls in Purgatory and promising to publish.

A subscriber wishes to return thanks for the Thirty Days' Prayer to the Blessed Virgin, and a prayer to St. Ann.

DEPT. OF EDUCATION PROVINCE OF ONTARIO

In Rural Separate schools the school year shall consist of two terms, the first of which shall begin on the 1st day of September, and shall end on the 22nd day of December, and the second of which shall begin on the 3rd day of January and end on the 29th day of June.

TEACHERS WANTED

TWO TEACHERS WANTED FOR CATHOLIC Separate school No. 6, Ellice and Logan. One teacher for senior form first or second professional; also one teacher for Junior Frontenac, salary \$450 per annum. Duties to commence immediately after summer holidays. John Koen, Sec., Oates, Ont. 1764-TF

WANTED A TEACHER HOLDING SECOND class professional certificate for Separate school No. 10, Loughborough, Lower Frontenac, salary \$450 per annum. Duties to commence immediately after summer holidays. John Koen, Sec., Oates, Ont. 1764-TF

TEACHER WANTED FOR ERINSVILLE Separate school after the holidays. Holding second class normal certificate. Salary \$500. Applicants state their qualifications and send references to Thomas Casey, Erinsville, Ont. 1764-TF

TEACHER WANTED FOR SEPARATE S.S. No. 18, Township of Tyendinaga, Hastings Co. Second class normal training preferred. Salary \$400. Duties to commence Sept. 3rd, 1912. Apply to Michael Corrigan, Sec. Treas. S.S. No. 18, Township of Tyendinaga, Albert, P. O., Ont. 1764-TF

TEACHER WANTED FOR PRIMARY GRADE For C. S. S. Almonte. Second class qualifications, experience and salary expected. Wm. McGrath, Sec., C. S. S. Board, Almonte, Ont. 1764-TF

QUALIFIED CATHOLIC TEACHER WANTED For the convent of Our Lady of the Sacred Heart, Howell, Saskatchewan. Duties to commence August 19th. Salary \$700 per annum. Apply enclosing references to Mother Superior, Box 1, The Convent, Vegreville, Alta. 1764-TF

TEACHER WANTED FOR S.S. WESTMEATH (La. Pascal). Duties to begin after holidays. Applications will be received from teachers with any qualified certificate. \$250 salary for teacher with a Normal. Apply to Gilbert Gervais, J. Sec. Treas. S.S. La. Pascal, Ontario. 1764-TF

WANTED A CATHOLIC TEACHER FOR S.S. No. 6, District of Frontenac, Ontario. Salary offered \$375 per annum. Apply to L. Bastien, P. P. Sec. Pinewood, Ontario. 1764-TF

TEACHER WANTED FOR SEPARATE school, Oakville, 1st or 2nd class professional certificate, salary \$425; duties to commence after holidays. Apply to L. V. Cote, sec., Oakville. 1764-TF

CATHOLIC FEMALE TEACHER FOR S.S. No. 2, Gard, Homestead, Second class certificate. Duties to commence Sept. 1, 1912. Apply stating salary wanted to Casper Verslegers, Sec., Trout Creek, Ont. 1764-TF

LADY TEACHER WANTED FOR SEPARATE school, Sault Ste. Marie. Apply stating qualifications and salary expected to V. McNamara, Sec. Separate School Board, Sault Ste. Marie, Ont. 1764-TF

TEACHER WANTED FOR S.S. NO. 4, DOVER East. Must have first or second class certificate. With experience, to teach the English and French language. Catholic preferred. Salary \$600 per year. Duties to commence Sept. 3rd, 1912. Apply to Joseph Cadotte, Paincourt, P. O., Ont. 1764-TF

TEACHER WANTED FOR SEPARATE school, section No. 1 of Stanley. Duties to begin Sept. 3rd, 1912. Salary \$450 per year. Apply stating experience, qualification and certificate to Joseph Rau, Sec. Treas., Drysdale, Ont. 1764-TF

WANTED, TWO FEMALE SECOND CLASS professional teachers for junior forms in the Anglican Separate school. Salary \$425. Duties to begin Sept. 3rd, 1912. Apply, stating experience and send copies only of testimonials on or before the 31st of July, 1912, to M. Calvin, Sec., 1764-TF

TEACHER WANTED FOR S.S. No. 3, Paincourt. Must have first or second class certificate. French and English. Duties to commence Sept. 3, 1912. Electric car, five minutes walk from church and school. Apply stating experience and salary expected to Cyndie Primeau, Sec. Treas., Paincourt, Ont. 1764-TF

WANTED A TEACHER HOLDING SECOND class professional certificate for Separate school section No. 28, Tyendinaga. Duties to begin after summer holidays. Very small school. Salary \$425 per annum. Apply stating qualifications and experience to James V. Walsh, Albert, Hastings Co., Ont. 1764-TF

WANTED, EXPERIENCED TEACHER FOR Normal trained. Duties to begin August 10th. Apply stating salary to Ambrose Carroll, Sec. Treas., Malwood, Ont. 1764-TF

WANTED ONE MALE TEACHER HOLDING second class professional certificate for S.S. No. 2, Massey. State salary and experience. Duties to commence Sept. 3, 1912. Apply to L. Lattay, sec. Massey, Ont. 1764-TF

HELP WANTED SIX GIRLS FOR DOMESTIC French. Wages right. Fine accommodations. Sisters or mothers with daughters would be received. Cheapest place in Canada to employ. Send for free catalogue. Universal Waste & Metal Co., 220 Queen St. Montreal, P. Q. 1764-TF

POSITION WANTED

WANTED A DRYGOODS MAN TO TAKE charge of that dept. in general store in new town on C.N.R. Central Alberta, will sell interest in business to capable man. Also a hardware man with some capital to take half interest in hardware store in same town. These A openings get into business for yourself. Address Alberta, care of Record office, London Ont. 1764-TF

HOUSEKEEPER WANTED FOR SMALL family ranging in age from six months to six years. Apply to Frank Walsh, 67 Norfolk St., Guelph, Ont. 1764-TF

WIRE FENCING FOR SALE

1000 ROLLS DIFFERENT SIZES BEST STEEL galvanized Wire Fencing at 25 per cent to 50 per cent less than the regular value. Also bells, iron pipe, pulleys, shafting, hangers, roofing, etc. Cheapest place in Canada to buy. Send for free catalogue. Universal Waste & Metal Co., 220 Queen St. Montreal, P. Q. 1764-TF

The HOME BANK OF CANADA

Drafts and Money Orders issued payable anywhere in Canada, Great Britain or United States. Letters of Credit issued payable anywhere in European and foreign countries. Collections made from any point in Canada where there is a branch of a Canadian Chartered Bank. Savings accounts received at all Branches of the Home Bank and full compound interest paid. Withdrawals forwarded by mail on instructions from the Depositor, to any out-of-town address. Notes discounted and advances made on acceptable security. Every assistance, consistent with sound banking practice, extended to those engaged in farming, industrial, financial and business enterprises.

Head Office TORONTO Branches and Connections Throughout Canada LONDON OFFICE: 394 Richmond Street W. J. HILL, Local Manager Branch Offices near London ST. THOMAS, ILTON, THORNDALE, LAWRENCE STATION, MELBOURNE, DELAWARE

Belleville Business College

Now is the time to make up your mind to attend the Best. Belleville, Ont. Limited will fit you for a good position. Thorough Business Training. Write for Catalogue to F. E. O'FLYNN, B.A., T. W. WAUGHOPPE, President, Principal.

David Battle, Thorold, Ont.

SELLS Chemical Safety Fire Extinguishers AND Chemical Safety Fire Bucket Tanks PRICES Extinguishers—\$15.00 and \$16.00 Bucket Tanks—16.00 18.00 All Churches, Schools, Hospitals and Public Buildings should have this protection. Write me.

Free Offer of Borrowman's Fit and Nerve Cure

(Safe and Sure, and does not contain harmful drugs) So many have been cured of Epileptic, Fits, Nervousness, Failing Sickness and other Nervous Diseases, that we believe it will cure the majority of sufferers from above diseases, and will send one bottle of Fit and Nerve Cure to any sufferer to try at my expense. All you have to do is to send your address and nearest express office and the medicine will be sent to you express charges collect. If the Fit and Nerve Cure helps you and you want more, you pay for this first bottle, less the express charges. If it fails to help you, it does not cost you anything. The regular price is \$3 per bottle. Manufactured by G. S. BORROWMAN Druggist & Chemist, Leamington, Ont.

A 7% Investment

Money returned at end of one year or at end of any subsequent year, on 60 days' notice if desired. Interest paid June 1st and December 1st, and remitted to the address of the investor. The above security is the best industrial ever offered in Canada. Business established 27 years. Write at once for particulars. National Securities Corporation, Ltd. Confederation Life Building, Toronto

ACORN School Desks

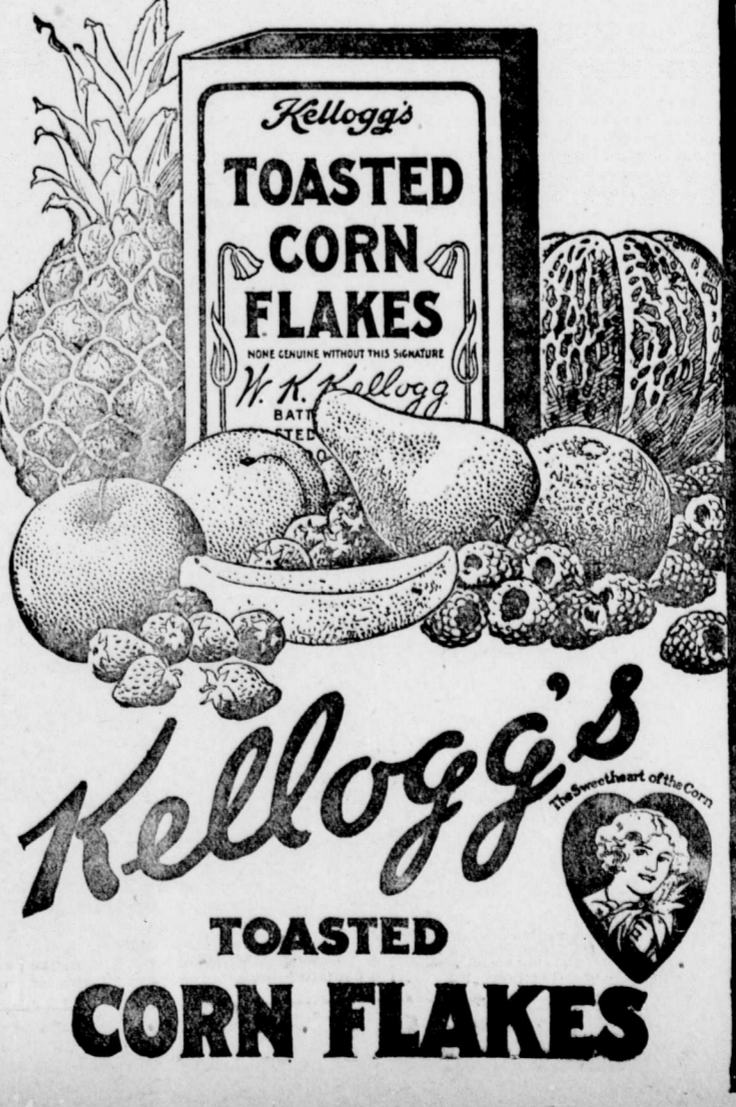
They combine quality and strength with comfort and convenience. WRITE FOR PARTICULARS Lee Manufacturing Co. Limited PEMBROKE, ONT.

J. J. M. Landy

Manufacturer and Importer of Vestments, Ostronors, Chalcies, Ciboria Altar Furnishings, Statuary, Stations of the Cross, Candles, Oils, Prayer Books, Library Books, Etc. SPECIALTY OF MISSION SUPPLIES Telephone Main - 6555 Residence Catalogue 462 406 YONGE ST. TORONTO

From time to time delicious new ways of serving Kellogg's Corn Flakes are discovered.

Here are a few: Kellogg's with strawberries, raspberries, blackberries, blueberries. Kellogg's with sliced peaches, pears, or apples. Kellogg's with sliced oranges, bananas, or pineapple. Kellogg's in the centre of half a canteloupe. Kellogg's with ice cream, fruit jellies, or custards. Try Kellogg's with fresh fruits, stewed fruits, or preserves. Your palate will welcome variety.



GENERAL BANKING BUSINESS Drafts and Money Orders issued payable anywhere in Canada, Great Britain or United States. Letters of Credit issued payable anywhere in European and foreign countries. Collections made from any point in Canada where there is a branch of a Canadian Chartered Bank. Savings accounts received at all Branches of the Home Bank and full compound interest paid. Withdrawals forwarded by mail on instructions from the Depositor, to any out-of-town address. Notes discounted and advances made on acceptable security. Every assistance, consistent with sound banking practice, extended to those engaged in farming, industrial, financial and business enterprises.

C.M.B.A. Branch No. 4, London

Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their Rooms, St. Peter's Parish Hall, Richmond Street. F. H. RANAKAN, President; James S. McDONNELL, Secretary.

Free Offer of Borrowman's Fit and Nerve Cure

(Safe and Sure, and does not contain harmful drugs) So many have been cured of Epileptic, Fits, Nervousness, Failing Sickness and other Nervous Diseases, that we believe it will cure the majority of sufferers from above diseases, and will send one bottle of Fit and Nerve Cure to any sufferer to try at my expense. All you have to do is to send your address and nearest express office and the medicine will be sent to you express charges collect. If the Fit and Nerve Cure helps you and you want more, you pay for this first bottle, less the express charges. If it fails to help you, it does not cost you anything. The regular price is \$3 per bottle. Manufactured by G. S. BORROWMAN Druggist & Chemist, Leamington, Ont.

A 7% Investment

Money returned at end of one year or at end of any subsequent year, on 60 days' notice if desired. Interest paid June 1st and December 1st, and remitted to the address of the investor. The above security is the best industrial ever offered in Canada. Business established 27 years. Write at once for particulars. National Securities Corporation, Ltd. Confederation Life Building, Toronto

ACORN School Desks

They combine quality and strength with comfort and convenience. WRITE FOR PARTICULARS Lee Manufacturing Co. Limited PEMBROKE, ONT.

J. J. M. Landy

Manufacturer and Importer of Vestments, Ostronors, Chalcies, Ciboria Altar Furnishings, Statuary, Stations of the Cross, Candles, Oils, Prayer Books, Library Books, Etc. SPECIALTY OF MISSION SUPPLIES Telephone Main - 6555 Residence Catalogue 462 406 YONGE ST. TORONTO

From time to time delicious new ways of serving Kellogg's Corn Flakes are discovered.

Here are a few: Kellogg's with strawberries, raspberries, blackberries, blueberries. Kellogg's with sliced peaches, pears, or apples. Kellogg's with sliced oranges, bananas, or pineapple. Kellogg's in the centre of half a canteloupe. Kellogg's with ice cream, fruit jellies, or custards. Try Kellogg's with fresh fruits, stewed fruits, or preserves. Your palate will welcome variety.

At your meetings, when you vote for a man, wouldn't you prefer not to have everyone know just how you voted? You would! Well, here's just what you need in your society; it's a secret ballot box, the finest ever made at a reasonable price. Ballots included. Ballot Boxes, Gavils Badges, Buttons Flags Department L. T. P. TANSEY MONTREAL, QUE. 14 Drummond St.