#### LONDON, ONTARIO, SATURDAY, AUGUST 3, 1912

A Prayer Dear God, look down upon my heart topoor, tired heart that knows not strength nor light; My sin-dark soul that dumbly cries for My aching brain whose throbbing will

My empty life, all stripped and black and bare,
That once was garnished with all things most fair,

broken dreams, the idols that I I bend before Thee, Master, self-de-

Too well I loved Thy creatures God of They failed me, heeding not my anguished call;
Too close I held my dreams and my deaires, And burnt my heart at ever beck'ning

At last undone, within Thy house And Thou alone can know what now l

Oh, Thou, who on the wretched looked and smiled,
Have pity on Thy blindly erring child. Thou on the cross, in Thy climax of grief, Once turned to bless a death-repentant

Look down to-night upon my agony, Have mercy, Lord! Have mercy upon

-MARGARET R. DAVEY

#### FRANCE AND THE MISSIONS

THE GREAT DEBT CATHOLICS OWE TO THE FRENCH NATION

There is, perhaps, no country earth that is as much misunderstood as France. Everybody knows that France is governed for some decades of years by a handful of rogues, who blindly carry out the dictates of the Freemasons. Very few, on the contrary, are in a position to pronounce a just view about Catholicism in France, and many believe that, if the government is un-Christian and godless, then the corruption must necessarily have undermined the very foundations of the once greatest nation of the Catholic world.

I have heard with my own ears a Catholic, who ought to know better, make the following statement: "France deserves to be swept away from the map."
If all the critics of unfortunate France don't pronounce such a radical verdict, it is nevertheless true, that the French nation has been the object, not so much of well-deserved pity, as of harsh criticism, during the awful storm of persecution which has been scourging the Catholic Church in France. Ne doubt, the question, why French Catholics send such wretched representatives of the people to the Parliament, is a kind of puzzle for all those who are unacquainted with the problem of French politics, and with the old traditions to which the people and the clergy were used for centuries. Even this puzzle can be explained in a manner not so entire-ly unfavorable to the French Catholics, as the critics are wont to believe. In any case, many a stone would not be thrown at our unfortunate brethren of the following facts were not

If the Catholic life-blood that animated such heroic men as Marquette and Jogues and many others, who have Great Lakes of this country, had run dry in the veins of the sons and daugh-ters of Catholic France, the foreign missions in every pagan land would be in a very bad plight.

In spite of the slow, systematic persecution of the French Catholics, in spite of the expulsion of the religious of both from French soil, the missionary spirit has not been crushed in the noble sons and daughters of France, who are laboring to-day with heroism and self-sacrifice in every pagan land under God's sun. Call back from the foreign missions the French missionaries and the French sisters and nuns, and the majority of those missions will be deserted. Now, every Catholic ought to know, that a priest or a sister is, as a in itself a standing proof that faith and religion are still deeply rooted in the families of France, more so than in any other nation of the world.

Catholics in the United States and in some other Catholic countries, have been accustomed from the beginning, to contribute to the support of their churches and their schools and their pastors, whilst in France the govern-ment had provided for the maintenance of these factors of Catholic life. The on of the Church and State, brought about by the French Government a few years ago, has done away, by a stroke of the pen, with all these customs which had become a matter of course for the French Catholics. Tae sudden necessity of breaking with the old traditions and of maintaining directly the priests and churches and schools must have been all the more painful to the Catholics, as it was an unexpected and uncalled for innovation. Yet they did not shrink from this new burden placed upon their shoulders. On the contrary, a new Catholic vitality makes itself felt all over the country, and if some were asleep before, they arise now to vigorous and energetic action, seeing that their enemies bave thrown off their

Many a country that would have been so suddenly called upon to concentrate its resources and its energies to national program every help and support to their missions in foreign lands, or at least that

support would have been reduced to very small proportions. Not so the Catholics of France. In spite of the heavy financial burden that weighs upon Oatholic Frenchmen at home in matters of religion, France contributes to this day the largest sum of money of the whole Catholic world towards the beautiful work called "Propagation of the Fatth," or "the Foreign Missions." For many years past France has contri-buted annually considerably more than all the other Catholic countries together and even now, in spite of their many needs at home, the French Catholics are not far behind the total contribution of

the other nations together.

Last year France headed the world in her contributions to the work of the Propagation of the Faith, with an offering of \$605.157 — 3,025,788 francs. ing of \$605 157 — 3,025,788 francs. In order to tully appreciate the contribution of France in particular, the fact must be borne in mind that, strictly speaking, considering the actual value of French money, the French collection ought to be multiplied by five, for a dollar, contains five francs, and when a Frenchman contributies one franc towards a work of charity, this sacrifice is as a rule, as heavy for him as when an as a rule, as heavy for him as when an American subscription amounts to one

dollar. The above-mentioned generosity of our French Catholic brethren is another unmistakable proof that the Catholic re-ligion is far from being dead in France, for such liberal contributions towards foreign missions can only come from Catholics in whose hearts faith is deeply rooted.

As long as a nation furnishes such a splendid army of laborers to cultivate the roughest spots in God's vineyards, in distant and unhealthy climates, as long as a nation collects within its own long as a nation collects within its own bosom more than enough of money to support and maintain that heroic army, God Almighty cannot and will not forske it in spite of the repeated onslaughts of a handful of wretches who seek its religious ruin. Therefore, away with prejudices and national antipathies! Let us pray for our struggling Catholic friends on the other side of the access, that they will emerge from the ecean, that they will emerge from the beat of battle victorious and a singular wish, to say the least, will never be ful-filled, that "France should be swept

away from the map!"

Let us not forget that the two magnificent works for the extension of God's kingdom on earth, which are now spreading their branches like two majestic trees over all the nations of the Catho-lic world, namely, the 'Propagation of Faith" and "the Holy Childhood," have taken their origin in two noble and saintly souls of France. Therefore,

it is thanks to the initiative of France that the "Propa-gauda" in Rome is now enabled to distribute annually the necessary financial help among the missionaries of all nationalities, who are now sacrificing themselves for the salvation of souls in distant countries; without that help their heroic efforts would never have crowned with such admirable success .- Rev. Charles Wilhelm, C. S.

#### DIVORCE AND RE-MARRIAGE

Bulletin lays down the Catholic teaching on this all-important subject, and points out its uncompromising attitude

at all times. It says:
"The whole world is familiar with the
attitune of the Catholic Church towards divorce. From the very beginning she
has been the steadfast and uncompromising defender of the indissolubility of
the marriage bond and the champion of
the rights of the family which can be properly safeguarded only when the husband and father links his life with that of the wife and mother in a union which no power on earth can sever and which can be dissolved only by the

death of either one.

The attitude of the Catholic Church toward divorce is based upon the injunction of her Divine Founder—"What riage contract to the dignity of a sacrament; and in defence of this holy union the Church which He established has never ceased against those who would rob it of its sacred character by making its permanency depend upon the dictates of passion or the designs of serted. Now, every Catholic ought to know, that a priest or a sister is, as a vile, not the offspring of a family, from which faith and religion are banished. The army of French priests and nuns is, in itself a standing proof that faith and the fact that from time to time determined efforts have been made to bring termined efforts have been made to bring about a relaxation of her rigorous teach-ings in this regard such as would permit a severance of the marriage bond and allow one or both of the contracting parties to remarry during the lifetime

of the other.
In other words, persistent efforts have been made by interested parties to pre-vail upon the Church to consent to a divorce or to recognize one granted by a civil tribunal — but in vain. The Church has held steadfastly to her course, and neither threat nor bible nor the prospective apostasy of a whole nation could induce her to grant a di-vorce or recognize as valid the re-marriage of a divorced husband or wife during the lifetime of the other. Once a marriage is validly contracted in accordance with her laws she recognizes no real divorce. For good and sufficient reasons she may, and does at times, permit a separation of husband and wife; but a real divorce—never.

Cases have occurred when one or both the parties to a divorce entered into a subsequent marriage with the approval of the Church ; but in all these cases it was found, after a rigorous investiga-tion into the circumstances, that no real divorces had been granted because

The Catholic Church has laid down marriage laws for the government of her

subjects and those who do not abide by them cannot expect to have her blessing on their married life. Thus, for instance, she declares that no marriage of the Catholic will be regarded as valid and binding unless it takes place in the presence of a priest and two witnesses. If Catholics voluntarily trangress this law by going through the marriage ceremony before a minister of any sect, or any civil officer, they cannot expect that the Church will recognize the validity of their union. From her viewpoint they are not married and if subsequently a legal divorce is obtained the parties occupy the same position as if they had never been married at all. When the marriage of one of those parties takes marriage of one of those parties takes place with the consent of the Church there is no reason to charge her with laxity or with a change of attitude toward divorce and re-marriage; for the divorce which preludes the possibility of a re-marriage of any of the parties to it must be a real divorce, and not a legal married at all.

married at all.

In all these cases (therefore, the Church sanctions the marriage of one who has been divorced, it can be taken for granted that she does so only after convincing herself by a searching examination that there is nothing to prohibit the second ceremony. Catholics amination that there is nothing to pro-hibit the second ceremony. Catholics who understand the second ceremony. Catholics who understand the teaching of the Church will be slow to take scandal in such cases and will withhold judgment until they learn the facts; and intelligent non Catholics who are familiar with the attitude of the Church in regard to divorce may rest assured that her traditional teaching has been safeguarded even in cases where there is apparently a departure from it.

It is necessary for Catholics, therefore, to understand the laws of the Church regarding marriage in order that they may not be tempted to enter into alliance which can never receive her sanction and blessing. Since the present marriage legislation went into effect on Easter Sanday, 1908, no Catholic can validiy marry unless the cere-mony takes place in the presence of a priest and two witnesses. This is in-tended to prevent clandestine marriages and to deter Catholics from taking such an important step without due delibera-tion and full knowledge of the consetion and full knowledge of the conse-

#### A MODERN INSTANCE

An English Protestant Bishop, Dr. Knox, Bishep of Manchester, has been echoing the Ulster Orange cry of "per-secution of Protestants by Catholics in an Irish Parliament," to which the Catholic Bishop of Salford (Manchester) makes effective reply by a few questions and pertinent facts. Why do Dr. Kuox and his friends in search for arguments the Spasish Inquisition of three centures ago, and fail to notice an exceedingly "modern instance" that stands out before their faces? Why argue from what Spanish politicians did in the sixteenth and seventeenth centuries to what Irish statesmen are likely to do in

the twentieth?

The Bishop had in his mind the remarkable instance and he says to Dr.

Knox that if he wants an object lesson n religious toleration he must go, not to England or the United States so

What are the facts in this modern instance? The Bishop of Salford tells some of them. Nowhere else in the world (except in Ireland) is there such broadminded toleration. So great is the toleration that members of the various cults, including Protestants and Jews cults, including Probestants and Jews, receive State aid both as salaries and for church buildings. Not only are the people of Belgium Catholics—there are said to be only ten thousand Protestants and five thousand Jews in a population approaching eight millions—but for twenty-eight years they have been ruled by a purely and professedly Catholic Ministry, whose members are convinced

by a purely and professedly Catholic Ministry, whose members are convinced and practising Catholics.

These facts are well and widely known—have been repeated over and over—yet the cry of "Catholic intolerance" and "Catholic persecution" is kept up even by persons of education like Dr. even by persons of education lil Kpox. What is the explanation? Their hatred of the Catholic Church blinds them to the known truth.—N. Y. Free-What is the explanation? Their man's Journal.

#### TRUTH AND FREEDOM OF CONSCIENCE

The idea of authority in matters of religion has been much cried down in modern times as being injurious to liberty of conscience, writes Father Hull, S. J., in a Catholic Truth publicacation. Yet when it is a case of ascertaining facts which some one else knows and which we cannot find out for our selves; it is necessary for us, if we wish to acquire them at all, to take them on the authority of another. Once being convinced that the living voice of the Catholic Church is authorized and guar-anteed by Christ, the only rational course is to accept the authority as a means of ascertaining Christ's teaching. Every non Catholic accepting the statements of the Bible as correct, submits to the authority of those who wrote the books of the Bible.

It may be thought, however, that the Church extends her authority beyond the limits of revealed dogma, and so fetters the mind where Christ has left it free. The Church, of her own position, naturally expects the prevailing Catholic lines of thought and feeling outside the strict limits of faith, to be treated with respect, especially in public writing and speaking, and her general policy is to be cautious and slow in taking up novel views, such as tend to shook and alarm the simple-minded, until such views have been and the cautious and state of the same carely likely her widence. But as

for freedom of private thought and opinion and taste in all matters outside the strict limits of faith, Catholics enjoy the fullest liberty.

In communicating His teaching to mankind, Christ has made use of the most natural means at His command.

Even the Apostles did not grasp their Master's full doctrine at once. A sound knowledge of the doctrines of the Church is to be found in the Catechism. If we trace back to its source the authority of the Catechism and of the priest who explains it, we shall ultimately come to the Bishop of the diocese, who is reeponsible for the teaching of the Faith within the limits of his own jurisdiction. The Catechism of one of the counting of the Bishops are the successors of the Apostles; they have neither the gift of inspiration nor of universal jurisdiction; yet they are infallible in this sense, that they cannot collectively be guilty of false teaching, and so lead the whole Church astray. As soon as defection is marked in the case of a bishop, he loses his office as a teacher of the Church's doctrine. Separated from the communion of the Church, he ceases to be a member trine. Separated from the communion of the Church, he ceases to be a member

of the teaching Church. It is to the collective body of teachers that the promises of Christ apply. Consequently it is believed that any doctrine unanimously taught by this collective body, as part of the deposit collective body, as part of the deposit of faith, must be infallibly correct; since otherwise the whole Church, clergy and laity (whose belief is simply a reflection of the teaching of the bishops) would be committed to a false doctrine. The unanimous teaching and belief of the Church is, therefore, guaranteed according to the fore, guaranteed according to the Founder's promise. The Pope is the supreme teacher of the whole Church, supreme teacher of the whole Church, as well as the supreme ruler. As ruler he has the power to make disciplinary laws binding on the whole Church, As supreme teacher, he possesses authority to settle disputed points of Patth and Morals.

Thus, when a heresy arises, and the unanimity of the bishops is disputed in respect of traditional doctrine, the need When in of a supreme teacher is seen. respect of decisions as to doctrine, rendered by him as supreme teacher, the Pope is infallible. Unless the Pope were absolutely reliable in such decis-ions, the faith of the Church might be corrupted by error. The Pope is not inspired; he receives no private rev-elations; he does not carry in his mind the whole of Christ's teaching as a miraculous treasure on which to draw at will. He has learned the faith as we learned it. If he wishes to know the two sides of a dispute; he must study it as we must. At no time can he depend or count on new revelation or inspira-tion of a personal kind. Yet when he renders his decision, we believe, that in virtue of Christ's promise that the gates of hell shall not prevail against the Church, he is acting as the Founder

would have acted.

Non-Catholics find a great difficulty in believing that infallibility means more than this. Yet it is seen that, say, a President of the United States does not always act as president; he has no presidential authority for instance, when he expresses his views about a picture, or about music, or about a yacht race. Even when he addresses a deputation of Presbyterians, Jews, or Baptists, or Catholics, the full authority of his office as President, does not attach to his utterances. It is only when signing a bill that this becomes play. As it is with the President, so it is with the Pope. In his private acts the Pope may make a mistake. But if he made an error in committing the whole Church to a point of faith or morals the damage would be irreparmorals the damage would be irreparable; the teaching of Christ's revelation would be adulterated, and the Church would cease to be the guaran teed delegate of Christ.

### ABSTINENCE TO HELP OTHERS

"No one is allowed to live for himself. The egotist is unworthy of the spot of earth upon which he stands. We are all bidden be the keepers of our brother. We all have influence, and we should use we all have inhuence, and we should use it for the weal of others. Who, loving God and loving his neighbor, would not strive to save the victim of alcohol? Who, the Christian or the philanthrop-ist, could refrain from holding out the ead to wrest from the flood of sin and misery which alcohol is pouring upon the land some few of the millions who are perishing beneath its noisome waters? There are many methods and plans of rescue: The best, the most potent, is the example of Total Abstin-ence. Words are usually echoless ounds : examples are resistless magnate Let the good men, the men of position the men of social power, be Total Ab stainers and the weak ones will esteen Total Abstinence and be drawn to it. The most hurtful saying in a war agains intemperance is that the pledge of Total Abstinence is the proper thing for the men do not control their appetites. These words said, the pledge is made a badge of weakness, and no one puts it on his breast.

" How oft has the flush of indignation mantled my cheek as I heard men, who made profession of loving virtue and of leading their fellows to virtue, dishonor and degrade by language of this kind the practice of Total Abstinence, which is for so many the sole plank of salva-tion! Oh, for the charity of St. Paul, who exclaimed that he should eat no meat and drink no wine when there is danger of scandalizing a brother ! Oh for the charity of Manning, who declared general policy is to be cautious and slow in taking up novel views, such as tend to shock and alarm the simpleminded, until such views have been firmly established by evidence. But as

The Paris La Croix publishes the following circumstantial account received from Ventimiglia, San Remo:

A German girl — whose name is withheld—was a postulant in the Carmelite Convent of San Remo. During the three months preceding the time contemplated for receiving the garb of the Order, she became deaf. The specialist called in to examine her—by name Dr. Bubone—declared her complaint to be completely incurable, the tympanum of the ear being perforated. The postulant was told she could not be accepted for the convent. Allowed to stay on for a time, she endeavored to obtain a cure by means of earnored to obtain a cure by means of earnest prayer and novenas, but in vain. Accordingly she was sent home with the doctor's testimony to the incurable nature of her disease. One day, how-ever, after receiving Holy Communion, she heard an interior voice saying to her plainly: "Go to the Pope; he will cure you." Hastening back to the convent, she told the prioress what had occurred. She received small encouragement. "You are not content," said the superioress, "with being deaf; you must needs go mad beside!" But so strong y did go mad beside? But so strong y dia the girl insist on the truth of her experience, that it had to be finally arranged for one of the Sisters to accompany her to Rome. The journey occurred on January 9, of the present year. The Holy Father was forwarned of her company and of the details of her case by the ing and of the details of her case by the prioress. On entering the Pope's pres-

am firmly convinced that you can cure me. I want to be a Carmelite, but they won't take me because of my ailment."
Thereupon the Pope rose and bade her make an act of faith and confidence three times. He then took her head be-tween his hands, saying: "My daughter, be it done to thee according to thy faith. Go and become a good and holy Carmelite." The girl rose up, hearing perfect-

ence the late postulant threw herself or

knees, and said : " Holy Father, I

The Pope's private secretary, Mgr. Brettan, said afterwards to the Pope,
"Bot, Holy Father, what is this you have done?" "It is not I," replied the Pontiff, "but the power of the Keys that has effected the cure." On her return to San Remo the girl

was received by the nuns with much re-joicing. Her clothing was fixed for Feb. 8. For that event the Holy Father sent her the following letter, which the preacher for the occasion read from the pulpit before the Bishop who was perorming the ceremony:
"Dearly beloved daughter, I send ar

amp e blessing to you, to the Mother Prioress, to the community, and to all who assist at the ceremony of your clothing. In future you are to be called Maria Pia of the Good Shepherd."

## CATHOLIC ORPHANS RECEIVED

HOLY FATHER GRANTS AUDI

Rome, July 8—Among these who have been received in andience by the Holy Father during the past few days been the orphans whom Pius Y took under his care after the earthquak that made Calabria and Messina a scene of desolation in 1908. In various convents and orphanages in the cit and province of Rome upwards of three hundred boys and girls are being reared and educated by direction of His Holiness, who, needless to say, continues to take the liveliest interest in everything

Once or twice a year the little ones are conducted to the Vatican to visit him to whom they owe so much from spiritual as well as a material stand point, and who, later on, will give each of them a start in life. Happiness seemed to beam from the Pope's countenance when, on entering the Bestifica-tion Hall on Thursday he was saluted by the smiles and cheers of the three

by the smiles and cheers of the three hundred orphans.

Passing slowly along the lines of healthy looking children, the Sovereign Pontiff gave each his ring to kiss, and addressed a cheery word to everyone of them. Then taking his seat upon the throne, he listened to the address which one of the older girls read to him.

"We all come here with grateful and reverent affection," ran portion of the address, "not only because you consoled us in the hour of distress and gave us bread and homes, but still more be you have led us nearer to the good God, cause you have taught us to know d love Him, and to be obedient to Him. We love you because you have confided us to virtuous teachers who know how to put your intentions regardng us into execution, and who have from the first guided us untiringly to real good, to real virtue, in order that we may become strong and worthy chil-

Well might the children thank Plus X. for his spiritual help. In time to come they will learn that at least one Pro-testant sect made the stricken region a hunting ground for orphans before the last roar of the earthquake had died away; while the Catholic press had to issue repeated warnings against the human sharks who sought to get pos-session of the female orphans.

The reply of the Holy Father evinced deep satisfaction at the appearance of the children and all he had heard of them. He referred to their joyful, healthy looks, and warmly thanked the religious, male and female, who are in charge of the crypans particularly Proreligious, mare and remaie, who are in charge of the orphans, particularly Pro-fessor Giuseppe Fornari, a zealous lay-man to whom Plus X. has confided the general supervision of the children.— Providence Visitor.

#### LEO XIII. AND ANGLICAN **ORDERS**

Though the "True History of Leo XIII. and Anglican Orders" is not yet completed, the work may be expected from the author's pen within a month. It will not, however, be brought out until October, and then by a well-known Leadon from

known London firm. Owing to the deep import of the book, the writer of this column has thought the writer of this column has thought well of obtaining precise information on the history of the great theological discussion, to which Very Rev. Father David Fleming, O. F. M., consultor to the Sacred Congregation of the Holy Office, is giving the closest attention.

In the opening chapters Father Fleming details the circumstances that Fleming details the circumstances that led up to the re-opening of the then much debated question of the validity ber of prominent Anglicans appealed to Leo XIII. to open the question, though many ecclesiastics of the Catholic Church were utterly adverse to such a course. They felt convinced that there could possibly be only a decision against the orders, just as on a former occasion, and they did not wish to see raised hopes in Anglican hearts that could only be dashed down again when per of prominent Anglicans appealed to could only be dashed down again when the theological and historical search-light should be turned on the question. Further on the author deals with the host of rumors which, before the commission sat to examine into the validity of the orders, began to go about regard-ing Pope Leo's attitude towards the point at issue. These reports were common both in the Catholic and Anglican camp, and were, as Father Fleming decisively shows, on the whole devoid of foundation. The Pope acted according to the usual practice of the Church by permitting the question to be re-opened as well as by keeping an open mind until a long and patient investigation on the part of a learned body of ecclesias-tics had proved beyond doubt that the orders conferred in the Anglican Establishment, according to the Ewardine Ordinal of 1552, were far from being the holy orders instituted by Jesus Christ, and also that the Ordinal of 1662 had failed to remedy their invalidity. Then Leo did what he was bound to do. He condemned Auglican orders as being invalid; they were not

of the creation of Christ; they were men's handiwork. He could not do otherwise if all England were to return to Catholicity on the morrow. Fairness and toleration had signalized Leo's action towards the Anglicans. Four members of the commission appointed Pope well knew, not famous for hostility where the validity of the orders were concerned. Even for nom-inating these four Pope Leo was criti-cized, but Father Fleming defends this course of the great Pontiff in vigorous

ATHOLIC ORPHANS RECEIVED BY POPE

OLY FATHER GRANTS AUDIENCE TO CHILDREN WHOM HE HAS HAD UNDER HIS CARE

To the history of the Ordinals of 1552 and 1662 the second part of the work is entirely devoted.

The third part is given to a lucid exposition of theology affecting holy orders, commencing with the inspired writings and coming down through the long vista of ages.

In the fourth part the author gives

history of the controversy on Anglican orders from the sixteenth to the

analysis of the Edwardine Ordinal and to an exposition of the theological grounds upon which Leo XIII. based his

Considering the provocation given by which Father Fleming's book is a reply, generosity and extreme courtesy run through the whole from cover to cover. Personal questions are avoided, and evidently a desire to enlighten both Catholics and Anglicans in an honest, broadminded manner as to the sacrament of holy orders filled the mind of the gifted author from start to finish.—Rome Letter Catholic Standard and

#### PRIEST RISKS LIFE

TO RESCUE TWO WORKMEN IN HOLD OF A STEAMSHIP

A remarkable deed of heroism was performed the other day by Rev. Wil-liam C. Egan, of St. Clement's Church, named. Egan, Harbor, N. Y., when he risked his life to rescue two workmen who had been overpowered by fumes in

the hold of a steamship.

The priest accompanied Battalion
Chief William Brogan, to the vessel in which the men were imprisoned. Father Egan, on learning that the men were probably dying went down into the hold with the firemen, but all were driven back, the priest being earried out unconscious. men were finally rescued only after the deck of the vessel had been chopped away.-Church Progress.

This salvation through Christ alon is the reason of His coming, and this salvation is not to be limited to the saving of men's bodily lives by feeding them, healing their diseases and raising the dead, but is infinitely wider in its application. It is the salvation of their souls by imparting to them a life their souls by imparting to them a life which in its nature and scope, in its principles and effects, is very much higher.—Father Thomas.

#### CATHOLIC NOTES

The Church of St. Ann, in Jerusalem marks the site of the birthplace of the Blessed Virgin. The White Fathers are in charge of it.

It is announced from Dublin that Richard Croker will send a pasty of 6 Irish pipers with their war pipes to the Panama-Pacific Exposition at San Fran-

A prayer-book for the deaf has been A prayer-book for one dear may been compiled and published by the Xavier Epnpheta society of New York. The small manual of devotion is called 'Ephpheta.' Rev. J. M. McCarthy, S. J., edited the work.

Excavations are being made at the tower of the ancient monastery of St. Peter, in Wearmouth, England, which will, it is hoped, result in solving the mystery of the birth-place of the Venerable Bede.

The Vatican astronomer, Rev. Jos. Hagen, S. J. has published a work on "The Rotation of the Earth." The work is a development of results he obtained with his double pendulum called the isotome ograph.

A \$30,000,000 scheme for the reclama tion of the supposed site of the Biblical Garden of Eden at the delta of the Euphrates and Tigris rivers, was considered recently by the Royal Geogra-phical Society, London.

A leading British newspaper, which has no love for Catholics, has just in-formed its readers that the average annual number of converts to Rome during the past ten years has been somewhere like 6,000 persons.

The colored Catholics of New York will soon have another church for their exclusive use, as Cardinal Farley has decided to place the Church of St. Mark the Evangelist under the care of the Fathers of the Holy Ghost, wao will devote all their attention to the spirit-ual care of the colored people of Har-

Mrs. Gertrude Halle Lanman, widow entered the novitiate of the Sisters of Mercy at Hooksett, N. H. Mrs. Luman is said to have inherited \$1,000,000 from her father. She has been for some time engaged in charitable work and decided to become a nun in order to pursue her

avocation more thoroughly. The discovery of what is believed to be the real "Mount Sinai" of Hoiy Scripture is reported to the Academy of Science by one signing himself Prof. Dr. Al Musilfrom Damascus. Prof Musil pelieves that the extinct volcano Fialal-Bedr, in the Hedja region of northern Arabia, is the Biblical mountain where the Ten Commandments were given to

A handsome gift, says the Indianapolis Catholic, was received Tuesday for the magnificent new St. Vincent Hospital at 26th and Illinois streets which is now almost completed. The Sisters of Charity received a check for \$5,200 from a Methodist lady, Miss Anna Frances Blank, of Indianapolis, to be applied to the hospital building fund.

Xayambi is a mission in the wilds of Africa and is the possessor of a Gothic church, where nearly 800 Christians are packed every Sunday. Fifteen years ago the Holy Name of Jesus was unknown throughout the whole of this part of Nyassaland; to-day there are over

versity at the two hundredth anniver-sary of the foundation of the medical college of Trinity, and also to represent Laval at the convention of all the uni-versities of the British Empire to be held in London.

The daughter of the Earl of Ashburnham has become a nun, having entered the convent of the Sacred Heart at Roehampton. The Lady Mary Cather-ine Charlotte is the only child of Ber-tram, the fifth Earl of Ashburnham. She is twenty years old. Her father, the present Earl, succeeded to the title in 1878, and on his desth it will go to his brother John, unless there be an heir in the direct line. The family seat is Ashburnham Place, Battle, Sussex. Earl of Ashburnham was chairman of the Home Rule Association in 1887.

Fire, which burned out the tower of St. Aloysius' Church, Washington, D.C. badly damaged some of the most valuable paintings in America. That by Bermudi, showing St. Aloysius receiving communion from the hands of Cardinal Borromeo, was damaged by smoke. The ceiling of the church, which was fresyears ago, will have to be repainted. It is estimated that \$20 000 will not cover the damages. St. Aloysius is one of the most historic churches in Washington. It is almost sixty years old. During the war it was used as a hospital. The church was designed by Father Sistini, an Italian Jesuit.

Among the officers who sent in their America when it was ordered to turn the nuns out of their convents, and generally to use force of arms to drive from their country these poor women, who had done so much good, was M. Trochu, whose father was the famous defender of Paris in the year 1870 1871, M. Trochu settled years ago in Alberta, Canada, having had enough of the French gov-ernment and its doings. His pioneer work there has prospered exceedingly, for after a while he managed to surround himself with old comrades-in-arms, and when some years had elapsed they suc-ceeded in founding the flourishing town which now bears his name and which is situated about seventy-five miles north-east of Calgary. French nuns have gone there to teach the children, look after

#### WROUGHT IN DARKNESS

edict looked at the little Mother Benedict looked at the little white-robed figure with some anxiety when, following the impulse of Sister Martha's hand, the girl entered the pew. Her thin fingers groped for the bask of the seat in front of her, and, finding it, she moved slowly until Mother Benedict touched her, when she sank to her knees. The child seemed so frail-looking to-day, thought the good nun, and those blue eyes, in which it was hard to believe there was no sight, were dazzling. Far too bright, she told herself. Then the Sister litted the cross of the rosary to her lips and her gaze of the rosary to her lips and her gaze sought the altar, where her Spouse reigned.

But so torn was her mind with con-

But so torn was her mind with conflicting emotions that she found it hard to concentrate her thoughts. In the dusk of the chapel Sister Martha's white face seemed illumined; her eyes were riveted on the tabernacle, her lips were parted. The girl face beside her, wistful, delicate, appealing, seemed very human beside the exquisite rapture which was so plainly mirrored on the countenance of the religious. Mother Benedict felt the tears in her eyes. Again her gaze went to the altar, but this time in contrition for her momentary abstraction. It was said that one glance at Sister Martha's face during Benediction could inspire devotion in a heart of stone.

One by one the nuns came in, dropped to their knees with a fluttering, noiscless movement, and then softly entered the seats allotted to them. In a little while Sister Gervase would begin the "O Salutaris," but just now the chapel was so quiet that it seemed deserted. And consciously or unconsciously, as each religious entered her glance lingered on the bowed head and childish form of Lolita Graham, kneeling with folded hands between their mother and the Sister whom every one in the convent save herself believed to be a saint—Sister Martha, ever busy as her prototype, but silent and contemplative as Mary.

The affair was so strange, so odd that

in the convent save herself believed to be a saint—Sister Martha, ever busy as her prototype, but silent and contemplative as Mary.

The affair was so strange, so odd that it had interested more than the good Sisters. Dr. Barstow was engrossed in it, and two specialists, who, after careful and prolonged examination, had asserted that no powe on earth could save the girl's sight. The gool priest, Father Lewis, was anxious as Mother Benedict herself, knowing the child's history.

Lolita Graham had been left with the Sisters two years before, on the departure of her mother and father for Europe. Mrs. Graham had been under instruction for some months, but in spite of this, and while agreeing to place their one child with the nuns, Ralph Graham stipulated that Lolita must be left perfectly free to make her own choice. If, after observing the Catholic faith as it was practiced about her, she wished to adopt it, he would her, she wished to adopt it, he would

What she chooses of her own free

"What she chooses of her own free will she may have," said the father, who frankly confessed his own lack of any religious training. "But her choice shall not be made for her."

Yet Lolita Graham seemed gifted from the very beginning with the true Catholic instinct. "I should like to pray with you, mother," she said when she had been there a few weeks. "One feels so near to heaven in this house."

Mother Benedict knew that Mrs. Graham could live only a very few years. The struggle was not so much to save life as to prolong it, and to this end Ralph Graham had devoted himself surrounding the frail woman with all that love and luxury could provide. Yet while the battle waged in the little town in Southern France Lolits, alone, save for the devoted care of the nurs. save for the devoted care of the nuns, entered upon a battle of her own. From the very first illness prostrated her, one sickness seizing her as soon as another had worn off, or even before, culminating in the attack that had left her totally blind. Again and again Mother Benedict warned the father that the strain was telling on the child's constitution, and that it might be better if he would come and take her away. She had been completely

ner away. See had been completely blind a month when his answer to their last letter saddened them all. "I may come at any time," he said, "for it is now but a question\_of days. I dare not risk an hour's absence."

It was shortly after that that the two specialists were called in. Mother Benedict heard their dictum from Dr. Barstow's lips with something like dis-may. The child would never see again. "Doctor," cried the nun, "why this is

"Doctor," cried the nun, "why this is awful! Mr. Graham's letter came last Thursday. His wife, Lolita's mother, is dying. Even now she may be dead. Do not tell us anything so dreadful, doctor—surely there is help—some--another specialist.' specialist can do anything for

her," he answered gravely.
"I can't believe it," Mother Benedict
half whispered. "The Sisters must
pray. Our Blessed Lady will help the

rtunate child." "I have seen what prayer can do," said the physician. "God is good. There may be some reason why He might choose to set aside the natural law. Nothing but a miracle will suced in this case, however."

Mother Benedict read the letter

aloud. For some minutes there was a

"He will reach here on Christmas Day," added Mother Benedict softly, glacing at the letter, "and his little girl—is blind. Hopelessly blind?" Sister Martha spoke then—Sister Martha whom the nuns so revered.

"Let us begin a novens to Our Lady," she said in her gentle tones. "And let us rejoice with her in the joy she felt at seeing her Son's face for the first time. It will end on Christmas Day."

"The day Lolita's father comes to take her." said Mother Benedict. And then, with a little unconscious sigh, "God's holy will be done."

"Amen, amen!" was the heartfelt response, for all felt what was in her mind.

The Sisters spent an anxious week. The child seemed to grow fraller day by day, even hour by hour, so that Mother Benedict watched her almost fearfully. Now, as she preceded Sister Martha into the pew, it struck mother that she could not live. Probably God wanted her, after all.

"My dear little girl," Sister Martha had said, "the Sisters are praying to God's Blessed Mother, asking her to intercede for you and bring you back your sight on Christmas Day. You

your sight on Christmas Day. You must join with them and ask her, too, if that is God's wish for you."

In her childish, tired way Lolita Graham acquieced. Very gently the Sisters broke the news of her mother's death and told her of her father's

"I would like to be baptised when ther comes," she said. "It will please im, I know, since he wants me to be a

him, I know, since he wants me to be a Catholic."

So the matter had rested during the days that intervened. Lolits joined in the prayers with the greatest fervor. To-day, however, as she knelt during Benediction she was conscious only of fatigue—great fatigue. She never complained; she was cast in a patient mould, and constant illness had robbed her of much protesting. As she sank down beside Sister Martha her thoughts were confused. The priest came out in his robes, Sister Gervase's beautiful soprano thrilled through the chapel; the music of the organ swelled and throbbed. There was silence then, with only the tinkle of the little bell to announce the great blessing. They had announce the great blessing. They had risen at the "Laudste," when, very quietly, Lolita put her hand on Sister Martha's arm.

"How many lights are there on the lessed Virgin's altar?" she asked. Blessed Virgin's altar?" she asked.
"Many, dear," whispered the nun, beginning to tremble. "Seven, fourteen, twenty-one, twenty-eight—the big candelabra having been brought out for all

the altars."
"Yes, sister. I can see them I think."

"My dear child!"
"Only a little, little light, Sister. I must wait. I must keep very quiet and I shall see better presently."
The thrill that shook Sister Martha from head to foot seemed to quiver through the whole assembly of nuns. Almost instantly each grasped the fact that the prayers of the community were about to be answered; that God meant signally to reward their faith in Him.

Deep awe, overpowering adoration swept across each soul. At the close of the "Laudate" they knelt again, re-doubling their supplications, while the hush that filled the chapel could be felt, it was so fraught with silent

prayer.

"I can see her crown now, Sister," said the tired little voice, which seemed to take no interest in the great event.

"And the lights are so bright, so very

"And the lights are so bright, so very bright. They hurt me."
"Be quiet, dear child, be quiet," whispered Mother Benedict.
"Yes, mother. There—her hand is coming—the hand she points towards the Infant. And there is the other hand. And now the Baby's feet — His fingers—his head. I can see the Infant very plainly, Sister. Ah! There is the Mother's face. She is smiling at me. Is my mother there with you — somewhere—"

The little head fell softly against the Sister. The child had gone to sleep Mother Benedict leaned forward and Mother Benedict leaned forward and lifted her in her strong arms, while Sister Martha drewaside to let her pass. The other nuns went out one by one, until only Sister Martha remained, a look of rapture on her calm white face. She hardly heeded the fact that a miracle She hardly needed the fact that a miracle had been accomplished. Her eyes were fastened on the tabernacle, and in that moment she saw what it was that the tabernacle held. The earthly covering fell away, and she beheld the God she fell away, and she beheld the God she worshipped. Her eyes were shining with a light that partook rather of heaven than of earth. Her thin hands were folded, the beads lying quiescent between them. She had reached the state of pure contemplation which is given to the ravishment of a few favored souls. One of the Sisters came in and knelt beside her, but after a glance at her face rose again and moved as quietly away. "I did not disturb her, mother," she said. "I doubt if I could."

Mother Benedict sat beside the child. The small face seemed less unearthly. She slept peacefully and Motner Benedict bent near to ascertain for herself that it was no shadow which see

that it was no shadow which seemed to tint the heretofore coloriess little mouth and cheeks with a soft pink hue.

"I hope we may not be disappointed when she wakes," she said to Sister Marcelle. "But she saw the lights, Sister. How could she tell the number of lights? She might describe Our Lady's statue from memory, but——"

"We shall know in a little while," said Sister Marcelle.

It was an hour before Lolita woke. Several times one or other of the nuns stole to the chapel where Sister Martha still knelt upright. A conviction filled

still knelt upright. A conviction filled each mind that this favor had been granted to Sister Martha's prayers, and

that this protracted contemplation of hers was in some way allied with it. Mother Benedict and Sister Marcelle were still watching when Sister Martha intered.

"She has not wakened yet?" she asked. "She has not wakened yet?" she asked.
But as if that voice had power to stir
her, the girl moved and opened her eyes.
"I dreamed," she whispered, "that I
was cured. And it is no dream—it is
the truth! I can see! I can see!"
She stretched out her arms to Sister

Marths with a movement of childish nelplessness.
Sister Marths, murmuring consoling words, took the chair close beside her.
One by one the good nuns came to pet
and make much of the girl whom Our and make much of the girl whom Our Lord had rescued from darkness. Their cup of happiness was filled to overflowing. Mother Benedict sent for Dr. Barstow in spite of the day—the one day in the year when he refused all calls unless of absolute life or death—

calls unless or absolute life or death—
and he set out at once for the convent.
He examined Lolita's eyes briefly.
"I will make a more thorough test
to-morrow," he said. "It looks as if she has been given new eyes altogether. It is wonderful—but then I expected It is wonderful—but then I expected nothing else." His glance, by accident or design, rested on Sister Martha. "When is her father coming?"

"At any moment now, doctor. He

sent a telegram this morning. The steamer got in late last night. The passengers probably could not get off until noon to day."

" He will take her away I suppose? "Oh, yes. But she expressed a wish to be haptized when he came. She is thoroughly instructed. Will you and Mrs. Barstow stand sponsors?"

"Why, we shall be delighted; it will be an honor." He smiled at the girl, who had been listening to their conversation without taking any part in it.

"Your paps will be here soon now," said Mother Benedict. "But I want you to stay with us one more night. To-morrow morning Father Lewis will baptize you. You will want Our Lady's name, too, as well as your own?" She patted the thin little hand lovingly.

Lolita Graham's face flushed suddenly. "I don't know, mother. I don't feel sure of myself."

"I don't know, mother. I don't feel sure of myself."

"In what way, my dear?"

"Please, mother, I don't want baptism. Not yet. I think I'd rather wait."

Behind his glasses Dr. Barstow's eyes narrowed suddenly. Mother Benedict looked intently at the carpet before she spoke again.

spoke again.

"And why, my dear? Do you not wish to become a child of God, a true daughter of that dear Lady who has been the channel through which your sight has been restored to you?"

Lolita Graham hesitated so long that

her face.
"Please—don't look so disappointed,
"Rat I can't "Please—don't look so disappointed, mother," she said, then. "But I can't —not yet. I can't tell you how I feel about this, but it seems to me that I am different. Just different. I couldn't bear to be baptized yet. I must wait—

Dr. Barstow went away, and Mother Dr. Barstow went away, and Mother Benedict said no more. She spoke to Father Lewis, however. To please her he had a talk with Lolita, trying to analyze the feelings which had taken possession of her. She could not tell him anything. She only knew that she no longer desired to be baptized, and became so excited and hysterical that all further quertioning was banned at once. When Ralph Graham came for her Mother Benedict had a long talk her Mother Benedict had a long talk with him. His wife's wonderful death

with him. His wife's wonderful death had impressed him greatly.

"It was most remarkable," he said, quietly and revently. "I cannot mourn for her as I would if I had not seen it. You did not know her before her sickness, but she was always gay and lighthearted, even mischievous. Afterwards when she knew that her illness was to prove fatal, she became so melancholy. when she knew that her illness was to prove fatal, she became so melancholy that every day she lived seemed a year. When we reached that little French town she put herself under the direction of an English Benedictine in the monastery there. She changed almost immediately to her old, lighthearted, happy self, and was so familiar with death and the thought of it that she welcomed it as a dear friend. Her resignation was wonderful—beautiful. I cannot get over it. I thank God for it."

"We thought Lolija rather inclined

"We thought Lollia rather inclined to be a Catholic," said Mother Benedict.
"That is good."

"That is good."
"But she is not quite sure yet. We will have to wait. We have told you of her blindness—it will interest you to have a talk with Dr. Barstow about it. He will give you all particulars. He is astounded—but then—being such a good Catholic himself—"

good Catholic himself—"
"Another evidence of God's goodness," said Ralph Graham gently. "Because of it I must complete my studies
under Father Lewis. I hope to be received into the Church before I go

away."
"You are going away?" "Back again. I do not like to feel she is all alone in a strange land." For an instant the veil lifted, and Mother Benedict realized with a gush of tender pity how this grave, reserved man was suffering. "I will take Lolita. You

suffering. "I will take Lolita. You can trust her to me, mother."

"Oh, I am sure of that; I am sure of that," said Mother Benedict.

So Lolita Graham left the convent, and the month following she and her father departed for the little French town which held the grave so dear to both. Ralph Graham saw to it that intercourse between his daughter and the nuns was uninterrupted during that month, but Lolita never spoke of religion again. When they dwelt on the ooked at them strangely and with mute

Perhaps no one took her going as hard Perhaps no one took her going as hard as Sister Martha. The good nun seemed to fall visibly for days afterward. Her prayers and fastings were redoubled, and finally Mother Benedict was obliged to forbid many of them. Sister Martha submitted oheerfully enough, but the effort to relax seemed more of a drain on her strength than her penances had been. enances had been.

Lolita Graham had been gone three years. Frequently during that time ahe wrote to the nuns. Her letters were charming. She could describe bits of scenery as vividly as an artist. She gave one whole letter to the description of a Corpus Christi procession which was a marvel of letter writing yet at its end Mother Benedict shoo

"I wonder what has happened to the poor child?" she mused. "She describes this as if she were as remote scribes this as if she were as remote from it as the stars from earth. She is merely a looker on. The heart of it has not touched her." She glanced down at the page. "And this artist—this Verne Armitage of whom she speaks. Evidently not a Catholic. If she marries outside the faith we shall lose her com-

During Christmas week of that third

"I am sixteen years old, and I feel sixty," wrote the girl. "In memory of the day on which I received my sight I want you to get this note. I am positive that the blessing of vision came te me through your prayers. Pray now that I may receive my blindness back again. That darkness was bright with hope. Into this darkness no light can enter."

"Why, Sister," said Mother Benedict. "Why, Sister," said Mother Benedict. She glanced at the nun, who had grown very pale and whose lips were trembling visibly. So acute was the pain on that spiritual countenance that mother forbore further comment. After Vespers Sister Martha went into mother's little room, and kneeling beside her on the floor, spoke to her earnestly, eagerly, while mother listened with great attention. The following day the ban was lifted from Sister Mattha's penances. Once more she took up the round of

prayer and vigil and fasting. The call of a soul in darkness had come to her, and she could not let it pass.

"I have fallen in love with your daughter," said Verne Armitage to his friend, Ralph Graham. "And I am twice her age. Absurd, is it not? Yet it is hard to believe she is only eighteen

the is so grave, so serious."
"Oh," said Ralph Graham, " so that is what has been the matter with you! I wondered. And the girl?"
"But do you not think it a mad

dream?"
"Why should I? Are you not Verne Armitage, the artist? And you are a good man. I often asked myself what kept you straight, for there have been many to tempt you from the narrow path and you have no anchor."

" Have you?"

"Have you?"

"Yes, my faith, my religious convictions. Before that my wife—I married young, you know—and my child."

"My ideals have kept me," said Verne Armitage. "My ideals embodied in that young creature down there." He pointed to the slim, girlish figure outlined against the turquoise blue of sky and sea. Her back was toward them.

"She has a heart somewhere, I take it, but no soul. I cannot reach her soul. That is why I have never dared to paint her. I should fail miserably."

"You have never believed in a soul."

"Not until I saw what the lack of one

means."
"You make me uneasy, Verne."
"I am uneasy myself. What is the matter with Lolits?"
"Hush!" said Ralph Graham. "She

is coming."
The beautiful girl was approaching

The beautiful girl was approaching them. The color of perfect health glowed in her cheeks, her crimson lips. Every action was graceful, while the large blue eyes which now sought her father's face seemed like the glowing, shining petals of a pansy.

"I was out there watching the sea," she said, "and a little mist seemed to rise before my eyes. And I grew tired all at once of this perpetual sunshine, this glory of color. Father, let us go home for Christmas; I want to see the gray winter of the North land. It may be"—she hesitated, then, catching Verne Armitage's intent glance, her cheeks flushed—"it may be for the last time."

"What do you mean?' asked the

was no mist there," she answered simply.
"That is the way my blindness came before, with that little mist. I want to go to our old convent to Benediction on Christmas Day. I want to leave the gift Our Lady gave me at the foot of her

Verne Armitage was stunned. warm wave seemed to sweep over him from head to foot, leaving him cold, in-tensely cold. He knew the story of her blindness and what she and her father called her miraculous recovery. Learing over now, he took her hand in his. "Do you believe that, Lolita?" he

"Do you believe that, Lolita?" he demanded. "Look at me!"
She looked at him with steady eyes.
"I am positive of it," she answered.
"During the five years that I have been away from them I have never said a prayer. This morning I knelt at my bedside and began the Rosary. I was overjoyed. And then when I saw the mist I knew. The Sisters have started their novens for me, and I shall keep it with them. When I am blind sgain my soul can see."

artist's face Ralph Graham rose

artist's face Ralph Graham rose and left them. Very gently Verne Armitage took her other hand in his.

"Lolita," he said brokenly, "if—if that comes true will it matter that you can never see my love for you—my true, undying love for you, save as I can make it evident by lifelong devotion?"

She smiled at him.

"It will not matter, Verne," she said.
"I will not need my sight to understand." And then, as he would have

"I will not need my sight to understand." And then, as he would have put his arm about her, regardless of possible onlookers: "No, not yet. Come back with me. My gain may be yours as well. Try it."

"I will," he said fervently, "I will, I will," he said fervently, "I will, I will," he said fervently, "I will, I will, I handed the communication.

And so, on Christmas Day, Lolita Graham knelt once more in the convent chapel between Mother Benedict and Sister Martha, while in the pew behind her were her father and her lover. There was a smile on her parted lips, a happy smile, and the dark blue eyes

were luminous. The little mist that had told her so much still lingered before her vision.

But instead of deepening, it seemed to dissipate. The sweet face of the Mother smiled down upon her with new light; the Infant in those caressing arms seemed blessing her with greater tenderness. For Our Lady would not take away the gift she once had granted and as Lolita rose from her knees she could be a supported through the country of the country take away the gift she once had granted and as Lolita rose from her knees she felt this. Gratitude surged through every vein. In the parlor they stood silent—the two nuns, Raiph Graham, Lolita and her lover. Then, looking at Verne Armitage's face, Lolita grasped the truth—that he was indeed willing to be one with her in faith, as they were one in heart and soil.

ne in heart and soul.

"Indeed another miracle," she said, which we had to cross the seas to gain There has been a greater favor granted this day than on that day five years ago lear Sister Martha.

But Sister Martha knew. - Grad Keon in St. Anthony's Almanac.

An "Up to Date" Preacher A Protestant minister of Brooklyn

N. Y., Pastor Russell by name, who is a bit queer in many ways, is not only up to date but ahead of the date in seeing to date but ahead of the date in seeing that his sermons get into print. Recently he started an around-the-world tour, and to make sure his sermons get proper publicity he left full reports of his movements and the addresses he would deliver in certain places. These were to be delivered to the daily press in America at proper dates, to appear as if sent by cable. With considerable enterprise the Brooklyn Eagle has secured in America at proper dates, to appear as if sent by cable. With considerable enterprise the Brooklyn Eagle has secured papers from the points visited by Pastor Russell, and is printing in parallel columns the reports of what actually occurred alongside of the glowing accounts supplied to American papers. "The result," remarks the Watchman, (Baptist), "is amusing."—Sacred Heart Review.

#### KATHLEEN

"We do indeed have strange experiences on the missions," said Father Rex. "I suppose if I were to write down some of the things that have really happened to me, people would say I was 'romancing.' And yet—"

-The old missionary paused.

—The old missionary paused.

"And yet 'there are more things' in heaven and earth, Horatio, than are dreamt of in your philosophy,' murmured Mrs. Singleton, softly.

Father Rex bowed in the direction of the white-haired lady.

"Exactly, my dear Madame! Shakespeare never penned a truer line. And now don't be frightened, my dear people, young and old "(he turned to the group gathered about him,) "If I tell you a true story of one of my recent missions."

So, amid a hushed silence, we listened to a touching narrative.

I was giving a two weeks' mission in a large manufacturing city not very far from a certain great metropolis. I was not exactly a stranger in the locality; for at least three times in the past I had been on mission bands that had been sent to the parish of which I am speaking. Thus I happened to have come in contact with quite a number of the parishioners some of whom I knew fairly well. So when one evening I was called down to the parlor to see a certain Mrs. Mulcahey, I greeted her more or less as an old friend.

But Mrs Mulcahey was in dire straits that night; for, in addition to the usual tale of a drunken husband and other troubles of a similar character, she had a new anxiety owing to the conduct of her oldest girl, Kathleen, aged

other troubles of a similar character, she had a new anxiety owing to the conduct of her oldest girl, Kathleen, aged nineteen. The exercises of the women's mission were just beginning, and Kathleen had flatly refused to "make the mission." She had expressed a preference for the moving picture shows.

"And 'tisn't that so much, Father," said Mrs. Mulcahey, dissolving into tears, but she's taken to running 'round in the evening and coming in at all hours. Maybe it's thinking of getting married she is—if they mean honest by her; and they don't always, running wild like that on the streets, Father. And sure we need her earnings yet, anyway."

that on the streets, Father. And sure we need her earnings yet, anyway."

This looked rather serious. Reserving my own opinion of good Mrs. Mulcahey, I questioned her further, eliciting the information that Kathleen was working steadily "in the shop" (the designation by which the great carpet mills of the locality were known;) turned in all her earnings except a dolument. turned in all her earnings except a dol turned in all her earnings except a dol-lar or two every week; and was, in fact, as she had been since she was twelve years old, the main support of the family. I well remembered the girl, though I had met her only once, and that somewhat casually, about three years before. She was sixteen at the time, fragile and childlike in appear time, fragile and childlike in appearance, and with a sweet, shy manner. Contrary to the provisions of the State law, she had already been at work four years, and faint lines showed sadly around the corners of her soft eyes—eyes of true Irish blue. Even at the time I was vaguely troubled about the girl's future. She seemed too frail, too gently attractive to be thrust forth thus to battle with the world. I safely enrolled her in the Children of Mary, however; and now and then at my enrolled her in the Children of Mary, however; and now and then at my Mass, all unbidden, seemed to come to my lips a special memento for Kathleen Mulcahey. But notitill the evening of which I am speaking had I heard any further tidings of her.

"Don't try to coerce her into making the mission," I had advised the tearful Mrs. Mulcahey. "Perhaps she would come to see me?" I added tentatively. "Indeed, Father, she wouldn't," said Mrs. Mulcahey, conclusively.

"Indeed, Father, she wouldn't," said Mrs. Mulcahey, conclusively.

I pondered a moment, then an inspiration seemed to come to me. I picked up a sheet of paper and scribbled some words like these: "Kathleen, one who is in trouble needs your help.

Will you come to see me to morrow.

Mrs. Mulcahey orened her mouth in amazement—perhaps in protest; but, fortunately, at the instant the bell rang and another caller was announced. And, after all, my note did produce the desired effect. Kathleen Mulcahey came to see me, but did not on the evening I designated. Had she come then—well, perhaps I should never have

The good old priest paused, while a look of pain flitted for an instant across

look of pain flitted for an instant across his refined and gentle features.

It was one evening toward the close of the mission. I had thought of the girl often, but had almost given up any hope of seeing her. I was ushering one caller out, and just about to close the hall door when I heard a light step approaching. In another moment Kathleen stood in the illumination from the hall light, and I knew her. She was changed in many ways, and yet it changed in many ways, and yet it seemed to me that, under any circum-cumstances, I should have known the gentle Kathleen, whose name was so

often in my prayers.

It was not, however, till we were seated in my office, directly facing each other, that I had my first good look at her. I suppose I could not conceal the surprise and distress which I felt. "Am I all that changed, Father?" said the girl, simply. There was

gentle dignity in her manner.
"You have been ill, child?"
"A little, Father," she replied much. I don't have the time."

"One should always take time to keep well," I said, a trifle clumsily I suppose, for I was somewhat confused.

Kathleen smiled a sad little smile, which it somehow wrenched my heart to see. Then a look of keen anxiety crossed her features.

"O Father, you won't give me away?"

she said, clasping her hands together.
"If I can only hold out another six
months, Patsy and Nellie will be sixteen—they're twins—and old enough to go to work."

And then, as I did not speak, she ex-Plained:

"They would put me out of the shop if they knew, the laws have become that strict."

"Have you seen a doctor?" I asked

"Yes, Father—the dispensary doctor. He says one lung is all gone, or nearly and the other is pretty bad."

"My poor child!" I said. "Why, your mether told me nothin of this.

A look of pain tinged with resentment crossed the girl's white brow.

"She doesn't know, Father, and if she did—well, it's only the 'pay envelope' they both seem to care for," said Kathleen Mulcahey, a touch of bitterness now in her young voice. "But, Father," (she evidently wanted to put that phase of her life aside,) "you said some one was in trouble, and needed me. "Twas that brought me to-night." And she looked at me expectantly.

"God bless you!" I said. "I knew that would bring you. And—well, I'm the one who is in trouble, Kathleen—"

I paused, and she looked at me a trifle incredulously I must admit.

"In trouble—about you, Kathleen."

"No need, Father. I'm a good girl—yet." And she lifted her clear glance to mine. Meeting it fully, I knew she spoke the truth. But that "yet." stung me somehow like a whip-lash.

"A good girl," I repeated softly, "and always will be, Kathleen?"

"Please God, Father! It won't be for long. But " (and she lowered her eyes and spoke almost in a whisper) "I wonder if anybody knows how hard it is?"

I murmured an ejaculation.

is?"
I murmured an ejaculation.
"I'm not complaining of the work,"
she went on quietly; "I'm used to that
now. But—there are other things."
I waited and she added, her cheeks kindling now and her eyes beginning

glow:
"It doesn't matter so much about me for it seems I have to leave it all soon, anyhow" (her voice shook a little); "but for the other girls, hundreds and Think what it is, Father, to be a young girl; to work steadily all day from 7 in the morning till 6 at night, and then to come home to dirt and drunkenness and

come home to dirt and drunkenness and quarreling and misery! They say we mustn't walk the streets at night. Why, where can we go to get a little peace, not to talk of a mouthful of fresh air and the bit of a good time every girl needs?"

She paused, and I—well, I must confess, I had not words at that instant.

"My home is like that, Father," continued Kathleen. "If my father comes home sober three nights out of the seven, it's a wonder. I've about supported the family—there are six younger than myself—since I was twelve; and it's getting harder and harder as the it's getting harder and harder as the years go on. They need so many more things than they used to. But" (and she pulled herself together) "I didn't mean to complain about this; I love the children, poor things. What's mine is theirs.

waited a moment, my heart wrung by the picture her few words had placed before me. A quick spasm of pain crossed her mobile features, and then she looked me almost challengingly

straight in the eyes.

"I'm not making the mission, Father. I suppose that's what you've heard about me—that and other things." Over the concluding words she flushed a

little.
I bowed my head mutely; it seemed best to let her go on.
"And suppose the 'other things'
were true, Father, what would you

say?"
"That depends upon the nature of "That depends upon the nature of the 'other things,' Kathleen."
The girl rose and walked away from me quite to the other end of the room. When she turned again, there were tears

in her eyes.
"I think I'd better go, Father. I don't believe I ever can explain things. And—and you've been so kind to me!" She put out her hand timidly to say

good bye.
"Don't Kathleen," I answered. "I can understand perhaps far more than you suppose."

She looked at me steadily for a mo-

She looked at me steadily for a mo-ment; then she said almost in a whis-per, and her face paled instead of flushed this time: "We're so fond of each other, Father —Brian and I; and now I—now I have

to die!" her lips trembled parent fingers interlaced.
"Who and what is he, Kathleen?" "Not and what is ne, kathleen?" I said, trying to keep my voice steady.

"Nothing but a poor boy—poor as myself, Father," she replied, with simple pathos. "But we might have had a little home some day. He doesn't drink and he's good and kind."

"And he s good and kind."
"And so you have spent these evenings with him?" I said quietly.
"Yes, Father," she answered. "There are so few left to us, Father. He knows I can never marry him now. The

years in the shop have done their work -blighted our hopes."
The bald simplicity of her statement was almost appalling. I looked at her—the frail, delicate girl-woman, for she was little more—and saw that the years in the vitiated atmosphere of the great factory, combined perhaps with insuffifactory, combined perhaps with insufficient food, not to mention the home atmosphere of dirt and squalor and drunkenness, had indeed done their

deadly work.
"Never mind, Kathleen," I said as gently as I could. "If Brian is a good boy, and you're both keeping out of mischief, no harm has been done. Try to prevail upon him for God's sake and deadly work. your own sake to make the men's mission next week."

sion next week."

She gave me one grateful look from her eyes of Irish blue.

"Ah, Father," she replied, and ber lips dimpled into smiles, "but you're the coaxer !"

"Will you promise me this, Kath-leen? said I, also smiling. "And will you go to confession to-night and finish up the mission, like a good girl!" "I will—for your sake, Father. But I can't go to confession till Saturday night."

Well, as you wish. But, somehow well, as you wish. But, somenow is should prefer you to go to night. Father Maurice is hearing out in the church now. He is patient and kind and would understand—everything."

For a moment the girl looked troubled, undecided.

troubled, undecided.

"Ah, leave it till Saturday night,
Father," she said pleadingly. "And
then 'tis to yourself and no one else I
will go."

And now something impelled me to

speak with the utmost seriousness. "I hope you won't regret this delay, Kathleen," I said as gently as possible.

"But sometimes God sends us a grace on a Thursday night which He withholds from us on a Saturday."

She seemed startled for a moment, and then she recovered herself. Taking a little ribbon from under her cloak, she showed me her Child of Mary medal, tarnished a trifle from constant wear.

Mary medal, tarnished a trifle from constant wear.

"She's been looking out for me all these years," said the girl, simply; "and I think she will take care of me till Saturday, Father."

The next moment she had slipped through the door and was gone.

My thoughts that evening I can hardly put into words. They swept a gamut of emotions. And my sermon—I happened to be the preacher that night—well, they tell me I thundered. A line at least three yards in length bombarded the sacristy door at the conclusion.

barded the sacristy door at the conclusion.

"O Father, what can we do?" was the universal plaint. "We didn't know the girls were having so hard a time."

"What can you do?" I said. "Go home and build them a dance hall."

The majority of my auditors gasped.

"Yes," I repeated, "a dance hall."

a good, decent, respectable place, as close to the church as you like—the closer the better—but with plenty of reasonable freedom. Then they won't be going to ruin on the streets. And clean your dirty homes and make them bright and comfortable. (I had caught a glimpse of my friend Mrs. Mulcahey on the outskirts of the throng.)

That night I fell into a heavy slumber almost as soon as my head touched

ber almost as soon as my head touched the pillow. And so when my night bel the pillow. And so when my night belifang it was an instant or two before I realized what the hollow clamor meant. But I was fully awake in another moment as a voice came agonizingly up the tube:

"Quick!—hurry, Father! Come to Mike Mulcahey's. Kathleen is dying and asking for you."

You may be sure it did not take me long to respond to the summons.

My messenger had gone on ahead; but it was a beautiful moonlight night, and I knew my way perfectly. I had to

and I knew my way perfectly. I had to go out into a rather unsettled part of the town, but I calculated that I could reach the house inside of fifteen minutes at the most—long enough, though! for a soul to have many times passed into

eternity.

"Ah, Kathleen, Kathleen, why did

"Ah, Kathleen, Wathleen, why did

"Ah, Kathleen, Wathleen, why did

"Ah, Kathleen, Wathleen, Wathleen, why did

"Ah, Wathleen, Wathleen, Wathleen, Wathleen, why did

"Ah, Wathleen, Wathleen you not do as I wanted you to do this

evening?"
I believe I breathed the words quite I believe I breathed the words quite audibly. At the moment I looked up, and there, distinctly before me in the bright moonlight, stood the figure of Kathleen Mulcahey. I was about to speak, but something sealed my lips. The girl looked at me with pleading, beseeching eyes. She bent her head slowly, and then like a flash I realized what I ought to do. I raised my right hand, a trifle unsteady perhaps, but my vice uttered the solemn words: "Ego to absolvo. . "As they died away on my lips I found myself alone on the quiet street. I looked at my watch: it was five minutes to twelve. I continued on my errand (it seemed as if I must do so), and the town clocks were striking midnight as I knocked npon Mike Mulcahey's door.

midnight as I knocked npon Mike Mulcahey's door.

"Ah, too late, Father—too late!" was
the heartrending wail. "She died just
five minutes ago."

I stepped to the bedside and looked
down upon the dead girl. Already the
peace which seems to be death's own
secret was settling upon her toilworn
young features, and I caught a glimpse
of the little silver medal upon her breast.
I remembered it, and her joyous trust in
its efficacy.

I remembered to, and its efficacy.

I dropped upon my knees a moment and hid my face within my hands. Surely the Mother of Sorrows had not been unmindful of her sorrowing child. een unmindful of ner sorrowing can -Marion J. Brunowe, in Ave Maria.

## GENERAL INTENTION FOR

AUGUST RECOMMENDED AND BLESSED

OUR CATHOLIC IMMIGRANTS Owing to the peculiar position Canada is in to-day, the intention of the present month comes with singular appropriateness to the readers of The appropriateness to the readers of The Messenger. After waiting for nearly a half a century, that is, since the confederation of the provinces, the Dominion is at last casting off her swaddling clothes; she is on the eve of taking her place as a young and vigorous nation among her older sisters of the world. Tae natural increase of her population, as shown by the last census, is a strong factor in this transformation, which we are well pleased to record. Thousands of native born, future citizens are reof native born, future citizens are receiving their traditions, national and civic, from their sturdy fathers they will no doubt hand them down to those who come after them. These traditions, which are the basis of sound citizenship, which are the basis of sound citizenship, are in our possession for the moment; we have nothing to unlearn regarding them; we have merely to keep on in the well-beaten path of all that makes for civic honesty and love of country. The same testimony must be given of our religious attention. ligious situation in Canada. Our churches are well organized; our clergy is active; our press is aggressive; our various Catholic activities, both educational and charitable, are flourishing.
All the higher Catholic interests are assiduously cultivated; and, unless the unforseen happens, everything predicts a healthy and brilliant career for the

Catholic Church in this great Dominion.

And yet, during the past few years, an element has presented itself which is bound to exert influence on our religious and civic future, and which tells us that and civic future, and which tells us that we cannot rest satisfied with what has been done. This new element is the influx of foreigners which is increasing so rapidly that it threatens to outnumber the natural increase of our settled population. Hundred of thousands of strangers, hailing from the older countries of Europe, beloaging to various races and nationalities, possessing ethnic ideals and points of view very often totally different from ours, are coming to live side by side with us. A vast number of them are filling up the lyacant sports on them are filling up the |vacant spots on the outskirts of our large cities. Un-doubtedly, many of them have all the elements of sound citizenship lying

tent in them, which will sooner or later ad opportunities for development; but

there are too many others among them whose simplicity and utter unsophistication unfit them for the struggles inseparable from pioneering in a new country. They are handicapped in dozens of ways, and problems are bound to rise in consequence, the unravelling of which will call for charitable efforts on our part. We can trust our laws, however, to do them justice, and the action of time to effect the work of their assimilation and social betterment. There is no doubt that when the new-comers have experienced the generous treatment they are sure to receive at the hands of our government and civic authorities, a staunch love for their new home will take possession of them, and we can leave the question of their citizenship to work out its own solution.

What particularly interests us is the religious problem. Many of those new arrivals are Catholics. They come to us with their own language, religious rites and customs which, while well understood in Europe, are less so in Canada; their presence consequently presents a condition complex enough to give our Church authorities food for thought. Instead of meying in groups to the West, where their very grouping would help the Bishops to provide for them spiritually, many of those Catholics prefer to stay in our large cities, isolated and very often unknown, and with their needs the Church, notwithstanding her splendid equipment, is not able to cope. The lack of a clergy who can speak their tongues or who are familiar with their customs, renders any ministry among them especially difficult. Efforts are being made by the Canadian Bishops and clergy to meet the needs of this foreign population: witness, for instance, the number of Italian parishes that have sprung up in Eastern Canada in recent years. But the task imposed on the Church is heavy. One sometimes wonders why those European Catholics who emigrate in large bodies to countries where their own language is not spoken, cannot get their own clergy to accompany them.

A very pressing need in our large cities and othe

arrive, who can give them sound advice and direction and render other important services to those helpless strangers in a strange land. Agents are now stationed in Quebec, Montreal and Winnipeg, and, if we mistake not, at Halifax and St. John. These are excellent works and if carried out in a businesslike way, will save many a poor Catholic newcomer from falling by the wayside, or maybe from swelling the ranks of Socialists and other criminal degenerates.

But looking after Catholic immigrants in our large cities is only one phase of the problem that is presenting itself. The vast majority of those Catholics pass on the Western prairies. There new difficulties spring up, differing only in kind from those met with in cities, but, for all that, not less real. The drawback inevitable in new countries is the absence of churches to worship in, and of priests numerous enough to minister to the spiritual need of Catholics spread over vast stretches of territory. This being so, the important tory. This being so, the important questions that one has to face is, how are those Catholics to fulfil their religious duties? How can they keep the faith if their souls are left to starve for want of the sacraments?

want of the sacraments?

And yet we should not be too exacting. In a great long land like the Canadian West, where the buffalo trails are still visible, or at least were a short while ago, where the gopher and the prairie dog are still in possession, where there are but few centers of population, where only lonely cabins dot the homesteads here and there, one cannot expect to see the Church fully organized or a clergy equipped to exercise the ministry of souls. One of the direct penalties of early settlement in every country is this spiritual penury, and we country is this spiritual penury, and we regret to say that it has been the occasion of many losses to the Church in Canada. Else how can we explain the meetings with so many good old Catholic names borne nowadays even by the ministers of warms accts. ministers of various sects, names that are to be found on the roll-call of martyrs for the faith in the Mother-

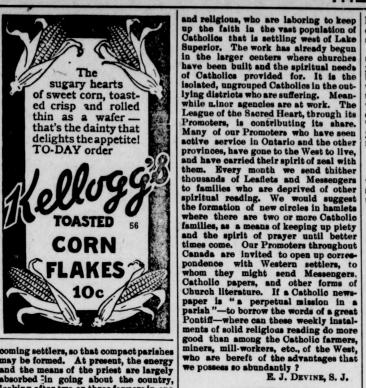
There should be some kind of remedy for this state of affairs. In Eastern for this state of affairs. In Eastern Canada, it—has been found that where Catholic immigrants took up land and settled in groups fifty years ago, the faith survives to-day in their descendants. We could cite the example of several such colonies in Quebec and Ontario. In those years, now long past, mutual help and protection made the grouping of Catholics more or less of a necessity, for carving out homes in the dense forests of the older provinces was a strenuous task that needed the arms However, the compensation e in the shape of the little log church, or the school-house, which rose in the midst of those settlements; and s explains the prosperous condition of the Church in many out-of-the-way corners of Canada to-day.

Things have shaped themselves ifferently in the Great West, whither the bulk of our immigrants are fore-gathering. "The westward movement," writes a distinguised Archbishop who has studied this question, "is large and continuous, but no effort is made to direct it. There is no thought of grouping, or organizing, or colonizing. What we need is some way of grouping in-

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WHAT THE CHURCH HAS

ACCOMPLISHED

"The Catholic Church has purified

"The Catholic Church has purified society in its very fountain—which is the marriage-bond. She has invariably proclaimed the unity and sanctity and indissolubility of the nuptial tie, saying with her founder, 'What God hath joined together, let no man put asunder.'

"The Catholic religion has proclaimed the sanctity of human life, as soon as the body is animated by the vital spark. Infanticide was a dark stain on Pagan

body is animated by the vital spark. Infanticide was a dark stain on Pagan civilization—being sanctioned, and even sometimes enjoined by such eminent philosophers as Plato and Aristotle, Solon and Lycurgus.

"There is no phase of human misery for which the Church does not provide some remedy or alleviation. No distinction is made either of person, nationality, color or creed, for true charity embraces all.

embraces all.

"The Catholic Church has ever exerted her influence toward the mitigation and abolition of human slavery. From the earliest ages, Christianity has been the unvarying friend and advocate of the bondman. Before the time of Christ, slavery was universal in civilized as well as barbarous countries, and the

Apostles were everywhere confronted by the children of oppression. No Chris-tian country contains to-day a solitary

"Finally, the Catholic Church has

always been the staunch, unwavering friend of the sons of toll. Before the coming of Christ, manual and even

coming of Unrist, manual and even mechanical work was regarded as servile by the freemen of Pagan Rome, and was consequently relegated to the slave.

"These, then, are some of the blessings which the Catholic Church has conferred upon society. The beneficent movements inaugurated by her, the philanthropic institutions which she has founded, the innumerable works of Christian benevolence which she originated.

tian benevolence which she originated, have all stimulated and encouraged other Christian denominations in their

noble efforts for the moral and social

"MARY STAR OF THE SEA"

"Mary !"- This sweetest of name signifies also Star of the Sea; and such in fact is Mary. She is the Star of the Sea, because she is the light, the conso-

is a very useful star for the purpose of conducting us to our heavenly home; yes, useful even for the purpose of bringing us through the sea of this world.

the grace of her Son, "as to the heaven of paradise itself."

Oh! how by means of her loving pro-ection. She conducts mariners through

a thousand dangers; and the danger over, the mariners are safe and sound

over, the mariners are safe and sound. Temptations, the deception of the world the snares of evil spirits cause indeed the sea of this life to be full of rocks; but what has he to dread, who confides in her? The star which appeared in the heavens at the birth of Our Redeemer, guided the Wise Men to the cave of Bethlehem, where they found Jesus; and however mysterious was that star, a brighter one than that leads

that star, a brighter one than that leads all who follow the brighter, to Jesus in heaven. Who can ever tell to how many

that star by its light pointed out the way, to how many it afforded protection, in dangers? Who can tell how many it conducted to the throne of its God in

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coming settlers, so that compact parishes may be formed. At present, the energy and the means of the priest are largely absorbed in going about the country, looking after two or three farmers in one looking after two or three farmers in one place, a dozen miners twenty miles away, and a score of mill-workers fifty miles up stream." Here is a plain statement of the problem. There are no forests on the prairies to be cut down; nothing but the prolific sod to be overturned; the new-comer does not feel the need of but the prolific sod to be overturned; the new-comer does not feel the need of mutual help; he is independent; he settlez where he likes; and the question of the next season's crop of wheat occupies his thoughts more than the question of religion. But the homestead is his, and the settlement he makes on it is usually permanent. If it happens to be an isolated spot, where there is no church, and Mass only at rare intervals, the Catholic immigrant may court success in worldly affairs, but the spiritual element in him soon pines away and dies. And then there are the children of the immigrant, who nave neither Catholic And then there are the children of the immigrant, who nave neither Catholic sohools nor Catholic influences to give a trend to their lives. Can we wonder that lukewarmness and loss of faith are the results? Can we wonder that the second generation is no longer Catholic? "Individualism with all its weakness," writes the prelate quoted a moment ago, "is the cause of leakage in the west. If it continues," he adds, "thousands upon thousands of Catholics will be lost to the Church in spite of all the Bishons. upon thousands of Catholics will be lost to the Church in spite of all the Bishops and priests can do. We cannot do impossibilities. Of ourselves we cannot reach the root of the evil. We cannot prevent Catholics from coming West, and we cannot get them to come in groups." Grouping of Catholics, therefore, in compact settlements is, in this prelates opinion, the solution of the immigrant difficulty, and we verily believe him.

But if this grouping of Catholies is impossible, the charity of those Canadian children of the Church whose fathers children of the Church whose fathers have passed through similar crises, should be invoked, in order to provide churches and support for priests. The missionary spirit is not dead in the Catholic Church; what she is doing in other parts of the world, in this twentieth century, she can do in Canada. Let laymen provide support for clergy to keep the faith in isolated Catholics and the clergy will do the rest. Little by little the faith in isolated Catholics and the clergy will do the rest. Little by little the essential grouping will come about; the centralization of Catholic efforts will take care of itself; churches will be built, and the recuperation of Catholic strength will soon be an accomplished fact.

We must not be too pessimistic, however. The work outlined here has already begun. In Winnipeg and other important centers the Knights of Columbus have started a campaign to group

to the centers the Anights of Columbus have started a campaign to group together Catholic settlers. They have published an excellent map of the three prairie provinces which points out to intending settlers where there are resistent of the columbus to the columbus to the columbus that the columbus the columbus that t dent priests and where there are only missions. A glance at this map shows that the main efforts of the priests are almost exclusively confined to points served by the railways. Little is being done on either side of those arteries of

done on either side of those arteries of commerce, where, however, there must be very many Catholic settlers. And yet this is a good beginning.

At Quebec a Catholic immigration chaplain is now employed going among the thousands of strangers who land every season to direct them towards Catholic centers in the West and furnish them with information about their future. Catholic cent-rs in the West and furnish them with information about their future homes. The Catholic Church Extension Society of Toronto has a wider programme than this, and is laboring according to its means to build chapels and support priests in the Western Provinces. The work of the Church Extension is only beginning in Canada; we trust that when it gets better known its efforts will be appreciated by wealthy that that when it gets better known its efforts will be appreciated by wealthy Catholics. No charity that we know of, in the present condition of things, can rival that of providing centers of worship and church accommodation in the small towns and isolated hamlets that are springing up almost weekly in the West. These churches and chapels, be west. These churches and chapels, be they ever so humble, become the sources of Catholic life and effort and the nuclei of what will in a near future be flourishing parishes. Who does not feel the importance—we were going to say the responsibility—of helping in this work?

this work?

Now that the opportunity is with us
we should seize it. The Church in the
Dominion is passing through a delicate
phase of her history; every little help phase of her history; every little help given at the present moment will render the hundredfold in faith and piety in a few years. The short-sighted may not be able to gauge these results, but a little reflection will convince them that the Church should secure a footing in the West; and the sooner she does this the stronger will be her influence in that new country, the more lasting the results in sound citizenship and civic integrity in the generations who in the future will owe her allegiance. Is not this a noble ambition? And is it not worth taking the trouble to attain it?

Let us, therefore, second the efforts of the Bishops and priests, both secular heaven? All this is Mary's loving office, in all this she rejoices; of all this she is proud.

You may be taken away young; you

You may be taken away young; you may live to fourscore; you may die in your bed; you may die in the open field; but if Mary intercedes for you, that day will find you watching and ready. All things will be fixed to secure your salvation, all dangers will be foreseen, all obstacles removed, all aid provided. The hour will come—and in a moment you will be transferred beyond fear and risk.—The Annals.

There is no remorse so deep as that which is unavailing; if we would be spared its tortures, let us remember this in time.—Charles Dickens.

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LETTERS OF RECOMMENDATION Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey
My Dear Sir.—Since coming to Canada I have
been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and
ability, and, above all, that it is imbued with a strong
Catholic spirit. It strenuously defends Catholic
catholic spirit. It strenuously defends Catholic
principles and right in the same time
formouting the best in the country. Followling these lines: has done a great deal of good for
the welfare of religion and country, and it will do
more and more, as its wholesome influence reaches
more Catholic families. With my blessing on
your work, and best wishes for its continued success.
Yours very sincerely in Christ.
Donatus, Achostolic Delegate

Linviersity of Ortrawa.

Ottawa, Canada, March 7th, 1900. oft. Thomas Coffey
Dear Sir: For some time past I have read your
estimable paper, the CATHOLIC RECORD, and congra
tulate you upon the manner in which it is published
Its matter and form are both good; and a trul
Catholic spirit pervades the whole. Therefore, wit
pleasure. I can recommend it to the faithful. Bless
lag you and wishing you success, believe me to re
agin. Yours faithfully in Jesus, Christ.

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

LONDON, SATURDAY, AUGUST 3, 1912

NOTES AND COMMENTS

Referring to the transference of Arch bishop McNeil from Vancouver to Toronto, the Globe sagely remarks that "so far as the name gives indication, His Grace would be as much at home in the Moderator's chair at the General Assembly as in the Archbishop's chair at St. Michael's Cathedral." It probably did not occur to the reverend editor that the MacNeils of Barra, as some other Highland families, have never known any other creed than the One Catholic. and that so far from Presbyterianism having any lawfully begotten claim to these old Highland names they are his torically and temperamentally entirely out of place in any other religious envir onment than that of the ancient Church which in the sweet long ago was leved and honored throughout all Scotland. That in the last two centuries the clans have been starved out of their legitimate and time honored spiritual allegiance in no way qualifies this assertion. Calvinism, diluted or in the raw, is foreign to the genius of the Celt, the melancholy circumstances of our day in Scotland to the contrary notwithstand-

THE MENTION of Archbishop McNeil and his impending return to Eastern Canada, renders timely some reference to the great works he has inaugurated in Vancouver, looking to the preservation of the faith among the incoming Catholic settlers in British Columbia. A well-informed writer in America, recently, gave an interesting summary of what has already been accomplished in that direction, and as the subject is one vitally affecting the future development of the whole Canadian Church, we canstance here.

OF THE newcomers, it is perhaps superfluous to say that many are farmers and agriculturists, who in the ordinary course of events, would find themselves settled in Protestant neighborhoods and isolated from their Catholic fellows. What this means is only too evident from past experiences in the older provinces - particularly Ontario. Such Catholics would be debarred by circumstances from the active practice of their religion, and being far removed from Church and Catholic school would be obliged to avail themselves of the means of education at their disposal. Proper religious instruction would have no place in this curriculum; the grace of the Sacraments would be denied to them, and in due course of time matrimonial alliances would be formed which would inevitably lead to extinction of such measure of faith as had under these fortuitous circumstances survived. This is the lesson of the past and it is writ large in the nomenclature of the sects around us in this Province.

To GUARD against a repetition of this calamity in the West, the Archbishop has entered upon a scheme of coloniza tion. He has acquired excellent land in a good situation, in which he has hoped to place as many incoming Catholics as possible, and thus form a Catholic settlement; able to support a church, a school, and a pastor-those three things without which Catholic life is practically impossible except in cases of extraordinary faith and fervor. It has been his idea that when one settlement is well established the money coming in from individual purchases will furnish the funds for a new colony, and so on until there is a chain of Catholic settlements from end to end of the Province.

The process is necessarily a slow one but it gives ground to work upon, and should lead to development along other lines.

THAT THE process would of necessity e slow, follows, as pointed out by America's contributor, from the fact that the money paid out in a lump sum for the land would be returned only in instalments, and until these make up another lump sum there is no possibility of buying more land. He says: "It must be remembered that, in the case of a Catholic colony, the payment of intalments is likely to be more irregular than in that of a land company. Thos buying of the latter know that if they do not pay instalments promptly they will be turned out; and there are some land companies that look forward with satisfaction to the additional profits arising from this procedure. The Catholic colonists know that for them this danger is remote, and human nature is human nature." This is always a contingency to be reckoned with, and it has not been omitted from the Archbishop's well thought out and far reaching project. What he asks therefore and make an essential part of his design is that Catholics of means, in his own dioce or beyond it, should have a part in it by advancing the necessary funds to pu the work on a firm basis from the start, and to render possible its extension without undue delay to every section of the Province.

Bur. As all Catholic immigrants are not agriculturists, the Archbishop's scheme does not end there. Tradesmen too, have to be provided for, and with the work of European emigration societies in mind, he has set on foot s kindred work for them, and with a view to giving practical and immediate effect to ts operations, has brought from England a priest of experience, Father Mostyn, whom he has placed at the head of it. When a Catholic reaches Quebec or Montreal, he is to be met by gents of the Archbishop, who will protect him from undesirable influences give him all necessary information about the country and his prospects, and see him on his way to the West armed with the address of the priest in charge of immigration work at the point where he proposes to settle. It then depends upon local Catholic societies to aid him in rocuring employment.

THESE ARE great and generous proects and speak volumes for the apostolic eal and largeness of mind of the new Archbishop of Toronto. That the work in the coast Province, which we have endeavored to outline, will not, because of his withdrawal from Vancouver, be allowed to lag or drop out of sight, we are assured by the care bestowed upon its foundation. And it is the work not of one diocese alone, but of the entire Church in Canada. Projects along similar lines have been taken in hand in other Western dioceses, and at the First Plenary Council of Quebec an impetus was given to the extension of God's Kingdom which is having its effect in the remotest sections of the country Is it too much to hope that the laity will uphold the hands their Bishops, and by their generous cooperation make possible the carrying out of so splendid and inspiring a work?

WHAT CAN be done by effective Catholic organization was made evident by the late elections in Belgium. Like other European countries, the little Kingdom has had to deal with the anti-Christian conspiracy of Socialism and secret societies. These forces made themselves manifest during the campaign, and loudly boasted that they would put an end to what they called "Catholic domination." That meant, of course, that if they had their way, they would make such a spectacle of their country as might cause men and angels to weep. Belgium would be another Portugal, and true liberty would be at an end.

THE BITTERNESS and violence of their attacks upon the Church could not have been surpassed in either France or Portugal. Attempts were made to stir up the vilest passions by pouring contempt and ridicule upon the clergy, and when mere abuse failed, recourse was had to unreasoning strikes and to rioting. But thanks to the splendid Catholic organization, these means failed of their purpose. The Catholic ministry was sustained by an increased majority, and Socialism, for the time being at least (effectually and forever let us hope) has had to hide its head in Belgium-under Catholic auspices the this hour.

A CORRESPONDENT has called our at tention to an article in the Toronto Sunday World of July 8th, entitled Battle of the Boyne: why was it fought?" and purporting to be written by "an Irish Roman Catholic," in the precious individual would have us believe that the Catholics of Ireland would have consulted their own best interests had they sided with William

of Orange; that that much exploited represented the cause of liberty and progress; and that all the subsequent evils from which Ireland has suffered are traceable to their failure to recognize this patent fact.

This LAST is the only true assertion of the lot. No fact stands out more conspicuously in the history of Ireland for the last three hundred years than that had her children chosen to be false to their God, their subsequent history would have been happier-happier, that is, from a material point of view. They would not have had to endure the long years of bitter penury and persecution which have been their's. They would not have seen their women outraged, their old people turned out on the highway to die, their priests hunted like wild beasts, and their own manhood ground out of them almost by the cruellest and most relentless persecution of which history has any record. All this would have been spared them had they cravenly turned their backs upon the Mother Church who had borne them, just as in the last great famine, be trayal of their faith would have raised to their parched lips the pittance of oup their starving stomachs craved.

THIS "IRISH Roman Catholic" spoke truer than he knew when he blurted out this sentiment. But, for the rest, his distribe, as every enlightened Cath olic knows, and as every true historian vouches for, is a tissue of craven falsehoods. To impute, as he does, to the clergy of Ireland, wilful betrayal of their people, is to place himself outside the pale of sane discussion. He may attribute to King James all the vices and the failings of the Bourbons and the Stuarts; he may lay to the charge of the Jesuits all the tyranny which found nemesis in the French Revolution ; but that does not touch the question at issue at all. The one fact remains that to Catholic Irishmen, the triumph of William at the Boyne spelt the death of "liberty" in Ireland. No student of history, no Irishman - certainly no Irish Roman Catholic" with a reputa tion to lose, could conseive any other thought. To this affirmation let historians like Lecky, statesmen like Gladstone, and the Liberator O'Connell bear

As to King James we have no brief to defend his weakness or his follies. His was a great opportunity, and by unwise precipitancy he let it pass him by. Catholics, certainly, whether of Great Britain or of Ireland, have the least reason to thank him for this failure on his part. It has been the fashion with "historians" of the F. Hugh O'Donnell type to charge him with tyranny and absolutism. They have been able to see in James only will to oppress Protestants. An historian of truer insight will recognize that James lost his crown not because he sought to oppress anybody, but ather that his one aim was to restore o the Catholics of the three kingdoms those elementary rights of freemen of which they had been deprived since the days of good Queen Mary. But, of of course, James was a tyrant-King William, his betrayer and the instigator of the massacre of Glencoe, and of the cruellest persecution of the Catholics of Ireland (not to speak of the innumer of which he was notoriously guilty) is the "hero" of the lodges and of F. Hugh O'Donnell. We can out of sheer pity concede to the "brethren" their exhilars tion over the Battle of the Boyne, but for a craven like this masquerading "Irish Roman Catholic," whoever and whatever he may be, we have only con-

> AMENDING THE LAW OF GOD The decision of the House of Lords on the Bannister case, to which allusion has already been made, is producing an effect in England very similar to that of the famous Gorham case of sixty years ago, which was the occasion of Cardinal Manning and many others leaving Anglicanism to join the Catho

tempt and abhorrence.

lie Church. Rev. G. C. Gorham, a clergyman the Established Church, belonged to that party which disbelieved in sacramental grace, and repudiated altogether the sacramental system and in the matter of Church government recognized the civil authority as supreme in things spiritual.

On being appointed to a living in the diocese of Exeter, Bishop Philpotts, finding after an examination as to his ortho doxy that Gorham denied baptismal remost prosperous country in Europe at generation, refused to sanction the appointment. The Church courts upheld the bishop. Mr. Gorham then appealed to the Judicial Committee of the Privy Council, where the case was decided in his favor and against the bishop. This of course brought home to many devout Anglicans the fact that the civil authority is the final court of appeal in matters person of one F. Hugh O'Donnell. This of faith. And what was still worse, this civil court decided that an Anglican Bishop had ne right to exclude a clergyman who denied a fundamental article of the creed.

Now Royal supremacy is as old as Henry VIII; but a concrete case of such a flagrant character was bound to make the question one of immediate and vital interest. Manning and other leading Anglicans soon found that the Anglican position was untenable from the begin-

History repeats itself. The Gorham case has really lost none of its signifi cance; but it belongs to the dim past, while the Bannister decision is presen and insistent.

To understand the significance recent judgment, and why "devout men and women in tens of thousands" are so perturbed over it, we must read the canon law of the Church of England. Canon 99 (1603).

"No person shall marry within the degrees prohibited by the laws of God, and expressed in a table set forth by authority in the year of our Lord 1603. And all marriages so made and c tracted shall be judged incestuous unlawful, and consequently shall be dissolved as void from the beginning, and the parties so married shall by course of law be separated. And the sforesaid table shall be in every church et up at the charge of the parish.

This table, which is appended to the Book of Common Prayer, includes marriage with a deceased wife's sister amongst those prohibited by the laws of God. But in 1907 Parliament legalized such marriages. Bannister married his deceased wife's sister, and his vicar, Rev. Mr. Thompson, refused to admit the Bannisters to Communion. The final court of appeal, the Judicial Committee of the Privy Council, decided the case in favor of the Bannisters.

Two very grave consequences of this decision must be very perplexing to Anglicans. One is very clearly set forth by Lord Halifax in a letter to the Times:

ing of that act—the act of 1907—a clergyman has lost his right to repel persons contracting such marriages from Communion, it is impossible to deny that what determines in this case the right to Communion is not the law and teaching of the Church which over-ridden by an Act of Parliame but the law of the State." ching of the Church which is

But there is another and even

serious consequence involved. The Church of England has for thre hundred years taught that such marriages are prohibited by the laws of God. Evidently it will be necessary to revise Canon 99 and issue a new table setting forth the changes necessitated by the fact that the laws of God have peen amended by Act of Parliament !

The Secretary of the English Church Union writes: "The two Archbishops are being looked to to say the necessary word of vindication of the honor of the Church Devous men and women in tens of thou

ands are now waiting." The Archbishop of Canterbury, as we have seen, declines to commit himself one way or the other. He rebukes the rough and ready conclusions" of some writers on the subject, announces himself as "one of the stoutest opponents of the Act of 1907," deprecates the exaggerated importance given to a marrisge legally valid but "ecclesiastically rregular" and on the whole carefully avoids saving "the necessary word of

vindication of the honor of the Church.' The written law of his Church still eaches that such marriages are prohibited by the laws of God, that they are void from the beginning, and incestuous. The living voice of the Primate, in a pitiful attempt to reconcile these contradictories, says that such marriages are "ecclesiastically irregular" but legally valid.

ENTRANCE TO HIGH SCHOOLS

The results of the entrance examination which have just been announced show once more how favorably the Separate schools compare with the Public schools. The entrance examination not only

admits the successful candidates to the High School course, but, what is more important, it is an evidence that the work of the elementary schools has been done with a fair amount of thoroughness. It is in no sense a special examinstion for those who desire to enter upon High School work ; it is merely a fair and reasonable test of the elementary work done in the primary school. Hence it is an examination that should be taken by all primary school pupils who complete their course, as it affords parents, friends and ratepayers the fairest, most impartial, and most adequate test available of the efficiency of the primary school.

In drawing conclusions, however, from comparison of results some important considerations, which are often overooked, should be taken into account.

One is the age of the entrance candidates. If a class, the average age of which is twelve, is as successful as another class, the average age is fifteen, it is evident that the latter has taken three years longer than the former to do the same work. We have known schools to boast of the success shown by the results of the entrance examination when the candidates were old enough to be writing on Matriculation.

Again, not only the whole senior fourth class of every school should write on the entrance examination if

this is to be a fair test of relative efficiency; but the senior fourth class should, in every well-conducted school, be a fair proportion of the whole number of pupils in the school. That proportion should be about one-sixth. That is, if a school contain 100 pupils the entrance class should be 16 or 17; if 600 pupils attend the sekoo!, 100 should be in the entrance class. We take it that six years should, as a rule, suffice for the primary school work. Where the work is finely spun out, where the grades are so multiplied as to require eight years, or even longer, it will generally be found that a much smaller proportion complete the primary course; while the snail's pace forced on the brighter pupils does them an irreparable injury, no alone in the time lost, but in the habits of mental indolence and lack of applica tion thus fostered.

It would be extremely interesting i statistics would enable us to compare results taking into account the average age of the candidates, and the percentage of the whole school attendance in the entrance class. We venture the opinion that such complete statistics cessary for full and fair comparison of results of the examination, would reflect still greater credit on the faithful and efficient service of our Separate school teachers.

THE CANADIAN NAVY

It is a matter of regret that the eneral lines along which Canada should nove in the construction of a navy, or of otherwise contributing to the naval defeace of the Empire, could not have been agreed upon by all parties. To make this question an issue in party politics, though regrettable, is inevitable if any serious matter of principle s involved.

Since the Premier has laid it down a undamental that any policy decided on by the government shall be submitted the people for their approval, it benooves the electors to give some study to the question on which they will be called to pass final judgment.

The late government proceeded establish and develop a Canadian navy substantially along the lines of the Canadian militia, that is with complete Canadian control; participation in British wars would depend on the will of Parliament just as in the case of our nilitia in the Boer war.

The policy of the present government s not yet clearly defined ; but one very important pronouncement has been nade, namely, that Canada must have some effective voice in determining the issues touching peace or war before committing herself to any permanent policy of participation in the naval deence of the Empire.

This seems to be identical with Sir Joseph Ward's proposal last year at the Imperial Conference:

"I think I am further right in expres sing the opinion that as the years go on, the voice of the great democracies in the over seas Dominions will not be the over seas Dominions will not be stopped from advocating that where they are expected, and rightly so, to share in the responsibilities of the tributes that may ensue connected with any war affecting the stability of the British Empire, they are entitled, as a matter of right, not as a matter of righ appeal, to have some say, even although that may be in a minority, upon some properly constituted body that is going decide the question of whether there is going to be peace or war."

To this proposal there was a chorus of dissent from Canada, Australia, South Africa, Newfoundland and Great Britain as represented by their respective premiers. The substance of all that was said is included in Mr. Asquith's

"For what does Sir Joseph Ward's proposal come to? I might describe the effect of it without going into details in a couple of sentences. It would impair if not altogether destroy, the authority of the government of the United Kingdom in such grave matters as the con-duct of foreign policy, the conclusion of treaties, the declaration and maintenance of peace, or the declaration of war, and, indeed, all those relations with foreign powers, necessarily of the most delicate character, which are now in the hands of the Imperial governin the hands of the Imperial government, subject to its responsibility to the imperial parliament. That authority cannot be shared and the coexistence side by side with the cabinet of the United Kingdom of this proposed body—it does not matter by what name you call it for the moment—clothed with the functions and jurisdiction which Sir Joseph Ward proposed to invest it with would in our judgment be absolutely fatal to our present system of responsible government.

sible government.
"So far as the Dominions are concerned, this new machine could impose upon the Dominions, by the voice of a body in which they would be a stand-ing minority (that is part of the case) in a small minority indeed, a policy of which they all might disapprove, o which some and probably would disapprove, a policy which in most cases would involve ex-penditure, and an expenditure which would have to be met by the imposition on a dissentient community of taxation by its own government.

cannot with the traditions of and the history of the British Empire behind us, either from the point of view of the United Kingdom or from the of view of our self-governing Dominions, assent for a moment to pro-posals which are so fatal to the very fundamental conditions on which our Empire has been built up and carried

It would thus appear that a year ago the difficulties in the way of giving the Dominions a voice in the issues touching peace or war seemed insupe What plan may be evolved at the pres ent time that will effectually secure to the United Kingdom its essential freedom of action and leave the self-governing Dominions their full measure of autonomy remains to be seen. But that Mr. Borden's proposals are more feasable than Sir Joseph's Ward's may be gathered from Mr. Churchill's speech in introducing the supplementary naval estimates. Referring to Canada's demand for participation Mr. Churchill

"So far as the Admiralty is concerned there are no difficulties which shall not be surmounted. There is, however, a strong distinction between measures lealing with the immediate future and the elaboration of a permanent policy. The latter will require much fuller discussion than has been possible hither

This makes it tolerably clear that Canada will offer a direct contribution n men and ships or in memory, and eave the question of a permanent policy for future settlement. This is made even clearer by Mr. Churchill's further remarks:

" Pending the settlement of a perman ent naval arrangement, they (the Canadian representatives) wish that the aid of Canada shall be an addition to the existing British program directly strengthening the naval force of the Empire and affording a margin available for its security.'

In that case, it may be years before such permanent policy as outlined may be satisfactorily worked out. And Canadians who see immense and farreaching modifications of our present relations with the United Kingdom will be thankful for the delay. We may hope that before this question comes to the people of Canada it will receive study and discussion, commensurate with its importance, and let us add not limited by narrow views of party advantages.

The gravity of the situation at present eems to warrant immediate action on the part of Canada towards lending effective material and moral aid to the mother country, and will meet with the approval of the majority of Canadians. Even those who would prefer a Cana dian navy, built in Canada and under Canadian control, will think an immedi ate contribution a small price to pay for the time necessary to digest the details of the new and altogether unprecedented departure that the proposed permanent policy will involve.

Direct contribution to the naval defence of the Empire in time of peril, is directly in line with what Canada has already done in the matter of land forces in the Boer war. That compromised our autonomy in not the slightest degree, while Canada now realizes that it was a magnificent assertion of Canada's place in the Empire and in the

A Canadian contingent in the navy would, doubtless, still further emphasize the lesson impressed on the world during the South African war.

A RECENT APPOINTMENT

The Dominion Government has apointed the Venerable Archdeacor rmitage, rector of St. Paul's church, Halifax, N. S., to some advisory position in connection with the archives at Ottawa. We are quite unable to pronounce the selection a most happy one. filled by some one who possesses more abundantly the qualities, both positive and negative, which one usually associates with such a post, such as ripe scholarship, a taste for historical research and some achievement in the line of historical study, a calm and balanced judgment, and possibly a less ferocious dislike for the Catholic Church or the Church of Rome, as he would have it. The Rector of St. Paul's is not ibelled when it is said of him that in Nova Scotia he enjoys the reputation of being very intolerant in his bearing owards Catholics.

BISHOP RYAN

On the 25th ultimo was consecrated n Pembroke, Ont., Rev. Patrick Ryan as Auxilliary Bishop of that diocese. For a generation its saintly Bishop has horne the heat and burden of the day and it has been found necessary at long last to give him assistance. Pembroke may be called a missionary diocese, and no one save our D'vine Redeemer can have knowledge of the heroic struggle made by Mgr. Lorrain to bring the consolations of religion to the members of his scattered flock in that extensive territory. Well has he sown the seed of faith and may he be spared yet many years to witness the fruitage of his splendid administration. The recently consecrated auxilliary Bishop adds another grand old Irish name to the episcopate of America. He was born in the County of Kildare in 1864 and came to Canada at an early age. Those who know him well assure us that from his earliest years were noticed about him disposition and an abiding faith in the not make it the aim and end of their ex-

Church which Patrick gave to Ireland. In Canada he will worthily take his place amongst other prelates who have shed lustre on the Emerald Isle. On the occasion of his consecration there were prelates and priests present from far and near, amongst them being Right Rev. Dr. Fallon, Bishop of London; Bishop Schrembs, Toledo, Ohio; Bishop Conroy, Ogdensburg, N. Y., and Mgr. Aylward, Rector of St. Peter's Cathedral, London. The CATHOLIC RECORD sends heartiest greetings to Right Rev. Dr. Ryan, Auxilliary Bishop of Pem-

CATHOLICS IN SOCIAL LIFE

We would plead for greater Catholic interest in social and civic affairs. We are well aware that some very worthy people will object and ask, how can Catholics take part in these movements when there is so much bigotry and prejudice in evidence? Granted there is prejudice and bigotry, why not set about removing it? Will we do so by sulking in our tents? Is not our aloo ness responsible to a certain extent for this spirit of distrust? If we select to play the "dark horse," if we keep within our shell, how can we expect our fellow-citizens to give us their suffrages at an election, to appoint us on a board or such like? The man that keeps himself before the public, that shows that he has an interest in things. is the man that has honors heaped upon

Now we admit that to be a Catholic is to a certain extent a handicap in the race for civic honors. But much as we regret this senseless prejudice, we are of opinion that we ourselves are just a little responsible for its continuance. Have we not it within our power to show our neighbour that staunch Catholicity and good citizenship, so far from being incompatible, are the complement one of the other? A good Catholic cannot be other than a good citizen. A bad citizen cannot be a good Catholic.

We must appeal to our neighbour not from the viewpoint of religion but from our worth as citizens. He is not going to vote for us because we are Catholics. Neither in most cases does he vote against us for that reason, but because his early teaching and our present apathy incline him to believe that a Catholic cannot take an active interest in anything save the increase of Romanism and ecclesiasticism. If we come out in the open and meet him as a man, then if there is any good in us he will see it, and if we are better than the other man we will get his vote for that reason. By keeping to ourselves in these matters we fail in our duty to the Church, because we help to confirm the prejudice of the mob; we fail in our duty to the State, because we should do our part to make it better and happier; and we fail in our duty to ourselves, because we bury our talent in a napkin.

ON A WRONG TACK

COLUMBA

Mr. W. B. Northwood writes to the Ottawa Citizen criticizing a letter of Sir Richard W. Scott on the school question, which appeared in a previous issue of that paper. Mr. Scott, it will be remembered, dealt severely, and, we think, justly, with the conditions of society as prevailing in the United States, laying blame upon the Public school system. Mr. Northwood asks him for substantiating evidence. Surely the daily papers. Proceedings of the criminal courts and the divorce courts will give him abundant proof that there is something rotten in the State of Denmark. If we do not place the blame upon the Public school system, where, in the name of common sense, can we place it? As a tree is bent so will it grow. If we place our children in educational establishments where dogmatic religion and moral principles are not inculcated from day to day, how can we expect to have a moral or a religious people in the grown-ups? More than once have we seen strong pronouncements from Protestant clergymen entirely at variance with the conclusions of Mr. Northwood. These pastors of Protestant flocks have now come to realize that a sad mistake was made in the establishment of the Public school system. It has given the Republic an

irreligious and a non-religious population and Canada is following in its wake. It would be safe to say that at least twothirds of the people of the United States never enter a church, and those who are acquainted with conditions in centres of pupulation in Ontario well know that a goodly proportion of the people have no intercourse whatever with the churches of the sects. Sir Richard Scott spoke of the sacrifices made by the Catholic people, who are not well-to-do in this world's goods, in support of Catholic education. "Why should the supporters of the Separate schools," says Mr. Northwood, " be less well off than those of the Public schools?" There may be two reasons adduced. Catholics are wont to believe those attributes which destined him for that there is a world to come, and they service at the altar of God. He brought do not give their whole time and hearts with him to Canada a saintliness of to the acquisition of wealth. They do

istence. Secondly, when they came to this country, flying from the bitter persecution and poverty of the old land inflicted upon them by those who by force of arms deprived them of nature's patrimony, they were not as well equipped in life as their Protestant neighbors. To make a start they had to engage in the humble avocations of life, and they could not afford to leave their children in school for any length of time. But they are getting on very well, and in the course of years wil forge to the front and be abreast of their Protestant neighbors even in the matter of material wealth. We are surprised at one statement made by Mr. Northwood. He says :

"And lest, sir, reticence might give an erroneous idea it would be well to an erroneous idea it would be well to impress upon the honorable gentleman that there are those citizens in this country who say that the time will never come when any person shall be forced to contribute to the up-keep of any schools whose purpose is the propagating of any particular religious

In reply we may say that if the Cath olic people wish to suppers their own schools, in which both secular and religious training is given, with their own money, they wish to be excused if they refuse to believe that it is a concession or favor granted them. It is simply their right, and interference with this Godgiven right by people prompted by prejudice will be resented to the bitter

#### PAROCHIAL SCHOOLS This is the name given to Catholic schools by the faithful in the great

American Republic. One of the greatest evidences of the genuine Catholic snirit is to be found in the self-sacrifice made by these people to build and maintain this splendid system of education, which means not a little for the spread of the faith, and in the long run will prove to be the strong right arm of the Republic itself. It is a matter of wonderment why any Catholic worthy the name would entertain for a moment the thought that for the education of his children the public or godless school is to be preferred to the Catholic one. Long years ago we had a few people of this character in the province of Oatario, but the race has become well nigh extinct. Experience has given them a painful demonstration of the fact that as a rule they made the mistake of their lives. As to secular training their children are, to say the least, not one whit better, and in many cases not as well trained, as if they had gone to the Parochial school, while at the same time the germ of Catholic faith has dwindled to an almost invisible quantity. The world and its belongings are their sole concern. They plunge into the swim of frivolity, and if not irreligious are decidedly non-religious in all of life's activities in which they may be engaged. They become in ninety nine cases out of a hundred a reproach to their parents, a disgrace to the church in which they were born, and undesirable citizens of the great Republic. They will not take a Catholic paper or read a Catholic book. In the public school and the careless home such reading matter is not in vogue. The evening paper, filled to repletion with the doings of the criminal world, is their literary pabulum, and what wonder then if in after life they contract vicious habits, are gross in society, and are shunned by refined people. To the Catholic parents of the care! If you sow the wind you will reap the whirlwind."

### A LOW CHURCH CLERGYMAN

The curate of St. John's church, Victoria, B. C., Rev. A. J. Stanley Ard has made study of the lowest type of Low Churchism and is therefore quite capable of giving an assembly of Orange men just such a sermon as they like to hear. In the Victoria Times of July 8 appears this gentleman's discourse delivered to the Orangemen and the Sons and Daughters of England. This gives further proof of what we always con tended, that the Orange Association and the Sons of England are pretty one and the same, both built upon a superstructure of ignorance and prejudice. "It is our duty." declared Mr. Ard, "to defend as far as we possibly can not only the rights of our own Protestant church but also the rights and liberties of Roman Catholica." It is exceedingly childish, even criminal, when speaking to an ignorant congregation, to talk about religious liberty in this country. The most farseeing statesman can see no prospect of a disturbance, and if our religious liberties are ever curtailed it will not be by the Catholic Church but by the class who composed Mr. Ard's congregation. He should not forget that even up to 1829 Catholics were not permitted to vote in the United Kingdom and then

of religious liberty, Mr. Ard's constituency, to kick the Queen's crown into the Boyne if the law were enacted?

"We ought to look back to the history of the times when the Roman church held sway over the British people, and when the Church of England was in captivity to the false doctrines of Rome, and we shall find then that man was forwidden for come in the direct content with bidden to come into direct contact with his Creator. Certain laws were laid his Creator. Certain laws wer down, certain commandments be kept—and shen, it you paid sufficiently you would be pardoned the sins you were allowed to commit. Jesus Christ, the perfect ideal of man, was not held before you." The above is an extract from Mr.

Ard's discourse. Had we read it when we began this article we would have put the report of his sermon in the waste basket and taken no notice of him. When a man of the cloth wearing a Ro man collar and supposed to be a cultured gentleman makes such a declaration as the above, we are constrained to believe that he is a misfit. The publishers of the yellow evening papers in New York give the denizens of slumdom the kind of literature they want; healthy people will not look at it. Is Mr. Ard governed by the same motives? He gave the Orangemen what they wanted. Does he not know that a Catholic priest, accept ing money or any other consideration for the forgiveness of sins, would be guilty of simony or traffic in that which is sacred—one of the gravest offences of which he could be guilty. Such a thing may have happened, for as long as human nature is what it is we will ever have a Judas with us. If so, is it honest to hold up the Catholic Church to odium on that account? Not long since a Baptist preacher was electrocated in Boston for the murder of a young lady. What would be thought of us were we to hold the Baptist denomination sccountable for the crime? Has Rev. Mr. Ard's insane bigotry made him regardless of truth and honesty?

#### THE OLD FABLE

A correspondent sends us this little

week ago that the Catholics are ignor-ant people, believing wholly what their priests tell them and blindly led by

We are not surprised. There are few Methodist ministers like unto Rev. Citizen Johnson, of Hamilton, lately of Toronto, who, when speaking about the Catholic Church, exhibit an amount of ignorance truly amazing. The minisrect in a sense, and in this regard Catholics are notably different from the flocks of our ministerial friends. That Catholic people believe what their priests tell them is undoubtedly true. In making this charge against Catholics are we to infer that the Methodist people do not believe what their pastors tell them? Very true it is that the Catholic people recognize their pastor as a shepherd indeed, and are led by him into partures pure and true and noble, with the divine ideals always in toe forefront. When the preachers of the sects make declaration upon any given subject, it may be secular or it may be religious, the pew holders are wont to draw their own conclusions. Our correspondent "A. M. ought to procure a copy of the little book entitled "Question Box," and make a present of it to his neighbor charge of ignorance of the world's history and the world's work, in secular and religious subjects, the Catholic people will not suffer by comparison with their Methodist neighbors.

A subscriber has sent us a clipping from a Moncton paper containing a report of an address delivered by Rev. Mr. Lawson under the auspices of Kelly Loyal Orange Lodge No. 8. Parenthetically we may remark that s sigh escaped us when we saw this grand old Irish name pinned to an Orange lodge. We wish to say to our sub scribers in different parts of the country that it would be impossible for us to take notice of all the Orange addresses delivered by un-Christian Chris tian ministers, in the hot days of July and upon other occasions. The state ments made by these gentlemen concerning the Catholic Church are as a rule worthy only of contempt. They are brusque, coarse, incorrect and bristle with the superstitions of Orange history. Let us give an example. Rev Mr. Lawson said:

"In reading the police report for Montreal in a paper, a short time ago, I found that there were 2 608 convictions, 1729 men and 407 women, making a total of 2.136 Of these convictions 460 were Protestants and the rest Catholic, showing that the majority of criminals are Catholics."

Churchmen fought bitterly against the emancipation of their fel low subjects. The same in regard to the emancipation of their fel low subjects. The same in regard to the established church. Up to Gladstone's time the Catholics were forced to pay tithe to Mr. Ard's church, and when a measure was brought into the English House of Commons to relieve

The emancipation of their fel figures are likewise suspicious. But let that pass. For argument's sake we will admit they are correct. Why was he not honest enough to say that the Catholics were forced to pay tithe to Mr. Ard's church, and when a measure was brought into the English House of Commons to relieve

We have had forty years or more of compulsory education. I suppose all those who are engaged on either hand our legislators consider to be a good education. And yet the industrial strife have had what our legislators consider to be a good education. And yet the industrial difficulty in America amount to, were it not for the Irish our legislators of consider to be a good education. And yet the industrial difficulty in America amount to, were it not for the Irish our legislators of consider to be a good education. And yet the industrial difficulty in America amount to, were it not for the Irish our legislators of consider to be a good education. And yet the industrial difficulty in America amount to, were it not for the Irish our legislators of consider to be a good education. And yet the industrial difficulty in America amount to, were it not for the Irish our legislators of consider to be a good education. And yet the industrial strife have had what our legislators consider to be a good education. And yet the industrial strife have had what our legislators consider to be a good education. And yet the industrial strife have had what our legislators consider to be a good education. And yet the industrial strife have had what our legislators consider to be a good education. And yet the industrial strife have had what our legislators consider to be a good education. And yet the industrial strife have had what our legislators consider to be a good education. And ye

them from this incubus, was there not a the edicts, of which I have written down a part here, says that no one may be saved unless under the jurisdiction of the Pope." This is enough. It were but waste of time crossing swords with men like the Rev. Mr. Lawson. Hereafter when our subscribers send us reports of Orange speeches we would ask them to kindly confine them to those of scholar ly persons who have some regard for the truth. This whole Orange business is a big, black blotch upon Canada's fair name. The organization lives moves and has its being through the machinations of low grade politicians who desire to keep themselves in the lime - light with a view of receiving reward by way of government positions drawing fat monthly cheques.

#### CLOSED CHURCHES

" Of the 168 hours in each week it is safe to say that the average Protestant hours. For six days and a half the churches stand vacant and useless. In Cincinnati the experiment has been made of opening the churches in the day time as a resting place for mothers and children and a refuge from the hot veather outside. Even on Sundays the

The above is taken from the Toronto Mail and Empire, having appeared in the form of an editorial note. We are sorry conditions are so deplorable amongst our non-Catholic fellow citizens. Calm reflection must surely bring to the minds of many of them the conviction that after all there is only one Church, the old Church of the ages, whose doors are ever open to trouble scals who hunger to commune with the Eternal One and the merciful One Who is ever present on its altars. And millions of money are spent by misguided people with the purpose of tearing from the hearts of Catholics their simple faith to be supplanted by a system that has but little to commend it from the spiritual standpoint, an up-to-date place of entertainment attended in great part by a highly cultured people wearing the finest of raiment and thanking God they are not as the Publican.

For the sake of making political cap tal some editors, we regret to say, permit the publication of ridiculous can ards. The latest offender is the Toronto Globe. The gentleman who sends its special despatches from Montreal is sadly in need of a lecture on the proprieties. Referring to the visit of the Hon. L. P. Pelletier, Postmaster Gen eral, to Rome, he says the hon. gentleman will try to secure the Pope's bles sing on the stand he took in regard to the Keewatin School Question, and is to consult His Holiness as to what he and his compatriots should do in the matter of a Canadian navy. That Mr. Pelletier as a Catholic will seek the Pope's blessing we have no doubt whatever. We extend our sympathies to those outside the fold who have no headship from which a like favor may be sought. The statement that Mr. Pelletier will discuss Canadian politics with His Holiness, more especially the matter of a Canadian navy, is not only ridiculous but mischievous. The despatch is evidently made to order for consumption in Ontario where scores of people—the Orangemen on the one hand and some adherents of the sects on the other-are already somewhat beside themselves with a species of narrow rv. Upon reading this de once more certain people will become imbred with the notion that the Pope has designs upon our civil and religious liberties. It is to be hoped the time will come when certain politicians will not be able to fool all the people all the time. If Hon. Mr. Pelletier had anything particular to say to His Holiness it is not likely he would take into his confidence a newspaper correspondent in Montreal-least of all the representative of the Globe. There is altogether too much of this "it is rumored" ness amongst the news-gatherers.

#### THE LABOR UNREST

Cardinal Bourne recently gave an address to working people at Stoke-on-Trent, and his words of wisdom will, we doubt not, play a large part in bringing about a better understanding between the laboring class and the workers in the Mother Country. In dealing with the late strike His Eminence

No legislation can really change these things. We have come to a point in the history of the world when men eem to consider that no country can go on for any length of time unless year after year we have some twenty or thirty new laws. Have you ever considered what an absurd position that is? And what is to be the result if the world goes on for another thousand years? Legislation cannot change human character. It may coerce it; it may restrain it; but it cannot change it. No chools, and no instruction of a secular

such recognition of the rights of our fellow-men will never be given except by a conscience which is taught by faith in God and His revelation. Every other remedy, call it by what name you like, is absolutely futile, and if it does not carry us farther on the road to disaster will certainly never provide any remedy for the evils that we see all about us. Our boast as Catholics is that we be Our boast as Catholics is that we be lieve unflinchingly, unhesitatingly, with no thought of shame, with no thought of concealment in the supernatural. And we believe that God Almighty, Who made us, can so transform the hearts and the minds of men that, in spite of the inherent human selfshness, in spite of the longing that every man has to fight for his own and to get what he can for himself—in spite of all that, if men will haten to the Word of God and the fronts them. And on that account fronts them. And on that account, small minority as we are in this country—as we are sometimes reminded, though perhaps we are more numerous than some of those who say those things give us credit for—but small minority even though we be, we are able, I think, to render very useful service in this re-

I have never besitated—and I think my brothers the Bishops are with me in this matter—to recommend our Catholic people to enter boldly into the various industrial unions and organiza tions that cover the country. We do that union of that sort is a necessity for them; and because, moreover, we believe that by entering into contact with their fellow-country men, their fellow-workers, they will have many opportunities of putting before those, to whom per principles of which I have whom perhaps those inknown, what is really the teaching o the Church and the teaching of God o

these momentous matters.

Now, ladies and gentlemen, if you are to do that, those among you who, from your position in life, feel that it is an advantage to you to belong to trades unions or other organizations, if you are to do that a right I would utter a word of warning to you, and that is not to follow too bitudly and without reflection leaders who do not profess plainly that they believe in God and

that they believe in God and His revelation. Whatever their qualifications may be, whatever their natural uprightness may be, whatever natural uprigatness may be, whatever their single-mindedness may be, if they do not recognise God and His revelation they are blind, and they will be leaders of the blind. You know with what result. Then, secondly, whatever your opportunities of education may have been, strive to imbue yourselves with Catholic principles. Know what our Church teaches on these matters, and e able, without obtrusiveness and with out useless insistence, to put before your fellow-workers what is the view of the true Catholic on all these industrial

#### BISHOP HOBAN'S WARNING TO CATHOLIC AMERICAN

THEISTIC - SOCIALISTS MAY PLUNGE COUNTRY INTO CIVIL WAR LIKE FRANCE, SPAIN AND PORTUGAL

In a recent sermon Right Rev. M. J. Hobsu, D. D., Bishop of Scranton, said: "We must be on our guard. My Irish blood tells me that if the Atheistic Socialists attempt in this country what they have carried out in Europe. in Portugal, Spain and France, they will precipitate a civil war. If they do will precipitate a civil war. It they do
attempt such things we will accept the
challenge and Catholics of Irish blood
will be found fighting for God and country, for the cross and for the flag."
Bishop Hoban said in part:
"Every school boy knows that in the
vast oceans there are currents that

change the temperature and climate of the coast to which they trend. Americans know that on our neighboring coast, the mighty gulf stream skirts our shores, giving of its benefits to countries in far northern latitudes. As in the Atlantic, so in the Pacific ocean, the Japan current acts similarly, givthe Japan current acts similarly, giv-ing to the lands on the Pacific coast, California, Oregon and Washington, a climate in which the joy of living is felt by all the inhabitants of these climes. The philosophy of nature, as shown in physical geography, explains the origin of these mighty ocean rivers of warm water impelled through the colder water of the ocean, bringing in their train, peace, plenty and content-ment, converting what would be otherwise barren, sterile wastes, into coun-tries, inhabited, fertile and prosper-

"Other currents have made quite as "Other currents have made quite as important changes in the lives of mations, and these currents are explained by the philosophy of history. One current started in the Garden of Eden and came down through to the birth of Jesus Christ, changing the religious customs of all preceding ages, establishing Catholic Christianity, the benefits of which we now enjoy, benefits that make the celebration of this feast, with its joya its glories and its triumpel. with its joys, its glories and its triumphs possible. Another current had its origin in Rome, developing law and military exercises that succeeded in

governing all Europe.
"The mission of St. Patrick partakes of the nature and spirit of that current that had its origin in the Garden of Eden. Filled with the spirit of God, St. Patrick accelerated the movements St. Patrick accelerated the movements of this mighty current, converting the Irish people from Paganism, making them, individually and collectively, apostles of and for Jesus Christ, carry His religion to all parts of the earth, in cluding America. To day we are en joying the blessings, experiencing the penefits of the mighty stream, that St. Patrick filled with the grace of God, poured out on your forefathers in Ire-

Irish are the great possessors of the fath of Jesus Christ and this faith is shown in their works in this country. They have carried on the same apostolic frish woman, crossing to England, to win the pittance that would keep the life in those at home, have been the means under God, of keeping alive Cath-olic practices and Catholic customs. Broad minded English Catholics admit this debt. It requires very little re-search, very little thought, to bring con-viction to the mind, that were it not for Irish Catholics, Catholicity would not occupy in this country its present proud

"What causes resulted in this condi-

tion of affairs, so far as the Irish people are concerned? The impress of St. Patrick on Irish character. The stamp of St. Patrick on every Irish soul Irishman may be eareless amid the temptations of the world; he may wander off, but deep in his heart is this stamp of St. Patrick, and this power, partaking of the Divine, has preserved the faith in the bearts of the Irish people through trials and temptations of various characters; yes, I might add, through the grossest horrors that a people has ever been subjected to. There have been those in Europe who have said in other days than when the Irish people emigrated to America and had come in contact with superior cul-ture, the Irishman would abandon the superstition of Rome. False prophets! Back in Ireland, hostile politicians, hosasserted that English associations would have a similar effect, that Irishmen would get away from the subjugation of the priests, and would become more liberal in matters of religion. What has been the result? I appeal to you, men and women born in Ireland, to anof the race as strong, as fervent and as noble, here in Scranton, as it was in Ireland? How can people make such assertions and expect to be believed? "We the children of Irish parents

born in this country, have a lesson to learn from this day and what it symbolises. Just as false prophets made false prophecies, here and abroad, there are men who hope, they do not believe in prayer, that they may succeed in wrenching Irish Catholics from their religious allegiance. They are engaged in an insidious movement, apparently in the interest of the working man. They are making an endeavor to capture, to control the labor movement in this country, to subvertit to their aims. These aims are purely material. They forget that Celtic character aspires to the divise, the supernatural. Here in divise, the supernatural. Here in Pennsylvania, recently, a Socialist was elected state president of the Federation of Labor, and a renegade Catholic from Wilkes-Barre, a man who abused the Sisters of Mercy hospital, was elected secretary, showing the tendency of present day conditions. I do not place in this category workingmen who are striving to improve their condiare striving to improve their condi-tions by organizing to obtain a more equitable distribution of the wealth that they help to create, a distribu-tion that is made absolutely necessary by prevalent conditions. I refer to the disciples of Marx, Engels, Lieb-nicht, Bebel, Debs, DeLeon, Berger, and others, who, under their so called law of 'economic determinism,' hope to eliminate all that relates to the life of the soul, to make materialism take the place of the spiritual. They are pronounced atheists who tell us that 'Socialism has nothing to do with religion' that 'talking is awary man's ligion,' that 'religion is every man's private affair.' My friends, this is not private affair.' My friends, this is not Socialistic teaching, nor do Socialists make use of this argument, save from motives of expediency. This question was discussed at a national convention held in Chicago. The debate was not on the question of what Socialist believed, but what should go out to the public as the attitude of the party on this religious question, and hy a vote this religious question, and by a vote that was nearly even, those dishonest that was hearly even, those method the courage of their convictions, prevailed. The men who were honest, the men who did not believe in God and wanted to wanted to proclaim the fact, were out numbered, for the sake of expediency.

"There are Socialists who are not the cravens that the majority of delegates in this Chicago convention proved gates in this Chicago convention proved themselves to be. Congressman Victor Berger belongs to this class. Mr. Berger keeps company with Briand and Viviand in France. These Frenchmen are avowed enemies of the Catholic Church. Mr. Berger is to be commended for having the courage of his convictions. In his paper and in his addresses, he pronounces the Catholic Church the principal enemy of Socialism, an enemy that he says must be overthrown. Mr. Berger, the preacher of materialism, is also the preacher of materialism, is also the preacher of anarchy. In his paper he has advocated civil war. He has urged that Sucialists arm themselves with rifles and bullets, predicting, to use his own expression, a 'violent and bloody revolution.'

"The answer to Mr. Berger's threats is one of the lessons we must learn from this day's teaching, and is, that, with the Irish and Irish-American Catholics of these United States, Atheistic Social-ism will not be a success. My Irish blood tells me this, It tells me that if they attempt in this country what they did in Portugal, Barcelona and France, driving out the Sisters and imprisoning the priests, Irish Catholics will be found srrayed against them in one solid phalanx. This is the lesson we are to learn. We must be on our guard. If these things that I relate, as having oc-curred in Europe, be attempted here, it will precipitate a civil war. Irish Catholics will accept the challenge and they will be found solidly arrayed, fighting for God and country, for the cross and for the flag.—Church Pro-

### PROTESTANT CLERGYMAN LAUDS

The Rev. J. M. Robinson, M. A., glican rector of Avoca, County Wick-low, Ireland, preaching the other day at the Church of the Advent, Boston, took his text from the fifth chapter of St. Luke, verse 7: "And they beckened to their partners in the other boat, that they should come and selp them." Dr. Robinson applied this text to the duty of his hearers to remember what they owe to Ireland, and to rally to her aid

"You owe your Christianity to her," said. How far back is Dr. Robinson "You owe your Christianity to her," he said. How far back is Dr. Robinson looking? The British, who received Christianity from missionaries sent by Pope St. Eleutherius, in the second century, were Kelts. Again, in the sixth century, to a more diversified population, Pope St. Gregory the Great sent St. Augustine and his Bouedistines. Meaning the sixth heigh head here. time, the faith had been firmly estab-ished in Iroland by St. Patrick and his successors, and English youth studied in Irish schools.

In America it is undoubtedly true tha we have received the one abiding and unchanging form of Christianity in every

Continued Dr. Robinson:
"What else do you owe her? You owe your freedom in this country to Ireland; something that we have not got Half your soldiers in the fight for free dom were Irish! a third of your generals who led your armies to victory were Irish. It is indeed a great debt you owe to the Emerald Isle

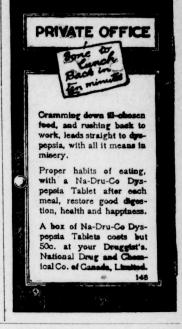
"For one hundred and twelve years we have been partners with England and Scotland, but have made little progress. A partnership with you would mean great things. But a new era is now being sahered in and peace is taking the place of war. However, there are still rocks alread. The north of Ireland objects and the church to which I have the sonor to belong opposes this offer of

This opposition of the Anglican Church is a subject of great regret to Dr. Rob inson, who feels that it is not exactly

Christ's way to oppose what will bring peace and happiness to the country. The speaker went on to say :

" It is said that the North opposes the offer because it is prosperous and it is prosperous because it is Protestant, while the South is poor because it is Catholic. This is not true, for one of the most prosperous counties in Ireland is the County of Wexford and it is almost entirely Catholic."-Catholic Tele graph.

We are born to grow—this is the word which religion, philosophy, liter-ature, and art ceaselessly utter; and we can grow only by keeping ourselves in vital communion with the world within and without us .- John Lancaster Spald-





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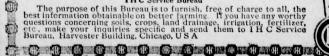
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Managing Director

#### FIVE-MINUTE SERMON

TENTH SUNDAY AFTER PENTE-

CONFIDENCE IN PRAYER Then I cried to the Lord; He heard my voice im them that draw near against me: and He Who before all ages and remains forever humbled im: cast thy cares upon the Lord and He shall urish thee."

From these lines we gather that the prayer which the psalmist sent up to the Great White Throne must have been efficacious, for he sings that when he cried to the Lord the sound of that crying was heard and the enemies that drew near in battle against him were stricken down in defeat.

drew near in battle against him were stricken down in defeat.

Then, in a tone of triumph, he points out one of the attributes of the God Who has answered his prayer, saying of Him that He "is before all ages and re-

ains forever."

And finally he deduces the moral that

And finally he deduces the moral that we should cast our cares upon Him, since He is so mighty to sustain us.

That prayer is efficacious—in other words, that it obtains its effect—is evident to every one who has accepted revelation—for we know with that knowledge which comes by faith that the ear of the lord is even listening to eath even the

which comes by fatta that the ear of the Lord is ever listening to catch even the laintest whisper of prayer. But why does the psalmist speak of the eternity of God in connection with the eternity of God in connection with His power to answer prayer? We know enough of God's nature to realize in an imperfect manner that as He "is before all ages and remains forever," so His all-embracing knowledge must partake of the same quality of eternity. His mind, therefore, foresaw from the beginning and with infallible certainty all the prayers that would be offered up to Him. He saw, moreover, the connection and relation they would have with all other things of His making, and He planned His work accordingly. Consequently, in the scheme of creation prayer became an essential factor, a part and parcel of one great whole, and into its working entered all rational beings. Hence man's duty to pray to preserve Hence man's duty to pray to preserve the symmetry of creation, and hence also the right of the Creator to the prayer of

Prayer, therefore, has as much reason for existence and is as much a reality as anything we can see or touch.

This must be the meaning the paalmist would have us put upon his words: that God foresaw both his danger and his prayer, and determined the result. With this interpretation, the assertion of modern rationalism, which not only deplay a prayer but accounts it. nies all efficacy to prayer but scouts it as an absurdity, becomes a profound lie; for instead of the natural universe being put out of joint by the fulfilment of prayer, it is, on the contrary, clothed with infinite peace and "bound by gold chains around the feet of God."

with infinite peace and bound by gowen chains around the feet of God."

Revelation—the promises of God—is the only means we have to prove that prayer is really heard; but where is the proof that God would have to stop the machinery of the world to make prayers availing, as rationalists claim?

The stability of nature, on which they rely, is the uniform working of cause and effect, provided no higher power interferes; the sacredness of nature, so dear apparently to them, is in itself obedience to the Creator, in subserving moral as well as physical ends—both mere expressions, both the creation of Him "Who is before all ages and remains forever."

Why, the mother who bends over the to kiss her fever-stricken child knows this! She knows that the God Who struck down David's foes has also ower to cure her son.

Thus the element of prayer, instead of being a disturbance to the prearranged order of things, becomes at once a proof of its complex beauty, and the God Who is moulding the tear on that mother's beauty the same God. nes at once the same God Who can stop the sun in its course and take the stars from the heavens.

take the stars from the heavens.
Since, then, prayer is part of God's design, there falls upon every man the obligation to pray. Such also is the psalmist's conclusion, for he says:
"Cast thy cares upon the Lord and He shall nourish thee," and this asking for God's nourishment or protection is nothing but an act of prayer.

ing but an act of prayer.

Yes! iet us by prayer cast our cares upon the Lord, "for more things are wrought by prayer than this world dreams of." Let us learn from the words of the psalmist to pray that God may not only avert spiritual but even physical enemies from us. This, we have seen, is God's will, and the eternal fitness of the things in His creation is crying out for it, and the cry must be heard. It is God's will.

#### TEMPERANCE

HOW ALCOHOL DELUDES THE WORKER

WORKER

"Industrial Alcoholism" is the name given by experts to that form of alcoholism whose ravages are felt chiefly among working men and working women. Those affected by it begin by taking the alcohol in so-called moderate doses to enable them to do their work, muscular or mental, better. This soon leads to increasing doses and tends always to chronic alcoholism with its accompanying mental deterioration.

always to chronic alcoholism with its accompanying mental deterioration.

"There is no doubt," says Dr. Lambert of Cornell University, "that in the physiologic action of alcohol moderate doses do permit the motor activity to take place with greater ease and rapidity. With it, however, there goes a false mental sense of great improvement in work done and of greater accuracy in the acts performed. This last factor, this mental experience that one is working better and easier, and that one's work is of higher grade is the treacherous stumbling block over which this type of alcoholic falls. The moderate dose soon has to be repeated, which this type of alcoholic falls. The moderate dose soon has to be repeated, with a result of a diminishing power to excite the flagging activities, with less work done and that of a poorer quality. But you can not persuade the ordinary mind, when relieved of the sense of weariness and deluded with the sense of doing better, that it is deceived, for the greater the dose of alcohol taken, the firmer is the conviction of the excellence of the result, and the accomthe firmer is the conviction of the ex-cellence of the result, and the accom-panying paralysis of the mental judg-ment prevents an accurate realization of the true state of affairs."

## **CURED OF THIS** HORRIBLE DISEASE

### **Edmonton Girl saved By** "Fruit-a-tives"

EDMONTON, ALTA., Nov. 20th 1917.
"I had been a sufferer from babyhood with that terrible complaint, Consti-

pation.

I have been treated by physicians and have taken every medicine that I heard of, but without the slightest benefit. I concluded that there was no cure for this horrible disease.

Finally, I read of "Fruit-a-tives" and decided to try them, and the effect was marvellous.

marvellous.

The first box gave me great relief, and after I used a few boxes, I found

and after I used a few boxes, I found that I was entirely well.

"Fruit-a-tives" is the only medicine that ever did me any good for Chronic Constipation and I want to say to all who suffer as I did-Try "Fruit-a-tives" why suffer any longer when there is a perfect cure in this great fruit medicine "(Miss) E. A. GOODALL.

"Fruit-a-tives" is the only remedy in the world made of fruit and the only one that will completely and absolutely cure Constipation.

cure Constipation.

50c a box, 6 for \$2.50, trial size, 25c.
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Those who earn their living by mus cular exertion are particularly prone to this form of alcoholism, which goes on from day to day soon turns into chronic alceholism. But the men-tal worker falls a victim also to the detal worker falls a victim also to the delusion. "The overworked brain
worker," says Dr. Lambert, "begins to
take alcohol to relieve himself of the
sense of intense weariness which his
tired brain feels. The rapidity with
which moderate doses will give thissense of relief and permit him to go on
and to do more work when he should
rest presently forces him to increase
the doses and creates a habit of overwork and excessive indulgence which
soon brings him into the same chronic
alcoholism. Herein lies the danger to
this class and you can not persuade a
man that his own experience is not re man that his own experience is not re liable, especially when the judgment has begun to deteriorate from steady in-dulgence. These individuals also become dulgence. These individuals also become drunk from convivial drinking, but it is the daily indulgence to spur themselves on which is most responsible for the chronic alcoholism into which they fall

and become useless in their occupation.
—Sacred Heart Review. GERMANY'S LIQUOR PROBLEM

All total abstainers are accustomed to having Germany cited to them as an example of a land where the people had solved the problem of drinking without getting drunk. Not so much now, as formerly, however, is Germany held up as an example of a country without a liquor problem. People who know Germany are not now so confident that Germany has settled the whole question. The fact that there is a well-directed anti-alcohol movement in the Fatherland shows that conditions are not quite so rosy as was ditions are not quite so rosy as was once supposed. Professor Irving Fisher of Yale University writing in the Scientific Temperance Journal of a recent visit to the great international Hygiene Exhibition in Dresden, says:

"I was very much surprised to see that in Germany, an alcoholic-using nation, distinctively a beer-drinking nation, that so much attention was given to the evils of alcohol. I found that at this exhibit there were a number of new and interesting statistics on the subject and facts brought out by physiologists, and a daily demonstration by a skilled expert on alcohol, which was listened to with very great strention, by all the visitors there, including the Germans.

university had less of the fashion of beer drinking than any other, university in

"I found also that the statistics of Germany, taken from the recent scientific movement against alcohol—I want to emphasize that word 'scientific,' because it is not the kind of an alcohol movement that we are accustomed to think of in this country—showed that there has been a striking diminution in the use of alcoholic beverages, including beer, in Germany. Concomitant with this there has been a decline in the death rate."

ABSTINENCE, TO HELP OTHERS "No one is allowed to live for himself. The egotist is unworthy of the spot of earth upon which he stands. We are all bidden to be the keepers of our brother. We all have influence, and we should use it for the weal of others. Who, laving God and loving his neighbor, would not strive to save the victim of alcohol? Who, the Christian or the philanthropist could refrain from holdof alcohol? Who, the Christian or the philanthropist could refrain from holding out the hand to wrest from the flood of sin and misery which alcohol is pouring upon the land some few of the millions who are perishing beneath its noisome waters? There are many methods and plans of rescue: The best, the most potent, is the example of total abstinence. Words are usually echoless sounds; examples are resistless magnets. Let the good men, the men of position, the men of social power, be total abstainers and the weak ones will esteem total abstinence and be drawn to it. The most hurtful saying in a war esteem total abstinence and be drawn to it. The most hurtful saying in a war against intemperance is that the pledge of total abstinence is the proper thing for the men who do not control their appetites. These words said, the pledge is made a badge of weakness, and no one puts it on his breast.

How oft has the flush of indignation mantled my check as I heard men who

How oft has the flush of indignation mantled my cheek as I heard men, who made profession of loving virtue and of leading their fellows to virtue, dishonour and degrade by language of this kind the practise of total abstinence, which is for so many the sole plank of salvation! Oh, for the charity of St. Paul, who exclaimed that he should eat no meat and drink no wine when there Paul, who exclaimed that he should eat no meat and drink no wine when there is danger of scandalizing a brother! Oh, for the charity of Manning, who declared that he needed the pledge, because his poor friend, the London dock laborer, needed it. And Manning was loyal to the last to charity and total abstinence. On his bed of death a potion was tendered to him by his physician; it was free from alcohol; the physician knew that no pardon would be given if a single drop of alcohol was put into that potion; but as it was, it gave a slight exhilaration and the great Cardinal was troubled, and he would no more allow to his lips the cup from more allow to his lips the cup from which he feared the shadow of harm to his pledge of total abstinence. Oh, for a few such leaders of men as great Car-dinal Manning!" — Archbishop Ire-

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THE INDULGENCE OF THE **PORTIUNCULA** 

The 2nd of August annually reminds the faithful and zealous soul of the great St. Francis, who was not only similar to Our Lord and Redeemer for being born in a stable, practicing extreme poverty, and being favored with the sacred five wounds, but also by feeling deep com-passion for the poor sinners. Our passion for the poor sinners. Our Saviour was accused of conversing and eating with the sinners, and He wept over the impenitent sinners of Jerusalem. St. Francis endeavored to bring his fellow men to repentar ing to their hearts, and he prayed to God for their conversion—yes, even wept often and protractedly when he considered how so many were heedlessly continuing in sin and thus hastening to "I also found that the Ksiser was encouraging this anti-alcohol movement in Germany, that he had spoken against alcohol, had given it up absolutely in his own household and had selected the university to which to send his sons, on the basis largely of the fact that that



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was much pleased, hearing the suppliant prayers of his ardent intercession. At one time, when St. Francis was again one time, when St. Francis was again fervently praying for the conversion of sinners, an augel urged him to go quickly into his beloved chapel, called Portiunculs. He hastened there and saw the most wonderful spectacle. Our dear Lord appeared over the tabernacle, His face beaming with infinite kindness and His most glorious Mother Mary at His side, and both surrounded by a host of bright angels. St. Francis prostrated side, and both surrounded by a host of bright angels. St. Francis prostrated himself in deep adoration and sweet ecatasy. But Jesus bade him rise and sak a favor for his poor sinners. And St. Francis said: "Merciful Lord, grant to all the sinners coming into this chapel and praying with a contrite heart a full forgiveness of all their sins and the punishment thereot." When Jesus seemed to hesitate, saying: "This is something very great, what thou askest," St. Francis turned with touching simplicity to Mary, the refuge of sinners, to plead with Him for the poor sinners. Thereupon Jesus granted the extraordinary Indulgence of Porti-uncles.

uncla.

For two hundred years this Indulgence was confined to that little chapel
of the Portiuncula, which was each 2nd

of the Portuncula, which was each 2nd of August the scene of a wondrous gathering of penitents. After this the Pope was moved to extend it to all the Franciscan churches of the world. Succeeding Popes have still further extended it to churches where members of the Third Order meet, and even to other churches where no Franciscan church is available. The obligation of receiving Holy Communion, either on that day, Aug. 2nd, or on the day before, is required for all the churches outside of Assisi, however.

Confession and Communion and a visit to the church so privileged are all that

to the church so privileged are all that is necessary to the gaining of the Indul-gence of the Portiuncula.

gence of the Portiuncula.

One may not gain it oftener than once for himself, but he can gain it as many as a hundred times for the souls in Purgatory if he can go in and pray and come out so often. There is no set form or duration of prayer. Five Our Fathers and Hail Marys, and Glorias in union with the Soverign Pontiff's pray. union with the Soverign Pontiff's pray-ers are recommended, but any form of prayer may be followed.

#### WHITLING DOWN THE BIBLE

The principle of the referendum and the recall is being applied now to the Bible and the Christian doctrine. A plebiscite has been taken on the ques-tion of a positive hell for sinners, and the verdict of the large body of students and ministers on the question is in the negative. We do not wonder at it. The process of reasoning adopted follows a strictly logical course. De-stroy the teaching of the Church in regard to the Divinity of Christ and the regard to the Divinity of Christ and the meaning of the Atonement—His Pas-sion and agonizing death on the Cross— destroy the belief in His Resurrection and what remains of the whole Chris-tian system? The comfortable theory of Luther that the more the sinner sinned the more acceptable was he to the Saviour destroyed the logic of hell and everlasting punishment at a blow. A vote of five thousand ministers and educators has been taken on the subject and the result is practically the decision that "nell will have to go." When our Divine Lord said to the

When our Divine Lord said to the woman taken in her sin. "Go, and sin no more," what did He mean? Was it that there was no punishment for sin, and that she was safe in sinning again? On the contrary, it was a warning and a menace never in life to be forgotten. No human lips, up to this time, had dared to issue such a command or utter and he warning. There was the nicture dared to issue such a command or utter such a warning. There was the picture of hell fire behind that decision. In many antences spoken by Our Divine Saviour there was the same fearful intimation that the punishments of disbelief and disobedience are not empty imaginings but awful realities.

A couple of weeks ago, in looking over a re-issue of Cardinal Newman's lyrical works we came across a poem

over a recise of came across a poem of his on this very subject. We did not when reading the poem, anticipate that we were so near the outburst of a new revolt against the doctrines of the penal character of sin as we now face. Inasmuch as the revolt has now been formally proclaimed, we deem it seasonable to reproduce what the great Cardinal wrote on this essential law of Christianity:

THE WRATH TO COME

When first God stirr'd me, and the Church's word
Came as a theme of reverent search and fear,
It little cost to own the lustre clear
Of truths she taught, of rite and rule

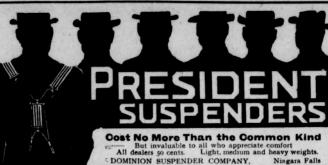
she stored: For conscience craved, and reason did

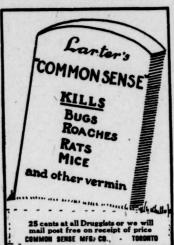
Yet one there was that wore a mien austere, And I did doubt, and startled ask'd to hear Whose mouth had force to edge so sharp s

sword;
My mother ope'd her trust, the Holy
Book,
Aud heal'd my pang. She pointed, and
I found

Christ on Himself, considerate Master took
The utterance of that doctrine's fearful The Fount of Love His servants sends

to tell Love's deeds; Himself reveals the sinners' hell.
--Off Sardinis, June 21, 1833







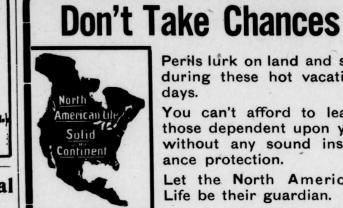
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#### Chatham

which make them the best wagon investment for any farmer. Which make them the best wagon investment for any farmer.

We tell you plainly what material goes into every part of our wagons, and we want every purchaser to convince himself before buying, that when I H C wagons are advertised as having birch hubs, maple axles, and long leaf yellow pine box bottoms, these are the materials actually used.

Such care is taken in the construction of the I H C wagons, and in Such care is taken in the construction of the I H C wagons, and in the culling of the materials which go into them, that when a wagon reaches a farmer's barn, that farmer has one of the best wearing, easiest running farm wagons that skilled labor can make or that money can buy. There is no need to speculate in buying a wagon. Wear and tear and length of service are the points to go by. I H C wagons are made for nation-wide uses, with special features adapted to local conditions. Wherever sold they are right, and ready for use in that locality. The I H C wagon agent in your town sells the wagon best suited to your neighborhood. Ask him to go over the wagons with you. Ask him for I H C wagon literature, or write the nearest branch house.

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by all the officers of your Company is very much appreciated. Thanking

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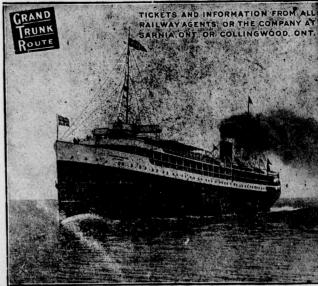
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POUBLE

#### CHATS WITH YOUNG MEN

THE EVIL OF THE DAY The efforts of zealots, whether sincere or malevolent, to destroy the very foundation of faith and morals, that is, true religion as taught by Christ's Church, seem to have acquired new impetus. Our State Constitution distinctly maintains that religion plats and morality

Our State Constitution distinctly maintains that religion, piety and morality are essential to good government, and to public happiness. It simply repeats what is a well-established axiom of all history. The ship of every man's life needs a guide, and if each of us is to be left solely to the unrestrained tendency of educated animalism, it is evident that the results of such instruction must be destructive of private and public welfare.

fare.
In this connection, the following from
the address of the National Synod of
Thurles, held in August, 1860, is most
appropriate:
"As rulers of the Church of Christ,

"As rulers of the Church of Christ, chief pastors of His flock, religiously responsible to the Prince of Pastors for every soul committed to our charge, it forms, as is obvious, our first and paramount duty to attend to the pastures in which they feed,—the doctrines with which they are nourished. And surely, if ever there was a period which called for the unsleeping vigilance, the prudent foresight, the intrepid and self-sacrificing zeal of our august ministry, that period is the present.

"The alarming spectacle which the Christian world exhibits at the present day, the novel but formidable forms in which error presents itself, and the manifold evils and perils by which the Church is encompassed must be evident to the most superficial observer. It is no longer a single heresy or an eccentric fanaticism, the denial of some revealed truth, or the excesses of some extravagant error, but a comprehensive, all-pervading, well-digested system of unbelief, suited to every capacity and reaching every intellect, that corrupts and desolates the moral world.

"Is not such the calamitous spectacle which the continent of Europe offers to us at this moment? Education, the source of all intellectual life, by which the mind of man is nurtured and disciplined, his principles determined, his feelings regulated, his judgments fixed,

plined, his principles determined, his feelings regulated, his judgments fixed, his character formed, has been forcibly his character formed, has been forcibly dissevered from every connection with religion, and made the vehicle of that cold skepticism and heartless indifference which have seduced and corrupted youth, and by a necessary consequence shaken to its centre the whole fabric of

"Separated from her heavenly monitor "Separated from her heavenly monitor learning is no longer the organ of that wisdom which cemeth from above, which, according to St. James, is 'chaste, peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation,' but rather of that wisdom which he describes as 'earthly. sensual, and develish.—(James iii, 15 16)

and develish."—(James iii, 15 16)

"It is, we feel assured, unnecessary to observe to you that of all modes of propagating error, education is the most subtle and dangerous, furnishing, as it does, the ailment by which the social body is sustained, which circulates through every vein, and reaches every member; and that if this ailment should prove to be corrupt or deleterious, it will not fail to carry moral disease and death to the entire system. Hence the awful obligations we are under at the peril of our souls, of watching over the education of the people whom God has intrusted to our charge.

"Listen to the emphatic words in

"Listen to the emphatic words in which the present illustrious Pontifi sets forth the dangers to which youth is exposed at the present time, and the duties which are placed upon the pastors of the people in this regard. 'It is incumbrent upon you,' he says, 'and upon ourselves, to labor with all diligence and energy, and with great firmness of purpose, to be vigilant in everything that regards schools, and the instruction and education of children and youths of both sexes. For you well know that the modern enemies of religion and human society, "Listen to the emphatic words in For you well know that the modern enemies of religion and human society, with a most diabolical spirit, direct all their artifices to pervert the minds and hearts of youth, from their earliest years. Wherefore, they leave nothing untried; they shrink from no attempt to withdraw schools, and every institution destined for the education of youth. from the authority of the Church and the vigilance of her holy pastors.'— (Encycl. Letter of Pius IX, 8th Decem-

"Such are the words of the Vicar of

bility under which we are placed, and point out our duty to protect from the insidious snares laid for their destruction, the lambs of the fold—that most helpless but precious portion of the flock of Jesus Christ which the prophet represents as carried in His bosom."

Yet in spite of this and similar serious, thoughtful pronouncements of Popes and Bishops, there are those who claim to be Catholics who are continually proclaiming the benefits of such education. They are nominal Catholics, who always know more than Bishop or priest; who constantly disobey the mandates of the Church, and are thoroughly disloyal and rebellious.

#### YOUTHFUL THRIFT

YOUTHFUL THRIFT

Thrift is a virtue that is said to be growing so obsolete now a-days that "parsimonious" or "stingy" are the gentiest terms applied to those who practice it. Yet if our young men were more given to saving and did not take such an unworthy pride in being considered "spenders," many of the economic and moral problems facing them would surely be easier of solution. An early marriage for instance, is, of course, out of the question, for a man who is always living so close to his income that a period of illness, or enforced idleness makes him a borrower. Suppose, however, that a youth earning \$80 a month were to lay by at interest but one-third of that sum, would he not be well able in a few years to support a wife?

But with many of our young men, to have a good bank account seems to be thought a meanness, for it is "the mark of an Open-handed gentlemn to be lavish of his money." It is likewise the mark of a spendthrift, be it said, and exposes him, moreover, to many grave temptations. The man who is saving

mark of a spendthrift, be it said, and exposes him, moreover, to many grave temptations. The man who is saving for some worthy object a generous portion of his salary will be less prone to certain excesses that are his prodigal friends. That he may have something each week to add to his bank account he will avoid, for example, the cafe and the card table.

he card table. Let our young "spenders" become for a season "savers." The experiment will at least be a novel and interesting one, and will certainly make them better and happier men. For of much higher value than the money saved will be the strength and vigor the practice of thrift gives the character.—America.

TACT MAKES FRIENDS

If you wish to gain social success you must cultivate the things that will bring you success. You cannot go through life doing only what you want to do. You must cultivate tact. You must forget yourself and think of others. You must learn to say the right thing at the must learn to say the right thing at the right moment. You must have gracious ways and pretty manners and you must listen to other peoples opinions with courtesy, even if you do not agree with

them.
You must also show great courtesy to older people and put yourself out to be agreeable to other people.
If you have poise and a frank engaging manner, you will find that you will make friends easily.
But it all requires self-control and unselfabress.

#### OUR BOYS AND GIRLS

MISS DAISY

"I am leaving you to-day," said the Lily, raising her head. "The farmer has an order for me to grace a bride's bouquet."
"I wish I could go to the city with

"I wish I could go to the city with you," sighed the Daisy. "None of our family has ever left the country."

"That's because no one ever buys the field daisy. But if I were you, I'd try to make the most of my lowly state, for you can always grace the fields."

But Miss Lily was mistaken, for the very next morning the gardener came with his trowel and, digging up the daisy plant, roots and all, placed it in a large earthen pot.

large earthen pot. ne one wants us, after all." called

the Daisy, nodding her head unfarewell to the grass and clover. "Good - bye, friends."

In a short time the Daisy found her-elf in a huge market-place, standing Purity of speech req in line with other lovely blooming plants. Many purchasers passed and

said : "What lovely large daisies!" but no one bought the plant until a shabbily dressed boy of twelve came along.
"I've got your daisies, boy," called

the farmer. "Thank you, sir," said the boy, his face lighting up.
'Here it is," said the farmer, holding

You cannot afford brain-befogging headaches. NA-DRU-CO Headache Wafers stop them is quick time and clear your head. They do not contain either phenacetin, acctanilid, morphine, opium or any other dangerous drug. 25c. a bex at your Druggiat a. 121s

### SHEATHING FELT

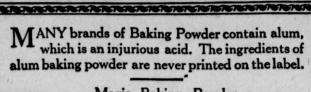
#### Makes Houses Snug and Warm

"Sovereign" Sheathing Felt compared with ordinary building paper is like a woollen blanket compared with an ordinary cotton sheet.

'Sovereign' Sheathing Felt is made partly of WOOL, saturated and coated with the same tasteless, odorless gum that gives Ru-ber-oid Roofing its recognized superiority. It does more than break the wind—it acts like a blanket in the wall, and prevents the heat from leaking out in winter or filtering in in summer. As a result it makes a substantial saving in your winter coal bills and adds to your summer

'Sovereign' Sheathing Felt is waterproof-will not mould, rot, dry out nor crack, and is strongly fire-resisting. Get a sample of "Sovereign" from the nearest Ru-ber-oid Dealer, or write us for sample and Booklet.

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ACTION PROPERTY AND PROPERTY AN "Oh!" and the boy's face fell. "I've only got five cents," he said.
"A bargain is a bargain," said the farmer, holding out the plant. "I'm glad I was able to get you such a fine one for your nickel."

"Mother will love them," said the boy. "Would you mind taking charge of my evening papers until I run home with this?"

"Sure thing," answered the farmer, laying the papers on an apple barrel in

MAG10

"Sure thing," answered the farmer, laying the papers on an apple barrel in view of the public. And be it here said that he sold ten of the boy's papers for him before he returned. In the meantime Bobby ran home with his bargain. The Daisy must have whispered something pleasant to him as she nodded near his ear, for Bobby had a pleased smile on his face when he entered his cheerless home. ntered his cheerless home.
"Look, mother, I bought this for you

"Look, mother, I bought this for you to keep you company in my absence!" he said, kissing his mother.

"It is beautiful, Bobby. It seems as though the sun just came out in here. They look so cheerful. This one especially is a beauty."

Miss Daisy bent down and kissed the sick lady. "I'll nurse them all," said the invalid.

sick lady. "
the invalid.

the invalid.

"They II nurse you, mother, and I hope soon to see you up and about."

Bobby's hope was realized within a week; but the Daisy did not think that she filted her full mission. She smiled on Bobby as he left in the morning to sell his papers, and she smiled on him when he returned home weary at night, and long after Miss Lily was packed away by the bride to be saved as a souvenir of her marriage day the Daisy cheered the hearts of mother and son.—

True Voice.

#### GOOD LANGUAGE

Purity of speech means something more than the omission of vulgar phrases that ought not to be used by any self-respecting person. A young girl should carefully avoid falling into slangy or careless models of speech. You can shut your eyes and tell whether the woman next to you is a lady (or, should I say a gentleman?) by listening to her conversation. There has been in recent years a reaction against the word "lady," because it has often been misapplied. There is really no reason why we should not use it in describing an attractive, polite and agreeable woman.

A charming writer has given the definition of a lady as woman in a high state of civilization.

I am sure you prefer to be considered highly civilized to being thought savage and barbarian.

and barbaian.

When a girl says, "Gee whiz," "It was something fierce," or "You're up against it," you need nothing more to convince you that she may be goodhearted and well-meaning, but—

Nobody wants to be stamped as common. To say to anyone that she is kindhearted, good natured, willing to serve a friend, and that she honeatly pays her

friend, and that she honestly pays her way is to say that she is a respectable member of society; but to add to this that she is common and ordinary is to

sion of slang and silly superfluous phrases. The latter, while perhaps not profane, are often not refined, and show hat one's associations have been with ill-bred perso

To think before you speak is an excellent rule.
You should make up your mind once for all to use only grammatical words

You should make up your mind once for all to use only grammatical words and phrases to represent the thing you mean to say. Never say, "hadn't ought" or na "t," or use a singular verb with a plural nous.

Most girls have gone through the grammar school, if not further, and they have been taught what is right and what is wrong in framing sentences in English.

English. Vocabulary is another matter. Vocabulary is another matter.

We acquire a good stock of words for daily use, a working vocabulary; that is partly by our own pains and care, and partly by listening to others who use good language, and partly by every day reading a few pages in a book that is worth ettention.

worth attention.

No matter how busyone is, she should have to keep one good book on hand and a least to keep one good book on hand and although try to keep one good book on hand and read it through, page by page, although to do so may occupy several weeks. More than most people think, they enrich their vocabulary attending church services. The habit of listening the conventions of the convention of the co cource services. The nant of listening to sermons does more for you than its first object, which is to lift the mind into an atmosphere of devotion. It adds little by little to your treasury of beautiful and well-chosen words. — New York Fracing Talogram. York Evening Telegram.

A DOG GUIDE Six miles south of Dinard (Ille-et-Vilaine), on passing through the village of Pleurtuit, and descending into the deep valley of Fremur, the visitor finds the Crochais ponds, a widening of the river in a romantic spot, between wooded slopes whose dark verdure is reflected in the somber waters. The whole valley being private property, dependent upon the neighboring Castle of Crochais, which dominates the hills,

go with them. Bernard is the dog that acts as guide in order to save the miller the journey and explanations. The dog t7ots quickly along in front of those intrusted to his care, and, if they take a bypath, he stops and wat till they rejoin him. It is easy to understand him. The walk is about a mile as far as the second pond, where it terminates. Bernard goes on further. If one tries to continue, it is at his own risk and peril. Bernard will not budge from the spot, but squats down or carries on a spot, but squats down or carries on a flirtation at the second mill till one re turns. As soon as he sees the visitors returning, Bernard runs along the path back to the first pond, and, without repassing the mill where the visitor was committed to his charge, he conducts passing the mill where the visitor was committed to his charge, he conducts him directly to the road for Pieurtuit. Then when he sees the visitor set off on foot or in carriage, he turns his back and trots off home, and no amount of persuasion will induce him to accompany any one farther on the road.—The Amany one farther on the road. — The American Boy.

ADVICE TO BOYS

ADVICE TO BOYS

Boys have an idea sometimes that it is babyish to be afraid of taking cold. On the contrary, to value your health and take all reasonable means to protect it, is a piece of wisdom that shows not only mauliness but admirable intelligence. One way boys, and girls, too, take cold these days in sitting on the stone steps of their homes and leaning against the cold iron of posts and pillars that support fences and piazzas perhaps. Another caution is to put your coats on after a sharp exercise. Do not stand still, either, after you have run and got yourself heated, even Do not stand still, either, after you have run and got yourself heated, even with your coat on. Watch the trained football and baseball players and see how quickly they clap their sweaters on the moment they are not exercising. They would not get a chill for anything, and they know that one of the easiest ways to do so is to cool off suddenly when very warm. It is not at all beneath a boy's dignity to take care of himself in the matter of heatth.

#### SAYING PRAYERS

Charlton Benedict Walker, in the July Catholi World.

It is most necessary to have a regular time for prayer. For busy people morning and evening prayers are the rule, and prayers at other times when possible. Now with regard to morning prayer, the difficulty lies very largely in getting up in good time. This is really a matter of habit, a difficult matter, but one which can be formed. Fervor in this case will suggest impracticable schemes. It is not the slightest use to make a resolution forthwith to rise daily at half past six when all lives hitherto we have been rising all lives hitherto we have been rising daily at half-past seven. For a few mornings we shall doubtless rise at half past six; a very few if experience is to be trusted. And then—! It is excellent to make a fixed endeavor early in life, way is to say that she is a respectable member of society; but to add to this that she is common and ordinary is to indicate a fatal defect.

Purity of speech requires the omission of slape and ailly superfluous difficulty in getting up in the morning. difficulty in getting up in the morning. If we are too far from church to be able to get to Mass, we will at least arise in time to get there. And with regard to evening prayers. If we are obliged to be up late at night, and some of us have to do most of our work when the rest of the world is in bed, then evening prayers are much better said early in the evening. It requires no great preparation to retire to one's bedroom for a quarter of an hour or so in the evening; no very elaborate excuses need be made, so long of course as one's absence entails no neglect of other duties. And then the saying of the "De Profundis" as we are undressing is no irreverence, and the "Nunc Dimittis" as we get into bed, and an unfinished Hail Mary as we drop saleep, "directly our head touches the pillow," as we say. Surely not! But our evening prayers would have been but of a poor kind had we deferred them so, long.

The Holy Bible, is, as I have said, not one book, but many. If we desire to study the history of nations we do not If we are too far from church to be abl

The Holy Bible, is, as I have said, not one book, but many. If we desire to study the history of nations we do not take down our Longfellow from our book shelf; if it be drama that our mind craves for we do not lay hands upon Buckle or Adam Smith. So if we desire to pray we shall turn to those parts of the Sacred Library which contain prayer—later on, as I hope to show in a future article, we shall come to regard the whole Library as one vast prayer the whole Library as one vast prayer book for the present we turn to the special prayer sections. Was there ever such a prayer book as the Psalter! Almost every line of it puts thoughts into the mind and words upon the lips for every conceivable human need. Hard and stern it seldom is, though hardness and stern it ness have their right place in prayer; bitter and biting are the words we have to use to God in our entreaty that sin may be no more; sharp and keen must be the word which denounces the trans-gression. But love and peace, and a great longing for a clearer knowledge of God, are the prevailing notes, and upon of Crochais, which dominates the hills, would-be visitors are directed to apply at the mill, whose great wheel is turned by the waters of the first pond. The miller pockets his gratuity, points out the intricate path that must be followed, then calls "Bernard," and, indicating the visitors, tells Bernard to great longing for a clearer knowledge of God, are the prevailing notes, and upon these rises that deathless song of praise and petition, of intercession and thanks giving, the symphony with its war-song of the Church Militant, its wail of the Church Suffering, and its endless Alleluia of the Holy Host of Heaven, re-

sponding with one voice to the beating of the Sacred Heart of Jesus. So, in part at least, the Bible must be considered a very important book when we kneel down to pray.

#### HEART OF O'CONNELL

PRESERVED IN BASILICA OF ST. AGATHA OF THE GOTHA, ROME

The ancient basilica of St. Agatha of the Goths, which is attached to the Irish College, Rome, contains the embalmed heart of Daniel O'Connell. The urn containing the Liberator's heart is kept with the magnificent marble monument which stauds in the left aisle, and on which bas reliefs of Benzoni represent the Angel of Hope bidding Erin throw off her chains and arise.

arise.

The inscription which must interest every lover of liberty runs as follows:

"This monument contains the heart of O'Connell, who dying at Genoa on his way to the Eternal Oity, bequesthed his soul to God, his body to Ireland and his heart to Rome. He is represented at the bar of the British House of Commons in MDCCCXXIII., when he refused to take the anti-Catholic declaration, in these remarkable words: 'I at once reject the declaration; part of it I believe to be untrue, and the rest I

know to be false. He was born VI. August MDCCLXXVI., and died XV. May, MDCCCXLVIII. Erected by Charles Biacconi, the faithful friend of the immortal Liberator, and of Ireland, the land of his adoption. —Boston Pilot.

### **New Telephone** Directory

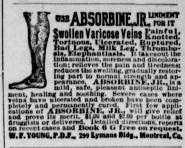
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VALLEY CITY SEATING CO --- DUNDAS ONT





#### DR. PAM'S TRIBUTE TO THE CHURCH

The utter lack of religion in our system of education, the merely humanitarian and agnostic teachings of philosoph, in our great secular universities and the spirit of unreat prevalent everywhere in regard to our social conditions have sounded the signal of alarm among any Catholics, and leading accommists. Catholics and leading economists e problems of man's relations to man man's relation to government and man's relation to property are being miscon-ceived and misunderstood. New and ceived and misunderstood. New and strange theories of government are being evolved, threatening to lead to Socialism, which means anarchy and ruin. Yet we are facing grave social evils which it is imperative to lesson if not to remove. To study the sources of em, to explore their remedies and en-ust them to safe and conservative and withal progressive hands, seems to be at least a part of the task devolved upon our present-day sociology. That a canker is eating away at the very vitals of our national and social life is easily recognized—and none too soon will the best citizens of the land realize the danger and unite to stem the tide of law-lessness and disregard of sound principles.

tions of the past; it is conservative; it stands for authority, for government, for the rights of the individual and for the rights of the individual and for the rights of property, and these, to my mind, are the chief elements that enter into individual and national happiness; it has the largest number of communicants of any religious institution in the country; it has the opportunity of moulding character, developing the incountry; it has the opportunity of moulding character, developing the in-telligence and creating a proper sense of the duties and responsibilities of citizenship, not only among those who are citizens at the present moment, but among the millions who will come from other lands, seeking better opportunities and more favorable conditions of life.

"I do not believe in helpfulness which eads to lack of self-reliance, destroys individual ambition and makes drones instead of producers. I believe that all right-thinking people are as opposed to redatory poverty as they are to preda-ory wealth. I believe in religious education, which quickens the conscience to a sense of its responsibilities. I believe in the country's future, and have faith that the people, properly educated and wisely led, will solve their problems as they arise; and, with the spirit of religion finding permanent place in thought and conduct, both in private and public life, the liberties and happi-

ness of the people are secure."
Dr. Pam's magnificent tribute to the Catholic Church in establishing these scholarships will make up spiendid material for another set of resolutions from some Methodist or Baptist conference, and perhaps Tom Watson, under indicament for sending indecent literature through the mails, might find another incentive to ridicule and slander the Catholic Church. By all means let us have some more resolutions from the ministers.—Intermountain Catholic.

#### Separate Schools Ahead Hamilton Times, July 19

A comparison of figures complied from the recent entrance examinations in this city shows the following percent-

Passed from Separate schools......80.72

Passed from other schools............69.16 As already stated the total number which tried was 579 and of these 708 per cent. were successful. From the Separate schools 83 wrote and 67 passed, a percentage of 80.72. The remaining 496 of whom 343 passed were almost entirely from the city schools, although a few were from private schools. There were not enough of them however, to were not enough of them, however, to change the figures worth noting, which leaves the Public school percentage at 616 or 1154 in every 100 less than the Senarata school ratio.

Secret of Baking Good Bread There is probably no accomplishment that a woman glories in more than the ability to bake good bread. White Swan Yeast Cakes always ensure a light, wholesome and delicious bread. Sold by grocers in 50 packages of 6 cakes. Send to-day for sample. White Swan Spices & Cereals, Limited, Toronto, Ont.

#### ST. MARY'S CONVENT, NORTH BAY

The teachers and pupils of St. Mary's Convent, North Bay, are to be con-gratulated on the marked success obtained at the recent examinations of the Toronto College of Music. Dr. F. H. Torrington, one of Canada's

leading musicians, conducted the examinations and expressed himself highly pleased with the excellent work done at this institution. All who presented themselves were successful, and two young ladies, Miss Irene Bailey, and Miss Edna Colgan, have taken first class honors in the graduating examinations. Following is the list:

There is no liberty without justice, and there is no justice without the fear of God and the love of fellow-man as our brother, because such is the will of God.—Bp. Canevin.

### DIABETES

The Sanol Manufacturing Co. Winnipeg, Man.

> PRICE \$2.00 From Anderson & Nelles, Druggists 268 Dundas St.

#### Edison On Socialism

canker is eating away at the very vitals of our national and social life is easily recognized—and none too soon will the best citizens of the land realize the danger and unite to stem the tide of law-lessness and disregard of sound principles.

It is therefore not strange and yet speaks volumes for his research and insight that so eminent a Jawish-American authority as Dr. Max Pam, jurist, recently turned over to the Catholic University through His Eminence Cardinal Gibbons the sum of \$25,000 for the purpose of founding five scholarships, with the provision that each of the holders of the scholarships should take at least one of his studies in the department of sociology with a view to studying social and economic conditions in the interest of the nation's welfare.

Every citizen of the United States ought to read the reason Dr. Pam gives for having entrusted these scholarships to the Catholic Church holds the traditions of the past; it is conservative; it stands for authority, for government, for

DENT INSTITUTION IN TORONTO EX CLUSIVELY DEVOTED TO BUSINESS

Several months ago a committee of business men waited upon the Ladies of Loretto and urged the necessity of establishing a Ladies' Business College and Commercial High school with accommodation for out-of-town students. The idea was a new one as we know of no institution in Canada or the United States exclusively devoted to commercial education and providing resident accommodation to students. The need of such an institution was evident from the difficulty experienced by business men in securing proficient stenographers and office-assistants. The Ladies of Loretto have entered into the proposal with enthusiasm, and no money or pains will be spared to make this new seat of learning a credit to our city and add to its reputation as an educational tentre. The convent on Bond Street is being fitted out with all the modern appliances and facilities to be found in the best business colleges and commercial High schools. When the doors open next September, every opportunity will be afforded the young lady students to quality themselves as amanuensis, accountants, stenographers, etc.

A special feature of the Institution is an Advisory Board composed of prominent business men who will lend valuable assistance in the efficient administration of the institution and form a connecting link between the Ladies' Business College and the commercial world. We believe this departure to be a

#### WESTERN FAIR London, Canada

This popular Exhibition will be held this year september 6th to 14th Arrangements have been made by the management at very great expense for the best programme of attractions ever presented at any previous Exhibition. This programme will take place twice daily before the Grand Stand. A great musical treat is in store for all this year. In addition to the First Hussars Band, and the Band of the 7th Regiment Fusiliers, the management has secured, at year great expense.

Regiment Fusiliers, the management has secured, at very great expense.

THE BESSES O' THE BARN BAND of Cheltenham, England. This is one of the finest brass bands of the world. The Glendale Troupe in their wonde ful Aerial and Trapese Acts, The Braggaar Bros, the funny men, the La Beile and Eddy Troupes in their Comedy Tramboline and wire acts, the Martellonis Troupe, the greatest acrobats in America, and the Seaberts Riding Combination and Equestrenne Act, both double and single. Hans and his mule will make a laugh for every move he makes and he is moving all the time. In addition to all this there will be extra good speed events every afternoon and a magnificent programme of fireworks will consist of 5 pieces each night, including a very exciting motorcycle race and concluding with the wonderful production The Bombardment of Tripoli. The Midway will consist of a large number of good clean shows and will be instructive as well as amusing. All informa-tion regarding the Exhibition will be promptly given by the Secretary, A. M. Hunt, London, Ontario. Special railway rates commence September 6th.

#### Favors Received

A subscriber asks the prayers of all the readers for special favor from the Sacred Heart and St. Ann. A subscriber wishes to return thanks for two very urgent requests obtained through the intercession of our Blessed Lady, of Victory and St. Joseph.

A reader wishes to return thanks to the Sacted Heart for several favors received after prayers and a promise to publish.

A reader wishes to return thanks for several favors received through prayers to Jesus, Mary and Joseph and prayers are requested for restoration to health. A reader wishes to return thanks for great favors received after offering prayers in honor of St. Anthony for the suffering souls and promise to publish.

A subscriber wishes to return thanks for favors received after prayers to Our Lady and the souls in purgatory.

purgatory.

A reader wishes to return thanks to the Blessed Virgin, St. Joseph and St. Anthony, for success in a resent examination, after prayers to the same.

I wish to return thanks through the Recorp for the recovery of myself and child after prayers to the lafant Jesus. His Mother, the saints and souls in purgatory and promising a Mass and publication. gatory and promising a Mass and publication.

A subscriber wishes to return grateful thanks to the Blessed Virgin Mary, St. Anthony, the souls in purgatory, for the recovery of a dear brother's body, after promises to publish in the CATHOLIC RECORD.

A subscriber wishes to return heartfelt thanks to the Blessed Virgin, St. Joseph, St. Anthony, St. Ann, and St. Rita, for a favor partly received after prayers been offered and had promised to publish in RECORD.

A subscriber wishes to return thanks for favors received in spiritual and temporal interests because of having offered Masses in honor of the Holy Name and Immaculate Conception.

It is well to turn often, if only for a few moments, from the hurry of the world, and meditate on the end of life.

#### 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

A QUALIFIED LADY FEACHER, WANTED for Catholic school section No. 2, Wallbridge, Byng Inlet North, Ont. Duties to commence 1st September. Apply stating experience and salary to C. E. Begin, sec. 1761-3

A CATHOLIC TEACHER WANTED FOR Separate school Sec No. 1, Morley. Salary \$400 A Separate school Sec No. 1, Morley. Salary \$400 per annum. Duties to commence after summer holi days. Apply to Patrick Armstrong, Sec., Stratto Sta., Ont. 1762-2

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

TEACHER WANTED FOR ERINSVILLE
Separate school after the holidays; holding
second class Normal certificate. Salary \$500. Applicants state experience and send reference to
Thomas Carey, Erinsville, Ont. 1762-4

WANTED QUALIFIED TEACHER FOR S. S. No. 2, I ownship of Maidstone. Four miles from Essex. Salary \$5.00. Apply stating experience to Edw. McPharlin, : ec. Treas., Box 392, Essex. Ont TEACHER WANTED FOR SEPARATE S. S. No. 18, Township of Tyendinaga, Hastings Co. Second class normal training preferred Salary \$4,00. Duties to commence Sept. 37d, 1912. Apply to Michael Corrigan, Sec Treas. S. No. 18, Township of Tyendinaga. Albert, P. O., Ont. 1763-3

TEACHER WANTED FOR PRIMARY GRADE for C. S. S., Almonte. Apply, stating qual-ifications, experience and salary expected. Wm. McGrath, Sec., C. S. Board, Almonte, Ont. 1763 3.

QUALIFIED CATHOLIC TEACHER WANTED for the convent of Our Lady of the Sacrede Heart, Howell, Saskatchewan. Duties to commended August 19th Salary #600 per annum. Apply en-closing references to Mother Superior, Box, 1 The Convent, Vegreville, Alta. 1703-2 TEACHER WANTED FOR S. S. 4. WEST-meath (La Passe). Duties to begin after holidays. Applications will be received from teachers with any qualified certificate. \$500 solary for teacher with a Normal. Apply to Gilbert Gervans, f. Sec. Treas. S. S. 4. La Passe, Ont. 1703-4

QUALIFIED TEACHER WANTED FOR Micaville Separate school. Salary \$450 per num. Apply to E. I. Byrne, Sec. Treas., Micaville

CATHOLIC FEMALE TEACHER FOR S. S. No. 2, Gurd and Hemsworth. Second class certificate. Duties to commence Sept, 1 1912. Apply stating salary wanted to Casper Verslegers, Sec., Trout Creek, Ont.

TEACHER WANTED FOR PUBLIC SCHOOL section No. 3, Greenock Township, Bruce Co. Average attendance 22. Duties to commence Sept 3rd 1912. State qualifications, and salary expected to Daniel Madden. Chepstowe, Ont. 1761-3

WANTED, TWO FEMALE SECOND, CLASS Professional teachers for junior forms in the Amprior Separate school. Salary \$400. Duties beginning Sept. 3rd, 1912. Apply, stating experience and send copies only of testimonial on or before the 3st of July, 1972, to M. Galvin, Sec. 1763-3.

ANTED A CATHOLIC TEACHER FOR S. S. S. No. 6, Dillec. Must teach French and English Salary offered \$375 per annum. Apply to J. L. Bastien, P. P. sec. Pinewood, Ontario. 1760-5 TEACHER WANTED FOR SEPARATE school, Oakville; 1st or 2nd class professional school, Oakville; 1st or 2nd class professional certificate; salary \$450; duties to commence afte holidays. Apply to L. V. Cote, sec., Oakville.

1761-tf

Y class professional certificate for Separate school section No 28, Tyendinaga. Duties to begin after summer holidays. Very small school. Salary \$4.25 per annum. Apply stating qualifications and experience to James V. Walsh, Albert, Hastings Co.

WANTED, EXPERIENCED TEACHER FOR for S. S. No. 3, Malwood, holding second class Normal trained. Duties to begin August 19th. Apply stating salary to Ambrose Carroll, Sec. Treas, Malwood, Ont. 1762-3

TEACHER WANTED FOR S. S. No. 3, Pain-court. Must have first or second class certificate —French and English. Duties to commence Sept. 3. 1912. Electric car, five minutes walk from church

TEACHER WANTED FOR SCHOOL SECTION

WANTED ONE MALE TEACHER HOLDING a second class professional certificate for No. 2, Massey. State salary and experience. Du to commence Sept. 3, 1912. Apply to L. Latray, Massey, Ont.



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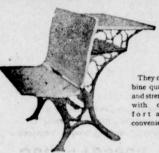
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