JULY 17, 1915

"Who's sick?" he saked. I said that harry back as there was no priest here. "But who's sick ?" he insisted. I fold him that I did not know who was sick as the message did not state for whom I was needed.

for whom I was needed. Q"Who brought you the message?" Father K. asked. "Oh, I just got a message from home to go back and I must get off at once," I answered. Father K. in-sisted on knowing who came for me and at last I told him the whole there. "Well," he said "are you go. story. "Well," he said "are you go-ing to leave here when there is a ing to leave here when there is a crowd of people waiting to go to con-fession after this Mass—and you have promised to preach at it too? There is no other priest here and I announced last night that you would hear confessions this morning im-mediately after the Mass. Have some sense and don't be so foolish as to

wild goose chase. There's work to be done here and nobody wants you over there. Was any one sick when you left home?"

I had to admit that so far as I knew there was no one sick in N. "Well then," said Father K. "put on your cassock and hurry over to the church, cassock and hurry over to the church, for I am about to commence Mass and you have to talk at the Gospel, and you know there is no Gloria in this Mass." To his all too evident surprise and disgust I told him that I felt that I cought to return home, as I was quite Thre that I was needed there though I did not know of any one who was sufficiently ill to require one who was sufficiently ill to require a priest. Father K. left me and re-turned to the church and though I turned to the church and though I saw that he was annoyed (and who could blame him?) yet I could not have stayed there. I got into my buggy and drove off and had a very uncomfortable drive as there was a driving rain straight in my face all the way, and I reached N. feeling cold and stiff. I had no sconer driven up to my house than the door opened and the housekeeper came out to me and said : "Don't get out of the buggy, Father, but drive around to the D's as fast as you can for Mary is e D's as fast as you can for Mary is

dying.' went in and getting the Holy Oils and Ritual, and going to the church I took the Blessed Sacrament and hurried to the house. Mrs. D. opened the door for me and seeing that I had the Blessed Sacrament she said nothing but led me to the room where Mary but led me to the room where Mary was. As I entered the room Mary raised herself partly and said: "Mama, I told you that Father would get here in good time, for Our Lord told me last night not to worry as He would bring him here for me in plenty of time." And then she said to me: "Father who came she said to me : "Father why," replied I, 'our Lord came for me, of course, Mary, as He told you He would, or He sent your Guardian Angel with the mes-

I gave Mary the last Sacraments. which she received with every senti-ment of perfect resignation to God's will. After hearing her confession I brought all the family into the room and she insisted, after I was through, on saying a word to each one, bidding them be faithful to the Church. She in there words : them be faithful to the Church. She asked me then if I would stay with her until the end came. I said some prayers of thanksgiving with her and then sending for my Breviary I said a part of the Divine Office by her bed side. The doctor had said that in probability she would last until noon, but as a matter of feet ahe did not but as a matter of fact the did not die until 4 o'clock. A little while before 4 I noticed that she seemed to a uneasy and frightened and I made a little ejaculation to the Sacred Heart and I saw that she was perfectly conscious and had understood what I said. I leaned over her as income was so weak that it was hearly inpossible to hear what she said, and I asked her it she wanted anything or anyone. She shook her head and lay quiet for a moment and then I thought she wanted to speak, and I put my ear very close to her lips and she managed to say : "Father. please. . . open. . . Sanctuary . . railing . . the a long drawn sigh she died. Her mother told me that Mary was taken sick at midnight and when the doctor came he told them that there was not much hope for her, as her lungs were badly congested, and he advised that they send for me, and when her mother said that I had gone to B. and asked if they could not wait until daylight he said that he thought it would be wiser if they sent for me at once. Mary heard what the doctor said and calling her mother into the room told her not to worry about me as I would be in plenty of time. And when her sister came into tothe. And when her sister came into her room a short time afterwards she told her to tell her mother not to be troubled about getting me: "For," she said, "our Lord has told me that He would have Father here in plenty of time for me to receive the Sacramente.' We buried her on Wednesday morning with a Solemn High Mass at which Father K. acted as Deacon. I said nothing to him of the sick call except to ask him if he blamed me now for leaving his Forty Hours. Do you believe that our Blessed Lord really told her that He would bring me there to her in good time? Mary firmly believed that He had made the promise to Blessed Margaret Mary that those who made the nine

did what He promised Blessed Mar-garet He would do, and that He assured His loving and trusting serv-ant that He would do what He knew the believed He would. The Tweifth Promise to the Blessed

Nun of Paray was : I promise that in the excess of the

I promise that in the excess of the mercy of My Heart that It's all power-ful love will grant to all those who receive Holy Communion on the First Friday of every month for nine con-secutive months, the grace of final penitence and that they shall not die under My displeasure, nor without receiving their Sacraments, and My Heart shall be their sure refuge at that last hour. Our readers need hardly be assure

that the strange things narrated in this series are true. The writer is well-known to us personally.-The Missionary.

ONE STEP NEARER

In his Essay on Development of

Doctrine, Newman remards that "heretics in general, however opposed in tenets, are found to have opposed in tenets, are found to have an inexplicable sympathy for each other, and never wake up from their ordinary torpor but to exchange courtesies and meditate coalitions." He means, of coarse, contemporary heretics, especially those of the Eng-lish tongue. Their doctrinal torpor is the sweet slumber of comprehen-siveness of all beliefs under the wide blanket of peace at any price. In the early era of modern error it was not so; and only the iron hand of the secular prince prevented the sionary. of the secular prince prevented the first Protestant sects from mutually devouring one another. Even in comparatively recent times Newman's statement is found to be general rather than a universal rule. For nearly every outbreak of re-

For nearly every outbreak of re-ligious fervor among Protestants has been an off-break of religious brotherhood. Witness the new sects born of John Wesley's apostolate; the same result from Alexander Campbell's powerful call to right-eousness; the stormy birth of the United Brethren, and that of the Cumberland Presbyterians. And at this very moment we be-hold the sacred bonds of Anglican fraternity. usually enjoying the speaking out plainly to the United States on its tendency to go to the bad. He said in part :

fraternity, usually enjoying the sweetest doctrinal peace of holy tor-pidity, now strained and even snappidity, now strained and even snap-ping, as a newer form of error rises up and with "bell, book and candle" excommunicates the old. We read in a recent paper that the Bishop of Zanzibar, Church of England, who last year started the so-called Kikuyu controvarsy , by bringing heresy charges against two central African missionary bishops for administer-ing communion to Methodists, Pres. ing communion to Methodists, Pres-byterians and Baptists at a joint service, has started another quarrel between high church and low. His outburst is against the Bishop of Hereford because of the appoint-ment of Rev. B. H. Streeter, the author of several religious books showing the influence of modern re-ligious, thought, to the canonry of Hereford Cathedral. His protest is

Therefore do we, Frank Lord Bishop of Zanzibar, hereby declars and pronounce that so long as the contribute by our negligence to the crash that is bound to come."-The ground of our complaint rema there can be, and from this day for-Echo. ward there is, no communion in sacred things between ourselves and the Right Rev. John Lord Bishop o Hereford, nor between ourselves and with any priest within his jurisdic wish any priest within his jurisdic-tion who shall make known his approval of the false doctrines now officially authorized within the diocese of Hereford." We may say SPANISH FREE.THINKER RE.

the story of the conversion of a wellin passing that no one dreams that known Spanish free thinker and propagandist of Socialism, Thomas any other Anglican bishop will follow Santos Garcia. The chief interest centres in Senor Garcia's own ac-count of the steps which led him to count of the steps which led him to the Church—an account which took the form of a lecture delivered in one of the Catholic educational conters of Madrid. The speaker ascribed his loss of faith to the works of such writers as Renan, Tolstor Zola, Garky, Nairtohe and Tolstoy, Zola, Gerky, Neiztche and others, all of which he read with a youth's indiscretion and want of disorimination. He finally became an ardent Socialist and Masonic leader, ardent Socialies and America leader, and was soon absorbed in the rather rough game of Spanish politics, in which, of course, he was a prominent partisan of the extreme "Left." The conclusion was gradually forced upon him, he says, that amongst the Socialists, Freemasons, and others affiliated with the radicals, ninety-five per cent. of the leaders and prominent men are hypocrites-"saviors of humanity, redeemers of their kind, whose sole aim is to save and redeem their own pockets at the cost of others. About the time he had reached this conclusion, Senor Garcia made the acquaintance of the President of the St. Vincent de Paul Society in Vigo, who met him in the course of house to house visits; and the dis-illusioned freethinker could not but compare the unobtrusive and genuine charity of the brethren of genuine charity of the brethren of the conferences with the blatant and self-interested "humanitarism" of his own political associates. In 1908 he had contracted a purely civil mar-riage with one Maria Rodriguez; and now he felt keenly the contract he now he felt keenly the contrast be-tween his own irreligious life and tween his own irreligious his and the peaceful, happy lives of his new friends. The president of the society persuaded him to allow his three children to be baptized ; and this was the first step to entire reconciliation with the Church of his childhood. have the grace of the Sacraments. Did He send her Guardian Angel for me? My own belief is that is at autumn the Bishop of Zanzi-Sacred Heart of our merciful Lord rang round the whole world: What to the headquarters in Madrid of the determined to have to the headquarters in Madrid of the during those centuries through the

THE CATHOLIC RECORD

Society of St. Vincent de Paul. The president of the Supreme Council acted as his witness at his Catholic does the Ecclesia Anglican stand for? When will be and his party learn that she stands—not for Christian creeds nor Christian traditions, how-ever much her best ministry and manife may marks them are not so Senor Garcia terminated his re Senor Garols terminated his re-markable story, which is a wonder-ful tribute to the good example of those engaged in the great work of Ohristian charity, with an appeal to his hearers to avoid dangerous read-ing, and to withhold their confidence from the leaders of movements avowedly godless. He proved by his own experience the fallacy of think-ing that the evils of individuals, or of society at large, can be remedied by anything but the principles of true Christianity.—Catholic Bulletin. ever much her best ministry and people may revere them — not so much for historic episcopacy even, or anything else that is felt to be true and holy. What [she more essentially stands for is Hereford's prime articles of religion, namely : whatsoever edifies all the brethren ; whatsoever edifies all the brethren ; whatsoever edifies all the brethren ; whatsoever and persons, till these are arraigned and condemned by (im-possible) ecclesiastical courts and synods ; whatsoever is not rejected synods; whatsoever is not rejected by other bishops in good standing And he insists that it is to take to DUPLICITY OF BIGOTS much upon one-even though he be deeply sincere-to refuse "to com-municate in sacred things" with IS EXPOSED those who are set as a lamp to the feet of all English wayfarers towards HOW THEY DISTORTED BISHOP VAN DE VEN'S UTTERANCES heaven, by due appointment of the Church of England as by law estab-lished, for any reason at all except this rare case of downright and mili-AT NEW ORLEANS Some weeks ago, when Bishop Burt was booked to give a series of "patriotic lectures" in the Elmwood ant infidelity. Let us, however, admit that Zanzi Music Hall, letters were sent out to the Protestaut ministers of Buffalo, bar has made a good step towards faller truth. When he condemned emphasizing the necessity of "A Call his fellow bishops of the English to Arms," and asking that the minis-African Missions for publicly com-municating in sacred things with heretical Presbyterians and Methoters read the letters privately and the notices of the lectures from their pulpits Sunday. One earnest, fair · minded non. dists, we Catholics called his attention to the notorious fact that many Catholic minister, Reverend Boyn-ton, not only refused to read the notice of the lectures from his pul-Anglican dignitaries, with whom Zanzibar constantly communicated, were more grievous heretics than those non-Conformists. — The Mispit, but published the private lette in the Buffalo Express, deeming it his duty to warn the public, and say-ing: "I do not intend to read the ing: "I do not intend to reaction notice from my pulpit." He pro-tested, especially, against the "Call to Arms," which would array Catho-

CATHOLIC THOUGHT AND LIFE

lics against non-Catholics in fratrici UPON THEM DEPENDS SALVA. dal strife. TION OF COUNTRY IN THESE DAYS OF FALSE DOCTRINE Rev. Father Tierney, S. J., has been

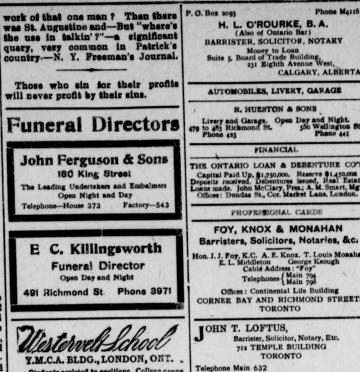
" Catholics are integral parts of the State, and the State at present needs the influence of real Catholic life. Catholic life is to know Catholic thought and to teach Catholic thought. The United States is in a thought. The United States is in a position to day where it depends on Catholic thought for its salvation. In economics, false doctrines and false conceptions are arising and being propagated daily; in sociology, the magazines are propagated the summer for instance.

spreading their virus-for instance, or some weeks we may find articles in Harper's Weekly advocating the sterilization of men and women; in psychology, falsehood is rampant; recently. a certain Prof. Dewey wrote a book in which he used the objections proposed and answered by Aristotle, as arguments in support of what is called Aristotle's teaching.

In all lines it is the same way; false-hood and misrepresentation are the order of the day. If Catholic prises and Catholic laymen are not in touch with the currents of thought, an cannot resist them, they are lax in their duty. We have a duty to our State in this matter, unless we would

THE STORY OF A CONVERSION

TURNS TO THE CHURCH The Irish Catholic of Dublin tells

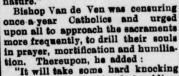


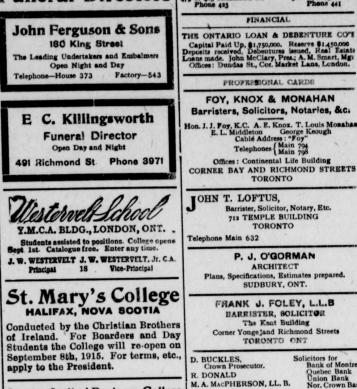
September 8th, 1915. For terms, etc., apply to the President. Loretto Ladies' Business College

dal strife. In replying to Reverend Boynton a Guardian of Liberty, in a letter like-wise in the Express, said : "Not only his method, but his question as to the use of arms, proves him to be merely a protestor. If he objects to the use of the words 'Call to Arms,' what will he say to the statement of Bishop Van de Ven in his address before the Catholic Federation of Louisiana in New Orleans on May 3rd, that 'It is the duty of the members to get awake and of the leaders to do some hard knockof the leaders to do some hard knock. ing, even if it makes some people angry. Once-a-year Catholics will not do, and Catholics must be drilled until they rout the enemy." We infer that by enemy he means us Protestant here-

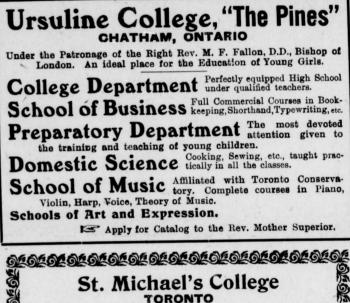
Owing to the great distance be tween Buffalo and New Orleans, Bishop Van de Ven's real utterances could not be ascertained for some time. Now, however, the real facts

time. Now, however, the test factor have come to light. "This is a most outrageous and unwarranted attack upon Bishop Van de Ven," says the Morning Star of New Orleans, La., which had pub-lished the address in full, "a willful and malicious misrepresentation and distortion of what that zealous and devoted prelate did say at the meeting of the Federation of Catholic Societies in this city. The vicious Guardians of Liberty (?) have taken a word here and a line there from the Bishop's discourse and put these together in outrageous distortion so as to give to an address which was purely spiritual an entirely different significance, and absolutely foreign to Bishop Van de Ven's thought or





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THREE

It is supreme folly to attempt to find happiness by taking the short-cut across the laws of life. There is but one end to all these endeavours. They all end in tragedy.

Truth lies in a straight line, fol-

lowing which a man may always stand erect in the full dignity of his

nanbood. But falsehood ever has a zigzag, underground course, pur-suing which he must bend his judg-

ment, twist his conscience, and warp his manbood till he almost cesses to

be a man.

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Zanzibar's examp

We have not the least temptation to dwell upon the humorous side of this spisode; for if it is truthful sar. this episods; for it is is trainful sar-casm to say that the pot should not call the kettle black, it is uncharitable to snear at a deadly earnest protest and admonition administered by one who believes himself to be a Chris-tian malete the another who here who believes himself to be a Offici-tian prelate to another who knows himself to be a high guardian of holy peace and mutual affection in the Church of Christ. But let us also admire the answer of the Bishop of Hereford. He might have re-torted on Zanzibar that he was a heretic, not thrice bat thirty nine times dyed, for Zanzibar wholly re-pudiates the Thirty nine articles, which by act of parliament and decree of Convention are the one only official creed of the English Church. But Hereford does nothing of the kind : he is better disposed, he is more comprehensive and tolerant : he is the more truly Anglican of the two. In meeting this protest the Bishop of Hereford says in an open

letter published in the Times and addressed to his accuser :

'For one bishop to take upon him sels to excommunicate another bishop on his sole authority because of an alleged misuse of the patron. age in his diocese is a proceeding which it is not easy to justify, and which it is not easy to justify and which certainly does not tend to edification. Hasty and ill considered individual action, such as yours, could hardly be defended under any circumstances, and in this case you would have done well to bear in mind that Canon Streeter has not even been arraigned, much less con-

even been arraigned, much less con-demned, before any ecclesisatical court or synod, and that he con-tinues to hold a license to officiate from my brother bishop, the Bishop of Oxford. Thus I may venture to say, as an old man to a younger, that although acting no doubt in all sincerity, you have been led to take too mach upon you."

against self to do this ; but soldiers must be healthy men, well fed, strong of limb and stout of heart. Cathelics to be staunch and strong must have the life of Christ nourished in them by frequent Communion. This is, above all, neces-sary in our modern world with its pagan atmosphere. It is only frequent union with Christ that can differentiate the Christian from the worldling, make him shrink from the foulness that besets and surrounds him, and purify his taste, his thoughts and his conduct." If this statement is compared with

the one quoted by the Guardian of Liberty already referred to, the malice of the distortion and of Bishop Van de Ven's words can readily be

"As for Bishop Van de Ven," says the Morning Star, "that saintly and noble prelate is too busy doing the noble prelate is too busy doing the work commanded by His Divine Master to pause to take notice of vilifiers; who, like Bishop Burt, seem to have no other mission upon earth than the dissemination of malicious falsehoods and lies against the one true Church of God and the stirring up to strife among their brethren. Bishop Van de Ven will continue to exhort Catholics in the way of trath and right, Bishop Bart and his lectures notwithstanding."-Buffalo Echo.

NO USE IN TALKIN'

The editor of The Baptist Banner (Parkersburg, West Virginia) de-clares, as quoted by the Literary Digest, that he regards "Billy Sunday as the greatest man before the public to day," and "beyond doubt the greatest soul winner since the days of the Aposties."

St. Patrick converted a whole nation from paganism to Christianity,

