

thought of religion, perhaps, only to disturb her peace of mind? But all these doubts were forgotten when Mrs. Anderson entered her mother's room one morning; she was much worse.

She knelt beside her. "Mother, wouldn't you like to be baptized?" she questioned wistfully, "to have a priest come and tell you how to be a Catholic?"

The answer surprised her. "I would like it of all things," Mrs. Murdoch said softly, "I am glad you and your little one are Catholics, for I believe the aged voice grew stronger there is but one true Church—the Catholic Church. Yes, send for a priest."

Mrs. Anderson herself went on that errand of love, and in a short while the priest was at the bedside. He saw at once that death was very near, though Mrs. Murdoch was still fully conscious. He took her cold hand in his, "I have come to help you," he told her gently, "I am a Catholic priest."

Into the dying eyes flashed the light of joy and hope, how wonderful it was! Mrs. Anderson considered how marvelous the power of the old message, the old faith, ancient and yet forever new. To how many a breaking or despairing heart, had the presence of Christ's eternal priesthood brought hope and consolation. So she thought as with throbbing heart she beheld her mother yearning for Baptism.

"I understand you wish to receive Baptism?" the priest continued. "Yes, and to receive (Mrs. Murdoch's face grew eager), all that you can give me."

Had the grand Cathedral in the long ago given its message to her soul after all—a message other than the splendor of its service—even the message of Christ's presence? Humbly the dying woman listened to the priest's instructions, and then in all their lavish splendor was granted to her the treasures which the Church holds for the dread hour of death. The holy Viaticum of Our Lord's body and blood and sacrament of the last anointing. To Mrs. Anderson and her son it had been given to realize the beauty and desirableness of the Catholic faith in life; so to Mrs. Murdoch came the realization of its divine strength in death.

The congregation which attended the funeral Mass was largely made up of non-Catholic friends and relatives, who listened with grave attention to the priest's discourse on the certainty of the resurrection. May the priestly discourse yet bear fruit in bringing some of them to the knowledge of the One True Church—Catholic, Apostolic, Rosario, in The Missionary.

GENERAL INTENTION FOR SEPTEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE CHURCH IN MEXICO

So much has been written about religious affairs in Mexico during the past three years that little need be added to what has already appeared in the public press. Suffice it to say here that the Catholics of Mexico are being crushed by a few infamous dictators who are at daggers drawn among themselves, but who are united in their tyranny over the Church. In their quest for sacrilegious spoils Carranza and his agents have caused pestilence, famine and war to stalk over one of the most fertile countries of the globe; but their hatred of God and of His Church primes over everything else. Their deeds of the past three years amply prove this. Apparently, it is the ruin of souls they seek rather than the starvation of bodies, and as a consequence they have outraged the holiest convictions and sentiments of the Catholics of that unhappy country.

For three years Mexico has been undergoing a religious persecution hardly surpassed in the annals of Christianity. Churches have been pillaged and desecrated, their treasures looted, confessionals burned in the public squares, priests imprisoned and massacred, inmates of the cloisters subjected to the vilest treatment, outrage after outrage heaped on all those who profess to serve Christ. The immunities of the Catholic Church, the institution which raised Mexico out of savagery, have been abolished, the privileges of social order have been ignored, the rights of private individuals have been violated, and are still being violated with impunity, while the victims are forced to look on helplessly. And what adds to the sorrow and horror occasioned by these crimes committed against the Church and society, is the spectacle of the secular and anti-Catholic press and many Protestant pulpits gloating over the orgies of the Mexican bandits. This is the moment for Catholic Mexicans to proclaim with their Heavenly Prototype on Calvary, "Father forgive them for they know not what they do!"

Strangers to conditions in Mexico are puzzled at the events that have taken place in the last three years in that country and naturally ask how such things could happen. But they have only to look at what has happened in France and Portugal in recent years, where members of oath-bound secret societies, plotting in the dark, seize the reins of government and then cover the people into submission. Fearing then the influence of the Catholic Church as the only dyke able to stem their infernal work

they start to abuse, fetter, rob her, throttle her activity, and then forbid her to teach, to uplift, or to civilize. There is method in the madness of those evil-doers, Satan being their chief adviser. Meanwhile the victims must yield to brutal force, but they know that God in heaven is watching and marking time. The Saviour of the world had a similar experience at the beginning of His Passion. This is your hour and power of darkness," he exclaimed when He stood a prisoner before the magistrates of the temple.

While we know that God is patient and long-suffering and in the end will draw His glory out of the actions of wicked men, we know also that in the meantime souls are perishing. No one can tell how long this Mexican despotism will last. To give an appearance of permanency to their vile work, the Revolutionists, of whom Carranza is the head, have promulgated a new Constitution which is a masterpiece of malice and hatred of the Church. The entire document is inspired by hatred of religion and shows to what extremes the ruffians who have Mexico under heel will go to neutralize the action of the Catholic Church.

The Government of Mexico assumes the exclusive right to legislate in affairs of religion, determining, for instance, the number of priests and churches for the various localities. No priest nor a Mexican may henceforward exercise any office in that country. All churches, orphan asylums, institutions, convents, colleges, etc., belong to the State. Neither priests nor religious communities may inherit from those who precede them in office; but all such inheritance is vested in the State. And to put a sinister touch to the efficacy of this hideous legislation, priests who dare criticize a clause of it, no matter how unjust it may be, are liable to punishment.

These are only a few of the clauses of the latest Mexican Constitution. It is plainly seen that the object the Revolutionists have in view is to render the exercise of religion impossible in Mexico. If a State may interfere in matters of religion and in its external forms, if Catholics are not authorized to build churches, and if those already built are the property of the State, if priests in the exercise of their sacred functions are to be followed and watched like criminals under suspicion, where is religious freedom? And yet it is an elementary principle in civics that public authority cannot violate the conscience of individuals or their relations with God.

The bishops of Mexico have nobly protested against the tyranny to which their flocks are being subjected. They have protested against the violation of their right to acquire and build churches as well as against the wrong done them in wresting from them the ownership of their asylums and other institutions of education and charity. They know full well the object the spoliation have in view is to favor unbelief and irreligion throughout Mexico, and they have protested all the more eloquently against the infamous Constitution that would restrict them in their legitimate action on souls. Neither they nor their clergy wish to become the slaves of a band of Mexican Revolutionists.

All fair-minded men will admire the courage of those Bishops who protest when they see their flocks placed at the mercy of the cruellest of wolves. Those prelates are now in exile, but while at home in their dioceses they asked only for religious liberty; they tolerated the opinions of others and respected the rights of others; they sought nothing from the State incompatible with their rights as citizens; they labored for the improvement of the conditions of the poor and for the advancement of religion, as their fellow-bishops are doing in other countries. In a word, they asked to live and let live, and to carry on their work among the flocks whom the Church had entrusted to their care. This right is now being denied them by the infamous clique that have Mexico in their grasp.

It is easily seen that the Intention for the present month offers us an object worthy of our earnest prayers. Our fellow-Catholics in Mexico are suffering persecution. They are being outraged in their most intimate convictions and sentiments. The solidarity that should exist among Catholics throughout the world urges us to pray for the deliverance of our brethren in that Republic. May the Heart of Jesus look with clemency on the Church in Mexico, and give her back the conditions she enjoyed in the past.

E. J. DEVINE, S. J.

THE WAR FUND'S PROGRESS

Encouraging reports have been issued by the official organ of the Knights of Columbus, the Columbian, concerning the progress of the million dollar drive undertaken by the Knights:

"The drive for the Knights of Columbus \$1,000,000 War Fund is meeting with cordial cooperation from Catholics throughout the country, and all indications are that the fund will be readily acquired. In fact, so spontaneous has been the response to the appeal issued by the Supreme Officers of the Order, that there is every reason to believe that the initial fund of \$1,000,000 will be augmented far in excess of that amount."

"The K. of C. War Committee has already closed contracts for \$100,000 worth of buildings for recreation centers and chaplains' quarters at the army cantonments, and negotiations are under way for the awarding of

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contracts for an additional \$100,000 worth of buildings. The more the work advances the more do those in charge realize its huge dimensions. Already chaplains have been attached, at the Order's expense, to various camps, and more are being appointed."

How vitally necessary is moral protection for the morale of an army in camp or in the field is patent to all interested in the welfare of soldiers. Efficient chaplain service secures this protection, and the Knights' War Fund campaign was launched for this purpose. As the Supreme Knight has stated: "The time for talk has passed, the time for action has arrived. It is a call for 'all aboard' and every one must do his part."—America.

THE HOLY EUCHARIST

The purpose of our Divine Lord in His institution of the Sacrament of Holy Eucharist was to afford a means whereby that life of grace transmitted in Baptism and made more perfect through Confirmation, might be constantly preserved and renewed in our souls. His divine mission on this earth was made clear by His own words: "I have come," said He, "that men may have life, and have it more abundantly;" all the works of His redemption were for this one end; all the mysteries contained in the sacraments of His Church for this purpose, that those who had been created to the image and likeness of God might be brought into closer relation with God, for time without end. And the love of God for His creatures, shown in so many ways, was given its most telling proof in that mystery of mysteries whereby He became their very food. In the sixth chapter of the Gospel of St. John, we find our Blessed Saviour's words: "I am the living bread, which came down from Heaven: if any man eat of this bread he shall live forever," and again, "as the living Father hath sent Me, and as I live by the Father, so he that eateth Me, the same shall live by Me."

All the wonder-works of the hand of God are indeed trifling in comparison with this inestimable Gift: all the love that God could show His creatures is consummated in the mystery of the Holy Eucharist, wherein He, who wants us so closely united to Himself that not even eternity can effect a separation, has designed to give Himself to us as our Daily Bread, to nourish and enliven us with His own sacred body and blood. He has placed it in our power to live on forever, if we will but use the means, for He has declared: "Amen, Amen, I say to you, if any man eat My flesh and drink My blood, he shall not taste death forever."

The necessity of availing ourselves of the means to spiritual life, provided by our Blessed Lord in this sacrament, is evidenced by reflection on the similitude of the natural life of our bodies. However strong and vigorous a man may be born, his strength would soon diminish and fail, were he not supplied with proper food, to nourish and build up the tissues within him. In precisely the same way must the life of the soul be considered. Even though we are given spiritual life in all its fullness through the sacrament of Baptism, and strengthened therein by the effects of Confirmation, nevertheless, because of our human nature, weakened in the heredity of our first parents, and further harassed by the various temptations to which we are constantly exposed, that spiritual life would soon weaken and fail, and indeed be altogether ended by mortal sin, unless some means were provided for its nourishment and support. Therefore, did the Heavenly Physician of our souls, in the fullness of His love, institute the night before He died, the sublime sacrament of the Holy Eucharist, in which, as the Church teaches us, is contained "the body and blood, soul and divinity of our Lord Jesus Christ, under the appearances of bread and wine."

In comparing the Holy Eucharist with the rest of the sacraments, we find that it differs from all the others, in various ways. If we regard its dignity, we must realize that however great may be the distinguishing marks of each of the remaining sacraments, however lasting the character imprinted through them in the soul, not even the most sublime amongst them all can be compared with the dignity attached to the Holy Eucharist. Its graces are so abundant as to give it place over all the various sacraments; each of the six others contain only particular graces, adapted to the peculiar ends for which each sacrament was instituted; in the Holy Eucharist, however, there is contained Christ Jesus Himself, the Author, the source of all possible graces. The other sacraments are

sacraments as such only at the time of their administration to the souls for which they are intended, but the Holy Eucharist continues to remain a true and perfect sacrament from the moment of its inception, not only when we receive it into our souls, but as long moreover, as it is reserved in the Church, for the veneration and adoration of the faithful.

The three-fold characteristics of every sacrament, as we have seen, is that it be an outward sign instituted by Jesus Christ, to give grace to our souls.

In the Holy Eucharist we have the outward, sensible sign in the appearance of bread and wine, remaining after the consecration of the Mass, and under which our Divine Redeemer's sacred body and blood become the actual nourishment of our souls.

The institution of the sacrament at the hands of Christ Himself took place at the last supper which He had with His Apostles. At that time as the Gospel tells us, He took bread and blessing it, broke and gave it to them, saying: "This is My body." In like manner also, the chalice of wine which He blessed and gave them to drink, saying: "This is the chalice of My blood, of the new and eternal testament which shall be shed for you and for many unto the remission of sins. Do this for a commemoration of Me."

That grace is infused into our souls through the Holy Eucharist is evident, as we have seen, from the fact that he who receives this sacrament worthily, receives in it the fountain of Grace and Holiness, Jesus Christ. The Holy Eucharist moreover, not only confers grace, but signifies further the method of its conferral. For as bread and wine are food and nutriment to the body, preserving and increasing its health and vigor, so do the outward appearances of the species of the sacrament represent the spiritual food and nourishment which our souls receive in the body and blood of our Blessed Lord, given us in its reception. — Catholic Transcript.

CHANGES THE WAR HAS BROUGHT

Church Progress notes them in the following: "What a change the War has brought. The Guardians of Bigotry have gone to the dogs. The Knights of Lucifer have crossed the Styx. The Patriots for Profit are shivering at the command of scripture. All of Georgia is denouncing Tom Watson. General Miles has been lost in the rush to cover. The four-mouthed preachers are peddling soap and corn cures, and even the Menace is out of commission, report has it, by the hand of Government."

WHERE THE TROUBLE BEGINS

The New Century says: "The essence of dishonesty is lack of promptness about petty accounts. That is the beginning of it. Parents

Mountain Barriers Handicap Italy's Red Cross Workers



Over Italy's far-flung 450-mile battle line where Austria, aided by nature in the ice-bound ramparts of the Alps, has driven us free Italy shut out from enslaved Italy, the Italian Red Cross Society is heroically waging its fight for the relief of suffering humanity against odds far greater than those surmounted by the Red Cross banner-bearers on other Allied battle fronts.

On the western front the automobile ambulances quickly speed back the wounded from the front lines. Likewise medical attention and hospitals are near at hand for the Russians on the Eastern battle line, though supplies are scarce. But the task of caring for the Italian wounded among the unstable snows and mountains of the Alps is almost inconceivable. Often the sufferers must be transported in box-like cars sliding on overhead cables or even lowered by ropes down the mountain sides. On snow sledges or by burrow back are the most common methods of carry-

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