

The Catholic Record

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

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OMINOUS

The twelfth census, says the New York American, sounds an alarming note in figuring out that, as the immigrants of this country become Americanized the number of children per family is lowered. The returns show that French-Canadian and Italian women have two and a half times as many children as the native American. Larger families are brought up in the rural district, than in the cities, according to studies made in Rhode Island, Ohio and Minnesota. The students of sociology are struggling with the problem of how to keep up the birth rate, but they are powerless against the love of luxury, of selfishness, of contempt for the law of God.

THE GREAT ARGUMENT

An argument that has a compelling force for the average man is good example. The Catholic who shows forth in his life the truth and love which he claims to possess bears testimony to the beauty of his faith. But some are Catholic but in name. They think not at all of their responsibility toward their brethren; and, if free from gross vices, they are worldly and indifferent. They aim at having and not being. To amass riches, to love ostentation and to bring up children patterned after themselves, is their sole ambition. To restore all things in Christ is the policy of the Church, but these Catholics are doing what they can to make it ineffective.

AN OLD STORY

Some of these wise men who regulate their conscience according to every passing whim and theory are fond of telling us about morality independent of religion. They know many of irreproachable character who never enter a church and many church-goers who break every commandment. To hear them one would imagine that all their godless friends are dowered with every estimable quality.

Without examining the theory at present, we should like to know why the man who labors and is ever on the edge of starvation should be content with his lot. Take away from him the hope of a hereafter and how can you silence his sullen discontent with his poverty and his envy of your riches. Why should he be content? Give up religion, and there is no reason why this man and the millions who toil and die starved in mind and body, should not rise up and help themselves to the goods of this earth. We know that it is said that the diffusion of knowledge entails the diffusion of morality. This is a statement that is contradicted both by reason and experience. Knowledge is not and has never been a deterrent to the pride and passion of man. Nations steeped in culture have also been steeped in vice and degradation. And we are of the opinion that the records of those who have been graduated from public schools is not reassuring to the advocates of morality apart from religion. Even Voltaire admits that it is absolutely necessary for princes and people that the idea of a Supreme Being, Creator, Governor, Rewarder, and Avenger should be deeply engrained on the mind.

WHY WE DO IT

Some scribes wonder, they have the habit, why Catholics are prone to invoke the authority of the Church. If they knew aught of Catholic teaching they might direct their time and talent into some useful channel. Catholics are guided by the Church because they believe that Christ founded it to teach the truth which he revealed. This truth is clean-cut, definite, and must be accepted in its entirety. We indulge in no talk about choosing some parts of it as fundamental and rejecting others as of no consequence. The scribes, however, might wonder that men who seek the advice of experts in mundane matters should in questions of revealed truth be their own experts. In things which concern the law and medicine they follow the direction of authority, but in matters transcending human reason they rely upon themselves or their very fallible spiritual guides. This should make them understand the cause of the religious anarchy which prevails without the Catholic Church.

ANOTHER GOOD MAN

A good man has been writing in the Presbyterian on persecution. His article is cast in the same old mould. We do not impugn his honesty, but it is rather late in the day to wax eloquent on the cruel, diabolical and bloodthirsty methods of the Church. And while we believe him to be a Presbyterian who

has not outgrown the influence of his early education and environment, we think that his logical faculty is a little out of order. It may be that he does not use it often, or perhaps his intellect is intoxicated by the wine of prejudice. The Church at the present day is not supported by the secular power, and yet she has prestige and power. If, as he says, she owes prestige to the use of the secular arm, will he tell us why she is on the planet at all? With hardly a friend at the council board of the nations, she is extending her conquests, and, according to scholars not of her communion, is the one power on earth that can arrest the progress of infidelity. If she were the monster sullen in iniquity this writer would have her, will he kindly take his pen in hand and explain why so many men of subtle intellect have given allegiance to her? They may not have had the erudition of this writer, but they had a modicum of learning and would not have sacrificed worldly interests for a bloodthirsty institution.

Let the writer look at the Church and tell us why her millions of adherents profess the same faith and authority. Let him listen to the cry of unity that rings around the globe, and then, if he continues to talk of the Church that is the altar of every sacrifice and the asylum of every misery, as owing her prestige to the use of the secular arm, we must perforce leave him in the lands inhabited by the irreclaimable bigot. The first Catholics were not on friendly terms with the civil rulers, and yet they had prestige. In the hundred days of persecution they had enough prestige to trouble the dreams of the tyrant. And it seems to us that, though according to this writer she should be dead and buried, she is vital enough to give work to ranters of all kinds, from writers of special articles to notorious seeking pulpites.

MISPLACED SYMPATHY

The writer in the Presbyterian seems to have sympathy for the Albigenses. But he should reserve his tears for worthier objects. He appears to have never heard that these Albigenses were destroyers of about one thousand churches and monasteries in France and that they slaughtered thousands. If we remember aught one of the leaders wore a necklace of ears cut from the heads of priests. We fear that it will be difficult for him to persuade anyone that they did not deserve the punishment that was meted out to them. We are aware that when a historic falsehood has been preached in the pulpit from century to century it becomes to some people beyond contradiction, but the researches of these days has destroyed many a story born of hate and nursed by unscrupulous means. Should the writer desire an incentive to compassion he might read up the history of the fourteen hundred English priests whom "Good Queen Bess" sent to death via the dungeon, the scaffold and the ballet. He ought to know that a denial of the religious supremacy of the virgin tyrant called for the diabolical fate of being hanged, drawn and quartered. Let this sympathetic writer find out the details of that punishment that must have been conceived in hell. He ought to know, also, something of the methods employed to convert the benighted Catholics. There was the chamber of little ease in which the victim could neither stand nor sit. The scavenger's daughter was another little device by which the victim was crushed to a pulp. And some information regarding the number of paupers, exiles and fugitives caused by laws against the Catholics of Great Britain, would steady his driving pen.

VERY STRANGE

It is strange that they who would fain have us believe that Protestantism was founded in toleration should forget that it was the source of everything that was intolerant. Luther was of the opinion that Jews ought to be robbed and punished. Calvin burned Servetus at the stake. Melancthon the greatest Reformer, wished for the assassination of Henry VIII. Biza maintained the doctrine that the liberty of the conscience was the doctrine of the devil. But perhaps John Knox repudiated these opinions. Let Hallam, (Const. Hist. of England I, p. 147), answer. He says: "In a conversation with Maitland he (Knox) asserted most explicitly the duty of putting idolaters to death. Nothing can be more sanguinary than the Reformer's spirit in this extraordinary interview. St. Dominick could not have surpassed him. It is strange to see men professing our modern creed of charity and toleration extol these sanguinary spirits of the sixteenth century." When the Reformation, says Lecky, in Vol. II of Rationalism in Europe, triumphed in Scotland, one of its first fruits was a

law prohibiting any priest from celebrating or any worshipper from hearing Mass under pain of the confiscation of his goods for the first offence, of exile for the second, and of death for the third. That the Queen of Scotland should be permitted to hear Mass in her own private chapel was publicly denounced as an intolerable evil. "One Mass," exclaimed Knox, "is more fearful to me than if ten thousand armed enemies were landed in part of the realm." Was it an account of these things that Buckle declared that in Scotland there is more bigotry, more superstition and a more thorough contempt for the religion of others than in France. And Green, in his England and the Papacy, tells us that the spirit of Calvinistic Presbyterianism excluded all toleration of practice or belief. For heresy there was to be the punishment of death. Never had the doctrine of persecution been urged with such blind and reckless ferocity.

THE REFORMATION

LECTURE AT THE SUMMER SCHOOL

At the Summer School, at Cliff Haven Rev. Father Swickrath took for his text the Reformation and Social Life. He said: "The word reformation implies a regeneration of religious and moral life. Yet in numerous passages the reformers regard to purity and to marriage, their disgraceful attitude towards the bigamy of Philip of Hesse, undermined the notions of the sacredness and stability of matrimony and sowed the seed of the ever-increasing divorce evil. The reformation was brought about by the great council of Trent."

A recent lecture was on "The Reformation and National Prosperity," the learned Jesuit saying: "The superiority of the northern or Protestant nations over the Latin or Catholic races, is one of the stock phrases of both Protestant orthodoxy and rationalism. That at present the Latin countries, Portugal, Spain, Italy and France, are going through a crisis is admitted by the ablest Catholic writers. Their real or supposed decline in political power and material prosperity is in no way attributable to the Catholic religion; on the contrary, when the Catholic faith was the ruling factor in those countries they were among the most prosperous and most powerful in Europe. For more than a century there has been a powerful and well-organized opposition to the Catholic Church in those countries, and her influence on political and social life has been almost annihilated by the agency of secret societies, free-thinking ministers of state and liberal tendencies among large portions of the people."

"Nor can the present prosperity and political preponderance of England, the United States and Germany be ascribed to the principles of the reformation. These three countries are not so exclusively Protestant as they are represented; Germany for instance, is more than one-third Catholic, and the Catholic provinces of Prussia and Westphalia are among the most flourishing in the empire. A wider and deeper knowledge of history shows that thousands of years after nation gradually rose to power and preeminence, than declined and made room for another nation. There has been a great western movement of civilization from the Assyrian to the Egyptian, Phoenician, Carthaginian, Persian, to Greeks, Romans, Franks, Saxons. For two hundred years Spain—Catholic Spain—was the greatest power in Europe, the largest empire in the world; art and literature flourished—at a time when the Inquisition was in full swing—Spain declined, not on account of her Catholicity but on account of the absolutism of the government which crushed all civic activity and enterprise, and on account of her radically false financial and economic policies."

"Then France was for a long time the greatest world-power—soon succeeded by England, which has now formidable rivals in the United States and Germany."

"That great historic movement mentioned before has reached its western limit. It is one of the worst historical, philosophical and theological fallacies to imagine that wealth and material prosperity must be one of the primary results of true religion. As if Christ had praised and blessed the wealthy ones of this earth, and had told them to lay up treasures here on earth."

"Christianity, the Catholic Church, was founded to save souls, not to build railroads or canals, advance irrigation schemes, promote gigantic trusts and help one nation to surpass others in a fierce struggle for industrial and commercial supremacy."

"True, a religious people will be charitable, laborious, orderly and honest hence in the long run prosperous. There will be no object poverty, nor enormous wealth in the hands of the few but a sufficiency for all. Although the Church was not founded for advancing material prosperity, she has greatly advanced it through the many, the great civilizers of Europe through her missionaries in all ages and countries, through her doctrine of the dignity of labor. If Catholic principles, as proclaimed by her teachers, especially as developed by the wonderful encyclopaedia of the great Pope Leo XIII, to be called

were carried into practice, there would be no economic and social misery, no violent strife between capital and labor, no oppression in the past by the rich, no socialism, no anarchy, no danger of social revolution; but there would be a reign of peace, happiness and prosperity."

THE UNOPENED BIBLE

The Reformers of the sixteenth century were deadly enemies of the Bible, though they professed to base their whole religion on its teaching and on everyone reading it and guaranteeing that the most ignorant could fathom its profoundest mysteries, they robbed it of all its objective value, for each individual, not only the layman, was permitted to read it on his own sense, thereby leaving it to no sense at all. Men who said they were scholars began to pick its text to pieces, discredit its assertions, cast doubt on its authority and refused to admit it as anything like inspiration. The result is that in spite of the millions of money used by the Bible Societies to multiply its editions and scatter them over the face of the earth, not only the layman, but the priest, has not only a very poor knowledge of the text, but the greatest ignorance of its contents has succeeded to that all most superstitious eagerness to learn the text by heart, which was a noteworthy only a very short time ago.

The latest revelation of this change of attitude among Protestants comes from the University of Michigan, where seventy-eight students were recently subjected to a Biblical examination. The text was Isaiah, and the question was: "The Old Testament represented Hebrew faith," while "The New Testament with historical characters." Another, again that "The Old Testament was composed largely of stories and prophecies which were small in stature compared with Judas, Leviathan, which meant large." "Levi was a Jewish man; Leviathan a woman." "The Isle of Patmos was the place where the children of Israel was led in the wilderness."

"The thirty pieces of silver were one of the parables," etc., etc.

The other day the newspapers reported the fact that Mayor Gaynor of Great Barrington to verify some quotation he wanted to make from the Bible. Much to his surprise he found that he had to go to a public library in which he had found a great many books, but never before had he found one like this which he called the "Great Book." That was in 1897. In July, 1911, he again visited the library and found that the Bible which he had given so long before, had, according to the newspapers, never been opened.

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HENRY'S "SUPPRESSIONS"

AS IN MODERN FRANCE, ROBERTY AND LUST OF WEALTH THE MOTIVE

Perhaps because of a certain episcopal thought to be inherent in the theme, Henry VIII's suppression of the monasteries in England has long been a favorite topic with many writers, and also a subject provocative of heated controversy. In recent years, however, there has been a growing tendency to whitewash the monasteries and deny the chief of the many charges laid to their doors. The reaction is well illustrated by Francis A. Hibbert's well-documented study of "The Dissolution of the Monasteries," the field of which, however, is limited to the county of Staffordshire. In what leisure his duties as headmaster of Denstone leave him Mr. Hibbert has made a careful examination of the original records, and reaches the conclusion that the suppression carried out by Henry and Cromwell were prompted far less by anti-papal necessities than by sheer cupidity, and not at all for moral reasons. Mr. Hibbert shows, too, that the action of Henry VIII was not an isolated act, standing alone in the history of England, but rather the last stage in a process which has long been in progress. Suppressions had been made in the fourteenth and fifteenth centuries, the importance of which consisted in the fact that they had fatally weakened the idea that

property devoted to religious purposes was forever inviolable.

Throughout Mr. Hibbert insists upon the pecuniary reasons which prompted the action of Henry VIII, and, so far as Staffordshire was concerned, maintains that the supposed moral reasons for suppression did not exist. The records he has examined show that the religious, either monks, nuns, or friars, were not living a life more luxurious than the gentry of the period. Of most general interest, perhaps, is Mr. Hibbert's attempt to throw some light on the after-history of the ejected monks and nuns. "If," he writes, "the history of the dissolution of the religious houses in France in own days in any way reproduces that of the dissolution in England in the sixteenth century, many of the religious were obliged to take up secular employment. Did the fate of Staffordshire and other places with the object of carrying on business? Besides 'his brass pot' in the kitchen, they bought out of their brew-houses 'ill leads' i. e. pans, 'one to brew (cowl) in,' and 'two to brew (cowl) in' (i. e. 'cows'), besides 'falt' (which Cowell's interpreter explains as the vessels, each containing a quart, used to measure malt), a 'bulging hutch,' or sifting tub, and a 'knoddy trough.' The prospect for the nuns must have been terrible. They were turned adrift in a world whose moral sense had been shaken by the accusations lately brought against the inmates of the religious houses, and among people whose betters were described by Leigh as living 'so incontinently having their concubines openly in their houses, with five or six of their children, putting from them their wives, that all the country be not a little offended.' Yet Mr. Hibbert is of the opinion that the social effects of the dissolution were not great. Things went on in much the same way as before. And the king was little, if at all, better off. The confiscated possessions were dispensed in innumerable directions, and the royal treasury received but little permanent enrichment. All these conclusions, should be remembered to have a limited application; Mr. Hibbert everywhere restricts himself to a single county. A final verdict on the suppression as a whole will not be possible until other students have completed for all England what Mr. Hibbert has done for Staffordshire. Mr. Hibbert's volume is a thorough and impartial as that of the present author.—BOSTON TRANSCRIPT.

TOTAL ABSTINENCE

ADDRESS BY MGR. FALCONIO, APOSTOLIC DELEGATE TO THE UNITED STATES

At the recent meeting of the Total Abstinence Union of America at Scranton, His Grace Archbishop Falconio delivered the following beautiful and soul stirring discourse:

"I have accepted with pleasure your kind invitation to be present at this Total Abstinence convention, in the hope that the presence among you of the representative in the United States of our Holy Father, Pope Pius X., will have a salutary influence on the people in promoting the cause of temperance."

"And indeed, your Total Abstinence societies deserve our encouragement and sincerest best wishes. The object which you have in view—namely, to check a vice which degrades human nature so as to render man, the noblest earthly creature, inferior to the brute—is truly praiseworthy and commendable. Oh, the irreparable folly of the vice of intemperance! God, in the vast and sublime work of creation, placed man above all other earthly creatures by endowing him with an immortal soul and with the faculty of reason; man, by the abuse of intoxicating liquors, renounces all these precious gifts and lowers himself beneath the condition of the brute."

"To wonder, then, that drunkenness is stigmatized by the Scriptures and by the fathers of the church as the basest and the most degrading of vices. 'What is it,' asks Caesarius, 'that distinguishes a man from a beast? It is his reason. Oh, the irreparable folly of the vice of intemperance! God, in the vast and sublime work of creation, placed man above all other earthly creatures by endowing him with an immortal soul and with the faculty of reason; man, by the abuse of intoxicating liquors, renounces all these precious gifts and lowers himself beneath the condition of the brute.'"

"How is it to be eradicated?" "Since, then, the vice of intemperance is such to deserve the condemnation of God and man, and since its fatal consequences are of such a nature that they entail temporal and eternal misery, it is our duty to make use of every possible means at our disposal in order to prevent our people from its allurements. But just here arises the question, 'What are the means best adopted for the eradication of this fatal vice?' "There are some who place their whole trust in prohibitory laws, and there is no doubt that these laws, wisely administered, prevent to some degree the spreading of the evil of which we are speaking. A wise observer, however, justly remarks that 'no laws, however stringent, can make the life industrious, the thriftless provident or the drunkard sober.' The man who is not restrained by a sentiment of self-

respect and a sense of moral obligation will, at the first opportunity that is offered, easily evade the law and plunge himself again into the mire of this abominable passion. While, therefore, I appreciate fully the efforts which are being made to do away altogether with the traffic in liquor, especially in districts where moral suasion finds no response amongst the people, I do believe that the real secret of success in the temperance movement lies principally in the firm determination of each individual person to live a sober Christian life, so that, even if the temptation be offered, he or she may be able to resist."

"CAUSE DESERVES ENCOURAGEMENT"

"Therefore, since a complete social reformation can be effected only by means of united efforts proceeding from energetic individual action, let every man and woman keep present to the mind the sublimity of their Christian character and the degradation of the vice of intemperance, and let them all, in every possible manner, work for the extirpation of this detestable vice, and especially let them give their support to the temperance movement, so well organized by means of our total abstinence societies."

"Ladies and gentlemen, you here find in your presence a great body of men who, with many courage and the true Christian spirit, have bound themselves together for the great cause of temperance. Follow their example, for the cause of temperance means the cause of Christian perfection and the cause of suffering humanity. Should you, however, not find it convenient to join their ranks, at least help their cause by our prayers and your constant co-operation."

"Gentlemen of the Total Abstinence Union, we admire your spirit of self-abnegation in professing the great virtue of total abstinence, and we appreciate your efforts in encouraging it both by words and by example. Your associations are of paramount importance for the spiritual and temporal welfare of our people, and are, consequently, of great service to religion and to society. Continue, then, with renewed energy in the work of checking the abominable vice of intemperance and God will bless your work with success. Let my presence here today be a source of encouragement and an evident proof that your societies have my approval and that of the Vice of Christ, our Holy Father, Pope Pius X., whom I have the honor of representing in the United States. Your great cause deserves every encouragement, and it has, it will always have, the blessing of the Pope and my sincerest best wishes."

AN INFIDEL CHURCH

Does anybody now-a-days remember, we wonder, the curious attempt made by Pius IX. and Clemens XIV. to start a schismatic Church in France after the passing of the Separation Law? It is only a few years ago, and the French press was full of it at the time. The late Her Majesty, who came to be known as the "Blue Pope," was appointed head organizer, and used his facile pen freely on behalf of the project in the columns of the Matin; the government supplied a renegade priest with funds to run a weekly paper with the same object. The announcement were made daily that hundreds, nay thousands, of the French clergy had given their adhesion; and finally came the great news that a general Catholic Archbishop had been found to head the movement. His name was kept secret for some time, but at last it was revealed, and French Catholics smiled through their tears when it was discovered to be that of poor Victor de Broglie, a schismatic who had been found to have been raised to the Episcopate by some schismatic prelate or other in the Orient. He did not last long—he soon fell out with his assistant in Paris (who has since returned to the Church), the ex-heretic of the Barmabites in which he held forth was sold to pay his debts, the hundreds, nay thousands, of the clergy who were to have followed him never rose to more than half a dozen, the last association of "twelve" of the sect was abandoned the other day—and this may be taken as a substantial history of the latest French schism.

The little would be hardly worth recording were it not that it serves to throw light on a somewhat similar attempt recently organized in Portugal. The Portuguese clergy as a body have been loyal to their Bishop, and in the Holy See in rejecting the iniquitous provisions of the Separation Law, but eight priests have openly apostatized, and these with the assistance of the government have set themselves to the task of creating a national Portuguese Church. They are to be joined by a number of Protestant ministers who have been working for years against Catholicism in the country; the government has promised them, among other things, a number of Catholic churches, and they have been negotiating to obtain a Bishop from Switzerland. Curiously enough Switzerland seems to be able to provide an inexhaustible supply of "Bishops" of more or less doubtful authenticity and convictions. The Portuguese dissidents had apparently come to terms with one of them, but at the last moment he backed out, and suggested that a friend of a friend of his was ready to step into the breach. His name is Miraglia—and the Italian police are exceedingly anxious to get hold of him for he is "wanted" in Italy, not to head a schism but to serve out some sentences of imprisonment which the courts have passed upon him. Like Verdesi, who is under sentence of ten months imprisonment for an infamous slander, "Bishop" Miraglia is a portrigger of the Roman Methodists and lectured for them in their conventicle, in full pontificals, during his late appearance in Rome.

CATHOLIC NOTES

The Rev. Dr. F. Clare Baldwin, pastor of Calvary Methodist church, East Orange, N. J., was lately elected to honorary membership in the Holy Name society.

By a vote of more than four to one the International Longshoremen's Association at its convention in Toledo recently defeated a resolution intended to commit the organization to Socialism.

The Juts of the recently established International Catholic news agency is already a feature in the press of Central Europe. It exposes falsified Catholic intelligence. The Juts service is also now announced in both England and Belgium.

Mathilde Sinclair, ten years old, has the honor of receiving her first communion aboard a liner at sea. This was administered on the North German Lloyd steamship Bremen in mid-ocean by Archbishop Paul Bruchési of Montreal. "The girl's mother was Miss Edith Westbrook, daughter of Judge Westbrook of Amsterdam, N. Y."

An estimate made by the Inter-Church Federation of Baltimore shows that in that city about 10 per cent of the inhabitants, or 88,885 persons, belong to no religious denomination at all. They have no religion. They attend no church. They are practically heathens in the midst of Christendom.

His Grace, Archbishop Falconio, Papal Delegate to the United States, has announced that he had received from His Eminence, Cardinal Merry del Val, Papal Secretary of State, at Rome, a cablegram, informing him that Pope Pius X. had nominated the Right Rev. James J. Keane, Bishop of Cheyenne, Wyoming, to the Archbishopric of Dubuque, Iowa.

The beautiful St. Joachim church, in Rome, erected in honor of the sacerdotal jubilee of Leo XIII., by the offerings of the whole Catholic world, is now completely finished. It was solemnly consecrated by the Cardinal Vicar of Rome. In one edifice is a chapel representing the art of nearly every nation.

Rev. Alfred Manning, curate of St. Paul Church, of Sandusky, O., on July 20th, twice rescued persons from drowning. The first was an old man whose boat capsized, and who would have been drowned had not the priest gone to his assistance. The others were occupants of a sailboat which was stranded, and was in danger of being destroyed.

Six thousand Catholic Indians from North Dakota, South Dakota and Montana were present at the late biennial Catholic Indian Convention at Crow's Hill on the Fort Totten reservation. The congress was held for the purpose of bringing about more general discussion of the work of the Church among the Indians, and strengthening the faith and laying plans for bringing others into the Church.

Lately we published an item stating that a priest in the United States had heard confessions in several languages. We are advised that a still more remarkable case exists in Montreal. Rev. Father Van Den Benden, Redemptorist, a native of Belgium, hears confessions in Flemish, French, Greek, English, Polish, German, Rutenian, Italian and Spanish. He is only thirty-two years of age.

An Irish exchange says that the Queen has received from the Dowager Lady O'Hagan an offer of the freehold of her house, thirty-four Rutland square, Dublin, to be devoted to any purposes which Her Majesty may select, in remembrance of their Majesties' recent visit to Ireland. The Queen has accepted this offer, and desires that the house shall become the permanent headquarters of the St. Lawrence Catholic Home for Training District Nurses.

The first Japanese in America to enter the Jesuit order is Francis Masui of Spokane, Wash. He left Spokane recently for Los Gatos, Cal., where he will abide himself with the order as a brother. Masui was converted in Spokane six years ago. He is twenty-four years of age, and his home is in Japan, where his parents still reside. Of recent years several Japanese have become Catholic converts, but Masui is the first in this country to enter the order.

"To see the Cardinal stepping along the streets of Baltimore with his cheeks aglow with the joy of living, and with his bright eyes bespeaking his keen observance of the things about him, one would scarcely believe that the leading representative of the Catholic Church in this country is a near-otogenarian," says the Baltimore Sun. "His life, however, has been spent in such strict observance of those laws which are conducive to health that time rests lightly on his shoulders. As a young curate, the Cardinal was delicate, and grave fears were entertained by his parishioners lest he break down under the strain of work. Memories of those days bring smiles to the Cardinal's countenance to-day."

Scarcely two years ago, a Jewish professor brought to the Vatican letters of introduction which did not mention the fact that the bearer professed the Jewish religion. He asked and obtained permission to be present at the Pope's Mass; when the time came for Holy Communion, he saw those present approach to receive the Holy Eucharist, and he followed their example and received the Blessed Sacrament. When the fact became known later, there was great scandal, although the Jewish professor was innocent of any transgression. News has come recently to Rome that the professor has entered the Church, so for him the mistake may have been an instrument of Divine Providence to bring about his conversion to the one true faith.

SERGEANT RILEY'S PROMISE

It was hot. The great gleaming sun shone down on the dusty trail. There was no breeze, though the little hatters' shadows were on high ground. The air seemed to rise from the parched earth, gather around the throats of the men and choke them. The sky seemed to bear down upon them like a great weight. The thick tropical growth on either side was green with a glaring greenness which failed to lead refreshment to the scene. The faces of the six were pale, even under the dark coat of tan, and the muscles in their necks worked as their feet trod on and on. It had been a long "hike." Another mile would bring the end, a little bamboo shack of a station where they would find food and shelter for the night. Another mile! But a mile at the end of thirty is worse than ten at the beginning.

And then the scouts discovered a native bearing a hollow log of bamboo. At the upper end was a pale red fungus. Tubal the man was stopped. Corporal Murphy, the most expert in Filipino lingo, bargained for the contents of the strange bucket. Each of the men drank long and deep of the refreshing liquid, the slightly fermented milk of the cocon. Each as he lifted the hollow shell to his lips, said "How!" to the others. It was the army toast.

The drink was milder than the beer sold at the saloons down beside the barracks. But there was one of the small number who drank with misgivings of conscience. Sergeant Riley put down these qualms of spirit with the thought that tuba was not in the long list of intoxicants on the pledge list which Mollie O'Brien had got him to give the priest the day before he was to leave God's country. But no quibbling with words would raise the thought that the slight amount of alcohol within his throat; the thirst which had kept him private through the first half of his list, despite a fine share of bread, to his credit.

For a few paces the men walked more briskly after they had left the tuba gatherer and his empty pail. Then their steps lagged wearily again; the talk, which had brightened up for a moment, fell off the men, and the silence broken only by their panting for breath. At last, the summit on the hill came into view, less than a quarter of a mile away. They could see, if they cared to make an effort to raise their eyes, the stockade. At the foot of the final ascent they found half a dozen native women squatted on the ground with wide, shallow baskets in their laps, eager to sell fruits and other refreshments for a few of the copper of the prodigal American.

The poor sergeant had eyes for only one of these impoverished counters. On it stood a large bottle, full of the strange liquor which the natives call wine; the memory of Mollie, of the good Father, of his pledge, was dulled in his heart. He drank the dangerous spirit, as thirty soldiers have drunk it again and again to their sorrow, and he knew he drew it from his lips. After that everything went blank.

He never will know the things that happened, or what he did in the thirty-six hours from the time he saw Mollie that they drank. When he awoke he was in the guardhouse, and a friendly comrade told him he had been raving like a madman. He was suddenly released from the military prison, but he passed from his cell, a pair of native police awaited him. To his astonishment they clapped handcuffs upon his wrists. Too weak from his debauch to attempt resistance, he walked with hanging head and drooping shoulders, across the town to the provincial prison. Crowds of natives gathered in the wake of the trio, talking in excited tones the language he could not understand. The outdoor air somewhat cooled his burning head and aroused his sick brain to wonder what it was all about. It was of no use to question his captors; he waited till he reached the prison. There he asked the lieutenant of the constabulary what was the charge against him. The lieutenant, like all the other army men about knew Riley for a good man. There was sorrow in his eyes and in his voice as he answered the inquiry.

"Sergeant," he said, "I am sorry to have to tell you that I suppose you know already. You are charged with the murder of a native policeman."

wards the stockade which had been the destination of the previous day's hike. "What is your side of the story?" finished the lawyer. "I suppose you will want me to take the case. I am willing to do anything I can for you."

"I have no side to my story," responded the Sergeant, weakly. "I know absolutely nothing of what happened between the time when I drank the vino and that when I woke up in the guardhouse." As he spoke the lawyer's face fell. In it, Riley read the counsel's opinion that there was guilty. But his attorney only repeated his query: "Shall I take the case?"

"I suppose you had better. I do not know if there is anything to be done with it, but I will see what I can find out further," the attorney said, as he picked up his hat and went away, leaving Riley plunged in deeper gloom by the light he had thrown upon the story.

Later came the Protestant chaplain of the regiment. He was a brave man and a good one, but his words meant little to Riley, who, whatever his sins, did not like to hear his counsel's thoughts be turned towards the true religion he had learned at his mother's knee. He began to pray for the mercy of God. When, still later that same day, the American Bishop, who one day had thrown upon the stocks of the barracks, was admitted to his cell to visit the unfortunate member of his tremendous flock, it was not difficult to lead him to make a good confession.

They were by for two long weeks. Each evening he heard reports from his lawyer. Each night, as a consequence, he found more difficult to entertain the blackness of despair settled close about him. The trial was at the beginning of the third week, the very day when his service in the islands was to have ended and he should have sailed for home. He heard the tramp of the soldiers passing the prison, as he supposed, on their way to embark in the transport. Oh, the news they would bear home to his mother, to his friends, to Mollie!

But as he was led forth to go to the court house, he was surprised to see that they were marching towards the hills. An insurrection had broken out the previous night, and they were to have one last engagement before they left the field to the next regiment. The men marched by without word or look of recognition, though there were many faces where tears alone in eyes usually dry. Tears were in Riley's eyes, it seemed that the final drop, in his cup of grief was to be thus deprived of its last chance at the smell of powder.

The jurors were quickly empaneled; the dusky prosecuting attorney for the province stated the people's case in Spanish, which was duly translated to Riley. The American counsel stated the line of defence in brief terms. The rapid taking of evidence began before noon. As the interpreter made known the meaning of each sentence, the accused felt ever surer of his own guilt. The plea, "Not guilty," seemed a farce. The miserable thing, his miserable life, was hastening to its close. Another twenty-four hours, and at the rate things were going he would be listening to his sentence. He sat dully wishing only that he were dying out in the hills instead of here.

Parts of the old regiment and the newly raised two men, and he had no conflict in the mountains. The chaplain of the last comers was a priest. He went about among the wounded soldiers of all the companies here listening to a last confession here appointing some poor fellow who was not conscious as being speaking words of compassion to the less seriously injured. Tired he was, his feet were numb, but he was not for that, nor for the whizzing bullets that sang over his head.

only said that the jury should bear in mind that Spanish law, by which the case must be judged regarded drunkenness, unless habitual, as an extenuating circumstance. The murder would have to be in the second degree, if the verdict was to be murder. He inwardly wondered whether hanging were not preferable to twenty years in a Philippine prison.

As he finished there was a stir in the rear of the room. A man in dusty coat and stock put his way to the front. As his ears caught the last sentence of the judge's charge, he spoke up clear and firm: "I have evidence on this case which affects it very materially, your honor?"

There was a moment's hasty consultation between the priest, the judge, and counsel for the defense. An attempt was made by the prosecution to shut out further testimony, on the ground that the case was already closed. It failed. Five minutes later the judge said curtly: "Case dismissed." And among the first to seize the hand of the discharged prisoner was the same prosecuting attorney. There were shouts of approval, where a moment before no friendly eye looked upon the prisoner at the bar. The judge gave up the futile attempt to preserve order, and turned to deliver his tearful congratulations to the free man.

As Riley reached the door through the pressing multitude of new friends, the tired triumphant troops came in straggling march along the street. A grand cheering arose in the ranks. The second company to pass was his own. The lieutenant cried, "Halt!"

Sharp and clear he gave the command: "Right about! March!" They came straight up the stairs. "Break ranks!" There was no need for further command. The lieutenant himself led the way. Sergeant Riley was seized and placed upon his superior's shoulders. Borne aloft by the whole crowd, all eager to grasp his hand, he was carried by the worn-out men to the barracks.

Seven weeks later the Ninth reached home. Leave of absence was freely given. Riley lost no time in repairing to his home village. He was surprised to catch a glimpse of the bride. In rapid succession the carriage wheels grazed against the curb. At last cries of "The bride, the bride!" from the crowd of on-lookers, and the priest, who had been so diligent in his ministrations, came to the altar. The young man reassured her. It was only a poor old tramp who wanted to get a look at his beautiful bride. And there was some sign of loathing about his firm young mouth, as he smiled in compassionate fellowship upon the derelict before him. He was too happy that night to despise any one who sat out on the lawn at the rear of the old home-stead in which the doctor and his family lived.

The reverend Father stood on the doorstep day by day, and delivered a course of sermons to those honest people who sat under the dome of the great blue sky, while the gentle breezes wafted sweet odors from field and forest, to mingle with the still sweeter breath of the fruit blossoms overhead.

This retreat had a glorious ending, over half of the people were baptized and received Holy Communion from the hand of the same priest that Easter. They lost no time in erecting a small church and soon after a priest was sent to them. So it was Catholicism had its beginning in that part of North Carolina.

"Oh, God of mercy and compassion!" he murmured, falling on his knees again. He had been kneeling there for some time, his face buried in his hands, when suddenly he raised his eyes and looked at the church, and grew louder and louder. The man started, sat up, and listened. At first he thought he was intoxicated and had been sleeping, but, as the organ continued, his thoughts became clearer, and he recognized the music.

Twenty-five years ago that day, a young man, prosperous, rich and proudly disdainful of all that was weak in human kind, led from the altar young wife whom he had promised to cherish. The wife was lying in her grave. Or had she slipped out of her cold bed to-night for his sake?

"Oh, Mary, my wife, have pity on me," he cried in his heart, this man who had once held no pity for the weak. The music flowed on, filling his soul with sweet suggestions of a better world; some he knew slightly; but there were those he knew not at all. Some of them were strangers to him—some men, restless with a desire to have it all over, this ceremonious fussing over nothing more than the union of two souls; some he knew slightly; but there were those old friends whom he did not forget, but old friends who had long forgotten him.

Outside, round the laughter of the crowd of curious ones, who waited to catch a glimpse of the bride. In rapid succession the carriage wheels grazed against the curb. At last cries of "The bride, the bride!" from the crowd of on-lookers, and the priest, who had been so diligent in his ministrations, came to the altar. The young man reassured her. It was only a poor old tramp who wanted to get a look at his beautiful bride. And there was some sign of loathing about his firm young mouth, as he smiled in compassionate fellowship upon the derelict before him. He was too happy that night to despise any one who sat out on the lawn at the rear of the old home-stead in which the doctor and his family lived.

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which is to kindle into the fire of Eternity, despite the inundating ravages of indifference, that have tried to quench it throughout the years. This brings us back to the co-operation between teachers of exponents and creators of thought, of whom the most excellent perform their tasks after the model fixed for them in the perfection of the universe, always striving after light, and more light, until the sun of the last brilliant sunrise triumphs, after centuries of thought, of their lives down behind the cloud of time, and is lost in the Heaven of Eternity.

The instructors of the human race, have of all people the most absorbing, arduous and important work assigned to them, and can it not be said with honest pride that the opportunities of our day render them greater assistance, not only through the cheapness of books but also through the medium of the press, which seeks occasions to voice the sentiments of the greatest personalities of the nation.

Perhaps a story from real life, would be more convincing than any of the foregoing. A friend had given me a letter of introduction to her aunt, with whom I stayed until train time in the evening. In the afternoon of that delightful Sunday my hostess took me out into her garden of blooming roses, made still more attractive by the joyous songs and chirpings of our feathered friends, and there facing an imposing house built in old-fashioned stately colonial style, in which I was told Washington and several officers remained overnight when bringing troops into the state, for purposes of war, we talked of many things of historical importance. The most interesting anecdote concerned the birth of Catholicity in that state in the former home of this Southern lady. It was thus:

Early one winter, her brother, a young doctor, made a business trip to the railway centre of G—about one hundred and fifty miles from his native place, in the northern part of the State. On his return it happened to pick up a stray paper, lying on the seat beside him. The first thing that caught his eye was a synopsis of a sermon on Transubstantiation by a noted Catholic preacher. As he and his family and relatives who formed the greater part of his home village were devout Episcopalians he anxiously perused the article, and for the first time doubted the solidity of his own faith. Being of a magnetic temperament, his conversation with his family and friends had the effect of plunging the greatest number of them into doubt, with himself, and at length they all conferred together, framed a list of questions embodying their doubts and directed them to the Catholic priest at G—adding a note to the Post Master, on one corner of the envelope which ran like this: "This letter is directed to the Catholic priest of G—if there is one there, if not, kindly forward it to the nearest Catholic clergyman."

The letter was sent with little delay, to a priest who directed a parish twenty miles away and he immediately sent some conversal and other spiritual reading to the gentleman who had written him.

The young doctor gratefully acknowledged the receipt of the books and straightway the news reached all the good results of Catholic journalism over the Catholic Church teaches, with Christ and St. Paul, that the use of wine is, in itself, quite lawful (John II, 1 seq.; 1 Tim. v, 3). The contrary opinion was part of the Manichean heresy. At the same time, the Church holds that voluntary intoxication was a mortal sin. Hence all her children are bound at least to be temperate. Total abstinence is necessary to some, but only a matter of counsel to others. Those who cannot be moderate in the use of any intoxicating beverage or who know that any such beverage is a dangerous occasion of sin to them, are bound to abstain altogether.

A sharp line of demarcation should be drawn between physical alcoholic beverages, such as light wines and beer, and spirituous liquors. The latter are the chief cause of the terrible ravages of drunkenness in modern times. The intoxicating element in ancient times seems to have been the product of fermentation alone. The art of evoking by distillation the fiery demon from his temperate state in wine and beer, is so far as it affects western nations, a discovery of the Middle Ages. Albucaiss, who lived in the twelfth century, is spoken of as the first western philosopher to teach the art of distillation as applied to the preparation of spirits, though the art of separating alcoholic spirits from fermented liquids seems to have been known long before in China, whence a knowledge of it gradually travelled westward. The name aqua vitae given to distilled spirits by medieval physicians and alchemists, shows what an estimate they made of the discovery. In the thirteenth century that erratic genius, Raymond Lully, declares "this admirable essence to be an emanation of Divinity, an element never revealed to man, but hid from antiquity, because the human race were then too young to need this beverage, destined to revive the energies of modern decrepitude." Such have these anticipations been believed! The use of spirits has gradually become one of the greatest scourges that afflict civilizations.

So great are now the ravages of alcohol that countries temperance societies and prohibition leagues have been organized to fight this tremendous evil. Well meaning non-Catholics often seem to think that legislation will act as a cure. The experience of prohibition States and local option countries proves that prohibitory laws do some good. Young men, who are not beset by the constant temptation of the open bar-room, grow up without any taste or inclination for strong drink. But the effect of legislation on the older members of the community is not so beneficial. Legislation does not convert, it merely detests. A thousand devices are resorted to in order to evade the law, and men naturally turn to fraud and become liars and hypocrites under the special temptation that attaches to for-

GENERAL INTENTION FOR SEPTEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

CHRISTIAN TEMPERANCE

The temperance movement of the nineteenth and twentieth centuries is an interesting example of the definite triumph, after centuries of conflict, of a truly Christian idea over a generation which has, to a great extent, become practically non-Christian. Were the majority of non-Catholic total abstinents in our day gravely and authoritatively informed that the basic idea of temperance is peculiarly Christian and Biblical, so far at least as European civilization extends, they would consider this religious origin a drawback rather than a recommendation. For, as a rule, non-Catholic temperance workers disclaim any religious basis for their propaganda. Their arguments are all drawn from health, thrift or temporal well-being during this transitory life. They never touch upon the paramount interests of the immortal soul. Yet they impose upon their followers a continual privation which time honored Catholic phraseology would rightly bear the name of penance.

Penance or mortification was an idea most abhorrent to the early reformers of the sixteenth century, who despised good works because these often imply self-denial and therefore infringe, according to the original Protestant view, on the superabundance of the merits of Christ. However, the combined influence of common sense and the unacknowledged but pervasive example of Catholic asceticism have gradually brought the non-Catholic world to realize the necessity of good works. Total abstinence and fasting no longer need to be justified as penance. Not only does the non-spiritual world admire these practices, it often makes them the sole test of goodness and an excuse for the neglect of other more important virtues. Exaggerations of this kind are inherent in all fragmentary presentations of Christianity. Zealots, who are in possession of half-truths only, easily sin by excess or defect. The golden mean supposes the mind that is well-balanced in the centre of all round knowledge. This coil of vantage the Catholic alone occupies.

Temperance, according to Catholic theology, is one of the four cardinal virtues, so called because they are as it were the hinges round which all the moral virtues turn. Thus prudence enables us to know what to seek or to avoid; justice gives everyone his due; fortitude urges us to act or suffer with patience when difficulty stands in the way of our duty; temperance restrains us when passion excites us to what is wrong. In a wide sense temperance means restraint or moderation, but it is commonly used for moderation in certain strong appetites which are concerned with the preservation of the individual or of the race. In the last hundred years or so—the first temperance society was founded in the State of New York in 1815—intemperance has been still further restricted to mean moderation in the use of intoxicating drinks, and often, incorrectly, it implies total abstinence from these. We say "incorrectly" because intemperance goes beyond the strict limits of mere moderation and becomes a highly ascetical or penitential practice, whatever be its motive.

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Well-mannered people consult the wishes of others rather than their own.

bidden fruit. The intellect of the drunkard must be enlightened, his will must be moved. This all temperance literature strives to do, but none succeeds so well as that which is based on motives of eternal import. Nothing so effectually stirs the impenitent man to repentance and reform as the danger that threatens his immortal soul.

This accounts for the comparatively greater success of Catholic temperance movements. While not neglecting the temporal advantages of abstinence, such as improved health, economy, and increased capacity for breadwinning in labor, trade or professional pursuits, Catholic promoters of temperance insist on its spiritual advantages, the power of good example, the habit of thus satisfying God for our sins, the peace of a good conscience, the sympathy with our Lord's thirst upon the Cross, the assurance of consolation at the hour of death and the firm hope of an everlasting reward. The marvelous triumph of Father Mathew has never since been equaled, and this determination is the land having materially contributed to the continuance of the great movement. To the latter, then, Bishop of St. Paul, Leo XIII, wrote, on March 27, 1887: "We esteem worthy of commendation the noble resolve of our pious associates, by which they pledge themselves to abstain altogether from every kind of intoxicating drink. Nor can it be a deplorable thing that this determination is a fitting and truly efficacious remedy for this very great evil (intemperance); and that so much the more strongly will all be induced to put this pledge upon their consciences, the greater are the dignity and influence of those who give the example. But greatest of all in this matter should be the zeal of priests, who, as they are called to instruct the people in the word of life, and to mold them to Christian morality, should also, and above all, walk before them in the practice of virtue. Let pastors, therefore, do their best to drive the plague of intemperance from the fold of Christ, and to shine before all as models of abstinence, and so the many calamities with which this vice threatens both Church and State, may, by their strenuous endeavors, be averted."

There probably never has been so practical a crusade against intemperance as that which is now being carried on in the diocese of Quebec. The results hitherto obtained are to be found in the records of the First Temperance Congress of the Diocese of Quebec. This large volume of eight hundred pages, besides covering the vast field of the entire question of temperance in its legislative, civic, hygienic, social, economic, and moral aspects, proves by statistics and facts that the Catholic Church, with its admirable parochial system applying to each individual soul, day by day, the principles of the gospel, and constantly renewing the flow of divine grace through its appointed channels, the sacraments, has, in the fight against intemperance, facilities that are absolutely unrivalled.

This voluminous report, of which we cannot even undertake to give a digest here, is a real storehouse for the temperance worker. It abounds in masterly generalizations such as that of Mr. Emard when he said: "Even if we take into consideration merely that amount of drink which exceeds what might reasonably be allowed, intemperance costs more than all our schools, all our charities, all our hospitals, and all the money spent on the upkeep of our churches. The Report contains many eloquent discourses on temperance subjects, and they are singularly free from those exaggerations of theory and fact which mar and paralyze so much of the popular non-Catholic literature. Perhaps the most valuable, certainly the most convincing of the scores of speeches and papers printed in this monumental report, is that of Father Lortie, in which he inquires into temperance conditions as revealed in answers to questions put to two hundred parish priests of the Archdiocese of Quebec. Thirty-nine ques-

tionnaire, grossly between sun and shadow, educational, illicit liquor temperance, holic institutions based on up with the Here are Almost every its temperance, is the death and child generally nunciating. Ancestors of the diocese years elapsed. means has or diminish city-streets a great traffic has three practices on the d contrasted, peate in the pressed struggle about \$200,000. Families. The re- painful dred by hundred erished accidents, alcohol, unhappy legal so wife. had a s- tains near their s- business through the been all single alcohol happy of separa- tion. by the remind occasion- zation. Jean- and the while super- not at what St. ing. To of So tion, Bishop ad- "Sis- in the fusing. The Fath- estate charged. Then ent, deba- not de- be to as a mar- ther- thryd- Chur- in th- fed- new- An- dis- ag- du- cri- Qu- illi- be- ty- sh- an- an-

Eczema Worse in the Spring

The Blood Is Watery—Difficult to Get the Healing Process Started

But Whatever the Cause You Can Relieve the Itching and Heal the Sores With

Dr. Chase's Ointment

Salt rheum and eczema are usually worse at this time of year because of the sudden change of temperature and the water condition of the blood. It is not necessary to refer to the suffering caused from the intense itching nor to the tendency of these ailments to spread over the entire body. The essential point is how to bring about cure, and if you have been reading the cure reports from time to time in this paper you will already know that there is nothing like Dr. Chase's Ointment as a cure for eczema, salt rheum, psoriasis and every form of itching skin disease.

This ointment stops the itching almost as soon as applied, lessens the discharge from the vesicles or blisters, cleans out the morbid growth and stimulates the process of healing. Because other treatments have failed, you may feel discouraged. But in Dr. Chase's Ointment there is a cure for you. We know this because of the reports we have received from so many thousands of cases. For instance there is the cure of Mrs. Nettie Massey of Connersville, Ind. who had psoriasis or chronic eczema so bad that almost the whole body was covered with sores, and three doctors failed to cure her. One doctor said she could never be cured. Write to Mrs. Massey about her case. Dr. Chase's Ointment, 60c. a box, at all dealers or Edmondson, Bates & Co., Limited, Toronto.

THE MAN IN THE PEW

It was the color of the night—deep blue, bathed in moonlight—that brought the old memories back to him. He felt what the superstitious describe when they say, "Somebody has stepped on my grave." For him somebody had stepped on the grave of his own life. He had entered the church and breathed the perfume which floated out of the darkness, he straightened up and assumed a dignity of carriage not habitual.

The church was not illuminated yet. The marble altar, its whiteness shadowed here and there with black masses of flowers and gleaming red drops of light alike on its shining surface when the sanctuary lamp sent them, rose ghost-like out of the gloom. Memories were crowding fast into the soul of the man who stood hesitatingly in the rear of the church, vague memories of a life into which had fallen like a benediction, the presence of a good woman.

Moonbeams shined through the beautifully stained glass windows, tingling the pews with faintly colored lights and throwing a death-like pallor over the face of the Mother of Sorrows, as she sat in majestic desolation beneath the Cross, her Crucified One resting inert on her lap. The expression on the face of the statue reminded the man of another Mary, when she, too, sat clasping the lifeless body of her son, their son.

That had been the beginning—that and her death—the beginning of his fall. He tried to retrace in thought each step of that downward path, but somehow he could not. It was too sordid. Besides, the perfumes of the lilies and roses, mingled with a breath of incense coming from behind the altar, brought earlier and sweeter memories out of the cleaner past. There was something stirring in his soul long dead.

A STORY OF CONVERSIONS

THE POWER OF THE PRESS

We have heard so much about the influence of the press, that the expression does not arouse sufficiently reverent vibrations in our busier generation. And yet admitting this, one is urged to state that the power of the press, as we know it, has never been the same, and that custom has always been more or less inclined to dim the real significance of life's most potent truths.

All down the ages there have been the creators of thought and the exponents of thought, who have set up a work of higher co-operation in life; they pursue their never-ending labor, with a mysterious silent force, so like that which makes the trees to grow, the leaves to unfold and the buds to blossom. And more justly so, since the mind is made in the image of its Maker, who summed up all human ideals of material beauty in our earthly habitation the temple of the soul, a architectural triumph of one Divine Idea.

And as we see seasons, with their variable weather succeed each other, according to a well-ordered plan, that we know it so, only because it is so, is it any more wonderful that the mind, which is superior to matter, the living and one lasting expression of the Word Infinite, should achieve a result like unto its Creator, preserving the spark of truth,

tion, gro- perance a- tween sun- and the- pal, educa- illicit liq- temperance- holic insti- based on- up with th- Here are Almost every its temperance, is the death and child generally nunciating. Ancestors of the diocese years elapsed. means has or diminish city-streets a great traffic has three practices on the d contrasted, peate in the pressed struggle about \$200,000. Families. The re- painful dred by hundred erished accidents, alcohol, unhappy legal so wife. had a s- tains near their s- business through the been all single alcohol happy of separa- tion. by the remind occasion- zation. Jean- and the while super- not at what St. ing. To of So tion, Bishop ad- "Sis- in the fusing. The Fath- estate charged. Then ent, deba- not de- be to as a mar- ther- thryd- Chur- in th- fed- new- An- dis- ag- du- cri- Qu- illi- be- ty- sh- an- an-

FIVE-MINUTE SERMON

THIRTEENTH SUNDAY AFTER PENTECOST

THE NECESSITY OF CONFESSION

Go show yourselves to the priests. (Luke xvii, 14)
What a grand message of mercy and consolation! Go show yourselves to the priests, you who are afflicted with the leprosy of the soul, with mortal sin!

In the Old Testament we find a demand for the confession of sin. When Cain slew his brother Abel, God said to him: "Where is thy brother Abel?"

For our own consolation, as well as for the dead, we want to believe in this living intercourse of charity with our dead. We would believe in Purgatory without explicit warrant of Revelation.

When Christ promises forgiveness of all sins that a man may commit, except the sin against the Holy Ghost, "which shall not be forgiven him in this life or in the life to come,"

Protestants often wonder why Catholics are so anxious to assist at Mass. Very early in the morning, rain or snow in hot or cold weather, they come in crowds to attend Mass.

It is to be feared that some of you say, with Saul: "I have sinned," but the heartfelt contrition, the detestation for sin, and the firm purpose of amendment are essentially necessary to obtain forgiveness.

My dear Christians! When going to confession examine your conscience, make a contrite and upright acknowledgment and resolve to amend your life.

Catholic teaching in respect of prayers for the dead is bound inseparably, says Dr. Turner of Maynooth in the Catholic Encyclopedia, with the doctrine of purgatory, and is in keeping with the teaching of the Council of Trent.

Of very few can it be hoped that they have attained perfect holiness at death; and none but the perfectly holy are admitted to the vision of God.

Galt ART METAL Ceilings. Let us help you solve the problem of building a new house—or of re-arranging your present one. Our Decorating Department is at your service.

words of the prophet find their fulfillment: "From the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation; for My name is great among the Gentiles, saith the Lord of hosts." (Malachi, i, 11)

Yes, the priest sinks on his knee and the faithful strike their breasts and adore, because the moral force of the Lamb of God, is present, though hidden under the sacramental veil. On Calvary He redeemed the world by His death on the cross.

For fifteen hundred years no Christian doubted the reality and necessity of the adorable sacrifice of the Mass. There were religious quarrels and controversies, but all, even heretics and schismatics, held the doctrine of the Mass.

There can be no gainsaying the statement that Christ is the greatest and most successful teacher the world has ever seen. His success has not been by any means complete; but this is not due to any deficiency in His principals or vagueness in His outlook upon life.

THE DANGERS OF COMPANY KEEPING. Sacred Heart Review. "Flee from sin as from the face of a serpent, for if thou comest near then it will take thee on its neck, and the teeth thereof are the teeth of a lion, killing the souls of men." (Ecclesi, xxi, 17)

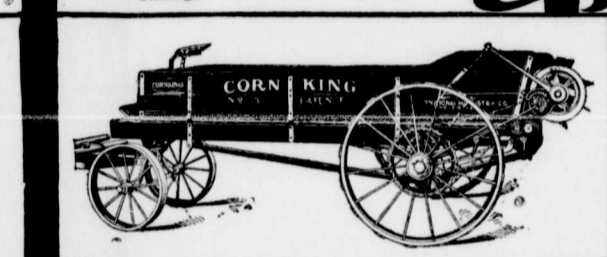
You have heard the words of the Holy Scriptures, dictated by the Spirit of God: "Flee from sin." A traveller starts back in alarm at the sight of a snake lying in his path, darting its forked tongue at him with an ominous hiss.

The dangers of such intimacies may be judged from their results. The first of these is disquietude of mind. Peace and tranquility abandon the heart of one who gives his relationship an inclination. There is a feeling of unrest which precedes sin and ought to serve you as a warning.

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YOU will never get the most out of your soil until it is properly fertilized. And it will never be properly fertilized until you use a good manure spreader, because the use of a spreader will enable you to overcome the practice of spreading on one acre what should be used on two.

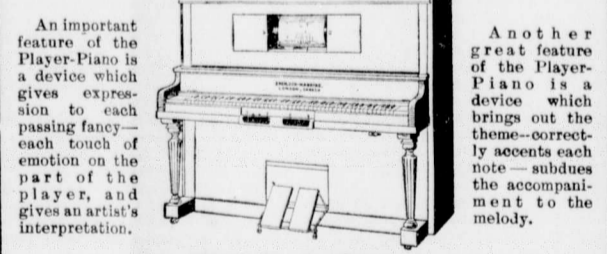
When you examine one of these spreaders, note the extreme simplicity and great strength of the working parts; note that the better driving gear is held in a single casting, thus there is no binding nor cutting of parts caused by the gearing springing out of alignment.



de Sales: "Love-affairs of this nature give rise to all manner of temptations and distractions; they evoke jealous suspicions and much else that is inimical to peace of mind, so that the heart is completely wrecked and shattered by them." St. Alphonsus writes in a similar manner of them: "I speak advisedly when I say that as a general rule, those who form these amorous friendships can rarely avoid the proximate occasion of sin."

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CHATS WITH YOUNG MEN

SELF-CONSCIOUSNESS THE FOE TO SUCCESS
Timidity, shyness, and self-consciousness belong to the same family.

Thousands of young people are held back from undertaking things they ought to do, not by any lack of ability, but by their timidity.

Over-sensitiveness, in any person, is really an exaggerated form of self-consciousness. It is far removed from conceit or self-esteem.

Many schoolteachers are great sufferers from over-sensitiveness. Remarks of parents, or school committees, or little bits of gossip which are reported to them make them feel as if people were sticking pins into them.

What a misfortune it is to go through life apparently encased in ice, yet all the while full of kindly, cordial feelings for one's fellow men.

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Morbid sensitiveness requires heroic treatment. A sufferer who wishes to overcome it must take himself in hand as determinedly as he would if he wanted to get control of a quick temper.

Self-consciousness is a foe to greatness in every line of endeavor. Some of our best writers never found success until they forgot their rules for construction, their grammar, their rhetorical arrangement, by losing themselves in their subject.

It is when a writer is so completely carried away with his subject that he can not help writing, that he writes naturally. Then he shows what his real style is.

No orator has ever electrified an audience while he was thinking of his style or was conscious of his rhetoric, or trying to apply the conventional rules of oratory. It is when the orator's soul is on fire with his theme, and he forgets his audience, forgets everything but his subject that he does a really great thing.

No painter ever did a great masterpiece when trying to keep all the rules of his profession, the laws of drawing, of perspective, the science of color in his mind. Everything must be swallowed up in his zeal, fused in the fire of his genius—his art, and then, only, can he really create.

No one wishes to employ any one who is so sensitive that one is obliged to be on one's guard every moment lest one would him or touch a sore spot. A man wants to feel that his employees understand him, and that they take into consideration the thousand and one little vexations and happenings which are extremely trying, and that if he does not happen to approach them with a friendly consideration and a friendly interest in his words or commands, they will not take offense. They will think of his troubles, not their own, if they are wise; they will forget self, and contribute their zeal to the greater good.—Success.

Sufficient unto the Day
You must pay no attention to the trouble and darkness which comes over your mind at times. We must sometimes feel our own emptiness, and see how wonderfully weak our nature is, and also how frightfully corrupt. Do not be downhearted. Take each day as it comes and serve God. Don't make plans. God will call you at His own and your own time. That is the simplest, and safest and sweetest course to follow.

A fence of this kind only 16 to 23c. per running foot. Shipped in rolls. Anyone can put it on the posts without special tools. We were the originators of this fence. Have sold hundreds of miles for enclosing parks, lawns, gardens, cemeteries, churches, station grounds, etc., etc. Supplied in any lengths either sired, and painted either white or green. Also, Farm Fences and Gates, Netting, Baskets, Mats, Fence Tools, etc., etc. Ask for our 1911 catalog, the most complete fence catalog ever published.

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OUR BOYS AND GIRLS
THE OMITTED THANK YOU
"Im going up to see May Douglas this afternoon," said Della.

"No, she didn't! I left it one morning on my way to school, and her mother came to the door, and of course she thanked me; but she hadn't seen it. She didn't ask me, or anything."

"It's very queer," returned Della, sadly; and after she had said good-by to Beryl she kept thinking about it.

"Isn't it nice," cried the invalid, joyously, "the doctor thinks I'm going to get well?" He says there is no reason why I can't in a little while, be able to run about like other girls!

"That is beautiful too," she said, her fingers on the embroidery. "Beryl Stanis gave that to me. I wonder if she embroidered it herself."

"Why didn't you ask her?" queried straightforward Della.

"On I'd never dare!" returned May. "I don't know her very well. I wish I did; she is so lovely! I don't see what ever made her give me that, for she doesn't come to see me nowadays at all. I suppose she pitied me because I was sick. Of course, she's friends with me, she's so rich and I'm so poor; but somehow I did."

"May Douglas!" Della burst out, "it isn't that at all! Beryl Stanis does it care a rap if your father has as much as she! It was dreadful for me to tell you, but I just can't help it—she doesn't come to see me because she thinks you didn't care for the dolly."

"Why—why—why," said May's pale face flushed with distress. "I don't understand! I didn't see her when she brought it—I thought of course mother did! Not care for it? Just let me tell you! I had it right here beside me on the bed all that day last night—why, I couldn't keep my eyes or my hands off it, it is lovely—I always thought wild roses were so dear! Not like it—my! I wish she knew! I'd be awake nights—I didn't sleep well along then—think I hoped she did embroider it herself."

"But when she came to see you she says you never spoke of it."

"No, I don't believe I did—I don't see why I but I guess I didn't quite know how to say it. I'm always kind of afraid of her, she dresses so nicely, and—you know, she isn't just like the rest of the girls—no so chatty, I mean."

"I'll make it all right," promised Della, "and I don't believe she'll mind my telling you. I never should have known it, only I guess she'll come up here with me this afternoon, and she wouldn't, cause she thought you didn't like her."

May's eyes opened wide, "My!" she cried softly, "and I love her so! Well, I guess I'll thank her for that—so of course, she'd want me to, but I never thought!"—Internunciate Catholic.

A BOY WHO OBEYED ORDERS
It was on a wet, cold October evening that a boy trudged wearily into the scarp town of Chatham, England, a bundle on his shoulders. He was covered with mud, and from under the long black locks that fell on his forehead two big eyes stared out at the world, and his thin cheeks were pinched with cold and wet with the rain. He met a sailor as he entered the town outskirts, and stopping him, said:

"If you please, which way to the docks?"

THE OMISSION OF THE CROSS
The officer looked down, and, staring at the thin, pale face with its big eyes and firm mouth, replied:

"Please, sir, can you tell me how to get on board the frigate 'Raisonné'?"

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Sure enough, a boat was rowing swiftly in. It drew up to the landing-stage and an officer stepped out. The boy approached the officer, and, touching his cap said:

"Please, sir, can you tell me how to get on board the frigate 'Raisonné'?"

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ment. She has none of the joys of married life, but she is spared its vexations, its sufferings, its anxieties, its cares and its sorrows. She lives a good life and dies a happy death. If she is faithful to her vocation, heaven is her portion for eternity.

Judge Gibbons Will Perform no More Marriages
Judge John Gibbons of the Circuit Court of Chicago has announced that he never again will perform a marriage ceremony.

"I have two reasons said the aged jurist. 'One is that marriage belongs to the Church. Marriages performed outside the sanctity of church walls furnish 75 per cent. of our divorces.'

"Another is that I am weary of all this turmoil and trouble which the daily grind of divorce cases has unfolded to me. No judge or jurist can stand on the bench from which he may some day grant a divorce to one of the parties to a marriage and lend the proper sanctity to a marriage ceremony. If every marriage were performed with church rites the divorce evil would become an occasional marital tragedy instead of a national disease."

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Either of these should be your choice if you want to be sure of lifetime service. The quality in both is the highest possible—the result of years of wagon-building experience, and the use of the best materials, shaped by skilled workmen operating with the finest manufacturing equipment.

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The bureau is a center, where the best ways of doing things on the farm, and data relating to its development, are collected and distributed free to everyone interested in agriculture. Every available source of information will be used in answering questions on all farm subjects. If the questions are sent to the IHC Service Bureau, they will receive prompt attention.

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The fulfillment of duty is so necessary to our good, that even sorrows and death, which seem to be our most immediate evils, are accepted with joy.—Silvio Pellico.

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Swollen Varicose Veins Painful, Itchy, Ulcers, Eruptions, Eczema, Ringworm, Scabies, Elephantiasis. It takes out the itching, soothes and relieves the pain and restores the part to normal health and appearance. ABSORBINE, JR. is a mild, safe, pleasant antiseptic and germicide. It is the only medicine that has been tested and proven to be safe and effective. ABSORBINE, JR. will give relief to all cases of itching, burning, stinging, or painful eruptions. ABSORBINE, JR. is sold in 25c. and 50c. bottles at all druggists or direct from the manufacturer, W. F. YOUNG, P.O. Box 229, Lynnwood Bldg., Montreal, Ca.

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PRESBYTERIANISM

A man named J. A. Macfarlane, in Quebec, has lately vented his (Presbyterian) malignity against the Catholic Church.

He says, "By 'Catholic Church,' the writer means the Roman Church, which, with the Greek Church, divides the honor of being the least Catholic of any of the branches of the Christian Church."

Mr. Macfarlane had only a fair knowledge of the past, he would know that, from the time of Christ to 1054, when the Great Schism broke out, there was only one Church, only one body of Christians on the face of the earth.

And, from the date named, there has been only one Church that has kept her head, taught the truth, and done the work of a Catholic Church.

Mr. Macfarlane is silent about the Catholicity of Presbyterianism. Why? Is it because he has found the subject too tough for his management?

It is evident to every thinking man that the Catholic journal is not only a power for the propagation and defense of Catholic truth, but a potent instrument to spread, and indeed nurture a Catholic literature.

Yet, thank God, we have Catholic men and women of this mold—Catholic men and women who, whether the applause be deafening or scant, the honours be rained upon them many or few, are ready to uphold Catholic truth and Catholic principles in the literary lists of any country.

But the question arises here, are we Catholic journalists doing our duty toward these heroic Catholic writers who, contending with adverse circumstances, are laboring to create and build up in this country a veritable Catholic literature?

I hold most firmly to the contention that we Catholics must not only create and support our own Catholic educational institutions, but we must also create, nurture and maintain our own Catholic literature.

What part, think you, then, should the Catholic journal take in the maintenance of this Catholic literature—in its dissemination, may I be going to say in its popularization? Assuredly a great and significant part.

In the last analysis then the Catholic journal is the greatest factor in our country for the promotion of Catholic literature and through the medium of Catholic literature for the propagation of Catholic truth.

No Red Cross knight in the Holy Land was ever more vigilant of his duties than should be the Catholic journalist in his relation to every phase of the Catholic literature.

DR. A. W. CHASE'S CATARRH POWDER 25c. Insect direct to the diseased parts by the mucous membrane.

all week days, and calls for studies in Church history, rural problems, workmen's homes, and the entire round of religious and social affairs.

Among Protestants, who have recently considered the plan without the belief obtained that Sunday school work, missions, the boy problem and social service ought to be covered in the instruction, while still retaining the name Social Week and making the center of meeting in industrial centres, welfare, health, housing and similar concerns can be studied on the spot.

Correspondence is now going on between Protestant leaders concerning the adaptation of the Social Week plan, in this country.—Boston Transcript.

CATHOLIC PRESS CONVENTION

THE RELATION OF THE CATHOLIC JOURNAL TO CATHOLIC LITERATURE

(Synopsis of an address delivered at the Catholic Press Convention, Columbus, Ohio, Friday, August 25, by Dr. Thomas O'Hagan, editor of The New World, Chicago.)

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PLENARY COUNCIL OF CANADA

DECREES APPROVED BY THE POPE

To Our Venerable Brothers, the Archbishops, and Bishops of Canada. Pius X., Pope

Venerable Brother, Health and Apostolic Benediction. You promote that the collective letter which you addressed to Usimate solemn conclusion of the First Plenary Council of the Church of Canada, was other than highly agreeable to Us, we thought in the meantime you have received no reply from that the acts of this Council have been given recognition and approval by the judgment of the Holy See.

Indeed, the extent to which you love and cherish the Canadian Church seems to have already been made sufficiently manifest on the occasion of the far-famed Congress held in Montreal in honor of the Most Holy Eucharist, as well as during the Centenary celebration commemorative of the foundation of the city of Quebec.

Assuredly the causes which have contributed to the gradual growth of the Church in Canada until it has reached its present development, have been many; the presence of the illustrious men who were its founders; the excellence of those who gave their very lives for it, the zeal of both branches of the clergy; the devotedness and wise administration of the bishops who succeeded especially, and most efficaciously, all the favor and paternal solicitude of the Roman Pontiffs, who never in all the vicissitudes of time failed to stand by it.

A DICTIONARY LONG DEFUNCT

Imagine, if you can, a distressed Liberal writing to the British Cabinet: "I found Johnson's Dictionary in your parish library the other day, and see how it defines a 'Wig'!"

Mr. Robert Louis Stevenson prefaces his "Lay Morals" as follows: "The Editor of her husband's works, in an interesting preface, dealing with the attitude of 'H. L. S.' toward the victims of leprosy; the second paper in the volume being the famous letter in defence of Father Damien. Two or three good anecdotes are told. In one, the romance writer offers a cigarette, 'in the island fashion' (it was in the Marquis's case), to a stranger who takes it, and says, 'I am a leper, and I have a puff or two, hands it back to the giver, who smokes it out! 'I could not mortify the man,' said Stevenson afterward, to his horrified wife. At Molokai, which they made a voyage to visit the leper settlement, he refused to wear gloves in playing croquet, lest it might remind the young girls of their condition. He revered Father Damien and the priest until there seemed nothing more to learn."

Fancy, then, Stevenson's feelings when he read in a newspaper at Sydney, some weeks later, the letter of a well-known missionary, protesting against a monument to Father Damien on the ground that he was "a coarse, dirty man,"

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Canada are of this class, and for the most part in good faith, the door to the one sheepfold of Jesus Christ must be zealously thrown open and secured to them, by offering them the light of truth. It is our firm conviction that in your great zeal for the salvation of souls you will make earnest efforts that this be provided for in a well determined and stable manner.

And now as a pledge of divine favors and a proof of Our special good will to you most lovingly impart, Venerable Brothers, to yourselves, and to your clergy and people, the Apostolic benediction.

Given at Rome, at St. Peter's the tenth day of the month of July, in the year 1911, the eighth of Our Pontificate. Pius X., Pope.

KNIGHTS OF ST. JOHN

An event of unusual interest to Catholics will be the Grand Convention of the Knights of St. John, Toronto, in June 1912, lasting for four or five days.

It is many years since this staunch Catholic organization assembled in Toronto. To be precise, it is just eighteen years ago, in the summer of 1893, when the Knights pitched their tents on the old ball grounds on Queen street, east of the don, better known in later years as Sunlight Park, and giving a military appearance, with miles of tents, during their stay of several days.

On that memorable occasion our American Knights were stoned, because of the hostility of Orange Toronto in those days to anything and everything Catholic, but the big parade was carried out, and was a most imposing and beautiful spectacle. No the least trouble is expected by the energetic committee on the occasion of the second convention of this excellent Catholic Order next summer in Toronto.

The committee in charge have a big task on their hands in receiving this immense gathering and they fully recognize the fact, and one of the principal events under consideration, is a concert in one of Toronto's big halls for the purpose of raising funds to carry on this gigantic undertaking, and where is the concert to be held, and the work of the working convention committee in attending this concert. The date of the concert has not been set, but likely it will take place the end of September.

This concert will bring the Catholic Church and the Knights of St. John prominently before the public, and it is therefore a work in which every Catholic can assist whether he be a member of the Order or not.

Imagine, if you can, a distressed Liberal writing to the British Cabinet: "I found Johnson's Dictionary in your parish library the other day, and see how it defines a 'Wig'!"

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SUNLIGHT SOAP

With half the labor, and at half the cost of other soap, Sunlight does the whole washing in half the time, yet without injuring the most delicate fabric.



feeling sure that no person of common sense will ever consult him. Blunt was a clergyman of the Church of England, a very profane, very prejudiced, and very inexact—not to say mendacious, and writer of the Littlefield kind during the second half of the nineteenth century.

Of his "History of the English Reformation," the Saturday Review said: "He did not possess sufficient acquaintance with the works of the so-called reformers to be able to appreciate their tone of mind, or the systems of theology they represent;" and it characterizes the Dictionary as "a slovenly and unconsidered compilation."

The "sight of Blunt's name, once more after many years, made us rub our eyes for we had thought that the writings of this friend of our youth had gone long ago with him to the grave. We suspected that ministers of the Church of England, might here and there, have reserved a copy for furtive circulation, just as they keep Littlefield's "Plain Reasons" for the same purpose; but we did not dream that they would put it in the Los Angeles public library. One would have thought that such historical rubbish, like the "Blunt" would have prevented this. But, perhaps, many of them do not know him; and audacity born of ignorance is boundless.

The definition itself is comparatively harmless. To the ordinary man or woman "the Marian party and the Donatist hierarchy" are mere words, but the absurdity of "sect" is manifest.

For the rest, the distressed Catholic may make up his mind that such writers as Blunt, notwithstanding their pretended learning, are impostors, shallow to be worth his notice,—America.

RECALLS MEMORY OF FATHER DAMIEN

Says the New York Times' Book Review: "Mrs. Robert Louis Stevenson prefaces his 'Lay Morals' as follows: 'The Editor of her husband's works, in an interesting preface, dealing with the attitude of 'H. L. S.' toward the victims of leprosy; the second paper in the volume being the famous letter in defence of Father Damien. Two or three good anecdotes are told. In one, the romance writer offers a cigarette, 'in the island fashion' (it was in the Marquis's case), to a stranger who takes it, and says, 'I am a leper, and I have a puff or two, hands it back to the giver, who smokes it out! 'I could not mortify the man,' said Stevenson afterward, to his horrified wife. At Molokai, which they made a voyage to visit the leper settlement, he refused to wear gloves in playing croquet, lest it might remind the young girls of their condition. He revered Father Damien and the priest until there seemed nothing more to learn.'"

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who had contracted leprosy through his immoral habits! "I shall never forget my husband's ferocity of indignation," says Mrs. Stevenson, "his leaping stride as he paced the room holding the offending paper at arm's length before his eyes. In another moment he disappeared through the doorway, and I could hear him, in his own room, pulling his chair to the table, and the sound of his inkstand being dragged towards him." That afternoon he called together his wife and her son and daughter, and told them he had something serious to lay before them: "and then we three had the incomparable experience of hearing his author read aloud the defense of Father Damien while it was still red-hot from his indignant soul." Having finished the reading, he pointed out that the matter was highly libellous, and its publication might involve the loss of his entire substance; but "there was no dissenting voice—now could there be?" An eminent lawyer was consulted, and pronounced it a serious affair; "as indeed it was." "However, no one will publish it for you," he exclaimed. This was true enough; but the author hired a printer by the day, and the job was rushed through; then the family turned in and helped address the pamphlets, which were scattered far and wide. And thus "Father Damien was vindicated by a stranger, a man of another country and another religion from his own."

Stevenson regretted that he had not waited before writing till his anger had cooled. If he had, the defense would have lacked something of the quality that makes it unique.

FOR ENGLAND'S CONVERSION

The following verses, which he says are anonymous, are sent us by William Thornley Parker, M. D., whose name is already well-known to our readers:

O Faith of England, taught of old By faithful shepherds of the fold, The halloving of our nation, Thou wast, through many a weary year, Through many a darkened day of fear, The Rock of our Salvation.

Arise, arise, good Christian men, Your glorious standard raise again, The Cross of Christ Who calls you in: Who bids you live, Who bids you die For His great cause, and stands on high, To witness what befalls you.

Our Fathers held the faith received, By Saints declared, by Saints believed, By Saints in death defended, Through pain of doubt and bitterness, Through pain of treason and distress, They for the right contended.

Arise, arise, good Christian men, Your glorious standard raise again, The Cross of Christ Who bought you in: Who leads you forth in this new age, With long-enduring hearts to wage The warfare He has taught you.

CONSTANT READER.—The question you have asked regarding purgatory and masses for the dead would necessitate the preparation of a long article. Consult the parish priest. He will give you advice in the matter or refer you to a work in theology where you can obtain a full explanation.

DIED

COOK.—In London, Ont., on August 25th, 1911, Mr. Joseph P. Cook, beloved husband of Helen Cook, and eldest son of Mr. Philip Cook. Aged forty-nine years. May his soul rest in peace!

MORRISSEY.—In Saratoga, on Wednesday, August 2, 1911, Sarah E. O'Brien, beloved wife of John Morrissey. Aged fifty-two years and six months. May her soul rest in peace!

NEW BOOK

"Beacon Lights" Maxims of Cardinal Gibbons. Selected and arranged by Cora Payne Shriver. This book is offered to the public as a tribute of reverence and affection for the Cardinal Archbishop of Baltimore. The book is a collection of his maxims, selected from his writings and reduced to his life, as he has been lights to warn against the perils of time and guide the traveler. Price \$1.50. Published by the John Murphy Company, New York.

WESTERN FAIR, LONDON

Sept. 8th to 16th. The Western Fair as an agricultural and live stock exhibition is second to none in Canada today. Exhibitors of live stock report large sales of their prize animals while at the London exhibition. London affords all kinds. Many prospective buyers of prize animals of all kinds have realized this, have you after years of waiting, to their live stock prize lists, with the increase given this year, the magnificent sum of \$100,000 has been reached. All this in connection with the live stock department which the management have adopted, so that if the stock shows a worthy and prizes awarded by the judge in charge, all will be better than ever before. The prizes offered in this class are of a high order, as it is considered a hardship to withhold prizes from the exhibitors. The prizes offered in this class are of a high order, as it is considered a hardship to withhold prizes from the exhibitors. The prizes offered in this class are of a high order, as it is considered a hardship to withhold prizes from the exhibitors.

THE EXHIBITION EVERYBODY ATTENDS. Western Fair LONDON Sept. 8th to 16th BIGGER, BRIGHTER, BETTER THAN EVER. Immense Live Stock Display, Magnificent Attractions High Jumping and Speeding Contest, Gymnastics up in an Aeroplane, Military Manoeuvres, Demonstrations by a Modern Fire Brigade, Acts by Human and Animal Acrobats, Cat and Dog Shows, Four Splendid Bands Fireworks Every Evening. Prize Lists, Entry Forms and all information on application to W. J. REID, PRESIDENT A. M. HUNT, SECRETARY

HOME BANK OF CANADA

Quarterly Dividend Notice

Notice is hereby given that a Dividend at the rate of Six Per Cent per annum upon the Paid Up Capital Stock of the Home Bank of Canada has been declared for the three months ending 31st August, 1911, and the same will be payable at its Head Office and Branches on and after Friday 1st September next.

The Transfer Books will be closed from the 17th to 31st August, both days inclusive. By Order of the Board, JAMES MASON, General Manager

Toronto, July 19th, 1911

LONDON OFFICE

394 Richmond St. OFFICES ALSO IN Thorndale, Alderton, St. Thomas, Melbourne, Lawrence Station

TEACHERS WANTED

WANTED, TEACHER FOR MATTAWA Separate school, holding third class certificate, to teach English. Apply stating salary to J. A. Pink, Sec. Treas., Mattawa, Ont. 1715-17

WANTED FOR R. C. SEPARATE SCHOOL No. 6, St. John, Huron County, A professional 1st or 2nd class teacher for senior room. Salary \$600. Apply to Rev. J. P. Kelso, Carnarvon, Ont. 1715-17

TEACHERS WANTED FOR PUBLIC SCHOOLS Section No. 4, Beeston, holding public school professional certificate. Apply stating experience and salary expected to W. F. Burke, Beeston, Ont. 1715-17

WANTED FOR HOWE LAND SEPARATE SCHOOL A teacher, second class certificate. Salary \$450. Apply to Rev. J. P. Kelso, Carnarvon, Ont. 1715-17

WANTED LINE EXPERIENCE TEACHER AS Principal for R. C. Separate School, No. 3, Painscourt, Miss. Speak and teach, English and French language alike. Duties to commence after midsummer holidays. Send applications to Sec. Treas., Isate Beach, Painscourt, Ont. 1709-11

ONE HUNDRED ROMAN CATHOLIC PROFESSIONAL teachers required for schools opening during July and August. Highest salaries paid to French language alike. Duties to commence after midsummer holidays. Send applications to Sec. Treas., Isate Beach, Painscourt, Ont. 1709-11

TEACHER WANTED FOR PUBLIC SCHOOL St. Mary's R. C. Separate School, No. 3, Painscourt, Miss. Speak and teach, English and French language alike. Duties to commence after midsummer holidays. Send applications to Sec. Treas., Isate Beach, Painscourt, Ont. 1709-11

TEACHER WANTED FOR R. C. SEPARATE SCHOOL Section No. 4, Beeston, holding public school professional certificate and having sufficient knowledge to teach and converse in the French language. Apply to Rev. Father Denis Dumesnil, S. J., Sec. S. S. Steeles, Ont. 1714-16

TEACHER WANTED FOR R. C. SEPARATE SCHOOL Section No. 1, Marvle, holding third class certificate and having sufficient knowledge to teach and converse in the French language. Apply to Rev. Father Denis Dumesnil, S. J., Sec. S. S. Steeles, Ont. 1714-16

ORGANIZER WANTED FOR THE CATHOLIC Order of Foresters. One who can speak French and English. Apply stating terms. L. V. Melody, Provincial Chief Ranger, 46 St. George St., West, Toronto. 1715-17

POSITION WANTED A HOUSEKEEPER BY A YOUNG PERSON who can furnish best references. Apply to C. C. Reardon, Ontario, London, Ont. 1714-16

578 KING ST. TELEPHONE 2445 Church Organs REPAIRING

Water Motors, Electric Motors, Organ Blowing Machine, etc. LEONARD DOWNEY London, Ont.

J. J. M. Landy Manufacturer and Importer of Vestments, Ostersoria, Chalices, Ciboria, Altar Furnishings, Stationery, Stations of the Cross, Candles, Oils, Prayer Books, Library Books, Etc.

SPECIALTY OF MISSION SUPPLIES Telephone Main - 6555 Residence College 452 405 YONGE ST. TORONTO

Advertisement for the Western Fair in London, Ontario, from Sept. 8th to 16th. Features include live stock displays, gymnastics, fire brigade, and various entertainment acts.

Advertisement for IHC Cream Harvester, highlighting its benefits for dairy farmers in terms of efficiency and profit.

Advertisement for Dr. A. W. Chase's Catarrh Powder, a 25-cent remedy for various ailments.