

room, trying to make it look more cheerful and comfortable, the eyes of the old man following her all the time.

"I was afraid you would not be able to come before I went," he said at last, feebly. "God is so good! You are like yourself again."

"Oh, I am as well as I ever was, Old Mosier!" she used the name by which she had always heard him called, but from her lips it sounded like a title of reverence. "Now I will help you to get strong."

The old man smiled faintly. "No," he said, "I'll never be that. Everyone has been so kind. The neighbors have been so good to me—even some I had never seen. The priest was here yesterday, and I am ready. The great God is so good. He has even let you come."

The voice was weak and faltering, and the tired old eyes closed for a moment. "I asked Him—oh, the best I could!—to take me and let you stay. You can do much for God in this world, and my poor work it was so little! I really think—He—has heard me. I am so glad!"

The father drew in his breath with a quick exclamation. The old man, a stranger, had asked this of God; and he, her father, had only railed against and blamed an unjust Providence!

Unconsciously he dropped on his knees, beside the girl, at the bedside. "Oh, don't say that, Old Mosier!" Beth answered tremulously, taking the transparent hand of the old man, and realizing for the first time the dreaded visitor was near. "No one could do the work you have done. You—you have prepared the way for Him."

The old man's eyes closed wearily. "He will take care," he murmured. By and by, a neighbor coming in, Mr. Mayfield took Beth home; and when they returned in the morning they found that the soul of the old man had just gone forth quietly to its reward.

Now on the former site of Old Mosier's little store stands a beautiful church surmounted by a cross. It is the gift of Mr. Mayfield, whose help in this direction is never tiring, and it is by far the most attractive place of worship in the little town. The congregation has increased greatly, and many have returned to the fold whom Old Mosier had watched, in silent grief, grow careless and slip away. Even the merchant's wife enters the church with an air of perfect satisfaction in her surroundings. After all, we are judged according to our light, and to all it is not given so clearly as to Old Mosier and little Beth.

The place has been called "The Church of the Holy Cross," at the request of Beth; for over the old man's heart when it had become still, she had found pinned a little silver crucifix, grown thin from long wear.—Margaret McGuire, in the Ave Maria.

TRIBUNAL AT HAGUE MOCKS FOUNDERS
DAVID GOLDSTEIN SAYS IT HAS MEDITATED ONLY VAIN THINGS

A most interesting address on peace and war was delivered recently in the Auditorium of the Elks building on Washington street, by David Goldstein, the well known lecturer of Boston. Mr. Goldstein has spoken in practically every state in the Union and is known most favorably as a forceful and capable speaker especially on topics pertaining to Socialism.

The speaker dealt with the subject of peace and war as it applies to the individual, the family, the industrial life and the governmental relationships—giving the Christian position in contrast to that held by radicals. In dealing with national and international peace Mr. Goldstein said in part:

"Bad will, denying God's law and setting up our own in our domestic and commercial relations, is no foundation for national peace. Just so long as there is national greed, envy and jealousy, just so long shall the clash of arms be heard and the only peace we shall have will be armed peace, with its ever increasing burden of taxation. This being so, the maintenance of an army and a navy is a necessity to day. But every time we see a regiment or a battleship it should be a reminder of our personal and national disobedience to the law of Christ. It is indeed an evidence of 'Man's inhumanity to man that makes countless millions mourn.'"

"The world will not have peace at the price of peace, and so nations are deluged with blood. It is interesting to note that those who deny the power of the Church, cannot forget her claims. Ever since the outbreak of the European war, I have been frequently questioned as to the contradiction between the law of the Catholic Church and the acts of Catholics. They want to know how it is that the Catholic Church says: 'Thou shalt not kill,' and yet, in the armies of the opposing nations at war, Catholics are found killing one another? Why, as the law of the Catholic Church is against killing, does not Rome put a stop to the war by calling upon the Catholics of the several nations at war to refuse to fight?"

Questions of this character as often show a sincere ignorance of the law and the power of the Church as they do hostility to her. What seems to some genuine lovers of peace to be a plain contradiction between the law of Catholics and the acts of Catholics quickly gives place to a common-

sense view, when the facts in the case are pointed out to them. Of course the sincere man holds the self-same perverse opinion even after the plainest of answers. "Thou shalt not kill," is indeed the law of God, and the Church is the divine interpreter of the law. The Church says: "Thou shalt not kill." But, interpreting the law, the Church says that you and I have a right to our life; that, if an enemy, out of revenge or if a madman threatens our existence, we may cut him down, and the law, "Thou shalt not kill," is not violated. The Church teaches that the State has a right to its life; that the State has a right to maintain and to perfect that life. If then, the State takes in battle the life of an invader, the law "Thou shalt not kill," is not violated. The State may enter the territory of her enemy, making war to compel the settlement of her just claims, and the law, "Thou shalt not kill," is not violated. So it is that the interpretation of God's law meets with the assent of right-minded men. For it rests upon the principle of justice, not upon sentimentality more or less sound or sickly. The mind of the Catholic Church is robust, wholesome, sound. While the Church says there is such a thing as a just war she knows that some day, some way, God will punish those nations that wage unjust war, for the State is morally bound to obey the law of God.

Is the European war a just war? The Church has no answer. The right to answer belongs to the State. The justice of her resort to arms the State herself must determine. The Church will not be tempted. It was the enemies of Christ who asked: "Shall we pay tribute to Caesar?"—tempting Him. Just so does the enemy question the Church to-day. And the same answer is given that our Divine Founder gave nearly twenty centuries ago: "Render to Caesar the things that are Caesar's, and to God the things that are God's." Then, one thing that belongs to Caesar is obedience to the call of the State, for loyalty to our own colours is not alone a civil claim upon us, it is the law of the Church.

It is the irony of fate that though the enemy professes to see in the man who gives allegiance to the Pope of Rome a traitor to his country, the Catholic Church teaches the highest possible order of patriotism. While the self-styled Guardians of Liberty froth at the mouth when manufacturing facts that are so, the real facts tell the tale that Catholics are to be found amongst the bravest of the brave in all the armies of Christendom.

Besides, it is most interesting to note that those who have cried the loudest that a man cannot be a loyal Englishman, Frenchman, German or American and pay tribute to the Pope, because Rome interferes with matters of State, are now insistently asking why the Pope does not interfere with matters of State and stop the war. The strict neutrality of the Holy Father throws back the insult that the Church is a political machine. And the patriotism of Catholics should for all time silence their traducers, for while they are obedient to the Pope, in matters of faith and morals, Catholics are loyally and heroically giving up their lives at the heat of the several countries at war. But, to expect the enemy to cease questioning our patriotism is too much, for so long as men follow the counsels of ill-will, so long must Catholics expect to be maligned. In answer to those who questioned his patriotism, upon his elevation to the exalted position of a Prince of the Church, our own great Cardinal O'Connell said: "Since when was a man not permitted to love both his Father and his Mother? Since when was a man not permitted to obey his God and his Country?"

The Catholic Church holds the key to a World Peace to day! Just as she brings peace to the soul of the repentant sinner, just as she reconciles the differences between man and wife, so has she settled disputes between King and King, nation and nation. It was Boniface VIII who established peace between France and England. It was Alexander VI, who adjusted the differences between Spain and Portugal over their new-found Western lands. It was Clement VII, who settled the differences between Russia and Poland over Lithuania. It was Gregory XIII, who ended the war between Balthor of Poland and Ivan the Terrible. It was our own Great Leo XIII, who adjusted the quarrel between Hayti and San Domingo. While as late as 1885, when Bismark submitted the German controversy with Spain over the Caroline Island to the Vatican, an agreement was formulated which established peace and prevented war. Aye, but yesterday, our Holy Father Pope Benedict XV, was selected as arbitrator of the difficulty existing between Peru and Bolivia.

It is most significant that those powers who have so long ignored Rome are sending envoys to her Court, and who shall say that if England, Russia, France, Turkey, Germany and all the other nations now engaged in war, had, before the war, sent their envoys to the Vatican, that the great European slaughter now going on might not have been averted? Even though Rome by the rebellion of once loyal nations is limited in the exercise of her Divine power, yet she has done more than the other powers put together to bring relief to those thousands of wounded soldiers of all creeds and no creed, who were languishing in foreign lands. It is the good offices of our Holy Father that are bringing back the wounded

soldiers to the firesides in their native lands which they love and long for. Let us hope and pray that the day is not far distant when Rome shall again be recognized as the great Papal Court of Arbitration and so avert in the future the awful slaughter that the world is a witness of today. Aye! it is Rome alone that will ever bring about the understanding necessary to an enduring peace of nations. For the Brotherhood of Man divorced from the Fatherhood of God is mere mock.

What a rebuke this war of many nations is to the pride and conceit which set up the Hague as the purveyor of international peace! It is Hamlet with Hamlet left out. There it stands, a magnificent building—the Peace Palace at the Hague—to mock its founders. The money did not come by multiplying the bids donated by the poor,—no, the money was rolled up mountain high by manipulating the tariff schedules and by grinding the face of the poor. The Peace Palace is now silent. It was so filled with emptiness that there was no room for the Vicar of Christ. It meditated vain things and verily it received its reward. Its reward was not peace but the plaudits of those who deny the authority of the Pope of Rome, of those who would overthrow Religion in favor of science—not knowing that Theology is the highest intellectual science of them all.

The very idea of The Hague came from the Church. It was a French Catholic Monk, Emeric Cruce, who some three hundred years ago wrote out a concrete plan for a world Court of Arbitration. It was from the book of this monk—the New Cynae—that Hugo Grotius, Gustavus Adolphus, our own Charles Sumner and many other leading advocates of international arbitration are said to have received their inspiration which afterwards materialized in The Hague.

In his plan, the holy monk gave first place to the Roman Pontiff, but at the Hague, they would not have it so. Shall we wonder then, that this cold temple stands stark, warning the world that Christ is the center of peace and that a rejection of His Vicar is a rejection of Christ Himself?

Oh! it is as simple as can be; if we want peace in our hearts peace in our homes, peace in our industries and peace in our governments, we must pay the price. The price of peace is the obedience to the law of Christ. "When the Lord is my Shepherd, I have no want."

It was but yesterday that the world saw an example of national peace established in the name of Our Lord. Argentina and Chile had long quarrelled over their boundary line, when at length the eloquent protest of the Bishop of Argentina brought these two southern republics from the state of war to a state of peace. They finally bent to the call of Christ and entered into an agreement to end their conflicts. Then melted their cannon to cast a colossal statue of Our Lord, the Prince of Peace. In the heart of the Andes, on the mountain-pass between Argentina and Chile, the Christ of the Andes now stands with a cross in His right hand raised to bless the compact between our southern neighbors. At the base of the monument there is inscribed this, their mutual pledge: "Sooner shall these mountains crumble into dust, than Argentines and Chileans break the peace which at the feet of Christ the Redeemer they have sworn to maintain."

We may cry "peace, peace!" but there shall be war until in our hearts we erect the image of Christ, until in our domestic life, in our industrial life and in our governmental affairs, we rule ourselves, our homes, our business, and our nation by the principles of peace.—Providence Visitor.

CHRISTIAN UNITY
The Anglican Church has had a commission for promoting a "World Conference on Faith and Order." At a recent meeting held in Garden City, a letter from the Papal Secretary of State was read. It was an answer to an appeal sent by the Commission to the Holy Father of Christendom. In replying in the name of the Holy Father, His Eminence, Cardinal Gasparri, says the Holy Father was deeply touched by the appeal, and was moved to pray that Christian Unity might be promoted by the Conference, however, that only in Christ's way can Unity be achieved and Christ's way is through Peter.

At sundry times and places, we have seen literature distributed by the Commission. We have always been edified by it. Its tone has been one of prayer for the return of peace among Christians. We often wonder that men who pray for peace do not do the very simple thing which alone can bring them peace. Nevertheless we believe Episcopalians are doing a distinct service among Protestants in insisting that a mere federation of denominations does not mean unity. Such federation undoubtedly fosters a desire for Christian Unity, but in the immediate present it merely creates a closer relationship among essentially different bodies. Bishop Brewster of the Episcopal Diocese of Connecticut in a letter addressed to the Congregational Council says: "I am glad to bear testimony to a very earnest desire on the part of the Episcopal Church for the reunion of Christendom. . . . Our ideal of that unity, . . . must embrace the entire Christian world, Catholic as well as Protestant. . . . Let us seek a unity better than the union which attempts to ignore differences,

or the uniformity which would suppress differences. Let us seek a unity, not of compromise for the sake of peace, but of comprehension for the sake of truth." It is pretty hard to see what sort of a unity Bishop Brewster really does want, but he does, at least in an academic fashion, aspire after some kind of genuine unity in the Church.

The fatal consequences of denominational differences are apparent in the decay of rural churches, and in the awkward competition among Protestant missionary bodies in pagan countries. Rural communities in America cannot support many churches. In foreign mission fields conflicting brands of alleged Christianity defeat religious propaganda and often leave nothing for missionaries but sociological and educational work among the natives. Conditions everywhere clamor for religious unity. It is a pity that this call for Christian unity has not yet crystallized in a sense of personal duty. A good citizen realizes that national unity imposes on him as his first duty, personal allegiance to the legitimate authorities of his country.

The first duty of a good Christian is just as simple in the furtherance of Christian unity. If there is not such legitimate authority there is no Church and never has been any and Christian unity is a foolish dream.

We recently received a Protestant paper entitled the Gospel Trumpet, in which an article appeared which is entitled "How We May Avoid Sectarianism." The writer of this article gives a thoroughly Catholic argument for the necessity of unity in the Church and the necessity of a visible Church. The paper is evidently the official organ of some body of seemingly devout Protestants who want to do away with sects by adding a new sect to the hopeless scramble. To most of us it seems incredible that a writer who seems so reverently attentive to the words of scripture should stop short of submitting to the only visible Church which has an historic basis for its claim to be the very Church portrayed in the scripture. The words of scripture are so very clear that even Alexander Doyle maintained that there had to be in his church a first apostle, because there was a first apostle in the primitive Church. Protestant mentality is so strangely affected by false standards constituted prophets as readily as the superstitionist believes in the materialization of its ghosts. It is so constituted that it can see premises without seeing the conclusions which are clearly contained in those premises.

Many years ago, a very distinguished Unitarian minister in Massachusetts was asked why he didn't believe in the Divinity of Christ. He replied that he hesitated to assent to that doctrine, because he was not ready to become a Catholic. When pressed for a further explanation of what seemed to his Protestant questioners an enigmatical response, he said that there could be no logical middle course, everything the Catholic Church teaches follows inevitably, if one accepts Christ as the Son of God. We can understand the attitude of the Unitarian in rejecting the Church because he rejects Christ as a Divine Teacher. We can understand the position of many evangelical Protestants because their minds have been so constitutionally warped by insane prejudices and traditional hatreds that they cannot reason logically on anything suggesting a Catholic position. But we cannot comprehend the persistent rejection of the Church by Episcopalians who profess faith in a visible Church and who profess their desire to be one with the Living Church of Jesus Christ.

What is the underlying fallacy in the minds of those who profess the truth about Christian unity and refuse to see the duty which that profession imposes upon them? We do not question the earnestness or honesty of most of those who crave Church unity. It must be that they are possessed of the idea that Christian unity is some sort of an ideal proposed by Christ for future realization instead of an inherent element in a Church already established by Him. It must be that those ardent admirers of Church unity are convinced that although Jesus Christ has lamentably failed to preserve it, if He ever successfully established any Church they are determined to attain this ideal for Him. Their pitying condescension towards an unsuccessful, if not incompetent, Christ, is much more offensive than the sturdy but rational attitude of the Unitarian who will not profess belief in Christ's divinity until he is ready to accept all the logical consequences of such a profession.

If Christ did not establish a Church vital enough to assimilate what belonged to it and competent to reject what was foreign to it, then there never has been a Living Church. If there be not a Living Church today that is organic and self-sufficient that knows its prerogatives and dares to assert them, there never will be any. It is monstrous to think that any man or any group of men, in these days or in any days to come, can make the Living Church of Christ more real than it always must have been, and that it is at this very moment, and that it will be unto the consummation of the world. That Living Church of Christ exists in the midst of us, with all its prerogatives and all its authority over every man who invokes the name of Christ or Christ has utterly failed, and therefore, is neither a true prophet nor a divine Saviour.

Conferences on Faith and Order, Federations of Churches and other

organizations for furthering Christian Unity serve an admirable purpose but that purpose cannot be the reconstruction of a ruined Church; if Christ be the Son of God. That purpose must be one of enlightenment for those who have not been able to see, or who have not been willing to see, that the City of God stands where all men may see it, if only the scales be removed from their eyes. If Christ has established a Church, that Church must be an abiding fact. If He needed a Church through which He might enrich us, we need that Church as beneficiaries of His bounty. For through Him alone, and in His own way and in His own good time, may we hope for salvation and the means of attaining it.

Let no man, therefore, think that he can do Christ's work better than the Lord has already accomplished it. Neither a union which attempts to ignore differences, nor a uniformity which would suppress differences, nor a compromise for the sake of peace, nor a comprehension for the sake of truth, will be of any avail for those who build better than Christ has built. Let us hope the very fruitfulness of the effort, as well as the discussion caused by the efforts which are honestly made in behalf of Christian Unity, will make evident the fact that Christian Unity demands of the individual an act of obedience and that's all. Christ will take care of His Church and see to it that "the gates of hell will never prevail against it."

If any man think that he needs not the Church, let him beware lest he stumble and fall. Because thou sayest, "I am rich, and made wealthy, and have need of nothing, and knowest not that thou art wretched and miserable, and poor and blind and naked, I counsel thee to buy of me gold fire tried, that thou mayest be made rich, and mayest be clothed in white garments, and that the shame of thy nakedness may not appear; and anon thy eyes with eye-salve that thou mayest see."—The Missionary.

WAR

ITS PHILOSOPHY
BY ARCHBISHOP IRELAND
War, we readily confess, is terrible. No government, no people should view it with light-heartedness. A needless war we abhor, yet more so, an unjust war. But at times there is the necessary war—necessary in order that ruin and dishonor be averted from the nation; and when the necessary war confronts us, we accept it without hesitation, whatever the miseries, the sacrifices implied in its exigencies. The individual, indeed, has his value; but above that of the individual is the value of the family and above the value of the family and above the value of the individual there is the value of the nation. Without the nation the individual and the family have no security of life or of property, no hope of peace or of progress. When the issue at stake is the social collectively, the nation, sacrifice of life or property must at once be made to save its inviolability of welfare and of honor.

Silenced be the tongue that tells of peace, as the sole blessing to be coveted, and invokes upon the nation submission at all costs. We hear too much of this peace, which is sought else than the destruction of the Nation, and with this destruction, too, of what it pretends to uphold as of paramount importance, the family and the individual.

Let not the teachings of holy religion be made an argument in favor of peace at all costs. Peace is the ideal put forward by religion. If the teachings of religion were the universal practice among men and nations, universal peace would reign; there would be no injustice to be rectified, no passion to be suppressed, no wrong to be righted. But until the ideal human world is a reality, until the moral millennium has come into form and fact, at times peace must give way to war. When the invader threatened the freedom of the people of Israel, and Antiochus levelled to ashes, their altars and hearthstones, Judas Maccabeus cried out to his fellow-countrymen: "Let us arise, and go out against our enemies, if we may be able to fight against them;" and when counselled by timid friends to take to flight, he said: "God forbid that we should do this thing, and flee away from them; but if our time be come, let us die manfully for our brethren, and let us not stain our glory." The leader of the people of God was no advocate of peace at all costs. He marched to battle; he died for his country; and for ages his name has been praised and venerated. It is the great apostle Paul, who wrote: "For He (the Prince) beareth not the sword in vain. For He is God's minister, an avenger to execute wrath upon him that doeth evil." This is war—war waged in the name of the Almighty God—war against the evil doer, who menaces the individual, the family, or the nation itself. The Almighty is the God of peace, when peace is worthy of men; but the Almighty also, is the God of armies, when war is necessary.

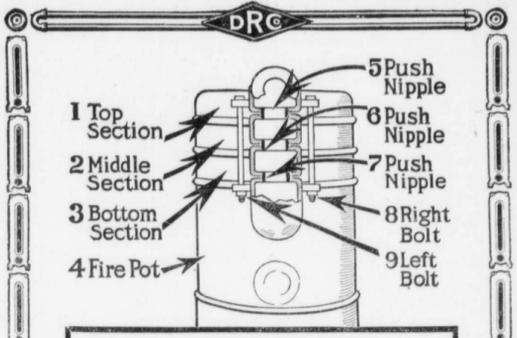
Peace, at all costs! In our municipal administrations shall we for the sake of peace dismiss police-guards, close court-rooms and prisons? Why, then, in national affairs, for the sake of peace break up our army and our navy or so reduce them to frailty or proportions that the nation be impotent to defend its righteous prerogatives?—Brooklyn Tablet.

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