

The Catholic Record.

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

VOLUME XXXIV,

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1762

Memories

By Thomas D'Arcy McGee

I left two loves on a distant strand,
One young, and fond, and fair, and bland;
One fair, and old, and sadly grand,—
My wedded wife and my native land.

One trieth and sad seriously
Beneath the coat that mine should be;
One sitteth sibyl-like, by the sea,
Chanting a grave song mournfully.

A little life I have not seen
Lies by the heart that mine hath been;
A cypress wreath darkies now, I ween,
Upon the brow of my love in green.

The mother and wife shall pass away,
Her hands be dust, her lips be clay;
But my other love on earth shall stay,
And live in the life of a better day.

Ere we were born my first love was,
My sire was heirs to her holy cause,
And she yet shall sit in the world's ap-
plause,
A mother of men and blessed laws.

I hope and strive the while I sigh,
For I know my first love cannot die;
From the chain of woes that loom so
high
Her reign shall reach to eternity.

FOR ST. PETER

The month of July is known as the month of the Precious Blood; but this entire month is, however, included in a space of time dedicated to St. Peter, Prince of the Apostles, from June 28, the vigil of his feast, to the feast of St. Peter's Chains, the first day of August.

What a wonderful thought it is, the promise given to St. Peter, namely, that upon this rock—on him and his successors—Christ's Church is built, and that this line has not failed through well-nigh two thousand years! Catholics and non-Catholics meditate with admiration and awe upon this marvellous fact. The great French preacher, Père Didon, cries out:

A Galilean workman, who has been declared by a spokesman of Bethesda to be the Son of God, announces that He will build a structure which will be proof against the powers of death, in a world where everything falls to ruin, where time alone suffices to obliterate all things. He promises immortality to this structure, which is His Church; and the immovable foundation on which He builds is a weak and mortal man, whom He invests with divine authority. Nothing more marvellous is related in history.

The Anglican writer, Rev. Spencer Jones, has noted the following singular fact:

In the four Gospels, the name "Peter" is mentioned as often as ninety-one times, whereas the name which comes next to his, viz., St. John, appears only thirty-eight times within the compass of the entire New Testament. And this prominence is more marked when we come to the Acts, that is, to the period immediately succeeding the withdrawal of Our Lord's Visible Presence; for here, in the course of the first twelve chapters, relating as they do to the history of the Church in the days of its foundation, the name of Peter occurs more than fifty times; no other apostle being mentioned within the same compass more than seven or eight times. Now more quantity, of course, is not to be mistaken for quality; and men are not necessarily good or great because their names are constantly in print; it will be necessary therefore to seek for some explanation of this prominence.

Should it not be our prayer, as loyal Catholics, that many non-Catholics, and this noted Anglican among them, may find the true explanation of the above fact in the Primacy of Peter? The visible Church must have a visible head; the one true Church must have a center of unity and an infallible teaching voice. During these days dedicated to St. Peter, let us pray earnestly that our non-Catholic countrymen may perceive the essential truths which are the basis of our Faith.

A non-Catholic journalist wrote his impressions of an interview granted to him by the late Pope Leo XIII. St. Peter's latest successor except one. That journalist said:

No man can make that journey from the famous bronze portal of the Vatican into the presence of the imprisoned monarch, whom two hundred million human beings half as the viceregent of heaven and earth, without being thrilled from head to foot. I care not whether he be Protestant, Catholic, Jew, or pagan. . . . He will be profoundly moved by the solemnity and suggestiveness of the place. . . . There, sat a gentle old man, with a sweet face and the saddest eyes that ever looked out of a human head—the White Shepherd of Christendom. It was a presence at once appealing and majestic.

And of what did the Pope speak? For one thing he said this:

You are all my children. Protestants, Catholics,—all, all. God has placed me here to watch over and care for you. I have no other aim or care than to labor for the good of the human race.

He spoke of the "social unrest and impending disorder;" and "the growing helplessness of the suffering working classes throughout the world," which he while studying how to relieve society of this terrible confusion. He spoke of slavery and war. "The world must be re-Christianized," he said.

As we moved out of the room, the Pope called me back to him, and placing his frail hands upon my head, his eyes brimming with emotion, he said in a voice of great tenderness:

"Son, you are young and you may be useful to the world. May the Father, Son, and Holy Spirit go with you. Farewell!"

As we retired, we looked back at the slender white figure standing alone in the shadowy room—and I knew that I

had been face to face with the most exalted personality of modern history. Of all the famous men I have met in my world-wanderings since that day,—statesmen, monarchs, philosophers, philanthropists,—I have seen no other man who seemed to have such a universal point of view.

"Such a universal point of view,"—and how should it be otherwise? Not Leo XIII. only, but each and every Pope is "the White Shepherd of Christendom." What Leo XIII. was then, Pius X. is now. Often, during St. Peter's month, let us turn our thoughts towards that serene white form in Rome, and earnestly pray: "God bless and preserve our Holy Father the Pope!"

S. H. Rowell.

A SOCIALIST CHALLENGE

A charge has recently been brought against Father Vaughan by the Socialist press, representing him as boasting of a commission from the Pope to preach against Socialism. This of course is a pure invention. The few lectures delivered by him against Socialism in this or other countries were the merest incident in his work. He speaks only as any other priest who from a sense of duty warns the faithful against the dangers threatening their religion. This is his sole commission.

A telegram was, moreover, sent to him from the Appeal, inviting him to use for his purpose the first page of its special edition, and promising a circulation of at least a million copies. Debs and his associates were then to reserve to themselves the remaining three pages for their answer. Father Vaughan certainly had not the least intention of giving this proposition any consideration. There is no reason whatever for a Catholic speaker, whose words are sufficiently public to be at the beck of every Socialist publication which is seeking notoriety. Father Vaughan's remarks were addressed to Catholics, and a Socialist publication is clearly no channel of communication with them. The entire game is merely a ruse to bring Socialist literature into Catholic homes under the influence of Father Vaughan's name.

A similar attempt was made at New York. He was asked to engage in a debate. That, too, would serve the publicity purpose of the party. The challenge was likewise issued with the understanding that he represented the Pope. "That is news to me," he said. "Where did you learn it?" "From the papers," was the answer. "And do you believe all you read in the papers?" Father Vaughan then assured his visitors that he was fully convinced no good could come from such a debate, as experience had often proved. The same reason, we are confident, he would like give in the present instance.

The Appeal further pronounced itself justified in stigmatizing the clergy as liars and slanderers, unless either Father Vaughan or some Church dignitary, not below the rank of an Archbishop or Bishop, designated by Cardinal Gibbons, would accept its invitation. "Where did you learn it?" he said. "From the papers," was the answer. "And do you believe all you read in the papers?" Father Vaughan then assured his visitors that he was fully convinced no good could come from such a debate, as experience had often proved. The same reason, we are confident, he would like give in the present instance.

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AN ADEQUATE RULE OF FAITH

Non-Catholics generally take it as a principle, says Father E. Hull, S. J., writing in a recent Catholic Truth pamphlet, that the Bible is the sole and adequate Rule of Faith. This is only natural, since, after rejecting the authority of the Catholic Church, they have no other rule to follow. Yet the results of this view are calculated to raise serious doubts of its correctness. In the New Testament, even the most essential points of doctrine are touched on so incidentally and require such careful study and balancing of different texts, that it is an extremely delicate matter to arrive at any definite conclusion. Protestants also forget how much of their firm conviction is due to early education and to a traditional interpretation, rather than to any critical investigation of their own. As the case stands, an earnest non-Catholic can only throw in his lot with the sect whose views of Bible teaching approach most nearly to his own, without the least guarantee, however, that in doing so, he has embraced Christ's real teaching, and not the exact contrary. Neither scriptures or history seem to afford any warrant for the assumption that the Bible is our sole Rule of Faith.

Catholics, on the other hand, cherish the highest esteem and veneration for the Bible as the inspired word of God. Still, they do not consider that it was ever intended for the sole and adequate warrant for faith; partly because it is not a sufficiently exhaustive account of all Christ's teaching and partly because its expressions of doctrine are often ambiguous and requiring of authoritative interpretation. At the present time, they believe that the New Testament itself points to another means provided by Christ for the preservation of His full teaching through all ages, and that that

means is the authority of the Catholic Church.

We find that Christ, without saying a single word about a written creed or code, appointed twelve apostles to carry on the work He had begun. He bade them go and teach all nations, baptizing those who should believe and teaching them to observe whatsoever He had commanded. He promised in order that they might infallibly carry out this commission, that the Spirit of Truth should be with them which should lead them into all truth. Finally, He promised to be with them to the end of time. In thus constituting the apostolic body, Christ was in reality constituting His Church. The Church was no mere collection of individual believers, but a definite organization which was to be the pillar and ground of truth. Its essential constitution lay in the existence of that teaching body, authorized and guaranteed by Christ.

In following the career of the Apostles we find no mention of any scheme for producing a written code to dispense with the authority of apostolic preaching. The disciples write only in order to meet incidental occasions and local needs, and make no pretence of giving us a complete scheme of Christ's dogmatic teaching. John himself declares the impossibility of writing anything like an exhaustive account of all that Our Lord did. There appears nowhere in the New Testament a consciousness that its writers were supplying Christendom with the one sole and adequate rule of faith which should supersede the need of appeal to their oral teachings. There is no clear evidence to prove that any of the apostles saw each other's writings, with one or two exceptions. The only clear allusion is that of St. Peter, who tells us how hard St. Paul's epistles were to understand, and how some had wrestled with them to their own destruction. On the other hand, we find many allusions to Christian doctrine as derived from moral teaching particularly the parallels in Timothy and Thessalonians, all of which favor the Catholic idea of apostolic authority transmitted to a line of successors, and against the Protestant idea of substituting the Bible as the sole and adequate rule of faith.

Down to the sixteenth century there existed in Christendom no other than this idea. The bishops were looked upon as successors of the apostles, and their unanimous teaching was regarded as absolutely trustworthy and as truly representing the doctrine of Christ. The Church, as a whole, could not possibly fall into error—this was guaranteed by the promises of Christ; and those who claimed Scripture in support of their new doctrines, and against the prevailing doctrine of the Church, were regarded as heretics and rebels against Christ and against His authority as delegated to the Church.

In the sixteenth century this condition of things received a rude shock. The radical principle of the Protestant Reformation lay in the rejection of the living authority of the Catholic Church and the substitution of the Bible, interpreted by each individual, in its place. Protestants, in accepting the New Testament as it stands, are implicitly rejecting the highest confidence in the authority of the Catholic Church in the fifth century, when Pius Innocent I. and Gelasius finally confirmed and approved the authentic Scripture adopted in the synods of Hippo and Carthage. After that, and for the first time, the New Testament was capable of being bound up into one book as we have it now.—N. Y. Freeman's Journal.

CATHOLIC REVIVAL IN ENGLAND

CARDINAL BOURNE'S WEEK-END VISITS AROUSE ENTHUSIASM—FORMS OF CATHOLIC ACTIVITY—CONGRESS AND PILGRIMAGE—THE POSITION OF NON-CATHOLICS—THE MISSIONARY SPIRIT

The remarkable Catholic revival which is again manifesting itself in Great Britain, is emphasized in three phases which have been attracting attention. The first is the access of enthusiasm in the ranks of Catholics themselves, which has been demonstrated during the tour of Cardinal Bourne through the Provinces. His Eminence has hit upon the happy idea of paying week-end visits to cities which are the centre of Catholic life in the various divisions of England. Wherever he has gone so far, his reception has been most encouraging. Not only have the local Catholics combined to give him a rousing welcome, but the civic authorities, in most non-Catholic, have assisted in the demonstration. The cardinal in the course of the address which is the principal feature of these visits, has also been able to deal with local conditions, and while urging upon all the necessity of work, prayer and sacrifice, he has dealt with matters of public interest and current comment, enlightening through the local press, many non-Catholics on subjects, such as the recent papal decrees and other matters, upon which views hostile to the Church have been conceived. This he did recently at Bristol, where he spoke calm words of wisdom to those Catholics who had become heated over the Irish question and were too prone to accept the views of their opponents that the Government and the religion of Ireland are one and the same matter. To non-Catholics he also spoke, warning them to seek from the lips of Catholic authority an explanation of those acts of the Pontiff or the hierarchy which they were so prone to consider aggressive, because they misunderstood their intention and scope.

THE MISSIONARY SPIRIT

The third phase to which we alluded is the extension of the missionary spirit amongst us here at home. During the month two bishops appeared in all the Churches of their dioceses by pastoral letter, for funds for more Churches and more missions, also for more students for the Priesthood and the wherewithal to educate them, and the outstanding feature of these pastoral letters from Salford and Southwark, is that the need of priests and missions for non-Catholics is impressed upon the people. In other dioceses new churches are continually springing up. The foundation stones of two new sanctuaries, the nucleus of nourishing missions were laid not long ago. There is now an order of enthusiastic and gifted young priests who devote themselves entirely to the task of enlightening the non-Catholic, just as the Redemptorists devote themselves to that of bringing back the strays of the fold. The Catholic Truth Society and the Catholic Reading Guild are lay auxiliaries of these young enthusiasts, and with their pamphlets, their book barrows placed in the public thoroughfares, and their Guild of Correspondents for enlightening Protestants they are doing a great work towards the re-conversion of England.

FORMS OF CATHOLIC ACTIVITY

Other expressions of this same enthusiastic activity on the part of Catholics,

may be found in the spread of the Federation movement, in the increase of works undertaken by Catholic societies and in the sudden boldness of Catholics to proclaim their faith, to be seen and heard of men. As the first of these, the Catholic Insurance Society is now an established fact, and arrangements are being made to send lecturers into the various industrial centres to explain the complicated Act to the people. Preliminaries of organization and expense are now being fixed up, and it is hoped within the year to have at least twenty thousand Catholics on the books of the society. Other societies devoted to charity have come to the fore in connection with the recent terrible Titanic disaster. Father Buns, of the Crusade of rescue, the Mother of Nazareth House and Father Berry's Homes, of Liverpool, have all offered to provide for Catholic orphans stranded through the wreck. Incidentally, too, that peculiar Catholic charity which has for its object the dead, has been active. Scarcely one section of those Catholics who went down in the Titanic, but has had special remembrance at the altar. Recently at the German Church in London there was a Requiem for the German sailors on board the vessel and a couple of days later, the French Society of Quiniers were present in large numbers at the Church of Notre Dame de France in Leicester Square to assist at a Mass for the cooks of the Titanic.

CONGRESSES AND PILGRIMAGES

In addition to the National Catholic Congress which takes place in August at Norwich and will bring together representatives of all the Catholic organizations, the Catholic Young Men's Society held a Congress this month at Plymouth. Its deliberations were presided over by the Bishop of the Diocese, and Sir Bertram Windle, President of University College, a Doctor of Science, a Fellow of the Royal Society and a Knight of St. Gregory, gave the opening address. In May about eighty pilgrims departed from Charing Cross for the ancient city of Burgos where they participated in the historic and solemn procession of the relic of the Precious Blood, and were accompanied by a troop of twenty Catholic Boy Scouts, who looked very neat and are to give a display of their skill in Scout lore before the Bishop, and the Noble Company of the Saint Sang in Bruges. This is the first of a long series of pilgrimages to various countries and various shrines which will mark the year. Another in the interest taken in all that affects the Church, and the readiness of Catholics to make some sacrifice for their beloved faith, is the presentation just made by a section of the Irish Guards to a London Church. This takes the form of a handsome set of High Mass vestments, and the other two commissions officers of this famous Regiment, and presented to the Carmelite Church, Kensington, near which they are quartered. The vestments are very handsome and unique from the fact that they bear the arms of the Carmelite Order and of the donors' Regiment.

WESTERN LAWYER WRITES SHARPLY

HON. DUDLEY G. WOOTEN REPLIES TO RELIGIOUS LIBERTY ASSOCIATION

When the Religious Liberty Association, an organization in the North-west, with aims and purposes identical with those of the valiant Guardians of Liberty in the East, sent specimen copies of its organ, Liberty, to Hon. Dudley G. Wooten of Seattle, Wash., it unwittingly performed a service of high value to the Catholic cause. Mr. Wooten's reading of Liberty moved him to write two communications, which have been printed in the Catholic Northwest Progress. In the first, after declaring that he finds the utterances of the magazine "plainly contradictory of the liberty and tolerance it professes to advocate," he remarks:

It is not myself a member of the Catholic communion, but I do recognize what every impartial observer realizes—that the Catholic Church is to-day the only form of organized Christianity that is vital enough to merit consideration, and faithful enough to command respect. It is perfectly natural, then, that the allied forces of infidelity, indifference and a decadent Protestantism should combine in an unholly crusade against it. To do so, however, in the name of religious liberty and toleration, is so manifestly insincere and disgusting that I must decline to read the literature of such a syndicate of hypocrisy and malice."

PROVOKES SECOND ANSWER

To this manly communication the Religious Liberty Association replied in a long letter, explaining and defending the object of its magazine, and calling upon Mr. Wooten to withdraw his censure or incur the reproach of being opposed to the American system of civil government. The effrontery of this provoked Mr. Wooten's second letter from which we quote the following:

"If you had said that there is a well-ordered, concerted and malicious movement afoot in this country among certain Protestant ecclesiastics to secure government and legislative action hostile to the Church of Rome, for the purpose of discrediting the influence and crippling the growth of the Catholic faith, you would have stated a fact whose existence and significance are known to every discerning and impartial observer of the current tendencies. This movement is led by very numerous and noisy denominations, whose fanaticism and bigotry seem to increase in proportion to its dwindling influence over sensible and liberal-minded men, and whose rancor and hatred of Catholicism extends even to the invasion of Rome itself.

"The Catholics, now and always in this country, have sought governmental recognition and action only for their own protection and to secure equal rights and privileges under the laws and institutions of the republic, and you can show no authentic case to the contrary.

"Every intelligent man in the United States who is enlightened enough to be capable of discernment, and not so prejudiced as to deny the truth, realizes that amid the disintegrating and disorderly elements of our civilization the Catholic Church stands as the defender and conservator of all that is most vital and valuable in the constitution and institutions of civilized society. She takes an active and intelligent interest in politics and legislation to that extent and for that purpose only—to preserve the sanctity of the home, the authority of organized government, the safeguards of virtue and piety in public and private life and the equal recognition and protection of every religious creed that is not in itself a denial of lawful authority.

"REFORMATION"

In reference to Mr. Lloyd George's arraignment of some of the British aristocracy in connection with the confiscation of Catholic Church property at the time of the "Reformation" the Dublin Freeman's Journal observes that he (Mr. George) was speaking not without authority when he said that the vessels of the sanctuary in pre-Reformation days were at times found on the sideboards of members of the Church nobility as interesting curios and specimens of antique plate.

In Strype's Life of Cranmer it is stated that the churches were plundered of their plate by churchwardens and other powerful parishioners who might argue that if they spared others would spoil. The bells of the Abbeys were in many cases gambled for and sold into Russia and other countries, though they were often before they reached their destination buried in the ocean. The churches were treated with gross irreverence; horses and mules were led through them, as they were profaned by dogs and hawks. The libraries of the monasteries were treated with savage destruction. The books were used to scour candlesticks, to rub boots, some were sold to grocers and soap boilers, and some sent to foreign book-binders. The altars were filled with profane disputants upon the mysteries of our Faith, and disolute scoffers made songs upon them, while psalms were set to horn and pipes.

Such was the profligacy of the Reformation period, and the conduct of the predecessors in title to their present "most noble" possessors of Church lands that Latimer, a Reformation Bishop, declared that he marvelled the earth gaped not to swallow up the works of this iniquity.

That was "reformation." That was part of the program in the introduction of Protestantism into the world.—N. Y. Freeman's Journal.

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"It is the deliberate judgment of all thoughtful men, both in the Church and out of it, that she is destined to achieve her highest triumphs of usefulness to mankind in this republic, and that no amount of narrow intolerance and ignorant prejudice can prevent it. Under the liberal and enlightened conditions here existing, emancipated from the political and secular entanglements due to her historic career in the Old World, and left free to extend her influence solely by the intrinsic power of her own divine mission on earth, the Catholic Church in America, occupies a position whose possibilities of growth and benevolence are immense and inevitable. The great mass of our citizens of all creeds and condition recognize and welcome these possibilities. It is only the ignorant, the intolerant and the envious who dispute the facts and seek to prevent their consequences. Of course the turbulent and godless agitators, who defy the obligations of human laws and deny the authority of divine government, are bitterly hostile to the Church, as they have been and will continue to be always and everywhere. And so blind and unreasoning is the religious hatred of some Protestant leaders toward the Church that they are willing to join the forces of lawlessness and infidelity in the war upon her rights and liberties."—Catholic Union and Times.

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CATHOLIC NOTES

A magnificent bronze and brass fountain, surmounted by a statue of Our Lady of Grace, has been presented to St. Benedict's College, Atchison, Kansas, by Thomas M. Walker, a Protestant.

That earnest Catholic, the Duke of Norfolk, has lately turned over to the Catholic schools of England the sum of \$1,200,000, that is, all the proceeds of the sale of his celebrated collection of the works of art of Holbein.

The postoffice department in Chicago has found the handling of the chain prayer communications to be an expensive burden and efforts are being made to discover the criminals responsible for the cost.

Miss Clara Hill of St. Paul, Minn., daughter of James J. Hill, the railroad magnate, has taken out a permit to erect a concrete and brick convent, costing \$110,000. This will be a gift from Miss Hill to the Visitation Sisters, from whom she received her education.

Mother Katherine Drexel, founder of the Sisters of the Blessed Sacrament for Indians and Negroes, and a member of the Drexel family of Philadelphia, will establish a parochial school for negro children in New York City. The school is to be in 132nd street, between Lenox and Seventh avenues.

An agitation has begun for the celebration of early morning Masses in London and in the other big English cities for the benefit of night workers. The great success of these Masses here in the United States, it is pointed out, shows the necessity of the adoption of the custom across the Atlantic.

Raphael's painting, "The Madonna of St. Anthony of Padua" which J. P. Morgan purchased in Paris ten years ago for \$500,000, has just been transferred from the National Gallery, London to the Metropolitan Museum of Arts in New York. The picture was included in the eleventh consignment of Morgan art objects, which arrived recently on the liner Olympic.

New York is to see a Catholic theater on Broadway. Cardinal Farley has promised his support to the project. The new playhouse will not be given over to productions of religious nature exclusively, although it is planned to have many such plays; but the drama or spectacle staged will be supervised by the ecclesiastical authorities of the Archdiocese of New York as represented by a lay council.

Miss Mabel White, much beloved by many of the Catholic girls and always present at all the Catholic affairs, died recently from blood poisoning. Miss White, while not a Catholic herself, was often seen at church and was exceptionally devoted to the Rosary. Miss White was buried on a recent Sunday from the First Methodist Church. We know that the Blessed Mother through our prayers has interceded for her.—Southern Guardian, Little Rock, Ark.

It seems incredible, but it is nevertheless a fact, that the finishing touch has only now been put to the basilica of Sacred Heart, at Montmartre, France. The colossal edifice towers over Paris and is visible for many a mile to the north of the capital. The foundation stone was laid on June 15, 1875, and the last stone has just been put in place. The Savoyrade—the gigantic bell, so-called because it is the gift of the people of Savoy—rang out a few days ago for the first time in the campanile.

Sunday, June 2, was the seventy-fifth anniversary of the birth of Our Holy Father, Pope Pius X. On June 2, 1835, the present august occupant of Chair of St. Peter was born in the town of Riese, Province of Treviso. From a humble station in life, Giuseppe Sarto has risen by his illustrious talents, deep piety, eminent fitness and the grace of God to the loftiest position in the world—the Sacred Pontifical throne of the Catholic Church, successor of the Prince of the Apostles, St. Peter.

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

Recently in the town of Roanne, in the Department of Loire, France, an asylum was built to shelter old indigent people. After an unsuccessful trial under lay management, the mayor, not knowing what else to do, requested the members of the administrative commission to give him the benefit of their opinion as to the future personnel of the establishment. Dr. Carrie, a Radical, who replied first, pronounced in favor of Sisters of Charity. After him the Socialist citizen, Lacroix, declared: "We can do no better than to take the Sisters, and every one must know we vote unanimously for that measure."

Cardinal Bourne recently performed the interesting ceremony of unveiling a memorial tablet to the old Vicars-Apostolic of the London district. The tablet is set up in the only one of those early Catholic churches or rather chapels, connected with the penal times which survives. This is the humble little sanctuary of Warwick street, lying unsuspected behind the brilliant surroundings of Regent street, a survival of the Bavarian embassy in London, dedicated to our Blessed Lady. This small space of ground, at that time outside British jurisdiction, and Catholics could hear Mass in the chapel with impunity. Quite close to it in Golden Square lived Bishop Challoner, Bishop Talbot and others among that noble band of priests who kept the faith alive in England.

Families kept watch, sent away possible traitors, disappeared themselves at the moment of the last anathemas, so as not to be witnesses of the administration of a sacrament, the actual exercise, that is, of religious rites punishable by imprisonment. Thus the priest's crime—a crime concerning which perhaps the magistrates would presently open an enquiry—would have only the agonizing for witness, and soon would be forgotten in the silence of the grave; only before God would the dead give testimony on behalf of the courageous priest.

The eyes of Sundays and the greater feasts were the busy times for the police; they gathered at the entrances of the villages to prevent exiled priests from returning to their parishes. A certain priest called Kerppel, whom the Bishop of Treves had appointed to Dieblich when the Prussian Government had driven him, made himself famous by the triumphant ease with which he had managed to hide himself during the week and then at the Sunday dawn appear as Dieblich, one knew not whence or how, to say Mass. The Ordre of this curate gave eloquent proof of how the Bismarckian laws clashed with the will of the whole people, and how their absurd machinery, carefully designed as it was, worked with difficulty, got out of order and ended by stopping altogether.

To illustrate this further we shall borrow two or three typical incidents from M. Goyau's work. Father Schmitz, of Andernach, became a veritable Proteus. The police were always at his heels, and were always baffled. One day they wanted to arrest as their man another Schmitz, who was walking about a station platform in the priest's garb. Meanwhile they calmly allowed to pass the barrier, in the disguise of a butcher's boy, the real Schmitz they were looking for. His sudden appearances all over the Andernach district were past counting. He had as many refuges as he wished: on Mass-days the faithful passed the word amongst themselves as to certain themselves up in the church with a butcher's boy, who suddenly donned a chasuble. The schoolmaster and the sacristan himself, whose connection with the police was suspected, learned too late that Mass had been said and Schmitz already gone.

Another young curate, "legally" debarred from residence in the Treves district, assumed the disguise of a traveller in wines, and actually declared himself as such to the police of the town. On the following Sunday the latter learnt that he had visited his former parish church and preached there. Immediately after the sermon he took cover in the stable of a high neighbouring town, resumed the attire and functions of a commercial traveller. His exploit caused much talk in the district, to which he himself listened with interest. "If we nab him we'll wring his neck," said an angry policeman, in his hearing. Our traveller said nothing, but entering the casino of a high neighbouring town, engaged in conversation with the administrator of the district. Soon the talk turned upon the elusive priest. "On Sunday I shall wind up," gravely stated the Prussian functionary, "by stationing in his village a company of soldiers." The traveller gently approved the plan, and the match on the church should begin as early as 5 o'clock in the morning. At 4:30 the following Sunday the faithful were already quitting the church, after having heard at four the Mass of this artificial ecclesiastic who, the previous evening, on the Moselle, had escaped recognition by a not very subtle disguise. He was dressed up as a sailor, thanks to the friendly captain of the boat, and who, after saying his Mass, got away to another safe shelter.

This resistance, keen, persistent, free from mere mischievousness, surprised both the Protestants and the Government, who had not a single suspect. Hundreds of anecdotes are still in circulation all over the Treves region and in many other dioceses, of pedlars, peasants, miners who passed along the roads during the day-time, and who, at nightfall, became priests again under the shelter of darkness, and officiated in country houses, visited the sick, catechized children, and married marriages. Nevertheless, instead of prohibition of domicile, found thus to be constantly infringed, the law of 1874 decreed for rectors and curates expulsion from the territory of the Empire—a measure against which the bulk of its victims, considering it a manifestation of the Divine Will, did not all at once protest. In the single diocese of Treves, out of 791 parishes 139 were deprived of their pastors by the end of the year 1876.

This same terrible penalty of exile was extended to the Bishops; incarceration having failed to overcome their attachment to their dioceses and the Holy See. The Government expelled several of them from German territory, hoping thus to overcome the morose ally the clergy and faithful deprived of their diocesan leaders. But Bismarck was completely mistaken; whether imprisoned or exiled, the Bishops remained bound to their charges by ties which legislation could not break. By means of secret delegates the absent prelates continued to rule their flocks, and in the event of arrest and imprisonment, the delegated authority passed to another priest appointed in advance. But ordinarily these representatives managed to evade detection and capture, like the other clergy of whom we have spoken. M. Goyau provides the following striking illustration of the fact:

One day in 1875, in a parish of Silesia, the rector Kiek, "State-pastor," a priest, that is, who had been appointed by the Government and who had sworn obedience to the "May Laws," was on the point of going up to the altar, when an unknown priest appeared on the scene. Speaking in Polish, he pronounced against Kiek the greater excommunication, and gave notice that the latter's jurisdiction was withdrawn and that all intercourse with him was forbidden. "Keep cool," he added, "commit no act of violence or excess, lest a still greater misfortune result. Implore God's mercy earnestly that He may grant Father Kiek the grace of speedy repentance. For I proclaim that, if he does not repent and make amends, the Almighty will crush him to pieces as I break this candle." Ories, tears, tumult ensued; the messenger of divine vengeance disappeared.

He was the secret envoy of a secret delegate and all these mysterious sowens depended on the exiled bishop and the far off Pope. In vain did the Prussian Government make investigations and sentence the lay-folk whom it suspected of complicity in this exercise of episcopal authority. Father Kiek, "State-pastor," was left henceforth without a congregation. Thus it required but a word addressed to Catholic consciences by a Bishop's representative to bring to nought the schismatical attempts of the Prussian State. The unshakable attachment of the faithful, and the calm and dignified persistence of the clergy were bound sooner or later to bring down the Bismarckian persecution, whatever its employment of violence and fraud.

But there was another cause contributing to the triumph of the German Catholics on which we must dwell a little, as it carries with it a lesson of general interest. These German Catholics were not content with resisting, step by step, the odious requirements of Government nor with demonstrating their inviolable fidelity to their clergy. They were not blind, in the midst of their own wrongs to the wrongs suffered by another class, and their representatives in the Reichstag did not so devote themselves to the defence of religious interests as to forget the interests of the rights, often ignored by their rulers, of the popular classes: in effect, they defended with the greatest courage both rights together.

Already on November 25, 1875, during one of the most cruel crises of the Kulturkampf, Windthorst, at the tribune of the Reichstag, called for the intervention of the State in favour of unemployed workmen. "Every day," he said, "I see the announcement of bankruptcies, of workmen dismissed en masse, of wages reduced without a corresponding reduction in the cost of living; distress is very great and widespread." The following year, Windthorst, sided by Schorlemer-Asst, returned to the charges; he denounced the Kulturkampf as being noxious to the well-being of the industrial classes, he pointed out how Canon Moufang and several other priests were devoting themselves to social questions. And in the course of this same year, the Congress of German Catholics at Munich listened to an address on "Mammalian and the Kulturkampf," from an ecclesiastic, M. Ratzingler, who set forth the principles of an economical scheme framed to secure the rights of the toilers against the machinations of international finance.

But none of these displays of keen and constant interest in industrial matters on the part of Catholic leaders, had an effect comparable to that produced by Count Ferdinand de Galen, when at the beginning of 1877 he laid upon the table of the newly-elected Reichstag a complete plan of social legislation.

Galen [Ferdinand M. Goyau] made this performance a sort of act of devotion, choosing for its occasion the 19th of March, a day on which Joseph a workman of Palestine, is honoured on Catholic altars as a Saint and as Patron of the Church Universal. The Count invited the Reichstag to devote itself at last to the social and economic situation of the working-class. He moved that a certain number of its members, chosen freely by their comrades, should hold counsel with the Government upon the necessary remedies. His aim was social legislation on the following points: Sunday rest, apprenticeship, factory-workers, length of employment for women and children, boards of arbitration to settle disputes between capital and labour.

Thus the social question, as a whole and in its various ramifications, was introduced into Parliament by Catholics who were undergoing persecution and suffering ostracism, yet remained unimpaired in the endeavor to smother the Catholic challenge on behalf of the working-man. The Parliamentary Commission reported to the Government, for fuller discussion, all the projects presented, except that of the Centre!

This act of meanness, aimed at burying Galen's motion in the archives of Parliament, had not prevented the German people from getting to know it. Later on, it was destined to constitute an important part of the Catholic programme, when with ever-growing zeal, the leaders of the Centre, the Bishops and all the clergy, came to give ever greater prominence to social interests and problems. M. Goyau gives many illustrations of this. There is, for instance, his picture of Mr. Ketteler, on the eve of his sudden death, jotting down a rough sketch of the Catholic attitude towards Socialistic leagues; again, of Canon Moufang begging the Catholics assembled at the Congress of Wurzburg, to declare war upon anation by the creation of savings-banks, by the application of special laws, by the building of workmen's dwellings, which their tenants could purchase on easy terms.

Thus [says M. Goyau emphatically] close connection with the social problem outlined even the attacks of persecution, it weakened in the soul of Frederic Ety, a parish-priest of Mayence, the idea of founding, on behalf of shop-assistants, associations resembling those which had for long existed in the case of artisans and farm laborers, and from 1877 onwards, these new unions have sprung from the ground, courageous shrubs which in order to shoot and grow big proudly chose the most inclement weather.

In all this conduct of the German Catholics, there seems to us a course of teaching on which we may ponder with profit. Beyond all doubt, the persecution which, under Bismarck's guidance, assailed the Church in the Empire was exceedingly severe and formidable. Yet in the very midst of the tempest of the

Culturkampf, when Bishops imprisoned or proscribed could exercise their authority only with the utmost difficulty, when a multitude of priests were straggled prevented from fulfilling their functions, one is faced by a spectacle which is not without grandeur: Catholic leaders almost in a state of outlawry looking beyond the evils which afflicted them in religious faith and freedom, and bearing generously in mind the fact alongside of themselves there were thousands and thousands of helpless workers groaning under intolerable wrongs. And from the State, from the very State that was oppressing them in conscience, they demanded a group of measures to protect and to heal all the layers of modern industrialism. They called for justice on behalf of the disinherited and the lowly in their affliction. Thus they speedily lent their votes to support important and fruitful social legislation. And thus whilst giving proofs to their foes of their hopeful and spontaneous energy, they brought them also to see the stupidity of religious persecution.

Endless acts of protest [M. Goyau says excellently], perpetual series of re-orientations, make more evident instead of strengthening, the weakness of parties which take up that attitude: it is not by committing oneself to a narrow ill-temper that one arrives at victory. This is one of the lessons, which Catholics of other lands may draw from the study of the German Kulturkampf; it is one of those drawn out for us by the fine volume of M. Goyau, which it has given us peculiar pleasure to recommend to the British public.

Success has demonstrated the effectiveness of their methods: their promotion of social reform contributed very directly to their final victory. This is one of the lessons, which Catholics of other lands may draw from the study of the German Kulturkampf; it is one of those drawn out for us by the fine volume of M. Goyau, which it has given us peculiar pleasure to recommend to the British public.

Understand the long life, the power that has lasted through centuries, the purpose that continues unchanged as men come and go within the great Catholic Church, it is necessary to realize that that Church was the first great republic of the world, and that it is the great republic now.

GREAT REPUBLIC
CATHOLIC CHURCH WAS THE FIRST AND IS TRUE DEMOCRACY NOW

To understand the long life, the power that has lasted through centuries, the purpose that continues unchanged as men come and go within the great Catholic Church, it is necessary to realize that that Church was the first great republic of the world, and that it is the great republic now.

In the day of savage kings and despotic rulers, in the later days of refined monarchs and government slightly less brutal, the Catholic Church, an organization of spiritual as well as temporal government, had an immense advantage over every government on earth.

NO ACCIDENT OF BIRTH
The kings and the emperors came, died, and each successor was a matter of accident. The child that happened to be born first inherited the crown. Because of the weakness due to accident of birth, dynasties and kingdoms and empires changed, melted and disintegrated. But the Catholic Church went forward through the centuries steadily gaining in power, because from the first the government of the Church was a republic form of government.

No accident of birth determines any important fact in the government of the Church.

THE CARDINALS
The Cardinals, a body of learned and powerful men, themselves selected because of a special ability and regardless of birth or rank, elect in their turn the Pope to rule the Church—just as our Electoral College was established by the founders of this government to elect a president.

When some feeble king was succeeding to the throne and the power of France, when some weakling through accident of birth was made ruler of Spain, or England, the ablest man within the Church was chosen to rule.

A boy that had been the humblest and poorest of children, tending animals in the field, sleeping on hard or no bed, while the boy emperor was in his palace, lived to see himself upon the throne of St. Peter and see the emperor grown to manhood humbly submissive without the aid of a republic form of government.

REAL ARISTOCRACY
It is encouraging to all of those that believe in republican government and who want to believe that this nation, properly managed, can stand on its own feet, that the greatest, oldest, most powerful organization in the world is the great Catholic Church, based spiritually upon the rock of St. Peter, and materially upon a republic form of government, a true democracy, recognizing no birth-right, no aristocracy, other than that of intellect, character and devotion.—New York Evening Journal.

MEN AND THE CHURCH
A non-Catholic contemporary contains, in a recent issue, a paper treating of "The Workingman in His Own Church." Singularly enough, while the matter is treated almost entirely from the standpoint of the non-Catholic churches, the writer does not seem to touch the heart of the question. As long as the Church is conducted merely on business principles, and made to compete with concerns that cater solely to pleasure and entertainment, it will never attract the great mass of men who look to it for spiritual guidance and consolation.

In the Catholic Church there is no question as to the social position of her members. The roof that can shelter the man of wealth is at the same time the home of the workingman. At her communion roll every order of social and industrial life meet side by side. There, at least, all men are brothers, consecrating in her divine worship that common kinship which was announced formally by our Lord, and declared in His Gospel. For this reason the working man does not ask at the church door whether he is welcome or not. He does not ask if this be a wealthy or poor Church. He knows that it is his church, his spiritual home, and with that feeling he kneels in undisturbed devotion.

It is because the Catholic Church recognizes no distinction of wealth or

poverty in her temples that her churches are always crowded, three, four, five and sometimes eight or ten times a day. It is the incertitude of her position that attracts; and to the workman more than to any other is her altar attractive because he knows that there he will learn of God's goodness, of the heaven that awaits him, of the consolations in a thousand delicate forms that there encourage and soothe and uplift him against the affliction and troubles that meet him in the world.—Pilot.

LOURDES CURE VERIFIED
GIRL WHO HAD BEEN PARALYTIC FOR YEARS NOW GOES TO FETE

The Sun, New York, prints the following special cable dispatch from London, dated June 12:

"A special correspondent of The Sun visited Miss Margaret Stabler to-day at her home in Northumberland, and concludes, after a close investigation, that there is no doubt whatever that her recovery from paralysis, from which she had long suffered and for which she visited the grotto of Our Lady of Lourdes, is genuine.

"Miss Stabler, who went to Lourdes with the other English pilgrims a week or so ago, continues to improve and gain in strength daily. When The Sun man visited the home Miss Stabler was eagerly preparing for a visit to a forthcoming fete at Cowpen, a neighboring village.

"Miss Stabler was twenty-one years old on June 8. She spent her two preceding birthdays in bed. When she undertook the journey to Lourdes at the beginning of the present month at the instance of the Catholic Women's League and some personal friends, she reclined in an ambulance stretcher and was practically dead from her waist to her feet. Her left arm was also palsied.

She had fits of insomnia and periodical loss of speech, with attacks of paralysis and pains in the back, from which she was greatly exhausted.

"I attribute my cure to our blessed Lady of Lourdes," she told The Sun reporter, who watched her doing some embroidery. She afterward stood up to have her photograph taken. Dr. Fothergill, her physician declared his belief that her cure was permanent, and Rev. Father Kerslake, who has been with her through her whole illness, believes her recovery is due to a supernatural agency."

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Discussion Not Necessary

America, reviewing the action of the national Socialist convention at Indianapolis, says:

"Religion was not officially discussed, nor was there any need of doing so. The attitude of the Socialist party is sufficiently clear upon this question from the books it is constantly circulating and from the tone of the three hundred odd papers it is issuing. From first to last it is carrying on, under a pretense of neutrality, a most insidious and relentless war against all dogmatic Christianity whenever it is not attacking the very principles of revealed religion itself. The selection for Presidential candidate, by universal acclaim, of

of Eugene Debs, the man who called Christ, the founder of Christianity, the 'Trump of Galilee,' and who made himself the champion of free love in the case of Gurky and Herron, is sufficiently indicative of the religious and moral convictions of the men who lead the Socialist movement.

" * * * There is one conclusion made evident beyond all doubt, that the immediate battle of the future will be fought in the trade unions and that every Catholic trade unionist must necessarily be likewise a member of his own parish workmen's association for social instruction and action. No priest or Catholic leader can remain indifferent to this demand."

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THOS. COFFEY, LL. D., Editor and Publisher

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LETTERS OF RECOMMENDATION

Apostolic Delegation, Ottawa, June 13th, 1912

Mr. Thomas Coffey

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit.

I sincerely defend Catholic principles and rights, and stand firmly by the teaching and authority of the Church, and the same time promoting the best interests of the country. Following these lines I have done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholics everywhere, and will do my best to see that it reaches every Catholic home.

Yours very sincerely in Christ, Donatus, Archbishop of Ephesus.

Apostolic Delegate, University of Ottawa, Ottawa, Canada, March 29th, 1900.

Mr. Thomas Coffey

Dear Sir: For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published, its matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessings upon you and wishing you success, believe me to be yours faithfully in Jesus Christ.

Yours faithfully in Jesus Christ, ID. Falco, Arch. of Larissa, Apoc. Deleg.

LONDON, SATURDAY, JULY 27, 1912

THE NEW ARCHBISHOP OF TORONTO

The CATHOLIC RECORD sends heartfelt greetings to Most Rev. Archbishop McNeill, who has been translated, by order of His Holiness the Pope, from the Archiepiscopal See of Vancouver to that of Toronto. For a considerable period has this most important See been vacant, but Rome is ever deliberate and prudent. The Father of the Faithful is wont to move slowly but surely. All will recognize that in this his latest appointment of a Prelate, to work in the Master's Vineyard in Canada, he has made no mistake, for the new incumbent of Toronto's Archiepiscopal See, left vacant by the demise of the lamented and most beloved Archbishop McEvay, brings to that exalted position one whose reputation is admired of all men. Nor could it be otherwise. A man of profound learning, of prudence of action in all his undertakings, as priest and prelate, possessing in part the sturdy character of the Scot and in part the loving and lovable traits of the Celt, a man of blameless life, of unselfish devotion to duty, wise in counsel and a tender father in the homes of his flock, ever drawing souls nearer and yet nearer to the divine ideal—such is the new Archbishop of Toronto. Blessings be with him and about him is our humble prayer, and we feel assured he will be a most worthy successor of the noble souls who in the past half century and more bore the heat and burden of the day, and are now enjoying their reward.

ARCHBISHOP McNEILL

Archbishop McNeill was born at Hillsborough, Inverness, N. S., in 1851. He was of both Scotch and Irish descent, his grandparents coming from Barra, Scotland, and Kilkenny, Ireland, respectively. Receiving his primary education in his native town, he later attended St. Francis Xavier College, Antigonish, the College of the Propaganda, Rome, and the University of Marseilles, France. Graduating from the latter institution with the degree of doctor of divinity in 1879, the young student joined the teaching staff and assumed the vice-rectorship of St. Francis, continuing in that dual capacity until 1884, when he was elevated to the rectorship of the institution. He continued in the latter position, in addition to the editorship of the Aurora and the Antigonish Casket until 1891, when he accepted the pastorate at West Arichat, B. C. He later assumed the pastorate at Desouze, and the bishopric of Nilopolis.

HIS GRACE

His Grace accepted the Vicar Apostolic of St. George's, Newfoundland, four years later, assuming the bishopric in 1904. Elected Archbishop of Vancouver in 1910, His Grace has continued in that capacity up to the present time.

RECOGNIZED FORCE

Though a recognized force in the councils of the Catholic Church in Canada, the eminent abilities of His Grace have been by no means confined to religious pursuits. As a mathematician and astronomer and a French scholar, he is reputed to have few equals in the entire Dominion.

REVERENCE

Next to faith and love in the home is reverence. Indeed, this is the very touchstone of a really well ordered Christian home. Reverence first for God and His Holy Mother, reverence for His saints, reverence for everyone who speaks in His name, reverence for those who are appointed by Him to be law-givers within the home and direct and edify those committed to their care.—Thomas O'Hagan.

ST. PETER'S SEMINARY

The establishment of St. Peter's seminary in the city of London, for the theological training of candidates for the priesthood, has called forth expressions of sympathetic approval from many sources. Prominent among these are the subjoined editorials from the London daily press. In its issue of the 15th inst. the London Advertiser referred to the proposed work in the following terms:

"It is now officially announced that a Roman Catholic seminary is to be located on the fine property secured by Mr. Philip Pocock at the north end of Waterloo street. Until the plans of Bishop Fallon are disclosed, it does not appear what relations it is intended the new institution should have to the Western University, which has always had a warm friend in the Bishop. Quite apart from that, however, it will be a good thing for the city, in both educational and material ways.

"Affiliated with the Western University the Roman Catholic College might add largely to the opportunities of its students in some studies, and for the University the connection would mean a city to this whole region would be enhanced, and its claims upon both private and public support greatly strengthened.

"Such an institution as is being established will add to the prestige of London as an educational centre. The University with its cluster of theological schools would act as a magnet to draw other denominations to place their seminaries in this beautiful, healthful, eminently central and suitable city. But no matter what its bearing upon the University may be, the step taken by the Roman Catholic authorities will do something to build up London."

On the 10th inst. the London Free Press struck the correct note in its editorial on the new Seminary:

"His Lordship Bishop Fallon is inspired with the idea that this city should become an educational centre. The head of the Catholic diocese of London has before this given expression to his views that Western Ontario is entitled to an educational importance it has not possessed, and now comes the good news that the Bishop is taking practical measures in the direction he believes not only to be possible but highly desirable.

"The establishment here of a Catholic seminary is certain to lend material aid in promoting the building up of the Western University. The clustering of educational institutions in the city will bring a powerful influence to bear not only upon the Government in the direction of financial assistance and the full recognition of the university as a university, but also in attracting the attention of the whole of Western Ontario to the educational value of the institutions here.

"It has for some time been recognized that the Toronto University is unwieldy in size. London in the west and Queen's in the east should be competent to relieve the Toronto University of the surplus of students, and there should be built up here a university that will be second neither to Toronto nor to Queen's in point of efficiency. London is located in the centre of the most populous and richest part of Ontario, and it has not been fair that this western part of the peninsula should be required to contribute so largely to the Toronto University. It is apparent at last that the tide has turned."

The friends of education and of the advancement of the London district rightly see in the new Seminary a step forward not only in the development of Catholic interests but in the furtherance of the general welfare.

HIGH SCHOOL ENTRANCE EXAMINATION

The report of the recent High School Entrance Examination of the city of London shows that our city Separate schools have fully maintained, if indeed they have not excelled, their usual high standard. Of the 33 candidates who presented themselves, all were successful, while 29 obtained honour standing which means at least 75 per cent. of the maximum. The average standing attained by the whole 33 was 520 marks, or 80 per cent. of the total 650. In addition, two of the candidates, with 595 and 592 respectively, stood highest in the city, both well over 90 per cent.

These results, while most gratifying to all friends of Separate schools, and quite possibly surprising to some of them, do not occasion any wonder amongst those who are acquainted with the work done in these schools. Indeed, considering the active interest in the welfare of the children invariably shown by the clergy and the Board of Trustees, and, above all, the most efficient training imparted by our devoted, self-sacrificing religious teachers, teachers with every technical and practical qualification, the wonder would be to have the general result other than what it is.

And this test has furnished us with one more proof, if the fact requires further proof, that in the matter of instruction in the purely secular subjects of the Ontario programme of students, our Separate schools take rank amongst the best.

From other sections of the diocese of London come the most gratifying reports of the success of the children of our Catholic schools in this public test of their efficiency. St. Thomas, Goderich and Kingsbridge passed 100 per cent. of their candidates. In Sarnia a Catholic pupil headed the list for the whole division of West Lambton; and another stands third. In Windsor a Catholic

boy holds second place for the whole city. Similarly satisfactory results have been obtained in Ingersoll, Chatham, Wallaceburg and other places. On the whole the Separate schools of the diocese have reached the highest point in their history. But there is still work to be done. Present success must only spur us on to greater future effort.

A NECESSARY ELEMENT IN EDUCATION

That there is no true education without religion is the position taken by the Church. Hers is the wisdom governed from the experience of the ages. Modern conditions may be and indeed are different from those of the past, but the attempt to divorce education from religion by the establishment of non-sectarian public schools has signally failed to fulfil the expectation of the founders of the system and has emphasized the truth proclaimed by the Catholic Church.

The founders and advocates of the Public school system were in many cases public spirited citizens of honest convictions. They believed that a higher standard of general education would produce a higher type of character and consequently citizens better qualified for their increased responsibilities. In the United States, where we believe the system has been in the main honestly non-sectarian, the more thoughtful observers of its results are outspoken in their expressions of disappointment.

In France the national schools are of a different type; they are frankly irreligious or anti-religious, and the resultant wave of juvenile depravity has shocked even the infidel government, and impelled Catholics to establish thousands of voluntary schools. Recently the French Parliament, the notorious anti-clerical Viviani, admitted the failure of French educational policy. "Disgraceful," "state of decay" and "wretched state" are some of the epithets he applies to the national schools; and he notes the fact that "in four departments alone 20,000 children have been withdrawn from the primary schools though that is a penal offence."

Between schools that are frankly irreligious or anti-religious, and honestly conducted Public schools as we know them, there is in the final analysis only a difference of degree. The ignoring of religion, the relegation of religion as some side issue to a place outside the ordinary educational institutions, inevitably leads to indifference to all religion, to the loss of religious influence in the formation of character, a result which can be viewed with equanimity only by those who have lost all sense of the value of religion.

An article in the Atlantic Monthly, "Should Smith go to Church?" has attracted a good deal of attention and has given rise to considerable comment in the press. "Smith is the best of fellows—an average twentieth century American, diligent in business, a kind husband and father, and in politics anxious to vote for what he believes to be the best interests of the country—yet Smith doesn't care a farthing about the state of his soul. Nothing in fact interests him less. Religion seems to him to be a poor starved side issue, not a source and guiding spirit of the phenomena which he observes." Precisely. The whole educational system regards religion as a side-issue.

The appalling growth of what is known as the White Slave traffic is just now receiving a great deal of attention. The Tablet quotes from a letter to the London Times an extract very much to the point as illustrating the importance of religion in the schools.

Dr. Ettie Sayer, stating how easily White Slave victims fall a duped prey to their organized ensnurers, says: "It must be remembered that these girls leave the Board Schools at fourteen; that often their parents are too poor to support them; that they have been taught no religion, and have received no proper instruction whatever in the mysteries of life."

The School Guardian, commenting on this, says: "The writer exactly hits the point. In many Council schools a modicum of good instruction about the Bible's contents is to be had: the teacher is a good religious person, and until recent times, has quite commonly had a religious training in a religious training college; but the aim and scope of the council school is not the teaching of religion; it is the one thing avoided. Things that touch religion may be religiously taught, but taught with the intention of avoiding the attachment of the child to a religious body. They have been taught no religion, exactly describes the children issuing from the Council schools. It is indeed the special note of the system."

It is not too much to hope that the experience of non-religious not less than irreligious school systems may lead thoughtful Protestants as well as Catholics to recognize that mental and religious training form the warp and woof of education.

One trusty friend is more precious than a score of casual acquaintances.—Cardinal Gibbons.

Unselfishness and thoughtfulness usually go together. They spring from a large and generous nature and where they abide pettiness has no place or share.—Thomas O'Hagan.

PROPORTIONAL REPRESENTATION

Prior to the recent federal elections Sir Richard Cartwright, speaking, however, only for himself, strongly advocated proportional representation. Back in the eighties the late Edward also gave a great deal of consideration to the system and delivered several speeches advocating it.

In the French Chamber of Deputies a measure has just been carried giving effect to the principle which it is hoped will result in a higher type of representative as well as in giving representation to hitherto unrepresented minorities.

We had in Ontario for some years a modified form of proportional representation in the county councils of the more populous counties, where two, three or four townships were combined for the purpose of electing two county commissioners. Each elector had two votes which he might cast for two different candidates, or give both to one candidate. The county council instead of being a collection of reeves, who were responsible each exclusively to his own township, was composed of men of broad view, while some minorities under the old (and the present) system altogether unrepresented were enabled to secure representation. It was a step in the right direction, but did not go far enough; the grouping of municipalities should have been larger with ultimately the whole county electing directly the county council.

Proportional Parliamentary representation would be secured by grouping six, seven or eight constituencies into one electoral district. Each elector might vote for 6, 7 or 8 different members, or give all his votes to one. However this is a matter of detail as some advocate the single transferable vote with a preference indicated for second choice.

Toronto, let us suppose, would elect 6 members. The total vote is, say 48,000, the quota necessary to elect would then be 8,000 votes. If when the labor element in Toronto could muster 8,000 votes, labor would secure a representative in Parliament. And so with all other minorities. Then again the man who expects to command the votes of a large area such as is proposed, must be a man of outstanding merit or ability; while under the present system the man of strong views and vigorous personality is often rejected by both parties lest he should be persona non grata to certain sections that it is thought desirable to conciliate.

Again it has happened that the popular majority of a whole province is in a minority in Parliament under the present system; while at other times the majority is represented out of all proportion to the minority. Thus Quebec was, in the last Parliament, represented by 54 Liberals and 11 Conservatives, while the popular vote stood 158,393 Liberals and 129,634 Conservatives; this vote with proportional representation would have given 36 Liberals and 29 Conservatives.

From the point of view of Catholic representation we should stand to gain as Ontario is entitled to, at least, 15 federal members, and we have had in the last fifteen years from 3 to 6.

Sir Richard Cartwright in a speech in the Senate, some few years ago, deplored the fact that 400,000 of his fellow-citizens of Ontario were never adequately represented in the House of Commons.

But however desirable it might be to have our just representation in Parliament, there are other and more cogent reasons why the system of proportional representation should receive adequate study. If we believe in representative government it is worth while to devise a scheme whereby the government should be really representative.

MR. BORDEN ON THE FEDERAL SYSTEM

Some months ago we took occasion to comment upon the impertinent and ignorant declaration of Sir Max Aitken, in which he stated that the federal system in Canada was a conspicuous failure. The remark was made with a view of strengthening the contention that the federal scheme embraced in the Home Rule Bill was destined to be a failure, because it had been tried in Canada and was there found wanting. It is difficult to speak with restraint of such a childish contention, and it is perhaps more difficult still to realize that such an absurd plea should be made to any section, no matter how small, of the British electorate.

At the time we pointed out that the federal system had been worked out with a great measure of success by Canadian statesmen of both parties, and that the grant of a similar measure of autonomy to Ireland would meet with the hearty approval of the large body of Canadians.

We are pleased to find that Mr. Borden, the Prime Minister, has taken occasion to commend the workings of the federal government in Canada. In his message published in the Empire Day edition of the London Times, he says:

"The experiment of a federal government upon new and untried lines was attempted and carried out with aston-

ishing success. . . . Nearly every great problem solved by the United States has been encountered by the Canadian nation in an even more intense form and has been successfully overcome."

A pronouncement such as the above should make the bigoted little anti-Home-Ruler hide his head for shame.

A UNIVERSAL RELIGION

With the disintegration of Protestant sects and the consequent indifference to all religion comes the recognition of the evils of a divided Christianity. Leading Protestant bodies with no great or essential differences of belief or discipline are discussing and voting on the question of organic union. Though many serious difficulties have yet to be overcome, the vote of the members of the various denominations concerned shows in a remarkable degree the dissatisfaction with the present state of affairs, and a very general approval of the principle, at least, of organic union.

Meredith Nicholson, in the June Atlantic Monthly, discusses the question from the point of view of his friend Smith, the unchurched layman. And in view of the fact that the writer avers that most of the men he knows, both in large cities and small, do not go to church, it may be conceded that when the church members agree the matter is not settled. That many clergymen and laymen resent the oft-repeated statement that Americans have lost the religious sense he notes but dismisses as "a case of whistling through a graveyard on a dark night." The majority who do not go to church are as a rule in nowise antagonistic to religion, merely indifferent. The writer was a Presbyterian, became a communicant of the Episcopal Church, vestryman, delegate to councils, and a regular attendant at the services for twenty years. That being so, it is somewhat surprising to hear this profession of faith:

"I hold that a clergyman who entertains an honest doubt as to the virgin birth or the resurrection may still be a faithful servant of Jesus Christ."

Nevertheless the Bible states nothing so emphatically or unequivocally as the fact of Christ's resurrection. St. Paul says, I Cor.: "If Christ be not risen again, then is our preaching vain, and your faith is also vain. Yea and we are found false witnesses of God."

But this presents no difficulty to the modern advocate of union of the Churches. "A Church that would regain the lost Smiths will do well to satisfy that large company of the estranged and indifferent that one need not believe all that is contained between the lids of the Bible to be a Christian."

It would be ludicrous if it were not so serious to find conferences and assemblies of Bible Christians thundering their denunciations of the Catholic Church for keeping the Bible from the people while their own people turn away from Church and Bible.

But Mr. Nicholson is by no means an irreligious man, rather he is an earnest Christian, as he conceives Christianity, who deplores "the fatality and wastefulness" of the great city churches closed tight all week and open for a few hours on Sunday. He says very truly, "If, in the end, our great experiment in self-government fail, it will be through the loss of those spiritual forces which from the beginning have guided and ruled us."

He would not only remove wasteful and futile competition by union; but he would broaden the Churches' activities in a startling manner.

"Not only should the body and soul be cared for in the vigorous institutional Church, the Church of the future, but there is no reason why theatrical entertainments, concerts, and dances should not be provided.

"In this unified and rehabilitated church of which I speak—the every-day-in-the-week Church, open to all sorts and conditions of men—what would become of the creeds and the old theology?"

"The seven-day church being built upon efficiency and aiming at definite results, could afford to suffer men to think as they liked on the virgin birth, the miracles, and the resurrection of the body, so long as they practiced the precepts of Jesus."

On all this, honest though the writer is and evidently sincere, our best comment is a quotation from himself:

"The Church is either the repository of the Christian religion on earth, the naively inspired and blessed tabernacle of the faith of Christ, or it is a stupendous fraud."

The tremendous fact that the eternal Son of God became man is surely an essential and fundamental fact of the Christian religion. Then the Christian Church which ignores that fact is a stupendous fraud.

There is not such a gulf between Protestant Christians who question Christ's divinity and the Persian Abdul Baha who, it is said, numbers already 3,000,000 followers. His religion, if he can be said to have a religion, is that all religions are at bottom one. Christianity and Buddhism and Mohammedanism are all one if the adherents will only "spiritualize" each his particular faith. It is a significant sign of the times that this prophet of a universal religion was allowed to preach not only

in Rev. Mr. Campbell's Church, but also from the pulpit of the Anglican Archbishop Wilberforce's Church in London. We are told that "he held up the Bible as good a guide as the Vedas or the Koran," for which, no doubt, Bible Christians will be duly grateful.

On such "broad" lines any kind of union is possible; between Abdul Baha and the credulous Christian there is no impassable barrier.

CATECHISMS OLD AND NEW

We notice that the perennial discussion as to the best method of making the Catechism class effective, is again on the boards. No doubt Butler's Catechism will come in for its usual share of criticism. It has always appeared to us that there is the same difference between it and the up-to-date simplified and improved catechisms that there is between a masterpiece and a modern painting. The more you examine the former the more its beauty grows upon you. The latter delights at first sight but its charm decreases under scrutiny.

Or, to use another comparison, the author in the one instance seemed to have had a mission to write, to have been sent as it were; while in the case of some catechisms we are suspicious that the author received a call. Strange it is that notwithstanding the many efforts to improve upon it the little book still holds sway. The reason for this is worth examining.

First of all Butler's catechism is a brief but comprehensive synopsis of Catholic doctrine. Some may say that the answers in some instances are not simple enough. Let them try to express the same truth in simpler language and see if they will succeed. It is not expected that the child will understand the full significance of the answer that it learns by heart. But if it memorizes it the meaning will be gradually revealed as the intellect develops. We have heard much of black-board illustrations and the application to the teaching of catechism of pedagogical methods used in the teaching of other lessons. We fail to see how the Unity, the Trinity or the Incarnation can be explained on a black-board, or the subject made more interesting by the methods referred to. Persons who advocate this system overlook the fact that catechism is not on a par with other subjects. They overlook the fact that the virtue of faith infused into the child's soul at baptism enables it to comprehend these divine truths much more adequately than we imagine and gives, moreover, to the catechism lesson a charm and a divine attraction that no human contrivances could supply.

Another advantage that Butler's Catechism possessed over many others is that the answers to the same questions are the same in the short and long catechism. The new First Communion catechisms are useful inasmuch as they indicate to the teacher the truths that the child should know as a necessary preparation for First Communion. But in a vain attempt to be simple the answers are couched in different terms from those found in Butler's. The result is that when the child takes up the study of the latter after its First Communion, it is confused instead of assisted by what it has already learned. A better way would be to teach the child in the language of Butler the required knowledge. In a country such as ours we must depend upon lay teachers to aid the clergy in the religious instruction of youth. While it were desirable that these should be expressly trained for this work, yet it is well for them to know that if they succeed in assisting the child to memorize the answers, they have accomplished their essential duty. It were far better to be content with this than to attempt without sufficient knowledge of the subject to enlarge upon the doctrinal teaching of the catechism or to deduce rules of moral conduct that might result in creating a false conscience in the child.

Father McEachern's graded catechism is one of the best we have seen. It is written with a view of applying the doctrinal knowledge acquired to the refutation of heresies, especially those of our own day, and to instruct Catholic young people on the ceremonies and discipline of the Church which are the expression of its religious teaching. As an aid to a competent teacher it is very valuable, but as a text book for a memory lesson it is too profuse. In this essential matter Butler is without a peer and for this reason is especially valuable where we must depend upon untrained teachers.

There are some improvements that we would suggest. We would not alter a word of the text but would like to see it given a more appropriate setting. Is it not a strange anomaly that the little book which we tell the child is the most important of all its lesson books should be the worst bound and the worst printed of them all? We would like to see it bound in leather, printed on the best of paper and illustrated with some of those gems of Catholic art that adorn much less important works. From an economic standpoint this would be an advantage, for one book would serve during the whole course and then be retained as a respectable

and precious souvenir, whereas now a normal child disposes of half a dozen before it is confirmed. Apart from this consideration no better missionary work could be performed by the Church than to increase the child's reverence for the jewel of Catholic doctrine by enshrining it in a respectable case.

THE POSITION OF CATHOLICS IN NOVA SCOTIA

V.

In these brief notes nothing but the plain facts have been so far presented. Nobody can successfully challenge the accuracy of a single statement made in them. In brief, it has been shown in indisputable evidence that in the past decade or two the Catholics of Nova Scotia have in both the public life and the commercial life of the Province fallen behind in the race. It is now in order to ask why such should be the case.

Such a condition may result from two causes or from a combination of each. First, the Catholic body may not have the men, who, by education, by training, by industry and integrity, are capable of properly filling the places of importance which have been mentioned.

Secondly, there may be a disposition and an organized effort on the part of the majority to keep the minority out of those places of importance.

Assuming for the sake of argument that we have not the man, what then is our duty? Our plain duty is to train our young, according to their different individual aptitudes, for the positions which open from time to time. If our schools are inefficient, let us without delay make them efficient. If our young men are not properly trained, let us see at once that they shall be well trained in future. It is our own fault if this is neglected as it is the fault of parents and moral instructors, in large part, if our young men fail in honesty and industry. If the relative insignificance into which we have been drifting is to be ascribed to the cause first above mentioned, the fault is entirely our own, and it would be unfair and dishonest to blame our separated brethren for contributing to our decadence.

It is difficult to persuade oneself that our backwardness is due altogether, or to any great extent to lack of qualification. Our young men are endowed with as high an average of natural ability as any others. The schools which receive them are, most of them, as efficient as those frequented by other boys. There may be instances where the comparative poverty of the Catholic parent makes it difficult, and in some cases impossible, to give bright Catholic boys the advantages enjoyed by other boys; but those cases are rare. Those who know of the privations which many of the poor students in the Scotch universities undergo in their love of learning and their determination to succeed, cannot see in a few isolated cases of that sort any great cause for discouragement. The parent who is anxious to educate a bright son can do so no matter how great the difficulties in the way appear to be. The poor boy who pines for an education, can have it if he has the grit in him. Pastors cannot too strongly urge upon heads of families the duty of giving their boys a proper chance. Make good farmers, good mechanics, good professional men of them, according to their gifts. When that is done, their claims for fair treatment at the hands of the majority cannot long be ignored.

Now, to the second point. There may be an invisible, well organized agency, always watchful, always at work, which makes it next to impossible for our young men to compete successfully with their rivals.

We have heard of the case of a bank manager whose first enquiry of a young applicant was whether or not he belonged to the Y. M. C. A. Leading non-Catholics have been charged with the existence of some hampering influence which operates to the disadvantage of the young Catholic who seeks employment, and no satisfactory explanation has yet been given. One cannot speak with confidence on the point, except as to results. The Protestant churches probably give more attention to the social and material uplift of members of their congregations. More interest may be taken in the advancement of each individual than in our own churches; and the results which we see may be the results of well-organized efforts to advance their own people rather than a desire to discriminate against Catholics. We must take things as we find them. We have the remedy in our own hands.

If a banking institution shows a disposition to discriminate against Catholics, we may be sure that the money of a Catholic depositor is as welcome to it as that of any other person. If it finds the deposits going elsewhere, it may experience a change of heart. If a trust company wishes to be free from all taint of "Popery," the proscribed "Papist" can carry his business elsewhere. If a political party manifests a disposition to ostracize our people, we have our votes left. We have shown, we think, the existence of a disposition on the part of both

FIVE-MINUTE SERMON

NINETH SUNDAY AFTER PENTECOST

RICHES ARE GOD'S

Brethren, a rich man is entitled to the ownership of his wealth. Every civilized nation rightly guarantees to each of its citizens the possession and use of lawfully acquired property. But let us ask a question: Why is it that the evidence, the irrefutable providence of God makes some men rich and many men poor? Why is it that God will that there should be such painful inequality of the goods of this world? Why are some men ready to perish of want, and others overflowing with superfluities? It is true to say, and ought often to be said, that a good government will hinder the rich from getting richer, and the poor from growing poorer. But nothing except a dreamer will hope for a state of things in which there shall be neither rich nor poor. Why, then, does God permit this? A solution of this difficultly is found when we ask, What says the Christian religion of the relation of the rich and the poor to each other? Just this: As long as the poor man lacks the necessities of life, he holds a mortgage on the rich man's superfluities. So that, for example, the taxes paid for support of public charities are due by virtue of divine, natural right to the community's poor. What does the rich man's obligation say? "Give good and generous people do not know or remember that such a natural right, with its correlative natural obligation, exists. They pay their poor rate, as they think, as a tax or out of pure benevolence and gratuitous charity. This habit of mind rests on a denial of the rights and obligations of nature, and generates an essentially erroneous, and even immoral, habit of mind. To combat this perversion of morals and to recall people, if possible, to a higher sense of duty, I affirm that the foundation of our poor law is the natural right of the poor to work or to breathe. And this is the plain teaching of the Gospel.

So man for the principle. We only wish to apply it against the rich man's extravagance, reminding him that by the law of God the poor have a claim upon what he wastes. Be it remembered, brethren, that the rich man is only the steward of the Lord. Let him live fairly up to his station of life. But let him beware of reckless expense, princely state in a republic, the splendor of lords and nobles where such conditions of life are plainly antagonistic to the providence of God. Let the wives and daughters of the rich bear in mind that every penny they spend has somewhere back, on its journey to their delicate hands, been stained with the painful sweat of the poor. Cardinal Manning quotes St. Ambrose: "It is the bread of the famishing that you keep back, and the clothing of the naked that you put by"; that is to say, your wasteful extravagance hinders you from that charity which the fact of superfluity makes an obligation.

Brethren, after so many words that may sound harsh, listen to a few that are pleasant. Thank God that our rich Catholic people are so often exceedingly charitable, and that they so often present to their fellow-citizens the good example of wealth combined with simplicity of life and manners. And how often do we find men and women whose wealth would, as the world goes, put them at ease and luxury, devoting not only their money but their time and their personal attention to the noblest works of charity! Still, where there is wealth we know that there is a tendency to luxury, to sloth, to selfishness of the most extreme type, and not only to forgetfulness but utter contempt for the poor of Christ. Against these tendencies it has been our purpose to protest in giving you this sermon.

TEMPERANCE

OUR REAL SOURCE OF STRENGTH

The C. T. A. U. Advocate very pertinently reminds members of the Catholic Total Abstinence Societies and individuals affiliated with the national union of the annual Communion day. Catholic total abstainers are not likely to lose sight of the fact that temperance is only one virtue and that the practice of that one virtue is not sufficient for salvation. Foremost in all good works Catholic total abstainers should be models in every parish of correct Catholic living. Particularly should they be noted for their devotion to the Holy Eucharist. Frequent and even daily Communion should be common among them; and the annual Communion day of the total abstinence society in any church should be an edifying and inspiring sight for young and old. "Constant prayer and frequent Communion," says the C. T. A. U. Advocate truly, "must be the unfailing sources of strength for all who have pledged themselves to total abstinence. The blessing of Christ upon our work will far outstretch our small human endeavors."

WORKMEN MUST BE SOBER

This statement recently made by a constructor of elevators in a Philadelphia newspaper preaches a most effective temperance sermon: "So essential are steady hands and bright wits in our trade that under the rules of the union no drinking man can stay in the organization. The first time a member of the union goes on a job under the influence of liquor he is suspended for a month and fined. For the second offense he is summarily expelled, without hope of reinstatement. It's pretty drastic treatment but we found it the wisest way to deal with men."

Not in this business only, but in nearly every other trade and profession, the drinking man is losing his standing as a steady, dependable workman.

SELF-CONTROL

One of the ablest men, and one of the most earnest in America, said to his friend very recently, "I never drink, as you know. But when I see a man lying drunk in the gutter, I know that he has probably made that very day a harder effort at self-control, a nobler struggle to control himself that I ever



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made in my life. He has yielded and fallen at last, but only because all of his strength is insufficient to overcome the disease that possesses him." Teach your children that drunkenness is a horrible disease, as bad as leprosy. Teach them that it can be avoided; that the disease is contracted in youth through carelessness, and that it is spread by those who encourage drinking in others. Tell them that the avoiding of whisky is not merely a question of morals or obedience to parents, but a question involving mental and physical salvation, success in life, happiness and the respect of others.—Catholic Bulletin.

JESUITS AS PROHIBITIONISTS

The words "prohibition" and "prohibitionists" have a sound and always welcome to Catholic ears. Even Catholics who believe in the principle of prohibition are slow to enter into any movement in favor of it inasmuch as a good many very earnest prohibitionists are often very narrow-minded toward Catholics. Yes, as pointed out in the Catholic Historical Review, the Jesuits, in July, the first agitation for prohibition of the sale of intoxicating liquors, and the first actual prohibitive legislation in North America took place not in Maine but in New France, and that as early as the seventeenth century. The prohibition, however, was planned to prevent the debauching of the Indians with liquor.

BENEFIT OF TEMPERANCE SOCIETY

Our society is organized for the benefit of humanity; for the uplifting of fallen humanity; for the protection of the young man and boy who are surrounded with the constant danger of drinking. We should not neglect our temperance societies. No man can possibly succeed in this life without the assistance and support of his fellow-citizens. It is only we for us to continually surround ourselves with the greatest possible protection within reach. We believe that the total abstinence society has a particular influence in itself. A faithful member does not become contaminated with the custom of drinking which is so prevalent.—John F. McGroarty, Kingston, Pa.

A TALK TO NON-CATHOLICS

(From the Watertown, N. Y., Daily Times.)

Plainly, in simple, concise language, void of aught that might in any way antagonize those of any sect, Rev. Father M. R. Burns, pastor of the Holy Family Catholic Church, addressed the members of the congregation of the Hope Presbyterian Church and a large number of visitors at the church Monday evening, upon the Roman Catholic religion. Rev. Father Burns explained what the Catholic religion is, in what ways it agrees with the Protestant religion and those respects in which the two religions differ.

The audience which heard Rev. Father Burns speak was from the standpoint of religious denominations, most cosmopolitan. There were present not only the greater part of the Hope Presbyterian Church congregation, but also many Catholics and people of other denominations from throughout the city. The address was held in the church proper and the entire space was filled to capacity.

Rev. Father Burns was a speaker at the express invitation of the pastor of the church, Rev. Harry Strong Huntington, and the purpose of his talk was to acquaint the younger people of the church with the beliefs of the Roman Catholic faith. The audience comprised a comparatively small number of young people, however, as nearly all of those present were people of middle age, or at the least adults.

Rev. Father Burns spoke for but little more than a half-hour and his exposition of the principles of Catholicism was listened to with the most intense interest upon the part of his hearers. He spoke in a manner in which carried with it no feeling of argumentation or attempt to convince those who heard him that he was endeavoring to teach them in any way; it was an exposition, delivered in the most concise and simple language possible. Its complete simplicity was impressive and pleasing. So well did it appeal to those who heard Rev. Father Burns that when he closed, all joined in seconding a motion

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of Fred S. Waits that a vote of thanks be extended to the speaker for his talk.

When he took the platform at the opening of his talk, Rev. Father Burns devoted a moment to making plain to his audience that the purpose of his address was not to teach or to open an argument. He stated that he had come at the invitation of Rev. Mr. Huntington, merely to speak upon the Roman Catholic Religion and explain what the Catholics believe. He said plainly that there was not to be any argument and that it was not proposed to be argumentative in nature.

Delving then into his topic, Rev. Father Burns said that, in the first place, it must be understood in what respects the Catholic and Protestant religions agree. "We all agree that there is a God, one God, a creator, who is three persons, whom we call the Holy Trinity, the Father, the Son, Jesus Christ, and the Holy Ghost," he said. "We will agree also that He created you and me for two purposes, first to glorify and honor Himself and that we might honor Him upon this earth."

He then took up some of the points wherein the two beliefs do not agree. The first point is that of grace. "Protestants," he explained, believe that if a person has faith and grace they will reach heaven. The Catholics, he stated, secure grace through prayer and by the seven sacraments of the Church.

"What is meant by the sacraments?" he asked. "We mean the seven visible signs of an invisible influence." He then took up the various sacraments and explained each in detail. His explanation of each was very concise, yet very plain and simple and easily understood. The first taken up was the sacrament of baptism, which, in the Catholic Church, is divided into three classes: baptism by water, the baptism of blood and of desire. That of water is performed by the priest; that of blood occurs in the case of a person who might be killed in an effort to carry out his religious faith, while that of desire might apply to an ignorant person who died, unable to procure the sacrament through lack of sufficient knowledge or ability.

The sacrament of Communion was the second taken up, and in succession those of confession, confirmation, matrimony and the last rites of the dying. He then spoke of the sacrament of Holy Orders, explaining that the Catholic religion believes in heaven for those who are without sin; a hell for those who commit a great sin, or a mortal sin as it is termed; and a purgatory for those who commit lesser sins, deserving of punishment but not of everlasting separation from God.

Rev. Father Burns explained what is meant by the granting of an indulgence. "Some people believe that this is the granting of permission to commit sin," he said. "It is no such thing. No one can give permission to commit sin. It means merely a remission of the temporal punishment; if a man commits a sin the guilt is forgiven him but he must still suffer the penalty."

The invocation of the saints and the Blessed Virgin was explained. Rev. Father Burns stated that in this the Catholics do not pray to the saints or to the Blessed Virgin, but that they are asked, as a member of a church might ask the pastor, to pray for the sinners. He explained the Immaculate Conception and then took up what is meant by the "Infallibility of the Pope." By this it is meant that, when the Pope defines anything officially he can not deceive or be deceived. It does not mean that the Pope cannot be wrong, or that he is inspired by any special revelation; it is believed that God directs the Pope and officially he cannot go wrong.

He took up various other things of the Church, such as the various statues and images, and relics seen in churches and at shrines, the use of the sign of the cross and of the Latin language, the government of the Catholic Church and the reasons for the Church feasts, explaining each so that any existing misunderstanding concerning each might be removed, while at the same time his explanation was simple and brief.

In speaking of the government of the Church, he explained that the Pope is elected by the Cardinals and, while he is the head of the Church and can order his subjects around in spiritual matters he has no control over them in temporal affairs.

In closing Rev. Father Burns expressed his thanks for the invitation extended him to speak at a Protestant church, saying that while he had made no appeal in his talk, he desired to express one desire before closing: "I believe that the Catholic Church is the only true Church and I would fight to the last breath to support that," he said. "I, however, believe that this is wrong and that a temple would be built, then, men cannot find a way of finding a corporate union then there is one who can, God and He will find a way of bringing about unity. I ask of you always to pray that God will bring about this union so that we may all be one day united beneath the banner of Jesus Christ."

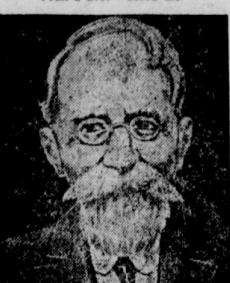
At the close of his talk Rev. W. P. Moody, pastor of the Stone Street Presbyterian Church, spoke briefly, thanking Rev. Father Burns, and Fred S. Waits also expressed his thanks and called for a rising vote, which was given.

THE WORK OF ONE CONVERT

The story of the conversion of a remarkable woman, Olga Maria Davin, is published by the Ave Maria. Ten years ago she became a Catholic, and during these ten years she has brought more than seventy other persons into the True Church. And she is not a member of any religious order, but an artist and composer; a woman of the world, many would call her. Yet her appreciation of Catholic truth and her joy at having herself found it has been so great that she has become a veritable apostle. It is not given to everyone to accomplish the work that this woman has done; but there is no doubt that nearly everyone can do more than is now being done for those who are groping for religious truth. How many Catholics are interested in bringing Catholic truth before those who are seeking it? Not one in a hundred, we venture to say. If they only learned to value the truth which they possess in its fullness,

DOCTORS COULD NOT HELP MY KIDNEYS

"Fruit-a-lives" Cured Me



MR. GEO. W. BARKLEY

CHESTERVILLE, ONT., JAN. 25th, 1911 "For over twenty years, I have been troubled with Kidney Disease and the doctors told me they could do me no good. They said my case was incurable and I would suffer all my life. I doctored with different medical men and tried many advertised remedies, but there was none that suited my case. Nearly a year ago, I tried 'Fruit-a-lives'. I have been using them nearly all the time since, and am glad to say that I am cured. I have no trouble now with my Kidneys and I give 'Fruit-a-lives' the credit of doing what the doctors said was impossible. I am seventy-eight years old and am in first class health." GEO. W. BARKLEY. 50c a box, 6 for \$2.50, trial size 25c. At all dealers or sent on receipt of price by Fruit-a-lives Limited, Ottawa.

they would be anxious to bring to others the light of faith.

It is a fact that converts to the Church are generally more zealous in this respect than those who have been brought up as Catholics. These latter take their faith as a matter of course. They do not know the misery of those who are seeking but not finding rest in the various forms of religion outside the Catholic Church. In many cases they do not take the trouble to inform themselves sufficiently regarding their religion to be able to explain it intelligently to non-Catholics, who sometimes ask questions concerning points of Catholic doctrine or practice. Were they half as solicitous about their religion as they are about worldly affairs, there would be a different story to tell.

Rev. Father Burns explained what is meant by the granting of an indulgence. "Some people believe that this is the granting of permission to commit sin," he said. "It is no such thing. No one can give permission to commit sin. It means merely a remission of the temporal punishment; if a man commits a sin the guilt is forgiven him but he must still suffer the penalty."

TWO SORTS OF AMERICAN MERCHANTS

In Harper's Magazine for July there is a paper on the American business man by Arnold Bennett, whose observations during his visit to this country make him conclude that the business of the American merchant is not his soul merely, "but his hobby, passion, vice monomania—any vituperative epithet you like to bestow on it! He does not look forward to living in the evening; he lives most intensely when he is in the midst of his organization. His instincts are best expressed by the hourly exclamation of a good scurrying commercial day. He needs those excitements as some natures need alcohol. He cannot do without them. On no other hypothesis can the unrivaled ingenuity and splendor and richness of American business undertakings be satisfactorily explained. They surpass the European simply because they are never out of the throats of their directors, because they are adored with a fine frenzy, and for the same reason they are decked forth in magnificence. Would a man enrich his clove with rare woods and rarest marbles if it were not a temple? Would he bestow graces on the environment if while he was in it the one idea at the back of his head was the anticipation of leaving it? Watch American business men together, and if you are a European you will clearly perceive that they are devotees."

Among our Latin American neighbors, however, according to the testimony of men like Mr. John Barrett, Head of the Bureau of South American Republics, merchants while very successful, do not make business the be-all and end-all of their existence. In what contributes to true refinement and promotes real civilization, the South American is in many respects far ahead of us. He is so old-fashioned, for example, as to find something worth while in life besides riches and comforts, for without neglecting his business he actually devotes some of his time to the cultivation of his intellect, and even to the improvement of his tastes. Consequently, Dean David Kinley, of the University of Illinois, who is another authority on Latin America, warns commercial houses that a representative sent to develop in our neighboring continent a market for goods made in U. S. A. "must be a man who can, of course, speak Spanish—but he should also 'be able to talk about history and art and literature. He should be able, for instance, to compare the march of San Marín across the Andes with the march of Cortez for goods made in U. S. A.' Subjects like this interest South American business men. They are not like us in devoting their lives wholly to business. Therefore, the salesman who will succeed best with them is the one

who has other interests besides business about which they can talk."

So the average commercial traveller, we fear, would hardly be a very successful salesman in Latin America.—America.

CONVERTS NUMEROUS

There were 33,247 converts received into the Catholic Church during the year 1911. These figures have been secured by the Apostolic Mission House from the reports from chancery, offices throughout the country, and they possess all available accuracy. They are the aggregate of adult baptisms taken from the baptismal records.

So conservative is the figure that many discerning judges say that they under-represent rather than exaggerate the number of conversions. The average of converts to the population in all the dioceses of the country is one in 400. Using this average with the 15,000,000 Catholics given by the directory would run the number of converts up to 37,000. There might be added to the actual reports of the chancery offices some thousands that have never been reported, the number dying in hospitals, received on their deathbeds, the number received in convents, the whole families that are brought back. An observant prelate says that the aggregate of these might be 10,000. But, however, we discard all these guesses and come back to actual reports and records. The aggregate conversions in the United States at 33,247. These figures possess a remarkable interest because they are a measure of the growth of convert-making. The Apostolic Mission House has gathered these figures at the end of three year periods. In 1909, in preparation for the missionary congress for that year the number of converts received into the church during the previous year was 25,055 in 1909 for the previous year, the number rose to 28,789, and now after three years more of missionary work, the annual harvest is 33,247.

Another interesting feature of these statistics is that convert-making is bearing fruit in the dioceses where the diocesan mission work has been established, and it takes little thinking to appreciate what 33,000 converts in a year means. It means nearly 100 converts in a day for each day in the year. It means that men and women of high serious purpose, and with the utmost deliberation, many of them in spite of the greatest difficulties, have moved away from their anchorage in the Protestant churches and have adopted a program of life which entails much sacrifice and resolutions of purpose till the shadows of death fall about them.

WHY THE CHURCH WINS

Edward A. Morse, former professor of zoology in the Imperial University of Tokyo, Japan, gives in his "Glimpses of China and the Chinese Homes," the following tribute to the Catholic missioner: "As I left the city (Shanghai) at twilight, after my brief experience with the walls and grilles back through the gateway to take a last look at its narrow streets and low buildings, and recalled the mass of filth, misery and smallpox, I noticed a Jesuit priest with heavy black beard and unmistakable French face, but dressed in full Chinese costume.

"He was entering the city in which he lived surrounded by all this squalor and misery. "I could not help admiring his noble devotion, and could readily understand why the Catholics make such progress in China in comparison with that made by the missionaries of the other sects, who usually live in the foreign settlements, associated with many of the comforts of their more sinful brethren. "I further realized that a convert of this priest might compare notes with a Catholic convert in Thibet or Cochin China, and there would be no divergence of doctrines in the minutest particular."

TOLD TO STICK TO RELIGION

Henry B. Mitchell, professor of mathematics in Columbia University, told sixty Episcopal ministers of New York and vicinity to preach the Gospel and let Mayor Gaynor, Governor Dix, President Taft and his trustees, the labor strikes and such men and matters alone. He spoke at the fortnightly luncheon of the Churchmen's Association. "If ministers bring into the pulpit economics and all such questions, who is to bring into it religion?" asked the mathematics professor. "This is the day of the specialist. Ministers should be specialists in spiritual things. To be such they must stick to their specialty."—Sun, New York.

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SIGN OF THE CROSS ON BREAD

In many of the older sections of the world there prevails the beautiful custom of making the sign of the cross on bread, when the father or mother is aiding it. Thereby it is expressively indicated that the crucified Son of God has blessed the bread, inasmuch as He, in the form of bread, gives Himself to us for our soul's nourishment. At the same time there is implied thereby the prayer that God, for the sake of His Son Who abides with us under the form of bread, should permit the mundane bread to endure to our body's and soul's welfare.

Even among the ancient pagans, long before the birth of Christ, it was customary to make two cuts; on each of the round loaves of bread the form of the sign of the cross appeared. The purpose of these cuts was that the bread might easily be broken into four portions. The ancients did not, in fact, ever slice their bread, but broke it with their hands, as is the general custom in the East even to-day. Thus the ancient pagans, without knowing it, had already prophetically pointed out that the

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DEATH OF REV. E. F. GALLAGHER

Rev. Eugene F. Gallagher, pastor of St. Cecilia's, Toronto, passed away at the parochial residence on Sunday morning, July 14. The attending physicians give it as their opinion that death was due to paralysis of the brain, brought on by a stroke sustained ten days before. After being stricken he recovered sufficiently to make his preparations for death, and devoutly received the last sacraments from the hands of his old friend, the Rev. Father Welch, C. S. B.

Born in the County Donegal, Ireland, sixty-eight years ago, Father Gallagher came to Canada when twenty years of age. He had already made up his mind to enter the sacred ministry, so shortly after his arrival he entered the Sulpician Seminary, Montreal, being ordained there in 1879 by the late Archbishop Lynch.

After his ordination, Father Gallagher held charges at Caledon, Schomberg and Pickering, always distinguishing himself by his fidelity to duty for which he was known throughout his whole life. The late Archbishop O'Connor conceived a high opinion of Father Gallagher's abilities, and ten years ago called him to Toronto, where he was placed in charge of the newly formed St. Cecilia's parish. The beautiful new church, dedicated to the service of God in that parish a year ago, is a monument to his zeal.

He was greatly beloved by the people of St. Cecilia's, who appreciated his humility, his zeal, and his fund of common sense. Though sparing them as much as possible, he never spared himself, and was ever ready at the call of duty to minister to the sick or to those who were in need of his ministrations. The funeral was held from St. Cecilia's Church at 10 o'clock Wednesday morning. Very Rev. Dr. Kidd was the celebrant of the Requiem High Mass, Rev. James Walsh, deacon, Rev. Dr. Tracey, sub-deacon, and Father McGrath, master of ceremonies. Father Oline, of Oshawa, preached the sermon, which we give in full below.

THE SERMON

"And we will not have you ignorant, brethren, concerning those that are asleep that we not sorrow like others who have no hope." (1 Thess. 4:13)

We are assembled here this morning to render the last offices of tenderness and devotion to one who has commanded our esteem in life and has retained it in death. The purpose of our presence here this morning is two-fold: We are here to consign the body of our deceased friend to the dust out of which it was framed, and to pray for his departed spirit journeying back to the light of eternal day.

HIGH SCHOOL ENTRANCE EXAMINATIONS

The following is a list of the successful Separate school pupils at the recent High School Entrance examinations in this city:

Maximum 650; Pass 390.

David McNorjan, 595; Harry Cole, 592; Magdalen Lee, 571; J. A. McGuire, 571; Regina O'Rourke, 563; Cyril Murphy, 556; Christine Nelligan, 551; Lenora Collins, 547; Helen Murray, 545; Marie Coughlin, 539; Francis Crumney, 529; Thomas Selby, 524; Laura Boye, 523; Marguerite Dudley, 520; Arthur Adams, 518; Mabelle Christopher, 518; Eva, 517; Margaret MacIntyre, 517; Mandeville, 515; Philip Pocock, 515; Clair Sullivan, 514; Philip McCartney, 509; Agnes McGregor, 509; Nell Coughlin, 506; Kathleen Burke, 504; Pauline Cook, 499; Douglas Pocock, 499; Kathleen Webb, 495; Louis Payne, 491; John Traber, 473; Gordon MacIntyre, 472; Jack Nopper, 455; Orlis Fitzpatrick, 428; Wilfred Henry, (Medical certificate, Principal's Report).

Thorold Separate School

At the recent entrance examination to the Thorold High school seven pupils from the Thorold Separate school wrote and they all passed, three of them standing as follows—third, fourth, and fifth, and the others were not far behind them. These pupils were prepared by Sister Agatha of St. Joseph's Convent. The names of the successful ones are: Terrence McCarthy, Mildred Gavnard, Charles McManamy, William Cartmel, Eileen Foley, Annie Griffiths and Fred Rees.

ANOTHER CONVERT

Fourth Episcopal Student to Enter Church

Malcolm Ayers, another student at the General Seminary of the Protestant Episcopal Church, New York, has left the theological school to enter the Catholic Church and study for the priesthood.

Mr. Ayres is twenty-two years old and a son of Congressman Stevens B. Ayres, of Spuyten Duyvel. Unlike Charles Danforth, Raymond Lawrence and Gordon Richmond, who left the seminary for the Catholic Church recently, Mr. Ayres finished the term at the school.

For about two years, since he has been a student in the seminary, Mr. Ayres has attended Catholic missions and was one of several to hear Mr. Benson, the English Jesuit, who was in

DIABETES

Is one of the most cruel maladies of which man is subject, the many complications arising from time to time making life seem almost unbearable. For many diseases, medical, scientific, and physiological knowledge and experience, and the progress of research, has achieved remarkable results, but, up to now, it has been discovered of practical value in the treatment and cure of diabetes, that people have begun to look upon the disease as well-nigh incurable. Even in the medical profession can be found doctors who at the same opinion, regarding sceptically any claim to ameliorate or improve the condition of a diabetic patient. It can however, be proved that "Sanon's Anti-diabetes," the new German Discovery, does lastingly cure all cases of Diabetes.

Full particulars and booklet free from The Sanol Manufacturing Co. Winnipeg, Man. Price \$2.00

this country recently. Mr. Ayres has frequently been present at High Mass in the Church of St. Paul the Apostle—Boston Pilot.

FISKE O'HARA.—The well-known young Irish tenor, Fiske O'Hara, will produce a new tenor opera play, entitled "The Rose of Killarney" next month. The play is by the well-known author, Edward Poulton, from whose pen came "Little Boy Blue," the English version of "Ermine" and many other successful theatrical productions. It is a story of love in the Green Isle during the latter part of the 18th century, and of rather a higher dramatic form than usual in plays of this class. The action of the play is laid in Wicklow and Killarney. The tour of Mr. O'Hara is an extensive one, reaching from Canada to the Gulf and back to Canadian Northwest.

Fickle Joys

The days are dark, life's garlands gone Each hour dark graves around me, And as the flying years pass on, The wrecks they leave surround me.

The bird that sings on yonder bough Strikes many a note of sorrow, Maybe it feels through his thicket now It may be dead to-morrow.

And well I know the sunshine there That glads my heart and home, Glad as a loved one's vacant chair, Mocks many a joy long flown.

Yet why weep o'er joys buried now They filled their time and place, And many a beam that lit my brow Left furrows on my face.

Count all the sorrows woven deep Mid pleasures gayest hours, You'll find more reason far to weep Than laugh, in life like ours.

And many a rock we've passed safe o'er Where stronger ships have perished, We've seen the billows rage and roar O'er hopes and friends we cherished.

DIED

CONLON.—At St. Catherine's, Ont., on July 10, 1912, Mr. Frank T. Conlon, aged thirty-three years. May his soul rest in peace!

O'CONNOR.—At Peterboro, July 3rd, 1912, Alice Hurley, widow of the late Thomas O'Connor formerly of Hastings, R. I. P.

WANT OF FAITH IS AT BOTTOM SELFISHNESS

For self thinks and acts only for itself.—Auerbach.

FAVORS RECEIVED

A subscriber wishes to thank the Sacred Heart for many favors received; also the saints and holy souls in purgatory, with promise to publish.

A subscriber wishes to return thanks for favors received after giving to the Sacred Heart, the Blessed Virgin and St. Anthony.

A reader wishes to return thanks for temporal favor granted after prayers to St. Anthony, St. Joseph, the Sacred Heart and the souls in purgatory and a promise to publish.

A subscriber wishes to thank the Blessed Virgin for a great favor received through the rosary and Thirty days' prayer and also promised to say some every day during the month of the year, on Wednesdays and Saturdays in her honor and publish received.

THE WESTERN FAIR

From indications at the present time it would appear as though this old and reliable Exhibition would be more popular than ever this year. The management are doing everything possible to make the Exhibition not only attractive to Exhibitors and Visitors, but satisfactory as well. They wish to combine the most attractive features of the Exhibition with all the different phases of amusement and recreation. These will be established on the grounds this year an up-to-date milk machine plant in actual operation. Every farmer in the country should avail himself of the opportunity of seeing this machine. In this day of scarcity of help on the farm means a great deal. Come and see the cows milked by electricity. There will also be established on the grounds as an educational feature, a plant showing the latest sanitary methods of caring for and cooling milk. These are only a few of the many features which will make the Exhibition very attractive this year. The amusement part of the Exhibition has been well looked after. There will be a splendid programme for attractions twice daily before the Grand Stand. The Bessie of the Barn Model and cheltenham, the one of the finest brass bands in the world. You can not afford to miss and see the exhibition. It will be filled with good clean shows. Special rates over all railroads commencing September 6th. Low rates for Exhibitors. Write the Secretary, A. M. Hunt, London, Ont., for all information. The dates are Sept. 6th to 14th.

DEPT. OF EDUCATION PROVINCE OF ONTARIO

In Rural Separate schools the school year shall consist of two terms, the first of which shall begin on the 1st day of September and shall end on the 22nd day of December, and the second of which shall begin on the 3rd day of January and end on the 29th day of June. (C. 294, S. 81; Sub-Secs. 1, 2. Amended 1912)

WANTED MALE PRINCIPAL, CATHOLIC

First or second class professional certificate, for Pentagon Public School, duties to commence Sept. 3rd. State salary, years of experience. Send testimonials. Ap. ly to J. Wynne, sec. 1761-2.

TEACHER WANTED FOR BERMBURG S. S. Second class. Normal training preferred. Salary \$500. Duties to commence Aug. 19, 1912. J. W. Hartell, Sec. Treas., Bamberg P. O., Ont. 1761-2.

WANTED, TEACHERS FOR SEPARATE schools, Fort William, Ont., must be holders of first or second class professional certificates, and physical knowledge and experience. Apply stating salary and experience, also references. J. W. K. O'Donnell, Sec. Treas., 1154 South May Street, Fort William, Ont. 1761-3.

A NORMAL TRAINED TEACHER WANTED for S. S. No. 5, Normandy Tp.; Grey Co. Duties to commence after midsummer holidays. State salary, years of experience, and references. Murray, Sec. S. S. No. 5, Ayrton, Ont. 1761-2.

TEACHER WANTED FOR SEPARATE school, section No. 1 of Stanley. Duties to begin Sept. 1st. Salary \$450 per year. Apply stating experience, qualifications and references to Joseph Rau, Sec. Treas., Drysdale, Ont. 1761-2.

CATHOLIC LADY TEACHER, SECOND class professional for primary work, section No. 3, Greenwood, Township, Bruce Co., Sept. 2nd, 1912. Apply to D. J. Quinlan, Sec. Treas., 7000 Bank, Ont. 1761-2.

TEACHER WANTED FOR SEPARATE school, section No. 1 of Stanley. Duties to begin Sept. 1st. Salary \$450 per year. Apply stating experience, qualifications and references to Joseph Rau, Sec. Treas., Drysdale, Ont. 1761-2.

A QUALIFIED TEACHER WANTED FOR annum. Apply to E. I. Byrne, Sec. Treas., 1761-3.

CATHOLIC FEMALE TEACHER FOR S. S. No. 2, Gard and Hemsworth. Second class certificate. Duties to begin September 1st. Salary \$500. Apply stating experience and qualifications to Casper Venesler, Sec. Trout Creek, Ont. 1761-2.

TEACHER WANTED FOR PUBLIC SCHOOL section No. 3, Greenwood, Township, Bruce Co. Average attendance 22. Duties to commence Sept. 1st, 1912. State qualifications and salary expected. Apply to W. H. Allen, Sec. S. S. No. 3, 7000 Bank, Ont. 1761-2.

WANTED CATHOLIC TEACHER, SECOND class professional certificate, for Separate school, section No. 1 of Stanley. Duties to commence Sept. 1st. Salary \$450 per year. Apply to W. H. Allen, Sec. S. S. No. 7, Douro, Ont. 1761-2.

TEACHER WANTED FOR SEPARATE school, section No. 16 Raleigh, holding a second class professional certificate. Duties to commence Sept. 1st. Salary \$450 per year. Apply to W. A. Dillon, Sec. Merlin, Ont. 1761-2.

TEACHER WANTED FOR SEPARATE school section No. 1, Township of Hay, holding a second class certificate. One with a knowledge of French preferred. Duties to begin September 1st. The school is within one hundred yards of the church and two hundred yards from a good boarding house. Salary \$500. Apply stating experience and qualifications to John Laporte, Sec. Treas., Drysdale, P. O., Ontario, 1761-2.

TEACHER WANTED FOR S. S. NO. 7, DOVER. Also to teach book-keeping. For Separate school section No. 28, Tyndinaga. Duties to begin August 19th, 1912. Modern new school house equipped, one mile from Church and Post Office. Salary \$450 per year. Apply to J. M. Miles, Sec. Treas., 1154 South May Street, Paincourt, Ont. 1761-3.

TWO TEACHERS WANTED FOR JOCKVALE school. One holding a permanent 1st class certificate for continuation class, salary \$500. Also one holding a professional 2nd class certificate for Public School. Salary \$550. State experience. Apply to Joseph A. Thibodeau, Sec. Treas., Paincourt, Ont. 1761-3.

WANTED A CATHOLIC TEACHER FOR S. S. No. 6, Dillic. Must teach French and English. Salary offered \$425 per annum. Apply to L. Bastien, P. P. sec. Pinewood, Ontario. 1761-3.

TEACHER WANTED FOR SEPARATE school, Oakville, 1st or 2nd class professional certificate, salary \$425 per annum, after holidays. Apply to L. V. Cote, sec. Oakville, 1761-2.

WANTED A TEACHER HOLDING SECOND class professional certificate, for Separate school section No. 28, Tyndinaga. Duties to begin August 19th, 1912. Salary \$450 per year. Apply stating experience and qualifications to James V. Walsh, Albert, Hastings Co., Ontario. 1761-3.

TEACHER WANTED FOR C. S. S. NO. 6, Bromley, having and class certificate, and Normal training. Salary \$450. Beautiful school house located. Apply to Rev. R. J. McEachern, Oscoda, Ont. 1761-3.

WANTED, EXPERIENCED TEACHER FOR S. S. No. 3, Malwood, holding second class Normal trained. Duties to begin August 19th, 1912. Salary \$450 per year. Apply to Rev. R. J. McEachern, Oscoda, Ont. 1761-3.

WANTED FOR C. S. SCHOOL NO. 2, OSGOODE a teacher with a Normal trained certificate. Duties to commence after the summer holidays. Apply stating salary and experience to Harry Sec. Manotick station, P. O., Ont. 1761-2.

WANTED A QUALIFIED TEACHER FOR Ontario. Salary \$500 a year. To begin on Aug. 13th. Specify experience and qualifications. Address Rev. P. E. Lamarche, S. J., St. Patrick's Rectory, Fort William, Ont. 1759-1.

TEACHER WANTED FOR S. S. NO. 3, Paincourt. Must have first or second class certificate—French and English. Duties to commence Sept. 3, 1912. Electric car, five minutes walk from church and school. Apply stating experience and salary expected to Cyrilie Pinnas, Sec. Treas., Paincourt, Ont. 1758-1.

A SECOND CLASS PROFESSIONAL TEACHER wanted for Separate school at South Gloucester, Ont. Duties to commence Aug. 19th, 1912. Salary \$450 per year. First class local, near church, post office, and boarding house. Board about \$5 per month. Apply to Rev. Geo. D. Prudhomme, P. P., Sec. Treas. 1759-4.

TEACHER WANTED FOR THE KEEWATIN Catholic Separate school holding a second or first class certificate being able to teach both languages French and English. Duties to commence September 1st. Salary \$400 per year. Apply to Joseph Gascon, Sec. Keewatin, Ont. 1759-4.

WANTED—A MALE TEACHER, HOLDING A professional first-class certificate, as principal for continuation class, Ennisville. Salary \$1,000. Services to begin September 1st. Apply with references and experience, to Rev. M. F. Fitzpatrick, Ennisville, Ont. 1761-3.

TEACHER WANTED FOR SCHOOL SECTION No. 5, Logan, holding a legal certificate of qualification for junior room. Duties to commence Sept. 2nd, 1912. School is 7 miles north of Mitchell, 4 miles south of West Montrose. Boarding house at school. Daily stage. A half-mile from P. O. Church right across road. Attendance from 25 to 30. Address, stating salary and experience to John Francis, Kennicott, P. O., Ont. 1760-4.

WANTED TEACHER FOR S. S. NO. 4, FLOS, Simcoe County. Second class professional preferred. Site salary. Apply to Jas. Gribbin, Vigo P. O. 1761-3.

WANTED QUALIFIED TEACHER FOR S. S.

No. 4, Township of Maidstone. Four miles from Essex. Salary \$500. Apply stating experience to Edw. McPharlin, Sec. Treas., Box 391, Essex, Ont. 1761-2.

TEACHER WANTED FOR SEPARATE S. S. No. 4, North Burgess, County of Lanark, Apply to K. T. Noonan, Sec. Treas., Miraville, P. O., Ont. 1760-3.

TEACHER WANTED FOR S. S. S. NO. 2, Bromley. Holding a second class Normal certificate. Salary \$450. Duties to begin after holidays. Apply to M. Jas. Breen, Sec., Balger, P. O., Ont. 1760-4.

HOUSEKEEPER WANTED WANTED, CATHOLIC HOUSEKEEPER FOR small family; no children. Highest wages paid to right party. Apply Box 245, Tavistock, Ont. 1761-2.

POSITION WANTED BY A RESPECTABLE REFINED WIDOW position wanted as priest's housekeeper. Town or city parish preferred. Best of references. Experienced. Address Box 1, Catholic Record Office, 1761-2.

BABY FOR ADOPTION BABY GIRL FOR ADOPTION, FIVE WEEKS old, of lawful birth. Well formed and perfectly healthy. Address applications to—"Baby," Catholic Record Office, London, Ont. 1760-4.

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AN EXPLANATION! Our recent offer of a cash prize of \$25 to all Live Stock Winners of a first prize at Toronto Exhibition, brought in several thousand replies, and aroused so much interest that our organization was not able to promptly reply to all enquiries; also, we ran out of wonkeys. We are expecting a further shipment from the Old Country. In the meantime we have sent on the information asked for.

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