

The Catholic Record.

Christianis ubi nomen est Catholici vero Cognomen. (Christian in my Name, who holds my Name, St. Peter, 4th Century)

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LONDON, CANADA, SATURDAY, AUGUST 1, 1914

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A GREAT SHOW

Many opponents of Home Rule are using weapons that most of us thought were no longer in existence. We know not whether they were dug up from the graves of long-departed worthies or extracted from controversial museums, but the fact is that they are being brandished to the delight of groundlings and the amazement of the average citizen. That a few divines of a certain type use them does not disturb our equanimity because they are ever on the alert for any topic that may serve them in lieu of a gospel message. We do not wonder betimes that the people in the pews suffer any kind of a disorientation on anything from the Balkan War to the best method of rearing children from a minister who is hired, we presume, to guide them heavenwards. As the pews make no objection the minister goes his way, blithely and vocally, taking care that the newspapers record his views. The Home Rule question has been as a treasure-trove. They have raided and ransacked it; scoured it with blazing invective and deluged it with torrential rhetoric. They have held up the Ulsterites as victims of tyranny more cruel and vindictive than any ever fashioned by kingly despots. It is a great show and cheap, and just a few cents for a newspaper. It amuses the general public, but it must be a severe shock to those who wax eloquent about this superior generation.

FIRST RANK

Among the many ridiculous statements we are inclined to give first rank to one or several made by an Anglican archdeacon in Halifax, N. S. We were surprised when we read it because Anglican clergymen are, as a rule, well-bred and cultured, and Anglican archdeacons, we presume, are models of social amenity and scholarship. But this Archdeacon is an exception. If we may judge from his address he seems to be curiously destitute of qualities which connote either learning or archdeaconal responsibility. It is so illogical and so utterly childish that one is disposed to believe that it was inspired by insensate bigotry. It could not have been delivered by any normal-minded clergyman who had any regard for his own and congregations' reputation. The Archdeacon began with the usual platitudes about the glorious Orange Order. And then in the course of his address gave some arguments to show why Protestantism is so signally dowered with the blessing of God.

The whole argument is plainly founded upon a baseless assumption and is clearly an appeal to the ignorant and the vulgar. Being an individual of nautical tastes the Archdeacon adduces the ownership of vessels as an unmistakable sign of God's favor and approval. Ships, many and powerful, are proof beyond question of the truths of a religion. Therefore "Protestant" nations whose ships sweep the seas are high in honor according to the Archdeacon, whose version of the Scriptures seems to read: Blessed are the ship-owners and the powerful and dominating. Blessed is the nation that has many ironclad schooners and canoes for theirs is the truth. But thrice miserable are the nations that are shipless and have nothing in the way of marine matters to grace an address to Orangemen. Blessed are not the meek and the poor, but they who are proud and are known as ship-owners. Blessed are they who have the kingdoms of the world and the glory thereof for theirs is the crown of holiness.

We wonder what Anglicans thought of it. A pagan would commend it, but not anyone who knows that God has no where promised any kind of temporal reward to those who follow the teaching of His crucified Son and who walk in the footsteps of Him Who had not whereon to lay His head. If this Archdeacon had been on earth when the apostles began their mission he would have admonished them to look upon the splendor of imperial Rome as proof of God's blessing. He would have scouted

the idea of following men who were regarded as pariahs and went abroad in the livery of poverty. But for the Romans with their galleys that kept guard over the world he would have had the choicest flowers of eulogy. He would have expatiated on the number of their ships, their tonnage and contrasted them with the apostles who owned a few fishing smacks. Surely the irreligious must wax cynical over such addresses. And they have reason. For we have a right to expect from a clergyman who believes in Christ, reads his Bible, has some idea of the problems of the spirit, something better than a disquisition on marine matters and an attempt to revise the gospel in favor of the things that are rated as of little moment by the gospel. But as we said this Archdeacon is not in the category of the Anglican clergymen who are not led into the morass of stupid bigotry by the light of notoriety and who can exercise their own religion without troubling the religion of others.

We presume that the Archdeacon has a goodly number of shares in ship companies.

TO BE PITIED

We hold no brief for the Orangemen; but they who had to listen to this stuff that requires little learning and less thought and no politeness or charity merit sincerest sympathy. They were looked upon by the preacher as credulous enough to accept any statement however crude and his preposterous message to them showed how he appraised their intelligence. The most fervid advocate of Home Rule could not have subjected them to greater ignominy.

ONE WAY

The editor of a secular newspaper preached a sermon the other day on good-will and amity. He deprecated that in some quarters the tree of prejudice is watered and kept flourishing by a coterie of clerical gardeners. This is true, but he failed to suggest any remedy. The wonder is why this type of gardener plies his trade. Ordinarily they seem to have elementary common sense and some regard for the etiquette of civilization, but on platform or in pulpit they are bent on demonstrating that Christianity, so far as they are concerned, has no meaning, no vitality, no grip on conscience. The only trouble makers we have are clerical freetraders. Politicians may and do, under the sway of partisan impetuosity, plunge into assertions which wound the susceptibilities of many, but for unrestrained virulence, bold insulting insinuations, and blind fanaticism they are not to be compared with some preachers. Is it a wonder that Canon Farrar stands appalled that the world is to be forever confirmed in its opinion that theological partisans are less truthful, less candid, less high-minded, less honorable even than the partisans of political and social causes who make no profession as to the duty of love? Are the so-called "religious" champions to be forever, as they are now in many instances, the most unscrupulously bitter and the most conspicuously unfair. A warped mind may conjure a monstrosity and label it the Catholic Church, but the thinking world cannot be convinced that men who were at one time standard-bearers of Protestantism were willing dupes in giving allegiance to the Church if she were the thing steeped in superstition that blind zealotry would make her. We do not ask them to see eye to eye with us, but they should express their antagonism to us without breaking every rule of fair-play. And after all their experience they should be able to give some novelty to their attack. But to echo the bitterness of the past, to bring forward charges that have been relegated by Protestant writers to the scrap-heap, to have nothing of their own save malevolence—all this indicates a deplorable poverty in ingenuity and originality. The non-Catholics who really desire the growth of goodwill say that these ranting parsons exercise no influence. This may be true of those who are out of the bondage of prejudice, but there are many still who, through environment, education and deep-rooted antagonism, are under the sway of divines who,

when dealing with the Church, know neither justice nor truth. These people should be given a chance to know us better.

SPLENDID WORK

The Knights of Columbus' zeal for the cause of education cannot be too highly commended. It is a sign that they are thoroughly persuaded that higher education is one of the most efficient factors in the development of citizenship that can redound to the good both of Church and State. Men equipped with right principles and trained in a Catholic college can not only influence but fashion public opinion. Taught how to use the weapons which are wrought and forged in Catholic workshop they can and should be not only leaders but object lessons of what enlightened and sturdy Catholicism can accomplish. A few weeks ago we chronicled the work of the Halifax Knights in regard to education. Since their beginning in Halifax they have given generously of their funds to the Anti-Tuberculosis League and other deserving objects. Now they are concentrating their attention on education, and with this object in view have founded a scholarship in St. Mary's College, Halifax, for the benefit of the children of parents of moderate means. This is the policy for this generation, and its originators will see before many years its opportuneness and wisdom.

SYDNEY KNIGHTS OF COLUMBUS

The Sydney Knights of Columbus have started a movement to aid in providing salaries for new professors at St. Francis Xavier's College, and the close of the last scholastic year paid over their first contribution of \$500. The Sydney Knights are to be congratulated on the work they have undertaken. They evidently recognize the fact that the efficiency and usefulness of an institution of learning depend in the largest measure upon the learning and ability of its professors, and they show that they are ready to do their share towards securing the best men available for their own favorite institution. It is most gratifying to all friends of the College to see that it has the sympathy and active support of such a body of men as the Knights of Columbus of Sydney, who in this undertaking are living up to the best traditions of the great order to which they belong.

Next term three new professors will be added to the staff of St. Francis Xavier's College. The Chair of Classics will be occupied by Mr. H. R. W. Smith, who after a brilliant career graduated with the honors at Oxford University. The Chair of English Literature will be held by Mr. W. H. Bucknell, and that of Mathematics by Mr. H. R. Howard. The last two gentlemen have graduated with honors at the University of Cambridge. All three have distinguished themselves at their respective universities and come to their work at Antigonish with the highest recommendations.

ABBOT OF CALDEY

DOM AELRED CARLYLE, CONVERTED HEAD OF THE FORMER ANGLICAN COMMUNITY OF BENEDICTINES AT CALDEY, HAS BEEN ORDAINED A PRIEST AND WILL SOON BE INSTALLED AS MITRED ABBOT.

The term of Canonical Novitiate for the Benedictine Community at Caldey, England, received into the Church last year, is finished. In accordance with the terms of the Rescript granted by the Holy See to meet the special needs of the case, Dom Aelred Carlyle, the converted Anglican Abbot, who was head of the community, made his solemn profession of the Rule of St. Benedict on June 29, in the Abbey Church of Maredsous, Belgium, received the holy order of priesthood at the hands of the Bishop of Namur on July 5, and sang his first Mass the following day, this ceremony also taking place at Maredsous. The generosity of a friend and the kind invitation of the Abbot of Maredsous made it possible for eight members of Caldey to be present at the profession and ordination.

Dom Aelred returns home on July 31 and will be installed as Abbot of Caldey by the Right Rev. John Cuthbert Hedley, O. S. B., Bishop of Monavia on August 10; he will receive the Abbatial Benediction from Bishop Hedley on October 18.—St. Paul Bulletin.

CHRISTIAN BROTHERS

FRENCH AMBASSADOR ASKS RE DRESS FOR OUTRAGES BY CONSTITUTIONALISTS IN MEXICO

Washington, July 15.—The killing of two members of the Christian Brothers of the United States and the imprisonment of eleven others, all citizens of France, by Mexican Constitutionalists at Zacatecas, Mexico, has resulted in a request by the French Ambassador here to Secretary Bryan to obtain redress. The outrage has occasioned considerable anxiety in Administration circles.

To day's appeal for relief was laid before President Wilson and the French Ambassador about the same time by Brother Clementius, of the Christian Brothers, and Judge William H. de Laet, of Washington, counsel for the institute. It followed an appeal for protection from Villa's soldiers at Saltillo filed with the President June 25th, before any of the Brothers were slain.

At that time the State Department, acting on representations made by the French Ambassador, tried to get in touch with the rebel leaders responsible for the hostile attitude of their soldiers. Apparently Secretary Bryan did not succeed, inasmuch as the killing of the two members and the imprisonment of the other eleven at Zacatecas followed the deprecations committed at Saltillo.

In the petition filed with the President to day it was stated that the men killed were the director and inspector of the school at Zacatecas. The attitude of the Constitutionalists toward the Catholic Church was described as "senseless, bigoted and cruel."

"We beg to remind your Excellency," continued the petition, "that the Christian Brothers are not priests, but an organization of laymen—Christian schoolmasters, living in community in order to better obtain their aim, the Christian education of the masses of the people."

The petition concludes with a request that the United States Government at once proceed to obtain the release of the eleven men imprisoned and the departure for the United States under safe conduct of all members of the organization in Constitutional territory.

Secretary Bryan indicated this evening that he would take steps at once to lay these demands before Carranza in the name of the United States.—Philadelphia Standard and Times.

THE CHURCH IN CHINA

China is holding out great hopes for Catholicity. A month ago in the Cathedral of Peking there took place a rare event, the conversion of a member of the imperial family to the Church. He first became a Protestant, this young man of twenty-seven, whose ancestor Emperor and his grandfather a minister of war and viceroys of Shensi Kansou.

His conversion is remarkable indeed. Wearing by his constant inquiries, the Protestant minister gave him a life of Luther to read. This opened the young prince's eyes, and he immediately sought instruction in the faith which Luther had left which he said must be the true Christianity. A cousin, aged nine, was attacked by a disease of the throat just after the baptism of the young Catholic. He went to visit him and advised his heathen relative to pray to the Blessed Virgin and her Son. The invalid followed the advice, received relief, and is now learning the Catechism, prior to reception into the Church.—Church Progress.

THE CADET MOVEMENT

REV. BROTHER ROGATION NOW AN INSPECTOR

The many friends of Rev. Brother Rogation, principal of De La Salle Institute, among the Cadets and officers of the second division are rejoicing in the news of his appointment as inspector of the Toronto Separate schools. During the past several years Brother Rogation has shown himself an enthusiastic and devoted supporter of the Cadet movement, and the excellent efficiency to which he has brought the De La Salle battalion is ample proof of his ability as an organizer.

Although of quite recent formation the De La Salle Corps is now gazetted as a battalion with an enrollment of 207 Cadets and a smart bugle, drum and flute band of 60 young musicians. In the selection of uniforms for his Cadets, Brother Rogation is also to be congratulated as his corps was without doubt the nattiest equipped of the big Cadet camp at Niagara recently. This success in the Cadet field was recognized by the educational department last February, when it appointed Brother Rogation a member of the Strathcona Committee for this province.

There is no doubt in the minds of his friends that Brother Rogation will make a pronounced success of his work in the new field of labor now open to him. He has enjoyed exceptional opportunities in the edu-

ational world, having on two several occasions taken a post-graduate course in Europe, and having been intimately connected with educational institutions in both France and Spain. This has also given him a mastery of French and Spanish, both of which he speaks with the fluency of his mother tongue.

On the termination of the Spanish-American War Brother Rogation was commissioned by his superiors in Europe to organize schools and colleges in Latin America. In this he was most successful, several of the colleges which he then established being to-day among the most flourishing institutions of the South.—Toronto Mail and Empire.

A STORY OF A SIMPLE SOUL

By "Kit" in the Toronto Sunday World

She was a Connaught peasant woman by name of Betty Farragher—a deeply religious Catholic woman of a faith so childlike, so simple, so ingenious—if I may use the word—that she seemed to be one of the children of which Our Saviour said, "for theirs is the Kingdom of Heaven." He must have meant many an old child, too. No matter what griefs, or sadnesses, or loneliness came into this poor life, Betty believed calmly that was all for her good, and perfectly right because "it came from the Hands of Himself"—which was her intimate Celtic way of "imagining" Christ. She was what might be termed "neighborly" with Him. He lived in her daily life, shared her sorrows, and her little joys—the cure of tobacco the children would bring her from the village; the scarlet "head shawl" at Christmas; the packet of snuff. Every night she sat on the top steps of the left stairs and "said her beads," while the children played about her. She was only an old peasant, she had worked in the fields when she was young, and in the halls and kitchens when she was old. Her hands were scarred, her back bent, her old eyes dim with the tears and the years of life. But in her breast beat the heart of a child—and her soul was golden with Faith and Hope and Charity. All her religion was the Trinity, the Passion, and the Death of the Saviour, the Blessed Virgin and Holy Mother of God, the angels—the saints. They would take care of her. She belonged to a faith that many condemn and others disapprove of, but it was her faith, and she adhered to it humbly and lovingly. She never missed Mass in eighty years, and she died thanking and praising God for His favors and mercies and kindnesses to her. She never thought of her griefs, of her sorrows. They had been all, long ago, laid at the foot of the Cross.

For the "simple" faith of Betty Farragher I would give all the years of my life—all the happy, happy hours, all the riches of this world—if I possessed them.

IRELAND'S SAPOSTOLATE

The true Catholic is he who is willing to give all nationalities credit for the work they have accomplished in receiving and spreading abroad the faith of Jesus Christ. There is not a country in Europe that has not sent across its own borders apostolic sons and daughters to bear to lands afar the torch of faith. Men and women of German, French, Italian, Belgian, Holland, English and Scotch nationality—all may be found far from their native land building up God's kingdom in remote corners of the world.

But to those of the Irish race, the deeds of the apostles of that race are naturally more interesting than all others; and we do not wonder when we find an Irishman, the Right Rev. Dr. Phelan, Bishop of Sale, Australia, writing as follows in an Irish students' review:

No one has travelled, no matter how hurriedly, through the Old World or the New, without meeting at every step an answer to that question which must thrill with pride every Irish heart and tempt one to ask with the hero in the Latin poem "What country in the world is not filled with our labors?" Some years ago, on the way home, in the first land we touched after leaving Australian shores, Ireland's missionary work came before our view at Colombo, in the Island of Ceylon; Irish Fathers were preaching in many languages and ministering to the spiritual wants of native Catholics, and Irish Sisters, both there and at Kandy, seventy miles inland, were living at immense sacrifice under a tropical sun so that they might enlighten round the dusky children of the East the elevating influences of religion and education.

In Palestine, when we had penetrated the mountains of Judea, the birthplace of the Baptist, a Franciscan from Cork gave us a *cead mile failte*; another from Mayo welcomed us to Bethlehem; and where Mount Carmel overlooks the Mediterranean, in Galilee, a Carmelite Father from Clare discoursed learnedly on the history of the mountain from the days of Elias to the time Napoleon camped under its shadow. Even in

the Eternal City, it is astonishing to find the large number of our countrymen and women in the various religious houses. The Irish Christian Brothers teach under the shadow of the Vatican; and in a convent known as the "English" convent the cousties of Kerry and Limerick supply the entire community. So, from the Pyramids of Egypt to the Falls of Niagara, Ireland is true to her vocation, spiritualizing the nations of the earth.—Sacred Heart Review.

THE ENGLISH CHURCH UNION ON "INTENTION"

Most of us know that the attack on the Bible, so wide spread to day, is at least as strong in the Church of England as in any other Protestant denomination. Lately the Lower House of the Convocation of Canterbury began the construction of a new profession of faith concerning biblical inspiration, to take the place of that hitherto demanded from candidates for the ministry. Here is what the English Church Union has to say about it:

"If the Synod were engaged for the first time in constructing a question suitable to be put to candidates for the diaconate as to their belief in Holy Scripture, it would be impossible to object to either of the proposed forms. Either, indeed, might well be considered sufficient as expressing the candidates belief in the Catholic doctrine of inspiration. That, however, is not the present position. The question as it stands is objected to by people who avowedly do not believe as the Church believes. Any change therefore will be interpreted as lowering the standard of belief and as an acknowledgment that the Bible is no longer to be regarded as the Word of God in the sense in which the Catholic Church has ever understood it.

We pass over the calling of Convocation a Synod, and admitting, for the sake of argument, what is very questionable, the assertion that in themselves the forms proposed are unexceptional, call our readers' attention to the excellent argument against them drawn from the circumstances of the times and of the persons demanding the change. The time of the proposed change is one in which a multitude are abandoning the old belief in the Bible. The change is to be made at the demand of those who have rejected the belief of the Church. Hence the inevitable conclusion, that a change so made will be the formal acknowledgment that the Church of England no longer accepts the Word of God as the Catholic Church has always accepted it.

There is no answer to such clear reasoning. Now, perhaps, Lord Halifax and his followers will transfer to a similar case that occurred some three and a half centuries ago. Again, let us suppose, for the sake of argument, another questionable position, that from the Catholic point of view the Church of England form of ordination and its communion service are unexceptionable! Nevertheless the old forms were objected to by people "who avowedly did not believe as the Church believed." The old forms were abandoned and new ones substituted in order to conform with their views. Therefore there was a "lowering of the standard of belief and an acknowledgment," that the new service books no longer expressed the belief of the Catholic Church. The future candidates for the ministry will intend to profess views regarding the Scriptures irreconcilable with Catholic faith; the old Reformers, using the new forms of their day, intended to make ministers differing entirely from the Catholic priesthood. This is just that "doctrine of intention" which the English Church Union called at in Leo XIII.

Some will reply that the English Church Union does not say that the adoption of one of the new formulas will be an abandonment of the old belief, but only that it will be so interpreted. But this interpretation will be the only possible one. Whether the English Church Union accepts it or not, it is beside the question.—America.

CHARLES DICKENS' VIEW OF RELIGIOUS BIGOTRY

In the original preface of "Barnaby Rudge," Charles Dickens, the eminent English novelist, has this to say concerning religious bigotry: "These disturbances (the No Popery riots) are impartially painted by one who has no sympathy with the Romish Church, though he acknowledges some esteemed friends among the followers of its creed. It is unnecessary to say that these shameful tumults, while they reflect indelible disgrace upon the time in which they occurred, and all who had act or part in them, teach a good lesson. That what we falsely call a religious cry is easily raised by men who have no religion and who in their daily practice set at naught the common est principles of right and wrong; that it is begotten of intolerance and persecution; that it is senseless, bestial, inveterate and unmerciful, all history teaches us."

CATHOLIC NOTES

In Peking, China, 37,000 grown persons entered the Catholic Church in the year 1913, among them an Imperial princess—a niece of Emperor Kia Tsing.

Mr. Wilfrid Ward, of England, author of "Life of Cardinal Newman," has accepted the invitation of Yale University to deliver the course of Bromley Lectures for the year 1915.

Mr. George W. Nevil, a non-Catholic of Philadelphia, has donated \$5,000 to St. Joseph's Hospital, that city, as an endowment for a perpetual free bed in memory of the family of Joseph and Amelia Nevil.

Rathfarnham Castle, a magnificent fortress-like structure in Ireland, rebuilt on magnificent scale in Queen Elizabeth's time by Archbishop Loftus, will probably become the Jesuit Novitiate in Ireland.

Hilaire Belloc the great English Catholic writer, will come to the United States for a lecture tour next fall and winter. One of his addresses will be on "The Possible Future of Industrialism," in which he will present what he believes to be an antidote for Socialism.

The Sisters of the Visitation convent, in Baltimore, have what is believed to be an Amati violin. An inscription within the instrument records that it was repaired by order of Lord Baltimore in 1635. The great violin maker Stradivari was a pupil of Nacolo Amati.

At the Chippewa celebration of the feast of Corpus Christi, attended by Indians from all quarters in the mission church of St. Francis, after the solemn Mass, followed by procession in the forest, Bishop Koudelka carrying the Blessed Sacrament, the Bishop electrified the vast gathering by a thrilling sermon in good Chippewa language.

Rev. Luke J. Evers, rector of St. Andrew's Church, New York, has been appointed private chamberlain to the Pope with the title of monsignor. Besides his duties as rector of St. Andrew's Father, Evers is chaplain of the Tomb. He also founded the Mission of the Holy Name in the Bowery. He is fifty-four years old.

Rev. Clarence E. Woodman, C. S. P., who is a convert from Episcopalianism, is the only priest on whom Trinity College, England's great Anglican school, has ever conferred a degree. He is at the head of Newman Hall, a unique institution conducted by the archdiocese of San Francisco, in connection with the University of California, at Berkeley, Cal., just across the bay from the Golden Gate.

Twenty-five priests arrived in El Paso, Texas, last Friday from Agnes Calientes, Zacatecas, Torreon and Chihuahua City, having been deported by order of General Villa. The action followed adoption of a resolution at the recent international peace conference in Torreon to the effect that the Catholic clergy in Mexico would be punished for having aided the federales.

At the great reception given to Cardinal Gasquet at the Archbishop's House, London, we are told that every grade and station was represented—nobles, ambassadors, Bishops, dignitaries, clergy and laity of high and low degree. During the short hours of reception close on 2,000 persons filed past the Cardinals (Bourne and Gasquet) and filled the ante-chambers and the throne room thrown open to receive them.

Prince Joseph Wolungebe, who comes of an old and powerful house of full-blooded African rulers and is first cousin of the present King Daudi of Uganda, will start soon from London on a visit to New York. The Prince is travelling with a large retinue, including the Chief Justice of Uganda, Stanislaus Mugwanya. He is a convert to the Catholic faith and has been received by the Pope. When he arrives in New York a reception will be held in his honor by Cardinal Farley.

The preponderance of Catholicism in Ceylon at the present time is very marked," says the Ceylon Catholic Messenger. "In seven out of nine provinces more than 70 per cent. of the Christians are Catholics. The districts with the largest proportions are Chilaw with nearly 98 per cent., Mannar, 97 per cent.; Mullaitivu, 93 per cent., and Trincomalee, 90 per cent. Puttalam, including the pilgrims at St. Anna's on the census night, shows a proportion of nearly 99 per cent. of the Christian population as Catholics; excluding the pilgrims, the proportion is 98 per cent."

The return from Rome of the newly created Cardinal Von Bettinger, of Munich was a royal one. At Innsbruck, Tyrol, the King of Bavaria placed a special salon train at the Cardinal's disposal. At the Munich station he was received by the Royal Master of Ceremonies, Count von Moy, who represented the King; also by the civic administration of the city. The royal coach, a splendidly caparisoned equipage, awaited him and conveyed him, under royal escort, through dense masses of people to the cathedral. At the Cathedral Cardinal von Bettinger knelt before the Blessed Sacrament, and then repaired, in state, to the royal residence, where he was received by the King.

AILEY MOORE

MAKING OF THE TIMES SHOWING HOW EVICTIONS, MURDER AND SUICIDES PARTISAN ARE MANAGED AND JUSTICE ADMINISTERED IN IRELAND TOGETHER WITH MANY STIRRING INCIDENTS IN OTHER LANDS

BY RICHARD S. O'BRIEN, D. D., DEAN OF NEWCASTLE WEST

CHAPTER XXV.—CONTINUED

The handsome young man, who had joined the group near the arch of victory, was Gerald Moore, of Signore Mori. The man in the cloak kept near him during the whole time of the procession, and occasionally looked at him earnestly. He addressed him once or twice, and remarked that Pio IX. would make Rome the head of Italy, and the right arm of England! Gerald smiled, but made no reply. When the Holy Father retired to the Quirinal, Gerald was coming away, but found himself again near the dark-eyed Italian.

"Pardon, signore," said the mysterious-looking stranger, "will you take this letter?" "What letter?" "Signore will see when he reads it."

Gerald was breaking the seal. "Not here, not here!" said the Italian; "not here—at home." Through a little surprise, Gerald quietly placed the letter in his bosom, and bent his way towards his lodgings. He lived in the Via Felice, and was not long in gaining his own door. Full of thought as the scenes he had witnessed, and full of conjecture as to how they would terminate, occasionally thinking, too, of the man in the cloak, he went up stairs, and entered his studio.

Gerald had now been a year and two months at Rome, and already had found himself a "known man." He had "feasted on the best glorification of the dead," and made the coloring of Raphael and the bold lines of Angelo a portion of his own soul. He lived in communion with them until he felt as if he had been an indweller in their conceptions, and had been made an inheritor of their designs. The world was new to him, and every day became more novel still—he saw it in the mixed light of poetry and religion. Every hour only gave him a longing for the fadeless and the eternal, for his art winged him to journey upwards towards the Form of all perfection, and the Source of all power. How Gerald Moore loved! and how Rome fanned the flame of his devotedness to God! Men will find in Rome—men who seek nothing else—will find something to blame, and to defame. Alas! to be sure—Rome is not all angelic. But do they give themselves the trouble to seek its transcending virtues? Do they inquire after its wonderful charities—its never-ending prayerfulness—its ecstatic union with the universe—its mortifications—its fastings and disciplines? Of course not; but if they find one or two evils among the thousands and tens of thousands, who are a wonder, from their earnestness and faith, these make for such logicians the "character" of Rome, because they may happen to justify a preconception, and the "Memoirs" of Rome, because they are the only things such minds will remember.

We will add for the consolation of all fault-finders that although we have seen Rome's nobility bareheaded and in masks, begging for the poor, and its princes waiting upon the beggar, and all its distinction, and wealth, and ability, on a perfect level with the humblest and the homeliest in manner, conversation, and bearing, yet a bad Italian, we confess, is the worst of the human race. Why? Simply because he is a man of belief, a man of faith by birth, education, and conviction; and when he swings free from morals and discipline, he is one of the self-condemned. He has no "justifying" whippers in scepticism, no staff and stay in "infidelity," don't believe it. He is man sinning against conscience, feeling, affections—everything, and in very desperation he sins on. Your anythingarian has always had a code of "decency" and "public opinion," and what is "right," and so on. When he sins, he sins systematically, according to convenience, and with a cool, regulated deviltry, because he smiles at fastidiousness. But the Italian, whose every thought has once been directed to something religious, and to whom the objects of faith are as real as his house or as the "Fiber"—when once he gets outside the influence of the Church, he feels like a being to whom sin is a trade, and to act against God a necessity of consistency. The unbeliever's sin is his convenience only; the believer's is his despair and defiance also.

Then the infidelity which the Southern sometimes talks you may easily see is nonsense. You will see it if an epidemic threaten, or the "Fiber" overflow its banks. Gerald's studio must remain undisturbed. He opened the letter and read. "You can do Rome and the Pope a service, if you will enter—his house, at the foot of the Janiculum at night, at 7 o'clock. You are prayed to come."

Gerald was no coward, and he saw no reason for denying himself any information which might be derived from a visit to the Janiculum at night. He had heard rumors of intentions to push the Pope beyond the limits of his own good will, and to compromise with the reigning princes of Italy. But he knew the deep statesmanship of Pius IX. could not be easily deceived, and also that the Roman police were very well organized and watchful. He had heard, too, the great Pontiff's reply to some

who threatened him with a detection on the part of those whom he was indulging. "It is said that the people, but if my soul must experience such a grief, if I must be thus undecieved, I shall not be at all discouraged, for still there will remain to me God." Heaven's wing is spread over such a man.

In the shadow of the hill on which St. Peter was crucified, Gerald Moore was walking on that evening. He found it no difficult matter to discover—his house. The man in the cloak was waiting for him at the door; and in silence and solemnity he was introduced to a chamber, far in the rear of the establishment. Five men—four Italians and one Hungarian—were there. All rose as he made his appearance. He was welcomed, and seated.

Papers were before the man who seemed to hold the superior place. A letter was open in his hand. "The man was G—, who had poured out tears on the Pope's feet, on the day of his pardon and reconciliation with the Holy Father. He announced to Gerald that as he was an Englishman, and as his country favored the progress of liberal opinions, they expected he would join them."

"In what?" "In the advancement of liberty." "How?" "By your advice in council—your influence abroad, and your arm, if need be."

"You must know I am not an Englishman—I am an Irishman—a Catholic, and an artist. Having said so much, let me hear your views." "You will swear?" "No; I will swear no oath." "How can you expect us to trust you?" "I do not want you to trust me; and I do not seek for your confidence. I only say, if you give it, you must do it without an oath."

"You speak like an honorable man, but we cannot trust any who will not swear." "Farewell, then!" "For a moment they looked at one another." "Signore Mori," said Galletti, "we will trust you. You look like a man of mind and resolve."

"Our proceedings will explain our mission."

Gerald Moore then heard a series of discourses, which indeed gave him much experience in one night. The number of G—'s followers was increased to nine before two hours; and a programme more fearful was never conceived, than that which was developed to his view by almost every one, successively.

1. The youth were to be debauched by mockery of all things holy.

2. Thousands of bad and obscene books were to be circulated.

3. The Holy Father was to be driven to concessions, which would place the Governments in the hands of revolutionists.

4. The populace were to be taught that this was all done by a secretly-expressed wish of Pius the Ninth, who "desired to have an excuse to get rid of the cardinals."

5. If he protested the contrary, he was to be represented as under undue influence.

6. If they got him into their hands, they had their own way; if he escaped, they were independent, but down the Papacy should go!

—but down the Papacy should go!—they had pledged themselves to the Devil and to foreign nations to accomplish this!

These men had received the body and Blood of Christ at the hands of Pius IX, a few days before! They were the men whom he had brought from prison and from exile in the name of love, and had sworn the fealty of eternal gratitude!

Absolutely they did worship the Devil, and called on him for help against Christ's Vicar.

CHAPTER XXVI

THE SUNSET OF A DARK MORNING—PROVIDENCE

The first day of November, one thousand eight hundred and forty-eight, was a cheerless day in Kinmacarra, and the people were as cheerless as the weather. There were very few kind hearts to help the poor through their misery. The "Moore's" had gone—Father Mick Quinlivan and his curate were nearly as wretched as the cottiers—the few farmers who remained had shared their substance with their neighbors, until starvation threatened themselves; and to consummate their misfortunes, the "new agent" and Mr. Salmer were perfectly in accord respecting the "only remedy" for the evils of the townland.

Perfectly appalling was the condition and appearance of the country. The sun had hidden itself for days together—the valley appeared one sheet of water, unless where the low hedgerows, or an occasional mound of withered grass, or some long yellow weeds, marked the surface of the soil. There were no cattle to be seen upon any side—even the hedgerows seemed to have disappeared. The houses looked tenanted, and in many cases the roofs had been half swept away by the storms, while it rained incessantly—a cool drizzly rain, too, that worked like patient malice, until everything looked like it, black and hopeless. Many people said there was a curse on the country—that is, on Ireland—at that time, and likely there was, only the victim of this curse has been too frequently mistaken.

The poor people's food had blackened in the bosom of the earth, and the rotting weeds sent forth the

odor of the charnel-house. Fever and cholera spread as rapidly as de-stitution, for starvation and pest are travelling companions. The poor became unable to assist one another. Gradually they seemed to suspend all intercourse. They grew pale, and haggard, and sinister in their looks. Children began to appear aged, and the old people set down in a kind of stupor, from which few of them ever woke. There were loud lamentations in the beginning, and the dying clung to the emaciated form of the dead, which they carried coffinless to the churchyard. But soon the frequency of the appearance of a corpse, or the pangs of hunger, or both, rendered most people insensible or drove them mad, and you met bodies half-buried, or flung by the wayside; and too often, alas! half-devoured by the hungry dogs or vermin! The great God was glorified and avenged in these awful days; yes, both avenged and glorified.

But Father Mick—poor Father Mick—had prayed and wept at the foot of the altar until he wondered he did not die, and even his brave young curate was not proof against the trials which he encountered then; he remained at death's door nearly a month, during which time poor Father Mick nursed his friend like a mother, and wrought day and night among the dying; besides, the old man was greatly changed, too. His eyes had lost their brightness, and his cheeks had fallen in, the fine white hair had become dim and dishevelled, and the whole man had shrunk up. But Father Mick never once complained of his lot—he only prayed for the people. We must add that the good old man's clothes looked worn, and that his little valuables had been disappearing. The library had been going, and his old watch had changed owners, and the agent—the new agent—was good enough to allow him something for furniture, that he said he had no use of. Poor Father Mick was going the road of his parishioners; but he said to himself, "They must share the last halfpenny with their parish priest." Father Mick was determined to "give his life for his sheep"—God bless him!

But Father Mick's wealth had never been very great, and he saw plainly enough that a terrible day was coming. He had parted with everything, and had lived for weeks upon the food of mendicants. For weeks he had not flesh meat; and even of the Indian meal he was obliged to be economical. Anything he could bear, if it only affected himself; but here was the ruin of his parishioners—their ruin temporally beyond all doubt, and their danger spiritually was, or ought to have been imminent.

In fact, the slated dwellings down towards the sea-side had grown from three to nine within a few months; and the unhappy inmates, who had sold their salvation for shelter, were a standing scandal and pitfall to the poor. They were all, or nearly all of them, strangers, who had been brought from afar to decoy the starving population of Kinmacarra, and every day they took care to be met in various parts of the neighborhood, wearing warm clothing on their backs, and frequently carrying food in their hands, that made the children weep when they saw it, and made the parents pray to the Blessed Virgin for help and patience.

Frightful and numerous were the deaths. They died in their houses or hovels unknown to any one, and their putrid remains were hardly to be approached when discovered. They fell on the road going to the poor-house door. They fell returning, they knew not whither, or going, they knew not where, after they had been refused admission to the poor-house. There was death on every side, and of every age, and death's domain was every day extending—it looked like the end of the world.

Old James Nolan, the same who addressed Mr. Salmer at St. Senanus' well, on the day which introduced him to our notice, was one of those whose heart had been deeply wrung. He lived about two miles from Father Mick's, and had a fortune and more in his son Patrick. Patrick was a fine young man, and loved his father dearly. He had married the young woman of his affections, and his father embraced and blessed her, and his gray-haired mother, Mary Nolan, received her with tears of joy. "The welcome of the angels to my own daughter!" she said, the day that Patrick brought her home. "God had a hand in Paddy the hour He showed him your handsome face, agra." And so the young wife became a good daughter to old Mary Nolan, and a tender mother to three fine children, two girls and a boy. But mother as she was, she never left the "kitchen," as they called their general domestic department—never left it for the night's repose, without kissing her mother-in-law, and obtaining the venerable James Nolan's blessing. Heaven was in that house, many a neighbor said, and he truly; for heaven and love are together always in the honest Christian home.

Old James Nolan had been pretty well to do. He had had a few cows, and he knew the best crops to put in, and the best series or rotation of them. He had only a few acres, but he was thrifty and industrious, and his son and himself had no only one heart and one soul, and no one called "the things which they possessed their own, but all things were in common." It was no wonder that heaven prospered them.

But old James Nolan's potatoes failed, and the wheat failed, and all the sad consequences followed these

failures which usually follow them. The "stock" soon disappeared, and a large family had a gloomy winter to pass, and only a limited quantity of food to support them. At first there were many sources from which to hope. The Nolans had friends, and a fair share of money was owing to them. They had credit, too, and a few pounds spared, which always appear more than they are to people not accustomed to purchase. When the time of trial came, the friends were forgetful, or needed all they had, and more; and the creditors were beggars, to whom their little crop was the last hope, and to whom, when it failed, nothing remained but the grave or the poor-house.

The Nolans lived in the "gap" between two mountain-ranges, and the public road passed a little outside their dwelling. The house had a few poplars in front, and a white-washed stone bench was by the door. There was a "bit of a haggard," nudged in by a low hedge, behind, where the family grew the cabbages for domestic use, and to the rear of the haggard lay their potato field, now broken up and covered with blasted stalks and rotting bulbs, that told the tale of the preceding autumn. The cabbage-garden was bare too. The tall red-dish-yellow stumps had not a single leaf or a green sprout that had not disappeared; and from the appearance of these stumps themselves one could judge that any which had been deemed available for food had been removed to mitigate the pangs of hunger.

Inside the house the scene was afflicting. The old man sat over the last embers of a turf fire, on which he looked fixedly. He was sick and spiritless. Young Patrick stood a little inside the door, looking vacantly out on the highway. The two younger children had each a portion of a raw turnip, which they greedily devoured, and the young mother had a baby in her arms, which tossed itself hither and thither uneasily, and wept as it found it could not get its ordinary sustenance. The bloom had faded from the cheek of young Mrs. Nolan, and on one side of her, though she never perceived it, Old Mrs. Nolan lay in the place which once held her bed. She now lay upon some straw—and she prayed. Nearly everything had been disposed of; for the poor people found it hard to break up the homestead and to go to the poor-house.

It should be added that the whole family, excepting Patrick were ragged almost to nakedness. Old James wore a flannel vest, and the remnants of shoes could hardly be called by their original name.

Young Nolan turned round and looked at his wife and child, and a shudder ran through his warm frame. Mary Nolan was fast relaxing her holds of the infant, and falling towards the wall by which she sat.

"God Almighty!" cried her husband, rushing towards her and catching wife and child in his arms—"God Almighty! she's dead!"

The old man started from the hearth, and the poor children for a moment forgot hunger in their fears. All hurried shrieking towards the young couple, and even the poor cripple in the bed-room, insensible to pain and weakness, flung herself out upon the floor, and there cried in anguish, for she was not able to move further.

"Don't be afeared, Paddy avic," said the old man when he had taken the shrieking infant from her arms, "don't be afeared, avic, there's nothing the matter yet. Mary is only weak a little, wish! darlin'! Mary!" said the old man; "darlin' Mary!" he repeated.

"Weak!" answered the son, "weak with hunger! Mary!" he continued, and he kissed her pale forehead—"Mary! agra ma chree, 'tis for this you joined yourself to Pat Nolan. Oh God! Oh God!"

"Hush, Paddy! hush! be a man, avic. God is good! God is good!"

The old man held a broken bowl to the young woman's pale lips.

"There now," he said, as she gave a sigh—"there now, 'tis nothing, 'tis nothing."

And then two large tears flowed down the wrinkled cheeks of old James Nolan, and he kissed the pale sickly little baby.

Quite gently and without uttering another word, Paddy Nolan took Mary in his arms into a room that was next his poor mother's, for the two rooms halved the floor of the dwelling. He remained a few moments, and appeared to have gone on his knees, and he prayed, and his prayer partook of agony. The old man kept the baby in his bosom, and again sat on the hearth. The other little creatures clung to his knees, sobbing.

"I'm better, Paddy, agra—oh, I'm very well, where's the child?" Little Mary—where's the child eh?" was heard from the apartment.

"Mary, agra, you're sick, and—" "Oh, no! You'll see yourself, I'll be finely— Ah, Paddy! 'twill kill me to see you cryin'."

The old man entered the room with the infant, and the young man rose up from his knees. He once more kissed the forehead of his devoted wife, and having seized his father's hand for a momentary grasp, he disappeared from the house.

James Nolan had not been many minutes away, when a man named Cusack entered. He was comfortably clad, wore a blue frock and a white neckerchief, and he carried a book in his hand. As he entered old James Nolan returned from the little room, having left the baby with its mother.

"Good mornin', Mr. Nolan," the new comer commenced.

"Good mornin', sir," answered the old man.

"Mr. Cusack sat down on a "bosa," or straw seat, the single ottoman of the poor.

"Will you listen to the Holy Word to-day, Mr. Nolan?" "I read it myself," answered the old man.

"Ah, then, don't you see the judgment on the country; an' why won't you save yourself and your family?" "I think I am savin' em," answered James.

"Don't you see the whole weight is fallin' on the Catholics?" "An' so was the whole weight upon Job an' upon Christ, an' upon the Apostles," answered old James.

"Always the sharp word. But 'tis plain enough that every other religion in the country has plenty; an' all the weight is on yec," rejoined the Bible-reader.

"I don't want to quarrel wid you," answered James. "There is no use in scolding; an' I'm weak. Once for all, don't think we'll sell ourselves for our stomach—don't think id."

"Tis queer charity to offer me bread when you ax my conscience, bekase I read an' meditate for my soul for the little childer's souls!"

"Don't you know you can't stand?" "Just so, then, thank God."

"And you'll die, while full and plenty is near you!" "Yes, I'll die, please God."

"An' you'll see the poor little gran' children wastin' away and goin' into the clay for your stubbornness?" "Just so, then," answered James.

"Ah! God has appeared at last," said the Bibleman, bitterly.

"Yes, indeed," answered James, weakly and slowly. "There for you—God is appearin'."

"I tell you, poor, who have nothin' to keep em here, will go with Him to heaven; an' the people that want the poor to sell their souls, an' that don't give the poor justice, may remain awhile after, an' they'll go to hell. There's the short an' the long iv it. An' see, Mr. Cusack," he said, a quiet law-maker but sure—oh, very sure. The famine will send thousands to heaven—what more do they want? Is that punishment? An' the famine will bring down thousands of hard hearts to want—heart's that'll feel in—heart's that this same want in hell to, an' that have no heaven on'y their pleasure. God is just, just; an' you say, is appearin' these times."

Once more the Bibleman went away, and the poor man looked round his cold cabin and his starving grand-children, and thought of the night—the long night—if his son should fail in obtaining a little loan, for which he had been preparing to go to Kinmacarra, when his beloved wife faints.

"God is good!" cried the old man. "God is good!"

"An' how is my colleen, now?" the old man said, entering the bed-room. "An' how is little Mary?" The good old man spoke half joyously, though his heart was very sad.

"Och, father," she answered, "don't be botherin' with that poor Cusack—don't be frettin' yourself with him."

"An' how is my cushla?" he said, stooping down.

"Oh! very well; just gain' to get up out o' this," she answered.

And Mary Nolan attempted to rise, but immediately fell back.

"Oh, Iosa!" she exclaimed. "Starved!" whispered the old man to himself; "starved!" said he. "God ha' mercy on me!" prayed Mary Nolan.

The grandfather stooped down to the washed bed, and once more raised the baby.

"She is very quiet," said the young mother; "she is lying there like a little lamb, ever since her father went out. Oh! but my head is queer, daddy Jim."

He took up the child in his arms. He placed the tiny hands round his neck, and the little head on his shoulder.

TO BE CONTINUED

THE IVORY CRUCIFIX

Outside a prison door waited a woman, old and neatly attired, whose hair was as white as the snow that caps the peaks of the ranges, from which she had come. In her hand was a parcel containing a suit of clothes for a man whose good conduct had shortened the term of his sentence; in her heart was a boundless gratitude for the infinite mercies of God, and a motherly tenderness for an adopted son who might yet prove worthy of her pity and her anxious care.

Inside a city church, later on, knelt the same kindly woman and the young man—free now to move among his fellows, yet awkward and nervous in the first flights of the spirit after the chains which had seemed to bind him body and soul for so long.

His eyes, dim with unshed tears, gazed up at the red lamp burning before the tabernacle, and throbbing like a human heart in its flickering rise and fall. His hand, in response to some prompting of subconsciousness, struck his breast frequently, without his being aware of the action. His lips moved with unspoken prayers—words of adoration, of true penitence, forming an unheard hymn carried up to the Heavenly Father above by glad angels of light.

His companion knelt with head bowed. Her thoughts had flown back

to her quiet home in the mountains, where her prayer of thankfulness had risen to Almighty God and to the ivory crucifix which has been the means employed by His Divine Wisdom to change a sinful heart.

At the farther end of a lonely country township, stood the old cottage, dignified by the name of "post office." It took all the government notices which were pasted up in prominent places upon its walls to convince the traveling public that the postal department had set its sign and seal upon it; and that the grandmotherly looking woman who passed out letters and stamps through the office under its eaves, was, indeed, a registered government officer, in charge of public business, and not "over age."

For Anne Reynolds was not by any means as old as she seemed to be! It was sorrow which had turned her hair so white; sorrow which had planted so many wrinkles on the once smooth skin; and sorrow which had given the droop to her figure and the weary tone to her voice. She was a lonely woman in many ways—for husband and children lay side by side in many graves many a mile away from Faraway Creek, as the village she dwelt in was, aptly enough called; and the houses were so scattered that acquaintances were few. The only event of the day was the arrival of the coach. Letters and papers had to be called for, and most of the district people preferred to leave them till Sunday, when they could drive or ride in, and "make an outing of it" at the same time.

Mrs. Reynolds seemed to prefer solitude to company, it was often remarked. And perhaps she did. For she had had sad life-experiences, one of the saddest having been the ill reward given her by an adopted child of a dead friend. In another as obscure part of the country, Margaret Halligan, an old schoolmate of Anne's had lived; and not a stone's throw from her, Mrs. Reynolds had the local postoffice, on the contract system. When the younger woman lay dying, her little son, Paul, sobbing by her bedside, was taken into Anne's strong, kind arms, while a promise was made to the sufferer that he would be brought up as carefully and tenderly by his mother's old friend as if he were, indeed, her own.

The young man was clever, and all seemed working well, when twelve years after his adoption, he suddenly disappeared, carrying off with him all the money he could lay his hands on, having robbed his benefactor of her own private savings, and the government of what was stored up for it in the office strong box.

Anne replaced what had been stolen out of the office, and went poorly clad for many a day after, patiently submitting to be called mean and miserly. It was from that date she began to grow old looking.

Afterwards came her removal to Faraway Creek.

In her loneliness, however, she had one precious consolation, an ivory crucifix—left her by poor Margaret—the only treasure Paul's mother had ever possessed. Of beautiful workmanship, it stood over a foot high, Calvary steps below. And beneath the lovely-carved figure of our agonizing Redeemer, letters of ivory which had been carefully tinted a deep vermilion by some artist's hand, made the words: "He hath redeemed me by His precious Blood" stand out in strong relief and fix themselves upon the mind of even the most indifferent believer. Paul had been wont to spell the text out when a child; and now, Anne prayed fervently for him, whenever her eyes fell upon it. Where was he? Ay, where was he? Would not the good God answer yet his devoted mother's prayers if not hers who had been a second mother to him?

Night after night she knelt before the ivory crucifix, and knocked with violence at the gates of Heaven.

One never-to-be-forgotten winter in Faraway Creek, when times were hard and provisions were dear, a series of robberies on the Coach road, which was the main road to the city, scared the inhabitants, and caused them to lock doors and windows at night, which had been left open for years. Anne was cautioned to have someone sleeping in the house at nights, but she delayed in seeing about the matter, not only on account of a natural unwillingness to have her privacy intruded upon, but because of the jealousy she knew it would cause if she did not choose one of the neighboring farmers' daughters, none of whom she considered suitable as a discreet helpmate in the office.

A night, cold, dark and dreary, caused Mrs. Reynolds to hasten to bed earlier than she intended. Being very tired, she fell sound asleep, but was suddenly awakened by a dull, scraping noise which seemed to come from a side window. In a second, all her senses grew alert. Someone was breaking into the office! She thought of the money in the safe, and shivered. She had not a chance to bank it yet. And besides, there was other money of her own in the house—hoardings in case of sickness or accident.

Silently she got out of bed and put on a dressing gown and slippers, and with a prayer to the Sacred Heart of Jesus on her lips, she stole silently from her room into the dark, narrow passage.

She had not left the office without a light, but it was one that was hidden—a tiny lamp placed behind the ivory steps of the crucifix, which all this winter, it had been her custom to place, after evening devotions, on

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the small shelf above the safe. Margaret Halligan had always used the lamp in such a manner—namely, to cause the sacred words beneath the cross to "gleam heart-comfort"; but Anne had never followed her example till that July.

As she stood listening, watching, shivering, she remembered, and grew calmer and braver still. God was with her, and would not fail her in her extremity.

Now she could see better! Ah, yes there was someone moving about. Once she caught the one-sided flash of a "dark lantern"; then again, in its second gleam she saw with a thrill of deeper fear, a man's masked face!

She closed her eyes a moment, then forced herself along a little further; and in a second was aware that the thief was before the crucifix, and his hand on the safe door.

Suddenly he swung the light above. There was a smothered cry, and he stood stock-still, while the lantern hung limply from his fingers.

Standing out in letters of fire before his eyes were the words: "He hath redeemed me with His precious Blood"; and the thief in the night gazed at them as if fascinated, as if they were living creatures sent from Heaven to talk his wicked purpose—gazed at them till he turned shudderingly away; and a changed and trembling creature fled by the same way he had so boldly entered in.

Something in his movements, as well as the effect the ivory crucifix had upon the man, told the half-fainting postmistress that Paul Halligan and he were identical. He had not dreamed he had entered the office of his foster-mother.

A week later when the grace of God had won the final victory over a struggling soul, a penitent criminal gained courage to give himself up to justice, and to return his spoils to those whom he had robbed so callously.

Later still, the same grace prompted Anne Reynolds to write to a condemned man a letter of forgiveness, of hope, and of womanly encouragement which implanted in his heart seeds which were to thrive and bring forth flowers of immortal beauty.

THE APOSTOLIC MISSION HOUSE

The close of the scholastic year of the Apostolic Mission House calls for a brief summary of its work, which has been encouraging. The total number of our students has been twenty-four. All but six of these have been domiciled with us, the others residing at institutions affiliated with the Catholic University. The dioceses represented are as follows: Altoona, Alton, Baker City, Bismark, Galveston, Leavenworth, Lincoln, Los Angeles, New York, Ogdensburg, Omaha, St. Paul, Springfield, Toledo, Trenton, and Antigonish, Nova Scotia. Already we are in correspondence with bishops and religious superiors regarding our classes in the autumn. These will open Sept. 29th, feast of St. Michael the Archangel, who is one of the celestial patrons of the Institution.

More than ten years of painstaking labor on the part of our professors and priest-students have given the Mission House a good record throughout the Church in America, and we trust, has made it worthy of the commendation bestowed upon it by Pius X. in September 1908. His letter to Cardinal Gibbons on that occasion praised this Institution and the missionaries trained in it in the following terms:

"In the fruitful work of these missionaries, two things are particularly approved by us. First, the apostolic bands of these missionaries, established in the different dioceses, are subject immediately to their own bishops, and by their direction and under their auspices, the missionaries teach the doctrines of the faith, not only to Catholics, but to non-Catholics. Then again it pleases us that they show no bitterness in their preaching, and their only purpose is true and complete exposition of Catholic doctrine; which method much more easily opens the door of the true faith to non-Catholics. For great is the power of Truth, and nothing more is required to make men love it than to know it intimately.

Accordingly, let these devoted missionaries know that their work and method correspond entirely to the desire and the hope of the Apostolic See, and strengthened by the testimony of our approbation let them continue their labor, always remembering that their zeal is approved by us and by the Church, to the end that the work of the missionary bands may be extended to each and every diocese, and be multiplied therein. God will give the increase to those who sow with zeal the seed of the word in the vineyard of the Lord, and He will repay with a most joyful harvest in this life and an eternal reward in the next, the labor of the faithful worker."

The Pontifical letter thus approves and recommends two things: First, that Mission Bands be established in each Diocese to aid Bishops in caring for necessitous communities of people, removed from the immediate care of parish priests. Diocesan Missionaries, having no parochial duties, can, to a great extent at least, thus stop the "leakage" from which we now suffer. Catholics who never meet the priest, or but very rarely, because they live far from a church, and in the midst of a non-Catholic population, can thereby not only be visited, but thoroughly evangelized at certain intervals. Moreover, these Missionaries will be the Bishops' repre-



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representatives before the Protestant people, and will carry on a systematic propaganda of convert making. Secondly: The Holy Father commends the pacific policy of dealing with our separated brethren as distinguished from the controversial, which inevitably degenerates into rancor and incrimination. Pius X. said in one of his audiences, while enforcing this idea, "we cannot build up the Church on the ruins of charity." The explanatory method is by far the most efficacious for making converts.

The Apostolic Mission House, likewise the Catholic Missionary Union, to which the Mission House belongs, stand for these two things.

This institution has a long list of graduates. Many of them are actually engaged in Missionary labors, and the others in various kinds of priestly work. As a body they have demonstrated the efficiency of their training here. Within a year we have received a large number of emphatic testimonials from them to that effect it has made them zealous and effective preachers, and convert-makers of decided ability.

Acquaintance with young men pursuing their studies in this House reveals a body of earnest priests, living together in brotherly affection, hard at work preparing for their high vocation, studying, thinking, talking of how to convert America, as well as how to secure the repentance of sinful Catholics. Among them are priests of more than average ability. All are devout and well educated, all aspiring to become genuine Missionaries, convert-makers among our fellow countrymen outside the Church, desirous to aid their brethren of the parish clergy in bringing sinners back to God's friendship.

A number of Bishops have already used the Apostolic Mission House to provide their Dioceses with Bands of well trained Missionaries, or, from time to time, to recruit them with new members. These Diocesan Apostolates, as they are called, labor under the immediate supervision of the Ordinary. The great number of converts that have been made at Missions to non-Catholics, as well as the spiritual regeneration of remote or otherwise necessitous Catholic communities, approves the training given here. To this must be added the good fruits of the regular Catholic Missions. Among the parish clergy and their parishioners the Diocesan Missionaries spread and deepen the zeal for conversions. They familiarize pastor and people with methods of reaching and saving souls among the vast non-Catholic population in the midst of whom Providence has cast their lot.

The priests of the Apostolates are, in course of time, assigned to parishes, and their places are taken by others similarly trained. For a Diocese to have many such parish priests, who, while being pastors of the people, are inspired with extraordinary zeal for conversions, and have had several years of experience in strictly Missionary work, is something like an ideal condition.

These Diocesan Bands are now established in various parts of the country. We confidently trust that in due time they will be found everywhere, according to the desire and hope of the Apostolic See.

The Missionaries of poorer Dioceses are trained gratis, and while engaged on non-Catholic Missions, are furnished with financial support. In other cases the stipend for the whole year is \$250, which covers tuition, board, lodging, etc. Reasons are sometimes found for reducing this, in special cases.

Each year among those who have found our course to be of advantage to them, there have been some members of religious orders preparing for a Missionary career.

Mention should be made of those who make our studies with no other prospect than parish duty. We have always some of these young priests. Their aim is a high proficiency in the holy art of preaching. After finishing with us they are in request for Lenten sermons, Forty-Hour Devotions, and for other occasions of special interest. Their sermons and instructions, and, indeed, all their dealings with the people, have a Missionary savor. They are fully prepared, besides, to introduce and maintain the Enquiry Class and the Question Box as a regular feature of parish work. They soon have a little stream of converts to care for.

Since October 1, 1913, the Apostolic Mission House has paid the stipend to missionaries for one hundred weeks of non-Catholic missions. These missions were given in North Carolina, Florida, Alabama, Mississippi, Tennessee, Kentucky, Virginia, Texas, Oklahoma, Ohio, Nebraska, South Dakota, and Oregon. As a fruit of these labors three hundred and sixty-nine converts were received and one hundred and ninety persons were left under instructions. Besides, of course, there was the removal of prejudices and the creation of a better feeling between non-Catholics and Catholics, which is one of the usual immediate consequences of a non-Catholic mission. Many fallen away Catholics were brought back to the practice of their faith, and many of the faithful were given an opportunity to approach the sacraments—a privilege which is not frequent in the outlying districts in which these missions were given.

The missionaries were supplied free of charge with literature for distribution to non-Catholics. Some persons may feel that a still greater number of converts should have been an immediate result of these missions. That they may have a better understanding of the non-Catholic work we can do no better than to quote the words of an active and successful missionary, the Rev. J. H. Steinbrunner, of the Ohio Apostolate, who, in a letter addressed to us and which was published in the January number of The Missionary, says: "Often the question is asked by the uninitiated, 'How many converts did you receive at the end of the Mission?' Quite true and fair to be asked than answered, at times, for, after all it is a fact not to be gained, that the pastor, and not the missionary, is the receiver of converts. The latter sows the seed, while the former, following up the work, is to gather the grain and reap the harvest. There are those who are received immediately, and those who are left for instruction. Others there are who will follow in time. Ultimate results are beyond calculation."

(Rev.) Walter Elliott, C. S. P. Rector.

CHARITY

(WITH THE AID OF A DICTIONARY) It has frequently been a source of doubt as to how many persons know the meaning of the word charity. Does it merely mean almsgiving or monetary contributions, or has it a broader significance?

Is the throwing of a few pennies to a beggar, without knowing the reason why you did so other than that there were persons around who saw him approach you and you did not wish to appear stingy, an act of charity?

Is it a deed of charity to send your old clothes to the poorhouse after you find that the "old clothes man" will give you only a few cents for them?

No! and again no! The word charity conveys a meaning without end and without limit. To be charitable you must be kind, benevolent, beneficent. It is not always necessary to give, give give! Addison says, "A man may bestow great sums on the poor and indigent without being charitable, and may be charitable, when he is not able to bestow anything."

It is not charitable to cause hard feelings, to arouse ire, to create anger or wrath; but it is charitable to have kind, favorable and lenient thoughts. Indulgently and considerately bestowing kindness and friendliness is more a real act of charity than the giving of thousands of dollars when the donor's thoughts are only of him or herself.

A pleasant thought expressed, a sympathetic remark, a gentle, affectionate look—these are the true attributes of charity; these are the deeds which God looks upon with favor.

The command of charity is God's own: "As ye would that others should do unto you, do ye even so unto them."

The usage of charity according to the New Testament is love in its highest and broadest manifestation.—Catholic Standard and Times.

MISSING MASS

During these summer months there will be many closed churches about us. Needless to say, no Catholic church will be closed. There is the same God to worship in summer as in winter, the same religious duties to be performed, the same commandment of the Church to be observed as to hearing Mass on Sundays and holy days of obligation. And all this under pain of mortal sin. That is such a plain duty that it needs no elucidation.

Yet there are some Catholics who affect to believe that they are an exception to this common, ordinary rule of life. They seem to breathe in some of the irreligion about them, they become infected with the spirit which turns its back on religious worship, when it entails some personal sacrifice, and just as so many of the non-Catholic churches close for the hot months, so do they follow the example and close their hearts tight against God in order that they may indulge their personal comfort.

Hence the ease with which so many Catholics seek to satisfy their conscience when they miss Mass during the summer. It may be for a Sunday outing, when they will start early in the morning, and never give a thought to the duty of giving to God the worship He requires; it may be for the week's vacation, while they prevail upon themselves that, since it is a time of bodily re-

creation, no thought need be given to Mass for that one Sunday. Indeed, there are some who will go away for the entire summer, bury themselves in a place miles distant from a Catholic church and never once go to Mass. And all this in spite of the warnings given them that it is a mortal sin to miss Mass in summer as in winter.

And what makes it more criminal is the fact that it is unnecessary. In this vast country the places of vacation have been multiplied without end. There are thousands of delightful resorts adapted to every purse and to all sorts of people; resorts that are handy to the Catholic church or chapel where Mass is said on Sunday.

And apart from the question of sin, there is another consideration that ought to influence Catholics in the choice of a place of vacation. No Catholic wishes to die without the priest. No one knows when serious illness will come, and with it the urgent need of confessing and receiving the last rites of the Church.

Some persons may feel that a still greater number of converts should have been an immediate result of these missions. That they may have a better understanding of the non-Catholic work we can do no better than to quote the words of an active and successful missionary, the Rev. J. H. Steinbrunner, of the Ohio Apostolate, who, in a letter addressed to us and which was published in the January number of The Missionary, says: "Often the question is asked by the uninitiated, 'How many converts did you receive at the end of the Mission?' Quite true and fair to be asked than answered, at times, for, after all it is a fact not to be gained, that the pastor, and not the missionary, is the receiver of converts. The latter sows the seed, while the former, following up the work, is to gather the grain and reap the harvest. There are those who are received immediately, and those who are left for instruction. Others there are who will follow in time. Ultimate results are beyond calculation."

(Rev.) Walter Elliott, C. S. P. Rector.

And what a terrible thing it must be for one to face death in a place where he himself made it impossible for the priest to reach him. To put oneself out of touch with the ministrations of religion is to take a chance in regard to eternal salvation.—The Pilot.

Do not go against your own conscience whatever the gain.

The doctrines of Christ have never changed, but have developed.

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The Catholic Record

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LONDON, SATURDAY, AUGUST 1, 1914

PARENTAL RIGHTS AND DUTIES

It is refreshing to find in a convention of school-teachers recognition of parental rights and refusal to assume parental duties. The National Education Association of America to which we have already referred discussed as a matter of course the inevitable subject of sex-hygiene.

It is a hopeful sign of a sane and Christian reaction against the hideous proposal to find teacher after teacher denouncing sex-hygiene as a class subject.

"We should have but the strongest condemnation for the wealthy, club-going woman who has not time to teach her child the fundamental truths of life and would throw the responsibility upon a teacher or a football coach," shouted Dr. Charles H. Keene, of Minneapolis, supervisor of hygiene and physical training.

"If we take up sex hygiene in our schools, the homes of America will continue to lose ground, and will give up the few privileges they now have to train the children."

Evidently Dr. Keene and his cheering audience had a glimmering of that truth which the wise old Church of nineteen centuries emphasizes. Morality must be based on religion.

Another truth they seem to have grasped also. This subject of sex-hygiene has been loudly, ignorantly and shamelessly discussed, not by the healthy mothers of healthy and moral boys and girls, but by the shiftless and selfish and sensual "club-going women" too busy about social uplift and woman's rights to serve society by fulfilling woman's duties.

Best of all is the recognition by school teachers of the opportunities and privileges, the rights and the duties of "the homes of America" as opposed to the state-worshippers' extravagant claims for the schools in the matter of training the children. The home is God's school system. There are learned those vital lessons which far outweigh anything learned in schools.

"If we take up sex hygiene in our schools, the homes of America will continue to lose ground, and will give up the few privileges they now have to train the children."

More deeply significant than the occasion and the subject which called them forth are these remarks. Both in matter and form they emphasize the necessity of insistence on parental rights in the matter of edu-

cation. The home, the school, and the Church must be co-ordinated, must work in harmony and mutual help. To speak of the sacred home rights and duties as privileges fast disappearing, and to acknowledge that the home is losing ground is to indicate a serious condition of things. However it is hopeful and encouraging to find attention drawn to this serious condition by the representatives of the teachers of America. Hopeful and encouraging, also, are the sanity and sobriety of the Education Association with regard to the shameful agitation which at one time threatened to stampede press and public in favor of the paganism of sex hygiene. The unanimous and strenuous opposition of the Catholic Church has had no small share in defeating this determined assault on Christian modesty and Christian decency.

True, amongst those who are deprived of the holy influence of the sacred tribunal of the confessional in the matter of conserving personal purity and imparting instruction when necessary, there may be those who honestly believe that such a class subject as sex-hygiene might be useful. For them we can have only sympathy; but apart from religion altogether, scientific opinion condemns sex-instruction in the schools as certain to defeat the very object intended by those who honestly advocate it.

Dr. Lezynsky, an eminent neurologist of New York, in an address delivered before different medical societies of that city, and finally published in the Medical Journal, warns his brother physicians that the instruction even of adults on such matters "should be undertaken only in the most tactful and discriminating manner," and still speaking of adults he says: "more knowledge on the subject of sex than is required tends to a morbidity of imagination."

"In the case of children, however, individualization is absolutely essential as a precautionary measure against psychosexual curiosity and its baneful results. Hence, such teaching is impracticable and inexpedient in the public class-room, and cannot be safely relegated to pedagogical routine. Furthermore, the imparting of such knowledge to children should be the prerogative of instructed parents whenever possible."

A QUESTION OF LOGIC

"The Roman Catholic Church has been fighting so bitterly and desperately against the acceptance of Nathan as Italy's representative at the Panama Exhibition that many Protestants have wondered what Nathan had said or done to provoke all this fury."—The Christian Guardian.

The wild exaggeration of the American Catholic protest is characteristic; characteristic also is the ignorance, real or pretended, of Nathan's record which makes his appointment as official representative of Italy distasteful to Catholics. It is amusing but it is also instructive. It illustrates a type of Canadian Protestantism. Not the best type, but still one that is real. To the warped vision of these short-sighted Christians any one who is anti-papa is a hero.

Ferrer, Viviani, Nathan and their congeners are sure to find admirers and defenders among them. They are forthwith placed on the unofficial Protestant calendar of saints. We doubt very much if even Nathan's friend, Podrecca, publisher of the foulest paper on earth, could escape their admiring adulation. For Podrecca is the bitterest anti-papist of them all as well as the filthiest journalist alive.

As Mayor of Rome Nathan in express and gross contravention of the Law of Guarantees repeatedly insulted and vilified the Pope. The Holy Father two years ago pointedly referred to the then mayor's notorious twentieth of September diatribe. Nathan in his rejoinder declared that if he overstepped his duty as Syndic of the people of Rome were his judges. The people of Rome have since then passed that judgment to which the braggart mayor appealed. Though the party opposing Nathan and his bloc were triumphantly elected there is a provision by which the defeated minority secures one-fifth of the municipal representation. Nathan was so far down amongst the also-rans of the motley anti-clericals that even this provision failed to save him from ignominious rejection as a representative in any capacity in the municipality of Rome. This election took place after Nathan had received the Panama appointment.

Nathan is a Jew of English birth. No Catholic objects to him as such.

Solely on his record is he declared persona non grata to Catholics. The American Israelite has intelligence enough to understand and sufficient regard for the amenities of civilization to respect the Catholic protest against Nathan; it does not hesitate to admit that the sending of Nathan was indiscreet. The Israelite evidently does not share the bewilderment of the Guardian on this question.

Pacific coast journals not obfuscated by medieval superstition but enjoying the clear vision of Protestant America are also speaking out plainly. Among them Town Talk after telling of Nathan's rejection by Rome goes on to say:

"Nathan has disgusted Catholics by his systematic and coarse assaults on the Vatican. His intimate friend is the editor of the Asino. . . . The Asino has the distinction of being the foulest paper published in the world. . . . Now the Asino is the fiercest of all anti-clerical papers. . . . Shortly after his election to office Nathan announced that the exterior of the churches of Rome belonged to the municipality, and that they might therefore be let out for advertising purposes. In a few days the exteriors of some of the finest churches were bedaubed with showy and glaring theatrical posters, representing nude, or semi-nude ladies drinking champagne. It was this sort of vandalism that caused the name of Nathan to be execrated throughout Italy, and that brought upon the vulgar Syndic the censures of the leading newspapers of Europe."

The Guardian, then, does not speak for all, or even for many Protestants when it "wonders what Nathan has done or said." Most Protestants are better informed.

In the light of the "vulgar syndic's" coarse and scurrilous attacks on the Pope and Catholicity he had the effrontery to say in a recent speech:

"I am not an enemy of religion. I am not fighting anything sacred to any man, but I have fought, and will fight to the best of my ability sham religions which are political organizations."

It should not require a course of logic to see that the Catholic Union and Times fittingly characterized this as "Nathan's crowning insult." The Guardian's logic, however, leads it to infer that Nathan could never have said anything very offensive if this is the "crowning insult!"

"We may be pardoned if we fail to see why a Protestant Government should notice such things. But the RECORD gives an instance where the Italian Government objected to receiving the United States Minister to Italy, a Mr. Keiley, because he had sharply criticised the Italian Government for taking Rome. And so, because the Italian Government objected to receiving as American Minister one who had criticized it sharply, our Roman Catholic friends think the United States ought not to receive the Italian representative because, forsooth, he criticized the Pope. Such logic is beyond our comprehension, unless our Roman Catholic friends deem that any criticism of the Pope of Rome is criticism of the United States Government, which, we think, United States citizens will be slow to admit."

"Such logic" as the above is beyond our comprehension also. But "such logic" is not ours. "A Protestant Government" is very good; quite logical, too, when you understand the Guardian's logic.

The case for the Catholic protest is this: Nathan's offensive record makes him persona non grata to 16,000,000 of Americans. The Government of the United States represents these millions, and would be simply stating a fact if it intimated through the ordinary diplomatic channels that Nathan's appointment is distasteful to the largest religious body in America. That we assume is the object which the American Catholic press has in view when voicing the feeling of Catholic Americans in the premises. The responsibility of acting or refusing to act rests entirely on the government. That is a matter of discretion, political wisdom, good taste, what you will. Whether or not the government of the United States sees fit to heed the protest, Catholics are surely within their rights as free American citizens in making the protest. They haven't yet discovered that their Government is a "Protestant Government." They cling to the old superstition that in America all men are free and equal, and that the Government of their country is neither Protestant nor Catholic nor agnostic, but representative of the people.

Now a word with regard to the Guardian's charge that the RECORD "characterizes Protestants and their faith" in offensive terms. Will the Christian Guardian be good enough to specify a single article that would justify such a charge?

A QUESTION OF VERACITY

Several weeks ago we received a copy of the Berlin Telegraph containing a report of the Library Board proceedings.

We at once wrote the Rev. J. W. J. Andrew the following letter:

London, Ont., June 17, 1914
The Rev. Mr. Andrew,
Berlin, Ont.

Dear Sir—The Daily Telegraph (Berlin) reporting the proceedings of the Library Board attributes to you this statement: "He had taken extracts from THE CATHOLIC RECORD which hit Protestants as hard as any thing The Sentinel has published regarding Catholics."

Would you kindly indicate any of our articles that you consider offensive and inform us in what number or numbers of the RECORD such statements appeared?

Sincerely yours,
(Sd.) J. T. FOLEY, pt.

The Rev. gentleman who was so reckless in his charges has not vouchsafed a reply. Before the Library Board he stated that "he had taken extracts from THE CATHOLIC RECORD" which justified his charge. Now it appears to be not incompatible with the Rev. Mr. Andrew's code of ethics to refuse to notice a courteous inquiry from us to specify such extracts. We have often been complimented by Protestants, even by Protestant clergymen, on the tone of the CATHOLIC RECORD which they admit is distinctively and often aggressively Catholic without being offensive to Protestants. The acknowledgment is gratifying as such has been our constant aim. We should also be grateful if it were pointed out to us that at any time we had failed in our endeavor to be fair and courteous even, when most aggressive. A general charge such as the Rev. Mr. Andrew made should be susceptible of proof. If made in anger or ignorance and found incapable of substantiation it should be withdrawn. Happily there are many things on which Protestants and Catholics agree. Among them are the natural virtues of veracity and moral courage and the divine commandment, "Thou shalt not bear false witness against thy neighbor." We do not think the Rev. Mr. Andrew's silence in the circumstance in keeping with the generally received ethical standards common to Catholics and Protestants.

The failure of the conference of political leaders to reach an agreement involves the immediate fate of Home Rule in the uncertainties of party politics. There are, however, some considerations which point to the inevitable triumph of the great struggle for Irish self-government. The Unionists whether of Ulster or England do not even pretend to defend the outlandish bureaucracy which now governs Ireland. No one discusses, much less defends, the anomalous and incongruous agglomeration of forty-five irresponsible boards which in this democratic age administer the government of Ireland. The chief opposition to the measure of justice which the Bill of the Better Government of Ireland extends to the sister island is based on religious grounds. There are other and honest objections to Home Rule as at present proposed. But it remains true that its opponents have based their hopes chiefly on an appeal to religious prejudice. The great journalist and veteran political campaigner in England, T. P. O'Connor, bears testimony to the fact that religious prejudice is dying or dead in the great British democracy which henceforth will control the destinies of Parliament. The Orange appeal to sectarianism has fallen on deaf ears so far as the British democracy is concerned.

"This in turn has led to an extraordinary decay in the religious bigotry which once was so powerful an element in British life. I do not know any political phenomenon more remarkable in history than the steadiness of the English and the Scottish nonconformists during this Irish struggle."

"It is not that they have ceased to be Protestants; in some senses they are more Protestant than ever. It is that they have reached the conviction that religion is a thing so exclusively of the soul and of the free will of the individual that they cannot tolerate, they find it difficult even to understand, that any plea should be made to deny political liberties on the ground of religious views."

THE NEW ENGLAND

He sat opposite us in a Great Southern railway carriage on the journey from Limerick to Dublin. He was a Scotchman and an atheist. As is usual with those outside the One True Church he led the conversation round to religion. The inconsistencies of the sects had shattered his belief in revealed religion of every description, but he confessed he saw much to admire in the Catholic faith. "But," he objected, "I don't think even you Catholics believe in Jesus Christ. I know a young fellow, a fellow boarder of mine, and he invariably attends church on Sunday, but it is always the early Mass. Once when I asked him why he did not take a longer rest in the morning and go to the mid day Mass instead he answered me 'oh, there is a sermon at that Mass.' Now, if he really believed in his church I do not think he would mind the service being a little longer." It is a good many years ago since my Scotch friend and myself made the journey to Dublin together, but his criticism of the young man is still fresh in my mind. It was only a little thing, but it gave scandal to this man of no belief. The poor atheist was looking for the light, but the lamp was extinguished.

He was a monthly communicant, and in every other respect a model young man, but he missed the sermon three Sundays out of every four. The last note of the "Te Missa Est" found him hurrying for the door. Once, when we remonstrated with a rather careless member of the congregation and suggested his receiving the sacraments more regularly he answered us, "I am just as good as so and so. He skips out before the sermon every Sunday, and he goes to Communion every month."

It is very commendable indeed to invite our Protestant friends to attend our church services, but sometimes our so doing has an entirely opposite effect from that intended. For example, we sat in the back of a certain church during Vespers, and noticed a non Catholic occupying the pew with a member of the congregation. Several times during the service the Catholic party talked and laughed with her friend. It was hardly the way to impress the non-Catholic with an idea of the Real Presence.

Let us be careful of the little things for they are of vast importance. We Catholics are under the observation of a curious, and often

The Carragh incident disclosed the fact that the army was aristocratic and might be used as the instrument of aristocracy. When this was realized there was "the fiercest outburst of popular feeling ever seen in England for generations."

"In a second it raised a modest and almost obscure member of the House of Commons into a popular hero. John Ward, as everybody knows, did not come from aristocratic origin. He was a navy and a private soldier, but when this ex-private soldier declared that the masses of England would not take dictation from king or army there arose that prolonged bellow of assent which reverberated through all England and which will reverberate in English politics for many a day to come."

"It was an object lesson which can never be forgotten; it was one of the many signs and portents of the new England that stands on the threshold of new and strange developments."

This is the new democratic England which gratefully recognizes its debt to the Irish Nationalists and remembers that Ulster Unionists have been the implacable foes of every measure of social amelioration, and of every step in democratic progress. The "grim" and "deadly earnest" argument of Ulster armed and financed by the aristocrats is answered by the spontaneous organization, marvellous growth and joyous enthusiasm of the Irish National Volunteers.

Be the vicissitudes of politics what they may the greatest constitutional and parliamentary struggle in history is fought and won. Nothing can for long prevent the Irish nation from enjoying the fruits of its magnificent victory.

A CORRECTION
Last week when comparing the Public and Separate schools in the light of the Entrance results the number of Public school pupils enrolled should have read 7 699 instead of 6 970. It will be seen that the corrected figures give the Separate schools an average attendance proportionally higher than that of the Public schools.

LITTLE THINGS

He sat opposite us in a Great Southern railway carriage on the journey from Limerick to Dublin. He was a Scotchman and an atheist. As is usual with those outside the One True Church he led the conversation round to religion. The inconsistencies of the sects had shattered his belief in revealed religion of every description, but he confessed he saw much to admire in the Catholic faith. "But," he objected, "I don't think even you Catholics believe in Jesus Christ. I know a young fellow, a fellow boarder of mine, and he invariably attends church on Sunday, but it is always the early Mass. Once when I asked him why he did not take a longer rest in the morning and go to the mid day Mass instead he answered me 'oh, there is a sermon at that Mass.' Now, if he really believed in his church I do not think he would mind the service being a little longer." It is a good many years ago since my Scotch friend and myself made the journey to Dublin together, but his criticism of the young man is still fresh in my mind. It was only a little thing, but it gave scandal to this man of no belief. The poor atheist was looking for the light, but the lamp was extinguished.

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Let us be careful of the little things for they are of vast importance. We Catholics are under the observation of a curious, and often

well disposed, world. Let us show forth our belief in practice.
COLUMBA.

NOTES AND COMMENTS

THE REPLY made by the celebrated Friedrich von Stolberg, poet and statesman, to Frederick William III. of Prussia when reproached by that monarch for becoming a Catholic is worthy of remembrance. "I do not like men who change their religion," said the King. "Neither do I, Sir," answered Stolberg, "and for that reason, when I found my forefathers changed theirs two or three centuries ago, I felt bound to go back to the old Faith."

A CERTAIN gentleman of good position but rather irascible temperament was repairing his motor car on the road after a breakdown, and using language during the process scarcely becoming a Christian. A lady acquaintance who was passing stopped to exchange greetings with the irate motorist's wife, and during the conversation that ensued took occasion to ask "can you tell me how much it costs your husband to run his car?" "Indeed, I can," said the wife, who is a Catholic, "it is going to cost him his immortal soul if he doesn't improve his language."

THE REV. Prof. Griffith Thomas, D. D., of Wycliffe College, Toronto, has earned a degree of notoriety in Canada by his espousal of certain grim calumnies against the Catholics of Spain. Somewhat more than a year ago he sprung upon the reading public a silly fable about the sale of indulgences in that country—a matter upon which, had truth been his object, he might easily have been set right upon enquiry at the only proper quarter. But he too evidently relished the piquancy of the tale to give a thought to the proposition that possibly he had got things upside-down or was the all too willing victim of a stupid hoax.

NOW, IN a letter from abroad to the Canadian Churchman, he essays to perform a similar office for the Catholics of Portugal. It seems that in May a gathering of Christian Endeavorers took place in Barcelona. Dr. Thomas' story is to the effect that but for the vigilance of the city governor this might have terminated in a massacre, for, as he goes on, the Catholics of the city had plotted to "inflict chastisement which would serve as a warning such as neither the authorities, Protestants, or anyone else would forget for years to come." Blood was to flow freely and a gang of "savagely hired ruffians, armed to the teeth" were to occupy a gallery at the place of meeting, and, upon a given signal, were to fire a volley upon the unarmed crowd below, neither women or children being spared. At the same time they were to shout "Long live the Catholic Religion." Further, as the terrified crowd would emerge from the building, the same gang were to open fire upon them from the street, and, in short, the streets of Barcelona were to run red with heretic blood.

THIS IS not an extract from a dime novel as our readers may suppose, but the serious statement of a Professor of Divinity in a Canadian college. It is a pity Dr. Thomas should have disposed of the matter in a single paragraph. And it is a pity also, for the sake of his own reputation, that he did not give some account of the indignities, the merciless grinding tyranny and persecution that the Catholics of Portugal have had to submit to since the advent of the so-called Republic. So far from being in a position to inaugurate a reign of terror such as Dr. Thomas has described (even had any misguided spirits among them been capable of conceiving such a thing) it is the common knowledge of Europe that while they have had to practise their religion in fear and trembling they have given to the world an admirable example of self-restraint and of patient waiting for the dawning of a better day.

BUT IT IS not Catholics only who are the victims of Dr. Thomas' disregard for truth or (let us say) almost boundless capacity for self-deception. In the same issue of the Churchman in which the aforesaid clumsy calumny appears, a correspondent writing from England takes him to task for a serious misrepresentation of the Anglican Bishop of Zanzibar's part in an incident arising out of the celebrated Kikuyu controversy. A member of his flock in East Africa,

a lady who had distinguished herself by her charity and devotion to good works, recognizing in the issue presented by the controversy the fallacy of the Anglican claim to Catholicity, followed her principles to their legitimate issue and became a Catholic. Dr. Thomas insinuates that this lady travelled with the Bishop from Zanzibar to Naples, and there parting company with him, proceeded to Rome and was received into the Catholic Church—leaving it to be assumed that she had done so with the Bishop's approval and consent. Dr. Thomas is responsible for other incidental misstatements in the same connection, but the above forms the kernel of his complaint.

THE CHURCHMAN'S correspondent writing over his own name and with full knowledge of the facts, raps the Wycliffe Professor over the knuckles for his "gross misstatements." The lady, it is true, travelled on the same steamer as the Bishop and just as truly proceeded to Rome and was received into the Church. But as it is pointed out by the correspondent, they were in the same ship by the mere chance, for her passage had been booked to avoid such a contingency, and the Bishop's, which was to have been a month earlier, was delayed by circumstances beyond anyone's control. Further, so far from the Bishop having had anything to say to the lady in favor of Rome, his influence was strongly the other way. "When the subject of Rome was mentioned between them," it is added, "the Bishop's part was to urge her against a decision to which she had come at least two months before sailing from Zanzibar."

WE GIVE space to the incident only as exhibiting the reckless and unscrupulous character of Prof. Thomas' polemic where the Catholic Church or anything seeming to approximate to her is concerned. The ultimate effect is of course directly the reverse of his calculations. This is how it impresses his Anglican opponents: "This manner of presentation of 'truth' when it comes from one who ranks as a spiritual leader of men, is to discourage and dishearten many of us younger men who find the road to truth less plainly and clearly blazed by Protestant axes than Professor Griffith Thomas doubtless believes it to be." And: "Since curious incidents in connection with Catholicism are so common in the circle in which Dr. Griffith Thomas moves, you could perhaps ask him to sift the evidence in future with the care which is expected from a man of his profession." That is a very mild and polite way of putting it. That there is no limit to the rev. gentleman's credulity is apparent. We are sorry that we cannot say as much for his honor or his common sense.

WHILE THE world is standing patiently by and awaiting developments in Unionist Ulster, all concerned have still an opportunity to weigh in the balance the insolent pretensions to a monopoly of tolerance and enlightenment by Sir Edward Carson's myrmidons. The well-informed have long ago made up their minds, and the issue itself has passed out of the region of the debatable. As evidence that even the clergy of the Anglican Establishment (certainly, at least, a considerable section of them) have emancipated themselves from hereditary prejudices, we may be permitted to reproduce the letter of an English Vicar in reply to a circular from the Dublin Unionist headquarters, soliciting votes for Unionist candidates in England at the next general election. Ere that transpires the issue will, we trust, have been finally disposed of, and it may be predicted with confidence, that within a decade the Unionist cause will have ceased to have other than an antiquarian interest.

MR. S. O. BURKE, "Hon. Secretary, Dublin Southern Eastern District," (who posts his mail at Canterbury in South Eastern England) appealed for the support of the Vicar of Bideford on the absurd and cowardly plea that the Dublin Corporation had "created the slums for the purpose of obtaining votes civic and Parliamentary." The Vicar's reply is the voice of reason and humanity:

The Vicarage, Buckland Brewer, Bideford, June 8th, 1914.

Dear Sir—I beg to thank you for your letter, with enclosures (posted at Canterbury), which reached me this morning.

Your appeal might have made some impression on me twenty years ago, before I knew anything of Ireland. Since that time I have spent nearly fourteen years in rural Ireland, and

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have learned the facts of the case for myself.

My experience has convinced me that the demand of the Irish people to manage their own affairs is perfectly reasonable.

This demand can be met with absolute safety, both as regards the supremacy of the Empire and the welfare of the Protestant minority.

You will pardon me if I prefer my own opinion to that of Mr. Rudyard Kipling, or those who have paid a condescending visit to Ireland and have seen things through Orange spectacles.

The only intolerance I have ever seen has been on the Orange and landlord side.

Who drove Mr. Wyndham from public life?

Who worked to unseat Mr. (now Sir) Horace Plunkett in South Dublin simply because he encouraged Irishmen of all classes and creeds to cooperate for the good of their country?

Who but the Orange Bench of Bishops boycotted Archbishop Latham, although on three separate occasions he had obtained the majority of both the clerical vote for the Bishopric of Oseory?

I hope at the next opportunity to vote for the Liberal candidate and thus help forward the cause of Ireland and the Irish people.

Once Home Rule is granted I believe that we shall see Irishmen of all classes working heartily together for the common good.

Yours faithfully, W. J. NELSON.

Mr. S. O. Burke. Comment is needless.

the priest to absolve him. The priest tells him to say the Lord's Prayer or some other prayer for a "penance," and gives him absolution.

What is there so bad about that? Isn't it a good thing to get those sins off one's conscience? If you think the priest "has no right" to absolve a sinner, you forget that Christ Himself told the poor sinful men whom He had chosen for His disciples that "whose sins ye forgive they are forgiven them, and whose sins ye retain"—note the fact that these men can cause others to retain their sins!—they are retained unto them."

Now a word more, dear friends. Catholics love their country; they vote like all good citizens, and they don't let their religion get in the way of their duty.

The Pope doesn't bother his head at all about how they vote, believe me! He is satisfied with the progress of the Catholic Church in this country, and he certainly has no wish to overthrow the Constitution, and have Catholics gather arms and fight for him against the President. Don't believe ridiculous stories about Catholics any more than you believe stories about any other body of men or women.

I have written this letter to the Anti-Slavery because I have heard about some very un-American and shameful doings down in Texas against Catholics. Nobody asked me to write this, and I am a total stranger to the priest at Hereford. Perhaps if you know of some Protestant who has been misinformed as to what Catholics believe and do, you will pass this paper along to him.

Yours sincerely, WILLIAM SPETSON MERRILL, Chicago, Ill.

CARDINAL GASQUET'S VIEWS ON SOCIALISM

In England, as in all other parts of the world to day, the word Socialism is on the lips of almost everyone. The pressing social question broods like a spectre over every community and produces in the minds of statesmen and citizens a well founded dread for the future of our civilization. This fear is the more terrifying because like all spectres Socialism is still without definite shape and remains vague and indeterminate. For although so much has been written and said in regard to the Socialistic programme it is yet impossible to define what exactly the upholders of modern Socialism really mean by the term. The declarations of an extremist to day are repudiated or modified by a speaker or writer of the same school to morrow, and herein lies the difficulty of effectively considering the position of those who claim to be Socialists. It is, in fact, impossible to read the literature of the subject without becoming convinced that hardly two of the apostles of modern Socialism agree with each other on any fundamental principle.

There are, however, certain broad facts in regard to Socialism which it is useful to keep before the mind in these days. The origin of the present peril to society must be sought in the religious revolution, which swept over Europe in the sixteenth century. A study of the Middle Ages, and in particular an examination of the books of popular instruction given at this period, shows that the relation between the upper and lower classes was forcibly changed by the introduction of the principles of the Protestant Reformation. Previously the Church had been able to protect the interests of her poorer children by exhortation and example. It insisted that there was a real brotherhood between man and man, and that through Christ, Our Lord, all were members of one family. As one vigorous teacher in London in the fourteenth century put it: "God did not create a gold and silver man from whom the rich were descended and a clay Adam from whom come the poorer brethren," but all, rich and poor alike, were descendants of the same stock, and were so closely allied that no Christian could ask the question, "Am I my brother's keeper?"

Then too, in the Christian centuries when all held the same faith, the Church's denunciation of usury—or the lending of money at exorbitant rates of interest, however foolish and impracticable we may consider such laws in these days, most certainly protected the needy against oppression. On the other hand, the voice of the Church was equally raised against all who would seek to deprive those who possessed private property of their rights. When the followers of Wycliff at the close of the fifteenth century preached their Socialistic doctrines in England, they were opposed by the Church, not more for their heretical teachings than for their attacks upon the social order then existing and in particular upon the possession of property. In other words, history shows the Church as endeavoring to hold the even balance between any possible oppression of the poor and attacks made upon the rights of property.

It is this attitude of perfect justice which Pope Leo XIII. assumed in his well known Encyclical on the labor matter. The matter, he declared, was of the utmost urgency. "There can be no question whatever," he writes, "that some remedy must be found, and found quickly, for the misery and wretchedness which press so heavily at this moment on the

large majority of the very poor. He instances as causes of this evil state, which was and still is clamoring for some remedy, the destruction of the ancient workmen's guilds, and the fact that through the repudiation of Christian principles in government the working men have been given over, isolated and defenceless, to the callousness of employers and the greed of unrestrained competition."

The remedy, he declares, does not lie in working on the poor man's envy of the rich, or "in the endeavor to destroy private property." These proposals, the Pope declares, "are emphatically unjust because they would rob the lawful possessor, bring the State into a sphere that is not its own, and cause complete confusion in the community." The remedy proposed by the Socialist "is manifestly against justice. For every man has by nature the right to possess property as his own. This is one of the chief points of distinction between man and the animal creation." Thus "it is clear that the main tenet of Socialism, the community of goods, must be utterly rejected."

With equal clearness Pope Leo XIII. lays down the rights of labor to organize and otherwise protect itself by combination and union that the individual may secure a just and living wage.

Years have passed since the Pope published this great Encyclical, and the more this utterance is studied the more it is found that the principles enunciated therein cover the whole ground of the Socialistic position. As a Catholic the principles are clear, and the more they are applied, the more practically can the differences between labor and capital be equitably adjusted? This is the question awaiting solution. Some of us in England and elsewhere in the old countries are looking with interest at the various experiments now being made in the way of co-operation, and many are thinking that in this lies the path to a solution of some at least of the difficulties which are now ever present in the world of labor. When capital is content with a full and even overflowing return, and labor even a fair remuneration; and when what is over and above is divided in some due proportion between the capitalist and the laborer, there would appear to be little ground for dispute and every reason that both sides should work for success. At any rate, where the experiment has been tried, as for example in the great London gas works and elsewhere, labor troubles have been unknown for many years.

One thing, that is, all thinking minds start out quite clearly, is that all means dealing effectually with the social unrest existing to day in the world must be regulated by the principles of religion. Many, even among non Catholics, are now being forced to look to the Church for guidance and help in the serious perils which are threatening society.

—Providence Visitor.

MORAL VS. UNMORAL EDUCATION

We find in the Pacific Christian Advocate, an organ of Methodism published in Portland, Ore., some comments about the attitude of the Catholic Church toward our Public Schools, which we believe should not be left unnoticed. Sermons delivered by several Portland Protestant ministers on a recent Sunday furnished our Protestant contemporary with material for an old fashioned anti Catholic tirade garnished with alleged extracts from Catholic publications. The Editor of the Christian Advocate is in a state of mind because the local press did not devote more space to the outgivings of the Ministers who denounced the Catholic Church for opposing a system of education which has fallen under the censure of all persons—Protestants as well as Catholics—who appreciate the vital importance of imbuing children with Christian principles at an age when their minds are exceedingly impressionable.

It cannot be too often repeated that the Catholic Church is not opposed to our Public Schools on account of what they teach, but on account of what they do not teach. At a great outlay of money Catholic schools have been established to supplement, so far as Catholic children are concerned the deficiency in our Public school system of education. There was a time when that deficiency did not exist—a time when American schools in every part of the land were doing their share in assisting the Churches in the vital work of forming character by constantly keeping before boys and girls the nature of their relations towards God. Drilling in the three R's will never be an adequate substitute for that sort of moral training, which upbuilds character on the surest foundations.

Bishop Spalding, writing of the relations between education and patriotism expresses this view clearly and forcibly in these words: "The character of a man is primarily moral—it is what a man is, not the kind of clothes he wears or the kind of information he possesses. It is the result of nutrition and growth, and can no wise be formed by mechanical processes; and since character is the man himself, it is precisely this moral growth which is the chief business of the school to promote; and if it fails in this, it fails radically. A character-

less man is neither good in himself nor good in his relations to any part of the social environment. Character is formed by cultivating a taste for what is true, good and fair—a love for justice, honesty, and kindness, for reverence, moderation and courage; a loathing for dirt, physical and moral, in thought, word and deed; a scorn of lies, hypocrisy and cant—by filling the young with profound faith in the worth and sacredness of life, by helping them to feel how divine a thing it is to be alive when one has hopes and enthusiasms, is chaste and loving, wise and helpful."

That is the Catholic ideal of the work that should be done by a Public School. If it were realized fully, what immeasurable benefits would be conferred upon every community between the Atlantic and Pacific.

Because the Catholic Church, with very slender financial resources at her command, is doing her best to attain this ideal, she is denounced as the enemy of education! Take, for instance, the comments of the Pacific Christian Advocate. It repeats the lie that the Catholic Church wishes "to destroy the Public school system."

It fortifies this statement by quoting alleged criticisms by Catholic newspapers. It asserts that the following declarations from the various Roman Catholic publications and priests are sufficient reason for the Protestant clergy taking issue with the Romanists. The reader no doubt will follow to the same conclusion. Then follows alleged excerpts from Catholic papers. The date of the issue of the papers quoted is, of course, not given. If it had been, it would have been an easy matter to find out whether the quotations are genuine or the emanations of the inner consciousness of a rabid and unscrupulous anti Catholic bigot. That they are open to suspicion is shown by this quotation ascribed to a distinguished English Catholic: "Cardinal Manning says: 'I do not consider we are doing our duty as American citizens in permitting such a system of Public schools to exist as we have to-day.'"

Every one can see at a glance how clumsy a forgery this is. An English Cardinal writing: "I do not consider we are doing our duty as American citizens!" Coming nearer home, the Freeman's Journal is charged with using this language: "Let the Public school system go where it came from—the devil. We want Christian schools and the State cannot tell us what Christianity is. We do not want to be taxed for Protestant or godless schools." These and several other quotations are paraded before its readers by the Pacific Christian Advocate in its issue of June 17. The patent forgery of making an English Cardinal speak as an American citizen suggests the thought that the same pen that indited the forgery about Cardinal Manning is responsible for the words attributed to us. The writer of these lines, who has been a reader of the Freeman's Journal for fifty years, cannot recall ever having seen the statement we have just quoted. The Freeman's Journal does not favor sending anyone or anything to the devil. As for the Public school system, the Freeman's Journal hopes that in the course of time it will become again what it was formerly, namely, an efficient ally of the Churches in developing character.

That we are not alone in entertaining this hope is shown by the report of the Commission on Religion and Moral Education laid before the Northern Baptist Convention that was in session in Boston, Mass., from June 17 to 25. We commend this paragraph of the report to the consideration of the editor of the Northern Pacific Advocate: "Is it not high time to reopen the question as to whether our Public Schools shall have an education which is unmoral, or whether the Church shall not insist that as prospective citizens the children be taught the fundamentals of moral character. In some public exercises under the direction of the Church."

We have here the Catholic view stated very succinctly. So much affecting the future welfare of our common country is involved in making our Public school system what it was in the earlier days of the Republic, that the American people should not permit themselves to be influenced by the religious bigoted to which anti-Catholic prejudices are ever appealing in the school question is briefly stated in this extract from the report placed before the Northern Baptist Convention: "Whether our Public Schools shall have an education which is unmoral or whether our Church shall insist that as prospective citizens the children be taught the fundamentals of moral character."—N. Y. Freeman's Journal.

VACATION FORESIGHT

"In our planning let us not forget that God rules even in the summer time," says the Southern Guardian. "There can be no vacation from our duty to Him. The Catholic selecting a place to spend his holiday should see to it that there is a Catholic church at the seaside resort or mountain village. The one who does not think of his duties as a Catholic when figuring on his vacation sin when he finds there is no Sunday Mass at the summer resort. If we forget God in our plans to make the present life happy, we can not ask God to give us happiness in the life to come."—Sacred Heart Review.

HOODLUMS SPURGEON

The St. Louis Daily Times, one of the great secular dailies of the country, commented editorially on Spurgeon under the head of "Bigotry." It says: "Rev. Otis L. Spurgeon of Des Moines, Ia., who went all the way to Denver to make a deliberate attack upon a religious denomination having churches in Denver, and who was roughly handled by men of the faith he attacked, has taken his grievance into the Denver courts, and a group of men has been indicted. It is too bad the courts cannot resort to good plain sense in such cases. What the legal authorities in Denver should have done, if certain red

MAY CATHOLICS READ THE BIBLE?

Catholics are often puzzled what to reply to the ever repeated charge that their Church forbids them to read the Word of God. "It is so absurd, and it is too false." That is what most Catholics will be prompted to answer. And perhaps the mischievous slander deserves no more. Still it is good and serviceable to remember some facts that prove how baseless this charge is. Bishop John S. Vaughan has reminded us of some of them in a letter to the Universe. Catholics are not only allowed to read the Bible, but they are strongly urged to do so.

It is a well-known fact that one of the most important efforts made by Leo XIII. during his long reign was to promote a greater love and esteem of the Holy Scriptures. Not only did he urge upon ecclesiastical students and professors the need of a profound and a more critical and exhaustive study of the Hebrew and Greek texts, but he also strongly recommended the Inspired Volume to the devout use and attentive consideration of the faithful in general.

In earnest and loving words he exhorted his 250,000,000 of spiritual children, scattered throughout every land, to familiarize themselves more and more with the Word of God. In fact so anxious was he that his advice should be laid to heart that he granted to everyone who should spend one quarter of an hour in reading or meditating on the inspired page a special indulgence.

In his whole attitude towards the Holy Book the Holy Father was, after all, only imitating the greatest of the saints. Listen, for example, to St. Basil: "There should be assiduous and constant reading and meditating on the Holy Scriptures, in order to bring out and to impress upon the mind the majesty of the hidden truths therein contained." "To read the Holy Scriptures," says St. Augustine, "is to obtain no slight knowledge of divine beatitude. In the Scriptures, as in a mirror, man can see himself, and what he is, and whither he is going. Regular reading of the Scriptures elucidates all things, it instils a fear of hell, and lifts up to the heart of the devout reader to heavenly joys. He who desires to be ever in the company of God ought to pray and read and meditate, in order to pray we speak to God, and when we read the Bible God speaks to us."

St. Anthony of the Desert was wont to say that "the Gospel is a letter from God Himself sent to us from Heaven, and St. Charles Borromeo had such a respect for it that he was accustomed to read it bareheaded and on his knees; while some of the saints, such as St. Cecilia, for instance, used to carry a copy of the Gospel in their bosoms and never allow anything but death to part it from them."

Pope Pius VII. in a rescript to the Bishops of England, April 18, 1820, bids them "encourage their subjects to read the Holy Scriptures, because nothing can be more useful, nothing more consoling, nothing more animating, or encouraging. They serve," continues the Sovereign Pontiff, "to confirm the Faith, to raise up Hope, and to inflame the Charity of the true Christian."

With these and similar words from the lips of Pontiffs and of saintly ringers in our ears it is somewhat difficult to have patience with the old silly charge that Catholics may not read the Bible.—Providence Visitor.

IN LUTHER'S LAND

As to "Protestantism at Rome," that is, Germany, The Missionary has an article so headed, in which it cites facts and observes thereupon that: "The Kaiser's capital is the most godless city in the Christian world, if godliness is to be based solely upon church attendance of a city's population, according to a census taken in Berlin's churches on a religious crusade has actually affected church attendance, showed that less than 3 per cent. of Berlin's Protestant population go to church. Berlin has but 72 Protestant churches for a population of over 2,000,000."

This is a poor showing for the land of Luther. Manifestly the great Protestant pioneer has not been able to take care of his own. How different in another famous Missionary connection. Ireland's great Apostle prayed: "May it never happen to me from my God that I should lose His people whom He hath purchased." How that prayer has been heard the world knows. What a contrast to "Protestantism at Home."—N. Y. Freeman's Journal.

HOODLUMS SPURGEON

The St. Louis Daily Times, one of the great secular dailies of the country, commented editorially on Spurgeon under the head of "Bigotry." It says: "Rev. Otis L. Spurgeon of Des Moines, Ia., who went all the way to Denver to make a deliberate attack upon a religious denomination having churches in Denver, and who was roughly handled by men of the faith he attacked, has taken his grievance into the Denver courts, and a group of men has been indicted. It is too bad the courts cannot resort to good plain sense in such cases. What the legal authorities in Denver should have done, if certain red

tape might have been dispensed with would have been to invite Mr. Spurgeon to leave Denver, and to suggest that he attend to his own business hereafter, particularly in Denver.

If Rev. Mr. Spurgeon is identified with a religious organization which is superior to the organization which he went to Denver to attack, he ought to spend his time in singing fruits of his own organization.

The United States constitution insures to all men the right to worship God in their own way. The charge, occasionally heard that Catholics are not good Americans, becomes singularly flimsy in view of the conduct of this Protestant minister of Des Moines, who went several hundred miles out of his way to abuse an organization of people who merely claim to be worshipping God in their own way.

Rev. Mr. Spurgeon's conduct, after all, was far more in keeping with hoodlum standards than was that of the men who waylaid him and gave him a beating.

SACRILEGE AT A CONVENT

A shocking sacrilege was recently committed at Princethorpe Abbey, near Rugby, England, which is the home of a community of Benedictine nuns. The church was broken into during the night and the work of the sacrilegious thieves was not only of proportions but also destructive. A valuable ring was taken from the statue of the Madonna over the Lady altar; and the thief being unable to remove it from Our Lady's finger, had chopped off the finger of the statue. The door of the tabernacle which is covered with gold repoussé work, was stripped of the precious metal. Several ornaments of Our Lady shrine were removed, including a locket, a bracelet and a golden rosary and several other ornaments. Some reliquaries were also taken and also a massive silver hanging lamp. Entrance was gained through a window and so far no trace of the thief has been discovered, though there is evidence to show that he or they knew the way about very well.—Church Progress.

Describing the universality of the Church, Father Phelan, S. J., preaching recently in Scotland gave a picture of everyday experience in Rome: "From every point of the compass pilgrims come every day pouring in to do homage to the lonely king in the Vatican. He looked out and surveyed an empire more vast than the world ever dreamed of. He wielded a sceptre that had come down through two thousand years. It was this that made such an impression on the Protestant visitor to Rome. He saw how narrow, how small, how insular was his little island Church (of England). On the streets of Rome the world's tongues were heard every day perpetuating the diversity of tongues at Pentecost and giving a living proof that no other Church could claim the mission of apostles for all ages and all nations. The spectacle has helped to bring many within the fold, and will bring many more."—Church Progress.

THE WORLD'S TONGUES

When the Casket hears the stories about "conversions" from the Catholic Church it says that it is always reminded of the famous campaign in Ireland in the middle of the last century. When it became evident that the Church of England was in danger of being disestablished there, a whirlwind campaign, as it would be called now, began, and lasted for several years—on paper. One of the great criticisms directed against the legal establishment of the Anglican Church taken in Berlin's churches on a religious crusade has actually affected church attendance, showed that less than 3 per cent. of Berlin's Protestant population go to church. Berlin has but 72 Protestant churches for a population of over 2,000,000."

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STOCK WITH PAR VALUE OF \$160,000 WORTH ONLY \$1,940

"With a par value of \$160,000, shares to the number of 9,580 in six different companies, comprising a part of the estate of—, the well-known lumberman who died last April, have a market value of only \$1,940. In the Surrogate Court the whole value of the estate of the deceased is sworn at \$2,552. The deceased's daughters are the principal beneficiaries. They also share equally six life insurance policies valued at \$5,000 each."

—From a Toronto Paper of June 2nd, 1914. Note the depreciation, almost to the vanishing point, of the estate invested "to make more money than I can make out of Life Insurance." The Life Policies were worth par.

CAPITAL LIFE POLICIES ARE ALWAYS WORTH THEIR FACE VALUE

and are paid promptly on proof of death, without any administration charges. Get particulars from nearest agent, or write to Capital Life Assurance Company.

HEAD OFFICE: OTTAWA J. J. SEITZ, President. A. E. CORRIGAN, Man. Director.

AN ANCIENT IRISH HYMN

I offer Thee Every flower that ever grew, Every bird that ever flew, Every wind that ever blew, Good God!

Every thunder rolling, Every church bell tolling, Every leaf and sod— Laudamus Te.

Every river dashing, Every lightning flashing Like an angel's sword— Benedictimus Te

Multiply each and every one, Make each of them into millions, Into glorious millions, Into gorgeous millions, Into golden millions, Of Glorias, glorious Son— Glorificamus Te

Our judgments are inspired by our acts, more than our acts by our judgments.

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD'S appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why, then, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

Table with names and amounts: M. A. F. Halifax 1.00, A. F. Montreal 1.00, Mrs. A. E. Power, Placentia 1.00, Mrs. S. M. Placentia 1.00, Mrs. J. Kelly, Placentia 1.00, A. F. send, Toronto 1.00, Michael Le Me, Grand Falls 1.00, Mrs. A. Cobus, Renfrew 2.50, In honor of St. Anne 1.00

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FIVE MINUTE SERMON

NINTH SUNDAY AFTER PENTECOST

NEGLECT OF DIVINE WARNINGS

The Gospel to-day tells us, my dear brethren, that Jesus wept as He approached Jerusalem; not for Himself, nor for all He was soon to suffer there, but for the city itself, and for the chosen people, to whom He had given it for their glory and joy. Yes, this beautiful city was their joy and their pride; long before they had been taken from it into captivity by their enemies for a time, and as the Psalmist says, speaking in their name, "By the rivers of Babylon we sat and wept when we remembered Sion." And he goes on: "If I forget thee, Jerusalem, may I forget my right hand; may my tongue cleave to my mouth if I do not remember thee, if I do not make Jerusalem the beginning of my joy." And now this city of theirs was to be taken from them again by a more grievous and fatal disaster than it had ever yet suffered. They were to be scattered from it all over the world to do a long penance for their sins and their rejection of Him who had come to redeem them. And our Divine Lord's Heart yearned for them, for these His creatures, and at the same time His brethren and His countrymen. Fain would He have saved them, if they would but have been willing, from the terrible sufferings they were to undergo. Gladly, as he says himself, would He have sheltered them, if they would even now have come to Him, from the tempter which was about to break upon them from the justice of God. He wept because they would not come and avail themselves of His love.

We should pray for them that the day may be hastened when they shall return and acknowledge their true Messias, their own Lord and Master, the only true King of the Jews. But they are not the only ones to weep for; they are not the only ones whom He has loaded with favors, and who have been ungrateful; there are others besides the Jews whom Almighty God has chosen for His people, but who have rejected Him and distressed His loving heart. Who are they? They are in general all sinners, but especially such as are Catholics; they are those souls for whom Jesus has done so much from their earliest years, in the midst of whom He has lived and wrought so many works of power and goodness; those whom He has enlightened with His truth, those whom He has warned against sin, those whom He has borne with so long and forgiven so often, those whom He has fed with His own Body and Blood. And yet, through evil habits, by frequent mortal sin, they live on, deaf to his warnings, despising his love, not knowing the time of their visitation, until evil days and a sad ending come upon them. Can we wonder that their enemies, the evil ones and their bad habits, compass them round about, and strive to bring them down and leave them wasted and desolate? Can we wonder that, since they would not bear the sweet and ennobling yoke of Christ, they will be forced to groan in the fetters of Satan and be exiled for ever from the true Jerusalem, the home of peace, which is above? No, brethren; such is the fate of those who persistently abuse God's grace, who reject His mercy and His efforts to save them. God forbid that such a career, such an ending, be ours. Let us, then, take warning; let us be careful about temptations; let us not presume on our own strength, nor on God's goodness in the past; let us not make light of anything which is dangerous or forbidden. Let us endeavor not to grieve our Lord by an infidelity, great or small, but try to be faithful to every grace in this day of our visitation, and to follow the things that are for our peace here and our happiness hereafter.

TEMPERANCE

SAVING BANKS AND PROHIBITION

There is a very decided connection between the savings bank and prohibition. In Knox County, Maine, more than one-half of the total population—men, women and children—are depositors in these savings institutions and though the population of that county has not increased in twenty years, the deposits in the savings bank increased by about \$8,000,000. After Oklahoma's first two years as a prohibition State, the deposits in the bank increased more than \$36,000,000. In Springfield, Ohio, in a single banking institution, the number of depositors nearly doubled in three months after the closing of the saloons. In Battle Creek, Michigan, after eighteen months of prohibition, there was an increase of over a million in deposits. And the same is true in every State where prohibition or local option has a chance.

THE GREAT ENEMY
Then there is another enemy, ever threatening, which can be defeated only by sleepless vigilance and unremitting endeavor, the evil of intemperance. Notwithstanding the efforts which have been made, crowned, thank God, with signal success, there are still many lives ruined and many souls imperiled by excessive indulgence in drink. In many parts of the country imposing demonstrations have been held to foster a healthy public opinion against this degrading vice. On the 26th

HIS HEALTH IN A TERRIBLE STATE

"Fruit-a-tives" Healed His Kidneys and Cured Him

HAGERSTOWN, ONT., AUG. 26th, 1913.
"About two years ago, I found my health in a very bad state. My kidneys were not doing their work and I was all run down in condition. I felt the need of some good remedy, and I had seen 'Fruit-a-tives' advertised, I decided to try them. Their effect, I found more than satisfactory. Their action was mild and the result all that could be expected. My kidneys resumed their normal action after I had taken upwards of a dozen boxes, and I regained my old-time vitality. Today, I am enjoying the best health I have ever had."

B. A. KELLY
"Fruit-a-tives" is the greatest Kidney medicine in the world. It acts on the bowels and skin as well as on the kidneys, and thereby soothes and cures any kidney soreness.

"Fruit-a-tives" is sold by all dealers at 50c. a box, 6 for \$2.50, trial size 25c, or will be sent on receipt of price by Fruit-a-tives Limited, Ottawa.

and 26th of last June a supreme effort was made to further this important object by a general Temperance Congress of all Ireland, held in Dublin. I earnestly hope that both clergy and people will co-operate enthusiastically to make the movement a triumphant success.—Cardinal Logue.

YOU CAN NOT WIN THE BATTLE DRUNK

A few years ago, says James W. Kline, President International Brotherhood of Blacksmiths and Helpers, the president of an important labor organization threw an ultimatum on the table around which were gathered several railroad managers, and said, "Come to my terms or fight." The executive of the union that issued this challenge was drunk. "We will fight," the result of that struggle was that it wrecked the part of that particular organization which came under the jurisdiction of those railroad managers, and weakened all of the other trades, morally and physically in the eyes of the public. The experience was an expensive one to labor and the lesson learned was that you can not win the battle drunk.

The devil never established a business that is more deceptive than the saloon business. The barroom is a recruiting station for every form of evil. The brain, befuddled with booze, disqualifies a man for transacting business. Barroom demagogues have caused the loss of life, property, and public confidence, and many times have brought defeat to the cause of labor. The labor union that meets in a hall with barroom attached pays an enormous price in the end, even though they get drunk free. The disastrous effects are evidence enough to condemn it eternally. I want to say, however, that the working men are now turning a deaf ear to the wily flatteries of the saloon influence. That man that drinks, in order to nerve himself up for the struggle of life, is whipped already. We must have a sober America.—St. Paul Bulletin.

MISSIONARIES NEEDED IN THE FAR EAST

By Rev. Father Hofgartner in the Lamp
(Father Hofgartner is a Mill Hill (London) Missionary, who has been visiting America on his way back from Europe to his mission in Borneo.)

The English language—there is no denying the fact—has rapidly become the commercial language of the East, from Singapore on the Malay Peninsula as far as the Behring Straits, all along the Chinese coast in Japan, and in the Philippines since they have passed under the dominion of the Stars and Stripes. English is the language of the merchant, the traveller and the college teacher. It goes along with commerce and education. The leading newspapers of Singapore, Hong Kong and Shanghai appear in English. China is fast opening her ports to the world's commerce, and the medium of communication is the English tongue. In colleges aspiring to give higher education, English is taught, and it is taken up by the Japanese and Chinese students in preference to any other foreign tongue, for they fully realize its advantage in their lives.

The English speaking countries, England and America are, in the eyes of the Chinese and Japanese, the most enterprising and prosperous nations in the world. What makes a deep impression on the Eastern people is the show of political power—the cruisers crossing their seas, the large fleets of commercial vessels, the grand depots and warehouses in their seaports. All these things weigh heavily in the scales of materialistic, worldly-minded pagans.

Now England, America and Germany are considered by the Far Easterners to be essentially Protestant countries, where the Catholic religion has gained no footing

and has few adherents. Working among the Chinese immigrants of Borneo, I had ample opportunity to testify to the truth of this statement. My neighbor, the Protestant minister, used to tell our Catholics that I was a Frenchman. Now the mere fact of being a Frenchman would be no slight on my character, nor would I be ashamed of being one if that were the case, for no one can choose his own birthplace. But when I told them that I was a German, they argued, "Well, then you are not a Catholic priest." They disbelieved me until they were informed by higher authority that I was a Catholic priest in spite of being a German into the bargain.

How this preposterous idea came to take root I do not know, but there it is. The common denomination of our Catholic religion is "the French religion." No doubt the noble sons of France did and still do most for the spread of the Faith in Eastern Asia. And it is of no use to tell our people that there are twenty-four million Catholics in Germany, two and a half million in England and nearly sixteen million in the United States. They ask, "where are they?" And certain it is that these countries are not represented in the Far East according to their numerical strength at home. The missionaries from England or the States you can almost count on your fingers.

Some will answer: "We want every man in his own country! the shirt is nearer the skin than the coat!" But our Lord said: "Give and it shall be given unto you," and this maxim holds good also in regard to vocations to the priesthood. *Omnia co-operantur!* Catholic Missions will be a success only if all co-operate. As the state takes a lively interest in its colonies, in like manner we should be interested in the Catholic Mission colonies across the seas.

Catholic foreign missions are no mere appendage to our parish and home missions but part and parcel of the life of the Catholic Church which is true to the command of her Divine Founder: "Go forth into the whole world."

Now, thank be to God, better things are in store for us. We have seen the birth of a Foreign Mission College on American soil, at Maryknoll, Ossining, New York. Let us pray that the Holy Spirit may awaken vocations from the Atlantic to the Pacific, among young men who will worthily represent the great Catholic Church of America in far Eastern Asia.

PRAYER AND LABOR

There are many persons in this world who gladly give much of their time and their best efforts to what appeals to them as God's work, but are unwilling to follow the one path that leads to God, the path of prayer. They will defend religion if it is attacked, and will give liberally to works of piety and charity, but the thoughts of giving some part of the day to prayer, meditation or spiritual reading never comes to their minds; in their way of thinking, it is a lost time. They cannot see the practical good or benefit of the contemplative. That is the work for eternity, in their eyes, not for the busy practical life. They do not seem to realize that all our work, all our efforts, even for God, are in vain unless they be founded in that purity of intention which is the fruit of constant and persevering prayer. The men and women who have done great things for God have been men and women of prayer. Without prayer we are helpless, doing things for natural motives, destitute of God's blessing and God's help which alone can make anything worth while.

There are many well-meaning men and women whose lot is cast in the way of labor, and are inclined to lay too much emphasis on the old aphorism of the hermits and anchorites of the primitive Church that "to labor is to pray." An innumerable host of male toilers who labor very hard for their daily bread do not think much about prayer, and are incurably addicted to the habit of cursing and profanity rather than that of prayer. Working women are not much addicted to that deplorable vice, and are in that important respect unquestionably the moral superiors of men. Our Divine Redeemer pointed the moral of the nobility of labor. Man, by his primal deviation from duty to his Maker, brought on the decree that by the work of his hands and the sweat of his brow should he earn his right to live by the fruits of the earth. Christ was not merely man, but the

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Many uses and full directions on Large Sifter—Can 10c

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Water pan is filled without removing. See the McClary dealer or write for booklet.

Son of God; yet He worked, humbly and in meek obedience to His foster-father, Joseph the carpenter. But, even though the Son of God, He did not deem that He was absolved, by the fact that He labored with His hands, along with Joseph, for the support of the household, from the duty of praying to His Heavenly Father, and also of teaching all mankind, in imperishable words, the lines upon which the petitions of men and women for celestial help ought to run. Therefore, the axiom that "to labor is to pray" is, if taken literally, as misleading as Luther's fallacy of justification by faith alone. The labor that is not sanctified by reverence for God is not payment in full of the ransom that God demanded from erring man. It is somewhat like the faith of Cain.

There is not a day or night of our daily lives that we do not need the help of earnest, whole-souled prayer, so beset are we by the enemies of the eternal enemy of our souls. We need to pray, therefore, the axiom that "to labor is to pray" is, if taken literally, as misleading as Luther's fallacy of justification by faith alone. The labor that is not sanctified by reverence for God is not payment in full of the ransom that God demanded from erring man. It is somewhat like the faith of Cain.

CARDINAL GIBBONS INTERVIEWED

During his stay in England Cardinal Gibbons was the guest of Cardinal Bourne at Westminster. He gave an interview to a representative of the Catholic Universe of London. The Cardinal's views must have proved very interesting to the English readers of that publication. He discussed the growth of the Church in America during the past forty years and the woman suffrage movement.

"About forty years ago," he said, "we had 3,000 priests, 2,700 churches and the total Catholic population of the United States was \$3,000,000 or so. Now we have 17,000 priests, 17,000 churches and 18,000,000 Catholics."

"To what chief causes," asked the interviewer, "do you attribute this great progress?"
"The main channels through which this vast stream has poured into the Church are three. First, immigration; secondly, conversion; and thirdly, natural increase."

"I am happy to say," he continued, "that there is hardly any leakage among the Catholics of America. There are, of course, occasional lapses, but very, very rarely a formal apostasy."
"And to what particular aspect of the Church's activity do you attribute the many conversions?" ventured the interviewer.

"To the intrinsic claims of the Church, coupled with the constant zeal of the clergy in promulgating its teachings. The Americans themselves are great seekers after the truth, and the truth is very attractive. The Americans are very inquisitive and we are able to satisfy them."

Then the interviewer asked Cardinal Gibbons with what hopes he looked to the future of Catholicism in America, and when the Church would capture the whole of the population. His answer was typical of his whole career and a reflex of his success.

"The future is in the hands of God," He went on to say that humanly speaking, it would depend upon the continued zeal of the clergy and the corresponding earnestness of the laity. But certainly they are still gaining very much.
Passing from the discussion of progress he turned to consider present-day movements which are likely to deflect loyalty from Catholicism. The suffrage movement was mentioned.

"The cause does not affect Catholics of America to any great extent," Cardinal Gibbons remarked, "and we have nothing of the military—I mean the militant—aspect. There are very few Catholic women in Baltimore who are affected by the movement."

His Eminence had heard of and was shocked by recent outbreaks in London churches, and he was asked if he thought an interest in such things as government was likely to uplift women or to make them better Catholics.

Smiling, His Eminence said he did not think it would make them better Catholics.
The interviewer suggested (for he honestly thought it to be so) that the Cardinal had been quoted in favor of the movement.
His eyes flashed and his face was troubled. "Not in America," he said; "they know what I think about it." In ringing tones full of sincerity, Cardinal Gibbons added:

"I think woman was created to preside over the domestic circle. She is queen of the domestic kingdom. I think that an interest in questions such as the suffrage would rob her of her grace and charm, and destroy her family character."

PATIENCE, FORBEARANCE, PRACTICAL CATHOLICITY

The "three in one" making certain the rapid spread of our holy religion in the country, as elsewhere; the trinity spelling the conversion of America is made up of Patience, Forbearance and Practical Catholicity. The first two virtues are, of course, part and parcel of the third, but we wish to emphasize the necessity in view of present conditions for giving the cultivation of patience and forbearance very careful attention.

Patience, we can well afford to be. Why? Because Christ Himself has assured the Church that it is built upon a rock; that it can never fail; that He Himself will abide with it so long as time shall endure. Knowing all this we can not afford to be impatient, with those hard things that are said against us, those horrible slanders that are written against us, solely and only because we are Catholics? They can have no lasting ill results; on the contrary they will prove blessings in disguise; they will try our patience to be sure, but they will make us prouder of our glorious heritage, steele us to bear as well as to dare, to bear wrongs patiently and to dare to live right. They will, too, these false statements in this slanderous press, be the means of many seeking, realizing and finally embracing the truths of Catholicity; for, these slanders are over-doing the thing, putting forth one lie to prove another, so that the earnest and thoughtful and self-respecting (and their number in America is legion) will not be long in analyzing matters for themselves, and we all know the logical outcome of proper analysis and investigation.

Forbearance? We can well afford, too, to practice forbearance with those who could do us ill, for, in the words of Christ Himself on the cross, "They know not what they do." If those poor, deluded beings could only, even for a moment, have a truthful vision of the holiness, the purity, the spiritual beauty of the lives of our Sisterhoods, can we even imagine they would ever write or speak of such terrible things about them? No, a thousand times no; why, the words would choke them in the utterance, and penned would blind their vision. Verily, "they know not what they do." If they did understand, they would work in the ditch for the money which they are now coining at the fearful price of that which to the pure and honorable is worth more than life itself, character and reputation!

Finally, Catholicity; pure, unadulterated, practical Catholicity, with particular emphasis on the patience and forbearance characteristics of that practical Catholicity—pure and conscientious Catholic living will regenerate the world. Why and how? In these two respects alone, to say nothing of others:
What are the twin evils in and of society to-day? Evils striking directly at the home, the foundation of all lasting citizenship, of all civilization worthy of the name? Divorce and race suicide. And who of all the peoples of the world are practically guiltless of either? Catholics, absolutely, solely; and more and more noticeable is his as day follows day. Who have the large families? Catholics. Who figure the least or scarcely at all in the divorce courts? Why, Catholics, of course, and all the world knows it.

What will be the result in the course of the next ten, twenty, thirty, fifty years? Simply this—counting on integrity of the family life, resulting in the raising of large and ever increasing young manhood and young womanhood. Catholics in tone and character; educated in our Catholic schools to think as their parents thought, to live as their parents lived, and so training their own offspring, in turn;—with the homes of others broken and in the breaking all around us, with children never seeing the light of day, or else in numberless instances born into homes only to be broken up by that fearful destroyer, divorce, what else can be the result? There can be but one, and it will follow strict adherence to Catholic life and principles as surely as effect follows cause, and that result will be the final Catholicization of the United States, or of any country where such conditions prevail.

There is but one single hindrance in the way of such result, and that is the possibility of Catholics themselves becoming too much imbued with the spirit of the age, and thinking too much along the lines of those not of the faith. Practical Catholicity is the only, absolutely the only dependable foe, of those arch foes of all true civilization, socialism and atheism, with their attendant evils of divorce and race suicide, the only power that can stem the onslaught of those enemies of the human race, and practical Catholicity will effectually bar their successful progress, if Catholics are true to the teachings of the Church. Thinking men of all creeds and of none testify to this power of the Church, and others will fall into line. Patience, Forbearance, Practical Catholicity, will do the business, and all civilization will finally understand and appreciate the blessing accordingly.—F. L. Clements in Catholic Columbian.

DOING IT FOR LOVE OF GOD

A nun relates this anecdote: "A carpenter was fixing some presses in our sacristy and the sister who overlooked the work asked him if he was attentive to his religious duties. He replied, 'I have not time to do much, but I have never forgot one little practice taught me long ago by one of the holy priests who was a saint—Father Furniss was his name. During the mission of Ann's street he told us we need not go on our knees to pray, but we should from time to time raise our hearts to God during our work and say: "My Jesus, I do this for love of Thee." I can never forget the impression the sermon of that holy father made upon me, and very often during my work I say the little prayer he taught us."

This simple avowal explained something which had often surprised us—we noticed that this carpenter often touched his cap without apparent reason, but we were far from suspecting that he was breathing the little aspiration he had learned so many years ago from the zealous Redemptorist."

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What are the twin evils in and of society to-day? Evils striking directly at the home, the foundation of all lasting citizenship, of all civilization worthy of the name? Divorce and race suicide. And who of all the peoples of the world are practically guiltless of either? Catholics, absolutely, solely; and more and more noticeable is his as day follows day. Who have the large families? Catholics. Who figure the least or scarcely at all in the divorce courts? Why, Catholics, of course, and all the world knows it.
What will be the result in the course of the next ten, twenty, thirty, fifty years? Simply this—counting on integrity of the family life, resulting in the raising of large and ever increasing young manhood and young womanhood. Catholics in tone and character; educated in our Catholic schools to think as their parents thought, to live as their parents lived, and so training their own offspring, in turn;—with the homes of others broken and in the breaking all around us, with children never seeing the light of day, or else in numberless instances born into homes only to be broken up by that fearful destroyer, divorce, what else can be the result? There can be but one, and it will follow strict adherence to Catholic life and principles as surely as effect follows cause, and that result will be the final Catholicization of the United States, or of any country where such conditions prevail.

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CHATS WITH YOUNG MEN

KINDNESS
Drop a word of cheer and kindness—just a flash, and it is gone! But there's half a hundred ripples circling on and on and on. Bearing hope and joy and comfort on each splashing, dashing wave. Till you scarce believe the volume of the one kind word you gave. Drop a word of cheer and kindness—in a minute you forget; But there's gladness still a swelling, and there's joy a circling yet; And you've rolled a wave of comfort whose sweet music can be heard Over miles and miles of water—just by dropping a kind word.

A PEACEABLE MAN
1. Keep thyself first in peace and then thou wilt be able to bring others to peace.

A peaceable man does more good than one that is very learned. A passionate man turns every good to evil and easily believes evil. A good, peaceable man turns all things to good.

He that is in perfect peace suspects no man, but he that is discontented and disturbed is tossed about with various suspicions; he is neither quiet himself, nor does he suffer others to be quiet.

He often says that which he should not say, and omits that which would be better for him to do.

He considers what others are obliged to do, and neglects that to which he himself is obliged.

Have therefore a zeal in the first place over thyself and then thou mayst justly exercise thy zeal toward thy neighbor.

2. Thou knowest well enough how to excuse and color thy own doings, and thou wilt not take the excuses of others.

It were more just that thou shouldst accuse thyself and excuse thy brother. If thou wilt be borne with, bear also with another.

It is no great thing to be able to converse with them that are good and meek, for this is naturally pleasing to all. And every one would willingly have peace and love those best that agree with themselves.

But to live peaceably with those that are harsh and perverse, or disorderly, or such as oppose us, is a great grace and highly commendable and manly.

3. Some there are who keep themselves in peace and have peace also with others.

And there are some that are neither at peace with themselves, nor suffer others to be in peace; they are troublesome to others, but always more troublesome to themselves.

And some there are who keep themselves in peace and study to restore peace to others.

He who knows how to suffer will enjoy much peace.

Such a one is a conqueror of himself and lord of the world, a friend of Christ and an heir of heaven.—Thomas A' Kempis.

TRUE FRIENDSHIP

There is nothing more beautiful in life than the expression and development of friendship. We do not use the term in the sense of acquaintances. General friendship is rare. The average man feels that he has many friends until some test disillusionizes him.

Friendship is a plant that does not thrive upon barren soil. Emerson says: "To have a friend you must give." It thrives upon what it gives. Long ago mankind discovered that it was not good to be isolated and alone; that in the course of a life time each would feel the need of his fellowmen. A man can be a millionaire and still be starving for the comradeship of men who like him for himself and not for what he possesses. Wealth alone does not bring you the friends. The men who surround you and laugh at your jokes

and call you a price too frequently are courting your power and financial strength. A certain rich man counted his friends by the hundreds until he went broke, when he found that his friends had flown, all except the old woman who kept a fruit stand. With tears of genuine sympathy she expressed her sorrow at his misfortune.

We all need friends. A life self-centered is a narrow one. It is by the establishment of communal interests, by the development of keen interest in the welfare of our fellowmen that life becomes worth while. You are strong, powerful and influential to-day, but there is a time coming to you, to all of us, when it will touch our heartstrings "to feel the soft touch of the hands of a friend."

SOME POSERS FOR MEN

The "Bulletin of the Missionaries of La Salette" propounds five questions which many would do well to put to themselves:

Why is it that at a ball game, a prize-fight or the theatre men look for the first seats, but at church pick out the last?

Why is it that men insist on representing the women in politics, but expect the women to represent them at religious services?

Why is it that when men live and act according to their political views they are consistent, but when they practice their religion to the letter they are narrow-minded?

Why do men disregard God in their prosperity, but blame Him in adversity?

Why do men acknowledge the right of a lodge or a fraternity to issue by-laws, but deny the Church the right to enact precepts?

OUR BOYS AND GIRLS

SAINT LUCY

You have read the life of Saint Lucy of Sicily. What can you tell about her life?

Her parents were wealthy and her father died when she was a young child. Her mother, Eutychia, took great care of her. Very often a wealthy child is indulged so much—given everything asked for, that it becomes more difficult to train the young boy or girl in ways and means of loving and serving God. We cannot well serve God without often denying ourselves many things.

Our little Sicilian saint was truly a child of God, and much of her good conduct and pious practices were due to the teachings of her good mother. Her first thoughts, when she arrived at the use of reason, were how best to please God.

When she was old enough to realize the different ways in which one might best serve God, she resolved to give herself entirely to His service.

About this time a young man asked her in marriage, and the mother seemed to favor him. But the mother became ill, and the daughter persuaded her to go to Catania and ask, at the tomb of Saint Agatha, for relief.

The mother consented, and the two journeyed to the tomb of St. Agatha, and here, through the intercession of St. Agatha, the mother was cured.

Lucy took this opportunity to tell her mother she wished to give her whole life to God, and the mother gave her consent to the offering.

When they returned to Syracuse, their home, Lucy began at once to dispose of her fortune so as to give all to the poor. The young man who wanted to marry her was so enraged at her refusal to become his wife he went to the pagan governor and accused her as a Christian.

The persecution of the Christians, under the Emperor Diocletian, was then raging, and the governor lost no time in arresting the gentle Lucy. She was tortured and tempted, but she remained true to God, but at last she died in prison, overcome by

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For cleaning and disinfecting—For softening water—For disinfecting closets, drains and sinks—and 500 other purposes.

"O GENERATION OF VIPERS"

The decision of the circuit court of Salem against J. H. Hosmer of Silverton, who in his journal had slandered the Benedictine Sisterhood of Mt. Angel, Oregon, has now been sustained by the Supreme Court of the State. The entire calumnious story of an escaped nun was from first to last a malicious falsehood.

It is only one of countless similar fabrications which are constantly being spawned by a class of men who apparently are equally prurient and malicious. There is only a single word in our entire vocabulary that can describe their work. It is diabolical. It is difficult indeed to understand the state of mind of men who can, with full deliberation, invent the calumnies with which the many anti-Catholic papers are reeking at the present day.

To call it obsession would probably be to speak of it too mildly. It would not sufficiently account for the terrible responsibility they are incurring. Not only are they doing their best to make religion odious, but they are sowing everywhere civil hatred and strife. We do not wish to judge of the state of soul of any individual. We know that for many some palliation at least can be found, and we gladly offer up the prayer taught us by our Lord: "Father, forgive them, for they know not what they do."

The enormity of the crime, indeed, is so great that not one of them can fully understand its nature. Yet it is no less clear that to many who now have made of calumny and slander a remunerative profession, and whose object it is to cover with nauseous slime all that is most pure and holy in God's Church, those words of our Saviour must likewise be applied: "O generation of vipers, how can you speak good things, whereas you are evil?"

The penalty inflicted by the law in the present case is comparatively very slight; but a valuable lesson has been taught. The slanderer of the fair name of the Sisters, we are informed by the St. Joseph-Blast of Oregon, is now posing as a martyr. Yet neither judge, jury nor lawyers in the trial were Catholics. Hypocrisy and falsehood are twin brothers. We always expect to see them allied. A sincere repentance alone can be of avail in such cases to redeem the loss of character and manhood.—America.

FILTHY GUM-CHEWING

Chewing gum is a practice as filthy as it is useless. Not long since Collier's published an article on chewing gum that should cure anyone of the habit. We expect that the manufacturers of chewing gum would pursue "Collier's" in the law court; but we noticed that no action was taken against that fearless weekly.

And now Dr. T. H. McChutvik gives the chewing gum habit a telling blow in the Medical Times.

Chicle gum, the base of chewing-gum, is collected in Mexico, and other tropical countries. Dr. McChutvik quotes from an article in the "Practical Druggist" as to the process of gathering the chicle:

"The sweet, sticky nature of the sap attracts and holds countless insects, creeping and flying, after the manner of a strip of fly paper. The native gatherers of the sap are not unduly solicitous over the presence of insects or extremely careful to avoid including pieces of bark and leaves, for they are paid by the pound."

And this gum is not purified until it reaches the mouths of the consumers.

"Take at random a piece from each package, wash off the sugar and hold the piece to the sunlight; in every case will be seen particles of dirt. And further: "So that every man, woman and child user of chewing-gum is for the time being a walking washing machine."

And we learn that "To day the users of chewing-gum are the refining machines. They swallow the refuse, and about the time the gum is thoroughly clean and pure it is thrown away."

"That chewing-gum aids digestion, the same authority declares, is mainly imaginary.

All this information from a scientific source may keep sensible people from chewing gum.

But giddy girls will still continue to chew gum as they will to eat lead-pencils.—Monitor.

TWO BOYS AND THEIR FIRST PAY

"There's my first week's pay, mother," said a recent graduate, as he put his envelope in his mother's hand. "Buy yourself a silk dress."

"This is my first money, mother," said another graduate. "You'll let me keep it, won't you? There's so many things I want to get for myself."

And how do you suppose these mothers answered? The first began to cry, because she was so glad that her boy had thought of her. He had promised her that silk dress on every occasion when he felt particularly grateful to her, and at last the promise was fulfilled. He didn't know that \$4 in the envelope couldn't buy such silk as he had in mind, and the mother didn't deceive him. She put the money away in a box with other things that marked memorable events in the boy's life, and she said, "I'll never part with that unless I have to." Which, perhaps, was not the best use to make of it, but it showed how much the little envelope meant to her.

The other mother cried, too, but it was because a hard queer feeling seemed to squeeze her heart, and send angry words to her lips. She wanted to tell her boy of the love and money she had spent on him, of the sacrifices she had made, and of the hopes she cherished of one day being able to depend on his young strength. And this was the beginning. There were so many things he wanted for himself! Mother couldn't expect anything! Very grudgingly he assented to a compromise—a certain sum for board every week, the rest for himself.

The mother dried her tears, and kept back the angry words, but as she added the board money to the family purse she said something that possibly only mothers can understand. She said, "I have lost my boy and got a boarder."—Catholic News.

MODESTY OF CATHOLIC WOMEN

The following paragraphs are from a sermon, delivered by Most Rev. Archbishop Ireland on the first Sunday in May:

"To-day as never before, perhaps, the world needs Mary as an ideal of purer womanhood. The lowering of morals, so noticeable in the world at large, is due to the effacement of modesty, the barrier which protects purity, to which it is related as the fragrance to the rose, the whiteness to the lily. The fads of the day make for immorality. The garb of women, following the dictates of an ever-varying fashion too often repels modesty. Theatrical plays and shows have dragged modesty from its lofty pedestal and robbed virtue and purity of their Christian meaning and significance.

"The duty, therefore, of Christian womanhood is to recall and practice the example of purity given to the world by the Virgin Mary. While all is perilous around us, Catholic women must regard it as their God-given mission to protect and defend the modesty and purity inculcated by the teaching of the Church. Never should Catholic women lower themselves in the least by dressing in a garb even bordering on the immodest; never should they admit into their homes literature vitiated by the sensual and immoral; never should they be seen in theatres where immodesty is the theme of drama or play; never should they permit those entrusted to their care to mingle with associates who scoff at purity and modesty, and whose lives bespeak the sentiments of their hearts.

"Catholic mothers should watch over their daughters with a solicitude born of their knowledge of the responsibility that rests upon them to protect the budding flowers of womanhood against the pestiferous atmosphere of impurity which would shrivel and destroy the promise of the future.

"Catholic maidens should always be on their guard against evil companionship and never mingle with those who are not clean of heart. The thought of her whose immaculate purity the Church commends to their consideration should suffice to mould their actions, direct their footsteps and provide a shield against the temptations and allurements of a world which seeks no higher motive for personal purity than the conventions of a society which has cut away from its Christian moorings and is driven, like a rudderless ship, hither and thither upon the ocean of life by every varying wind of human passion."—True Voice.

TO THE GRADUATE

Our schools are beginning to send into the world their graduates, into a world that, sad to say, is not prepared to place them immediately into the positions to which they aspire. This is especially true of those graduates whose studies have not fitted them to enter any particular profession. Many a young man will this year make the same mistake that his predecessors have made in each of the past years. He will wait till that position comes to him which in every detail suits him and fits the ideal he has planned for, in salary, in work and in hours.

The youth who waits for this place will be committing a grave error. The months of idleness that follow will work havoc with his character; his energy will be dulled; his enthusiasm will be lessened; he will become slothful, hypercritical and in many respects useless. Look about for a reasonably desirable position, accept it and use your abilities to the best of your power in performing its duties. Proving yourself fit to hold that place will but make you more fit to occupy the position of your desire when opportunity presents it to you, as it most surely will.—Chicago News World.

THE INCONSISTENT DEAN

The Rev. Bernard Iddings Bell, Dean of the Episcopal Cathedral at Fond du Lac, contributes to the July Atlantic Monthly a paper on "The Danger of Tolerance in Religion" that must be rather annoying reading for many of his fellow Episcopalian. The writer shows that the very man who is a "healthy bigot" in politics, economics and the like, feels bound to be tolerant of all varieties of belief and disbelief. Commenting upon to-day's "Church Unity" campaign, with its slogan, "Let us think only of what unites us," Dean Bell observes that "what unites us" is never defined. He then reminds the reader that Christ was not tolerant, that He did not "seek to conciliate on a basis of mutual toleration" the Sadducees and Pharisees, but denounced them roundly because of their conception of religion differed so widely from His own. He preached doctrines, moreover, that alienated most of His hearers and was at last the victim of the intolerance His teachings had aroused. The writer continues:

"It is apparent to any one who reads the Gospels, that Christ stood for definiteness in religion, that He Himself died rather than tolerate the religious ideas of most of His contemporaries, and that He earnestly urged His followers to imitate the steadfastness of His example. He prayed, it is true, that all the world might become united; but He must have meant union on the positive and definite platform on which He Himself stood. Any other interpretation would stultify, not merely His words, but His whole life. To Christ, apparently, the most important thing about a man was his philosophy of life in all its relations—in short, his religion. To us, that seems to be the least important thing about a man. Our attitude implies that one way of looking at God, man and the universe is as good as another, for the simple reason that none of them matters very much any way. Our present efforts to be tolerant in religion, then, are based upon the supposition that there is no such thing as objective religious truth.

This is to say, that in the thing which for a human being must operate all his other thought and activity—namely, his theory of life, his religion—there is no objective reality at all, toward which he may approximate. This is to deny that there is anything which may rightly be called fundamental truth. It is to exalt peace at any price into the throne of ultimate reality. It is to destroy the search for that reality. It is to glorify intellectual cowardice and inefficiency. It is not merely to destroy a rational basis for morals; it is, in the end, to destroy a rational basis for thinking as a whole.

Good sentences and well pronounced! But they would of course be better if well followed. The Church to which Dean Bell belongs takes pride in its easy tolerance of "inessential" differences among its members and finds great consolation in the thought of its marvellous "comprehensiveness." The soothing boast is well justified, for the out-and-out pantheist and the near-papist can both find a home in the Episcopal Church, and while the Dean of Fond-du-Lac's cathedral is writing luminously about the dangers of intolerance, his high-church brethren in another diocese may be welcoming to the communion table all kinds of "heretics." There is only one Church that has always been, like her Divine Founder, consistently and uncompromisingly intolerant of error. Did it ever occur to Dean Bell what that Church is called?—America.

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DIocese of Hamilton

Religious Reception at St. Joseph's Convent

On Thursday morning, July 16th, the feast of our Lady of Mount Carmel, the chapel of St. Joseph's Convent, Hamilton, presented to those who filled the spacious edifice a truly festive appearance. Fragrant flowers in rare vases bedecked the beautiful altars while many tapers glowed thereon.

At 10:15 the bell announced the hour for the ceremony of reception and expectant eyes were turned eagerly towards the procession moving slowly through the chapel aisle. It consisted of the cross-bearer and acolytes, the young ladies to be received attended by maids of honor, and the members of the community.

The holy sacrifice of the Mass was celebrated by Right Rev. Monsignor Mahony, V. G., who, representing His Lordship Bishop Dowling, was the officiant of the ceremony. The Right Rev. Monsignor addressed the many relatives and friends of the Sisters in words instructive and at the same time inspiring. He portrayed by a vivid word-picture the Scripture scene in the house at Bethany where Martha's solicitation drew from our Lord those meaningful words that have for ages since influenced so many souls: "Mary has chosen the better part which shall not be taken away from her." Referring to the rich young man of the gospel who

desired to possess eternal life, the reverend speaker, from our Saviour's answer, clearly distinguished the difference between the commands and the counsels of God.

The parents of the novices elect were congratulated upon having a daughter to pour forth her daily prayers before the altar of God, for unlike the rich young man to whom goodness was not wanting, this favoured child has heard the call and heeded it also. No obstacle had prevented the accomplishment of the designs of God in their regard. Our Lord's words "My yoke is sweet and My burden light" were sufficient encouragement to leave all the world holds dear to follow the Divine Master in the way He Himself had trodden. "Follow Me in the way of meekness, humility, obedience and self denial." This the Congregation of the Sisters of St. Joseph enables its members to do, for the Institute embraces every good work of the Church.

In conclusion the Right Reverend Monsignor expressed his pleasure in seeing the ranks of the Sisters increased. Let us hope that his instructive and zealously delivered discourse may produce abundant and salutary fruit and that many more young ladies may hear and heed the Divine call to consecrate their talents and their lives to the service of God in the religious life.

The following clergy were present at the ceremony: Very Rev. D. Craven, Rev. A. J. Lyles, Rev. J. F. Hinchev, Rev. P. J. Maloney, Rev. J. O'Sullivan, Rev. J. Flahaven, and Rev. J. McGoey.

Three young ladies received the habit: Miss Margaret Martin of Chepstow, in religion Sister Mary Leonie, Miss Agnes Campbell of Arthur, Sister Mary Annunciate, Miss Bertille O'Sullivan of Hamilton, Sister Mary Celestine.

Daniel Webster's Defence of Catholics

It was the great Daniel Webster who sixty years ago disarmed bigotry and dispelled prejudices that are being resurrected in our day. Speaking at the dinner of the New England Society in 1854, Daniel Webster said:

"In our day there is a more enlarged and comprehensive Christian philanthropy, and a conviction prevails, justified by the experience of our government, that all sects and denominations may be safely tolerated. We are Protestants, generally speaking, but we all know that the gentleman who presides at the head

of the supreme judicature of the United States is a Catholic. No man supposes that the judicature of the country is less safe or that justice is dispensed with less certainty because the chief justice is a sincere and ardent adherent of the Catholic religion. And so in every department of society, in both houses of government, in all departments of the government, Catholics and Protestants of all denominations take part on equal terms. It is established as our principle that a man's religion is a matter above human law, because he is responsible to none but his Maker for it. Religion is a communication between man and his Maker."—St. Paul Bulletin.

Learn to Appreciate

A question suggests itself: Do Catholics in general appreciate the magnificent educational system of their Church? Offhand it is easy to answer. Many do not. If they did, why do so many Public schools in close proximity to parochial schools, have an attendance of Catholic children? Outside of a few localities where poverty and other circumstances have thus far prevented the erection of parochial schools, the parishes exist without them. For the graduates of the grammar schools are the academics and high schools. Then are the Catholic colleges, numerous and excellent. For the further pursuit of learning are our universities. In them every study is treated. They offer courses in theology, philosophy, sociology, medicine, surgery, law, engineering, journalism and practically any branch one may desire to follow. Truly, it is a magnificent educational system.

The convention of Catholic educators just closing in Atlantic City should be of deepest interest to every Catholic. The reports of the convention should be given serious consideration by all. Read them. Learn to appreciate how great a factor the Catholic Church is in the educational field. Realize how serious a matter she considers the education of the youth. Try to grasp the deep thought of the Church's educational leaders, their mastery of their subjects, their concentrated efforts to obtain more remarkable results.

Catholics may not place a high enough valuation upon the education the Church offers them. But non-Catholics are fast beginning to learn its true worth. They are making vain efforts to duplicate our work. It is a high compliment they pay us.—Chicago New World.

DIED
ROACH.—At Calgary, Alberta, on Thursday, July 16, 1914, Mrs. Thos. Roach. May her soul rest in peace!
CAMPBELL.—At her parents' residence, 252 Kensington ave., Hamilton, Ont., on June 30, 1914, Miss Sarah M. A. Campbell, aged nineteen years. May her soul rest in peace!
SCANLIN.—At Port Colborne, Ont., on Monday, July 13, 1914, Mr. William Scanlin, aged forty-seven years. May his soul rest in peace!
CASSIDY.—In this city, at the residence of Mrs. McMillan, Mrs. Jane Elizabeth Cassidy, last surviving child of Captain John Mahon, of the famous fighting Irish Sixty-third Regiment, in her eighty-fourth year. May her soul rest in peace.

The Midway at the Western Fair, London, Ont.

The Midway this year will be filled by the Con. T. Kennedy Snows. This organization is not only the largest but is acknowledged the best in the field of outdoor amusements. It requires one double length railway car to transport this great aggregation from place to place. They carry with them a thirty-five piece band of very high class musicians. There will be a variety of shows and something that will appeal to all. What pleasure one will derive from the Midway is something that can only be appreciated by those who have seen it. The Midway will be open from 10 a.m. to 10 p.m. The Exhibition dates are September 17th to 19th. All information given on application to the Secretary, London, Ont.

Teachers Wanted

A CATHOLIC TEACHER WANTED FOR S. S. 1, Burlington holding second class professional certificate. Duties to commence Sep. 1. Salary \$60 a year. Three years' experience. Apply to R. H. deLamandiere, Killarney, Ont. 1867-2.
AN ASSISTANT TEACHER FOR THE SEPARATE school wanted for the town of Pembroke (5 classes) holding Normal school certificate. Salary \$45. Applicants to give references and experience. Apply to J. J. Fortier, Pembroke, Ont. 1867-2.

WANTED A QUALIFIED CATHOLIC teacher for S. S. No. 2, Gu'd and Himsforth. Duties to commence Sep. 1st. Apply to James O'Leary, R. R. No. 3, Osgoode Station, Ont. 1867-1.

TEACHER WANTED FOR S. S. No. 1, Osgoode. Normal trained teacher. Salary \$100. Duties to commence Sep. 1st. Apply to James O'Leary, R. R. No. 3, Osgoode Station, Ont. 1867-3.

QUALIFIED CATHOLIC TEACHER WANTED FOR S. S. No. 2, Gu'd & Parry Sound. State experience and salary expected. Apply to James O'Leary, R. R. No. 3, Osgoode Station, Ont. 1867-2.

TWO TEACHERS, ONE FOR PRINCIPAL and one for assistant for Continuation School, Emsmore, Ont. Apply, stating qualifications, age, experience, and salary expected, to Rev. M. F. Fitzpatrick, Sec., Continuation School, Emsmore, Ont. 1867-3.

QUALIFIED TEACHER WANTED FOR Separate school section No. 1, Brighton township. State salary and qualifications to Michael Duggan, Arris P. O., Ont. 1866-4.

TEACHER WANTED FOR SCHOOL SECTION No. 1, Nichol, Osgoode. Normal. State salary and qualifications to Michael Duggan, Arris P. O., Ont. 1866-4.

A QUALIFIED TEACHER FOR S. S. No. 1, Bingham. Duties to begin Sept. 1st, 1914. Catholic preferred. Apply, stating salary and qualifications to Dan Duggan, Secretary, Diocese, R. M. D. No. 1. 1866-3.

TEACHER WANTED FOR SEPARATE School No. 1, Morely. Second or third class professional certificate required. Duties to commence after holidays. Salary \$120 per annum. Church and P. O. convenient to school. Apply, stating salary and experience to Wynne J. Hunt, Secretary, Stratton, Ont. 1866-2.

TEACHERS WANTED FOR EIGHT ROOMED Public school, Penetanguishene, Catholics—Principal, male preferred with first or second class certificate, to take entrance class. None without experience in conducting graded school, need apply. Salary \$40.00 and professional second class female teachers for following divisions, first and second assistants, senior first and first and second primary classes. Salary \$20 to \$30. According to qualifications, and positions held. School opens September 1st. Apply with references to Wynne J. Hunt, Secretary, Penetanguishene, Ont. 1866-3.

WANTED FOR S. S. No. 1, STANLEY. Normal trained teacher. Duties to commence September 1st. Salary \$60. Small attendance. Apply to E. J. Gellinas, Sec. Treas. R. R. No. 1, Zurich. 1866-1.

ANORMAL TRAINED TEACHER WANTED FOR S. S. No. 4, La Passe. Duties to begin on Sept. 1st. Salary \$60. Small attendance. Apply to Hector Gervais, Sec. Treas. La Passe, Ont. 1866-3.

PROFESSIONAL TEACHER WANTED FOR S. S. No. 1, Galway. Small attendance. Address J. J. Guity, Box 170, Kiamout, Ont. 1866-1.

WANTED FOR TOWN OF WEBWOOD school, lady preferred (Catholic) to teach primary room. Salary \$50 per annum. Duties to commence Sept. 1st. Apply with testimonials and state qualifications to S. J. Hawkins, Sec. Treas. 1866-2.

TEACHERS WANTED HOLDING FIRST or second class certificates for Catholic schools. Fort William, Ont. Salary \$600 per year. Duties to commence September. Apply G. P. Smith, Secretary, 114 Simpson St., Fort William, Ont. 1867-1.

TEACHER WANTED FOR SEPARATE School Section No. 1, Merrit, qualified to teach English and French (summer classes) also teacher for second room. Qual. req. to teach French and English for Separate school section No. 2, Merrit. Apply, stating experience and salary required to Rev. Father Brennan, P. P. Espanola, Ont. 1867-3.

WANTED F. R. P. S. No. 4, ADMASTON. Normal trained teacher. Duties to begin September 1st. Apply to Louis Straus, Sec. Treas. Alton, Ont. 1867-3.

CATHOLIC TEACHER WANTED FOR Separate school, Section No. 2, Nipissing. Salary \$40 per month. Duties to begin September 1st, 1914. Apply to Louis Straus, Sec. Treas. Alton, Ont. 1867-3.

MALE TEACHERS WANTED FOR SENIOR and junior fourth and fifth and junior third book classes, also for seven and eight English in Catholic High school. Write, stating qualifications and experience to Box E, Catholic Record Office, London, Ont. 1867-1.

WANTED QUALIFIED TEACHER FOR S. S. No. 6, Beveler. Fine school near church, beautiful locality. Duties to commence 1st. Sept. 1914. Apply, stating salary to Rev. R. J. McFadden, Cecilia, Ont. 1867-2.

WANTED A TEACHER HOLDING SECOND class certificate for Separate School Section No. 10, Lohoro, Frontenac Co. Salary \$100 per annum. Duties to commence immediately after summer holidays. John A. Keen, Sec. Treas. Sydneyham, Ont. 1867-3.

WANTED A TEACHER FOR C. S. S. No. 2, Osgoode. Second class certificate Normal training. Salary \$413. Duties to commence after the summer holidays. Apply to Wm. Harny, Manitowick Station, Ont. 1867-1.

QUALIFIED TEACHER WANTED FOR Separate S. S. No. 4, North Burgess. Salary \$40. Apply to R. T. Noonan, Sec. Treas. Daryville, Ont. 1867-1.

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COLONIAL ART CO., Box 22, Toronto, Ont.

TEACHER WANTED FOR SEPARATE school section No. 7, Township of Glenora. Normal trained teacher. Duties after vacation. Salary \$50 and up according to experience. Application to J. S. Black, Sec., Treas. Pricville R. R. No. 2. 1864-4.

TEACHER WANTED FOR R. C. SEPARATE school in the town of Parkhill, Ont. Very convenient to church and station. Duties to commence Sept. 1st. Salary \$500 to \$550. Apply, stating qualifications and experience to George L. Duggan, Sec. Treas. Parkhill, Ont. 1866-2.

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