

...savings  
...dollars  
...more

...CANADA  
...FEET

...STATION

But Wise  
...Western Ontario  
...has not taken  
...of addition,  
...the teacher, while  
...the east of  
...The little girl re-  
...only person in the  
...give the answer,  
...and the teacher. The  
...confidently, put up  
...noticed by the  
...Catholic Polish."—From  
...Courier.

...No. 4, London  
...Rooms, St. Peter's Parish  
...P. H. RAMANAN, President,  
...SECRETARY.

...USIVE  
...Papers

...facilities enable  
...reasonable prices,  
...and from the best  
...world.  
...us to harmonize  
...THE  
...Smith Co.  
...ST. WEST  
...ONTO

...f Removal  
...to my kind  
...I am moving

...Yonge St.

...LANDY  
...Manufacturer of  
...Linar Plate and  
...Supplies

...phone  
...ccess

...States  
...to 16.

...locality is  
...does not  
...of the  
...of course  
...ort time  
...e classed  
...to-date  
...istricts  
...ome one  
...rolling."  
...be you.  
...stige by  
...we will

...start now  
...ending for  
...Canada  
...telephone."  
...is some in-  
...of what  
...nd is being

# The Catholic Record

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

VOLUME XXXIII.

LONDON, ONTARIO, SATURDAY, MAY 13 1911

1699

## The Catholic Record

London, Saturday, May 13, 1911

### THE SCAVENGERS

It is not a difficult task to be a scavenger of polemics. Any man who can read and find in the histories an abundance of material to whet an appetite for scandal and for the delectation of a certain type of individual to spread it over the pages of fiction and essay. But this kind of writing, with its rhetorical invective, its false and distorted views and betimes calumny, is not of yesterday. It has been in honor, but the reputable historian has, by presenting facts in their true light, placed a ban on the too luxuriant imagination. We have no hesitancy in admitting that the Church has seen dark days. There have been in high places clerics of reprehensible conduct. Prelates and rulers of the Church have been guilty of grave offences against the moral law. Sins have abounded in the ecclesiastical state. All this has been chronicled and may be viewed as proof of how far men, forgetting principle and duty, may go away from the path of rectitude. But the toll of sin and disorder is no legitimate argument against the sanctity of the Church. To collect moral delinquencies of clerics and to point to them as the fruitage of Catholic principle is in line neither with logic nor fair-play. The writers who inveigh against the sanctity of the Church on account of the unworthy lives of some clerics should show how these evils can be traced to the doctrines of the Church. A socialist who denounces wrong and oppression and clamours for a new order of things is bound to show that Christianity is responsible for wrong and oppression. It is strange that these writers who have been eyes for the unsightly should be blind to the moral beauty and the heroic sanctity of many of the children of the Church. Round about them to-day are men and women who wear the white flower of a blameless life and are exponents of the love and truth which we claim to possess. If they read but the names of a few unworthy popes, why be silent with regard to the great majority of St. Peter's successors who have been the most pious and moral of the world. If they are at such pains to call attention to the dead and decaying they should be fair enough not to ignore the living and healthy. But our readers know that pleading evil in the Church as an argument against His Holiness is but an appeal to the ignorant. The Church is holy in her doctrines, in the sanctifying means of grace, and in the number of her children who have been docile to her teaching. This note of sanctity is resplendent in her martyrs and saints, in the continuous succession of miracles. When we say, however, that sanctity is the exclusive mark of the Church we do not declare that the non-Catholics are devoid of either natural or supernatural virtue. Many of these sincere and religious persons are spiritually united with the Church. However, says an author, no matter how many members the sects may have who are holy, their holiness is not derived from any sect but from the Catholic Church. The clergy of the schismatical sects in the East and West have certainly been the instruments of much religious and moral good to their people. They have accomplished this good work by means of sacraments, the Bible, the creeds, the doctrinal and moral truths and precepts retained and inherited from the old Catholic traditions. The great mass of people will look for this note of sanctity, not in the history of past ages and other countries, but in the living present, examples of the prelates, clergy and faithful who are living amongst them. The example of bad and careless Catholics is the greatest stumbling block in their way.

### RATHER ANCIENT

A lecture delivered by Rev. Dr. Paterson, of the University of Edinburgh, has occupied much space in the daily prints of Halifax, N. S. From a scholar of Dr. Paterson's reputation we expected some pronouncement of weight and dignity, but we were disappointed. One might wonder why he came across the sea to say what has been done to death in book and on platform these many years. In his lecture on the "Rule of Faith" he told his hearers that while the Roman Catholic Church is a genuine branch of the Christian Church it is a degenerate form of Christianity. Such is Dr. Paterson's opinion which is shared by others whose scholarship wears not the badge of accuracy. Against this opinion let us hear what Draper says in his "The Conflict between Religion and Science": "Such is the authoritative demand of

the Papacy," he says, "for supremacy that in any survey of the present religious condition of Christendom regard must be mainly had to its acts. Its movements are guided by the highest intelligence and skill-Catholicism has a unity, a compactness and power which Protestant denominations do not possess." Von Hartmann says: "If there should be really a church which leads to salvation, no matter how, then at all events I will search for an immovable sovereign church and will rather cling to the Rock of Peter than to any of the numberless Protestant sectarian churches." We might cite the testimonies of Dr. Schaaf, etc., but the ones given are more than a sufficient equisite to Dr. Paterson's statement.

Another opinion of Dr. Paterson is that the Catholic Church had ceased to be useful to full-grown nations. This opinion again is not original. It is but a part of the stock in trade of the veriest rancor. We mean no respect to the lecturer, but surely from a scholar we should get something better than statements that are platitudinous, very stale and not based on facts. We are of the opinion that Dr. Paterson will not convince the thoughtful that men like Newman and Manning and others were foolish enough to become Catholics if the Church had outlived its usefulness. The facts show that the Church is to-day as vigorous and as fruitful as on the day when the Pentecostal fire was showered upon the earth. Carlyle also talked about the decline of Rome ever since Luther did and others before him. But the dyspeptic Scot would, were he to return to the planet, be chagrined at seeing the church advancing steadily year after year over the British Empire. Those opinions, formulated by Dr. Paterson, are bewildering to those who have been taught that scholarship is of the finest texture of justice, accuracy, and a profound reverence for truth.

When Dr. Paterson, speaking of the Reformation, says that the "monks were lazy" he gives indubitable evidence of the scholarship that, however it may be in accord with the methods of special pleaders, is certainly a scholarship that need not be covered. When the lecturer calumniated the monks he forgot that the histories written by men who were not Catholics could furnish his ample refutation. Lecky, for instance, in "History of European Morals," says that in France and Germany the forests were felled, inhospitable marshes were reclaimed, barren plains cultivated by the monks. The monastery often became the nucleus of a city. It was the centre of civilization and industry, the symbol of moral power in an age of turbulence of war. These "lazy monks" copied and illuminated the Bible and preserved the treasures of classical literature. They founded the free common schools. They led the way in science and progress. Mattland does not hesitate to say that it is impossible to get even a superficial knowledge of the medieval history of Europe without seeing how greatly the world of that period was indebted to the monastic orders. The monasteries were repositories of the learning which then was, and well-springs of the learning that was to be: nurseries of art and science; the nucleus of the city which in after days of pride should crown its palaces and bulwarks with the towering cross of its cathedral. We are outliving, says an author, the gross prejudices which once represented the life as being from first to last a life of laziness and inactivity: we know that but for the monks the light of liberty and literature and science had been forever extinguished and that for six centuries there existed for the thoughtful, the gentle, the inquiring, the devout spirit, no peace, no security, no home but the cloister. "The monks were lazy" because the unscrupulous controversialist of other days looked upon all things Catholic as meet objects of ridicule and scorn. And lecturers of to-day repeat the worn-out calumny because they still trust in books which are shabby and bitter and destitute of honor and veracity.

Dr. Paterson said in one of his lectures that Protestantism rejects the oral tradition to which Rome attaches such importance. Is this statement in harmony with the facts? Why does the non-Catholic observe Sunday instead of a Sabbath? There is no Scriptural basis for their practice of observing that, while the Roman Catholic Church is a genuine branch of the Christian Church it is a degenerate form of Christianity. Such is Dr. Paterson's opinion which is shared by others whose scholarship wears not the badge of accuracy. Against this opinion let us hear what Draper says in his "The Conflict between Religion and Science": "Such is the authoritative demand of

everything in Scripture: for the holy Apostles delivered to us some things in writing and other things by Tradition." Dr. Paterson says that the written word has the "note of sufficiency." This is another opinion that will not bear investigation, and is fast becoming obsolete in the theological camps of the non-Catholic. As proof of our statement we may cite Dr. Briggs who is a Biblical scholar of acknowledged provisos. This eminent Protestant is in direct opposition to Dr. Paterson in this matter. In Whittier, p. 11, he holds that the New Testament does not give us the entire instructions of Jesus Christ, the sum total of apostolic instruction. The Bible does not decide all questions of religion. It does not decide the mode of baptism; it does not clearly determine whether infants are to be baptized; it does not definitely confirm the change from the Sabbath to the Lord's Day; it does not clearly fix the mode of Church government; it leaves undetermined a great number of questions upon which Christians are decided. The Bible does not decide all questions of doctrine. It does not decide all questions of morals. And Dr. Delbrick concedes that the Protestant Church, taking Scripture alone as a doctrinal basis, is built on sand.

### PULPIT, PRESS AND PLATFORM

"The Catholic Church and the Bible Century" was the theme of a sermon preached in England recently by the Rev. Norbert Jones, O. R. L., the following abstract of which was printed in the Liverpool Catholic Times:

The Catholic Church not only created the Christian pulpit, she also gave the world the Holy Bible which she read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cramer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, and the words of the Bible which he read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards who he founded. This abuse of the Catholic Church rightly





The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00

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

Advertisements for teachers, situations wanted, etc. go under this insertion. Remittance to accompany the order.

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey

My Dear Sir—Since coming to Canada I have had a reader of your paper, and I am glad to say that it is directed with intelligence and ability, and above all, that it is imbued with the Catholic spirit.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906.

Mr. Thomas Coffey

Dear Sir: For some time past I have read your admirable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, MAY 13, 1911

A PROSELYTISING DOUBLE-HEADER

Some one has sent us "Our Young Folks," a periodical of Chicago for April last. Why it should have been sent to us, not that we have any use for it, but that our darkness might be enlightened by a double-headed story which it contains. It is entitled "What a Bible can do."

is a priest yearning on his death-bed for a Bible, after reading it every day through his preparatory studies and pleasantly. It is worse than folly to pretend that the Bible ever appealed to people in the manner in which this story pretends.

BLUNDER NOT OURS

A paragraph in the Christian Guardian charges us with saying that: "Between two Catholics a betrothal is not binding upon either party unless made in writing and signed by a priest."

LITTLE NELLIE

In contrast to the trashy, unfounded story referred to in our columns we turn to the true edifying life of a young chosen soul known as Little Nellie of Cork, a pupil of the Industrial School of the Good Shepherds.

WHO ARE THE BIGOTS?

Last week I had something to say about the Orange bogie that Home Rule means Rome rule. To-day I would like to draw the reader's attention to another aspect of the Irish question.

NOTES AND COMMENTS

SISTER M. ESTELLE (Miss Lucy Nolan) of Loreto Abbey, having completed her course at Queen's University, Kingston, has obtained her degree of Master of Arts.

but the same spirit exists here in this free Dominion.

If a Catholic were to start in business in a purely Protestant community here in Ontario it is ninety-nine chances to one he would be forced to put up the shutters inside of a week.

ACCORDING TO THE INVERNESS COURIER,

the census now being taken in Scotland shows a startling shrinkage in the rural population. A variety of theories are broached to account for this, among them the "call of the colonies."

IN COPING THE WORDS "SENSUALISM"

and "atheism" with Methodist theological institutions, Mr. Graham was, we are disposed to think, somewhat unfair to his own. We had, at least, heard that things had gone so far.

FROM A CONGREGATIONAL PULPIT IN TORONTO,

two weeks ago, the Rev. J. W. Pedley entertained his congregation with a discourse on Papal infallibility. The extracts published in the daily papers make it painfully evident that

we have no religion to export to foreign lands.

This is just what we have been telling our Methodist friends all along, and it is a fact patent to every rational observer. It would be well for them and for the world at large if they could be brought to realize the heavy contract they have on hand at their own firesides and desist accordingly from meddling in the affairs of other lands.

THE SAME DR. HINCKS, IT MAY BE SAID

in passing, has himself been telling tales out of school. "The clergyman," he has been telling the Oddfellows, "is as easily bought as the daily press."

ANOTHER METHODIST PREACHER,

the Rev. J. W. Graham, has come to the rescue of the theological colleges under the auspices of his denomination. He was delivering the baccalaureate sermon to the graduating class of Victoria College and set out to refute the impression now abroad to the effect that Methodist seminaries are "hot-beds of sensualism and atheism."

FROM A CONGREGATIONAL PULPIT IN TORONTO,

two weeks ago, the Rev. J. W. Pedley entertained his congregation with a discourse on Papal infallibility. The extracts published in the daily papers make it painfully evident that

there is no limit to the silliness of even some educated men when their religious ire is aroused.

The calm and dignified bearing of the Holy Father, and of Catholic ecclesiastics everywhere under the avalanche of ignorant diatribe called forth by the decree No. Temere, is the most effective answer to it all.

MEETING OF INTERNATIONAL CATHOLIC TRUTH SOCIETY

The Twelfth Annual Meeting of the International Catholic Truth Society was recently held at the headquarters of the society, Brookline, N. Y.

THE REV. DR. HINCKS, IT MAY BE SAID

in passing, has himself been telling tales out of school. "The clergyman," he has been telling the Oddfellows, "is as easily bought as the daily press."

ANOTHER METHODIST PREACHER,

the Rev. J. W. Graham, has come to the rescue of the theological colleges under the auspices of his denomination. He was delivering the baccalaureate sermon to the graduating class of Victoria College and set out to refute the impression now abroad to the effect that Methodist seminaries are "hot-beds of sensualism and atheism."

truth has prevailed in a nation of this religion.

people who other preached except press. The review of one of the ing of this unique and Communist society outside effort bespoke that assistance that it and people.

MEETING OF INTERNATIONAL CATHOLIC TRUTH SOCIETY

The Twelfth Annual Meeting of the International Catholic Truth Society was recently held at the headquarters of the society, Brookline, N. Y.

THE REV. DR. HINCKS, IT MAY BE SAID

in passing, has himself been telling tales out of school. "The clergyman," he has been telling the Oddfellows, "is as easily bought as the daily press."

ANOTHER METHODIST PREACHER,

the Rev. J. W. Graham, has come to the rescue of the theological colleges under the auspices of his denomination. He was delivering the baccalaureate sermon to the graduating class of Victoria College and set out to refute the impression now abroad to the effect that Methodist seminaries are "hot-beds of sensualism and atheism."

truth has prevailed in a nation of this religion. people who other preached except press. The review of one of the ing of this unique and Communist society outside effort bespoke that assistance that it and people.





CHATS WITH YOUNG MEN

BUSINESS AND BUSINESS

People seem to think that constant bodily occupation is a very laudable thing. Women are especially prone to take this view. The enormous general takes this form: "There isn't a lazy bone in his body." "There isn't a lazy observer will be compelled to add; "There are many lazy cells in his head." The dog is a very industrious creature, but he gets singularly little out of it. A man of my acquaintance has gained the respect of his neighbors by reason of his hard-working habits. He is sober and industrious; rises early and works late. He hires loafers who waste his time and money. Instead of looking for wages, he takes the hardest work himself. He is just managing to exist. If he used his head more and his arms less he might be in easy circumstances.

I notice that successful contractors, while they are by no means better organized, take for extra exertion. They know that the secret of success is in overseeing work, in stopping leaks, in getting results. This means that the contractor must rely on his head rather than his hands.

It has even been ascertained that the ideal workman from the stand-point of efficiency, is not the one who works eight or ten hours a day lifting or shoveling, but rather the one who is taught to take intervals of repose, so that his muscles are kept in condition. A labor expert recently went to the head of a steel mill and told him that the output of the mill could be much increased if departmental work were better organized. He took as an instance the lowest form of labor in the mill, the loading of pig-iron. This work called for muscle, not brains. The expert found that the maximum result for a workman in a given time was seventy-five tons, but that the actual average was thirty-five. The reason for the deficiency were two; poor management by the gang boss and workmen physically unfit. He weeded out the weak men and gave them lighter work to do, intervals of rest for the gang. The result was that soon the output was seventy tons in the specified time and an average increase in the pay of the workmen from \$1.00 to \$1.25. There was an all around benefit, by curtailing waste. This is what they call scientific management. It is a great discovery. Mr. Brandeis says the railroads of this country can save \$1,000,000 a day by utilizing this discovery, and the more you watch railroad men, the more you will be persuaded that he is right.

The laziness of eminent men during their school days is proverbial. The failure in actual life of class leaders in the school is also proverbial. Other things being equal, there is reason to suspect that the class leaders made the mistake of taking success in school as an end, whereas it was only a means. The lazy scholars were not so lazy after all. They were working out the personal problem. The class leaders never knew there was such a problem. They thought that class standing would be an "Open Sesame."

The success of old school methods lay in the fact that it aided scientific management of life opportunities in the pupils. It gave them a medium of the essentials, the three Rs. The trouble of the present method is that it tends to fester disorderly industry. The child is not educated, he is crammed with facts. I would recommend the scientific management people to devote some time to our school system. It is not giving results proportionate to the money and time invested.

The fact is that in the individual as well as the collective instance, the main thing is not industry, but industry properly directed. There is an old adage that: "A man's work is for God and sun to see, but a woman's work is never done." The average industrious housewife is a terrible example of wasted time and strength. She has been taught to do housework in a certain way. She never thinks that the process is capable of improvement, but goes on blindly until she can work no longer. She takes twice as many steps as are necessary and twice the necessary time.

If you are of a philosophic turn of mind, watch the workers in your neighborhood; the plumber who comes to the house and then finds he has forgotten a necessary tool. You pay for the time it takes to get that tool. The grocer man, instead of mapping out his route, makes three or four trips with the milk cans. The meat man is frantic because the meat has not arrived. The carpenter, instead of thinking out the problem of repair before him, goes at it by guesswork, and ends by tearing half the building to pieces before he finishes the job.

Right through the intellectual and industrial world runs, this wasteful current of hand work instead of head work, and any attempt to stem the tide is met by the retort that the people in question are working hard. That may be, but one thing is certain, they are not working efficiently, and efficiency is and must be the final test of all work, lofty or humble. Try a little scientific management in your own life, and you will find it as good an investment as did the head of the steel mill who doubled the output of his mill and increased the wages of his men one-third by stimulating orderly industry.—Pilot.

THE TRUE FRIEND  
A blessed thing it is for any human to have a friend; one (man or woman) whom we can trust utterly; who knows the best and the worst of us, and who loves us, in spite of all our faults; who will speak the honest truth to us, while the world flatters us to our face, and laughs at us behind our back; who will give us counsel and reproach in the day of prosperity and self-conceit; but who, again, will comfort and encourage us in the day of difficulty and sorrow.

OUR BOYS AND GIRLS

A LIBERAL REWARD

"Here it is!" Ione's voice was shrill with excitement as she read: "Lost—on Jefferson street, between Eighteenth and Thirty-second, a lockset set with diamonds. Liberal reward if returned to 2929 Spring street."  
"That's nice," her mother said, as she poured the coffee. "I felt sure it would be in the 'Lost and Found Column' this morning. People who lose diamond locksets aren't going to give up without making an effort to find them."  
"And a reward for anything like that ought to be pretty liberal, too," declared Ione's brother Jack. "What are you going to do with your reward, Ione? When I weren't you lucky, though, to stumble on that on your way from school?"  
"Wasn't I!" Ione's face glowed. "I could hardly believe my eyes, when I saw it right at my feet and not a soul in sight. I'd love to have a pretty lockset like that, but, of course, I'd rather the owner get it back. And besides, there's the reward."  
"An advertisement, too," Jack reminded her. "Don't forget that! And don't forget your needy relatives, either."  
As soon as breakfast was over, Ione started out to find the number indicated in the advertisement. She did not think Spring street quite deserved its name. Instead of suggesting the freshness and charm of the favorite of all the seasons, it was dingy and unattractive. And number 2929 was the shabbiest in all the city. Ione felt that there must be some mistake. Certainly no one who owned a diamond lockset would be likely to live in a house of this kind.  
The lettered sign which answered her ringing bell was as difficult to associate with jewelry as was the shabby house she lived in. Yet in spite of cheap dress, she was unmistakably a lady, and her greeting showed refinement unobscured by poverty. Ione came to the point at once.  
"Did you lose a lockset?"  
"Oh, the lockset!" said the little old lady, and put her hand against her heart. "Come in, my dear, come in."  
Ione followed her in silence into the plain little front room with the faded carpet and worn furniture. "It is a hand-shaped lockset," said the old lady, standing before the young girl, her voice vibrating with eagerness, "and there is a monogram in the center, made of diamonds."  
"Yes, that's the one I found."  
Ione produced it from her purse and the old lady pounced upon it. After a moment she pressed a spring, and beckoned to the girl. "That," she said softly, "is the precious part."  
Ione advanced and looked down. The face of a little boy smiled up at her from the interior of the lockset, wreathed about by a tiny golden crown.  
"He was my only child," said the old lady softly. "It is forty years since I cut that curl from his head, dear. A great many things have gone since then, money, my home, and some of the women I called my friends—but all my troubles together were nothing to the loss of him. It's the only picture I have of him, the one in the lockset. You can guess what it meant to me."  
Ione came home and found it gone from the little chain which I always wear it."  
She went out of the room, her eyes still on the pictured face in the lockset. When she returned her pocket-book was in her hand, and she held a small, shabby, leather pocketbook!  
"The very sight of it made me uncomfortable."  
"Oh, no!" she exclaimed, jumping to her feet. "I don't want anything."  
"But, my dear," the old lady remonstrated, "I promised a liberal reward and I am glad to pay it. I haven't a great deal of money left, but I would spend it all gladly to get my lockset back."  
Ione looked at the old lady, transfixed by joy. There was a color in the withered cheeks which had not been there when she entered, a new light in the faded eyes.  
"I've had my reward already," said the girl gently, and it was a liberal one.—True Voice.

CHARACTER

Character is the product of daily, hourly actions, and words, and thoughts, daily kindnesses, sacrifices for the good of others, struggles against temptations, submissiveness under trial. It is these, like the blending of colors in a picture, or the blending notes of music, which constitute the man.  
Saints are men of character. A man has character when he is conscientious; when he is not moved by every passing impulse or feeling, but by a fixed will to do always what is right and good; when he does not go where it is easiest to go, but where it is his duty to go; when he controls his passions; when he has the religious convictions.

A JEWISH DEFENDER OF THE FAITH

Some days ago, The Leader, of Lexington, Ky., published a sermon by Rev. George W. Morris, a leading Protestant minister of that city, in which the following peroration was made:  
"To us there are but two classes; those who are in Christ and those who are not. No matter what our personal feeling of friendliness may be, to this latter class alike belong pagans, Jews and Romans."  
Among the citizens of Lexington is Mr. Moses Kaufman, a public-spirited and intelligent Hebrew gentleman, who took exception to Mr. Morris' remarks and answered vigorously through the columns of the Sunday edition of the Leader.  
"I have no serious objections to being classed with the Catholics," said Mr. Kaufman, "but I do draw the line when it comes to pagans. Webster defines a pagan as one who worships false gods; one who is neither a Christian, Jew or Mohammedan; one who does not believe in God or in Jesus Christ. I am at it," he continued, "I cannot resist animadverting on several other points. Rev. Morris takes the Catholic Church to task for the adoration of Mary. Catholics adore God only. They venerate Mary, the angels and saints. Why should they not venerate Mary? Why should not every Christian? Mary was the mother of Jesus. And if he be true that Jesus is God, who could have greater influence with God than His mother when that mother is appealed to for intercession or mediation by supplicants? It is strange that after fifteen hundred years the Protestant churches should adopt the position of the Council of Nice regarding the Trinity and reject that of Ephesus, both being held by and under the same authority, the Catholic Church."  
"And the Catholics pagan! As I have said, the Jews arch-pagan, the Catholics of the Christian religion. The Jewish religion is the mother and the various Christian sects are the children. The latter, the Protestant sects, are the grandchildren, some of them many generations removed from the Jewish root of the Catholic Church. It had nothing except what the Jews gave it. And if the Catholics had been exterminated by the Roman Emperor, what sort of religion would Mr. Morris now preach?"  
"For my part, if I were forced to renounce the faith of my fathers, the faith of Abraham, Isaac and Jacob, of Moses and of Jesus, and had to embrace Christianity, as in the days that are no more, some of my forebears were forced to do. I should join the Catholic Church. When I go to a Protestant church I see a lot of benches and bare walls; and until I hear the hymns and hear the minister deliver a religious discourse I feel as if I might be in a lecture hall."  
"When I go to a synagogue I see before me the perpetual light as it burned in the temple. I see the men of the temple (the seven-branched candlesticks) which Titus took to Rome. I see the two tables of stone with the Ten Commandments engraved upon them as given by God to Moses on Mount Sinai amidst thunder and lightning. I see the holy ark, containing the scroll of the Law, and incense-burning vessels, with which the high priest entered the Holy of Holies, and again I feel at home—again I feel that I am transposed into Bible days, when Jesus preached in the temple and admonished the people to repent of their sins and love one another. I feel as Moses would have felt when he saw the burning bush and God called out to him saying: 'Draw no nigh hither; put off thy shoes from thy feet, for the place whereon thou standest is holy ground.'"

GRAYMOOR'S CONVERT NUNS THREATENED WITH EVICTION

EPISCOPALIAN TRUSTEES SUE TO DISPOSSESS SISTERS OF THE ATONEMENT

As we go to press we have been notified that the litigation between the trustees of the Graymoor Convent and the Sisters of the Atonement is now actually being realized. The half acre of ground on which stands the convent of the Sisters of the Atonement and St. John's Mission Church is legally held by four trustees, from whom it has not been obtained by any equitable settlement, for the reason that the trustees themselves are divided. Three of the trustees, who are laymen, have considered to take over the land in legal form to the Society of the Atonement, but one of the number, the Rev. Arthur Lowndes, D. D., persistently refused to entertain any proposal of arbitration out of court, and with two of the trustees just mentioned he is now going to sue to dispossess the present occupants.  
If the case is decided on its real merits and strict justice is done by the courts, the Sisters will retain their home and with confidence to the Catholic Church, but too often in the civil courts equity is slain by the letter of the law, and it is quite possible that it will be so in this case.  
In the present emergency, therefore we have no objection to our fellow Catholics throughout the United States to come to the support of the Sisters with an Easter offering which will enable them to pay the balance of the sum required, or \$25,000 to gain possession of the ten acres adjoining the Portiuncula, now in litigation, so that in case they are turned out of their present convent they will at once be able to build another on land about as large as the present one, and no dispute as to legal title can be a dispute at all.  
But, above all, pray that this unjust lawsuit will be overruled of God to vindicate the justice of our claim and the Portiuncula of the Society of the Atonement to us forever.  
St. John's Church was decided to the trustees to serve as a place of divine worship for the people of Graymoor. As a Catholic Church it is now fulfilling the terms of the deed and the Society of the people of Graymoor will every Sunday—but were it to be handed over to the Episcopalians it would stand empty for there is not a single Episcopalian left in the neighborhood.  
It was an Anglican Church paper, The American Catholic, which said some months ago about this case:  
"It would seem a dog-in-the-manger policy to try and hold the property for the Episcopal Church under the terms of the deed. Where is that Christian comity, that interdenominational courtesy and recognition of consecrated lives about which we hear so much?"

THE MONTH OF MAY

It is with no small degree of spiritual anticipation that the devout clients of the Blessed Virgin look forward to the month of May, which the Catholic Church sets apart for special devotion in honor of the Mother of God. Apart from the worship of God in the Blessed Sacrament of the Altar, there is no devotion which appeals more strongly to the Catholic heart and mind than the devotion of grace than that which has for object the Immaculate Virgin Mary.  
Since the day on which the humble maiden of Judea declared to her cousin, St. Elizabeth, "from henceforth all generations shall call me blessed, for there never was a time in the history of Christianity when that prophetic utterance was barren of fulfillment. She who spoke those words was conscious of the abiding truth; for she had not a short time previously, given birth to the Son of God? That one fact establishes their truth forever and furnishes the fundamental reason for the Church's de-peached veneration for the Blessed Virgin. Hence, we Catholics should read the Scriptures with an eye to their true meaning must admit that Mary was chosen for the exalted dignity of Divine Motherhood by God Himself, what right has one to assert that any honor which she has received is due to her own merit, or that the loving homage pledged by Catholics here is any detraction from the worship which they owe to God Himself?  
The Catholic Church has always placed the Blessed Virgin next to Jesus as the special object of veneration and love. From the beginning she has cherished the name of Mary in her petitions for divine favors and insisted on the efficacy of such prayers on the part of the faithful.  
It is not to be wondered at, therefore, that the Church seeks to testify in a special manner her reliance upon the powerful intercession of the Mother of God. During it she bids her children honor one whose soul was adorned with all the virtues that should characterize the true Christian. She weaves garlands for Mary and entwines them around her statues; she decks her altars with the fairest flowers; and bids the sweet incense of prayer arise from hearts that delight to honor their Queen.  
She exhorts all the faithful to imitate the virtues of their heavenly Mother—her humility, which laid the foundation for the great honor of which she was the recipient; her faith, which "staggered" by distrust when the stupendous import of the angel's words dawned upon her; her purity, which made her as worthy as human being could be of the transcendent dignity with which she was clothed; her charity, which united her to God in the golden bond of the deepest love of which a creature is capable; her renunciation, which made her offering of self most acceptable to her Divine Spouse. No better exemplar of Christian virtue could the Church hold up for the imitation of mankind than that Blessed Mother who, bound to us by the ties of a common

THE SUNDAY COMIC SUPPLEMENT

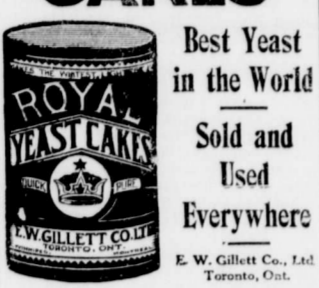
So much has been said and written concerning the influence of the Sunday comic supplement upon the minds of young people, one might be readily pardoned the judgment that the condemnation of them is practically universal among the thoughtful. It is the people of Graymoor will every Sunday—but were it to be handed over to the Episcopalians it would stand empty for there is not a single Episcopalian left in the neighborhood.  
It was an Anglican Church paper, The American Catholic, which said some months ago about this case:  
"It would seem a dog-in-the-manger policy to try and hold the property for the Episcopal Church under the terms of the deed. Where is that Christian comity, that interdenominational courtesy and recognition of consecrated lives about which we hear so much?"

ACQUIRING A TASTE FOR POETRY

"I have no patience with people who ostentatiously say they do not care for poetry, for they say they do not care for some of the lofiest products of the human mind. If you have not, at present, a liking for poetry, then make one.  
But how? Choose a poet who is generally acknowledged to be a true poet, and then every day, even if it be but for five minutes, read a page carefully. I feel as Moses would have felt when he saw the burning bush and God called out to him saying: 'Draw no nigh hither; put off thy shoes from thy feet, for the place whereon thou standest is holy ground.'"

MADE IN CANADA

ROYAL YEAST CAKES



Best Yeast in the World Sold and Used Everywhere E. W. Gillet Co., Ltd. Toronto, Ont.

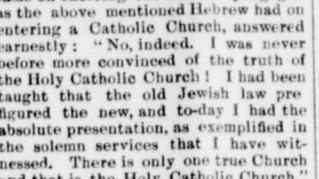
full, noting every suggestive word and visualizing every scene. The important word in that advice is the word 'carefully.' Poetry must be read carefully or it will be better unread. Its beauties should be looked for, for the subtleties and sweetest beauties are not those that hit you in the eye. Read carefully and read honestly. Don't, for heaven's sake, make any pretense of enjoying something you do not enjoy or of seeing beauty that you do not see. Better far never read a line than to do that. But hunt for something that really appeals to you and when you find it tie it to you and make it yours, if it's nothing more than a happy phrase. You will be surprised to find how quickly you will grow adept in the search for such beauties, even as a school girl grows adept in the search of four-leaf clovers or an archeologist in the search for flint arrow-heads.—Current Literature.

A JEWISH DEFENDER OF THE FAITH

Some days ago, The Leader, of Lexington, Ky., published a sermon by Rev. George W. Morris, a leading Protestant minister of that city, in which the following peroration was made:  
"To us there are but two classes; those who are in Christ and those who are not. No matter what our personal feeling of friendliness may be, to this latter class alike belong pagans, Jews and Romans."  
Among the citizens of Lexington is Mr. Moses Kaufman, a public-spirited and intelligent Hebrew gentleman, who took exception to Mr. Morris' remarks and answered vigorously through the columns of the Sunday edition of the Leader.  
"I have no serious objections to being classed with the Catholics," said Mr. Kaufman, "but I do draw the line when it comes to pagans. Webster defines a pagan as one who worships false gods; one who is neither a Christian, Jew or Mohammedan; one who does not believe in God or in Jesus Christ. I am at it," he continued, "I cannot resist animadverting on several other points. Rev. Morris takes the Catholic Church to task for the adoration of Mary. Catholics adore God only. They venerate Mary, the angels and saints. Why should they not venerate Mary? Why should not every Christian? Mary was the mother of Jesus. And if he be true that Jesus is God, who could have greater influence with God than His mother when that mother is appealed to for intercession or mediation by supplicants? It is strange that after fifteen hundred years the Protestant churches should adopt the position of the Council of Nice regarding the Trinity and reject that of Ephesus, both being held by and under the same authority, the Catholic Church."  
"And the Catholics pagan! As I have said, the Jews arch-pagan, the Catholics of the Christian religion. The Jewish religion is the mother and the various Christian sects are the children. The latter, the Protestant sects, are the grandchildren, some of them many generations removed from the Jewish root of the Catholic Church. It had nothing except what the Jews gave it. And if the Catholics had been exterminated by the Roman Emperor, what sort of religion would Mr. Morris now preach?"  
"For my part, if I were forced to renounce the faith of my fathers, the faith of Abraham, Isaac and Jacob, of Moses and of Jesus, and had to embrace Christianity, as in the days that are no more, some of my forebears were forced to do. I should join the Catholic Church. When I go to a Protestant church I see a lot of benches and bare walls; and until I hear the hymns and hear the minister deliver a religious discourse I feel as if I might be in a lecture hall."  
"When I go to a synagogue I see before me the perpetual light as it burned in the temple. I see the men of the temple (the seven-branched candlesticks) which Titus took to Rome. I see the two tables of stone with the Ten Commandments engraved upon them as given by God to Moses on Mount Sinai amidst thunder and lightning. I see the holy ark, containing the scroll of the Law, and incense-burning vessels, with which the high priest entered the Holy of Holies, and again I feel at home—again I feel that I am transposed into Bible days, when Jesus preached in the temple and admonished the people to repent of their sins and love one another. I feel as Moses would have felt when he saw the burning bush and God called out to him saying: 'Draw no nigh hither; put off thy shoes from thy feet, for the place whereon thou standest is holy ground.'"

THE PAGE WIRE FENCE CO., LTD., Walkerville, Ont.

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



THE PAGE WIRE FENCE CO., LTD., Walkerville, Ont. Branches—Toronto, Cor. King and Atlantic Aves. Montreal, 1047 1/2 Notre Dame St. W. St. John, 57 Dock St. The largest fence and gate manufacturers in Canada. 506

GRAYMOOR'S CONVERT NUNS THREATENED WITH EVICTION

EPISCOPALIAN TRUSTEES SUE TO DISPOSSESS SISTERS OF THE ATONEMENT

As we go to press we have been notified that the litigation between the trustees of the Graymoor Convent and the Sisters of the Atonement is now actually being realized. The half acre of ground on which stands the convent of the Sisters of the Atonement and St. John's Mission Church is legally held by four trustees, from whom it has not been obtained by any equitable settlement, for the reason that the trustees themselves are divided. Three of the trustees, who are laymen, have considered to take over the land in legal form to the Society of the Atonement, but one of the number, the Rev. Arthur Lowndes, D. D., persistently refused to entertain any proposal of arbitration out of court, and with two of the trustees just mentioned he is now going to sue to dispossess the present occupants.  
If the case is decided on its real merits and strict justice is done by the courts, the Sisters will retain their home and with confidence to the Catholic Church, but too often in the civil courts equity is slain by the letter of the law, and it is quite possible that it will be so in this case.  
In the present emergency, therefore we have no objection to our fellow Catholics throughout the United States to come to the support of the Sisters with an Easter offering which will enable them to pay the balance of the sum required, or \$25,000 to gain possession of the ten acres adjoining the Portiuncula, now in litigation, so that in case they are turned out of their present convent they will at once be able to build another on land about as large as the present one, and no dispute as to legal title can be a dispute at all.  
But, above all, pray that this unjust lawsuit will be overruled of God to vindicate the justice of our claim and the Portiuncula of the Society of the Atonement to us forever.  
St. John's Church was decided to the trustees to serve as a place of divine worship for the people of Graymoor. As a Catholic Church it is now fulfilling the terms of the deed and the Society of the people of Graymoor will every Sunday—but were it to be handed over to the Episcopalians it would stand empty for there is not a single Episcopalian left in the neighborhood.  
It was an Anglican Church paper, The American Catholic, which said some months ago about this case:  
"It would seem a dog-in-the-manger policy to try and hold the property for the Episcopal Church under the terms of the deed. Where is that Christian comity, that interdenominational courtesy and recognition of consecrated lives about which we hear so much?"

THE MONTH OF MAY

It is with no small degree of spiritual anticipation that the devout clients of the Blessed Virgin look forward to the month of May, which the Catholic Church sets apart for special devotion in honor of the Mother of God. Apart from the worship of God in the Blessed Sacrament of the Altar, there is no devotion which appeals more strongly to the Catholic heart and mind than the devotion of grace than that which has for object the Immaculate Virgin Mary.  
Since the day on which the humble maiden of Judea declared to her cousin, St. Elizabeth, "from henceforth all generations shall call me blessed, for there never was a time in the history of Christianity when that prophetic utterance was barren of fulfillment. She who spoke those words was conscious of the abiding truth; for she had not a short time previously, given birth to the Son of God? That one fact establishes their truth forever and furnishes the fundamental reason for the Church's de-peached veneration for the Blessed Virgin. Hence, we Catholics should read the Scriptures with an eye to their true meaning must admit that Mary was chosen for the exalted dignity of Divine Motherhood by God Himself, what right has one to assert that any honor which she has received is due to her own merit, or that the loving homage pledged by Catholics here is any detraction from the worship which they owe to God Himself?  
The Catholic Church has always placed the Blessed Virgin next to Jesus as the special object of veneration and love. From the beginning she has cherished the name of Mary in her petitions for divine favors and insisted on the efficacy of such prayers on the part of the faithful.  
It is not to be wondered at, therefore, that the Church seeks to testify in a special manner her reliance upon the powerful intercession of the Mother of God. During it she bids her children honor one whose soul was adorned with all the virtues that should characterize the true Christian. She weaves garlands for Mary and entwines them around her statues; she decks her altars with the fairest flowers; and bids the sweet incense of prayer arise from hearts that delight to honor their Queen.  
She exhorts all the faithful to imitate the virtues of their heavenly Mother—her humility, which laid the foundation for the great honor of which she was the recipient; her faith, which "staggered" by distrust when the stupendous import of the angel's words dawned upon her; her purity, which made her as worthy as human being could be of the transcendent dignity with which she was clothed; her charity, which united her to God in the golden bond of the deepest love of which a creature is capable; her renunciation, which made her offering of self most acceptable to her Divine Spouse. No better exemplar of Christian virtue could the Church hold up for the imitation of mankind than that Blessed Mother who, bound to us by the ties of a common

THE SUNDAY COMIC SUPPLEMENT

So much has been said and written concerning the influence of the Sunday comic supplement upon the minds of young people, one might be readily pardoned the judgment that the condemnation of them is practically universal among the thoughtful. It is the people of Graymoor will every Sunday—but were it to be handed over to the Episcopalians it would stand empty for there is not a single Episcopalian left in the neighborhood.  
It was an Anglican Church paper, The American Catholic, which said some months ago about this case:  
"It would seem a dog-in-the-manger policy to try and hold the property for the Episcopal Church under the terms of the deed. Where is that Christian comity, that interdenominational courtesy and recognition of consecrated lives about which we hear so much?"

THE MONTH OF MAY

It is with no small degree of spiritual anticipation that the devout clients of the Blessed Virgin look forward to the month of May, which the Catholic Church sets apart for special devotion in honor of the Mother of God. Apart from the worship of God in the Blessed Sacrament of the Altar, there is no devotion which appeals more strongly to the Catholic heart and mind than the devotion of grace than that which has for object the Immaculate Virgin Mary.  
Since the day on which the humble maiden of Judea declared to her cousin, St. Elizabeth, "from henceforth all generations shall call me blessed, for there never was a time in the history of Christianity when that prophetic utterance was barren of fulfillment. She who spoke those words was conscious of the abiding truth; for she had not a short time previously, given birth to the Son of God? That one fact establishes their truth forever and furnishes the fundamental reason for the Church's de-peached veneration for the Blessed Virgin. Hence, we Catholics should read the Scriptures with an eye to their true meaning must admit that Mary was chosen for the exalted dignity of Divine Motherhood by God Himself, what right has one to assert that any honor which she has received is due to her own merit, or that the loving homage pledged by Catholics here is any detraction from the worship which they owe to God Himself?  
The Catholic Church has always placed the Blessed Virgin next to Jesus as the special object of veneration and love. From the beginning she has cherished the name of Mary in her petitions for divine favors and insisted on the efficacy of such prayers on the part of the faithful.  
It is not to be wondered at, therefore, that the Church seeks to testify in a special manner her reliance upon the powerful intercession of the Mother of God. During it she bids her children honor one whose soul was adorned with all the virtues that should characterize the true Christian. She weaves garlands for Mary and entwines them around her statues; she decks her altars with the fairest flowers; and bids the sweet incense of prayer arise from hearts that delight to honor their Queen.  
She exhorts all the faithful to imitate the virtues of their heavenly Mother—her humility, which laid the foundation for the great honor of which she was the recipient; her faith, which "staggered" by distrust when the stupendous import of the angel's words dawned upon her; her purity, which made her as worthy as human being could be of the transcendent dignity with which she was clothed; her charity, which united her to God in the golden bond of the deepest love of which a creature is capable; her renunciation, which made her offering of self most acceptable to her Divine Spouse. No better exemplar of Christian virtue could the Church hold up for the imitation of mankind than that Blessed Mother who, bound to us by the ties of a common

ACQUIRING A TASTE FOR POETRY

"I have no patience with people who ostentatiously say they do not care for poetry, for they say they do not care for some of the lofiest products of the human mind. If you have not, at present, a liking for poetry, then make one.  
But how? Choose a poet who is generally acknowledged to be a true poet, and then every day, even if it be but for five minutes, read a page carefully. I feel as Moses would have felt when he saw the burning bush and God called out to him saying: 'Draw no nigh hither; put off thy shoes from thy feet, for the place whereon thou standest is holy ground.'"

THE PAGE WIRE FENCE CO., LTD., Walkerville, Ont.

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



THE PAGE WIRE FENCE CO., LTD., Walkerville, Ont. Branches—Toronto, Cor. King and Atlantic Aves. Montreal, 1047 1/2 Notre Dame St. W. St. John, 57 Dock St. The largest fence and gate manufacturers in Canada. 506

GRAYMOOR'S CONVERT NUNS THREATENED WITH EVICTION

EPISCOPALIAN TRUSTEES SUE TO DISPOSSESS SISTERS OF THE ATONEMENT

As we go to press we have been notified that the litigation between the trustees of the Graymoor Convent and the Sisters of the Atonement is now actually being realized. The half acre of ground on which stands the convent of the Sisters of the Atonement and St. John's Mission Church is legally held by four trustees, from whom it has not been obtained by any equitable settlement, for the reason that the trustees themselves are divided. Three of the trustees, who are laymen, have considered to take over the land in legal form to the Society of the Atonement, but one of the number, the Rev. Arthur Lowndes, D. D., persistently refused to entertain any proposal of arbitration out of court, and with two of the trustees just mentioned he is now going to sue to dispossess the present occupants.  
If the case is decided on its real merits and strict justice is done by the courts, the Sisters will retain their home and with confidence to the Catholic Church, but too often in the civil courts equity is slain by the letter of the law, and it is quite possible that it will be so in this case.  
In the present emergency, therefore we have no objection to our fellow Catholics throughout the United States to come to the support of the Sisters with an Easter offering which will enable them to pay the balance of the sum required, or \$25,000 to gain possession of the ten acres adjoining the Portiuncula, now in litigation, so that in case they are turned out of their present convent they will at once be able to build another on land about as large as the present one, and no dispute as to legal title can be a dispute at all.  
But, above all, pray that this unjust lawsuit will be overruled of God to vindicate the justice of our claim and the Portiuncula of the Society of the Atonement to us forever.  
St. John's Church was decided to the trustees to serve as a place of divine worship for the people of Graymoor. As a Catholic Church it is now fulfilling the terms of the deed and the Society of the people of Graymoor will every Sunday—but were it to be handed over to the Episcopalians it would stand empty for there is not a single Episcopalian left in the neighborhood.  
It was an Anglican Church paper, The American Catholic, which said some months ago about this case:  
"It would seem a dog-in-the-manger policy to try and hold the property for the Episcopal Church under the terms of the deed. Where is that Christian comity, that interdenominational courtesy and recognition of consecrated lives about which we hear so much?"

THE MONTH OF MAY

It is with no small degree of spiritual anticipation that the devout clients of the Blessed Virgin look forward to the month of May, which the Catholic Church sets apart for special devotion in honor of the Mother of God. Apart from the worship of God in the Blessed Sacrament of the Altar, there is no devotion which appeals more strongly to the Catholic heart and mind than the devotion of grace than that which has for object the Immaculate Virgin Mary.  
Since the day on which the humble maiden of Judea declared to her cousin, St. Elizabeth, "from henceforth all generations shall call me blessed, for there never was a time in the history of Christianity when that prophetic utterance was barren of fulfillment. She who spoke those words was conscious of the abiding truth; for she had not a short time previously, given birth to the Son of God? That one fact establishes their truth forever and furnishes the fundamental reason for the Church's de-peached veneration for the Blessed Virgin. Hence, we Catholics should read the Scriptures with an eye to their true meaning must admit that Mary was chosen for the exalted dignity of Divine Motherhood by God Himself, what right has one to assert that any honor which she has received is due to her own merit, or that the loving homage pledged by Catholics here is any detraction from the worship which they owe to God Himself?  
The Catholic Church has always placed the Blessed Virgin next to Jesus as the special object of veneration and love. From the beginning she has cherished the name of Mary in her petitions for divine favors and insisted on the efficacy of such prayers on the part of the faithful.  
It is not to be wondered at, therefore, that the Church seeks to testify in a special manner her reliance upon the powerful intercession of the Mother of God. During it she bids her children honor one whose soul was adorned with all the virtues that should characterize the true Christian. She weaves garlands for Mary and entwines them around her statues; she decks her altars with the fairest flowers; and bids the sweet incense of prayer arise from hearts that delight to honor their Queen.  
She exhorts all the faithful to imitate the virtues of their heavenly Mother—her humility, which laid the foundation for the great honor of which she was the recipient; her faith, which "staggered" by distrust when the stupendous import of the angel's words dawned upon her; her purity, which made her as worthy as human being could be of the transcendent dignity with which she was clothed; her charity, which united her to God in the golden bond of the deepest love of which a creature is capable; her renunciation, which made her offering of self most acceptable to her Divine Spouse. No better exemplar of Christian virtue could the Church hold up for the imitation of mankind than that Blessed Mother who, bound to us by the ties of a common

THE SUNDAY COMIC SUPPLEMENT

So much has been said and written concerning the influence of the Sunday comic supplement upon the minds of young people, one might be readily pardoned the judgment that the condemnation of them is practically universal among the thoughtful. It is the people of Graymoor will every Sunday—but were it to be handed over to the Episcopalians it would stand empty for there is not a single Episcopalian left in the neighborhood.  
It was an Anglican Church paper, The American Catholic, which said some months ago about this case:  
"It would seem a dog-in-the-manger policy to try and hold the property for the Episcopal Church under the terms of the deed. Where is that Christian comity, that interdenominational courtesy and recognition of consecrated lives about which we hear so much?"

THE MONTH OF MAY

It is with no small degree of spiritual anticipation that the devout clients of the Blessed Virgin look forward to the month of May, which the Catholic Church sets apart for special devotion in honor of the Mother of God. Apart from the worship of God in the Blessed Sacrament of the Altar, there is no devotion which appeals more strongly to the Catholic heart and mind than the devotion of grace than that which has for object the Immaculate Virgin Mary.  
Since the day on which the humble maiden of Judea declared to her cousin, St. Elizabeth, "from henceforth all generations shall call me blessed, for there never was a time in the history of Christianity when that prophetic utterance was barren of fulfillment. She who spoke those words was conscious of the abiding truth; for she had not a short time previously, given birth to the Son of God? That one fact establishes their truth forever and furnishes the fundamental reason for the Church's de-peached veneration for the Blessed Virgin. Hence, we Catholics should read the Scriptures with an eye to their true meaning must admit that Mary was chosen for the exalted dignity of Divine Motherhood by God Himself, what right has one to assert that any honor which she has received is due to her own merit, or that the loving homage pledged by Catholics here is any detraction from the worship which they owe to God Himself?  
The Catholic Church has always placed the Blessed Virgin next to Jesus as the special object of veneration and love. From the beginning she has cherished the name of Mary in her petitions for divine favors and insisted on the efficacy of such prayers on the part of the faithful.  
It is not to be wondered at, therefore, that the Church seeks to testify in a special manner her reliance upon the powerful intercession of the Mother of God. During it she bids her children honor one whose soul was adorned with all the virtues that should characterize the true Christian. She weaves garlands for Mary and entwines them around her statues; she decks her altars with the fairest flowers; and bids the sweet incense of prayer arise from hearts that delight to honor their Queen.  
She exhorts all the faithful to imitate the virtues of their heavenly Mother—her humility, which laid the foundation for the great honor of which she was the recipient; her faith, which "staggered" by distrust when the stupendous import of the angel's words dawned upon her; her purity, which made her as worthy as human being could be of the transcendent dignity with which she was clothed; her charity, which united her to God in the golden bond of the deepest love of which a creature is capable; her renunciation, which made

THE NOVA SCOTIA SCHOOLS AND CONVENTS

To the Editor of the CATHOLIC RECORD: Sir,—In concluding my communication in your issue of the 29th April, I intimated that the Nova Scotia Government can deal with the convent schools of Pictou County and in such centres as such schools may be established in when not receiving the justice and fair treatment accorded to Common Schools. It would be unfair to blame the government of Nova Scotia for the individual action of bigoted and intolerant school boards like those of Pictou and New Glasgow, while the government is kindly and fairly disposed to do justice to convents recognized by school boards like Sydney, North Sydney, Sydney Mines, Glace Bay, Halifax and Inverness, Antigonish, Digby and Yarmouth. The Government of Nova Scotia will, no doubt, be very happy and willing to grant the Pictou convents even handed justice. But while the Protestant School Board refuses to allow government and county funds and aid to reach the convents, in their blind bigotry they forget or do not realize, that they are making the Protestant taxpayers pay more for their own schools. The portion of county funds based on the grand total school attendance which the convent schools would bring into Pictou and New Glasgow, would largely reduce the school taxation of these towns. This loss to Pictou and New Glasgow goes to help the outlying rural schools of Pictou county, to which they are not entitled by their own attendance, and is a burden and a tax upon the Catholics and Protestants alike to serve a purpose not contemplated by law and in defiance of equality and justice. The loss in this way between the two towns amounts to several hundred or about \$1,000. How would New Glasgow and Pictou towns like to be taxed \$1,000 or more for the rural schools from Sunny Brae to River and Cape John and on and down to Lismore and Bailey's Brook? It would be just like the struggle and legal strife we often in Nova Scotia meet between the incorporated towns and municipalities. Whatever government will be in power after the pending elections in Nova Scotia, will have to deal with this question, just as the powers at Ottawa had to deal with the Manitoba School question. It is a question of practical politics, an ethical question, and requires and demands a solution, or the Roman Catholics of Nova Scotia will have to make an issue of it, as was done at the federal election of 1896 in the case of the Manitoba Separate schools. As far as Premier Murray is personally concerned, he is known all over to be liberal-minded, fair and generous to Catholic institutions. It would be wrong and unjust to blame his administration for the action of a bigoted Separate school board. The Opposition leader is a resident of Pictou, and were he in power he would be confronted with a difficult problem let him be ever so fair-minded. The question of Pictou would be a knotty one. But he would be equal to the occasion if he would only step forth fearlessly and boldly like his predecessor, Mr. S. H. Holmes, the last Conservative premier of Nova Scotia, who made the Separate schools the college grants to Antigonish. I have pointed out that Mr. Murray is a man of strong courage and conviction, and follow the example of his predecessor, Mr. Fielding, who restored the college grants to Antigonish. I would also ask Mr. Tanner, the Opposition leader, should he be charged with the reins of government, sooner or later, to follow in the wake of Mr. Holmes in a similar issue. I venture to say that his position would not be imperilled by such a course. We have instances of courageous and right-thinking statesmen and leaders of party sinking down to defeat for the upholding of good and just causes, and at once getting some constituencies to elect them. In the event of a personal defeat through bigotry in Pictou all Mr. Tanner would have to do would be to ride on a horse car to the adjoining Catholic County of Antigonish, and the sturdy electors of that noble county would cheerfully elect him as they elected Sir John Thompson before him, and made that great Catholic statesman and first and only Catholic Premier of Nova Scotia and the first Catholic premier of Canada.

In concluding, I beg leave to send a message and a word of warning to the enemies of the Pictou convents. Cease your unholly warfare against these splendid schools, where the arts and sciences and feminine beauty and refinement go hand in hand like true Christian science and religion, two lonely and loving Sisters, daughters of the one Father, Truth Universal. The age we are living in frowns down upon the narrow intolerance of the barbarous past. Queen Victoria the Good, her illustrious son, King Edward the Peacemaker, and his son the present King George, are living and imperishable examples against the wide bigotry of former Kings and Queens. Which example is the Pictou School board to follow, that of Queen Elizabeth the Bad or Queen Victoria the Good, that of King Henry the VIII, the monster of murder and depravity, or that of King Edward the VII, the King of Peace, that of King William of Orange, the butcher of Glencoe, or that of King George the V., whose coronation now enlists the joyful sympathy of every British subject the world over.

A CATHOLIC, NOVA SCOTIA.

He that never changed any of his opinions, never corrected any of his mistakes, and he who was never wise enough to find out any mistakes in himself, will not be charitable enough to excuse what he reckons mistakes in others.

DR. A. W. CHASE'S CATARRH POWDER 25c. In best direct to the diseased parts by the Improved Blower. Cleans the air passages, stops the discharge, and permanently cures Catarrh and Hay Fever. 25c. Blower free. Accept no substitutes. All dealers or Edmondson, Bates & Co., Toronto.



THE HOUSEWIFE'S MONDAY MORNING PROBLEM

PROBLEM is the correct word—for back of the soap you use on wash-day lies a nice little problem in mental arithmetic.

One part of the problem deals with just a little bar of soap—a mere 5 cents; the other part affects the value of the clothes you put into your tubs.

There are lots of soaps you can buy at 5 cents a bar—but if the soap spoils the fabric, not one of them will replace your clothes. Even Sunlight Soap could not do that.

But Sunlight Soap will never spoil a single garment for you.



Sunlight Soap is pure soap—pure fats and vegetable oils scientifically combined in correct proportions—and with all free alkali driven out. There are no injurious chemicals used in Sunlight Soap—we will pay \$5,000 to anyone finding adulterants of any kind in it.

Sunlight Soap, having no foreign ingredients in its composition, washes as readily in hard water as in soft, as freely in lukewarm water as in hot, and releases the dirt from clothes without any rubbing to wear them out.

Use Sunlight Soap according to directions—try it just once—and convince yourself that it will do twice as much as other soaps.

Use Sunlight Soap This Way If you follow directions, you do not need to boil your laundry when you use Sunlight Soap. Soak and soap the clothes well, roll them up tight and immerse them in lukewarm water for half an hour; then rinse in clear, fresh, tepid water. You do not need to do any back-breaking rubbing.

SUNLIGHT SOAP

STRANGE HAPPENINGS

A JESUIT LECTURES UNDER PATRONAGE OF BAPTIST SOCIAL UNION

One of the strangest things which ever happened in Boston was the recent address of the Rev. Thomas L. Gasson, S. J., president of the Boston college, in Ford hall in Charlestown district. The president of a Jesuit college, speaking at the instance of the Baptist Social Union, and setting forth the reasons of the opposition of the Church to what is popularly understood as Socialism, furnished an adequate reason for the audience which, by 6:30 p. m., packed the hall to the doors, and half an hour later made necessary a conspicuous sign on the building: "No more admitted." Probably one-half of the audience which filled the seats and the standing room, and accounted for the thousands outside unable to gain admission, were Socialists of one variety or another, and they had come to hear about "The Dangers of Socialism" from a Jesuit!

The distinguishing characteristics of Father Gasson's address were its clearness, candor and courtesy. He admitted without hesitation at the outset that there is something wrong in society at the present time, with its colossal fortunes and its depths of poverty. In so far as Socialism means to benefit humanity, to lessen poverty, and to make life brighter for the mass of mankind, we are all heartily in accord with it. Father Gasson as a member of an order in which all goods are held in common, no one receiving a salary, every one spending himself in the service of his fellow men, while all the goods of the community, above its modest maintenance, are promptly distributed among the needy, is peculiarly able to appreciate the conditions of the time and the good intent in many forms of Socialism.

But what is Socialism? How would it rectify the admitted evils above noted? Father Gasson granted that Socialism is a shifting name. It may be, he said, that the Socialism of whose dangers he would warn his hearers is not the Socialism in which they believe. The system against which he would speak is that which makes the state the owner, producer and distributor of all goods, and among its authoritative exponents are Karl Marx and Engels.

Reform of present social and economic conditions is a clamorous need, but this reform must come through legitimate channels. As proposed by the Socialism of Karl Marx and his disciples it means the overthrow of society, its principles being subversive of personal integrity, domestic integrity and national integrity.

Father Gasson showed that there can be no abiding personal integrity where the future life and personal accountability to God are shut out from men's consciences. There can be no domestic integrity where the wife and child are not sacredly safeguarded. Now many of the Socialists advocate what have been called "trial" or "temporary" marriages, and in the extremely probable event of the dissolution of these the taking over of the child by the state itself.

Father Gasson defended private ownership in property as a natural right and an incentive to the diligent employment of human energy. So that, apart from the moral evils of the extreme forms of Socialism, the types which insist on absolute equality, state ownership, etc., are impractical.

After Father Gasson had spent about an hour in a clear, authoritative and reasonable presentation of Socialism he remained for another hour to answer any question which might be put to him. George W. Coleman, courteous chairman, had apparently ruled two to each inquirer, but they came fast from every side, and to every one of them Father Gasson gave a friendly and lucid answer.

One asked why Catholics and Protestants could not unite on certain reform objects. Father Gasson answered that such union was not only possible, but actual, as in recent efforts of public-spirited citizens, without regard to religious differences, to improve conditions in the South End.

Another wanted to know why the good accomplished by the Socialists in Germany could not be duplicated elsewhere. Father Gasson, who speaks German and is extremely familiar with conditions in Germany, anticipated the question, and reminded his hearers that he had been emphatic for the rights of labor. He quoted from the great Encyclical of Pope Leo XIII, as to the capitalist's duty to give the wage-earners wherewith to live in decent comfort, and reminded his hearers that the Catholic clergy have, as a rule, championed the cause of labor. He could cite distinctly Protestant testimony to this glory of the priesthood.

Father Gasson was called upon to define the "free love" which he had condemned, and to show that Socialism would be more destructive to family life than the present economic pressure. On this latter point he maintained that we must add the drink evil to the economic pressure in order to judge justly.

Some irrelevant questions were asked, as for example, why France, so long a Catholic country, had a lower birth rate than it has now as an infidel country.

Father Gasson courteously told the questioner that the contention was incorrect. German colonization, and not infidelity, is responsible for the present rising birth rate. There is never any race suicide among practical Catholics. "Why are the Russian, the most ignorant people in the world, the most religious?" Father Gasson promptly denied the statement and its implications. Again, "Are not Catholic countries, such as Spain, Portugal and Mexico, backward in civilization and abounding in illiterates?" Wherefore, Father Gasson replied: "There are parts of the state of Kentucky showing more illiteracy than any other part of the world."

Asked about free love and the turning over of the children to the state, as deduced from Karl Marx's book, "Das Capital," Father Gasson said the deduction was inevitable. Another was fair, to present Socialism as against capital, which represented money, scripturally termed the root of all evil—the questioner should have said the love of money—and asked why, then, should the Church oppose Socialism? Father Gasson calmly answered: "Because she wishes to safeguard humanity."

Another asked what would befall him if he went to confession to the speaker of the evening and avowed himself a Socialist. Wherefore the priest answered: "I should require an investigation into the special brand of Socialism you favor."

So it went on. There was no impatience nor unreadiness, however, irreverent or far-fetched the questions. As in many like cases, the entering soothers were graver in departing, and it is not at all beyond likelihood that Father Gasson may see some of them again—peacefully and perhaps professionally.—Catholic Universe.

Cultivate the great art of leaving people alone, even those you think you have a right to direct in the minutest particular.

Injustice is in itself, to every generous and properly-constituted mind, an injury of all others the most insufferable.

ARCHDIOCESE OF TORONTO

A beautiful and impressive ceremony took place on Thursday morning, April 20th, at Loretto Abbey, Toronto, when six young ladies received the religious habit. Arrayed in bridal attire and attended by maids of honor the future spouses of Christ with reverent tread entered the beautiful convent church and advanced toward the altar to the Chalmers strains of the organ procession. An unusually large concourse of relatives and friends had assembled to witness the ceremony which was conducted by Very Rev. Mgr. McCann according to the ritual prescribed by Holy Mother Church. The aspirants then left the chapel to return shortly afterwards, each clothed in the humble garb of a religious of the Institute of Mary. At the conclusion of the ceremonial, an eloquent, convincing and appropriate sermon was preached by Rev. Joseph Schonhart, C. S. S. R., after which High Mass was celebrated by Rev. D. F. Kehoe of Kenilworth, the glad Easter canticles harmonizing with the joyous andor of those favored souls who had received the gracious call to leave all to follow Christ.

The solemn beauty of the occasion was enhanced by all that the Church presses into her service to assist in raising man's mind toward heaven, even through what is seasons and material—the sonorous roll of the organ, the light of myriad tapers, the aroma of rare flowers, the exquisite grace of pure Romanesque architecture—for indeed the Abbey Church, like its prototype, St. Paul's in Rome, is a gem of that style.

Those who that day entered their novitiate were Miss Annie O'Connor (Sister M. Aileen), Ottawa; Miss Stella Street (Sister M. Rose Francis), Ottawa; Miss Genevieve Wall (Sister N. Imelda), Chicago; Miss Agnes McGillicuddy, (Sister M. Borromeo), Miss Lucy McGillicuddy, (Sister St. Charles), Kenilworth; Miss Crescentia McCann (Sister M. Aldegonde), Guelph.

The religious of the institute of Mary, popularly known in Ireland and the colonies as the "Ladies of Loretto" and in Germany and Austria as "Die Engländerinnen," belong to the most ancient of unclerical orders and the first to devote itself entirely to teaching. They have foundations in every continent and almost every country of Europe. The Mother House in America is Loretto Abbey, Toronto, so justly celebrated as an educational institution throughout the length and breadth of the Dominion.

The Home Bank of Canada



HEAD OFFICE Original Charter 1854 TORONTO

General Banking business transacted. Notes discounted, Loans advanced, Money Orders, Drafts and Letters of Credit issued.

British and Foreign correspondents in all the principal cities of the world.

BRANCHES AND CONNECTIONS THROUGHOUT CANADA

LONDON—394 RICHMOND STREET

Branch Offices also in ST. THOMAS, ILDERTON, THORNDAL, MELBOURNE, LAWRENCE STATION

Behind every foreground of action lies the background of character on which the action rests and from which it gets its life and meaning.—Phillip Brooks.

May not the complaint that common people are above their station, often take its rise in the fact of uncommon people being below theirs?—Charles Dickens.

Favor Recalled.—A subscriber wishes to return thanks for favors received through the intervention of St. Anthony.

C. M. B. A. Branch No. 4, London Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their Rooms, St. Peter's Parish Hall, Richmond street. P. H. RAMANAN, President, JAMES S. McDONAGH, Secretary.

TEACHERS WANTED

WANTED AN ENGLISH TEACHER FOR THE Catholic school of the Indian village of Gull Bay on Lake Superior, twenty-five miles from Sault Ste. Marie. Salary \$130. Apply to Rev. J. R. Richard, S. J., Sault Ste Marie, Ont. 1609-11

TEACHER WANTED FOR S. S. NO. 6, HUNTERLEY, Holding a Normal certificate. Application received up to June 30th. Duties to commence after midsummer. Salary \$40 per year. Apply, stating qualifications, recommendations, etc., to Rev. Father C. Belanger, S. J., Wilmowkong, Ont. 1609-11

WANTED A CATHOLIC MALE TEACHER for Wilmowkong Boys Industrial school. Duties to commence on 15th of August. Apply, stating qualifications, recommendations, etc., to Rev. Father C. Belanger, S. J., Wilmowkong, Ont. 1609-11

WANTED MALE PRINCIPAL FOR ST. MARY'S school, Regina, Sask. First class certificate required. One capable of teaching German preferred. Applications, stating salary and experience received not later than June 7th. L. L. KRAMER, 204 Broad St., Regina, Sask. 1609-11

TRAINED NURSING

WANTED YOUNG LADIES FOR ST. MARY'S Training School for Nurses, Pueblo, Colorado. For further particulars apply to Sister Superior, 48 Park Place, Detroit, Mich. 1609-11

HELP WANTED

WANTED A GOOD CATHOLIC GIRL FOR a good home for the night girl. Salary \$10 per month. Must be capable of teaching German. Apply Mrs. Albert Taylor, Box 900, New Liskeard. Apply Mrs. Albert Taylor, Box 900, New Liskeard. 1608-11

THE Thornton-Smith Co.

SPECIALISTS IN Church Decorating

Sketches and Estimates submitted. Correspondence invited. 11 KING ST. WEST TORONTO

Notice of Removal

I wish to announce to my kind patrons that I am moving to 405 Yonge St. where I shall be pleased to receive their continued patronage. Do not forget the new address—405 YONGE ST.

J. J. M. LANDY

Importer and Manufacturer of Vestments, Altar Plate and All Church Supplies

PEASE THE FURNACE

What it does Stands for simplicity in furnace construction. Distributes heat evenly from every register. Requires the least attention.

Lasts longer with a minimum of repairs. Extracts the greatest quantity of "heat" possible from the fuel used. Has a special contrivance which assists in consuming the gases which would otherwise escape up the chimney.

Makes practically no dust at all in the house, on account of its specially constructed cup joints. Is the most economical both from a fuel burning standpoint and cost of upkeep.

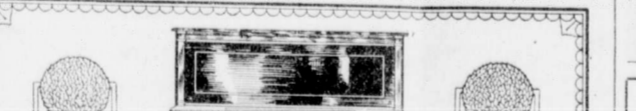
What it costs It may cost a little more to install than most furnaces because only the highest quality materials are used throughout its entire construction. But it costs less for fuel because of the special construction of its combustion chamber, air blast, and radiating surface.

It costs less to operate because owing to the high quality of material used throughout it costs practically nothing for repairs and lasts longer. What it saves Your temper, because it always works right and is "on duty" all winter through. Labor, because there is practically no dust when you use a "PEASE."

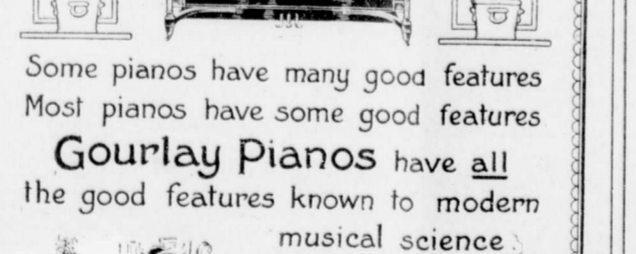
Money, because it burns less fuel and needs almost no repairs. Backache, because you don't have to stoop with its new shaker. It will save you from all future heating troubles if you install one this summer.

"ASK THE MAN WHO HAS ONE." PEASE FOUNDRY COMPANY TORONTO 35 WINNIPEG

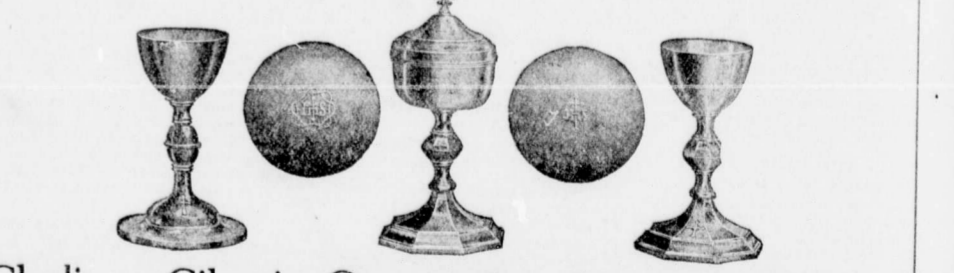
Write for our Book: "The America of the Future," or "Sober Information," Sent free on request.



Some pianos have many good features Most pianos have some good features Gourlay Pianos have all the good features known to modern musical science



Gourlay, Winter & Leeming 188 Yonge Street, Toronto



Chalices, Ciboria, Ostensoria and Sanctuary Lamps

IN GOLD AND SILVER PLATE AND STERLING SILVER

With a thorough knowledge of the requirements and a determination to produce the best, we offer our goods to the Church in Canada, confident that the line cannot be surpassed.

MERIDEN BRITANNIA CO., HAMILTON, ONT. MANUFACTURERS OF ECCLESIASTICAL WARE

VOI The C

LONDON, W.H.

Where a the plans o ionic societies this federati authority a much neede efficiency, v fact. It w seminatio safeguarding tion of the service. A friendly eye as it would ment is acro eyes of an They associ withstand that permit cal affiliatio within the e servant of t feared that a and prejud fashioned speak with that the "do the one best love country, for the most strate that a federation is of selfishness will place a aims but things coudu We may ha sound views, to give them talk about C require some homes of the to interchan plans; to de times fritter moment to y our opinion, May we ask project, to c and to let long and det nations. The ment. And they will learned and know that or and God is, order and sy was produc see this matt really.

LARG To often is becoming to religion. largely super God as pas heart are answered an satisfied. D rushes hither new watchw constituted i can give it when its ho cynical, whi hunger of its where I sha to receive their continued patronage. Do not forget the new address—405 YONGE ST.

J. J. M. LANDY Importer and Manufacturer of Vestments, Altar Plate and All Church Supplies

TEAC We say ag to a pessimis that childr have a t and instruct be discipline the key of t God did the sport brainless w why we each through pare learned to mothers nev the adorme nothing Catr der the influ are shaped a of the worl effort to int child to th him memori fragrance an time, and th common sen the harvesti papers into will be ser women.