VOLUME XXXIV,

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By Thomas D'Arcy M'Gee I left two loves on a distant strand,

One fair, and old, and sadly grand,— My wedded wife and my native land. One tarrieth sad and seriously Beneath the roof that mine should

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 sires were 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 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 Apostles

What a wonderful thought it is, the 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 wellnigh two thousand years! Oatholics and non-Catholics meditate with admiration and awe upon this marvellous fact. The great French preacher, Pére Didon, cries out:

A Galilean workman, who has been declared by a fisherman of Bethasida 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

is mentioned as often as ninety - one times, whereas the name which comes next to his, viz., St. John, appears only 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 mere 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 that our non-Catholic countryme perceive these important truths.

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 That journalist and :

No man can make that journey from 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 hail as the vicergent 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 suggestive-ness 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 on earth 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
was watching with anxiety and grief

classes throughout the world," which he was watching with anxiety and grief 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 large selled me had to him and when the large selled me had to him and when the

Pope called me back to him, and placing his frail hands upon my head, his eyes brimming with emotion, he said in a

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.

As we retired, we looked back at the slender white flower 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

and how should it be otherwise? Not Leo XIII. only, but each and every Pope Leo XIII. only, but each and every Pope is "the White Shepherd of Christendom." What Leo XIII. was then, Plus 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. Review.

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 countries were the merest 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.

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 consideragiving this proposition any considera-tion. There is no reason whatever for a tion. There is no reason whatever for a Catholic speaker, whose words are sufficently 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

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 conviaced no good could come from such a debate, as experience had often proved. The same reason, we are confident, he would likewise give in the present instance.

wise 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—unless, in a word, the Catholic hierarchy would officially use its pages as their accredited organ. This is plainly pre posterous. The Menace and every other publication of a similar character

can then repeat the same process.

It is needless to say that the Appea like every other paper that issues from the Socialist press, has begun with such accusations against the Church and the priesthood and will likewise end with them. They are the stock-in-trade of Socialism, and no evidence to the contrary can ever change the inherent animosity of Socialism to the Catholic sity of Socialism to the Catholic ture which to-day is gathering force will undoubtedly bring harm to-many a worker who is unguarded in his faith and weak in his devotion. Yet it is but a wave of that flood which through the centuries is constantly beating and breaking against the rock of Peter, whereon Christ has founded His Church

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 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 interpre education and to a traditional interpre-tation, rather than to any critical in-vestigation 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 guarantee, however, that in doing so, he has embraced Christ's real teaching, and not the exact contrary. Neither scripture or nistory seems to afford any warrant for the assumption that th Rible 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 rule of faith: partly because it is not a rule of faith; partly because it is not a sufficiently exhaustive account of all Christ's teaching and partly because its 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 wheth infallily carry out this comcommanded. The 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 col-lection of individual believers, but a definite organization which was to be the pillar and ground of truth. Its

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. St. 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 ousness that its writers were supplying sede 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 Chrishand, we find many allusions to Chris-tian 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 suc-cessors, and against the Protestant idea of substituting the Bible as the sole and adsounce who of fifth

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

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 Rible, interpreted by each individual, in its place. Protestants, in accepting the New Testament as it stands, are implicitly re-posing the highest confidence in the authority of the Catholic Church in the fifth century, when Popes Innocent I. and Gelasius finally confirmed and approved the authentic Scripture adopted in the Testament was canable of being bound up into one book as we have it now. N. Y. Freemen's Journal.

CATHOLIC REVIVAL IN ENGLAND

ARDINAL BOURNE'S WEEK-END VISITS AROUSE ENTHUSIASM FORMS OF CATHOLIC ACTIVITY-CONGRESS AND PILGRIMAGE-THE POSITION 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 them selves, which has been demonstrated during the tour of Cardinal Bourne 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 princourse 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-Cath-olics 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 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 ex-planation of those acts of the Pontiff or the hierarchy which they were so prone to consider aggressive, because they misunderstood their intention and

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 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 Bans, of the Crusade of rescue, the Mother of Nazareth House and Father Berry's Homes, of Liverpool, have all offered to provide for Catholic children orphaned through the wreck. Incidentally, too, that peculiar Catholic Incidentally, too, that peculiar Catholic charity which has for its object the dead 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 remem-brance at the altar. Recently at the German Church in London there was a Requiem for the German waiters on board the vessel, and a couple of days later, the French Society of Cuisiniers 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 PILGRIMAGE In addition to the National Catholic 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 open-Knight of St. Gregory, gave the open-ing address. In May about eighty pil-grims departed from Charing Cross for the ancient city of Burges where they participated in the historic and solemn procession of the relic of the Precious 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 nest 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 inwhich will mark the year. Another in-stance of the interest taken in all that affects the Church, and the readiness of affects the Church, and the readiness of Catholies 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 haudsome set of High Mass vestments, subscribed for by the non-commissioned 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 Carme-

that they bear the arms of the Carme-lite Order and of the donors' Regiment. THE POSITION OF NON CATHOLICS The second phase of the revival affects those outside the Church. Frankly, it is no wonder that the old-fashioned Protestant is expressing the deepest alarm at the spiritual ideals he deepest alarm at the spiritual ideals he sees springing up around him. He loses his head and shouts that Rome, the enemy, is conquering the land, that the Church in Wales, that stronghold of Nonconformity is only discetablished to make room for Rome, and that the socalled handing over of Ulster is but a preliminary to the subjugation of England. It is true that the Church of the most devout of the Protestants of the country, for the word devotion can-not be well applied to the self-satisfied. Nonconformist, who condescends to worship his Creator in his own way. The Church of England is saturated in Cath-olic practice, and through doctrine should come first, the outward sign may well prepare her for the inward grace as the day draws near when she will be asked to choose between those things in which she has come to believe, and the old State-endowed Protestantism which she long ago walled-up and forgot. Apropos of the issue of Reunion which may be raised by coming events, and upon which Lord Halifax has recently published a book which deals with Rome's action from his point of view, it the Commission, is now engaged on a history of the movement which will clear up the mist Lord Halitax has furng over it, and will make clear the position of the Church. David, the learned monk who sat upor

THE MISSIONARY SPIRIT The third phase to which we alluded The third phase to which we shided is the extension of the missionary spirit amongst us here at home. During the month two bishops appealed in all the Churches of their diocese, 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 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 necleus of nourishing missions were laid not long ago. There is now an order or entance iastic and gifted young priests who de-vote themselves entirely to the task of vote themselves entirely to the task of enlightening the nen-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 Correspondence for enquiring Protestants they are doing a great work towards the re-conversion of England.

"REFORMATION"

In reference to Mr. Lloyd George's arraignment of some of the British aristocracy in connection with the confiscation of Catholic Church proterty at fiscation of Catholic Church proterty 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-Reforma-tion days were at times found on the sideboards of members of the Church nobility as interesting curios and speci-mens of antique plate.

nobility as interesting curios and specimens of antique plate.

In Strype's Life of Cramer 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 The churches were treated with ocean. The churches were treated with gross irreverence; horses and mules were led through them, and they were profaned by dogs and hawks. The libraries of the monasteries were treated with savage destruction. The 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 ale-houses were filled with profame disputants upon the mysteries of our Faith, and dissolute scoffers made songs upon them, while paslms 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

earth gaped not to swallow up the workers of this iniquity. That was "reformation." That was

part of the program in the introduc-tion of Protestantism into the world.— N. Y. Freeman's Journal.

WESTERN LAWYER WRITES SHARPLY

HON. DUDLEY G. WOOTEN RE PLIES TO RELIGIOUS LIBERTY

When the Religious Liberty Associa-tion, an organization in the Northwest 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 nunications, 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 toler-ance it professes to advocate," he re-

"I am 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 only form of organized Christianty that is vital enough to merit consideration, and faithful enough to command respect. It is perfectly natural, then, that the allied forces of indelity, indifferentism and a decadent Protestantism should combine in an unboly crusade against it. To do so, however, in the name of religious liberty and teleration, is so manifestly insincere and disgusting that I must decline to read the literature of such a syndicate of hypocrisy and

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-formed concentral and malicious move."

formed, concerted and malicious move-ment extant in this country among cer-tain Protestant ecclesiastics to secure government and legislative action hos-tile 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 recognities led by one were unmore that the contract of the current tendencies. tial observer of the current tendencies.
This movement is led by one very numerous and noisy denomination, 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

"The Catholics, now and always in 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

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 civiliza-tion the Catholic Church stands as the defender and conservator of all that is most vital and valuable in the consti-tution and institutions of civilized society. She takes an active and intelli-gent interest in politics and legislation to that extent and for that purpose only—to preserve the sanctity of the printed the substitution 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.

"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 use-fulness to mankind in this republic, and that no amount of narrow intolerance and ignorant prejudice can prevent it. Under the liberal and eu-lightened conditions here existing, emancipated from the political and secular entanglements due to her his-toric career in the Old World, and left free to extend her influence sole ly by the intrinsic power of her own divine mission on earth, the Catholic tion whose possibilities of growth and benevolence are immense and inevit-able. 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 Of course the turbulent and godless agitators, who defy the obligations of human laws and deny the authority 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 every-where. And so blind and unreason-ing 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.

SOCIALISM AND CHRISTIANITY

The newspapers have been bestowing considerable space upon what we call "A Socialist Marriage." A grandson of the poet Longfellow and an English lady were the two principals. Both have lost faith in every form of Christianity, and therefore, do not believe in Christian marriage. After drawing up a form of marriage contract they appeared before a magistrate, who propounded to them certain questions embodied in the contract, to which they returned an affirmative answer. Thereupon the magistrate declared: "I now, therefore, by authority vested in me by the Commonwealth of Massachussetts pronounce you husband and wife." Mr. Dana, the name of the bridegroom, is a graduate of Harvard, where he was ingraduate of Harvard, where he was in-noculated with the Socialistic views that of late years have been popularized in many of the chief educational instituin many of the content educational institu-tions of the country. We believe that at present there is in existence an in-tercollegiate Socialist association in which twenty-six American colleges are. We have here the nucleus of a future

we have here the actions of a future Socialistic propagands which in the coming years will make itself felt in the moulding of public opinion. If that influence were confined exclusively to economic subjects, there would not be so much reason for dreading its evil effects. After all, the established economic system is not endowed with any right divine. It might be improved ngnt divine. It might be improved upon or be supplianted by some other and no vital injury would be inflicted upon society. But, unfortunately. Socialism has not confined itself exclusively to economic subjects. Not unfrequently it has used the latter for the purpose of attacking the Christian re-ligion and Christian ethics on which our civilization is based.

There is a saying that if you scrabch There is a saying that if you scrabch a Russian you will find a Cossack. Something of the same kind may be affirmed of the average Socialist. His leanings are of an anti-Christian character. Mr. Dana, who has been brought into the limelight by his peculiar marriage, furnishes an illustration of what we have just said. To a reporter he stated his views of Christianity in these terms: "Modern Christianity is very different from that taught by Christ. I do not believe that Christ was divine, or that we humans need a Saviour. I cannot think of a perfect God creating an imperfect world. Orthodox Christianity is neither inspiring, nor ethical nor true." The newspaper account from which we take the above extract adds: "Mrs Dana nodded emphatic approval. Both Mr. and Mrs. Dana were brought up in the Protestant Epis-copal Church."

As types of American converts to So As types of American converts to So-cialism this man and woman are worth studying. Both were brought up under Episcopal influences; both have re-ceived a good intellectual training; both have renounced the Christianity of their fathers. The poetry of Lougfel-low, instinct with Christian sentiment, and the Socialism of Mr. Dana, who reand the Socialism of Mr. Dana, who re pudiates Christianity, help to emphasi ize the transition from the religious faith of the grandfather to the religious disbelief of the grandson. Undoubtedly something of a similar transformation has taken place in the religious views of many of the members of the Socialist clubs that have come into existence in many American colleges.

As centres from which radiate anti-Christian influences, these college clubs are big with danger to the real welfare of the country. A de-Christianized America, if such a thing were possible, would be the drying up of the sources of America's strength. Socialists of Mr. Dana's way of thinking, to be consistent, must array themselves against all Christian churches, whether they be Catholic or Protestant. This is the result of mixing up their economics with subjects that should be outside the range of economic studies. It is usel o say that Socialism should not be held responsible for this mix up. We are dealing with existing facts. Experience proves that opposition to Chris tianity is as inseparably connected with Socialism as the shadow is with the substance.—N. Y. Freeman's Journal.

When one is determined to mar live to secure his own happiness, all laws ubserve his own purpose.

We must live as the Saviour did: His sorrows He divided with His Father — His life with the world,—Maltbie D.

CATHOLIC NOTES

1762

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 Dake 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

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

An agitation has begun for the cele bration 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 also.

the custom across the Atlantic also.

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 a 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

Miss Mabel White, much beloved by 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 ally 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. 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.

Sanday, June 2, was the seventyeventh 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 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 —Supreme Pontiff 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 Catho-lic 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 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.

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 unsuccessfui trial under lay management, the mayor, not knowing what else to to do, requested the members of the administrative commission to give him the benefit of their opinion as to the future personnel of the establish-ment. Dr. Carrie, a Radical, who replied first, pronounced in favor of Sisters of Charity. After him the Socialist citi-zen, Lauxcrois, declared: "We can do no better than to take the Sisters, and every one must know we vote unanim ly for that measure."

Cardinal Bourne recently performed 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 Cathelic churches, or rather chaples, connected with the penal times which survives. This is the humble little sanctuary of Warwick street, lying unsuspected behind the brilliant thoroughfare of Regent street, a survival of the Bavarian embassy in London, dedicated to our Blessed Lady. This small space of ground was at that time outside British jurisdiction, and Catholics could hear Mass in the chapel with impunity. Quite close to it in 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.

AFTER THE WATERMELON

Don't you think you could straighten out that watermelon affair with Tom's wife, Constance? There's no use talking; I'm in a hole. I need to consult with him, but he avoids me everywhere. He's even been going in on another train ever since it happened."

Mrs. Irwin's blue eyes had a stricken look as she gazed at her husband across the toy-laden floor. He stood deliberately smoothing out his thirty-five-cent necktle before putting it on; he would never spend more than thirty-five cents for a necktle, although she longed to see him in the luxurious dollar kind that Tom wore. Talbot was a stalwart young man, with nice brown eyes, which now smiled suddenly down at her through their anxiety, in recognition of her comradeship.

through their anxiety, in recognition of her comradeship.
"I'we tried my best to apologize for it," she asserted, dejectedly. "I wrote her a note at once, saying how sorry I was. Of course it was the kind of thing you couldn't really explain. And then, when I called, she was out, just as she was before. You know how some recople are; they never give you credit for calling if they don't see you. And I sent Matilda over with the roses, and wrote her a special invitation to the tea, and telephoned besides, asking her to receive with me; but she sent an excuse. It seems as if the more I did the more unresponsive she became."

Constance paused, and then, as her usband kept silent, went on remorse-

fully : "Of course I know that watermelor was just the climax. I ought to have gone to see her the moment she came here as a bride—after our being so intimate with Tom, and his bringing her to see us before they rook the house. I always meant to, but what with Billy's group and your sister's visit and the croup and your sister's visit and the plaster falling down, it did seem as if 1 had all I could contend with. I couldn't believe that six weeks had passed."

"Yes, I know all that," said Mr. Irwin

gravely.
"It was nice of her to send that unfortunate watermelon, although I'm sure I wish she hadn't—such a time as it has made! But she's the rigidly correct, conventional kind that simply can't

make allowances for anything."

Constance looked again at her
husband's worried face and bent brows. "Dear, it's a shame," she declared.
"She shall not keep Tom from you!
I'll make it all right." Constance had a happy faith in her own powers of pleasing. "I'll take my courage in both hands and go to see her this very

day."

The truth was, as she felt with a twinge, that if Talbot lost his friend it would be, despite all excuses, her fault, and is would hurt Talbot financially if Tom should hold aloof from him now. She knew that many wives nim now. She knew that many wives are answerable, openly or secretly, for the success or the failure or of the career of their husbands; she had always thought of herself as being in the helpful category.

The matter was difficult of adjustment all the more because it were

ment—all the more because it was apparently so trivial. After that first long-delayed exchange of calls. Constance had made no hospitable effort to follow up the acquaintance, although she had planned to do so every day; and the fact that she lived so near had made the omission seem pointed. She had got into the habit of sending the youthful Billy or Matilda to say that she was coming over soon. Then the affair happened. Constance was ill for affair happened. Constance was in for a couple of days, and Talbot told Tom of the fact. The next afternoon a neat maid brought over a plate on which were two slices of ripe, fancifully cut watermelon—it was very early in the season for watermelon, — with Mrs. Bradford's compliments and the hope that Mrs. Irwin would find them refresh-

Constance sent down her thanks by was bungling; she plunged further in; The fruit was charmingly arranged on The fruit was charmingly arranged on orepe paper of pink, green and white, to match the watermelon; the high, threefold frill at the edge was tied in by narrow pink and green ribbon.

As it happened, Constance disliked watermelon, and Minna forgot to give the fruit to Mr. Irwin for his dinner, as

she had been told to do. When Constance, several days afterward, we languidly downstairs, she found that had been left uneaten on a high shelf in the hot butler's pantry, and was in any-thing but an appetizing condition. She ordered Minna to throw it away at

once. "All?" Minns inquired stolidly, and Constance had replied, 'Yes, all of

A few hours later, happening to go idly to the window, she saw two ladies stop to stare curiously at what seemed so be an unusual display on the curb. As they went on, her own gaze also be-came fixed. The ash-can, placed there came fixed. The ash-can, placed there for the coming garbage man, was topped with a high crown of pink and green and white crepe paper, in the centre of which rested the withered watermelon; long loops of the encircling ribbon whipped in the breeze.

whipped in the breeze.

Mrs. Bradford, of course, was one of the women who had seen it. With gossipy Mrs. Slater's help, news of the incident went all over the town, with fantastic additions and humorous descriptions of the donor's expression as she regarded her gifts. It was laughed at in the trains, where gossip interests both men and women. No number of apologies, then or afterward, no matter how politely they might be received, could overcome the impression made by the patent fact that the gift had not been wanted, and had been carelessly regarded. The incident capped the climax of all that had gone before.

This afternoon Constance, as This afternoon Constance, as safe walked along in the flickering shade of the river street, with its houses on one side and its border of willows on the other, felt very glad that she had made water mind to estrangement other, felt very glad that she had made up her mind to end the estrangement that day. She had prepared for the visit as if for a rite; she had put on her new blue - and - white Dutch - necked, elbow-sleeved summer silt, with the white straw hat and the big blue velvet bow to match. She felt very clean and atylish and good—capable of sweetly winning over any number of Mrs. Brad-ford's, no matter how chill and elegant they might be.

"No, Togo, you musn't come with me," she said, reprovingly, to the Scotch terrier that was bolting along beside her, "Togo! Go home, sir!"

Strangers did not appreciate Togo—a hairy, beady-eyed mass of indiscreet activity, who had a snobbish, wholly unconcealed dislike of any one that was poorly dressed, and a wicked delight in frightening the old or the timid.

"Going ont calling this afternoon?"

poorly dressed, and a wicked delight in frightening the old or the timid.

"Going ont calling this afternoon?" said a voice near her.

O Mrs. Morris!" Constance turned to see a pleasant-faced, older woman overtaking her. "How are you? Yes, I'm going to Mrs. Bradford's—again. Really, I've been so remiss about her, her husband and mine were always such friends—I blame myself for not knowing her better."

Mrs. Morris nodded sagaciously; she knew all about the watermelon.

"Well, she's a difficult person to know," she renarked. "Oh, yes, she's polite enough when you meet her, but there's a sort of stiffness about her—you never get any further. I offered to run in and see her any time, but she never took me up at all! Of course she comes from Boston! These people you have to work over so to get at them, I don't think it's worth the trouble half the time—nine cases out of ten there's n thing in them when you do get at them! I like people who meet you half-way myself, and don't leave you to do all the work."

"She's very handsome," said Constance, generously, as the two walked along together. "I believe she's very fond of music—and art."

Mrs. Morris's eyes grew thoughtful. "Your husband isn't looking very well lately, I think. You ought to make him take a rest. Men worry so over business! Well, good-by!"

takely, I think. You ought to make him take a rest. Men worry so over business! Well, good-by!"
"Good-by!" said Constance, with a twinge at the last words. A few steps took her to her own destination.

Mrs. Bradford was a tall, straight roung words a say an older bride.

Mrs. Bradford was a tall, straight young woman—she was an older bride than Constance had been—with dark, beautifully arranged hair above a square forehead, large dark eyes and a square chin. As the maid was out, she answered the bell herself, in a stiff white skirt and a mannish shirtwaist, that somehow made Constance feel her own attire foolish; and as she ushered the guest into the small parlor, she managed to invest her action with a certain

guest into the small parior, she managed to invest her action with a certain elegance and state.

The parlor opened into the dining-roun. Both rooms were furn shed in mahogany, but there were two wider chairs with brilliantly new certonne chairs with brilliantly new cretonne cushions; large glass candelabra gleamed from among the handsome ornaments on the mantle-piece, over which hung an exquisite, darkly-framed photograph of Titian's "Assumption," a proof of Mrs. Bradford's appreciation of art; the score of Beethoven's "Fifth Symphony" stood open on the upright piano—evidence of her taste in music. On the lace centerpiece of the diningtable stood a tall rock crystal vase, with a stalk of cool white lilies; another

table stood a tall rock crystal vase, with a stalk of cool white lilies; another rock crystal vase, also filled with lilies stood on the little mahogany stand by the window, which reached to the floor, and had the shadows of the bending trees outside waving across it. Everything spoke of peace, immaculate order and wedding presents. Mrs. Bradford herself had a chill perfection. After the first greetings there came a pause, and Constance's heart sank. She looked at the handsome, impassive features of her hostess sitting opposite. With her ringed hands folded, she gave the impression of being clad in quite impervious social armour.

"I'm so glad I've found you in! I have been wanting so much lately to see you."

see you."
"You're very kind," said Mrs Brad-

ford courteously.

"Of course your husband and mine being so intimate,"—an inexplicable flicker touched the corner of Mrs. Bradford's lips,—" he has always been at our house so much—" Constance felt that she

we have always been so fond of himwe wanted to know you just as well."
"Don't you think friendship has to
be a matter of growth?" saked Mrs.
Bradford, dispassionately.
"Yes, oh, yes! But sometimes—some
people are easier to get acquainted
with than others—but what I wanted to
say was—I want to say how sowy I have

with than others—but what I wanted to say was—I want to say how sorry I have always been that—that things were in such an unfortunate state at home when you came here that I really didn't have a minute to do anything I wanted to—and I had always thought I'd see so much of you when you came. And its been so unfortunate since—I've never known how to explain—"

She stopped. Although her hostess looked unresponsive, no one could say that she was in the least rude. Constance could not help admiring, while she resented, the perfection of that polite calm.

"I can never tell you how I felt about that watermelon-how terribly sorry

A faint flush rose to Mrs. Bradford's smooth cheek. "Indeed, you have told me—pray don't mention it. Is that your dog out there? Shall I let him in?"

in ?"

"Oh, please don't!" cried Constance, in alarm. "How very annoying! I told him to go home. If we pay no attention to him he may run off again."

Mrs. Bradford, who had half risen, saak back into her seat. There was a pause for a moment, filled with the barking of Togo and his clawing at the screen door. Constance was beginning to feel the hopelessness of her mission, she experienced suddenly that sick, dread falling of the heart that comes when we face the irreparable effect of our own neglect.

our own neglect. our own neglect.

Her charm of manner, her real desire to please, that had always served her so well until now, were powerless in the case of this frigid, unresponsive woman.

"Those roses that you sent me last week were exquisite," said Mrs. Bradford, "I'm sure I haven't thanked you half enough for them. At my own home"—that flicker passed over her face again—"we had a beautiful old rose-garden—I've missed it so much here."

"Weare very fond of our roses," said Constance, lamely, "not that we have so very many, I—your husband helped us set them out when we came here." She flushed scarlet; she had said the wrong thing again.

"And I regretted so much not being able to accept the invitation to receive at your tea," continued the hostess, but it was my husband's birthday, and we

but it was my husband's birthday, and we took a little trip out of town. I heard from Mrs. Morris that it was very pretty, and that Mrs. Stanhope sang beautifully.

"I know you are fond of music," said Constance, with another attempt at warmth. Her eye indicated the open score on the plano. "Do you practice a great deal?"

"Why, of late years, I really didn't

Why, of late years, I really didn't

"Why, of late years, I really didn't get the chance to practise much at home, there was so much going on, but since I've been here I often practise half the day, just for myself, you know—my husband doesn't care for music. Please don't worry about your dog: I don't mind him in the least."
"He's on that side plazzs. I'm afraid he'll push in the screen of your diningroom window," said Constance, miserable. "Togo!" Togo!" Go home if I think I'd better go now myself and take him back with me. He gets so excited,"
"Indeed, you musn't go without having some tes," said Mrs. Bradford. "Please excuse me for just a moment. No, it's no trouble, I assure you!" she answered Constance's expostulation. "I always have it for myself. I'll close the window in there, and then you won't worry about your dog."
Through the closed window Constance could see the lesping frenzied Togo, with his black, beady eyes shining through a whirl of shaggy hair. She rose and waved at him imperiously, and for the moment he sank down, sullen, prostrate and panting. Sesting herself again, she looked round the room once more.

herself again, she looked round the room once more.

It became eloquent in its silence and order—all the pretty bridal things could not conceal the homesickness that lurked among them, and that Mrs. Bradford had shown unconsciously in her eyes and voice. To practise half the day because you had so much time! Constance contrasted her own happily crowded hours with the pathetic bride, uprooted from all the dear familiar things and people and duties, and obliged to spend the long, empty days just waiting for the sole person in the town to whom she meant anything.

Constance wished that she had really "got at" Mrs. Bradford at once, for her own sake, as well as for Talbot's, and at the prettily set silver tray, realized

the prettily set silver tray, realized with a fresh pang that the opportunity had gone.

"What a lovely little old-fashioned

silver teapot!"
"That belonged to one of my greatgreat-grandmothers—it remained on her shelf for a long, long time after the Boston Tea-Party," said Mrs. Bradford,

settine the tray down on a little manog any table and taking her seat beside it"I'm very proud of it."
"And what perfectly beautiful teacups!" Constance gazed with undisguised admiration at the gold-rimmed guised admiration at the gold-rimmed egg-shell china, of exquisite shape, overlaid with pink and blue flowers. "They belonged to my great-grand-mother," said Mrs. Bradford. "I have

mother," said Mrs. Bradford. "I have four for my share." "Four! How did they ever last so

long?"
"Oh, we never break anything in our family!" declared Mrs. Bradford. "Of course we always wash such things-

heirlooms—ourselves."
"Even then—" said Constance, expressively. She had only one desire—to drink her tea and go, for every minute was becoming a torture, although she could not but appreciate was preferable courtery in bringing Mrs. Bradford's courtesy in bringing out the best cups, even if, like all her courtesy, it seemed to set her farther away. She sought once more to show away. She sought once more to show her pursuasive warmth. "I wish you and T— your husband

would come to dinner with us to-morrow night, or any other night this

stiffen in spite of the composure of her manner. "But Mr. Bradford is so busy just now,—we go away on his vacation on the twenty-fifth,—and he gets home so late, that I think I had better not

make any engagement for him at present."

"I'm sorry," murmured Constance, for the tone of the refusal precluded any insistence. She dashed into a new subject, "The twenty-fifth! It doesn't seem possible that the summer is going so fast! Have you seen the new fall hats in town—already? The colors are so brilliant; there's a green—it hits you in the face! And there's a deep pink,

they call it watermelon pink—"
Constance stopped short; the color flushed her face again. Would that flushed her face agaic. Would that watermelon never rest? She made an watermeion never rest? She made an unconscious movement. The cup in her right hand tipped slightly; she put out her other hand to steady it. The cup shot from its saucer, toppled over, and spilling its contents in her lap, fell to the floor, and smasked into a dozen

"Oh! Oh!" cried Constance, in horror while she mechancally guarded the pool of tea in her silken lap so that it should not overflow on the bright cushion or on

not overflow on the bright cushion or on the rug, as she sought to rise.
"Sit still!" commanded her hostess, briefly. She slipped to her knees by her visitor, and tried to scoop up the fluid with a teaspoon and transfer it to the saucer, while Togo, unheeded, barked madly by the closed window.
"You"!! get it all your your white "You'll get it all over your white ress!" moaned Constance.

dress!" moaned Constance.
"No, I won't—and it doesn't matter if I do," said Mrs. Bradford, quickly.
"Your pretty, pretty slik! It's too bad." "Your pretty, pretty slik! It's too bad."

'Oh," cried Constance, is anguish,
"that's nothing—nothing!" She moved
her head from side to side. "Your cup—
your cup! What can I say? What can
I do? I'll have it reproduced in some
way, if it's possible, but even then it
won't be the same! To think that I—"

"Now don't let that worry you in the
least, "commanded Mrs. Bradford. There
was a color in her pale cheeks: the

least, commanded hirs. Fraction was a color in her pale cheeks; the benevolent, almost caressing emphasis with which she spoke seemed to reveal a slight dimple in one of them. "The idea of talking about having it reproduced!" she went on, with increasing lightness, as she still tried to dip up the liquid. "Why, what is it? Oaly a cup! Cups break every day. And I have three of them left." She took a swift glance at her visitor's trembling

lip. "I am really glad this one is broken, for now I can use the saucer for olives, or almonds, as I've always wanted to do. Please don't bother about it."

about it."
"It's very, very good of you!" said
Constance, utterly spent and jarred
with the force of her emotions. While
still thinking what she could do to make up for this terrible catastrophie, she mechanically les Mrs. Bradford use a napkin wrung out in hot water from the teapot to get out the stain from her

gown. "There," said Mrs. Bradford. "I don't "There," said Mrs. Bradford. "I don't believe it will show any spot at all." She was still kneeling on the floor, but now she was deftly sweeping up the bits of china with the hearth-brush. "I was just thinking"—the words came with an effert—"it really isn't good for my husband to work so hard as he does. If you are still kind enough to want us for dinner some night this week, I'm sure we can arrange it, if you still wish us to."

"Oh, yes, yes!" declared Conatance.

sure we can arrange it, if you still wish us to."

"Oh, yes, yes!" declared Conatance.

"We shall be delighted to have you — if only I hadn't—" Her eyes rested on the saucer that had been bereft of its cup. "I wish Togo wouldn't bark so! Be still Togo! He thinks something is lisppening to me—that's why he is going on so. Go home!" Her voice rose shrill and commanding. For a moment Togo dropped into a shaggy hall on the veranda. "Talbot will be so pleased to have you to-morrow. You're so kind to say you'll come after—My goodness! What's that?"

A tremendous crash, mixed with the

What's that?"

A tremendous crash, mixed with the shivering of glass, smote their ears. In one supreme effort to leap through the barrier that separated him from his mistresss, Togo had broken through the window pane and knocked down the screen. This had sent the light-stand and the crystal vase sprawling—a mass of broken glass, rills of water and scattered flowers. The frightened Togo was but a vanishing tail in the distance.
"My goodness!" repeated Constance.

"My goodness!" repeated Constance. Hereyes ought those of Mrs. Bradford. "Oh, it's nothing," began the other, with her indestructible courtesy, which

"Oh, it's nothing." began the other, with her indestructible courtesy, which seemed, however to cover some deep emotion; and then, all at once, sinking into a heap on the floor, she broke into peal after peal of hysterical laughter. "Oh, it's so funny! Oh, it's so funny!" In another instant Constance's ringing voice had joined hers. They rocked backward and forward, shuddering with convulsive gasps; they tried to speak, and c u'd not; every glance they took at the wreckage in the other room set them off in a fresh outburst.

"You poor thing!" said Mrs. Bradford, at last, struggling to her feet. She put laughed like this since I came here. I'd forgotten that I could!"

forgotten that I could!"
"You're a dear!" said Constance,
warmingly. Her voice shook, but this
time not with laughter. "When I

think—"
"No, don't think," said the other quickly. "I really understood all the time. It was Tom who minded most—for me—about that absurd watermelon, for me—about that absurd watermelon, and everything, only I was disappointed —after all Tom had told me about you. I didn't want to be just polite; I longed to have you like me, the way you did him. I've been so homesick daytimes! Let's begin from now."

"Then we went to work and cleaned up the other room together," said Constance.

Constance.
She was reciting the day's perform She was reciting the day's periorm ance to a deeply interested Tallot, with Billy and Matilda hanging to her in breathless interest; her own hand was tucked into her husband's.

"She and Tom are coming over tonight after dinner; she says he has some

night after dinner; she says he as some things he wants to talk over with you. And, Talbot,"—her tone was firm in view of success, even if it was not her success—"I want you to take this money —I don't care what you say!—and buy week that might be more convenient for you."

"Thank you very much," said Mrs.
Bradford. Constance could see her Tom bought one yesterday. She is the dearess thing—just that delignated was Boston people are when you really get to know them!" — Mary Stewart Cut-ting in the Youth's Companion.

BRIDGET'S PICTURE

'Twas an old and faded picture, Poorly painted at the best, Of our Lord, the Holy Infant, In His Mother's arms at rest.

Mrs. Deemster came in and shut the door with a snap. Her mouth, alas ! set in hard lines; there was a frown upon her brow.
"Well, mother," cried Stella, turning

round upon the piano stool, " has the new slavey come ? o not speak so, Stella. 'Slavey "Pray,

"Sorry," said Stella shortly. "But what's wrong? You look as black as

"Yes, mater," chimed in a boy of fifteen, yawning lazily, "you do seem

"And no wonder." Mrs. Deemster flung herself into a chair. "After keep-ing me waiting for a fortnight, that

woman sends me—"
" A nigger or a—"
" Neither," sharply. "Far worse Stella swung back to the piano, with

Stella swung back to the plant, with a laugh of derision.

"A rough diamond from Ireland, I bet. Fancy" — bringing her hands down noisly upon the notes—" a Papisher in our house! I pity her."

"Pity her!" cried Mrs. Deemster.
"Pity me. I think of all she may do!"
"I hope she'll cook decently," quoth Raymond. "If she does, I don't care whether she's Turk, Jew or atheist.

whether sne's Turk, yew of attention She doesn't bite, I suppose?"

"How do I know, Ray?" his mother snapped out. "I could believe anything and everything of a _____"

"Is she a Cataolic?" asked Stella. "The worst—a real one—a Roman Catholic. The others are simply Pro-testants under a new-tangled name. I

don't care for them. But still—"
"I hold more with the old sort," Raymond exclaimed. "I've known some jolly good Roman Catholics, and clever

ones, too."
"There you are!" Mrs. Deemster's
"The creature has contaminated you already. The very

"Send her away," laughed Stella. She's dangerous. And I don't mind leng without a servant one bit. Mrs.

Bone is a first-rate char, and its nice dining out sometimes."
"Nonsense, child! I can't go on living in that extravagant way. Well, Raymond, have you seen her?"
Raymond had just bounded back, after a voyage of discovery to the kitchen.
"Yes, mater, and she's working like a good one. She's as neat as can be, and

good one. She's as neat as can be, and the place is shining. She smiled at me from a chair on which she was standing banging a picture on the wall—a Popish picture. Ah, I thought you'd jump at that. Will you send her away? I would if I"—his eyes twinkling—"were you. She's too clean and too tidy and too—"

"Raymond, stop! I can't afford to lose a good servant." Mrs. Deemster sprang to her feet. "Bridget must stay for the present. The picture, of course, must go." And she hurried out of the

Nothing more was said about Bridget

Nothing more was said about Bridget or her picture for some time. Stella was away at a music lesson; Raymond had gone back to school, and when they returned in the evening their minds were full of other things.

The supper that night was unusually nice. The table was well laid. There was an air of comfort and order everywhere. The new girl was proving hereself something of a treasure.

"If only she weren't a—but I'll try to forget it," thought Mrs. Deemster as she sat alone in the parlor when the young people had gone to bed.

the young people had gone to bed. "She won't get anything to encourage her here, and before long she'll give it up."
Bridget came quietly into the room.

She was not handsome, but her eyes had a peaceful light; her face was sweet and youthful looking; her skin was very

fair.
"If you please, ma'am," she said in a full, clear voice, "what Mass would you wish me to go to-morrow morning?"
"Mass?" Mrs. Deemster grew red. "You can't go to Mass!"
"But I must,—please. It is Sunday, I

am bound to go."
"But I tell you you can't go. I have tea at seven; we breakfast at eight-thirty, and the early dinner must be cooked by 1 o'clock. Have you taken that picture off the wall in the

"Yes, ma'am. I've hung it over my

'It's a faded old thing." "That may be. It belonged to my grandmother, who had it from her mother. And I love the dear holy faces, even though they are faded."
"How silly to worship images like

"Excuse me, ma'am." Bridget spoke gently, but firmly. "I see a photograph of Mr. Deemster there. Do you worthat !"

of Mr. Deemster there. Do you worship it?"
"Of course not, foolish girl. I keep it there to remind me of my dear husband."
"And I keep my picture to remind me of Our Lord and His dear Mother as I work or pray. And now ma'ampiease don't be put out—but to-morrow morning I'll bring you your tea at a quarter to seven, go to Mass and be back to cook the breakfast in time for sight-thirty."

back to cook the breakisse in time for eight-thirty."
"Well, really—you—take a great deal upon yourself," stammered Mrs. Deemster. "Are you the mistress or am 1?"

am I?"
"Oh, ma'am, you are mistress over the house and everything of your own, but I am mistress of my soul, and I shall not save it or do God's will if I do not go to Mass."
"God never said you were to go to

Mass."
"Through His Church He did, ma'am
"Through His Church He did, ma'am Our Lord gave the keys to St. Peter, and told him to teach all nations, and that they were to obey Him and keep whatever commandments He gave them.
One of these commandments is to hear
Mass on Sundays and Holy days,

Ferry Catholic is bound—"
"Enough! Don't preach any more.
Bring me my tea at twenty minutes to seven, and go to Mass if you please."
"Thank you, ma'am," Bridget smiled and bowed, and went quietly away to

her kitchen.

"She's a promising servant—a thing hard to get in these days," thought Mrs. Deemster. "I can't afford to let her go. So, in spite of this going to Mass, I'll keep her for the present anyway."

Bridget's first battle with her mistress was not her last, by any means. But, firmly decided in everything that concerned her religion, she always came off victorious. If there was no fish—not even an egg for her dinner on Friday or even an egg for her dinner on Friday or days of abstinence—she contented her self with bread, making no remark and self with bread, master for regularly to Mass, to confession and Holy Communion. Her evenings out she went to Benediction. Her heart was full of love for the Blessed Sacrament. And Bridget worked hard. The Deemself of the Bread Sacrament and Bridget worked hard. And Bridget worked hard. The Deem-sters were exacting, and she was their only servant. But all she did was done with a good intention. Her life was full of sunshine, for she did everything

full of sunshine, for she did everything for God.

One evening, when Bridget had been with Mrs. Deemster some ten months, she met Raymond coming out of her room. She liked the boy and was always glad to hear his cheery voice about the house or in the kitchen. But she resented his impertinence in going to her room, and, flushing, said hotly:

"How dare you, Master Raymond?

"Please don't be angry, Bridget," he answered gently. "I just peeped into look at your picture. I'm sorry you had to take it out of the kitchen, for, although it's faded, it's very sweet."

Bridget smiled radiantly, her wrath

entirely appeared.
"So it is. One look at it master Ray-

"So it is. One look at it master Raymond, makes me happy for the day. But the mistress doesn't like it, so I keep it out of sight,"

"I know. The master's just a stiffnecked Protestant. I wish we—but there, I'll say no more." And he ran off, whistling a merry tune.

The next night, Raymond was hot and forward. Greatly alarmed, his mother

feverish. Greatly alarmed, his mother made him go to bed early and sent for a doctor. The following day he was very ill and for three long weeks his life hung in the balance. There were many

ups and downs. Nature struggled against the fever. He was one day better, another worse, and when their hopes were high there would come a serious relapse. Mrs. Deemster nursed the boy. She could not afford a trained nurse, and felt hopeless from the first. Her son would die. His doom was sealed. And when Bridget told her to pray; that God was good and would surely help and comfort her, give Raymond back his health and strength even if she begged Him to do so whilst saying "Tny will be done," she turned a deaf ear and went on in her own wild way, refusing to pray on in her own wild way, refusing to pray and telling the girl to cease worrying

and telling the girl to cease worrying her with her nonsense.

But, strong in her faith in God's goodness, Bridget prayed fervently.

Left alone with the boy whilst the mother took her needed rest, she spent the time upon her knees, beggling the Sacred Heart of Jesus to bring this boy back to life, imploring Our Lady to help and pray for him.

"Thy will be done, dear Lord," she would murmur. "But, if it is possible, save Raymond, and with Thy grace convert and make him a Catholic."

vert and make him a Catholic

And then one night, to her intense joy, the lad opened his eyes and looked joy, the lad opened his eyes and looked at her. Softly sobbing, Bridget bent over him and gave him a drink. The cylsis was past. He was white and weak but completely conscious. She knew now that he was out of danger. Her heart throbbed gladly, and she gave thanks to God, blessing and praising Him from the bottom of her heart. For a moment she stood motionless by the bedside, her hands clasped, her soul absorbed in sweet thanksgiving. Then she turned, thinking she would carry the good news to her heart-broken mistress. But as she stepped away, Raymond, in an almost inaudible voice whispered her name, and she bent to ask him what he name, and she bent to ask him what he

"The picture—the one you love." he "The picture—the one you love," ne said, his words coming forth with difficulty. "I've seen it in my dreams—not faded, but bright and beautiful. The Holy Infant holds out His arms to me, His Motter smiled and seemed to wish me to come near. Bring it, Bridget. Put it—there—where I can see it—all day—long."

day-long."
"But your mother? She will be angry. She-"
"Not now-since I am ill-and weak, she will give me—anything. Quick watch over—and keep me—safe." His

gain." In a very few moments Bridget was placing it where the boy could see it without even raising his head, she fell

upon her knees, saying:
"Jesus and Mary, bless and save this
boy. Sacred Heart of Jesus, have mercy on him."

"The dear faces," Raymond murmured softly. "To look at them makes me happy—give me a—peace—I never felt before. Jesus and His Mother—watch over—and keep me—safe." His eyes closed, he turned his head upon the pillow and fell asleep.

Still and motionless, lest she should disturb him. Bridget remained upon her

Still and motionless, lest she should disturb him, Bridget remained upon her knees, her eyes fixed upon the picture she loved so well.

After a while the door was pushed softly open, and Mrs. Deemster entered the room on tip-toe, carrying a little shaded lamp, which she placed on a table at some distance from the bed.

"You can go, Bridget. I will stay," she said in a whisper. "Is there any change?"

bange?"
"Yes, oh, ma'am"—Bridget could scarcely speak for emotion—"he is out of danger! See? He has been conscious—and now sleeps like—a baby."

The mother gazed auxiously into the lad's face, then, with a deep sob, she sank on a chair and covered her eyes

with her hands.
"This—is wonderful. The doctor,"

she muttered, "gave but little hope."

"God is good," said Bridget gently.

"Let us thank Him for His mercy."

Mrs. Deemster started and looked round, and as she did so she caught sight of the picture at the foot of the ned. In suppressed anger, and grasping the arms of the chair, she stood up.
"Take away that thing!" she hissed from between her teeth. "I forbade you to keep it in the kitchen, and you

you to keep it in the kitchen, and you audaciously bring it here. Take it

and slowly she put out her hand. As she touched the picture Raymond moved uneasily, and as she lifted it away he uttered a cry:

"Leave it Bridget," he moaned. "Oh. leave it. The Holy Infant and His dear Mother. If they go—I die—and I am not ready. Leave them near me—I implore."

I implore."
"He wanders, my poor boy!" Mrs Deemster cried, wringing her hands.
"Oh, why did you deceive me, Bridget?
The fever has not left him yet. But
put back the picture; his sick fancies
must be humored. Put it back there,

must be humored. Put it back there, yes. That's where it was."

Joyfully the girl obeyed and soon the picture hung where it had been before. The light from Mrs. Deemster's lamp fell full upon the holy faces, and to Bridget's faith and loving fancy they seemed to glow with life and color, The picture was beautiful. No one could say it was old or faded; none. "Legn, dear Lord, let my cry wake

"Jesus, dear Lord, let my cry wake Thy nercy," murmured Bridget. "Let the light from Thy countenance shine on Raymond and give him peace."

She glanced at the sick boy as the words left her heart, and the radiance of his face told her that her prayer had been answered. In another instant, with a deep sigh of content, Raymond

fell saleep.

Ten years later a young priest, with Ten years taker a years an expression of peaceful happiness in his fine face, stood waiting one afternoon in Mrs. Deemster's parlor.

"It seems only the other day," he smiled, "that the mater was so indigsmiled, "that the mater was so indig-nant at a Catholic servant being sent to her, and yet how much has hap-

The door opened and Mrs. Deemster

"Father Raymond! My dear son!" She carried his hands to her lips and kissed them reverently, then clasped him in her arms. "You have seen Stella?"

"I have seen Stella. She's as happy as queen.

"Yes, and I'll be there to see, dear

"I expected you would. Thank God. we are all Catholics now, mater!"
"Thank God indeed. Your example and Stella's led me into the true

Church."
"And Bridget by her goodness and piety showed us the way we should go. Under God, mater, we owe everthing to

ridget."
"Yes; that I will not deny."
"Where is she mater? I must

"Where is she, mater? "She's in the kitchen. I'll call her

in."

"No. I'll go to her and look once more upon that blessed picture."

"As you will, dear," she answered, smiling. "She will be more than glad to see you."

"Of that I am quite sure, mater," he

cried gaily, and in a moment he was Magazine.

A FRENCH STUDY OF THE CULTURKAMPF

HOW BISMARCK FAILED TO CON-QUER THE CHURCH

By Max Turmann, Corresponding Member of L'Academie des Sciences Morales et Politiques" CONTINUED FROM LAST WEEK

In our former paper we set forth in their main religious aspects the group of laws to which the Catholic elergy could not honestly yield obedience and could not honestly yield obedience and still remain within the bounds of ortho-doxy. Their attitude naturally had the support of the Pope, who desirous though he was of peace, declared that he could not sanction the submission of clergy or laity to legislation which ran counter to laity to legislation which ran counter to the doctrines and rights of the Church. His words were echoed by the German Bishops, each in his own diocese, who set themselves neither arrogantly nor timidly to organize resistance to the in-sufferable claims of the Government. It is this defence of theirs which we shall now describe from the materials abundantly supplied in the second of M. Goran's volumes.

Goyau's volumes.

The German Catholics in this opposi-The German Catholics in this opposi-tion showed no less calmness than un-daunted energy; it surprised the Pro-testants and enraged the Governments to see the strength of the bond which in the Church unites the faithful through their Bishops and clergy with the Supreme Pontiff. The first step in the campaign was occasioned by that parti-cular "May Law" which forbade all newly-appointed ecclesiastics to exernewly-appointed ecclesiastics to exercise their functions without express authorization from the lay President of the province, who was more often than not a Protestant. In a few months an immense number of rectors and curates, who in obedience to their Bishops, had paid no heed to this enactment, were seized, judged and condemned to several months' imprisonment, their sole crime being their administration of the sacraments at their floors without premission. nents to their flocks without permissio

ments to their nocks without permission of the Prussian Government!

The prisons were crowded with priests; in that of Coblentz a special quarter was organized for this class of criminal. There the celebration of Mass was at first forbidden; neverthe-Mass was at first forbidden; nevertheless, in course of time, whilst the eyes of the Catholic goalers were conveniently closed, they ventured between 5 and 7 in the morning, to turn their cells into chapels. This clandestine worship filled their souls with enthusiasm, recalling literally enough the days of the Catacombs. All access to the prisoners was rigorously cut off; no members of their abandoned flocks could break the barriers. But sometimes in the afternoon in a square which all Coblentz knew, would collect discreetly certain knots of persons with gaze directed toof persons with gaze directed to-wards a particular window of the prison at which from time to time would appear an ecclesiastical figure. These, of course, were parish-ioners who, without troubling the public ace, inspired their p peace, inspired their pastors by the eloquent perseverance of their far-off regards with courage and confidence. Not infrequently these orphaned chil-dren provided for the sustenance of their Fathers. During six months' deaudaciously bring it here. Take it away at once!"

Bridget stole across the room. It grieved her to obey the woman's orders, but she dare not refuse to do so. Sadiy and slowly she put out her hand. As she touched the picture Raymond moved uneasily, and as she litted it away he uttered a cry:

"Leave it Bridget," he moaned. "Ohleave it. The Holy Infant and His dear Mother. If they go—I die—and I am not ready. Leave them near me—

Thus the bond between parishioners and priests remained firm and unbroken And on their side the priests sacrificed everything—their freedom, their health their goods—to carry on their sacred functions amidst their people, Hardly were they released, after enduring several months' incarceration "for the several months incarceration for the crime of Mass," when they committed anew the "orime" of confession, of extreme unction, or of Communion, which exposed them to an imprisonment of six months or twice as much, or it might be,

for two years.

The Prussian State counted on getting The Prussian State counted on getting the upper hand of these valiant Churchmen who thus maintained the enthusiasm of their flocks, by forbidding them to dwell in their parish-districts, but they returned secretly to the posts assigned them by their Bishops, and engaged in endless games of hide-and-gaged in endless games of hide-andsigned them by their Bishops, and engaged in endless games of hide-and-seek with the police officials, who had often to blush for their misadventures and sometimes for their wretched trade itself. In defiance of prohibition and prison, the priest hid himself in some friendly household, which at nightfall would show cautious signs of life. The criminal hour of midnight was generally chosen for confession, Communion, and marriage, and married couples forbore to wear rings, so as the better to and marriage, and married couples for-bore to wear rings, so as the better to conceal from the thoughtiess the fact that there was someone in the village who could bless the sacrament. Once a father was noticed taking a still-open coffin, which contained his child, and making his way quietly, bathed in tears, to the hiding-place of the priest, so as to get the last blessing on the remains. In the case of the sick and dying, the pastor crept to their bedises, risking pastor crept to their bedises, risking seizure in flagrante delicto by the police.

Families kept watch, sent away pos-Families kept watch, sent away possible traitors, disappeared themselves at the moment of the last anointings, 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 agonising for witness, and soon would be shrouded in the silence of the grave; only before God would the dead give testimony on behalf of the courageous priest.

behalf of the courageous priest.

The eves of Sundays and the greater leasts were the busy times for the police. reasts 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 Kerpen, whom the Bishop
of Treves had appointed to Dieblich
whence the Prussian Government had
distant his made himself forces by the aged to hide himself during the week and then at the Sunday's dawn appear at Dieblich, one knew not whence or how, to say Mass. The Odyssey 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.

rather Schmitz, or 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 priess's garb. Meanwhile they calmly allowed to pass the barrier, in the diagnace of a hunterery has they are 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 and shut 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.

Another young curate "legally" de barred from residence in the Treves dis trict, 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. Immedi resumed the attire and functions of a commercial traveller. His exploit caused much talk in the district, to high he himself listened with intere which he himself listened with interest.
"If we nab him we'll wring his neck,"
said an angry policeman, in his hearing.
Our traveler said nothing, but entering
the casino of a little neighboring town, the casino of a little neighboring 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 appropried of the plan only suggesting that 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 recognition by a police-officer of his acquaintance, by dressing up as a sailor, thanks to the friendly captain of the boat, and who, after taying his Mass, got away to another safe shelter.

This resistance, keen, persistent, free om mere mischievousness, surprised ent, who had not at all anticipated it. 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 efficiated est country houses, visited the sick, cate-chized children and blessed marriages. Nevertheless, instead of prohibition of fringed, the law of 1874 decreed 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 care to contend. Accordingly, in the single diocese of Treves, out of 791 parishes 130 were deprived of their pastors by the end of the

This same terrible penalty of exile was extended to the Bishops; incarceration having failed to overcome their attachment to their duties and to the Holy See. The Government expelled several of them from German territory, hoping thus to overcome the more easily the clergy and faithful deprived of their diocesan leaders. But Bismarck was completely mistaken; whether im-prisoned or exiled, the Bishops remained

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 Silisie, the rector Kick, "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 Kick priest appeared on the scene. Speaking in Polish, he pronounced against Kick 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 Kick the suit. Implore God's mercy earnessly that He may grant Father Kick the grace of speedy repentance. For I prociaim that, if he does not repent and make amends, the Almighty will orush him to pieces as I break this candle."

Cries, tears, tumuit ensued; the messenger of divine vengeance disappeared.

He was the secret envoy of a secret delegate and all these mysterious powers 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 episcopai authority. Father Kick, "State pastor," was left henceforth without a congregation!

Thus it required but a word addressed to Catholic consciences by a Bishop's

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

the faithful, and the calm and dignified persistence of the clergy were bound sconer or later to break down the Bismarckian persecution, whatever its employment of violence and fraud.

But there was another cause contributing to the triumphs 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 their own wrongs to the wrongs suffered by another class, and their representa-tives in the Reichstag did not so devote themselves to the defence of religious 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 Culturkampf, 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 sies, 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, aided by Schorlemer-Ast, returned to the charge: he denounced the Culturkampf 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 Congress of German Catholics at Munici listened to an addres; on "Mammonian and the Culturkampi," from an eccles iastic, M. Ratzinger, 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 keep 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 pro-duced 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 leafylation.

Galen [remarks 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 sad economic situation of the working-class. He moved that a certain number of its members, chosen freely by their courades, should hold counsel with the Government upon the neces-sary 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 capita

Thus the social question, as a whole and in its various ramifications, was in-troduced into Parliament by Catholics who were undergoing persecution and suffering ostracism, yet remained un-daunted. Bebel, the leader of the Socialists, was somewhat put out. He too, were it only because of the electors, counted on proposing some social schemes, but on gathering together all of his way of thinking in the House, he did not reach the number of signature required by the regulations. Then Windshorst, desirous that the Socialist scheme should also be discussed, did a graceful act and persuaded two of his friends of the Centre to attach their for names to it. Accordingly each of the names to 18. Accordingly each of the four parties presented a project of social reform, but only that of Count Galen treated to the subject in all its bearings. Yet political and religious rancour com-bined in the endeavor to smother the bined 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, has not prevented the German people from certing to know it.

man 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 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 arily these representatives managed to wards socialistic leagues; again, of Canon Moufang begging the Catholics assembled at the Congress of Wartzhourg. to declare war upon usury

Catholics assembled at the Congress of Wurtzbourg, to declare war upon usury 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 outlived even the attacks of persecution. It awakened 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 artizans priest appeared on the scene. Speaking in Polish, he pronounced against Kick the greater excommunication, and gave notice that the latter's jurisdiction was withdrawn and that all intercourse with him was forbidden. "Keep cool," he proudly

In all this conduct of the German

Culturkampf, when Bishops impriso or prescribed could exercise their authority only with the utmost difficulty, when a multitude of priests were altowhen a multitude of priests were alto-gether prevented from fulfilling their functions, one is faced by a spectacle which is not without grandeur: Catho-lic leaders almost in a state of outlawry looking beyond the evils which sflicted 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 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 layes of modern industrialism. They called for justice on behalf of the disinherited and the lowly in their sfliction. Thus they speedily lent their votes to support important and fruitful social legislation. And thus whilst giving proofs to their foes of their kopeful and spontaneous energy, they brought them also to see the stupidity of religious persecution.

persecution.
Endless acts of protest [M. Goyau says excellently], perpetual series of re-oriminations, make more evident instead by committing oneself to a course of ill-temper that one arrives at victory. The German Catholics avoided that danger: they had to mourn for much, but their

mourning never shut them out from the life of their fellows.

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 those drawn out for us by the fine vol-nmes of M. Goyau, which it has given us peculiar pleasure to recommend to the British public.

GREAT REPUBLIC

CATHOLIC CHURCH WAS THE FIRST AND IS TRUE DEMO-CRACY 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

spublic of the day.

reat 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 Caurch, an organization of spiritual as well as temporal government, had an immense advantage government, had an immense adv 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, dynastics and kingdoms and em-pires changed, melted and disappeared. But the Catholic Church went forward through the centuries steadily gaining in power, because from the first the government of the Church was a the government of the Church was a republican 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 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

ing 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 with-

A boy that had been the humblest and of children, tending animals in field, sleeping on hard 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

It is encouraging to all of those that believe in republican government and who want to believe that this nation, properly managed, can endure, to realize that the greatest, oldest, most powerful organization in the world is the great Catholic Church, based spiritually upon

REAL ARISTOCRACY

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 con-

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 rail 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 deciared in His Gospel. For this reason the workingman does not ask at the church door whether he is welcome or not. He does not ask if this be a wealthy or a poor Church He brown that it is his

poverty in her temples that her churches are always crowded, three, four, five and sometimes eight or ten times a day. It is the incerity of her position that It is the incerity of her position that attracts; and to the workingman more than to any other is her altar attractive because he knows that there he will learn of God's goodness, o' 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 PARALY. TIC FOR YEARS NOW GOES TO

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

village.
"Miss Stabler was twenty-one years old on June 8. Site spent her two pre-ceding birthdays in bed. When she undertook the journey to Lourdes at the 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. Sho afterward stood up to have her photograph taken. Dr. Foth-

ergill, her physician declared his belie that her cure was permanent, and Rev. Father Kershaw who has been with her through her whole illuess, believes her is due to a supernatura

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Discussion Not Necessary

merica, reviewing the action of the

"Religion was not officially discussed, nor was there any need of doing so. The attitude of the Socialist party is 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 Tramp of Galilee, and who made him-self the champion of free love in the case of Gorky and Herron, is sufficiently in-dicative of the religious and moral convictions of the men who lead the Socialist movement.

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cribers changing residence will please give old

In St. John, N. B., single copies may be purchase LETTERS OF RECOMMENDATION

Apostolic Delegation. Ottawa, June 13th, 1905. Aposition Aposit

Ottawa, Canada, March 7th, 1900.

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

1D. FALCONIO, Arch. of Larissa. Apos. Deleg.

LONDON, SATURDAY, JULY 27, 1912

THE NEW ARCHBISHOP OF TORONTO

The CATHOLIC RECORD sends hearties greetings to Most Rev. Archbishop McNeil, who has been transtated, 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 ont 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 exalte position one whose reputation of all men. 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 leving and lovable traits of the Celt, a man of blameless fife, 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 re-

Archbishop McNeil was born at Hillsborough, Inverness, N. S., in 1851. He of both Scotch and Irish descent, his grandparents coming from Barra, Sc land, and Kilkenny, Ireland, respectively. Receiving his primary educa tion 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 Descouse, and the bishopric of Nilopolis.

His Grace accepted the Vicar Apos tolicznip 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

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 equals in the entire Dominion.

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 heme and to direct and edity those committed to their care.—Thomas O'Hagan.

ST. PETER'S SEMINARY

The establishment of St. Peter's ser inary 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 ondon daily press. In its issue of the 15th inst. the London Advertiser re erred to the proposed work in the folowing terms :

"It is now officially announced that Roman Catholic seminary is to be located on the fine property secured b aterloo street. Until the plans ishop Fallon are disclosed, it does appear what relations it is intended the new institution should have to 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 the

sity the Roman Catholic College might add largely to the opportunities of its students in some studies, and for the University the connection would mean much. The usefulness of the University to this whole region would be en hanced, and its claims upon both pri hanced, and its claims upon both private and public support greatly strengthened.

"Such an institution as is being established.

tablished will add to the prestige of London as an educational centre. The University with its cluster of theologi cal schools would act as a magnet draw other denominations to place the seminaries in this beautiful, healthful, eminently central and suitable city. tter 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 16th inst. the London Free Press struck the correct note in its

editorial on the new Seminary: "His Lordship Bishop Fallon is in-pired with the idea that this city should become an educational centre. The head of the Catholic diocese of ondon has before this given express to his views that Western Ontario is entitled to an educational important 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

nighly desirab ghly desirable.
"The establishment here of a Catholic seminary is certain to lend material sid 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 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 unwieldly in size. London in the west and Queen's in the east should be competent to relieve the Toronto University of the overplus of students, and there should be built up here a university that will be second neither to Toronto nor to 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 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 Scho 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

These results, while most gratifying to all friends of Separate schools, and quite possibly surprising to some of them, do not occasion any wonder amengst 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

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 heads 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

A NECESSARY ELEMENT IN EDUCATION

work to be done. Present success must

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 nonsectarian 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 onsequently 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 out-spoken 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 chools though that is a penal offence.

Between schools that are frankly irreligious or anti-religious, and honestly onducted 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 indifferentism 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 o 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 countryyet 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 ensnarers, says:

"It must be remembered that thes girls leave the Board Schools at fourteen that often their parents are too poor to support them; that they have been taught support them; that they have been taught no religion, and have received no proper instruction whatever in the mysteries of

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 Gouncil schools. It is indeed the special note of the system."

It is not too much to hope that the this, says :

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 Catholies to recognize that mental and religious training form the warp and woof of

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'Hagen.

PROPORTIONAL REPRESENTA-TION

Prior to the recent federal elections Bir Richard Cartwright, speaking, however, only for himself, strongly advoproportional represe Back in the eighties the late Edward also gave a great deal of consideration to the system and delivered several only spur us on to greater future effort. speeches advocating it.

In the French Chamber of Deputies nessure 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 o hitherto unrepresented minorities. We had in Ontario for some years

nodified form of proportional represent ation in the county councils of the more populous counties, where two, three or four townships were combined for the purpose of electing two county commis sioners. Each elector had two vote 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 ownship, was composed of men of proader view, while some minorities inder the old (and the present) system altogether unrepresented were enabled o 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 ultimetaly the whole county electing direct ly the county council.

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

Toronto, let us suppose, would elect nembers. The total vote is, say 48,000, the quota necessary to elect would then be 8,000 votes. If or when the labor ele ment in Toronto could muster 8,000 votes, labor would secure a representa tive 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 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 minority in Parliament under the pres ent 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 epresentation 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 fellew-citizens of Ontario were never adequately represented in the House of

But however desirable it might be to nave our just representation in Parliaent, there are other and more cogent easons why the system of proportional representation should receive adequate study. If we believe in representative government it is worth while to devise 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 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

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 govern-ment upon new and untried lines was attempted and carried out with aston-

ishing success. . . . Nearly every great problem solved by the Universe has been encountered by Canadian nation in an even more ercome."

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 Protest nt sects and the consequent indifferent ism 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 nany 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 At lantic Monthly, discusses the questio 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 enter-tains 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. Yes 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 beween the lids of the Bible to be a Christian."

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

But Mr. Nicholson is by no means irreligious man, rather is he an earnest Christian, as he conceives Christianity who deplores " the futility and waste fulness" 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

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 sou be cared for in the vigorous institu-tional 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 rehabilitat church of which I speak—the every-day-in-the-week Church, open to all sorts and conditions of men—what would be-come of the creeds and the old theo-

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

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 divinely inspired and blessed taber-nacle of the faith of Christ, or it is a

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 stupendous fraud.

There is not such a gulf between Pro

testant 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 Mahammedanism 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 Archdescon Wilberforce's Church in London. We are told that "he held up the Bible as 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 creedless Christian there is no impassible barrier.

CATECHISMS OLD AND NEW

We notice that the perennial discus n 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 ormer 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 mission to write, to have been sent as it were: while in the case of some cate chisms 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 swey. The reason for this is worth examining.

First of all Butler's catechism is 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 memor izes it the meaning will be gradually revealed as the intellect develops. 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 exemplified 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 adequated 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 ous intruction 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 with out sufficient knowledge of the subject to enlarge upon the doctrinal teachin of the catechism or to deduce rules of moral conduct that might result in creating a false conscience in the child. Father McEachen's graded catech-

ism is one of the best we have seen. It s written with a view of applying the loctrinal 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 essen tial matter Butler is without a peer and for this reason is especially valuable where we must depend upon untrained

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 onsideration 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 GLEANER."

THE POSITION OF CATHOLICS IN NOVA SCOTIA V.

In those brief notes nothing but the plain facts have been so far presented. Nobody can successfully challenge the occuracy 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 importnce 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 breth

ren 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 as ours we must depend upon lay their gifts. When that is done, their claims for fair treatment at the of the majority cannot long be ignored.

Now, to the second point. There nay 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 nanager whose first enquiry of a young applicant was whether or not he beonged 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. 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 political parties to ignore our claims We have it in our power to punish each in turn. Neither can get along very long without us. We need not become political agitators or place-hunters. We must not clamor for what might in certain cases seem like the survival of the unfit. But we do want our people to be independent Canadians in the best sense of the term, willing and able to take their share of the common burden, standing erect and in clear and distinct tones claiming an equality of rights, of opportunity and of reward with the best of our fellow-citizens of other faiths.

MISSION WORK A CHARITY

We wish to draw the attention of our readers to a most charitable work which they may engage in, namely, the enlightnent of their Protestant neighbors in matters pertaining to our faith. We often wonder why those who preach to our separated brethren will continue to repeat week after week the off-refuted slanders against the Catholic Church which emanate on the one hand from unprincipled men who desire in that way to procure a political following, and on the other from men who put these slanders in pamphlet form knowing that they will be bought up readily by Proestants who have already acquired, perhaps from bigoted parents, an un kindly and uncharitable disposition regarding the ancient faith and all belonging to it. We need not wonder that the same slanders are repeated, because those who give them currency scarcely ever have an opportunity of seeing a presentation of the facts. They read the daily press and the denominational organ but seldom is the Catholic Church as it is presented in the columns of these papers. When subscribers to the CATH OLIC RECORD have finished reading their paper it would, as we have said be a most charitable act were they to mark articles containing explanations of Catholic doctrine and send them to misguided and ill-instructed preachers and laymen. This would serve to remove those prejudices which are nowadays so rampant in the non-Catholic mind and speedily produce a kindliness of disposition which now, we regret to say, is absent in some sections of the country. If our Protestant fellow citizens will accept controversial literature such as that produced by the Catholic Truth Society it becomes the duty of Catholics to supply them. These pamphlets may be bought at such a trifling expense that the cost of their circulatio would be scarcely felt. In some sections of the country splendid work been done along this line and at the present time we have in mind a number of parishes where catechism classes for non-Catholics form no inconsiderable portion of the work of the pastor. Angry controversy should have no place amongst Catholics en-dowed with the missionary spirit. In a gentlemanly and Christian-like spirit Catholic doctrine and practice should be presented to those outside the fold and it is also of great importance to invite our Protestant neigh bors to attend the Holy Sacrifice of the Mass. Apart altogether from the divine character of the institution there is about it which appeals to the heart of the unbeliever and turns his thoughts to the hereafter. He will make comparison of the coll and cheer less services of the sects with the Holy wise make comparison of the sincere, heartfelt preaching of the Gospel, which he ever hears from the Catholic pulpit, with the sensational deliverances on worldly concerns too often heard in many of the meeting houses of our separated brethren. Catholics as a rule do not to the full extent realize the priceless treasure of faith in their possession. Were this the case there would grow up amongst them a greater desire to spread the good tidings amongst those who are wandering about as children looking for the truth, trying to satisfy their soul-longing with the manmade religious exercises which came into existence through pride and a de sire to discard all Church authority, believing in the doctrine of private interpretation, and thus giving each individual the privilege of believing as little or as much of the divine message as suits his disposition.

BE CAREFUL READERS

The bill boards and the press of the country are liberally patronized by companies and individuals who have laid out towns in the West and wish to dispose of lots therein. We doubt not some of these gentlemen are engaged in a legitimate business; that they have good properties for sale, and that investors in a few years may realize handsomely on their purchases. If we had money to invest (but such a thought in the mind of a newspaper man is preposterous) we would before paying it out seek first hand information about the locality and the prospects. It would be wise to confer with the priest of the district. Beware of those roseate get-rich quick undertakings so lavishly and so extensively advertised. Read "Nicholas

THE GAELIC STATE

It is the proud boast of the Irish people that their country has never n degraded into the position of province. Ireland has ever been a nation. Whilst people speak of "Glasgow, North Britain" they never use the expression, " Dubling West Britain," England, too, recognizes this separate national entity, by the appointment of a Viceroy, or vice King, to represent the King in Ireland. The other day, when introducing his Home Rule Bill, Premier Asquith declared it was a treaty of peace between the English and the Irish nations, and in combatting the demand to exclude four Ulster counties from the provisions of the bill, Mr. Redmond based his objections on this fact that Ireland was one nation. Now that we are within neasurable distance of the day that is to witness the legal recognition of this national claim, it may be interesting to consider briefly what was the early Gaelic concept of a state or nation.

We do not know when the Gaels first entered Ireland, but as early as the fourth century B. C., they had suc. ceeded in establishing a definite Gaelic monarchy there. From that time until about 800 A. D., they hald undisturbed sway over Ireland, so that for more than a thousand years they were free to develop and bring to perfection their system of national life. Because the Gaelic idea differed from the Roman, and that which obtained in mediæva Europe, from that day to this the Irish have been looked upon, even by some well-informed and friendly critics, as people who were unable to advance beyoud political infancy into a real national existence. Irish society, the Irish State was, as we know, modelled on the tribal system which most people regard as a mark of an uncultivated and savage people, but whatever may be said of it in other instances the Gaelic concept of a State, and the mode of its government and preservation was not uncivilized. But we shall let the reader judge for himself.

"The Roman Empire stamped on the minds of its subject peoples, and on the Teutonic barbarians who became its heirs, the notion of a State as an organiand policed, by a central while the sovereign was ne in the domain of force and maintenance of order, whatever lay outside that domain—art, learning, history and the like—art, learning, history and the like—were secondaters which might matters which might be left to the people. The essential life of the nation came to be expressed in the will and power of its master."

The Gaelic idea was a wholly different one. The law with them was the law of the people. Hence they never exalted a central authority, for their law needed no such sanction. While the code was one for the whole race the administration on the other hand was divided into the widest possible range of self-governing communities which were bound together in a willing federation. The forces of union were not material but spiritual, and the life of the people consisted not in its military cohesion but in its joint spiritual inheritance-in the union of those who shared the same tradition, the same glorious memory of heroes, the same unquestioned law, and the same pride of literature. Such an instinct of national life was neither rude nor contemptible, nor need we despise it because it was opposed to the theory of the middle ages

Those who dismiss the tribal system as symbolic of savagery contrast it the Invasion, one must needs realize this intense national life, with its basis on the broad self-government of the people, permeating every vein and artery of the body politic. The tribe was supreme within its own

borders. It elected its own chief, and could depose him if he acted against the law. His powers were limited by law. The land of the tribe belonged not to him but to the whole community. In all these matters no external power could interfere. The tribe owed to the greater tribe above it certain fixed dues, not very numerous or important. This right of self-government extended though the whole hierarchy of states up to the Ardri or high-king, who was the head of the Irish state and the symbol of its unity. He was the representative of the whole national life. His power was limited in the same way as that of the tribal chiefs and provincial kings, by law and the tradition of the people He could impose no new law; he could demand no new service outside the law.

This was the Gaelic conception of a nation. To the Roman idea of centralization they opposed their scheme of devolution. The land that united them was more spiritual than political, a universal code of law, a common national tradition and pride of race, a single heritage of heroic descent and fame. Like every other system it had its weak points, but it had its benefits also, of COLUMBA which more anon.

NOTES AND COMMENTS

CATHOLICS NOT only in the Archliocese of Toronto, but throughout the whole Province, will rejoice that after an interregnum of fourteen months an Archbishop has at length been named to fill that most important See. The vacancy has as a matter of fact been still longer, for the protracted illness of the late Archbishop McEvay precluded him for many months prior to his lamented death from exercising any active super vision over the work of this diocese But at length Providence has healed the breach, and in the person of Most Reverend Neil McNeil, Archbishop of Vancouver, placed at the head of the ecclesiastical Province of Toronto, a prelate who has already earned a reputation, throughout the length and breadth of Canada, as a churchman of great vigor and capacity combined with a very high degree of tact, dis cernment and personal piety.

BORN AND REARED in the East and having spent the first years of his life in the missions of Nova Scotia, then as head of a college and Bishop of one of the most exacting dioceses of Newfoundland, the new Archbishop takes up the reigns of government in his new sphere equipped not only with a wide and accurate knowl edge of conditions in this older part of Canada, but enriched beyond most men with a ripe experience of the problems of the West.

As ARCHBISHOP of Vancouver he was called upon to organize and equip a diocese confronted with problems peculiarly its own. When he entered upon his work there Vancouver was just beginning to conceive the greatness of its own future. Behind it lay a youth of strenuous effort and of unsystematized ambition : before it lay the splendid prospect of mistress of the Pacific and rateway of the Orient-the half-way nouse between the old and the new worlds. Into this splendid conception, but with the added sense of great moral responsibility, Archbishop McNeil stepped as not among the least of the sons of Canada. He grasped the possibilities of the situation from the national as well as the spiritual point of view, and from the beginning it was his ambition to so elevate the conception of nationhood as to bring it into line with the high ideals of that Christian civilization which the modern world owes to the Catholic Church. That in the laying of the foundation his efforts have not been thrown away, the universal judgment of his compatriots testifies.

SCHOOLED, THEN, in the problems of oth East and West the seventh Bishop and fifth Archbishop of of Toronto will enter upon his work under the happiest auspices. And he steps into a diocese which, though but seventy years old, may yet lay some claims to a history. Beginning with the saintly Bishop Power (also a Nova Scotian) Toronto has been blessed with succession of prelates whose memories any diocese in the Christian world might worthily cherish. Bishop Power after five years of tireless labor, laid, down his life as a martyr to duty in tending his stricken flock. What Bishop Power had begun, Mgr. de Charbonell, instinct with the splendid traditions of the Church in France, consolidated and extended. Archbishop Lynch, a typical missic and what his long term of office affected is forever evident in the splendid in with the feudal system which was the stitutions which he founded, and in the political creed of England, but we think holiness of life and simplicity of characthe balance is entirely on the side of the ter which ever characterized him. So Gaelic scheme of Government. To also of Archbishops Walsh, O'Connor understand Irish history, especially since the Invasion, one must needs realize this still fresh in the hearts of their people. To their traditions and to their trials and their victories Arch hishon McNeil now succeeds, and in the great work which awaits him in the chief city of Ontario he brings the qualities which are the best augury of success That he may be long spared to his new flock will be the ardent prayer of both priests and people. And in this wish and this prayer the CATHOLIC RECORD heartily joins.

> NOTHING COULD better exemplify the rowth and development of Canada than the terms in which the Diocese of Toronto was referred to in the press at the time of its erection seventy years ago. Mgr. Power was at that time Curé of Laprairie and Vicar General of the Diocese of Montreal. The strength of the Church lay entirely in the East, and Quebec was the Metropolitan See of British North America. Kingston had been created a diocese in 1826 Montreal in 1836, Halifax, (which had been a vicariate under Bishop Edmund Burke since 1817), in 1842.

WHEN THE division of the diocese of Kingston was decided upon in 1842 and Mgr. Power named for the western half of Upper Canada, the territory was regarded as the very outpost of civilization. The great North-West, then under the dominion of the Hudson's Bay Company, was a terra incognita traversed by a handful of devoted Oblat mission-

aries, who five years later (1847) were placed under the jurisdiction of a Vicar Apostolic in the person of Bishop Prorencher. But that was "outside of civilization." Now Winnipeg and the archiepiscopal city of St. Boniface are the very heart of the continent, while Toronto, which is now an eastern city. was then "in the great west." "A new diocese," said Melanges Religieux, "has been formed of the Western part of Canada. The Catholic propaganda is being pursued farther into the country, and sentinels are being placed in those vast countries (about the great Lakes) on the confines of the empire." Canada has expanded somewhat in these seventy

A Boy commits a great crime culmina ting in murder in its most brutal and shocking form. The father of the boy upon hearing his son's confession of guilt tells him in cold blood to go out and commit suicide. The son obeys the behest, and another murder is added to this already atrocious catalogue. What is more, newspapers are found to applaud the latter act, and readers to endorse it And this is not in pagan Rome, or under the shadow of the Crescent, but in a pro fessedly Christian land in the twentieth century. And yet there are those who tell us that all modern progress makes for enlightenment and that we have left the "dark ages" far behind ! Rather does the incident prove that beyond the bounds of fixed dogmatic Christian faith. morals and the belief in a future state are plunging headlong into chaos. As a witness to revealed truth and to the Ten Commandments the Catholic Church alone remains.

PRESS DESPATCHES within the past two weeks state that there is great unrest in Japan over alleged interference in affairs of state on the part of Presbyterian and Methodist missionaries. A plot against the Government and the life of Count Teranchi, the Japanese Governor-General of Korea, is said to have been participated in and approved of by certain of these missionaries, and the matter is now under rigid investiga tion by the authorities. We would be slow to believe that the individuals referred to would so far forget their position in the country as to compromise themselves, but when we remember the officious and meddlesome character of such missionaries in Catholic countries our hesitation on that score requires some qualification. In the light of such history capacity for intermeddling is seen to be not inconsistent with university and theological training of a kind. But whatever the facts in this Japanese affair the incident should instil into the sects a little modesty and sense of justice. For we have to bear in mind that where charges of this kind have been made against Catholic missionaries, they have invariably been traceable to sectarian sources. have ourselves heard missionaries of these sects utter such calumnies against Catholic missionaries, and the inspiration in each case was so obviously jealousy and envy of results as to refute the calumny in the very uttering.

CULTIVATE THE SPIRIT OF CHRISTIAN UNITY

AN ADDRESS BEFORE THE NATIONAL CATHOLIC WOMEN'S CIRCLE

on House.

Christian unity is one of the most Christian unity is one of the most attractive subjects of the day. Its attractiveness lies not so much in the constructive condemnation it gives to the fierce religious contentions that were the rule of the last centuries, though there is a particular gratification in there is a particular gratification in doing something to reverse the trend of history, but the real charm of it lies in the fact that it is so Christ-like. Al-most the last thought of His life was "That they might be one." In His mind it was to be the distinctive sign of His followers. "That they all may be one, as Thou Father in Me, and I in Thee, that they also may be one in Us. that the world may believe that Thou hast sent Me." (St. John xvii, 21.)

Longfellow, in the "Courtship of the liver of the liver. Miles Standish," speaking of the live of John Alden and Priscilla, says that "Even as rivulets twain, from distan and separate sources. Seeing each other afar as they leap from

the rocks and pursuing Each one its devious path, but drawing nearer and nearer, Rush together at last in their trysting place in the forest; So these lives that had run thus far in

so these lives that had run thus far in separate channels, Coming in sight of each other, then swerving and flowing asunder, Parted by barriers strong, but drawing nearer and nearer,
Rushed together at last and one was lost
in the other."

So, our lives in a spiritual sense, a So, our lives in a spiritual sense, as "rivulets from distant sources," each one his individual course pursuing, have been "drawing nearer and nearer "in religious things; in the hightest relation of the soul, come together at this trysting place. Lives that have been lived in each other's sight, yet "swervinfi and flowing asunder," because they have been parted by barriers of misunderstanding by the dark, hidden shoals of intolerance, by the sharp jagged rocks of religious animosity, are now rocks of religious animosity, are now coming together and co-mingling as they flow into the ocean of Christian unity. It is pleasing to note that the move-ment toward unity is as strong on one

side as on the other. Up to the 25th, of last month eighteen commissioners had been appointed by the different communions to co-operate in bringing about a great world conference of Christian unity. One of the greatest of the Encyclicals of Leo XIII. was a call to all Christian denominations to give up their discussions and come together in a united Christendom. This Encyclical was uttered on the morrow of the wonderful celebration of the fifteenth anniversary of his priesthood. When that grand old man in Rome, who was honoured by non-Catholics as well as a Catholics, with far - seeing wisdom, through his progressive spirit, and his Christ-like sanctity — that man whose first act almost was to place the crown of laurel on the majestic brow of that ideal scholar, John Henry Newman, and ideal scholar, John Henry Newman, and whose second command was to throw open to scholars, non-Catholic and Catholic alike, the vast storehouse of important historical manuscripts in the Vatican library, and bid them use its treasures in the interest of historial truth, who had chided kings and princes, while at the same time draws to him. truth, who had chided kings and princes, while at the same time drawn to him the heart of the working men of the world, whose eyes fondly looked towards this young giant republic of the West, and who saw in America's future the brightest signs of the elevation. and who saw in America's future the brightest signs of the elevation of our race, where liberty and intelligence have met and kissed — it was a pathetic thing to see that seer of the age turn away from the heaps of costly presents and from the thousands of congratula-tions as a child tired with its playthings turns with longing look for its methan. turns with longing look for its mother' ace, to see him cast an eager, longing look to the "other sheep" that were not of His fold, and with eager heart invite them to return to that Christian Unity "that there may be one Fold and One

His ringing call for Christian Unity was answered in a no less kindly spirit by the Grindelwald Conference of Pro-testant churches, who said: "We gladly and affectionately join in your appeal for united and continuous prayer, to the Triune God that in His great power and mercy He may overrule all things to the end that the visible unity of the Church end that the visible unity of the Church may be at length fully manifested according to His purpose." The senti-ment for unity within all Christian bodies has grown during the decade of years and we are to-day on the eve of a great world conference that seems to be so strongly possessed with the desire for unity that we may hope for practical re-

Two such great forces powerfully and mutually attracting each other must certainly come closer, and it will be as difficult to prevent the confirmation of these desires in a close Christian union as to stop the onrushing of the rivers to

In order to secure a reunion of the churches the more quickly it is necessary, as a first step, to come together more frequently, to unite oftener for some common purpose, to establish a community of interests in some way or other, for most of our animosities and misunderstanding come from not knowing each other well enough or having a proper appreciation of each other's motives. It is necessary to build the bridge over the streams of prejudices, ignorance and error that run between the various bodies of our common Christianity. These streams are the great barriers that keep us apart.

The stream of prejudice is the broader and the more difficult to bridge because it is filled with the poisonous acids of hatred. It is this spirit of prejudice that makes the malicious charges, throws In order to secure a reunion of the

that makes the malicious charges, throw mud, hoping that some will stick. How often have we all heard charges inspired by malice against different churches, made in magazine and from platform. The self-styled guardians of liberty be-The self-styled guardians of histly be-lieve, and say so, that the Catholic Church is in a high conspiracy against the liberties of this country, that as soon as it gets into power it would unite Church and State, when truth to tell. there is no Catholic but loves the system that declares that State has no power in religious affairs and vice verse Prejudices knows that all these malici ous charges are unfounded, and other than postponing the blessed day of Christian Unity slanders of this character do no harm. Bridge the stream! No longer will our feet tread in the mud with its poisons. The other stream ignorance and error, may be more read-ily bridged. A better knowledge of each other's life purposes and a closer acquaintance with the fundamental conacquaintance with the fundamental con-victions of all will eliminate many misunderstandings. Josh Billings, in his homely way, used to say that "it is better not to know so many things than to know too many things that are not

These streams of ignorance, error and prejudice, must be bridged over, and to do it we must have some common ground to stand on whereon we can pla to stand on whereon we can place the pediments, and from which we can swing the arches so that a broad and unob-structed readway may be made over which the children of the next generation may pass. We may not hope that this generation will consent to forgo their traditional beliefs, but it is an easy thing for us to come together on some neutral ground for some great civic purneutral ground for some great circ par-pose—to come together so that we may know each other better, so that we may appreciate each other's integrity of life and rectitude of purpose. Then we shall find that there are infinitely more points on than we ever dreamed in common than we ever dreamed of, and instead of harboring suspicions of each other's good-will we shall see how little there is to be done in order to be one soul and one body.

The next step will be to find some trines that are common to both. To go no further back we may take the great no lutther back we may take the great vital dectrine of our common Christian-ity—the acceptance of Christ and His teachings. There can be no doubt that the true union between Christians is that which Christ instituted. "There is no other name under heaven given to man whereby he must be saved." When man whereby he must be saved." When lifted up from earth He said with divine assurance that He would "draw all things unto Himself." "Father," again He prayed, "keep them in Thy name that that may be one in us." This Christocentric religion I am sure will be readily accorded as the common will be readily accepted as the common starting point by every one who pretends Christian faith. As in the creation creation of the world, the primordial matter was first made and endowed with certain

side as on the other. Up to the 25th, of last month eighteen commissioners had been appointed by the different communions to co-operate in bringing about a great world conference of Christian unity. One of the greatest of the

was reached, so accepting Christ as our starting-point, in place of the principles of natural selection and the survival of the fittest, we may substitute two other principles whose vitality will ultimately evolve a common religion in which we can all stand as one. These principles are an unswerving devotion to the truth and a fidelity to conscience.

Trush alone can command the intellect. What is true is but a manisfestation of the Divine Being, and on it alone can the soul feed. The attraction of the iron for the magnet is no surer nor stronger than the attraction of our minds for the truth. To attain the whole truth has been the incentive to all the great achievements of humanity. Truth is a sweet and tender maiden. Men have given up all the joys of this world that they may woo and win her. world that they may woo and win her. To reject her advances is a species of To reject her advances is a species of atheism that brings with it darkness and despair as gloomy as the denial of God Himself. An all consuming devotion to her that will leave one infinitely disher that will leave one infinitely dis-contented unless one possess her fully, that will lead one to search through earth and sky until one find her, that will fill one with a hatred of the false and the untrue, that will never allow one to rest until the Truth, the whole Truth and nothing but the Truth is in possession—this all-consuming passion that will brook no half-measures, that will permit no earthly tie to stand in the way of its realization, that will readily sacrifice all that this world has of pleasure and profit for its attainm an all-consuming passion will not only start us on sure paths to a common goal, but will never let us rest until we attain

One of the good effects of coming to-One of the good effects of coming together more frequently is the dissipating of that suspicious mistrust that separation engenders. We get to realize that for all of us conscience in the last analysis must be our guide and that fidelity to conscience has developed many beautiful examples of devotion and self-sacrifice that demand our admiration. There is no religious field so harren in which some beautiful flowers barren in which some beautiful flower of devotion to conscience may not be found, and in most Christian fields the landscape has been literally covered with them, generation after generation. It is quite true then, that the presence of a strong, yet delicate conscience that

of a strong, yet delicate conscience that loves God and the right, that hates sin and the wrong, that seeks the highe and better paths of Christian virtue fo righteousness sake—it is quite true that such a conscience is found in Christain hearts throughout the various denomiall-pervading bond of sympathy. The Decalogue is the same for me as for you. Decalogue is the same for me as for you.

I worship in spirit and truth the same
Lord that you do. The road to heaven
for me is obedience to my Christian confor me is obedience to my Christian con-science, just as it for you, and when we reach that much-desired end through fidelity to our consciences, in the land of many mansions there will be no dis-tinctions of rank or race.

This principle of conscience, because it is the voice of God speaking in souls,

it is the voice of God speaking in souts, is absolutely supreme for me as well as for you. As Cardinal Newman says: "It is the aboriginal Vicar of Christ, a prophet in its information, a monarch in its peremptoriness, a priest in its blessings and anathemus, and even though the eternal priesthood throughout the Church should cease to be, in it the sacerdotal principle would remain and would have sway."

It may come somewhat in the nature of a revelation to some of our non-Cath-olic friends who think that the Church cramps the Catholic in his liberty by crowding conscience aside and usurping its place, to say that it is a decree of the Fourth Lateran Council that "He who act against his conscience loses his soul." "Quidquid fit contra conscien-tiam aedificat ad Gehennam."

So, like the mariners on the broad bosom of the deep, with eager eyes they scan the horizon for the flash of the beacon, and by watching it steadily and following it closely they come, at last, to the harbor of refuge, so to men of every religion and to men of presenting consideration in the harbor of the state no religion conscience is the beacon-light, and only by following it faithfully

of safety.

Here, then, are the two great princi-Here, then, are the two great principles that, working themselves out to their legitimate consequences, will ultimately bring about the one Fold and one Shepherd that we so earnestly pray for. Our immediate duty, then, while seeking and loving the truth at every risk, and following the light of our constance at all hazard is to emphasize risk, and following the light of our con-science at all hazard, is to emphasize and keep on emphasizing what we already hold in common. Bring these things into the fore-front. Let our difthings into the iore-iront. Let our dif-ferences sink into obscurity. Then there will be no stubborn defence of old sectarian positions, no blind insistence on old prejudices. We may then look for a restatement of obsolete positions and a readjustment of worn-out relations. The streams of prejudice, error and ig-porance will have been bridged, and the children of the next generation will mingle in the great field of a united

CHRISTIAN LABOR UNIONS

A recent expression of the Holy Father strongly approving the Catholic Labor Unions of Germany was at once heralded throughout the Socialistic press, as a condemnation of the Christian Unions, and as a direct endorsement of capitalistic oppression on the part of Rome. The Vorwarts, the official Socialist organ in Germany, immediately wrote a lengthy article, which was eagerly translated by the leading Socialist paper of the United States. We quote it in part, to show the animus We quote it in part, to show the animus of the Socialistic movement, and shall then add the explanation which the Church has officially given:

Church has officially given:

"The attack upon the Christian
Unions does not come as a surprise. It
merely agrees with the policy advocated continuously by Pius X. since his
election, a policy which aims to put
down every democratic impulse within
the Catholic parties, to make the episcopate the absolute master, not only of
church affairs, but also of the political

activity within the Catholic world, and above all to hinder the Catholic workers above all to hinder the Catholic workers in their economic struggles and to take the last ahred of independence from their organizations. Indeed, the Chris-tian Uhions would probably have come

tian Uhions would probably have come under the Pope's ban at least a year ago had it not been that fear was felt for the effect of such a move upon the Reichstag elections.

"The elections are over, and the Pope need not now consider the political exigences of V. Bethmann-Hollweg.

The Christian Unions must be forced into the Catholic Unions, the non-Catholics can not be admitted.

Thus the Catholic workers will be deprived of the management of their own affairs. of the management of their own affairs.
Will they submit to this?
"In its political aspect the Pope's

action is an extremely significant sight of the power of capital and of the complicated manner in which capitalism strengthens and of the complicated manner in which capitalism strengthens its position with the aid of religion. Capitalism proceeds openly and brutally when it can. The American trusts buy up the judges and other authorities, pay the politicians, found churches and universities, found sects and finance the clergy.

But in Europe, with its older history, capitalism has an immense number of ideologues at its disposal. The Pope may—enmeshed in the Middle Age conception of his Church and his power—assert that he is merely following divine injunctions when he makes it impossible for Catholic workers to fight for their economic interests. But in reality serving only the exploiting interests of capital, and the Vicar of God in all his glory is merely a servant of capitalism, for which no ideas, if they are usable, are too ancient and outworn, are usable, are too ancient and outworn, too contradictory to all modern concep-tions, but that capital is willing to use them for its own purposes. Now the Catholic workers will come to learn that fact more easily, and they main willing slaves of the exploiter, but instead of being bondsmen, as they were once called by a Bavarian Bishop, they will become free men and will co-oper-ate in the great work of emancipation of their class.

This piece of cunning slander and innuendo, with its misrepresentation of the words of a great Catholic prelate the words of a great Catholic prelate, commenting upon a passage of St. Paul, is without any foundation in fact. Many Catholics, it is true, likewise attached "undue significance" to the Holy Father's reply, while others were exceedingly disquieted by these occurrences. Mgr. Heiner at once, thererences. Mgr. Heiner at once, but fore, wrote an explanation from Rome, stating that no change whatever had the in the attitude of the Unions, which have hitherto always met with the express approval of the German episcopate, and whose Catholic members are likewise supposed to be-

This communication has officially confirmed to end all controversy. "The declaration of Mgr. Heiner," says the Apostolic Nuncio at Munich, Mgr. Fruhwirth, "corresponds with the mind of the Holy Father. He with the mind of the Holy Father. He is always animated by the desire to see an end put to the conflict of opinions in Germany. His Holiness, who knows well the loyalty and love of German Catholics, heartily blesses them all, and encourages them, especially the work in harmony or the good of the Church and of the country, keeping faithful to the pontifi-cal directions under the leadership of

He later indicated that a final answer would most probably be accorded to this question by the Holy See itself. Such a decision will be of the utmost importance for labor in every part of the world. In view of the dangers to the world. In view of the dangers to which laborers are at present exposed on all sides from Socialistic agitators, such an expression from the Holy Father, made in conjunction with the episopate, will most probably help to solve the solution of many difficulties. "It is the earnest desire of the Holy Father," says Mgr. Frahwith, "that both sides desist from painful and hurtful controversy, especially in the press, and leave the Holy See to examine this important question, together with the important question, together with the Bishops, and then give the necessary prescriptions. The Holy Father has full confidence that all his devoted children will adher to the holy father has full confidence that all his devoted children will adher to the holy for th dren will adhere to this desire."—America.

The Person of Christ

The Congregationalist says that one of the most interesting papers recently given at the Chicago ministers' meeting given at the Unicago ministers' meeting;
was in large part a passage on the Person of Christ by a Catholic theologian;
read by the Rev. F. W. Martini, field
agent for Wheaton College, "Few men
in modern times, or at any time," comments the Congregationalish, "have ments the Congregationalist, "have spoken of Christ with more of genuine insight and spiritual knowledge than this Roman Catholic." No doubt many this Roman Catholic. No doubt many of the Congregationalist's readers will be surprised that a Roman Catholic theologian should know anything about our Divine Lord, their idea being aptheologian should know anything about our Divine Lord, their idea being apparently that Catholics divide their time between adoring the saints and fearfully shivering at the possibility of Papal anathemas. Mr. Martini, in a brief preface to the reading of the passage above referred to, said that Protestant ministers were often opposed to Catholic priests because the latter obeyed the Pope; "but it is probably true," said he, "when a thousand of our Protestant ministers are assembled—and I happen to be one of them—we are I happen to be one of them—we are quite likely to have more than 999 little popes there present."— Sacred Heart Review.

Conversion.—The month of June, 1912, marked a noteworthy epoch in the life history of Mrs. Thos. L. Manion, of West Fort William, Ont., whose maiden name was Clara Pearl Doherty.

On Saturday, June 1st, she was received into the Catholic Charch, Rev.

FIVE-MINUTE SERMON

NINETH SUNDAY, AFTER PENTE-COST

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's question: Why is it that the evident, the irresistible providence of God makes some men rich and many men poor? Way is it God's will that there should be such painful inequality of the grands of this world. men poor? Way is it God's 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 be said, that a good government will hinder the rich from getting richer, and the poor from growing poorer. But nobody 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 difficulty is found when we ask, What says the Christian religion of the relation of the needy and the affluent? 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 Cardinal Manning say? "Even good and generous people

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 gratuitor out of pure benevolence and gratuit-ous charity. This habit of mind rests on a denial of the rights and obliga-gations of nature, and generates gan essentially erroneous, and even immoral, habit of mind. To compat this perver-tion of events and to recall people. habit of mind. To compar una periodic sion of morals and to recall people, if passible, to a higher sense of duby, I affirm that the foundation of our pooral sight of the poor to law is the natural right of the poor to work or to breathe. And this is the plain teaching of the Gospel. So muon for the principle. We only wish to apply it against the rich man's

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 stewart of the Lord. Let him live fairly up to his state of life. But let him beware of reckless expense, princely state in a republic, the aping of lords and nabobs where such conditions of life are plainly antagonistic to tions of life are plainly antagonistic to the providence of God. Let the wives and daughters of the rich bear in mind and daughters of the rich bear in mind that every penny they spend has some-where back, on its journey to their deli-cate hands, been stained with the pain-ful sweat of the poor. Cardinal Man-ning 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 waste-ful extravagance hinders you from that charity which the fact of superfluity

charity which the fact of supernuty 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 present to their fellow-citizens the good example of wealth combined with sim-plicity 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 salth we know that there is a tende te luxury, to sloth, to selfishness of th most extreme type, and not only to for-getfulness but utter contempt for the poor of Christ. Against these tenden-cies 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 per-tinently reminds members of the Catho-lic 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 practise is only one virtue and that the practise 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

phia newspaper preaches a most effec-

ce 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

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.



There are no dead flies lying about when

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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 Builetin.

JESUITS AS PROHIBITIONISTS

JESUITS AS PROHIBITIONISTS The words "prohibition" and pro-hibitionists" have a sound not always welcome to Catholic ears. Even Cathoweicome to Catnolic ears. Even Catnolics 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. Yet, as pointed out in the American Catholic Historical Re-American Catholic Historical Re-searches for 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, place not in Maine but in New France, and that as early as the seventeenth century. This probibition, however, was planued to prevent the debauching of the Indians with liquor.

BENEFIT OF TEMPERANCE

Our society is organized for the ben Our society is organized for the benefit of humanity; for the uplitting of fallen humanity in particular; 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-men, and it is only wise for us to continually surround ourselves with the greatest possible protection within reach. We believe that the total abstinence society has a particular infignot 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 Caurch and a large number of visitors at the church Monday evening, upon the Roman Catholic reevening, upon the Roman Catholic re-ligion. Rev. Father Barns explained ways it agrees with the Protestant re-ligion and those respects in which the two religious 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 Present byterian Church congregation, but also many Catholics and people of other de-nominations from throughout the city. The address was held in the church

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 outreach our small human endeavors."

WORK MEN MUST BE SOBER

This statement recently made by a constructor of elevators in a Philadelphia newspaper preaches a most effect.

was listened to with the most intens interest upon the part of his hearers. with it no feeling of augumentation of at-tempt to convince those who heard him that he was endeavoring to teach them in any way; it was an exposition, de-livered in the most concise and simple language possible. Its complete sim-plicity 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

TOBACCO HABIT

Dr. McTaggart's tobacco reme sire for the weed in a few days. cine, and only requires touching occasionally. Price \$2.

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

When he took the platform at the 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 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

Pather 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 Himself and

that we might honor Him upon this earth."

He then took up some of the points wherin the two beliefs do no not agree. The first point is that of grace. Protestants, he explained, believe that if a parson has faith and grace they will

testants, 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 might term them 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 planation 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 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 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 hereafter, explaining that the Catholic religion believes in a 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.

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 Biessed Virgin was explained, Rev.

The invocation of the saints and the Biessed Virgin was explained, Rev. Father Burns stating that in this the Catholics do not pray to the saints or to the Biessed 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 Concepand 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 deceived. It does not mean that the Pope cannot sin or that he is inspired or gets any special revelations. 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 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 mis-understanding concerning each might be removed, while at the same time his

he has no control over them in tempor-

al 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 heters closing it had press one desire before closing "I be-lieve that the Catholic Church is the only true Church and I would fight to only true Church and I would night to the last breath to support that." he said. "You, however, believe that this is wrong and you would fight the same. If, 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 al-ways 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, paster of the Stone Street Presbyterian Church, spoke briefly, thanking Rev. Father Barns, 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 postle. It is not given to everyone to ecomplish the work that this woman

DOCTORS COULD NOT HELP

"Fruit-a-tives" Cured Me

MY KIDNEYS



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-tives". 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-tives" the credit of doing what the doctors asid was impossible. I am seventy-six years old and am in first class health."

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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 and the seeking t selves sufficiently regarding their re-ligion to be able to explain it intelli-gently to non Catholics, who sometimes ask questions concerning points of Cath-olic doctrine or practice. Were they half as solicitious about their religion as they are about worldly affairs, ithere would be a different story to tell. All cannot exert the influence of the zealons cannot exert the influence of the zealous woman whom seventy converts have to thank for setting them on the road to the True Church. That requires more than ordinary tact as well as knowledge and zeal. But all can be ready to give and zeal. But siles to be ready to give to others a reasonable account of their religion and thus help to remove the barriers of prejudice that keep so many away from the Church.—True Voice.

TWO SORTS OF AMERICAN MERCHANTS

In Harper's Magazine for July there is a paper on the American business man by Arnold Bennett, whose observaman by Arnold Bennett, whose observa-tions during his visit to this country make him conclude that the business of our average merchant is not his toil 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 appeased by the hourly exciteexplanation 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 the head of the head not do without them. On no other hypothesis can the unrivaled ingenuity and splendor and ruthlessness of American business undertakings be satisfactorily explained. They surpass the Europea explained. They surpass the European, simply because they are never out of the thoughts of their directors, because they are adored with a fine frenzy. And for the same re son they are decked forth in magnificence. Would a man enrich his office with rare woods and stuffs and marbles if it was not a temple Would be be if it were not a temple? Would he be-stow 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 to-gether, and if you are a European you will clearly perceive that they are de

> 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 the end-all of their existence. In what contributes 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 neglectives his without the second of the contribution of the south of the second of t ing 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 con tinent a market for goods "made in U S. A." must be a man who can, of course 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 make that very day a harder effort a self-control, a nobler struggle to control himself that I ever

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. These might

age 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 proported back. An observant project vents, 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 we place the aggregate of conversions in the United States at 33,-247. These former presents a semantic. 247. These figures possess a remarkable interest because they are a measable 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 1908, 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

Another interesting feature of these statistics is that convert-making is bearing fruit in the dioceses where the diocesan mission work has been estab-lished, 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. ciate what 33,000 converts in

WHY THE CHURCH WINS

Edward A Morse, former professor zoology in the Imperial University of Tokyo, Japan, gives in his "Glimpses of China and the Chinese Homes," the fol-lowing tribute to the Cathollo missioner:

lowing tribute to the Catholic missioner:

"As I left the city (Shangha,) at
twilight, after my brief experience within its walls and glanced 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.

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, wh usually live in the foreign settlement.
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 Cockin China, and there would be no divergence of doctrines in the minutest particular."

Told to Stick to Religion

Henry B. Mitchell, professor of math-ematics in Columbia University, told sixty Episcopal ministers of New York and vicinity to preach the Gospel and let Mayor Gaynor, Governor Dix, Presi-dent Taft and his treaties, the labor He spoke at the fortnightly lunched

of the Churchmen's Association.
"If ministers bring into the pulpit economics and all such questions 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 special-ty."—Sun, New York.



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 slicing 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 the form of bread, gives Himself to 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 enure to our body's and soul's

Even among the ancient pagans, long before the birth of Christ, it was cus tomary 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 por-tions. 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 pagens, without knowing it, had already prophetically pointed out that the

bread would at length be hallowed on the cross by the self-sacrificing Re-deemer of the world.

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CHATS WITH YOUNG MEN

BUSINESS POPULARITY

Competition has become so keen, and the bid for public patronage so insistent that it is a matter of the first importance for the business institution which would succeed to day to be popular, to have the good will of its patrons.

The officers of a bank, for instance, they that they must win and hold the

The officers of a bank, for instance, know that they must win and hold the favor of the public or go to the wall. They know that they can not snub their customers to-day, as they once could when there were fewer banks, without losing business. With a score of banks soliciting his business, and offering every possible inducement to secure it, it does not require a very keen insight into human nature to know insight into human nature to know most pleasing, the most agreeable officers and clerks. It is human nature to like to be treated with courtesy, with to like to be treated with courtesy, with consideration. I have known a rich New York man, who carried a very large balance at his bank, to change his account because of a little incivility of the receiving teller. One varm day when transacting business at the bank, the man removed his hat and put it on the shell in front of the talls, when account, too," which he proceeded to do. This was a little thing, you may say, bus it is just these little things that

Bank officials often wonder why Mr. So-and-So has withdrawn his patronage, and they will probably never know that it turned upon a hasty remark of a teller, little disposition on the part of some official to be unaccommodating.

of their way quite a distance in order to deposit at a bank where the cashier or tellers have been courteous, kind to them, have always shown a disposition

The late President Williams, of the hemical National Bank, New York, demonstrated the power of politeness, of good manners, in building up a great financial institution. The fact that the original one hundred dollar shares of the bank's stock were worth nearly five thousand at the time of President Wilthousand at the time of Freshdell the liam's death was due largely to the uniform courtesy of the institution to its patrons, which he always insisted upon from the highest bank official down to the office boy. Many another bank in this country can testify to the fact that

It pays in every business institution. Human nature is so constituted that people will often put themselves to great inconvenience, will even put up with an inferior article or with discommended to the second of the second forts, rather than patronize houses that treat their customers rudely, with dis-

The time was when human hogs could The time was when himsa nogs could do business, provided they had the goods and could deliver them; but all this has changed. Competition to-day is so sharp, rivalry so keen, that every art that can influence trade is brought into

requisition to secure patronage.

Even twenty-five years ago men were employed largely because of their ability in certain lines, without regard to their personality or manner. Now manliness, a pleasant personality, an attraction of the secure of the sec tive manuer, are very great factors in the choice of employees who are to be constantly in contact with the public.

To-day, ability to make friends and hold them, agreeable social qualities, are regarded as very valuable assets in are regarded as very valuable assets in an employee, for employers know that surly, impudent, careless, indifferent or snobbish employees can drive away a great deal of custom. They want clerks who are so oplite and attentive, obliging, agreeable, that people will go blocks out of their way to be served by them. Some railroads in this country have

built up enormous patronage and have made millions of money by insisting on uniform courtesy from their employees roads, while parallel successful and have roads have been unsuccessful and have gone into the hands of receivers because of the lack of courtesy of their em-

A great many otherwise good hotel men have failed, or met with very in-different success, because they lacked the qualities that would make themselves or their houses popular. They may keep good hotels, but customers go to poorer houses, where the proprietors are more genial and kindly, the employ-

ees more courteous and agreeable.
Some hotel clerks are so sunny and obliging, so anxious to please, that people go a long distance out of their way to patronize their hotel. They may way to patronize their notel. They may not know the proprietor at all; they may have no desire whatever to give their patronage to that particular hotel, but they like the clerk. He is genial and always looks out for them, and this goes a great way with men who are away from home whose only substitute for the home is the hotel.—Success.

THE GIFT OF SINCERITY Take from a man every gift but sin-cerity; let him be blind and deaf and cerity; let him be blind and deaf and lame—let him stammer in his speech, lack education and good manners. Handicap him as you please, so you leave him sincerity, and he will command respect and attention. His work will endure. The world, which is always looking for the real thing will gladly overlook all his infimities.

gladly overlook all its intrincties.

In every relation of life, sincerity is the secret of power. The salesman who does not himself sincerely believe in the merits of his goods will generally be a failure. The business man who sets about to fool other people must end—as he has, in fact, begun—by making a fool of himself. The clergyman who preaches anything that his own soul does not approve need look no further to explain

There is no virtue that more men be

an automobile.

If they are ignoront, they at least affect culture. "We are going to spend the winter in Washington on account of its wonderful educational advantages," says Mrs. Jenkins. "We expect to put dear Alyce in the Smithsonian Institution."

Be a real man—not a shoddy sport, or a sham aristocrat. Be sincere with yourself, your friends and your work. With sincerity, a few talents and a little strength may go far. Without it "enius itself must fall!—Henry M. Hyde in Chicago Tribune.

VICE OF PETTINESS

It is a sorry sight to behold what sinister work a man animated by petti-ness and jealousies can descend to. A little man, like the litte vessel, can hold only his measure: even when the con-tents are of good quality they are al-ways small. He can never see a big project or feel a big interest. It is be-yond his measure.

But when a little measure is filled

only with pettiness and spite it is cap-able of greatness or harm. He can never make a road—he can try to block it. He can never move a great cause— he can strive by splteful means to stop man removed his nat and put it on the shelf in front of the teller's window. The teller ordered him harshly to remove his hat. "Yes," was the quick reply, "I will, and I will remove my who do. We have all seen the little who do. We have all seen the little who do. We have all seen the little monkey who runs chattering for a pea-nut, while the big chap simply reaches out his hand and gets it. What a show-ing of teeth, and what a vicious chatter goes on from the roost where the little monkey has taken refuge in his puny

The poor little victim of his ow jealousy thinks he can spoil at least the taste of the peanut. But the big fellow calmly enjoys not only the nut he has captured, but the disconfiture of the little monkey as well.

Moral—If you cannot be big, at least don't call extention to your nettines by

don't call attention to your pettiness by spiteful chatter. For if you do you will only be laughed at.—Pilot.

OUR BOYS AND GIRLS

A BOY HERO

St. Felix was one of seven brothers, and his mother was a noble matron of Rome. She was called Felicitas, which means happiness, and Felix was named

after her.
From the time he was a wee boy, he had learned from his mother's knee the true meaning of happiness, and when-ever he came to her in tears to show ever he came to her in tears to show her the big bump on his head or tell her of some boyish trouble, she would consort him by saying gently, "Felix, my little soa, God does not want us to be always happy here. If we really love Him, we should be willing to suffer sometimes for Him on earth, that we may be truly happy with Him in

heaven."
Thus taught, the boyish heart of St.
Felix expanded as a flower in the sunshine of God's love. At school and at play he was a favorite, until a certain day it became rumored that he was a Christian. Felix heard the rumor, but orgot it almost as soon as it was spoken and went about his study and play as

and went about his study and product and went about his way to school and the path he was following led him through a cool, dim stretch of wood, then turned abruptly to the great Roman road. His heart was full of kind of young men. Be sure to be such, and God will take of you, and good men will help you on. nunlight playing through the gnarled trees, the dewy, fragrant bioseoms at his feet and the soft morning breezes blowing about him spoke of joy and con-tent. A snatch of song was on his lips, and his sandaled feet scarcely touched

the moss-grown path. Suddenly through the trees he caught a glint of steel. Two soldiers were coming toward him. His heart stood still. For one instant he halted in fear. Then he braced himself with the sweet bravery of a soldier of Christ. Behind him lay the peace of the woods, before him conflict, but the victor's palm was

The soldiers grasped him roughly by the arms. "The judge calls for you," one said, roughly, "come."

The lad obeyed. By their side he travelled the old Roman highroad. Curious eyes turned to gaze at him, but he never saw them. His thoughts were fixed on the trial to come.

The great courtroom was reached at

last, and there his mother and brother awaited him. They also were to be condemned to death because of their

The harsh words were spoken.

"Felicitas, repounce Christ and bow to the gods of Rome or thou and thy sons shalt die."

Softly his mother's voice answered, I can never deny my Lord and my

One by one the boys were questioned, One by one the boys were questioned, and one by one they gave their answer. Felix was condemned to be beaten to death with clubs. Throughout the long, terrible torture, when the blows were heaviest, the mother's heart beat in earnest prayer for her boy. As he fell at last, exhausted and dying at the feet of the judge, he smiled feebly toward her.

A long ray of sunlight lit up his white face and she caught the scarce whis-pered words:

" Mother, I am so happy."

The dark eyes closed, there was a softly drawn breath, and the eager, boyish soul sped forth to enjoy forever the happiness he had so nobly won.—Catholic Transcript.

THE POOR BOY'S CHANCE

The old adage that a man is not a man uatil he has known what it is to strive for a livelihood is endorsed by many a There is no virtue that more men believe in and fewer men practice. Many of us, it may be fair to say, are busily engaged in the utterly futlle attempt to run a bluif on the rest of the world. From pillow shams and false fronts to imitation marble buildings and watered stocks things are quite largely not what they seem.

Their chief anxiety of too many people is to keep up appearances. If they are poor they must, at any rate, appear to be rich. When Jones, the wealthy brewer across the street, sets up a motor

oar, the Brown family puts a mortgage on the house and lets the butcher go unpaid to the end that they, too, may boast an automobile.

If they are ignoront, they at least chances?

Then, again, the young man who is

Then, again, the young man who is born poor keeps green about him the memory of what he was once. He grasps the idea of the man who is struggling to come to the front.

He has been a poor man himself—he knows what the strength of encouragement is and what good a kindly word does for the working classes; he was once of them. Realizing their struggles himself, he works for them, he gains their support, and so co-operation he himself, ne works for them, ne gains their support, and so co-operation he helps himself ahead at the same time.

The young man who is born rich is very apt to be particular about his hours of labor—not so the young man who has been brought up to work early and late make good. The young fellow who

to make good. The young fellow who wants to get along in the world, and is particular about his hours of labor is particular about his neurs of labor is usually not so particular about the number of hours he sleeps, and is, therefore, on the wrong track—he had better take the first switch he meets to the right or main track. Employers do not like the man who is always watching the clock. man who is always watching the clock. Again, the poor young man, after business hours, is more apt to try to improve himself than is the rich young man. The rich young man feels that he has no need of improving himself in the way of education the right kind of a poor young man feels that he must. And that is just the spirit which is going to make him succeed in suits of difficulties.

cess; the young fellow who loves intellectual refreshments usually enjoys a healthy mind and body.

The poor young man is more apt to have a civil tongue in his head than the rich one. Necessity makes it so. Alstances, even if you know the fellow is endeavoring to deceive you.

make him succeed in spite of difficulties. To study is one of the guarantees of suc

It pays.

More than one successful busines man became successful through hard labor and many disappointments simply because he knew his success in life would be a joy to his mother. The writer will never get this out to his head, and he believes it is brought home more to a poor young men than to a rich one. Especially is this true when he has a good mother for an adviser and

HE GOT THE JOB

Only a month ago a boy of seventeen went down Broadway looking for a situa-tion. He went into a large store and asked if they wanted a boy. Said the

proprietor.
"I suppose you think you can do about everything, don't you?"
"No," said the boy, "I can't do anything; I have never been in a place.
But I can try to do anything you tell

me to do."

"How much wages do you want?"

"I won't be worth much to start with.
I will take what you will give me, and if
I improve, you will know what I am
worth."

The boy spoke so sensibly and showed
such good principles that the gentleman took him in at once. Afterward he
told the lad's father that he really had
more help than he needed, but could not more help than he needed, but could not afford to let such a boy go.

There is great demand now for first-

THE FAMILY SUNDAY

A writer in an English review makes plea for greater order and quiet on would not advise harsh restraint or a Puritannical observance, he would make the day stand out from the others as one demanding greater reverence. Recalling the quiet Sun-

the others as one demanding greater reverence. Recalling the quiet Sundays of his childhood, he says:

I am grateful for the rule which obliged me to do different things on Sundays from what I did on other days. I cannot help thinking that the modern fashion of allowing children to do what they like is a bad one; for there are many things which children are glad, in after years, to have done, which they would never do of their own choice and initiative. Among these, perhaps the restrictions of Sunday may be counted.

There are many Catholic heads of families who should ponder these words. They see that the children go to Mass, but beyond that the day is one of license rather than restraint. The older boys and girls range at will; the little children roam the neighborhood, screaming, fighting, rooting up gardens and perpetrating any other act of mischief that comes to mind. The father gives them the colored supplement of his so-called "Sunday" paper to laugh at and squabble over, but he never thinks of reading Bible stories to them or telling them about the saints; he or telling them about the saints; he leaves instruction in the Catechism entirely in the hands of priest or Sister, and would rather let John and Mary go off with their friends—whom he may not know than to take them out himself for a walk or a car ride. Too many fathers let the older children drift away from them and their influence by this indif-ference. The father who is the chum and friend of his boys and girls is doing the most to make them good men and women. For the working man in par-ticular Sunday is the great day of the week to enjoy the company of his family, and through this home intercourse, to teach many things that the children will thank him for when they

are older and wiser. "I earn the money to support them; let their mother bring them up" is the mental attitude of some heads of

THE HONOUR DUE TO GOD

God is entitled to all the honor His God is entitled to all the bonor His creatures can render Him. He is infinitely great, and He is infinitely goods and so our reverence for Him in His greatness and our love for Him in His groodness should blend, and should be expressed, openly and gladly, in the best and truest bonor that can be manifested in our horse. Hisse

best and truest honor that can be manifested in our human lives.

That son would be considered a most despicable creature who, willing to be dependent upon a good father, should be ashamed of him for his plain speech and appearance, and should be unwilling to be seen with him or to be identified with him in the presence of his worldly companions. There have been and are such persons, and they are contemptible, in the same way as are those who, secretly acknowledging their religious duty and the claims of God upon them, are ashamed of their religious convictions, and are too cowardly to convictions, and are too cowardly to defend Christ and the Church when they are assailed or laughed at by their sin-

are assailed or laughed at by their sinful and worldly associates. There are such persons even to-day.
Religion is supposed, by a certain class of people of shallow character and scant merality, to be a matter of which to be ashamed. There are thany who are not ashamed of immorality, and who are so entirely past feeling that they are ready to join in any sort of wicked indulgence, who would shrink back from any avowal of interest or any participation in the subject of religion. participation in the subject of religion. The mention of sacred things is the only thing that makes them blush, and they thing that makes them blush, and they are ready to repudiate, with soorn and invective, any connection with Christ or His cause. The utter foolishness and wickedness of this attitude is apparent to all those whose emotions are pure and whose judgment is clear, but there are some ways are a blinded by the group. are some who are so blinded by the god of this world that they are given over

of this world that they are given over to perversity of mind and heart.

The thought of God is the loftlest thought that can come into the mind, and the worship of God is the loftlest exercises in which we can possibly engage. That any one should be ashamed of religion is one of those strange things which admit of no explanation save that of the deteriorating influence of sin on the intellectual ing influence of sin on the intellectual and moral nature of man.

And yet all men are not ashamed of it. It seems to be a perversity found only in places where it has least reason omy in piaces where it has least reason for being. Heathen people are not ashamed of their religious rites, even when they are immoral and debasing. Mohammedans are not ashamed to pray in the most public place when the hour comes and the signal calls. In Christian lands, however, where there should be the highest and holiest sense of obligation, we find people shrinking back from professing their interest in and devotion of the Lord who has come to them in the highest and holiest revela-tion of His nature and His saving

False shame should be thrown to the winds. Religion is not a matter about which to be timid. Christ is not one of whom to be ashamed. Let us be outspoken in our professions of faith in Him and attachment to His person and cause. Let us be ready to defend Him when He is aspersed, and to stand for His truth when it is assailed. Let us earth as we will wish Him to stand for

us in the fature.

Let us honour Him in committing Let us honour Him in committing ourselves openly and bodily to His cause, as members of His Church, as respectors of His ordinances, as observers of His laws. Let us honour Him by a hearty and whole-souled Christian life, as we throw ourselves, body and heart and soul, time and talent and money, personal influence, social influence, sinto the control of the contro cial influence, business influence, into the service of Him who died that we might live.—Catholic Bulletin.

WHAT'S IN A NAME?

It depends a good deal on time, place and circumstance, and the ear on which it falls. Douglas Hyde tells a story of an Irishwoman who when told that "the Archbishop" was playing with a poodle, remarked admiringly on His Grace's good nature and lovableness, but, being informed that the dog-lover was the Protestant Archbishop, exclaimed, "Oh the ould fool!" This is a story, but re corded fact shows that people of more ambitious social and literary claims exercise similar discrimination, without being able to enter the plea of condon-

being able to enter the plea of condoning circumstances. Thus for instance having had occasion recently to consult the Encyclopeadis Britannica, we found Edmund Burke set down as "British statesman born in Ireland." The next entry was "Burke, Robert O'Hara, British general born in Ireland." Then came "Burke, William, Irish murderer born in Ireland." Now it is correct enough to style Edmund a British statesman and Robert a British general, as their main achievements in their respective lines were attained in British service; but why call William in his characteristic funccall William in his characteristic func-tion Irish, since he achieved his mur-dering notoriety exclusively in Scottish territory? Consistently he should have been designated a Scotch or British murderer. William Henry Fitton was a "British geologist, born in Dublin," but had he been a notorious forger, burglar, or dynamiter, he would have been assuredly Irish. Similarly Protestant Americans of Irish origin who distinguished themselves used to be termed "Scotch-Irish." Had they been Catholics or criminals they would

been Uatholies or criminals they would have been Irish unhyphenated.

Now there is a tendency the other way. The Irish unadulterated, unsophisticated, and unhyphenated, have made a mark in the world. Religiously, politically, artistically and socially they amount to something abroad, and as mestal attitude of some heads of families; and they refuse to change it. Later they learn to their sorrow that their money was badly invested, for without the father's controling interest and infigence the mother is often powerlees to manage the children, after the earliest years.

Make Sunday a day of prayer and rest and recreation, which parents and children will spend together, and that will be remembered as being truly the best of all days of the week.—Sacred Heart Review.

soon, undoubtedly, have become staunch

When Catholics were on the losing When Catholics were on the losing side, as the world sees it, the name Catholic was disputable. When and where "Irish" and "Catholic" were interchangeable terms, to be Irish meant relegation to the lower rung of society. But now that Catholics have insisted on progressing into prominence and Irish Catholics have audaciously poked their heads into the highest atmospherical strata, and with persistency obstinacy kept them there, the world is finding both names extraordinarily connotative of worth, and has no arily connotative of worth, and has no hesitation in taking them to itself. That is the way the world wags.—

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Families who once use White Swan Yeast Cake for bread making will never use any other braud. It makes light wholesome, and delicious bread. Sold by your grocer in packages of 6 cakes at 5c. Send for free sample. White Swan Spices & Cereals, Limited, Toronto, Ont.

DEVOTIONS FOR THE

SUFFERINGS OF JESUS

All pain is no longer pain since I have learned to meditate upon the Passion and the Sufferings of Jesus.—

St. Francis.
Sursum Corda! Let us lift up our hearts towards the sweet and most holy cross which mitigates all pain. - St.

Jesus bearing His own Cross, went

forth to that place which is called Calvary. (St. John, xix, 17.)
Upon the breast of Blessed Suso was marked the most holy Name of Jesus, emblematic of his deep devotion to the Passion of Jesus. It is he who said: "Meditate upon the Passion of Jesus Christ and you will surmount your sorrows." Behold the Saviour of the sorrows. Benold the Saviour of the world carrying His cross! Carrying upon His blessed bruised shoulders the instrument of His punishment and of the penitent's redemption. Jesus falls as He goes to die at the hands of His cruel executioners. The divine Lamb allows Himself to be led without mur-muring to the place where He is to be sacrificed for our salvation.

Come, my soul, accompany thy Jesus who goes to suffer death for love of thee, who goes to suffer death for love of thee, to explate thy sins! Tell me, O my Saviour! what do You expect of men in giving Your life for love of them? "He demands only our love," St. Bernard declares to us. Divine Model of charity and courage, I see You exhausted, bent under the cross, oppressed with the enormous weight of my sins! Callous as I am I wil. not any longer take part in this torture of my Saviour! Ob. I entrest You, my Saviour, by a!! Oh, I entreat You, my Saviour, by a!l the merit of Your grievous Passion, enlighten my soul, touch my heart, induce me to make amends! Fill me with true contrition for my past conduct, give me the greatest of all blessings, the needed grace to be Your faithful servant. Jesus having suffered to excess, let us and having suffered to excess, let us love in our turn to suffer for Hlm. Jesus has sanctified pains, afflictions, and sufferings. If you aspire, O Christian soul, to true happiness, seek it tian soul, to true happiness, seek it only in suffering and self-denial. It is found only there. "Crosses and only crosses can lead you to it! Hence-forth, O my soul, be as eager to follow Jesus to Calvary as you have been to alienate yourself from Him." — Father Pinamonti, S. J.

IS THE CHURCH WEAKENING

Mr. Frederick Lynch is very much concerned about the present status of the Catholic Church. In an article in the Congregationalist on "The Real Weakness of the Roman Catholic Church," he declares that the Church has sustained many losses and he as-cribes these losses to the lack of social vision of the Church. To becribes these losses to the lack of social vision of the Church. To believe Mr. Lynch,—and his authority is Paul Sabatier, an authority as unreliable as Mr. Lynch himself,—the Catholic Church is in a very precarious position. That is why, he says, the Church is taking every opportunity to blazon far and wide any thing to its gain, a gain which he thinks is counter-balanced by the "continual egress from the ranks of the priesthood which is going on in this country and in still larger measure abroad."

and in still larger measure abroad."

It would be interesting if Mr. Lynch would draw up a list of these alarming would draw up a list of these alarming defections. Certainly we are ignorant of them if they exist. To escape notice they must do it very quietly and shat is not the way with the ex-priest who leaves the Church. When it is done, so extraordinary a thing is it thought by the world, that it is trumpeted from one end of the earth to the other. trumpeted the other.

But, at any rate, Mr. Lynch thinks that we are going to lose heavily. We have heard that said so many times. The glee, with which the passing of the Catholic Church is predicted by so many Protestant writers leads us to think that their view of the millenium is the bear where in the last Catholic is the hour wherein the last Catholic would be put to death.

To Mr. Lynch the positive failure of the Church is nigh, and all because it lacks "social vision." Now what is the value of the defection? "It is," says Mr. Lynch, "in her continued emphasis on the things about which the modern man is becoming less and less concerned. The average good man of today is thinking less and less of the punishments of hell or the rewards of heaven. He may look forward to heaven, but his chief concern is with the life that now is. His religion is also less and less dwelling upon securing his own safety hereafter and more and more concerning itself, with the redemption of the world. He has taught the social vision." And so on.

Mr. Lynch has, indeed, caught the social vision. He has the "new religion" of Mr. Eliot. He has read, too, the book of Mr. Holmes on the "Revolutionary Function of the Modern Church," for the ideas of the two men are similar. To Mr. Holmes sin is social, and the watch word of the Church of the future is this: "Sin is misery. Misery is Poverty; and antidote of Poverty is Income." And so heaven, hell, death and judgment are to be relegated to the background as outworn things and human itarianism is to take their place.

Now where Mr. Lynch finds weakness in the Church, we find strength. The Church has never neglected humanity.

in the Church, we find strength. The Church has never neglected humanity. History shows her to have been ever the defender of the oppressed, the upholder of the rights of man, the mother of the weak and unfortunate. But with her the individual soul is the great thing. The eternal verities, the end of man

The eternal verities, the end of man, she has preached even in the same solemn voice. "Seek ye first the Kingdom of God and His justice.
Salvation is individual and a man might build model tenements, give away millions, yet lose his own immortal soul. The Church has ever insisted near the supreme importance of the upon the supreme importance of the relation of the individual soul to its urged man to keep before his eyes, knowing that if he does this, justice and purity and charity will reign upon the earth.

Modern thought may try to make Modern thought may try to make humanity its religion. Man has done that before and has been sorely dis-appointed. He is ever fashioning a new religion, but he makes an egregious blunder when he pretends to unde stand the heart of man better than do

And as he has become tired of past human indentions in religion so will he tire of this latest manufacture and come back to sit at the feet of the old Church that never changes its teaching, that it profiss a man nothing if he pain the whole world and suffer the loss of his own soul.—Pilot.

Socialists are Bad Losers

"The Socialist game in Belgium bas met with a disastrous check," says the Catholic Standard and Times. "Returns of the Parliamentary elections held on June 2 show a big increase of the 'Clerical'—that is, the anti-Socialist vote. In the Chamber of Deciding puties the party gains an increase on its previous majority of six to fourteen, or maybe sixteen. On learning the sadden-ing news the Brussels Socialist ordered

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strikes at several places, and rioting immediately began at Charleroi, Verviers and other industrial centers. A good many persons were hurt in the course of one collisons between the gendarmerie and the strikers. The sole reason for the fury of the Socialists is that the victory means that the free de-nominational schools are, by the verdict nominational schools are, by the vertice of the voting nrns. placed on an equality with the free schools, wherein no religious instruction is permitted. It is not equality that the Socialists seek: they want to be able to say, 'I am the State,' or 'The State is Me,' as the new style has it."

The ordinary agnostic has got his facts all wrong. He is an unbeliever for a multitude of reasons, but they are untrue reasons. He doubts because the Middle were barbaric, but they weren't: Middle were barbaric, but they weren to because Darwinism is demonstrated, but it isn't; because Christian art was sad and pale, but it was decked out in peculiarly bright colors and gay with gold; because modern science is moving away from the supernatural but it isn't; it is serving toward the supernatural with moving toward the supernatural with the rapidity of a railway train.—Gilbert



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TORONTO, ONT.

Maria di Ma

ceived the last sacraments from the hands of his old friend, the Rev. Father Welch, C. S. B.

Bora 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.

Lynch.

After his ordination, Father Gallagher held charges at Caledon, Schomberg and Pickering, always distinguishing himself by that fidelity to duty for which he was known throughout his

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. Cecelia's parish. The beautiful new church, dedicated to the service of God in that parish a year ago, is a monument in that parish a year ago, is a monument

his zeal. He was greatly beloved by the people St. Cecelia's, who appreciated his ility, his zeal, and his fund of community, his zeat, and his time 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. Cecelia's Church at 10 o'clock Wednesday marrian vocal care and the statement of the st

Cecelia'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 Cline, of Oshawa, preached the sermon, which we give in full below.

full below.

Long before the Mass began St. Cecelia's was thronged to the doors with mourning parishioners, who gave testimony of grief in many unmistakable ways. Whilst the body of their dead pastor lay in state in the beautiful church, which was the result of his self-denying labors, there was a constant stream of visitors who came to nay their stream of visitors who came to pay their last respects and to murmur a prayer for the repose of his soul. During the ser-mon many in the church were moved to

The esteem in which the dead priest was held by his brother priests was shown by the large number present in sanctuary.

THE SERMON

"And we will not have you ignorant, brethren, con-erning those that are as eep that you be not sorrow, il even as others who have no hope." (1 Thess.)

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 ctown der

ternal day.

Religion to whose cause he dedicated his life, invests his obsequies this morning with all that is beautiful and impressive in the ritual of the church. Mindful that the body was formed by the moulding hand of God and that it was redeemed by Christ to be the "Temple of the Holy Ghost" the Church consecrated it on the day of Baptism by a holier rite than that by which the temple of Jerusalem was dedicated to the service of God. Hence she prescribes that all who die in her faith be scribes that all who die in her faith be enfolded in a holy vesture or habit. But the priest she clothes in the vestments of his priesthood, that his official ments of his priesthood, that his official robes of sacrifice may indicate his official holiness, and if possible may lessen the ravages of death and the ignominy of the grave. She fain would dispel the shadows of death by the light of her burning tapers and anticipate the miseries of corruption by sprinkling the coffin with holy water, and encircling it with sweet smelling incense. Believing that far the greater number of her children whether religious or secular leave unfinished the work of the Master and are consequently in need of the suffrage of the living, she refuses to canonize them before the time. Because of this she prohibits wreaths or garlands to accompany the body towards the altar, lest those earthly tokens of victory might indicate their immediate triumph and beatitude.

The Church rather prescribes mourn-

The Church rather prescribes mourning and petition. She vests herself in the sombre livery of sadness and in thearful supplication asks God to have mercy on them one and all, and to give them a place of refreshment, light and peace. Unlike all other denominations the Catholic Church has but one service the Catholic Church has but one service for her faithful dead, the same for the peasant as for the Pope, for the priest as for the prince, her Mass of Requiem which applies to the exiled soul the virtue and value of the sacrifice of Calvary, according, to the words "this is My blood of the New Testament which is poured out for many unto the remission of sins." Matt. 26. We know that our Lord's sacrifice was offered up that our Lord's sacrifice was offered up for those in Limbo as for those still upon the earth for it redeemed all not eternal-ly lost. It is with the Mass the Church mainly shelters the soul from the severity of absolute justice and makes

It is with the Mass the Church mainly shelters the soul from the severity of absolute justice and makes up for the arrears on account of which it has fallen short. The Mass of Requiem therefore is her last measure of devotion to all who die in her communion.

Teaching a common faith to all, ministering the last Sacraments to all, celebrating the Mass of Requiem for all, she follows all to the very vestibule of eternity with her final absolution. By the last absolution she introduces the soul of the deceased into the higher presences of her unseen congregations. She first communes with the beastfled saying "Come to his assistance ye saints of God." Next she places herself between God and the soul detained to the several to hear Mgr. Benson, the English Jesuit, who was in the catholic onto the decreased into the higher saints of God." Next she places herself between God and the soul detained to the decreased into the higher saints of God." Next she places herself between God and the soul detained to the catholic onto the cat

DEATH OF REV. E. F.

GALLAGHER

Rev. Eugene F. Gellagher, pastor of St. Cecella'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 sunstroke sustained ten days before. After being stricken he recovered sufficiently to make his preparations for death, and devoutedly received the last sacraments from the hands of his old friend, the Rev. Father mon level. He excludes from the republic of the grave all the superfluities of life. Each must be content with six feet of earth and the changeless tomb. In the realm of death there will be no superiors and no inferiors. Here the rich man's millions have no value and the strong man's strength has no power. Here the physician loses his skill, the politician his influence, "the philosopher ceases to be wise and the song of the poet is silent." The spoils of earth and the excesses of life must not enter his domain. It is well that it is so.

his domain. It is well that it is so.

Regarding the deceased I shall say little, for the reason that his simple, natural and priestly character is too well known to you to be insisted on by me. In justice, however, to him and to his devoted congregation I cannot help but notice the demonstration of respect and love before me. This more than anything else proves the claims of the deceased to be mourned by you his respectful parish ioners. Upon you he spent night and day for the past ten years. During all this time he ministered to your spiritual wants and by precept and example moulded your hearts after Christ Himself, the model of all. To him the youth, the maiden, the matured man and woman within the limits of the parish owe a debt of gratitude. The deceased was a well-beloved pricat and was deservedly liked by all his conferers. In his passing we feel the loss of a kind friend. The Rev. Father Gallagher was one of those who said little and did much. Daring his priesthood of thirty-one years he was a generous toiler in God's service and did his full share of the big work of this Archdicese. As a young priest he became pastor of Caledon, one of the frontier parishes of the time, where with slender means he erected a commodious brick church that still stands as a monument to his youthful zeal. Later on he was transferred to Pickering where he labored with success for nine years. Lastly he was promoted to this parish where the labors of his life have reached a rich harvest. During his pastorate this parish has grown to splendid proportions. Besides the vast increase in its members it has acquired magnificent schools and erected a church that is a credit to your generosity and an enduring monument to the energy and self sacrifice of him who this moment sleeps within its walls. Let us pray that the story of his life and labors may serve to comfort and guide less hopedul souls.

Kindly remember him in your prayers and good works. Do not forget your dead, to forget them is to cease to love them. There is as much phi

will never leave him till by tears and prayers I have brought him to the mountain of the Lord."

HIGH SCHOOL ENTRANCE EXAMINATIONS

The following is a list of the success

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 McNorgan, 595; Harry Cole, 592; Magdalen Lee, 571; Jas. McGuire, 571; Regina O'Rourke, 563; Oyril Murphy, 556; Christine Nelligan, 551; Lenora Collina, 547; Helen Murray, 545; Marie Coughlin, 539; Francis Crummey, 529; Thomas Selby 524; Laura Bloye, 523; Marguerite Dudley, 520: Arthur Bowers, 518; Madeline Christopher, 518; Eva Jones, 517; Margaret Maschari, 517; Mandeville Moir, 515; Philip Pocock, 515; Clair Sullivan, 514; Philip McCartney, 509; Agnes MoGregor, 509; Neil Coughlin, 506; Kathleen Burke, 504; Pauliae Cook, 499; Douglas Pocock, 499; Kathleen Webb, 495; Louis Payne, 491; John Traher, 473; Gordon Morkin, 472; Jack Nopper, 474; Gordon Morkin, 472; Jack Nopper, 475; Gordon Morkin, 472; Jack

Thorold Separate School

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 Gavard, Charles McManamy, William Cartmell, Eileen Foley, Annie Griffiths and Fred Rees.

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DIABETES

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

FISKE O'HARA.—The well-known young Irish tenor, Fiske O'Hara, will produce a new ro nantic play, entitled "The Rose of Kildare," next month. The play is by the well known author, Edward Paulton, from whose pen came "Little Boy Blue," the English version of "Ermine" and many other successful theatrical productions. It is a story of 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 Kildare. The tour of Mr. O'Hara is an exten-sive one, reaching from Canada to the sive one, reaching from Canada to the Gulf and back to Canadian Northwest.

Fickle Jovs

The days are dark, life's garlands gon Each hour digs 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 though blithesome now
It may be dead to-morrow.

And well I know the sunshine there That glads my heart and home, Gilds many 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 Then 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.

Conlon.—At St. Catherines Ont., on July 10, 1912, Mr. Frank T. Conlon, aged thirty-three years. May his soul

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

Want of tact is at bottom selfishness for self thinks and acts only for itself.—

ravors 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 praying to the Sacred Heart, the Blessed Virgin and St. Anthony.

From indications at the present time it would appears though this old and reliable Exhibition would be more popular than ever this year. The management are doing everything possible to make the Exhibition and not only attractive to Exhibitors and Visitors, but satisfactory as well. They wish to combine education and instruction as well as amusement along all the different phases of the Exhibition proposition. There will be established on the grounds this year an up-to-date milking 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 this 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 management have secured at great expense. The Besses of the Barm Band of Cheltenham, England, one of the finest brass bands in the world. You cannot afford to miss hearing them. The Midway will be filled with good clean shows. Special rates over all railroads commencing September 6th. Low rates for Exhibitors. Write the Secteary, 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 Penetanguishene Public school. Duties to com-

TEACHER WANTED FOR BAMBERG S. S

WANTED, TEACHERS FOR SEPAR.
of first or isecond class professional certificates.
Apply stating salary and experience, also references, to W. K. O'Donnell, Sec. Treas., 1151; South May Street, Fort William, Ont.
1761-2.

A NORMAL TRAINED TEACHER WANTED in S. S. S. No. 5. Normandy To : Grey Co.

TEACHER WANTED FOR SEPARATE school, section No. 1 of Stanley. Duties to begin Sept. 3rd, 1912. Salary \$450 per year. Apply stating experience, qualification and certificate to Joseph Rau, Sec. Treas. Drysdale, Ont. 1761-tf CATHOLIC LADY TEACHER. SECOND

Trout Creek, Ont. 1701-2

TEACHER WANTED FOR SEPARATE school. Second-class Normal. Apply, stating salary and experience, to P. Doherty, Sec. Treas., Brickley, Ont. 1761-2

A QUALIFIED TEACHER WANTED FOR Micaville Separate school. Salary \$450 per annum. Apply to E. I. Byrne, Sec. Treas., Miceville CATHOLIC FEMALE TEACHER FOR S. S. No. 2, Gurd and Hemsworth. Second class certificate. Duties to commence Sept, 1 1912. Apply stating salary wanted to Casper Verslegers, Sec., 1761-tf.

TEACHER WANTED FOR PUBLIC SCHOOL section No. 3, Greenock Township, Bruce Co.

3rd, 1912. State qualifications, and salary expected to Daniel Madden. Chepstowe, Ont. 1761-3

WANTED CATHOLIC TEACHER SECOND class processional. Salary \$500 according to class professional. Salary \$500 according to experience. Convenient to post office, church, phone and boarding. Apply to W. H. Allen, Sec., S. S. No, 7, Douro, Ont.

TEACHER WANTED FOR SEPARATE school Sec, No. 16, Raleigh; holding a second class, professional certificate. Duties to commence Sept. 3rd. 1912. Apply, stating salary expected to Wm. A. Dillon, Sec., Merlin, Ont. 1761-2.

Wm. A. Dillon, Sec., Meriin, Om.

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 3rd. 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. Ont.

TEACHER WANTED FOR S. S. NO. 7, DOVE

TWO TEACHERS WANTED FOR JOCKVAL TWO TEACHERS WANTED FOR JOENVALES school One holding a permanent 1st. Case certificate for continuation class. Salary \$800. Also one holding a professional and class certificates for Continuation class. Salary \$800. Also one holding a professional and class certificate one holding a professional and class certificate conclusions of the continuation of the continua

ANTED A CATHOLIC TEACHER FOR S. S. S. O. 6, Dillec. Must teach French and English. Salary offered \$375 per annum. Apply to L. Bastien, F. P. sec. Pinewood, Ontario. 760-5

TEACHER WANTED FOR SEPARATE school, Oakville; 1st or and ciass professional certificate; salary \$450; duties to commence after holidoys. Apply to L. V. Cote, sec.. Oakville.

WANTED A TEACHER HOLDING SECOND class professional certificate for Separate school section No 28, Tyendinaga. Duties to begin after summer holidays. Very small school. Salary 445 per annum. Apply stating qualifications and experience to James V. Walsh, Albert, Hastings Co. 27652.

TEACHER WANTED FOR C. S. NO. 6.
Bromley, having and class certificate and
Normat training Salary \$450. Beautiful school
well located. Apply to Rev. R. J. McEachen,
Oscoola, Ont. 1761-2

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

WANTED FOR C.S. SCHOOL NO. 2, OSGOODI

WANTED A QUALIFIED TRACHER FOR Ontario. Salary \$500 a year. To begin on Aug. 15th. Specify experience and qualifications Address Rev. P. E. Lamarche, S. J., St. Patrick's rectory, Fort William, Ont. 1759 H.

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

A SECOND CLASS PROFESSIONAL TEACHER wanted for Separate school at South Gloucester, Ont. Duties to commence Aug. 19th, 19t2. Salary \$450 per year. First class locality near church, post office, and boarding-house. Board about \$8 per month. Apply to Rev. Geo. D. Prudhomme, P. P., Sec. Treas.

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 \$500 per year. Apply to
Joseph Gagnon, Sec. Keewatin, Ont. 1759-4

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