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

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LONDON, CANADA, SATURDAY, MAY 8, 1915

THE LITTLE FLOWER OF The Catholic Record JESUS

LONDON, SATUBDAY, MAY 8, 1915

ON THE FIRING LINE That women have vied with men in their steady facing of the entirely new circumstances of this war is the more honorable to their sex because they, in all probability, realize more clearly than men the terrible consequences of war. The life of the woman centers in her home, and it is the home that feels most terribly the of the Church. hellish devastation of war. What has not war meant to the women of Belgium and of Northern France ? War in its least repulsive form. or waged by people who have a sense of chivalry, must be cruel to a high degree. Villages are swept by artillery fire : comfort and peace and life are as naught to the onrushing squadrons ; passed him in his administrations of But according to German iders these the Church. Patrick went forth inevitable horrors must be intensiburdened with years to begin his fied to the uttermost. Murder, legal triumphal progress through Ireland, ized by authority, outrage, pillage, but he had known the influences that extortions of all kinds, make the inspired and strengthened him the country uninhabitable wherever the time he kept his lonely vigils in the German hordes are mustered. That this is done by the individual will of the German citizen one doubts ; but it is done "by order" as an expression of the collective German mind, which is worse than individual out. rage. The effect is that ashes mark where the homes stood, and the mothers' children become either the playthings of a brutal soldierly or are flung out into an alien world te beg for bread or to die of hunger. And the German leaders shrug their shoulders and wonder why these methods, made in Germany, and therefore sacro-sanct, should evoke the

reprobation of civilization. The possibility of a like fate re mains for every woman while millions of an unscrupulous enemy are in arms. What wonder if by instinc war lies heavy in the heart of a woman and gives her a just view of the realities of life? What wonder if she is weaned from trifles and frivolities, and, turning naturally to a simple life, gives herself up to tender helpfulness, to gentle ministrations to the men who, in going forth to defend their country, are the guardians of all that to her is dear and holy?

Right nobly has she accepted her share of duty, contributing to the triumph of human nature by her sympathetic service, as man contributes by indomitable bravery, and helping jointly to cleanse humanity from the stain that has been flung upon it by unbridled ambition.

THE BROTHERBOOD

At present we hear many words in praise of the Brotherhood of music that finds lodgment and Humanity. Even they who war awakens harmonies in human hearts. gainst God lift up their voice

The seminaries have addressed The saints are not all garacter ized by the same style of architect ouching patitions covered with signa. tures earnestly pleading for the inure. Some are like the mighty cake that brave the onslaught of the elepriests and eminent religious have ments : others are like the flowers said : which attract and captivate their

" Sister Teresa of the Infant Jesus beholders. Some are dowered with gifts for the enlightenment of the mission is evident." world : with courage that smiles at "This dear 'little saint ' is a re the attacks of men, and is aflame at markable missionary whose word is any attempt to tamper with doctrines powerful and irresistible." "The life of this soul written by But they are all fashioned by pray-

herself has a lasting charm and souls ers and solitude. Before they began to work they spent days and years in who yield to its powerful influence will be drawn from tepidity and sin. contemplation ; for contemplation is " I assure you that the Lord works the source of all activity. In silence beautiful and great things by means and retirement, the great Gregory of your 'little Saint.' In our seminwas equipped to cope with the ary she transforms souls." dangers and difficulties that encom-

> PROTESTANT JOURNAL TO PROTESTANTS

SUGGESTS PROPER LINES OF ACTION

From The Congregationalist vesture of the slave. Boniface swept We fear that unless both parties to over Germany like an angel of light ; the discussion exercise great self re-straint, we are in for a period of bitter but he also had prepared himself in the solitude of the monastery. The and unprofitable controversy and regreat Aquinas, who made the power crimination between members of the Catholic and of the other Christian churches in this country. of Christ visible in eloquence and learning and holiness of life, was the The blame for kindling anew the child of solitude and contemplation. fires of suspicion and enmity rests on Men wondered at and acknowledged both parties, but because we are a Protestant journal and concerned most of all with the way in which the power of his genius that gave the world an organized system of Chris Protestants carry themselves at such tian theology, a system that has stood a time as this, we venture to suggest the test of time and has been and is what seem to us altogether proper lines of action for those who would an antidote to every error and heresy ; but the discerning only knew | be at the same time truly Protestant and truly Christian.

the secret of his wondrous power. De not circulate rumors prejudi-cial to Catholics. Some of these These saints expressed in their rumors are base lies and will not lives in striking details the principles of Jesus Christ : and impressed the stand the test either of investigation or of common sense. The large majority of the members of the Cath. Gospel upon a reluctant world. They kindled fire in cold hearts and swept olic Church in this country are honest, pure, patriotic men and women. The priests, bishops and them upward to the things of the spirit. They fired their enthusiasm nuns, as a rule, are intelligent and for the things at which we look The women who have se askance, at poverty, humility, and sincere. cluded themselves in convents for showed that research and learning purposes of devotion and service may be trusted, we believe, to carry out and profound thought were not inthe holy vows which they have taken compatible with holiness of life. They stood as sentinels over the inand their privacy should be as sacred as the privacy of any Protestant terests of Christ : they served him in home. What business have we Prosoldierly fashion, holding their own testants to indulge in wholesale, in feelings as naught, and knowing discriminate and unverified denunciations and accusations? Tell what always that the marching orders were you know to be absolute truth about the Catholic Church if the occasio

warrants it, and if the interests of While some saints are as oaks capped by the lightning, around patriotism require it; but seal your lips and close your ears when mere gossip, scandal and innuendo come which rages strife elemental, others are as the flowers that grow and your way. bloom under skies unflecked by trace of storm. They express in their lives Christ's humility and poverty, and they go their way like a strain of

ever the same.

Do not got in a paule over the likelihood of the Cathoic Church dominating this country. It has to day, according to its own statistics minal membership of not over 16.400.000 persons, including men, women and children. The memberfor instance, is the rel

We should

We regret

Catholic.

devotion of those who love her the Nevertheless, it is our business to of the Gentile who dwelt in the land get as close to them as we can. of Hus, the cry of the poet :

Care as much for your religion as your Catholic neighbor does for his. Emulate his willingness to devote time, thought and money to it. Be troduction of her cause. Venerable as eager to pass on to your children, if not your precise form of religion,

at least some conception of the worth of religion and of its absolute necessity in the life of individuals and of is a providential soul. Her divine nations. Too often our Cath nations. Too order our cash olic brother puts us Protestants to shame by the zeal and consistency of his faith, by, the sacrifices he makes in its behalf. Nor do we think that in a majority of cases this attitude and practice amounts to supersti-tion. The religion of millions of Catholics the world over comforts hem in sorrow, fortifies them against temptation and saves them from their sins. This is what the Pro-testant religion ought to do for every soul who professes it.

"RELIGIOUS BUT CREEDLESS!"

The discoveries of modern science have, it is said, superweded the idea of the miraculous. This is not the case, for the discoveries of "modern" religion have achieved the miracu-

lous, and have demonstrated the fact that a thing can both be and not be at the same time : an achievement which is considerably ahead of the old fashioned idea of the miracu-

The occasion of the achievement was the annual Easter "pilgrimage" up Mount Rubidoux, California, and the reconciler of apparent contradict-ories is the Outlook. 'The service," says that review, 'Is devout, re-ligious, but creedless. It is not of Catholic domination, nor yet of Protestant. . . . There are no Protestant. . . . There are no forms . . . only the Lord's Prayer, Scripture recitative, old hymns that everybody can sing, and reading from Dr. Henry Van Dyke's 'God of the Open Air." And in con-clusion: "the service is simple, de-vout, fundamental." As far as proceeding of the open there is an upwell of the open the open there is an upwell of the open there is an upwell of the open there is an upwell of the open the open there is an upwell of the open the open there is an upwell of the open there is an upwell open there is an upwell open the appearances go there is an unmis-takable Catholic flavor about the service. The Lord's Prayer is dis-tinctly Catholic, and tradition is in favor of the judgment that the Scrip-tures are Catholic. Furthermore, it is assumed that the "pilgrims" were sincere i the r repetition of the Our Father, which is merely a proclaim-ing of their belief in the first article of the Catholic Creed : Credo in Deum patrem omnipotentem.

In the circumstances it is difficult to understand how the service could be called "creedless," and were that so, it would be by no means funda-For the foundation of religion is belief, and creedlessness is everal stories above the basement, on the superstructure of "freedom of thought," "progress," "modern con-ditions," and a host of other props. There is, of course, always the possi-bility of the borrower failing to com-prehend the proper use of that which

he borrows, and the ten thousand pilgrims of Mount Rubidoux, as they rested the rising sun with the Cath lic Oar Father and a recitative from the Catholic Scripture, may have fancied that Pater noster qui es in calis had some intimate connection "If our rationalizing Protestant-ism would cease questing the possi-bility of miracles, and abandon it-self to the will of the Lord, strange things would happen before our eyes. With our scientific scrutiny of religious phenomena we discourage even the spirit of evangelism. We refuse to be awestruck by anything. We expect no signs and wonders from above. We say God is every-where, and then find Him nowhere." "If our rationalizing Protestant.

MATERIAL PROGRESS VS. SPIRITUAL

The Protestant habit of deducing

spiritual advance from material pro-gress, gets a jolt from the Christian Intelligencer (Reformed) thus :

"High accomplishments sometimes expose Christians to overpowering temptations. Even great learning, refined manners, genius, brilliant talents, have proved a snare to many, whereas they have have here ind to care

whereby they have been led to con-tract habits, form connections, and indulge in companionships which have been ruinous to their batter

moral and Christian principles. Better be without such advantages

possession of royal talents or rare

genius goes great peril ; for Satan chooses the most shining marks for

his hest simed and subtlest darts."-

Journal.

J. P. Lafferty in New York Freeman's

AGAIN SHOWN IN HIS

TRUE COLORS

ESTABLISHES DIVORCE "BY

MUTUAL CONSENT" IN

MEXICO

Every day the Mexican revolution.

ists are being more and more revealed

in their true colors. The intent of

these bandits, who are to-day preying

the establishment of a regime of un-

limited license in that Republic.

by his decree declaring that hereafter

divorce by mutual consent shall be

the mode of matrimonial dissolution

in that country, when the marriage

one man a new morality has thus

But such an edict is not at all sur-prising. It is in line exactly with the past actions of the robber horde

who are now in control in the South

ern Republic. It is not alone in

been set un in Mexico.

Thou wilt not leave us in the dust ; Thou madest man, he knows not why, He thinks he was not made to die And thou hast made him : thou art

just. A desire so universal, a conviction so deeply graven in the heart of man

throughout the ages, can not be frustrated. The very horror of annihilation in the soul of "Puzzled" finds its cause in his participation of mankind's general conviction that the soul is immortal. Merely to cease to be is not in itself painful. But it is unnatural. The consent of mankind so designates the passing from human existence into existence. Poetic fancy, not truth pillows the dreamless head o'er which rose petals fall unnoted. There is no annihilation. What is, shall be. When "Puzzled" records his horror of annihilation he but restates the moral argument for the mmortality of the soul.—America.

HARMONY AND

DISCORD PROTESTANT ORGANS-IN AND

OUT OF TUNE The United Presbyterian in an article on the words "Christian En-deavor" speaks of their suggestive-What it says in reference to the first word is interesting to Catholics. It says the word " Christian " stands

for all that is best and purest in religion. It leads the van of all re-ligions ; it is suggestive of purity in heart, of nobility in character; of gentleness in disposition, and efficiency in civilization. The efficiency in civilization. The world's highest ideals have trodden the path which Christianity has marked out. It has sung the world's

its competitors. The civilization that it has made are the historian The civilization of its achievements. It has opened heaven's door to a prodigal world There is, therefore, no more sugges-tive word in the English language

than the word Christian." One wonders if the writer of that has been celebrated longer than three years. "Matrimony dissolved, list of achievements of Christianity had not largely in mind the triumphs the consorts may contract new unions legitimately. Until constitutional order has been re-established in the Republic, the Governors of the of the Catholic Church. Certainly music, sculpture, and painting owe little to the denominations that would exclude them from the service little States are hereby authorized to make, in the civil codes, the necessary modifications to put this law into effect." By the decree of this

GRAVEN IMAGES

It is a far cry from the iconcclastic reformers who split the first commandment in two to give color to their opposition to religious art, to the present day. In a recent issue of The Lutheran Rev. Paul C. Strodach wrote :

Just when the Christians began to decorate their churches or their places of worship (because there are traces of decorations in places that were not churches, but which were used for worship)—is difficult to de-termine. Decorations of an ecclesiastical nature and coming from the very earliest period, are found in the CATHOLIO NOTES

The Abbe Thinot, a young prices bravery and self sacrifice at the early bombardment of Rheims, was killed at Poitiers on March 16 while pick-ing up the wounded.

Cardinal Hartmen, Archbishop ef Cologne, has delivered to Emperem William 575,000 marks (\$115,000,) the amount of collections by Catholic churches for the assistance of war invalids.

It is estimated that approximately 1,000 Catholic churches have been destroyed in Poland during the pres-ent war. A committee has been ap-pointed to consider means for their econstruction and repair.

In the New York Herald, an-nouncement is made that Mrs. Abbott Low Dow, daughter of a onetime minister to Belgium and a cousin of Seth Low, has formally left the Protestant Episcopal church to embrace the Catholic faith.

than to possess them, only to have them converted into the sure in-struments of destruction. With the Pope Benedict has ordered that the official "Prayer for Peace" which was recently effored in all the churches of the Catholic world shall be recited at every religious fanetion held during the month of May, and has granted numerous indulgences in connection with it, says a Catholic Press Association cable from Rome.

It will be possible to restore Rheims Cathedral, according to M. Guillaume Tronchet, chief architeet to the French Government. He says that casts had been taken of nearly all the details of ornamentation that were destroyed, and mathematically precise documents exist from which the Cathedral may be reconstructed in every detail.

Another notable convert to the Catholic Church who was just lately received, is the Rev. J. A. Beaumont, upon the country south of the Rio Grande, is nothing more or less than or many years Protestant incumbent of St. John's church, St. John's Road, London. Mr. Beaumont is ex Mayor and Alderman of the borough of Venustiano Carranza, the leader of Marylebone. He was received inte the Church by the Lord Abbot of Caldey, who himself as will be rememthe Constitutionalists, "first chief of the revolution." as he calls himself. "and in charge of the executive power in the United States of Mexbered, is a comparatively recent convert to the Catholic Church. ico," has further confirmed this act

" It is notable," says the Catholic Herald, "that a large number of medals and honorable mentions are being given to the clergy and Sisters for their bravery and patriotism as displayed in the European war. As the rewards are coming from these who are always attacking both the clergy and the religious orders, as well as the Church, that fact is all the more notable."

Mr. Compton Mackenzie, the wellknown English author, whose " Car-nival," "Youth's Encounter," and a recent novel, " Sinister Street," have placed him, in the opinion of many critics, among the formost of the younger writers, has been received Catholic Church at Venice. Perhaps Mr. Mackenzie's step indicates the beginning of a movement Mexico, moreover, that radicalism of among English authors.

this nature is showing its head. In The silver jubiles of Catholicism many different forms, though perin Uganda, Africa, occurred on the 27th of March this year. It is now haps by less strenuous and more in sidious ways, it is spring-ing up in all quarters in the United States. It is showing itself in children's welfare work, in reform just twenty five years since the first four Uganda natives were baptized by Catholie missionaries. These who know the glorious record of the Church in Uga what she owes to her Uganda mar-tyrs, and the outlook for the faith with the amazing statistics that show to day a Catholic Uganda popalation of 180,000, is indeed a resy one. Rev. James L. Smith, S. J., who has been professor of philosophy at Fordham University for three years died April 2nd. Father Smith was born in New York City sixty two College of St. Francis Xavier. In 1876 he became a Jesuit and since then had been a teacher. For many years he was professor of theolegy at Woodstock College, Md., and later went to Holy Cross as professor of mental philosophy. From there he was assigned to Fordham University. The Rev. Joseph A. Mulry, S. J., has been appointed president of Fordham University, New York City. Father Mulry had been president eff St. Peter's College Jersey City, since 1911. He was born in New York in 1874, entered the Society of Jesus in 1890. Before becoming president in 1890. Before becoming president of St. Peter's he was a professor in Boston college for five years, later becoming prefect of discipline at Georgetown University, then vice-president of Loyola College in Bal-timore until 1909, when he was made a member of the Jesuit mis-sionary band and became widely known in eastern cities as a preacher.

1907

acelaim the fraternity evidenced by the physicians, who labour on the fields of disease, and by the prompt and generous response to the cries From 1873 to 1897 was her span of of relief from the stricken nations. years. Nine of them she spent in the But the Christian knows the reason cloister, exhaling the perfumes of a of his stretching out a helping hand : the man, however, who supposes that just passed through the world on her the suffering stand in no relation with God, is a mere sentimentalist. He is a creature of impulse, he may be swayed one minute by pity, and the next be dominated by repugnance. He may shrink from the thought of pain, and yet feel no love for those who experience it. The fact that he may be educated may but accentuate a heartless type of character.

The Christ-haters cannot tell us persist in claiming human reason as

their only guide they must keep com. pany with their forbears, and acknowledge with them that the people are too low and brutish to inspire hope of a better future.

Do men love what is unlovely? Are we taught by nature to have pity? Is it not her teaching that the world exists for the strong, and that the weak should be eliminated ? Does the eye of the infidel fill with sorrow whenever he sees the degraded, the deformed, who have no natural passport to the human heart? Are his interests identical with those of some stricken soldier in a trench, or with the one whose life is being plucked out by the hand of disease? charity is using Christian phraseology. He struts around in borrowed plumage and shelters himself behind teaching.

called the "Little Flower of Jesus," who may ba, as thousands pray, ere long on the roll of canonized saints. probably as many more adherents of Protestantism, persons not actually members of the Protestant Church, but practically identified with it to the extent of giving and joyous and childlike holiness. She in many cases vigorously supporting it. Outside both Protestant and way to the city beyond the stars to Catholic folds are perhaps 40,000,000 in this country not identified with either, but fully as much inclined tell in simple fashion of the happiness in living and trusting God. toward Protestantism as toward Roman Catholicism. From the point And how did she trust Him? The of view of yearly growth, the Catholights might go out along the shore, and the stars recede before the lic Church has not much to boast of in comparison with the Protestant tempest, and the boat, as in the churches. It gains by immigration olden times, be menaced by the angry waters; but she could see the constantly losing to other religious bodies. The likelihood of Catholic lonely and tired Christ looking into the white faces of the twelve and

why we should love all men. If they hear Him saying, "Why are ye fearful, O ye of little faith ?"

WHAT IS SAID ABOUT THE LITTLE FLOWER

State. The Carmelites of Lisieux receive attempt to make the Church a from all parts of the world most in politics, just as we should resist similar aggressions on the part of precious testimonies of the truth of these words. At one time it is the Church; but we need not foster account of the remarkable cure of suspicions and fears. Make friends with Catholics a some painful malady; more frewidely as possible. Get their point quently it is to tell of the relief and of view concerning parochial schools consolation of a soul in distress. for example. Approach them on the basis of common Christian sym Persons come from long distances and foreign lands to kneel at the pathies and common Christian aims. tomb of this elect of God. Priests Cultivate all those associations and organizations that tend to bring Catholics and Protestants together and young missionaries departing for the Foreign Missions respectfully for common debate and common kiss the blessed earth and carry plucked out by the hand of disease? kiss the blessed earth and carry undertakings. We regret that The infidel, however, in lauding away flowers as veritable relics. The efforts on the part of Pro-charity is using Christian phrase. nuns are constantly pressed to give testants to fraternize and co-operate nuns are constantly pressed to give with Catholics are sometimes foiled by an indisposition on their part to some souvenir of the "Little Queen," The Little St. Teresa," the "Little come even a quarter of the way and the results of centuries of Christian Great Saint," or "The Little Flower," by their aversion to frank and brothfor so are her titles varied by the erly discussion of points at issue.

with Dr. Van Dyke sive of the many children growing Open Air," which, while certainly fun-damental, is scarcely creedless. up under Protestant influences, is about 24,000,000; and there are America.

ANNIHILATION OR **IMMORTALITY**?

A correspondent of the New York Sun writes to say, that for twenty-two years, he has thought, studied, prayed and "even curiously followed those distinguished scientists" who believe that they have presented irrefutable evidence of man's survival in another world. "But now," he adds. "to day I am finished. Within me lives the unalterable conviction that and because of the large families death ends all. Yst there remains which many Catholics rear, but it is the horror of annihilation. I had rather go to hell. Why is this ?"

Thus ends the communication of one domination in this land is extremely who signs himself "Pazzled." There is a world of sadness in that "Why is this ?" "Puzzled" writes his remote. It may preponderate in certain sections, but this country as present conviction that man's exiswhole is not likely to become continue to tence is as fleeting as the vagrant breeze of spring, as a little smoke that lingers in the sky and is gone, guard vigilantly the American prin tiple of the separation of Church and as a glorious sunset that darkens into a starless night. He has We should resist every traveled a long road through thought, prayer and doubt, but he has not, as the Presbyterian or Methodist thinks, reached an "unalterable conclusion that death ends all." has but reached a "horror of annihilation." Beyond the expressed con-

viction of his intellect is another conviction that God did not make him to destroy him utterly. - From this conviction, present though unrecognized, does his horror annihilation rise. So rooted is it in

his very nature, that he yearns to be. longs to be, even it existence be bought at the price of hell.

Melius est esse quam non esse, the medieval schoolman argued. To be is better than not to be. In the pages of a twentieth century news. pages of a twentieth century news paper, "Puzzled" re-echoes the axiom of the schools, the conclusion of Plato and Aristotle and Cicero, the Plato and Aristotle and Cicero, the Christian Advocate, (Methodist) :

Story and historic report tell of some of the wonders of art lavished unstintingly and de-votedly in the decoration of the wonderful building still remaining in Constantinople, now a mosque but built as the Church of the Holy Wisdom (S. Sophia). If the time ever comes that this church is restored to its original beauty by the removal of the desecrations of Mohammedanism, and if the result reveals but a part of all that story tells, it still will be a monument to this wonderful spirit of devotion, coming from a very, very far away past. This is the rule in every age, the opposite is the exception ; and these latter appear every now and then, revealing an interpretation of religion as bleak and austere as their

burches. "And yet as one views this application of the beautiful in what we speak of as the Arts to the service of fod, and studies the examples of age

after age, bearing their testimony to the devotion of the artisans in such glorious results, one cannot help but astounded when one discovers that one does not merely admire this or that as art, but the whole as one grand symphony of harmony, aplifting and devout. The art does not drive its examples home to one as the prominent influence, but the result is the whole, made up of the examples of all the arts. This cannot help but have a constant and ever helpful influence upon those who enter such a church to worship.

MIRACLES

A writer in the Lutheran wants to know who is Little Teresa of Jesus, a subject upon which there is much literature to enlighten him. He

takes a fling and a sneer, let us hope unwittingly, at the Communion of Saints and at miracles when he treats of alleged miracles through her intercession. It might be well

magazines and books dealing appar-ently with the most innocent subjects. And now it is being portrayed in a play, written by a Socialist, Marian Craig Wentworth, and acted by the great Russian tragedienne, Alla Nazimova, who won so much fame in the Ibsen plays. "War Brides" is its name and it is a call of revolt to women. * * *

And so from all directions and from all classes, from the Mexican revolu tioniet and the Russian actress, in deed from doctors and "Sociologists" and ministers, comes the poison which, unless effectively checked, is to further weaken our already reel-ing social organism. This is the time for the forces of religion and morality to be most active. This is the time for Catholics to put forth their views and principles and by

living strictly in accord with their professions to have a strong counteracting influence upon society.--Cath olic Standard and Times.

"COWLEY" CATHOLICS

The following is a list of converts from the Cowley Fathers, an Anglican community of religious : Father Luke Rivington, Father Basil Maturin, at present working amongst the Oxford undergraduates, Father Ernest Grimes, rector of the Catholic Church at Brigg, Father Ran dolph Traill, rector of the Catholic Church at Thame, Father Cyprian Alston, O. S. B., rector of the Catholic Church at Dulwich.

Basides these, who were all "professed " at Cowley, the novitiate has given us Father Charles Teurtley of the Oratory, Birmingham, and Father Gorman, C. SS. R.

Father Grimes was precentor at Cowley, and soon after he became a Catholic the organist and three of the choir boys fellowed. The organist is now Father Wilfred Shebbare, O. S. B., Downside. Several of the

Booklevers who have been watching the daily auction sales of the library of the late General Brayton Ives learned to day that ene of the masterpieces of Nicholas Jarry, the caligrapher of Louis XIII. and Louis XIV. of France, was sold at \$4 950. This was a new record price for this celebrated manuscript which is entitled "Office de la Vierge, Marie Avec Un Exercice." It is written on 336 pages of pure vellum and was executed at Paris in O. S. B., Downside. Several of the list in the list in the list is the list which it brought \$3,850. TWO

BORROWED FROM THE NIGHT

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CHAPTER XXI

Teress did not die, and when turn of her illness brought life, she rallied back to health quickly, and it was observed that St. John Worthwas observed that St. John worsh-ingly rapid. As soon as the physician declared his patients out of danger, both urgently requested to be re-moved to their respective boarding houfes, realizing that their long illness had been a severe tax upon the hospitable Boyles. But Mr. Boyle set his verdict against their wishes.

"Man alive !" he said to Mr. Worthington, "do you care so little for your life as to risk it in the relapse certain to follow a change of room and bed ? When you are able to walk without assistance to the carriage, leave us; not before. Don't speak that word to you may Trouble? I am honored. St. John, in being of any service to you and that lovely girl! All the thanks I want, or will accept, is for you to remain my willing guests until you are completely restored to health. But," and he laughed, "willy nilly, you re-

main anyhow." So St. John bowed to the inevitable, and when the master's will was de-livered to Teresa, she smiled faintly. But the day came when both patients could go downstairs to dinner, and could go downstairs to dinker, and sit for sweet long hours on the shaded verands; and then, with re-gres Mr. Boyle saw that his time as warden had expired and he begged hem to permit him to become their host. But Mrs. Martins, who was present, declared that Teresa's room had been waiting for her for weeks and St. John Worthington remem-bered all the undone work of the rapidly approaching election, and was forced, also, to decline the in-When the warm afternoor made the others seek their siesta made the others seek their states, and sent the slaves to sleep under the long grape covered arbors or on the shaded back porch, Teresa and St. John sat together in the cool, dim, dreamy old parlor. One window, looking to the east, was open, and before it those two, brought from the outer court of death, sat, drinking in the rich, languorous glory of the the rich, languorous glory of the summer day. The window looked first upon the flower garden, then on a strip of orchard, heavily set in red clover, beyond which was a field of Indian corn stretching up a slope to the deep, darkly green woods. The man and girl sat in long, deepsilence, filled with gladness which comes with returning life.

"It compensates for illness, such a getting well," said Teresa gently, her eyes on the flowers which grew in luxuriant profusion in the well laid off garden. "You never realize how transcendently lovely are the flowers you grew up with, until coming back to life, which is precious, and finding the flowers before you, you marve, at your former blindness in not having seen them to be what they really are — the finishing touch of God's hand upon His sublime creation. O the beauty, the wonder o the flowers! Henceforth I shall walk among them humbly, knowing my unworthiness."

'It is sad to think that it takes the dew from death's hovering wings to wash this blindness from our eyes and leave them clear visioned to the goodness of our Maker," replied Mr. Worthington. "Look from the garden to the orchard! There grows the clover, winter food for the cattle. What a royal web that crimsonadow shows! Lift your eyes to the trees! There the red of the peach, the purple of the plum, the yellow of the apple, the olive of the pear, defy the skill of the artist's brush. Look beyond to the corn the army of the corn ! gold-plumed the army of the corn gold plumea, green-weaponed, carrying on their loyal breasts the great Father's pro-vision for His children. Around are the circling woods, and His eky spread over the beautiful and the useful, the fragile and the strong; and His love folding all—sky and harder ?' garden, trees and corn and crimson covered meadow!" He parsed, then added: "Yes, it is worth while coming back, to even a life of pain, thus clearly to realize that the law is love directed. Teresa gave a slight, involuntary start. Those words "a life of pain," recalled the past, which to one on emerging from the shadow of irrechange, had appeared so unimportant, so unworthy the anguished attention she had given, yet that past was a part of the life back to which she had come. Illness may leave us with clearer vision, but es not alter the conditions of influence on his misery. He sighed the old expression of his unhappi our lives, does not make us different beings. Still, as before that dreadful night, St. John Worthington loved tess rising familiarly from his heart A leaf fell to the ground from one o her; she now, as then, loved him; the trees in the garden. It already and between them Preston Martin showed the yellow of autumn, and h lay as he had stood yesterstood to day. Illness had made Worthington's care worn face wan and haggard, set deeper the tender gray eyes and the lines about the patient mouth. All the brooding tenderness of the woman's heart yearned over him. She crushed it down and held before She crushed is down and held bedre her mind's eye the face of Preston Martins; but the thought sprang up and pressed upon her that she had come back to find the old conflict awaiting her.

Weak, her mind still confused, she Weak, her mind still confused, she could frame no reply to ward off the words which she knew must follow. A rare light came into his eyes, a smile threw its radiance over the lined face as he leaned toward her and took her hands. She feebly tried to with-draw them, but he clasped them the closer, and drawing her toward him whispered.

Teress, I love you, as I thought never again to love a woman! I missed happiness once, Love, shall I miss it again ?" His arm was circling her fragile fig-

His stm was circling her strength of soul, she tore herself from his clasp, and rising, oried, "Yes—yes—I am going to marry Preston Martins." He staggered to his feet, but in the His design. We can trust Him to do this for us, and we learn to bide His

He staggered to his feet, but in the next instant was holding Teress's arm as he assisted her to her chair. She sat before him, very white, the anguish of unshed tears in her eyes, the quivering of suppressed sobs on her face. Then, almost sternly, he He crossed to her chair, paused laid his hand upon her head, then with the old weariness in his face the old pain in his eyes, he walked slowly from the room. broke out :

Teresa, what have you done ?" for he heard again the pitcous con-fession before she had fallen across his seemingly lifeless body. " My duty !" She gasped the words.

"My duty " She gapped the words. He leaned against the window sill to support his enfeebled frame, and pondered upon her answer. "I do not understand," he said at last. "Will you explain ?" "I cannot," she said. There are

some negatives that throw an inner illumination upon the mind. Such was the effect of Teress's answer upon St. John Worthington.

of a political conspiracy and when Teress recovered, her simple state-ment of the facts of the case con-Teresa, has he-the father the honorable son ! employed his serpent's guile upon your young mind, blinding it to the real and the firmed his words. The abrupt departure of the Spa true, perplexing your idea of right and wrong ? Was this the hand that pointed out this duty to you ?" iard on the verge of capture bad ex-cited strong auspicions, though the negro porter declared that no one had visited his rooms during the night. He was gone, however, and the sheriff and his deputies started

pointed out this duty to you ?" She made no answer beyond bow-ing her head upon her hands. "It is so! Then, I tell you and beg you to heed my words, you are not doing the right, but the wrong, in following his council. What his purpose is I cannot tell, but I know that it is an evil one for the word hat it is an evil one, for the man entire life rests upon what is evil He never works but for his own ends I ask you, Teress, to pause before you sacrifice your young life and all my future.'

A half-sob came from the bowed figure, but no words ; and he

while the pursuers dispersed " If you loved him, I should be search for the lost criminal. work was unavailing, and though silent. I should turn to my lonel way again, with blessings for the beloved one. But I cannot remain the story of the escape excited the country, making every man a desilent when I see you preparing a ife of wretchedness for yourself Martinez. that creature's bidding, for the ac-complishment of one of his own selfish purposes. He has deceived you by his sophistry as he has dethe week which had brought St. John back to his office, a man attired in the now unfamiliar garb of you by ceived many another. Your duty to him? You owe him none! Do you owe no duty to me, Teress?"

the trapper, entered and timidly in-quired for Mr. Worthington. "I am Mr. Worthington," he said, gazing with pleasant eyes upon the stranger. The man's face was covered with beard, his hair was long As over her poured his words, she saw again the piazza of the hotel at White Sulphur, heard George Marand unkempt; he looked like one tins' words, and her own solemn promise. She lifted her face. who, for years, had not held inter-course with his fellow creature.

"Did we come back from under Even his voice seemed to have an unused ring, and his words, at first the wings of death with only physical eves made clear." she asked, and came slowly and with marked un Were the souls left dim? I beusualness. "St. John Worthington," he began lieve not, for as I walked in that darkness, I had flashlike visions of I have come a great distance to see you. I have seen you before this Truth, the truth of life and its pur-

day, but you have forgotten me." "Pardon me, sir, but I fear you ar se. I saw that we are not our own, but God's, and those creatures mistaken. I never forget a face, and of God whose need is greatest. The yours is the face of a stranger.' law (of giving and receiving is ordained to work as harmoniously in

"St. John Worthington, we have met before. It was a peculiar meet the animate as in the inanimate ing-s sad and sorrowful meeting. world. God is the great foundation stone of this beautiful temple of the There were many others in the ad sembly besides ourselves! You were a new comer to this State and I was human, and we the sand or stone, great pillars or fluted ornament, as He ordains; but all assisting and one, who, having given over my place depending upon each other. to men like you, was le sacrifice, even on an unworthy altar, is never lost. I would have been glad to go away from this life. It is one of pain and I love not pain. God willed that I should return to do do you remember ?" Worthington passed his hand across his eyes for he saw a crowd of men in a clearing, who were looking toward the solitary figure of a trapper the work which I was so willing to standing, with hand pointed toward a dark speck on the blue of the let slip from my hands. You will not urge me from it ? You will not "Yes, I remember. There was make the pain greater, the conflict

THE CATHOLIC RECORD

will lay your separate and common burdens on the bosom of God, even ad I, after my brief day, rest on the lap of earth." Thus the early fallen leaf spoke to St. John Worthington, and he turned from the window. "I do not know that you are right," he said to Teress. "I do not know that it is expected of us to mar our own happiness and the happiness of another, even though we thereby bring help and succor to a third. I do know though, that God will un-ravel the threads which our poor "And you believe that her death was a part of a well-laid plot that miscarried in its execution ?" asked be man.

CHAPTER XXII

The days crept on, bringing neare

I believe such to be a fact." "And if that fact could be con ively proven, and you were asked to avenge the wrong done the innocent lead and living, would you do so in spite of personal considerations or private affairs ?" "I would not," said St. John Wor-

thingto thington, decisively. "Nothing is to be gained by such a course at this late day. The dead do not want venravel the threads which our poor fingers twisted, make fair the pattern which we destroy in our poor effort to fashion after what we believe was geance; there are no living to be justifie "But there is one living to be both

justified and avenged!' explained the trapper. "I have a strange story to tell you, St. John Worthington. I am come from a distance and I shall ake neither rest nor refreshments until I have delivered it to you.

Some weeks ago, there came to you. dwelling in the mountains of Tennesses, a stranger—a gentleman, he appeared and of foreign birth. He reminded me of the Spaniards I The days crept on, bringing nearer that one which was to prove whether the people of Kentucky wished to be governed by the policy George Mar-tins represented or the one St. John Worthington advocated. The scales seemed to dip evenly, for as soon as he was able to do so, Mr. Worthing-ton had written a strong letter to the press, contradicting the impression which the people had naturally accepted, and which unprincipled partisanship had made every effort to heighten, that he was the victim of a political conspiracy and when had met on the opposite shore of the Mississippi. He was weak and worn by the hardships of his journey through the forests, and was half. famished by reason of his long fast from food. I gave him the best that my poor cabin provided and offered him my bed to sleep upon. In the morning he was sick. I know the symptoms of fever too well not to see that instead of a guest I had received a patient. I ministered to im, strove to save his life, but all my efforts were unavailing. The night he died, he told me his story. He was a half breed, the son of an

Indian mother and white father. Indian mother and white father. That father was George Martins." Unnoting the violent start which his listener gave as he heard the his instance gave as he near the name, the trapper went on in his halting voice with the story of the Indian, adding, in conclusion : "And he charged me to come to "And he that the this tall you that

in pursuit of the stage. They came upon it on the outskirts of Paris, and when the surprised driver drew up you and tell you this, tell you that to you Gerald Martins left his prop erty in trust for his daughter, whose guardian he made you." Worthington lifted his head, a glad

at the command of the Lexington officers and looked down into the coach he saw that Senor Martinez was gone. There had been no other light on his face, for the confidence Amy Martins' husband had reposed in him was like a balm to his sore passengers that morning, so where or when the wily gentleman had heart.

stepped out of the slow going con-veyance, the man could not say. He "And he calls upon you," con tinued the trapper, "with Gerald Martine, to strike down that man was permitted to continue his way, the destroyer of hearts. Gerald Their Martins asked you to serve him in his dead wife's name ; the half-breed asked you to do likewise in his dead mother's name-both brought to death by that fiend." ective, nothing was seen of Senon

"My friend," said Mr. Worthington. One evening toward the close of while your story confirms all my "There is ample proof," said the

"But of what avail will it be That man has a wife whom I honor as one of the best woman-shall oring her to the grave in sorrow by revealing the criminal character the husband she loves ? They have a son, than whom none nobler, braver, truer lives—shall I throw a blight on his young life by giving him the knowledge of his father's sin ? No Mercy for the living-the dead do not require our justice

"But the living demand justice, th wronged, innocent living !" said the "Who is the living that demands

justice because of the wrong done to Gerald Martins ?' asked St. John, sadly, thinking of the three graves in the little burial ground.

"Gerald Martins' daughter," re plied he.

lied he. "She is dead," he said softly. "She is not !" contradicted the trange man. "When George Marstrange tins could not discover her, he bought

little if it was boiled, and it her ething in the nature of a Jewess. She reflected now with some uneasi-ness, that she knew nothing of the religious principles of Edmund Norris; but surely it would not be difficult to show him the truth of Catholicism—were not his ideals already Catholic ? She remembered

what he had said in regard to his ideal woman ; before all things she must be good, with a heart as innocent and undefiled as that of some little child. Smiling he had added that she must have grey eyes, and light brown hair that curled. At the last he had held her hand

for a very long time, much to Marian's embarrassment and the amusement of her fellow passengers —and she had promised him letters. Surely her romance had only begun !

But now the girl gathered up her belongings, and peeped into the mirror to straighten her hat ; as she was nearing her destination ; and soon she was in the midst of a bevy of brothers and sisters who had com to the station to meet her and escort

It was late that night before arian finished talking things over with her mother who was an invalid. seldom able to leave her room. She had spoken of Edmund Norris ; how ttentive he had been, and how very nice he was—quite innocently telling about the ideal woman, though leaving out as irrevelant what he had said about the grey eyes and curly hair.

Mrs. Newcomb sighed, and did not tell the girl that the ideal woman of any man is good. Perhaps they had not been wise in allowing Marian to not been wise in allowing Marian to visit her worldly aunt; but she had needed a change and the invitation had seemed most opportune. She (Mrs. Newcomb) would write to her sister and set for full particulars in regard to Edmund Norris.

The next few days passed very happily for Marian. She was living over again in imagination all her beautiful summer romance. Then one morning came a letter; and at once she fled to the privacy of her

own room to open it. "My dear one," it began, "I had thought my first letter to you would have been a formal affair. I had meant to woo you slowly, fearing that any impetuosity on my part would prove fatal to the blossom that is your love ; but since you have gone, I can realize only this : I want you to be my wife just as soon as it can possibly be managed. Every thought of mine is a thought of you ; every pulse beat of my heart is a longing for your presence. Dearest, there is something I am going to tell you. I had thought at first it was not necessary, believing that should it come to your knowledge after our marriage. I could explain things sat-isfactorily ; but I feel now that such deception might wound you irreparably. Dear love of mine, you can not know how dear you are to me how your sweet face—pure, beautiful and fair came to my life's—unrest as some white dove of peace ; for, be

fore I ever saw or knew you, there was a face I loved —a face as beautiful, perhaps, as yours is beautiful but with an evil loveliness, where yours is fair in goodness. Yes, I was married to her; but the law

was married to her; but the law freed me, and it is ended, passed from my life forever. My Marian, write to me at once, I entreat, when you receive this, to tell me that our love may go on as before, and that soon I may come for you, my own white dove of peace, to take you way as my bride.'

the letter carefully, folded it many times, until it was a very small thing ; woman's dead child and this letter in which was folded away

must see him some time to day. Surely she had not understood that he was freed from the woman. Did her Church hold itself higher than the law of the land? He would wait on the River Road, beyond the town, from 5 to 5:30, and she must meet him there, for it was his right to see her, if only to say good by. At the old abandoned mill he would be waiting. She sat up wide eyed and stricken with fear; here in her own blue and white room, with the Madonna picture smiling down at her sweety, compassionately from the wall, his evil thing would draw

near to touch and hurt her. "He does not understand" whispered, with white lips. "It is because he does not that he asks me to do this thing." In truth he did not understand—no more does the vulture understand the whiteness of the dove his talons clutch and rend apart. One sentence of the letter had branded itself ineffaceably in her brain : "Marian, my Marian, what is heaven or hell or creed to us who love ? One moment may hold an infinite bliss, and why should we care

for the rest ?" "Or an infinite pain," she answered the sentence wearily, "to us who love," and there was a crimson flushdyed face and brow, as she remen bered that she must not love this would wait, and wait in vain, on the quiet River Dood wait in vain, on the quiet River Road this evening-and then it was that something seemed to call to her sweetly, almost irresisti bly. "Marian, as though his Marian, my Marian." It was agh his voice was in her ears,

tender, beseeching. After all, would there be anything wrong in seeing him once ? Would it not be best to explain in person that the barrier between them insurmountable ?

The clock on the mantle struck three, and she started tremblingly; then rose and locked the letter in her desk. The next instant her

heart gave a sudden wild leap as the door-bell sounded. "Was it possible door-bell sounded. that he had come after all ?' With a sigh of relief she recognized

the voice of her own particular friend, Alice' Greyson, inquiring for her. The blue and white room was always open to Alice, and it was only as a matter of form when she now came upstairs that she knocked before entering. In her arms she carried a great bunch of American Beauties.

I'm depending on you, Marian,' she said. " to go to the church with me and arrange these properly for the Blessed Mother's altar. You know to morrow will be the Feast of the Annunciation, and I never can

the Annunciation, and I never can put flowers in a vase myself, as you are aware, without having them look like hatpins or pokers." Then she caught sight of Marian's pale face. You poor child," she said pityingly, you are not feeling well ?" Marian was brushing out her brown

curls deliberately. She was thinking if she went with Alice no one would ask if she were going anywhere else, and after doing what her friend had requested, she could also keep the appointment, though as yet, she re-minded herself she had not decided

that she wished to keep it. "I did have a headache," she re-

sponded, "but it is better now. I shall be glad to go with you." While Marian finished dressing,

lice ran in to see Mrs. Newcomb. The invalid was somewhat better to day, though secretly anxious over her daughter's pallid looks and languid manner. She was convinced that her affair with Edmund Norris had omething to do with it, and was impatiently awaiting an answer from sister to the letter she had sent asking for particulars concerning

Marian sat quite still and folded him. Presently the girls were on their

be : all those in whose faces, as in this girl's, he could read marks of suffering, or in whose eyes gleamed that mute look of anguish which comes alike to brute or human crea-tures in its hour of pain. He felt he must speak to her. "I will be back must speak to her. "I will be back in just a few minutes, if you wish to go to confession," he said pausing beside her on his way up the aisle. Startled, she looked up...."Ldo not think-that is, I do not wish to go," she faltered. "Very well." Father Grey returned

"Very well." Father Grey returned quietly, and passed on, to kneel with in the sanctuary before Our Lady's altar. As he looked up at the sweet face of the statue it seemed to him that the Blessed Mother was not quite pleased with him, as she considered it somehow his fault that this child was not going to confession in honor of her feast day to-morrow ; as though, indeed, she was asking him to do something more about it. But he had surely done a little more than his duty in suggest-ing confession ; besides, the girl had said she did not wish to go, so there the matter must end. He just barely knew the child. But still the Virgin seemed to be gazing at him reproachfully, and her outstretched hands seemed to beseech him earnestly for

some gift he could grant for her feast day; and such beautiful fragrant roses were on her altar ; but apparent-ly she did not care for roses to day! There was a slight movement the back of the church. Was t Was the girl leaving? Panic seized the heart of this old priest. He rose and in the act of brushing an imaginary speck of dust from the altar cloth his elbow came in contact with some-thing-and down crashed a vace of roses to the marble of the sanctuary floor. The ruse worked admirably for even as he stooped to pick up the

fragments, the girl stood at "Wait just a moment Father," she said, "I will get a broom and sweep them up," and an instant later she disappeared in a dim recess near the choir stairway, emerging with broom and dust pan. Very carefully Father Grey picked up the fallen roses and brought them into the baptistry

where Marian, carrying the debris, joined him presently. "I hope it was not a very valuable vase," said Father Grey, with a qualm of uneasiness at thought of a wrathful altar society he might have to reckon with.

Oh, no," Marian reassured him and there are more like it. I will place the flowers in one, as they are not injured in the least."

You are surely a friend in need." said Father Grey as he watched her artistic arrangement of the roses, "Whenever I can be of any service to you, please let me, will you ? you know," he continued gravely "I think we often make mistakes in that way-we do not let our friends help us enough. Trials come-perhaps they are new to us, and we not quite understand how to meet and bear them ; but the more we keep them to ourselves the more heavily they press upon us and the more unable we are to cops with them. If only we could trust some frierd with our trouble, it might be that he has had experience in just such a trial as we are undergoing, and therefore could show us how to triumph over it, though it might be

that he himself had failed. The girl glanced at Father Grey suspiciously. Was it possible that he had guessed something of her trouble? But he surely was speak. ing of merely abstract things, for on his face was a far away look and he seemsd to have forgotten that she was with him. She could not know that his thoughts were with the Presence in the sanctuary-that a command,

way to church, talking gaily as they clear and sweet, as when given long went, but in Marian's inner consciousgo on the shore to issue from the Tabernacle to him who held its key: "Feed My lambs." "But surely," the girl responded doubtfully, "it is best to keep our troubles to ourselves. We should not thrust them on others. "In my opinion," he assured her calmly, "it is good for people to hear about the troubles of others. It keeps them from brooding too much over their own. As for me, I have met a great many people in my life, but I count those only my friends, who have helped me in sorrow, or who have allowed me to help them." She had finished her task now, but she made no move to go, and her face was very troubled and wistful. She t last haltingly : " But somespoke s times there is no way we can be helped; sometimes, through no fault of ours, we get tangled up in things, and there is no way to free us." She paused-" No. she would not go on. Passionate and pleading a voice called to her : " Marian, my Marian !"

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It was then St. John Worthington d from the beautiful world the open window showed to him, and looking on her white face, asked softly, "Teresa, is my future to suffer the pain of the past?"

It was he who found her body." Was there ever such a confession "Yes," replied the man, " and yo found something too. You found of love ! Was there ever a more topeless situation, because of poor purse which fell from the poor wo human interpretation of Diving man's dress. You knew whose purse numan interpretation of Divine purpose! But the bravery of the young soul appealed to his chival-rous manhood. It was uncalled for, her zeal was misdirected, the sacriit was, and yet you spoke no word. Why did you act thus ?" "Sir !" demanded Worthington, fice of her young life and the happi-ness of both was unavailing; yet not the less did he revere her for her

half haughtily. "Answer me the truth, St. John Worthington! I have a story for your ears. I have come a great dis-tance to tell it; but I must return heroism. He might not turn her aside from her purpose, except by undeceiving the man to whom she, at his father's bidding had pledged with it untold, if I find that you will not deal frankly with me. You said no word against the man to whom the purse belonged ; was it because herself ; and from such a course all his manhood shrank. He turned you were not sorry for the poor wo again toward the window, but the beauty of the earth had no dispelling man ?' 'I would have given my life to

save hers!" "When you found his purse, fallen from her dress, did it not seem strange to you? Did you not ask yourself why this should be?" "Yes," replied Mr. Worthington, impressed by his catechist. "Did you not begin to suspect that there had here foul play, and that save hers !"

remembered that in a little while all on which he now gazed would drop as that early decayed leaf, and only the memory of its loveliness would rethere had been foul play, and that that purse might have been left there main, a memory which would perish when the next season came with its charms. So was it with life, his and hers. In a little while they would as a witness against it ?" I did."

"Then, man, why did you remain silent ?'

again enter Death's court, and this "Yes! Why? Why?" cried St. time pass through the door.-what matter then if life here fared well with them or ill ? Sacrifice is no ost. It either brings its reward here or elsewhere, or otherwise the plan would not be flawless, and who will impute imperfection to the calmer, Creator! "Bear, and help thy brother bear, during thy little day on earth, O man! Soon you and he or foe."

buried her as Amy Martins. Great God !"

"Gerald Martins' daughter," went on the other, unheeding the interrup tion, "heir to all George Martine wealth, is she whom George Mar tins' son is going to marry-Teress Martinez.

St. John Worthington sprang to ackwoodsman with us that morning.

and you

"Man ! what are you saying ?" he cried : "Proof ! proof of your "" "I have the proof, St. John Wor thington, of every word I have uttered. It is here !" and he laid his hand on the breast of his old cost.

"But I am tired and hungry. I must have rest and refreshment. Afterwards-afterwards !" and a peculiar mile finished the sentence.

TO BE CONTINUED

OUR LADY'S ROSES

It has been such a beautiful visit. Marian's eyes, apparently viewing from the car window the gliding and receding scenery, were grave and retrospective. She was going home now, after a delightful vacation spent with her aunt, confident that though the visit was over, the romance of it was not. She glanced down at the books, and candy, and flowers, piled high on the seat beside her, which he had placed there in the way of a man with a maid when he considers her charming. He had been frankly attentive throughout her visit, while her aunt had been jubilant over what she designated

Marian's "catch." Remembering the word, Marian grew just a trifle grave;

forever her brief and happy romance.

She rose and went to her desk, for this thing must be put out of her life at once, while the pain in her heart was only a stunned, half-sen-sible anguish. Very concise and clear was the little note when written, in which Mr. Norris was in

formed that in the eyes of the Cath olic Church death only could sever the marriage tie between Christians consequently, Marian could not con sider his proposal, and requested that he hold no further communica tion with her.

She paused uncertainly by her mother's door on her way out to mail the letter, wishing for her symcomb had been quite ill lately, and it was best not to trouble her more than was necessary.

The next few days Marian went about quietly. The household tasks required her supervision, so she was very busy, and with smiling lips she hid the heartache that was sharp and constant now, but at night in the privacy of her own little blue. and white room, the tears fell cease lessly, and only the early morn-ing hours brought the gift of sleep. One afternoon she was lying down (all this day she had been suffering from headache, though now the pain had ceased,) when one of her younger sisters entered with a note which, she said, a little boy had just brought. Though sealed it was not stamped, and all unsuspecting Marian opened it. In startled amazement she read

the first few lines; then calmly con-tinued to the end. He was here in town, at the hotel, and demanded an

ness two sentences kept repeating themselves, as though they were beggars knocking for entrance ber heart. "What is creed to the who love! Marian, my Marian?" who love! To.morrow will be Our Lady's feast day. Both Marian and Alice were quite

at home in the church, so at once they made their way to the baptistry. and selected suitable vases for th flowers, after which Alice could only admiringly watch her friend arrange them. When this was done each girl carried a vase to the altar, and then returned to sweep up the scattered leaves.

"Of course you are coming home with me ?" Alice said, drawing on

her gloves. "Not to day," Marian answered, flushing hotly. "I will stay in church a while.

There was something queer in Marian's voice. Her friend glanced Marian's voice. Her friend gianced at her in surprise; then her face cleared. "Oh, you are going to con-fession," she said. "I noticed Father Grey was hearing when we put the flowers on the altar. Isn't he nice-Father Grey? Though it must be a little hard for him just yet

so new to the parish as he is. will not wait, as I went to confession Saturday," and with a nod and smile she was gone. Marian looked at her little watch

It was just 4:30. She would wait half an hour, and then go to meet Edmund; and she passed into the church, preferring to wait there. A little later, Father Grey came out of his confessional, his penitent

having departed, and glanced inquir-ingly at the young girl kneeling near "Yes! Why? Why?" oried St. John Worthington, not to his visitor but to himsels. "I cannot say," he then went on, "unless I feared that my suspicions might be the working of a half-crazed mind. When I grew calmer, and began to find reasons for them, Gerald Martins was dead and his child was secreted from friend his child was secreted from friend

Father Grey nodded encouragingly. "I understand just what you mean," he said. "At least it seems that way occasionally, for we know, always we know, there is some way to free us when it is a question of right."

"But is there ?" she questioned doubtfully ; then went on recklessly. "You see it is like this : There is something I have tried to put out of my life because I found (only lately) that it is wrong. I thought I had succeeded, but to day an event occurred which showed me that I have not-indeed, that I cannot, even if I want to."

"Are you quite sure, my child," he answered gravely, "that you want to? To say you cannot means you have thought of compromise with this evil, claiming it necessary to your weakness, Ah! One there is Who knows our weakness as we can never know it, and therefore does He give Himself to us to be our strength, and He it is Who bids us to be perfect. On earth we learn His lesson of per

MAY 8 1915

tection slowly, with lips that often falter and pronounce the words but poorly. Only in heaven shall we recite it swiftly, gladly, as the lan-guage of our native country." He paused, and as something that held no interest for her now Marian heard the clock in the church-tower strike five. "There is a prayer in the Mass," he continued earnestly, "most beautiful to me because of the high sweet hope of holiness it offers to human nature; it comes when the priest pours the water and wine into the chalice: 'O God, Who in creat-ing human nature has wonderfully ing human nature has wonderfully dignified it, and still more wonderfully reformed it, grant that by the mystery of this water and wine, we may be made partakers of His Divine Nature Who became partaker of our human nature, Jesus Christ, Thy Son, Our Lord? Do you see what the Church claims? That human nature in its reformation is more wonderful than in its creation; yet created, it was perfect. Ah! my child, there is no sin we dare to claim we can not triumph over, no matter how or when it comes into our lives. There is no height of holiness to which we may not, at last, attain trusting in our Divine and Human Christ : and no depth to which we

may not fall relying on our own strength which is weakness. Take your roses now to our Lady and pray a little while before her altar, that your will may be strengthened to do

God's will completely." In silence she lifted the vase and went to do as Father Grey advised, while he had busied himself prepar-ing the main altar for his early Mass to morrow; and presently when he was in the sacristy taking out the vestments, she came to him there: "I would like to go to confession, if you have time, Father," she said. "Very well," he answered, and he did not tell her that was what he had

he roses there ; then overhead the "Angelus " rang out, and peace was in the heart of the girl as she whispered the prayer, and the eyes that turned to the tabernacle were like those of some little child, that has wakened to life and happiness from an evil dream of death.—Anna Rose in Le Couteulx Leader.

A LABOR OF LOVE

It was through the loving care of the Catholic Church that the Bible was guarded through the centuries that preceded Guttenberg's invention Learned monks spent their lives in laboriously transcribing the Scrip This lessened the chances of their being lost to mankind. Nor did the solicitude of the Church for their preservation lessen when the art of printing superseded the slow process of transcribing by hand. In our own days Pius X. commissioned the Benedictine Order to revise the Latin translation of the Bible, called the Vulgate, by collecting and comparing the oldest texts in existence. That was in 1908. For the last seven years the Benedictine fathers have been at the work assigned them. The twentieth century will be many years older before their task will have been completed. It is one which could be accomplished only by a thoroughly organized body of scholars having at their command such means for re as are placed at the disposition of the Benedictine Fathers.

It is more than a thousand years since one of the predecessors of Pius X. in the Chair of Peter commissioned St. Jones to Peter commissioned St. Jerome to trans. gross aberrations and inconsistencies

self in his cell at Bethlehem. He was assisted in this work by able rabbis.

It is now seven years since the Benedictine Fathers commenced working on this material. They beworking on this material. They be-gan by making a catalogue of all the known manuscripts and classifying them with the object of determining which are the most reliable on account of their approaching most closely the original taxt of St. Jerome. The writer of an interest-ing article which appeared in a re-cent Sunday's New York World thus describes how this work is done : " "The most important manuscripts

describes how this work is done : "The most important manuscripts —codices, they are called—are being reprodued by a new process of photo-graphy, white upon black. These codices are in libraries all over. Europe, some of the most ancient being in Ireland. Already seventeen out to Fibles besides many nealistra. little effort Contraction of the second Old Dutch Geanser entire Bibles, besides many peaters, gospels and other single books or parts of books have been reproduced by this process, page by page. These as collected at the Benedictine monworld — Christianity, Judaism and Islam, the conclusion being drawn that not one of these creeds has the certainty of possessing the one true faith. The same parable is also popularly applied, in a more re-stricted sense, to the various Chris-tion denominations it being said astery of San Calisto in Rome, make up a library of 300 volumes, consist-ing of 22,000 photographed pages. "Reproductions of these are dis-tributed to individual Benedictines

made really

clean with

in Italy, Germany, England, Belgium and France, each of whom has a certain specific task allotted to him." The recipients of this matter, after tian denominations, it being said that they are all in a quandary and that not one of them can lay claim to being the sole exponent of religious completing the work assigned them, forward the result of their labor to a truth. Dr. Ruville considers the later

modification of Lessing's legend and commission of Benedictine Fathers at Rome. The members of this comdenies that the Christian denomina tions are like so many rings concern-ing which it is impossible to ascertain mission are engaged in grouping all the variant texts and transcribing which is the only genuine one. He then proceeds to develop his arguthem into a huge volume with forty columns to the page. Each column has the variants of a manuscript, designated by its own special sign. ment that the Catholic Church has all the marks of the true faith. Abbot Amelli, in a recent address before an audience of priests at Rome In one of the chapters of his book very well," he answered, and he did not tell her that was what he had been waiting for. When it was over it was Father Grey who knelt before the altar of Our Lady, and he noted that now her outstretched hands seemed to bless the author discusses the various charges that are made against the Catholic Church. His summary ex-position of the utter worthlessness of these charges, is masterful. It ought to be a revelation to profound Protestants as well as a source of edification for Catholics. "In reading controversial writings," We, by this time, have some con he says, "directed sgainst the Cath-olic Church, one meets a series of ception of the immensity of the labor involved in the revision of the Bible. All the great libraries of the constantly recurring accusations. Also in letters I have received I world have been searched thoroughly for long forgotten manuscripts. The Benedictine Fathers, whilst making always find the same assertions and therefore can deal with them all in a an indefatigable research for thes few paragraphs. precious manuscripts have also pub-lished ancient Latin texts of the

Bible that antedate St. Jerome's time They already have given to the world five volumes dealing with these ancient texts. All this is in striking contrast with

the work done by the advocates of the "higher criticism" who have shaken the faith of so many Protest ants in the Bible containing God's revealed Word. It was the Catholic Church that gave the world the Bible; and it is the Catholic Church that is now its stoutest defenden against those who would lower it in the estimation of mankind.-N. Y. Freeman's Journal.

FANNING THE FLAME OF BIGOTRY

A SCHOLARLY CONVERT'S VIEWS OF ANTI-CATHOLIC CHARGES

In spite of the malevolent charges preferred against the Catholic Church and her priesthood, conversions to of the anti-Catholic campaign in-

THE CATHOLIC RECORD

Asked by the editor of the Catholic News to write some little reminis-cences of the late Moneignor Robert Hugh Benson, the difficulty is to avoid the use of the personal pronoun. If readers will understand this, and make nothing of it, the attempt shall be made, writes Father H. Reginald Buckler, O.P., Grenada, in the Catho-lic News. Among many things, he spoke of his future vocation, and even hinted that he might undertake a secular life. "No, no," I said, "don't think of this; you must be a priest—cer-tainly." Yes, he was made for this. He stayed for a short time with the Ho News.

Benedictines at Erdington, where he enjoyed the kindest welcome. Then enjoyed the kindest welcome. Then he returned to his mother's house, finishing the last pages of his first Catholic book, "By What Authority?" On All Souls' Day he left England for Rome, in view of studying for the priesthood. Within the first year of his Catholic life he was sedened priest in Rome and Soon of the century, a convert priest asked me if I would take in hand an Anglican gentleman in view to his recep-tion into the Church, for some reason of his own-not giving his name. I assented with readiness and pleasure, always being full of interest in those coming over to Holy Mother Church, and having followed up the Anglican ordained priest in Rome, and soon after returned again to England. He paid another visit to Woodchester movement in its later developments of the last fifty years, and more, when Dr. Frederick George Lee was such a moving spirit in the projection of then — he was still shy, and very humble. In vain I asked him to ' Reunion with Rome.'

numble. In vain 1 asked nim to give us a sermon in the church on Sunday. We little suspected all that was in him. One of his early works was published, "A City Set on a Hill." This is a somewhat fuller BISHOP

A little later the priest said that statement of the paper he gave me to read before his reception. It is, as I always feel, a masterpiece of relighis friend was a man of some dis-tinction by birth and name, leaving

me for the rest still in the dark. But as the time drew near he divulged the secret, and said that I had to take in hand the son of an Anglican Archbishop of Canterbury. Needless to say, I was delighted at the prospect, having known Archbishop Benson so well by name and reputation. I remember his being impressed with the thought of the Holy See and its

1,200 Bishops. I can recall his choos-ing the words from our Missal, "Mundet et Muniat," and sending them round his diocese as a New Year's message. And somehow, in saying those words since, Archbishop Benson recurs to me, even at the altar.

Then, at the very time just after the condemnation of Anglican Orders, came his tragic death, so suddenly on his knees in Mr. Gladstone's church at Hawarden.

HE WAS QUIET AND HUMBLE AS A CHILD

The day was fixed, and Hugh Ben son, as he was commonly called, arrived at Woodchester. Well do I "In the first place, evil and superremember going down the hill to meet him, knowing well the cases of stitious stories are told of Catholics. Catholic associations, priests and so on. As they are told with the inclergy converts from Anglicanism-the loss of friends and position, the tention of damaging the Church, and sorrow to the dear relatives, and terrific wrench. Here was an Eton as the narrator is, as a rule, quite ignorant of our faith, institutions and a Cambridge man, and the son of an Archbishop. The step would make a stir—and so it did. Coming to the Priory, I said to him, "We live here, far from the madding crowd." and supernatural truths generally, I cannot, as a scientist, put much faith He came in ; he was very quiet, and humble as a child. Seeing first to his little needs, as a guest, I then showed him about, that he might feel at home, and took him to the church, where he knelt devoutly. A man of England's best education, and a man of special culture, I felt it best to leave him well to himself-that he might be in quiet retreat ; for he had might be in quiet retreat; for he had lived very actively as an Anglican clergyman—preaching, hearing con-feesions, and studying our Catholic theology. My feeling was that I would not in any way push him on, but leave him to ask and act for himnot approve of these incidents or teachings. Such things are brought to light solely in order to annoy and hurt the Church. Therefore these attacks, even apart from untruths self. I gave him a short treatise on faith, a leaflet with little acts of Faith, and exaggerations, have no value at all."—The Echo. Hope, Charity, Contrition, and offering to God, and a penny catechism, The answer to most of life's riddles

begging him to study them, and ask one whatever questions' he might wish. We took long walks together in the me in." We took long walks together in the beautiful Cotsweld hill scenery, and so had good opportunities of talking things over. I remember asking him what he and his friends falt when

MONSIGNOR BENSON'S CONVERSION (By the priest who received him into the Church.) Asked by the editor of the Catholic News to write some little reminis-cences of the late Monsignor Robert

ious controversy, drawing out the

and devoted his life and talents to the great benefit of the Church in

England, and the winning of souls to God. His was truly the apostolic

God. His was truly the apostolic spirit. He lived for God and for souls. His last hours, as we all know, were immense; and his posi-tion in the Church in England soon

A LITTLE HOLIDAY

ecame unique.

Parker lies buried.

his "Confessions of a Convert,

This had reference to his

When the fight begins within him-self a man's worth something.-YOU MUST BE A PRIEST-CERTAINLY' Browning.

There are souls in the world which have the gift of finding joy every-where they go. Their influence is an inevitable gladdening of the heart. These bright hearts have a great work to do for God.—Father Faber.

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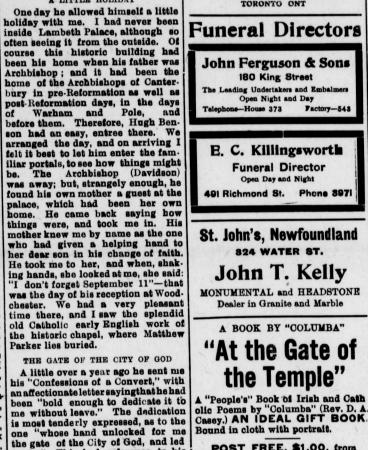
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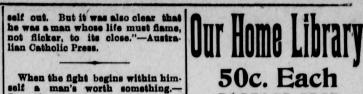
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THE ALCHEMIST'S SECRET, by Isabel Cecilia Williams. This collection of short stories is not of the sort written simply for anusement: they have their simple, direct teaching, and they lead us to think of and to pity sorrows and trials of others rather than our own. IN THE CRUCIBLE, by Isabel Cecilia Williama. These stories of high endeavor, of the patient bear-ring of pain, the sacrifice of self for others good, are keyed on the divine true story of Him Who gave up all for us and died on Calvary's Cross (Sacred Heart Review).

Heart Review). TEARS ON THE DIADEM, by Anna H. Dorsey. A novel of the inner life of Queen Elizabeth. So interesting that the reader will be loathe to lay it down before finishing the entire story. "DEER JANE," by Isabel Cecilia Williams. A sweet, simple tale of a self-accificing elder eister whose ambition to keep the little household to-gether is told with a grace and interest that are irresiatible.

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in social position. MARIAN ELWOOD, by Sarah M. Brownson. The story of a haughty society girl, selfah and arro-gant, who awakes to the shaflowness of her exist-ence through the appreciation of the noble char-acter and religious example of a young man whom she afterwards marries.

CONSCIENCE'S TALES, by Henrick Conscience. Thoroughly interesting and well written tales of Flemish life, including "The Recruit," "Mine Host Gensendonck," "Blind Ross," and "The Poor Nobleman."

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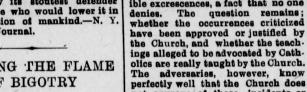
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cleverly told. LATE MISS HOLLINGFORD, by Ross Mulhol-land. A simple and delightful novel by Miss Mul-holland, who has written a number of books for voung ladies which have met with popular favor. FERNCLIFFE. Ferncliffe is the name of a large estate in Devonshire. England, the home of Agnes Falkiand, who with her family and adopted sister, Francis Maedonald, furnish the interesting events and the secret influence of which Agnes Falkland is the innocent sufferer.

the faith are being recorded in un-diminished numbers. A canvas of opinion among some of these con-verts as to the effect on them variably elicits responses that the



in these stories without careful ex. amination. And even if true, they would only prove that there are bad people in the Church and that the life of faith may produce reprehens-ible excrescences, a fact that no one denies. The question remains; whether the occurrences criticized

Woodwork

Living on the staff of the Domini-can Fathers at Woodchester, in the West of England, in the early years

MEMORIES OF THE ANGLICAN ABCH-

late the Bible into Latin, which was then the language in common use. Hence, the name Vulgate, from the Latin vulgatus meaning, general or

St. Jerome translated the Old Test ament mostly from the Hebrew and Chaldaic, and the New Testament he revised from an older Latin version Pope Damascus, when he ordered in the fourth century a new translation of the Bible, was manifesting the same solicitude for the word of God that Pope Pius X. displayed in the twentieth century when he gave instructions to have the Vulgate revised. St. Jerome in 384 hastene to obey the mandate of the Successor of St. Peter in the same spirit that animated the Benedictine Fathers when Pius X. in 1908, commissione them to revise the Vulgate in a re-production of St. Jerome's version in

so far as that could be done. In the thousands of transcrip-tions and retranscriptions of the original translations by beyond the Alpine mountains. These remarks are but preliminary to the citation of a statement from a by the Garman scientist and man of letters. St. Jerome many errors by the copyists crept in. In 1546 the Coun-cil of Trent decided that the Vulgate should be accepted as authorita-tive and an official version was pub-liabed in 1509. It is this version the who does not speak in the heat of controversy, but in the dispassionate pages of a remarkable book. The scholar to whom we refer is Dr. Albert von Ruville, Professor at the lished in 1592. It is this version the University of Halle, A. S., whose con-Benedictine Fathers are now revising. version from Protestantism to the Catholic faith, some years ago, occasioned no little consternation It is known that there are 8,000 man uscripts of the Vulgate in existence. Of these 709 are of an earlier date among his former brethren in-faith. Dr. von Ruville publishe than the eleventh century. Such of these manuscripts as are now acces. in which he discusses the superior sible have to be compared with frag-mentary manuscripts antedating St. Jerome, such as versions of the old merits of the Catholic faith. This book "Das Zeichen des eschten Ringes," has been translated into Latin Bible and Greek, Syriac and English under the title of "Humility, Hebrew texts. It is assumed that the True Talisman." The distinthese have been used, or may have guished author begins with an allubeen used, by St. Jerome. Among other material at his command were sion to Lessing's parable "Nathan, der Weise." An oriental monarch, thus the legend runs, left three rings the Septuagent, a translation in Greek to his three sons. One of the rings only was genuine, but there was no way of determining the spurious ones. Thus each of the three sons made in the second century, transla-tions from the Hebrew of the Old Testament by Origen in the third century and fragments of translations of Aquilla, Symmachus and Theodot in in the second century. The Old Testament was translated directly from the Hebrew by St. Jerome him-to the three principal creeds in the

of that movement te nded rather to promote than retard their conversion. Open-minded Protestants, as well as Catholics, may be interested in the views that have been expressed by converts as to how they were affected

nas done service in the anti-Catholic movement in Germany. There the war cry was "Los von Rome".—"Away from Rome ;" and Catholics were contemptuously branded as "ultra-

montanes," that is, as men who drew

their inspiration from the Vatican,

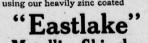
by current charges that are made against the Catholic Church. The campaign of bigotry is by no means confined to the United States, but is essentially the same the world over. In this country the appeal is made to "patriotism," this being but a pretext for exposing the alleged wrongdoings of the hierarchy and clergy as a class. The same pretext has done service in the anti-Catholic

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what he and his friends felt when turn a b Retreat," feeling it would help him conversions to Rome were reported in the papers. "We hated it," he in his quiet hours, which brought me another most kind epistle from said. "Have you any difficulty about the doctrine of Indulgences ?" I

How suddenly his death came upon "The name is very mislead. us! It seems to leave a blank in my ing to people. In English parlance, life, as it does, indeed in the Church in England. His loss is irreparable. it sounds as though we might indulge ourselves ; in the Church's language, I begged him in writings to think of the "long" as well as the "strong" pull. But it was as though he must it only means the commutation of a sentence from higher penalties for it only means higher penalties for sentence from higher penalties for sin to something lower, and Evange. lical Protestants admit very large indulgences when they say, "Trust indulgences when they say," and beart glow of his ardent mind and heart glow of his ardent mind and heart shound to wear down his glow of his arcent minu and hear it was bound to wear down his physique, which was not of the ro-bust type. As the London Daily Telegraph lately said, "He lived a saintly life. Nothing could restrain him from the ardors of missionary campaign, which was But such a well-read, sensible man had no particular difficulty this way. Take the Church as the Divine Teacher, and the teaching is guaran teed by her. We may have difficul-ties in faith, because God is so great, a missionary campaign, which was conducted on both sides of the Atlanand we are so little. Difficulties are not doubts. As Newman said, "ten tic. For several years past it had thousand difficulties do not make one

doubt." " TO KISS ST. PETER'S CHAIR"

Now, one day Hugh came to me Now, one day Hugh came to me and said, "Father, will you look at something I have written out?" This was just what I wanted. I wanted him to take the step. The act of faith is between the soul and God. It is God speak. ing, and the soul submitting. I took his paper-a long one, typewritten. How impressed I was. What light, what learning were here. He had drawn out the workings of his own soul, from Anglicanism to Rome. I took the paper to him and said, "There is only one thing for you to "There is only one thing for you to do now, and that is to kies St. Peters Chair." This settled him. The day and hour were fixed—September 11, 1908. He made his profession of faith, of hope, and of love in the chapter room at Woodchester, and knelt down as a child for confession. As he had indubitable evidence for the yalidar of his Anglian heating

As he had indubitable evidence for the validity of his Anglican baptism I did not rebaptize him, but just gave him the Absolution. He rose. I gave the pax, and said to him. "I shall have to call you in future 'my dear Hugh.'" "I hope you will,



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GORDON, SATURDAY, MAY 8, 1915

UNHAPPY POLAND

Russia, Prussia and Austria, the countries which divided the territory of Poland and for a century have endeavored to crush the spirit of Polish nationality, are now making of that unhappy land one immense battlefield where millions of armed men surging to and fro with the ebb and tide of victory spread havoc and devastation. The Belgians fight and suffer gloriously in defence of national liberty and in vindication of the sternal principles of right and justice. But the Poles must fight, brother against brother, in the armies of her despoilers. This is the very acme of national martyrdom. It may be per crucem ad lucem ; Poland may again find a place in the reconstituted map of Europe.

In the meantime, however, millions of men, women and children are suffering in every conceivable way. Paderewski, the famous Polish pianist, is now in America endeavoring to enlist the sympathy and awaken the humanity and charity of this continent in order to mitigate the horrors of famine and pestilence among his sorely stricken compatriots.

"I have not come here to go on concert tour," Mr. Paderewski said, "and have not played since the war started. Remember all that you have read and heard about the sufferings of the Belgians after the destruc of their homes, and then consi der that the area destroyed in Rus sian Poland is seven times as great and just as densely populated. Ten millions of men, women, and children are homeless, wandering about in the ruined cities and towns without food and dying daily by hundreds of

actual starvation. "Poland has been the battle ground for the Russian and the German armies since the beginning of the war, and both armies had lived on the country until every blade of grass had disappeared. Then they had destroyed everything that re-

mained above ground by fire. "During the war 200 towns, 7,000 and 1,400 churches have been burned to the ground. All my property at Rzeszow, as well as the own itself, has been destroyed by Russia has sent in some grain, but she is poor in purse at present, tation difficulties are

THE CHURCH AND DEMOCRACY audience to hear "Jesuits " thus The Catholic University of Washspoken of ; for some people have a ington celebrated the other day the long way to travel yet before the twenty-fifth anniversary of its estabbare mention of the devoted follishment. That thorough-going Amerlowers of Loyola will cease to conican and thorough going Churchman, jure up a whole host of childish fears Cardinal Gibbons, with the gentle and traditional mistrust. All honor dignity and quiet earnestness that then, to the Wesleyan minister who characterizes all his public utterhad the moral courage to tell the ances thus indicated the special simple truth about Jesuits as he function of a great Catholic Univerfound them. The experience of sity in the great Republic : thousands of brave men, and the out-" The experience of those twenty

spoken candor of such straightforfive years emphasizes the needs which the university aims to supply ward witnesses as the Rev. Mr. Hall will go far to restrict misrepresentathe need of divine truth to comple our human knowledge, of divine justice as the highest sanction of law tion, whether ignorant or malicious, to very narrow limits when in God's of the spirit of Christ in our ministrations of mercy and love. There is no real liberty without law, and good time the warring world is again at peace. there is no meaning or validity to

SPURIOUS SACRAMENTALS

Sanctus, Sanctus, Sanctus.

I have heard you well spoken of

ether with the explanatory leafle

"The growth of democracy does not imply that each man shall become The following circular in French a law unto himself, but that he shall feel in himself the obligation to obey. as been received by several people in Eastern Ontario : If the enacting power has been trans ferred from the will of the ruler to the will of the people the binding, coercive power has been laid with greater stress of responsibility than ever before upon the individual conand for that reason I venture to send you 10 Agnus Deis which I earnestly beg of you to sell at 10 cents apiece ience. Unless men be taught that obedience is right and honorable and necessary alike for private interest and public weal, legislation will avail the eleventh is for yourself. I trust that you will make the return of \$1.00, the price of these Agnus Deis, but little, the law making power will come a mockery and the people

to me as soon as possible. In so doing you will aid us, and procure themselves will complain that legis-lation has been carried to excess. for yourself and your friends a precious object; no doubt the Holy "But conscience has need of Virgin whom we serve will bless you. Otherwise I carnestly request that higher sanction than any merely human sense of justice. To meet the requirements of our religious, social and political situation is a duty that you pass them on to some charitable person who may be willing to dispose we owe to the Church and to our them, or else return them to me once. R DE L DUMAS, Disciple de Marie. country. To fulfill it we must com st once. bine our efforts, and I rejoice that in St. Jean Chrysostome de Levis, P. Q., Canada. the Catholic University a centre of thought and action has been pro-vided." Agnus Deis, as our readers know.

re discs of wax impressed with the figure of a lamb and blessed by the SOME THINGS THAT WILL NOT Pope. These little articles of Catho-SURVIVE THE WAR

lic devotion are not sold. The en-Amid the stern realities of the War terprising "disciple of Mary" who is a good many shams are bound to be sending out what purports to be seen through. The anti-clerical con-Agnus Deis for sale does not take the ception of the priest in France gives trouble even to imitate the genuine place to genuine admiration for the article. We have examined them priest comrade-in-arms. Brave as and the little bags contain nothing the bravest, fired with the patrictic but cotton wool and a bit of paper. ardor of the true sons of France, his Whether it is a scheme of some mersoldierly virtues do not obscure but cenary scoundrel who hopes to make rather emphasize his priestly characsome easy money, or the brilliant ter and heroic devotion to the duties idea of some evangelist who thinks of his office ; just as the gentleness

thus to bring Catholic practices into and charity and self abnegation of contempt it is not easy to determine, the priest purify and ennoble the as our correspondent informs us qualities of the true soldier. In the that most of them have been sent hour of anti-clerical triumph and Catholic indifference France alone of to Protestants. The proper thing to do is to bring all Christian nations passed a law

the matter before the Postmasterdoing away with the exemption of General. There is a law against the clergy from military service. The using His Majesty's mails for perrabid anti Catholic revelled in the thought of the curé, sac au dos, taking petrating swindles of that sort.

his place in the ranks. And it is precisely because of this malice begotten law that the French clergy have compelled the respect and admiration, aye the affection and reverence of the manhood of France.

In view of the interesting not to Only a generation ago did our say menacing situation in the Far fathers win Catholic emancipation East it is worth while to reproduce in the British Islands. Religious prejudice is not yet dead ; but it is this succinct summary of Japan's dying. And the War will have incredible demands : ing. Reade

demands in China :

JAPAN'S DEMANDS

In answer to an inquiry The Mon

treal Star thus summarizes Japan's

THE CATHOLIC RECORD

Doubtless it did surprise such an Ivenaga's plea for a place in the sun for Japan : "Manchuria with Eastern Mongolia affords a suitable field for colonization. America says to Japan, 'We, do not want your people,' Canada, Australia, New Zealand say to lapan, 'We do not want your people.' Where, then, shall the Japanese, who, in obedience to the Rooseveltian philosophy, are increasing yearly by 300,000 - where shall they go ?"

THE POPE PRAISES KNIGHTS OF COLUMBUS

On the occasion of the silver jubilee of the Catholic University of Washington our Holy Father, Pope Benedict XV., in a letter to the Cardinals, Archbishops and Bishops of the United States makes special mention of the generosity of the

Knights of Columbus in endowing scholarships at the University. "In this connection we will not with-

hold our praise from the Knights of Columbus who, as you lately in-formed us, by their splendid contri-bution to the funds of the university have carried into effect their wisely down his life for his friend." conceived design of extending to young men less favored by fortune the advantages of a solid and at the same time a Christian education. This noble example of beneficence, which Il good men approve, we hold up for imitation and generous emulation to il who are blessed with means."

THE POLES AND THE JEWS Speaking of the unhappy plight of the Jews in Poland The Globe recent ly said :

"Of all the inhabitants of Poland the Jews have suffered the most because they have always been harshly treated by the Polanders, and now the Jews have no place or way of

As a matter of fact this is the very reverse of the truth. George Brandes, the famous Danish writer, in his "Poland, a Study of Land People and Literature," though himself not a Catholic nor particularly sympathetic to the Catholic Poles, is just and well - informed on a subject which he has studied deeply. Concerning the treatment of the Jews by the Catholics of Poland he writes :

"As to the Jews, who are numerous in Poland, because the Kingdom of Poland offered them an asylum during their long persecution, that form of hatred of the Jews, which has been lecorated with the affected name of Antisemitism, and which certain sections of Danish society with their inclinations to cultivate German reaction and German rudeness have imported, has not struck root at all in Russian Poland."

And again : "Common misfortune has united the Polish Jews to their Christian fellow countrymen.

Nor is this feeling of brotherhood between Polish Jew and Polish Cath. olic of recent date :

"The fraternising of the people with the Jews in Warsaw in 1 solved the question of the equality of the latter and when in February 1861, in the square before the castle and in another larger square, shots were fired upon the kneeling crowd,

who with the mouths of the Russian cannon before their eyes, gave utternce to the national hymn, a Chinese Government must consult sought God to send to the Poles freedom and a fatherland, the Jews Japan first if China decides to employ advisers or instructors for polifelt impelled to manifest their tical, financial and military purnational disposition by an unmistakposes ; that China shall purchas able demonstration. In great num over 50 per cent. of the munitions of bers they accompanied their Rabbis into the Catholic churches, just as war she requires from Japan, or Japan shall furnish a jointly worked the Christians in great numbers went into the synagogues to sing the same hymn. But the feeling of unity was already strong in Poland's greatest poet, Mickiewicz; his work, Pan Tadeusz (of 1834) which has become the Polish national epic, ends with the playing of Poland's celebrated Japanese for the purpose of organiznational song for Dombrowski and

can ever hope to fathom the wonder when it has been properly put before

to all the people.

meat and drink ?

them, and he prays that he may be inspired in this crisis to hearken to Then there is the "Incarnatus est" that first Christmas night, And the cry of so many millions of pagan children who are by the force of cir. the grey old world was young again cumstances being made the victime in the re-birth of grace and blessed. of the cruel and rapacious war now ness. No wonder the midnight skies ravaging the continent of Europe and were bright with a wondrous brilliancy. No wonder the angel chorus disturbing the entire world." awoke the echoes of the Judean hills.

MGR. DE TEIL, Director General of Truly they bore tidings of great joy the Association of the Holy Infancy, who recently visited America in the And that night in the upper room interests of the work, and, to that where Jesus sat with the Twelve at the Paschal Feast, and pronounced, end, conferred with many of the Bishops of the United States and for the first time, the awful words that made a God our food. "Hoc est Canada, has reported to the Holy corpus meum." What a revelation Father that he everywhere found the field white for the harvest, and of the immensity of the love of the the strongest disposition displayed Sacred Heart of Jesus ? That He on all sides to aid and encourage should condescend to be our very

him. The Sovereign Pontiff there. fore urges the establishment of the And then, upon the Cross of Calvary, the same sacred lips pro-Association in all schools and colleges, as the most effective means of innounce the utterness of self immola

stilling into the hearts of the rising tion. "Consummatum est." He had generation a living interest in foreign died for us, and "greater love than this no man hath than that he lay missions and zeal for spreading among the children of pagan lands One would have thought that this knowledge of our Blessed Lady, and of her Divine Son. The Holy Infancy would have been deemed enough. has had a large share in this work in the past and is solicitous new that

But the Heart of Jesus was still not satisfied. One thing still remained. One last gift was His to give, and give it He must. And so the startled ears of John catch the dying whisper, "Ecce mater tus." O Love that is truly divine ! O Love that is he has looked in vain ?

limitless as eternity ! If there is one thing we are WE PUBLISH at the head of Father calous of it is the love of our mother-We are ready to share everything fatigable soldier of Christ in which else, but we want to keep our mother's he gives expression once more to his heart for ourselves. Could we debt of gratitude to the many readers wonder if Jesus, having given us of the CATHOLIC RECORD who by their everything else, should keep His alms or their prayers have aided him mother for his very own? Through. out all those years of seclusion at in the arduous task to which he has Nazareth her love had been His. And during the bitterness and disappointment of the last three years, eighteenth which he has been in. when every man's hand was against Him; when even His own chosen disciples ran away and left Him, His the least of them has been a centre mother stood by Him. There was one heart that felt for Him ; one place where He could lay His weary Head, His mother's breast. The in-

faith are the missionaries' consolagratitude and callousness of men tion and crown. Father Frazer is made Him cling all the more to this one haven of refuge. It was hard to give up His mother, and so He kept this sweetest gift until the very last. possible without the means placed at But at last He gave us even her. his disposal by his friends in Canada, and this to them should be at once Ah! well indeed might St. Paul say their ample reward and a stimulous "He emptied Himself for us." to further effort in his behalf. And how have men regarded this

dear gift of the dying Saviour ? Oh,

the sickening horror of it ! To think that we should have made this most personal gift of His, His last keepsake, but an additional means of insulting and wounding the generous Heart of Jesus ? To have thrown back in His Face His dying legacy ? The love of Jesus could do no more. The ingratitude of man could reach

no lower depths. askance at everything in the way of But it is not too late to make foreign missions and to doubt the amends. During this month of May wisdom and propriety of such expenwe will make reparation to the heart of Mary and the Heart of Mary's Son. diture of money and individual effort COLUMBA.

posthumous matter which his exceutors have given to the world since his lamented death. The novel "Oddsfish," a story of the times of Charles II, perhaps the most notable of these, was, it is true, written ten years ago, but was revised by the author in theelast months of his life. Another completed but (by the

author) unnamed novel, is now to appear under the title of "Loneli-Then there is " Vexilla ness." Regis," a prayer book for war time. "The Upper Room," a drama of Christ's Passion, the revision of the proof sheets of both of which was almost the last work of Mgr. Benson. And now we have from the press of Longmans Green & Co. (New York) a volume of "Spiritual Letters to one of his Converts," which comes like the last message of this industrious apostle from across the grave.

THESE LETTERS comprise both the Anglican and Catholic careers of the author. For some years before his conversion Father Benson was on a gradually ascending scale in the spiritual life, and while deprived for so long of the true Sacraments, his penetrating mind and undoubted spirituality pierced one by one the there should be no interruption in clouds which enveloped him and its activities. It is to American and brought him to the gradual realiza-Canadian Catholics he looks to uphold his hands. Shall it be said that tion as to where the Truth lay. His struggles in this direction he has

told with great feeling in his "Confessions of a Convert," and, in another Fraser's Mission Fund this week a form, they are described for us in letter just received from this inde- this volume. The Anglican letters, while characteristically elear and stimulating, and warm with the love of God, display the defects of the author's position, and of this he seemed himself not unconscious. Writing as a Catholic of his first visit consecrated his life. The church to to Rome at an earlier period he says: "When I was there, eight years ago, I which he refers in this letter is the was a stranger. Now, thank God ! a child at home." That is the keynote strumental in erecting in the district under his charge. Many of these are of his Catholic experiences and of these Spiritual Letters so far as they but unpretentious chapels but even apply to himself. Taken as a whole they make a book which ne admirer about which has gathered a band of of Father Benson's can afford to pass native Chinese Christians whose zeal over, and which to straggling souls and attachment to their new found outside the Church will solve many difficulties for them and help them to emphatic in his assurance that the realize that within her bosom alone results achieved would not have been they can find perfect rest. We shall return to the subject again.

ON THE BATTLE LINE

OUR CANADIAN BOYS

Since we last went to press the world has rung with the praises of our gallant Canadian soldiers who by their resourcefulness and unflinch. ing courage checked the onrushing German soldiers who all but suc-Father Fraser in the past three years ceeded in effectively breaking through at Taichowfu. This album-the the line of the Allies. It is no empty boast, but the deliberate judgmissionary's own work-was comment of General French, that the Canadians saved the situation. President Falconer voiced the feelpiled as a son's loving offering to his parents on occasion of their Golden

ing of every Canadian heart when he said : "It means something more to be a Canadian to-day than meant before." But the price is appalling. Up to date 222 officers out of 600 are reported in the Casuwe could not imagine a greater altylists as dead, wounded or missing. awakening than would follow upon One estimate of total loss places it

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very great."

Madame Sembrich, President of the American Polish Relief Committee, in her appeal to all America for aid for the starving and suffering people of her native land, says that the situation there grows daily worse :

"Day after day some of our money and some of our clothes and medi-cines are reaching my stricken fellow.countrymen, but 100,000 fellow countrymen, but 100,000 square miles of devastated land cannot be reached in a day or a week er a month, 15,000,000 sufferers can not all be relieved at once.

Meanwhile they are suffering the tertures of hunger and cold, of deep-est grief and fright. The Spring rains and floods are coming. Thou-sands of those who managed to live through the Winter will succumb to wet season ; pneumonia and other Spring diseases due to exposure and damp will now join hands with starvation and sweep the land. Pestilence is already doing its deadly work.

Henryk Sienkiewicz, the famous Polish writer whose stories in translations are well known to English readers, as President of the General Relief Committee of Poland sent a upon me. Father Bradley wanted telegram recently to the Holy Father asking for his blessing. Instead of course the usual telegraphic reply, His Holiness, through his Secretary of State, sent a letter full of sympathy and compassion for his children in that war swept land, enclosing an offering of \$5000, and concluding thus :

"And now His Holiness congratu. lates your Relief Committee on the traly charitable work which is reliev. ing the miseries of his most beloved children of Cathelic Peland, and in teken of his fatherly affection he bestows with all his heart the apostelic blessing on all the Pelish nation, on saist it, and especially on yes and on the members of the Committee.

the Sidelights on the War will recall many incidents which point in this direction. The Tablet tells of a Wesleyan ninister who has been with the forces on the continent as army

ita nasa

chaplain since the beginning of the rsenal in China ; Japanese material must be purchased and Japanese War. Speaking at Derry of his extechnical experts employed; the police in certain places in China periences at the front the Rev. Richard Hall paid a high tribute to shall be jointly administered by Jap-anese and Chinese, or China shall two Catholic chaplains with whom he wasclosely associated : employ in such places numerous

Though it might surprise such an Though it might surprise such an audience as he was addressing, he could not help mentioning the names of two men, chaplains of the Roman the right of ownership of land in the of two men, chaplains of the Roman interior of China for the building of Catholic Church, whom he numbered Japanese hospitals, churches and schools : Japan shall have the right among his best friends. During the first ten weeks of the war he was to build railways, work mines and associated with Father Bradley, of farm lands, construct harbor works, and in case foreign capital is re-quired, Japan shall be first conthe Society of Jesus. A finer, better Christian young man he had never met. They slept together on the met. They slept together on the battlefield, and when they could get sulted; Japanese subjects shall have the right to propagate Buddhism in a bed in a cottage or a hospital. China ; transfer of the management never met a more unselfish man than and control of numerous specified Father Bradley," continued Mr. Hall; Chinese railways to Japan ; engage-'I remember one night we were ment by China not to alienate or sleeping by the side of a river, and I lease any ports or bays on, or any thought I felt a cold coming island near, the coast of China; and China is asked to assent to Japan ne to take his blankets. Of aking over in due time, all course I would not consent to that but when I wakened up the rights and privileges possessed by termany in the province of Shannext morning I found Father Bradley tung.

had taken his own blankets and placed them on me. Another name I would like to mention is that of What is left of China's sovereignty ? And what becomes of the Father Strickland, who is also a member of the Society of Jesue. I saw a great deal of Father Strickland, equal rights guaranteed by the policy of the " Open Door ?" Or of I saw how unselfishly he performed his work, and when he heard that I was the magnanimous promise to restore the German possessions to China ? coming to England he made a journey Europe's difficulty is Asia's opporcoming to heginta is made a journey of five miles for the purpose of bid-ding me good bye. These two men, when they met a member of the Wesleyan Church and thought he had need of the ministrations of a tunity; and Japan is evidently not going to let slip the opportunity. But this may be a case of vaulting ambition o'erleaping itself. chaplain, went out of their way to let On the other hand there is so me know that these men needed the ministrations of their own minister."

his soldiers, by a Jew, 'The great laster ' as the poem calls him.' The lot of the Jew like that of all Poles at present is one of awful, almost inconceivable distress and misery ; it is worse than that of his Catholic fellow-countrymen in this one particular : the Jaw is restricted by Russian law to certain districts so that he is not so free in seeking the precarious relief that may fall to the wandering "refugee."

BEHOLD THY MOTHER

From out the years, down the storied avenues of the past, are ringing clear and strong, words of hope and consolation that can never lose their charm for the ears of men. Jeachim's lowly dwelling. The painter's brush, the artist's pencil, the sculptor's chisel, the post's pen, have all striven to interpret its itable zeal in behalf of every good thing difficult to answer in Dr. vain, for no mere human intellect American and Canadian Catholies

NOTES AND COMMENTS

THE LETTER of His Holiness, Pope Benedict XV., to the Cardinal Archbishops of Baltimore, New York, Boston and Quebec with regard to the foundation and encouragement of the Work known as the Holy Infancy, may be taken as an indication of revived interest in Foreign Missions among Catholics on this continent. The establishment at Maryknoll a year or two ago of a seminary for the training of missionaries was the first tangible evidence that American

Catholics were beginning to realize their responsibilities and opportunit ies in this direction, and the magnificent response made in some sections to the appeal of the Society for the Propagation of the Faith-notably in the Archdiocese of Philadelphia, where, in the year 1914, over \$50,000 was contributed for this noble purpose -was confirmatory of this much need. ed and most gratitying development.

Now, As the Holy Father points the plate, sir," was the response, "the money is for the heathen." out, the disturbed state of Europe

caustic than charitable, but it had its that well spring of subscriptions, effect, for, on another such occasion, which heretofere especially distinthe same man gave liberally. Perguished France and Belgium, the ophaps, being a well-meaning if unpertunity for this continent has come, reflecting individual, he had in the And first, there is the Virgin's and it is with the desire of arousing interval met with Cardinal Manwhispered "Fiat." No orator has his faithful children to a realization ning's well-known aphorism : "If ever so thrilled the world with the of this fact that the Pope has adthe Faith languishes at home, send burning tide of his eloquence as has dressed his letter on the Holy Inmissionaries to the heathen"-an that single word from the silence of fancy to the four North American axiom that has its roots deep down members of the Sacred College. in Christian history and experience. This great work," he says " more than ever feels the need of that char-

THE ASTONISHING literary focundity meaning. And all have striven in cause which has ever characterized of the late Mgr. Benson has been de-

examination of such a graphic deetween 8,000 and 10,000. ineation of the work of a single in-

WE HAVE within the past few

days had the privilege of looking

through an album of fifty photo-

graphs illustrating the work done by

Jubilee. To those inclined to look

dividual in what was before his time

could have a nation wide audience.

THE DARDANELLES

Our kinsmen from Australia and one of the most neglected districts of New Zealand have joined the allied China. It shows what under God forces which are co operating on the consecration and self-sacrifice of land with the naval attack on Dardanelles forts. The Globe, May 1, after describing the landing of other one man can accomplish in the way of spreading knowledge of the True God and in raising a people to a forces says :

While these operations were in higher ideal of life and their eternal progress on both sides of the destiny. We could wish that this in. trance the Australians and New Zeacontrovertible answer to the doubt anders had been making history on and misgiving of the unthinking their own account. They landed on Sunday afternoon at Cape Tepe, a promontory on the Aegean, almost due west of the Narrows, and some

six miles distant from them. To the northeast of the beach where the WE ARE HERE reminded of the story told of a certain rich man who Australians landed there is a hill, Sari Bair, which forms the southerly "did not approve of foreign misspur of the most important range on the peninsula. Toward this they pushed on, the official report states, sions." A collection was being taken up in his parish church one Sunday for the missions in India and when with the atmost boldness." The Tarks the plate was put before the individevidently regarded the Australasian ual referred to he whispered to the advance as dangerous, for on Sunday collector : "I never give to foreign and Monday they strongly and re peatedly attacked. The men from missions : we have enough to do at the Antipodes were not to be denied, home." "Then take something off and when night fell on Monday they held the slopes of the hill. On Tues day the Turks again attacked in ferce, coming on boldly time after time, The Australasians drove them This response was perhaps more back and resumed the offensive, taking as prisoners 500 Turks who had been cut off by the guns of the flact. The losses of the Australians and New Zsalanders were heavy, but they have established themselves in a position of great strength despite

the most strenuous opposition. With land and sea forces co-operating greater progress has been made in a week than in the whole three months of naval attack alone on the Dardanelles forts.

SUBMARINES

Whatever the means employed the German submarine activity seems to monstrated anew by the quantity of be pretty effectively checked. Only

having to a great extent dried up

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two small British ships, one a traw-ler, have been struck since April 12th. An Austrian submarine, how-ever, sunk a French battleship in the Adriatic with all the officers includ-ing Admiral Zenes and most of the

THE WESTERN FRONT The German rush has petered out, ad the French steadily though slowly gain in Aleace.

IN THE CARPATHIANS On the western front both sides elaim local successes, but the situa-tion is apparently not much changed.

IN THE AIR

A Zeppelin dropped bombs on Ips-wich and Bury, St. Edmund's, on Fri-day morning. A Swiss deepatch re-ports that a French aviator dropped six bombs on Zeppelin works at Fredericshaten, one striking a shed which housed the framework of a new Zeppelin.

THE "NE TEMERE"

AND A METHODIST QUARTERLY

Under the presidency of Bishop Jeseph F. Berry, the Board of Home Missions of the Methodist Episcopal Church publishes in Philadelphia The Home Mission and Church Extension Quarterly Bulletin. The purpose of the Quarterly, expressed on its first page, is to win "America for Christ." The "fundamental" of its work is the "spirit of meighborliness." Its aims are to be attained through "a conquest by righteousness." In the first issue of the present year, a contribu-ter, discussing the topic, "Breaking Dewn the Home," thinks himself justified in making the following

'Only representatives of that the Catholic Church) can Church erform the marriage ceremony. Only that Church can grant divorces. The Ne Temere so declares. All marriages other than those performed by the Church of Rome are illegiti. We need only turn to Mexico, mate. the South American States, and the Philippines to judge what sort of a domestic duces. stie situation Romanism pro-s. Infidelity and Romanism where both are unrestrained, break up the family life. Sound Christian principles alone are adequate as the foundation for the home." (Italics inserted.)

Now in these neighborly and right. sous lines, there are several assertions and insinuations to which the ordinary Catholic, without doubt, will take immediate exception. But apart from these "flings," dictated by an over-heated imagination, the passage contains a direct reference to a very real and tangible thing, the Ne Temere. Here we have a legal document. What it says or does not say is a point of fact to be deter-mined, not by an appeal to senti ment or to religious bigotry, but by an inspection of the document itself. and of the decisions issued by the tribunals qualified to interpret it. Hence, passing over the "fings" and slurs, an inquiry was directed to the editor of the Quarterly, asking him to site the text of this decree dealing with the matter of divorce, and re-questing precise authority for the presise statement that "All marriages other than those performed by the Church of Rome are illegitimate." After a lapse of two weeks, the following remarkably illuminating



The Corner Stone of Father Fraser's New Church at Taichowfu, China

But Mr. Bovard evidently thought hat this insistence was too much arping on one string, for although that this insistence was too much harping on one string, for although this request was made on February 7, no answer has been received. For the benefit of publications like

the Quarterly, the advice may be re-peated. Mud-slinging is always a dirty, ineffective method of pro-moting Christian truth. But the Mr. Boyard had been confronted with undeniable evidence that the Catholic Church' did not hold a doctrine which he had publicly im Quarterly stands in need of further dvice which shall not be omitted. doctrine which he had publicly im puted to it. The very document which he had named in sup-port of his wild statement had re-futed him. Charity forbids the sup 'Do not make charges against the Catholic Church which you can not prove. Above all, do not quote papa decrees which you have not read. -John Wiltbye, in America. position that Mr. Boyard intended deliberate misrepresentation. It must be concluded, then, that Mr. Boyard like many another non Cath SIDELIGHTS ON THE olic who has attempted to tell the world what the Catholic Church teaches, was merely indiscreet in IRISH LEADERS AND THE WAR

making an odious charge against a large body of his fellow-countrymen, and in offering as a proof a document which he had never a great Mayo County meeting Claremorris recently, referring to the war, said : Those men who form the over-

In itself, this incident is of no Bovard personally may think of the Ne Temereor the Catholic Church is whelming majority of the Irish race not only here in Ireland but in the United States of America and throughof little consequence. But what of the effect on the Protestant readers out the world, who for thirty five years have supported the policy of the Irish Parliamentary Party, are bound by every consideration of who learn from the Quarterly, a reputable magazine, published by a society of missionaries, that "All marriages other than those performed honour as well as of self interest to stand in with England in this hour by the Church of Rome" are held by that Church to be "illegitimate"? of her desperate danger, and once we This alone invests the incident with are convinced that Ireland is bound some importance. For the Quarterly is but a type of the "religious" press, which knowingly or in ignorance is to take sides in this struggle, I never had any doubt that Ireland would take a man's part, and would be heard of in the forefront of the seeking "to preach the Gospel of Christ" by stirring up discord in communities in which Catholics and lowed, closed his speech with the Protestants with men of no faith at all, are living in harmony.

following : The present war will have served Throughout the country, but par one good purpose if it will have brought home to the minds of the ticularly in the remote districts, there are thousands of Protestant ef the Board, Mr. Freeman D. Boyard. It is quoted in its entirety: "The answer to both your queries may be found in the text of the Ne Temere decree. The case was tried in Canada and carried to England and decided against the Ne Temere for Great Britain. That union of the two democracies of which Michael the Catholic Church, but that monster of iniquity which they conceive to Catholic Church. Years of prejudice have culminated in a kind of insanity. It is impossible for them to see anything good in the Catholic Church. To suffer Catholics to dwell in the second to dwell in the same community, is to them an exercise of the highest Christian forbearance. For what they may think or say of the Catholic Church, such persons are hardly responsible. They know not what they do. They fulfill our Lord's prophecy that the day would come when men should believe that they served God in persecuting Christ's followers. Others, again, living in communities where the Catholic Church is almost where the Catholic Church is annown unknown, regard the Church with simple indifference. They neither love it nor hate it, for they know little or nothing about it. What will be the effect of the Quarterly's statement, and of similar tatements, upon these men and vomen? The invincibly ignorant women? Protestant will be confirmed in his execution of "popery," as the neighborly Quarterly terms the teach. ing of the Catholic Church. To the minds of those who hitherto have known but little of the Church, sustions. picion, dislike, perhaps even hatred, will be suggested. Few of the Quarterly's readers will question the Quarterly's knowledge or truthful ness. "Of course it's true. The Quarterly is issued by Bishop Berry's esociates, the Methodist Missionary Board. These good men would not circulate a falsehood. They are learned men, too, and we can trust them to tell the truth about Roman ism." Is this "winning America for Christ?" Is it a legitimate manyour passim reference to the decree euver in a "campaign of righteons ness"? And when attention has been called to what is obviously a grievous error, is it manly or even decent to

THE CATHOLIC RECORD

contact with the bloody shies of war, frequently born in the instant and molded on the instant to suit the purpose of those who create them. Lourain is the most finished and perfect example in the world to day to show the conse-quencies of such a clash. . . In reached the private conclusion that Receive, dear Father, with my be blessing, the assurance of my most devoted sentiments in our Lord Jesus Christ. (Signed) PAUL, Archb. of Montreal reached the private conclusion that because of the chorus of protest that A MAKESHIFT

arose from all neutral countries and particularly from the United States, against the severities visited on Bel-gium in August and September, the word went round to the German forces in the field that the scheme of punishment for offenders who vio-lated their field code should be some what softened and relaxed.

REATMENT OF THEIR OWN WOUNDED Describing their treatment of their

Describing their treatment of their own wounded, he says : Presently a train rolled in (to the station at Maubeuge). It had been days since the wounded had started from the field hospitals, where the, had had their first aid treatment. They had moved by sluggish stages. Always the wounded must walt upon sidings while the treat trains from sidings while the troop trains from home sped on to the smoking front. The man who had got himself crippled became an obstacle to further book.' progress, a drag upon the wheels of the machine. So the fresh grist to the mill was expedited on its way to the hoppers, that which had already been ground up was relatively of the smallest consequence. Because of this law, which might not be broken

or amended, these wounded would perforce spend several days aboard trains before they could expect to reach the base hospital on German soil. They were messed and man-gled in every imaginable fashion, wallowing in dirty, matted straw.

No surgeon accompanied this afflicted living freightage, not even a qualified nurse. According to the classifying processes of those in high authority, these men were lightly wounded, and it was presumed that en route they would be compe-tent to minister to themselves or to each other. Under the grading sys-tem a man who was still all in one piece, and who wrobably would not break apart in transit, was desig-nated as "lightly wounded." This is sober, unexaggerated truth. AN IRISH LADY AND GEBMAN CRUELTY

Here is the story of a British eye-witness to German brutality in Belgium. It is told by Miss Kathleen Guerin, of Limerick, who is one of the British subjects who have been allowed to leave Belgium, and has been given in the Daily Mail :

When the war broke out I was governess in the chateau of the licomte de Mesaieres, a cenator and burgomaster at Heers. When the Germans came into the village they took three men out of a house, stabbed two and shot a third under the eyes of the father of one of them, and the old man was made to bury the bodies. The chateau was turned into a Red Cross hospital and I became a nurse. We had both German and Belgian wounded. One young German officer, with his instep badly broken, asked me where I came from When I said Ireland, he replied : "W will take soon Brussels, then France, then England, and then we will go to Ireland and kill you." So I said, "Very well then, take your sore feet ome to your mother to be dressed." So far as I saw, you get no thanks

TEMPERANCE

from Germans.

HIS GRACE ARCHBISHOP BRUCHESI TO FATHER DALY, C. SS. R.

before. All the laboriously built-up by its renewed activities a living bul-thics of civilized peace came into contact with the bloody ethics of mon foe. MOTHER MARIA VON LOE, GENERAL OF ORDER, COMES OF PROMINENT

FAMILY Baroness Maria von Loe, Mother General of the Order of the Sacred Heart, has lived at Rome for the last twenty five years at the Villa Lante, which belongs to the order, and dur-

ing the greater part of that time has been provincial of the Sacred Heart READING OF BIBLE VERSES IN

for Italy. She is a daughter of the late Baron SCHOOLS OF LITTLE VALUE SAYS A PROTESTANT Frederick von Loe and his wife, who was an Italian, Countess Kobiano, and belongs to one of the great Cath-Amonget other things, Catholics are accused of having driven the Bible from the Public schools of our olic families of Westphalis, which figured in the ranks of the German

aristocracy at the time of the cra-sades and received their baroncy from country, to the great injury of re-ligious education. "Guardians of ligious education. "Guardians of Liberty," "Knights of Lather," Billy Parkers and others "defending Emperor Charles V. Perhaps the best known member of the family in modern times was the late Field Marshal Baron Walter von Los of the America against the encroachment of Rome," as they claim, especially have dwelt upon this point. That Prussian army, who was an intimate friend of Emperor Frederick and who Bible reading in Pablic schools is was frequently employed by the pres overlooked by these enemies of the Church, as is the fact that good reaent Kaiser on special missions to his grandmother, Queen Victoria, and to sons have been advanced by Protest ants why the Holy Book should not the Vatican. He was married to a Countess Hatzfeldt and was a brother in law of the late Duchess of be used in the schools " as a religious

others.-Catholic Columbian.

war

far

sold.

scimitar

and cold !

BEATTY !

In "'98 " the Wexford pikemen bold

On many a field their valor bore them

At last defeat and misery untold

Devonshire. Incidentally it may be mentioned that most of the generals of the Order of the Sacred Heart have be Thus Arthur Jackson Hall, in a dissertation, recently published by the University of Chicago Press, ex-presses the following view on this longed to families of the old Euro pean aristocracy and the election of Baroness von Loe is quite in keep.

AUTHORITY

uestion : "There seems no escape from the conviction that the great majority of those who advocate the use of the Bible in the schools have in mind its ing with that of her predecessors Mother Stuart, Mother Digby, and religious value. They are conte ing for the Bible in the schools either as a symbol of religion, or as a man al of religious instruction, or as a book of religious worship. In this way they hope to create the spirit of reverence and impart the knowledge of religion. All this is supposed to be accomplished by the reading of ten or twenty verses a dsy, without note or comment. The purpose in-deed is praiseworthy, but the method is inedequate. From the point of view of a thorough religious educa tion, it is impossible to believe that such a use of the Bible can be attended with any great value. On the other hand, it is easy to see how it may be nothing more than a worth less form, leaving not a trace of good upon the minds and hearts of the pupils. Religious education, which has in view the end to be accomplished and not the means, canno possibly look with favor on any such procedure! And yet many of the advocates of the Bible in the schools seem to feel that their whole work is accomplished when once the sacred volume is introduced into these institutions. The suspicion is aroused that, perhaps unconsciously to them selves, they are looking upon the Bible as a kind of fetich, a book of magic power, that they expect its mere presence in the school to work the miracle of tranformation. But surely they are leaning upon a broken reed. There is no justification for what they expect. The Bible is invaluable for religious education but not such a use of it as they recommend. Religious educa tion raises the voice of protest. It re-

fuses to be satisfied with such a makeshift. It therefore has little to regret in the exclusion of the Bible from the schools. It believes that the school has suffered no loss and

the Bible no injury nor insult." In the face of recent attempts to legislate in favor of reintroducing the reading of the Bible into the Public schools of certain states, this state ment from a Protestant source is of interest and value. — Philadelphia Standard and Times.

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FIVE

which must arise from the differences of sex, of education, of taste, of home traditions. They must not expect too much from poor human nature. They must bear one another's burdens, and self must stand in the background.

To the husband I would say, 'Be sweet to your wife ; never attempt to check the flowing tide of her talk. Let her talk on, while you get credit for possessing your soul in peace.

Remember a woman needs many safety valves and outlets. Most women have a passion for jewelry and finery. Give her what you can, and let her feel it is from you she has got it even if it has cost you some self-sacrifice.

Forget not that woman thirsts for sympathy, as flowers for sunshine. If you are never thinking of her, if you do not send sweet notes-others may come to offer her sympathy, and who is to blame?

'I always put the blame, if any. thing goes wrong in married life, on the man, because he is the stronger. There is much of the animal even in the Christian man. "Let her always be neat and smart

when alone with her husband, and not merely when entertaining com-pany. He likes to see his wife well turned out, and it is her business to be pleasing in his eyes. So many In mad rebellion faced the shock of women dress to look better than other women! Let a woman dress to be pleasing in the eyes of her hus-To victory. Misled, deceived and band and he will not be jealous when other men are in her society.

"Never offer a man excuses, and They drank in bitter draughts ; but do not keep him waiting while you put on your things," continued the smiling Father amid chuckles of ere their star. In darkness set, they fleshed their Deep in the Hessians' hearts so cruel laughter. "To the wife I say, never nag,

never scold, never cry! These tricks of women often bring them what they want, but they kill their husband's love. No man wants to be teased-

even by his wife. "So I would say to the wife : Try to look like the flowers, even when there is no sunshine.'

MISSION

cower : And from the plague that Wexford

He

-J. B. DOLLARD, in the Globe.	
FATHER VAUGHAN ON	

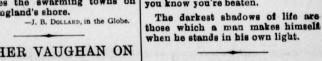
FATHER FRASER'S CHINESE

the London priest who preached the famous sermon on the "Sins of famous sermon on the Society," recently delivered a homily on marriage to a great gathering of fashionable women. He also re cently stated the English attitude in the present war so forcibly as to be rebuked by German Jesuits.

Father Vaughan has delivered hima gallery it will be too small on the big Feasts, May God be praised Who self of many authoritative statements to that it has become quite a game to discover how far facts justify his authority. His talk on marriage is a deigns to open mouths to His praises in the Far East to replace those rifle bromidical, and rather victorian stilled in death in Europe. And may in tone : evidently he still mentally He shower down His choicest bless ictures women as flowers and clingings on my benefactors of the CATHO pictures women as nown having had ing vines—in spite of having had militancy administered as a correct ive to this conception. Because he to the Faith, and to build and en-, however, large churches a Id BC. his remarks will probably prove in. assured, dear Readers, that every cent that comes my way will be "Except." said Father Vaughan, immediately put into circulation for the Glory of God. "for those who have a special call in life, the married state is the best. In Yours gratefully in Jesus and Mary. marriage both man and woman lead J. M. FRASER. higher life. The first duty of a bride and Previously acknowledged \$5,878 62 bridegroom is to learn to make Jas. Murphy, sr., Barnaby allowauces for all those differences River..... 1 00

Taichowfu, March 22nd. Dear Readers of CATHOLIC RECORD : Yesterday (Passion Sunday) I laid the corner stone of the church in Taichowfn. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight feet and

To-day another Wexfordman stands forth, Not with a pike, but armed in England's power. He proves the glory of his father's worth, As at his glance the Hessians flee and swept of yore saves the swarming towns on England's shore. Knowledge is power-except when you know you're beaten. The darkest shadows of life are



MARRIAGE Father Bernard Vaughan, S. J.

Temere decree. The case was tried in Canada and carried to England and decided against the Ne Temere decree.'

Now, as will be noted, the Quarter ly had stated categorically, that "All marriages other than those performed by the Church of Rome are illegitimate," had mentioned the Ne Temere with an impressive show of learning, and had instanced, presumably as horrible examples, Mexico the South American States and the When challenged, how-Philippines. for direct proof, the secretary shifts the scene to Canada and Eng land, and again refers airily to th It may be mentioned in Ne Temere. assing, that this decree says precise ly nothing on the power of the Church grant "divorces

Mr. Bovard's reply gave rise to the suspicion that he had not even read the decree which he so glibly cited as his authority. A second letter, from which the following passage is quoted, was then addressed to Mr. sovard :

I fear you do not quite grasp my point. . . I had asked you. . . to refer me to authority for the statement that "All marriages other than those performed by the Church of Rome are illegitimate." You again refer me to the decree. Under paragraph 11 I find that this decree binds (a) all persons baptized in the Catholic Church ; (b) Catholics who contract marriage with non-Catho lies. But in section iii of the same paragraph, it is expressly stated that the decree does not bind non Catholics contracting marriage among them. Since the original statement in the Quarterly was that "All marriages other than those performed by the Church of Rome are illegitimate does not solve my difficulty. May I therefore again ask you for your authority for the statement that "All marriages other than those per-formed by the Church of Rome are illegitimate ?"

take refuge in silence? In the early days of the Oxford movement, the good Keble exhorted

Montreal.

Davitt dreamed, and for which he laboured unceasingly and strenuor ly, is an accomplished fact. We are doing, and will continue to do, our share in resisting and in overcoming the common danger. And when th louds of war which at present overhang Ireland and Europe have lifted we confidently hope to see a new Ireland, united in lasting friendship and goodwill to England, and advance ing in union and peace and prosperity within her own borders.

GREAT WAR

Mr. John Dillon, M.P., speaking at

Mr. Joseph Devlin, M. P., who fol-

THE CHURCHYARD OF NEUVE CHAPELLE

"Eyewitness," in an a ccount of Neuve Chapelle published in Mon-day's papers, after telling of the devastation wrought during the recent fighting at Neuve Chapelle, describes the churchyard as follows :

The appearance of the village itfelf suggests the havoc wrought by an earthquake, for the place is one huge rubbish heap. In the church-yard the very dead have been up-rooted, only to be buried again under masonry which has fallen from the church, and crosses from the heads of the tombs lie scattered in all direc-The sole thing in the cemetery that has escaped damage is a wooden crucifix still erect amid the medley of overturned graves. There is another large crucifix still stand-ing at the cross roads at the north end of the village, and at the time our troops entered a dead German soldier was lying at its foot. AN AMERICAN WITNESS TO GERMAN

their "reprisals": They've gone further than the heads of any modern army ever went ety see its ranks swell and become nothing.

Reverend Father G. Daly, C. SS. R., INTERNATIONAL FEDERATION Parish Priest of St. Ann's Parish OF CATHOLIC ALUMNAE

Reverend and dear Father .- Let Catholic Standard and Time me congratulate you and the good In a short time will be issued the fathers of your community on the great interest you are taking in the first official bulletin of the Inter-national Federation of Catholic cause of Temperance in our dear City of Montreal, and especially in Alumnae recently organized in New York city. your own district. I note with pleas-ure the untiring efforts that you are making to reduce the number of The report of the bulletin has been unavoidably delayed by reason of the severe illness of the president Miss Clare I. Cogan, M. A., but will now be published in completed form.

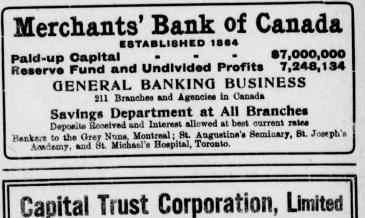
liquor licenses in your parish. The crowding of licensed places in certain districts of our city is most un It is a very interesting account of the history of the federation from its just to the people. The welfare of the masses, rather

inception to the convention on November 27, 28 and 29, 1914, in New than the selfish interests of liquor dealers, should be the rule to govern York City, and also of the liberal and the granting of licenses, and their splendid co-operation of the clergy, distribution. The working classes in organizers, delegates and alumnae associations. The proceedings of particular should be protected against themselves, for they often forget that the granting and refusal of such the three days' convention are also set forth, and the account includes uses lie greatly in their power. the letters of approval received from Archbishops and Bishops throughout They do not seem to realize that a signature for a license makes them the United States and Canada. A to a great extent responsible for the etter of welcome from the Arch. that ensues. It is therefore evil bishop of Chicago on the occasion your duty to instruct and guide your of the convention to be held in that people in this matter. I repeat here what I said at the city in November, 1915, appropriately

Great Temperance Rally held in your parish hall a few months ago: "There should not be a single bar in Mon-treal. If, in the present state of the existing laws be well things, observed, great progress in the holy cause will be assured. But we must work hand in hand, and especially must we labor for the education of our children in this Temperance Campaign."

Gibbons. Its friends and organizers, Mr. Irvin S. Cobb, a specially privi-leged American war correspondent, who was allowed to see something of the German armies, has written a book, called the "Red Glutton," in which he says of the Germans and their "reprisels": No one can be neutral in this war therefore, predict a brilliant future for the youthful organization, and already it has ashieved widespread and successful recognition.

report.



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concludes this eventful and important

Since its organization four months

ago the International Federation has

been recognized as an important

movement in Catholic educational

circles throughout the United States

and Canada. It has received the

blessing and approval of Archbishops and Bishops and has secured the

special commendation of Cardinal

SIX

FIVE MINUTE SERMON

BY REV. F. PEPPERT

FIFTH SUNDAY AFTER BASTER Amen, amen, I say to you: if you ask the her anything in My name, He will give it you." In xvi. 23)

John zvi. 23) The first three days of this week are the Rogation days, when the Church reminds us to pray particularly for the crops of all kinds, and to pray more especially that the fruit of good works may abound in our hearts. Let us be zealous in prayer on these holy days and ask God for all that is necessary and conducive all that is necessary and conducive to the general welfare and also to our own welfare and the salvation of our souls. Not only during these three days, but always, ought we to bear in mind our Lord's comforting doctrine that holy Church impresses upon us by means of the Rogation days: "If you ask the Father anything in My Name, He will give it you." There can be nothing more consoling in all circumstances, and whenever we are in need of anything, than the certainty that we may go to God and ask Him for what we want in the name of Jesus, and for the merits of His dearly loved Son, and, provided it is really for our good, we are sure to obtain it. Our request is granted through Christ's infinite merits, but it behooves us, too, to do our best to be worthy of having our prayers heard.

If our prayers are to be granted we must pray with confidence, rely-ing upon God's infinite wisdom, mercy and power, and trusting to the infinite efficacy of Christ's mer-its. This confidence must be heart felt. Whenever we read the holy Gospels we see what great favors our Lord bestowed upon those who really trusted Him, when they called oon Him. All sorts of people came Him-the blind-the dumb, and those who had suffered for years from incurable diseases; humanly speaking there seemed to be no hope of cure for such as these, but they ked with confidence, not doubting or wavering; they prayed, being fully convinced of our Lord's merciful kindness and power, and it was with joy that they received the as-surance that their prayer was granted : "Be of good cheer, my son, my daughter ; thy faith, thy heart-felt confidence hath made thee whole.

Our prayers are often far too cold and too mechanical, and in the depths of our hearts we are too apt to give way to cowardly doubts, and so we have no right to expect to be

Our confidence ought to be simple and childlike. Let us not forget that our Lord said: "Let the little ones come unto Me!" Childlike simplicity is only too often absent from our prayers, and, in the blindness and obstinacy of our hearts, we try to dictate to God, instead simply asking Him for what we want. We require Him to act in some particular way, and to help us as we think best. We are often not heard, because there is no humility and no real submission to God's will in our prayers. We ought to pray like little children, asking God to do what in His love and wisdom He sees best, although we may think otherwise, and then our prayers are sure to be heard, and we shall obtain what is really good for us.

Our confidence ought to be lively for life is displayed in activity, and where there is no movement there is death. Hence lively confidence makes us work as well as pray. With regard to temporal matters, most people see that it would be is to pray for our daily bread if we did not work for it and useless to pray for knowledge and wis-

dom if we did not exert ourselves t with regard to the

TORTURED BY CONSTIPATION "Fruit-a-tives" Cured Paralyzed Bowels and Digestion ST. BONIFACE DE SHAWTHDAR, QUE. Feb. 3rd. 1914.

Br. BONIFACE DE SHAVIFHEME, 202. Feb. 3rd. 1914. "It is a pleasure to me to inform you that after suffering from Chronic Constipation for 2½ years, I have been cured by "Fruit-a-tiver". While I was a student at Berthier College, I became so ill I was forced to leave the intestines continually tortured me and it came to a point when I could not toop down at all, and my Digestion became paralyzed. Some one advised me to take "Fruit-a-tives" and at once I felt a great improvement. After I had taken four or five boxes, I realized that I was completely cured and what made me glad, also, was that they whatever to the bowels. All those who suffer with Chronic Coastipation "Fruit-a-tives" for they are the medicine that cures". MAGLOIRE PAQUIN

MAGLOIRE PAQUIN

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

to say: "I have made progress." The same applies to everything for which you pray. Do not fancy that you need only to ask for a thing you need only to ask for a thing and will at once receive it in full perfection. You must continue to have confidence in God; when you imagine that your prayers have been of no avail, they may have effected very much, only the time has not yet come for you to see the fulfi-ment of your request. The harvest, that we see in the summer, lies for a long time in the earth as seed; no one can look at it, no one knows Bulletin IT LEADS TO CRIME

cation.

also to crime, but by another route. The passion that dominates them often

persevere in prayer. If our confidence is lasting, our prayer will rise up to God every day, and our morning and night prayers should be golden chains, binding us indissolubly to heaven, and drawing us up whenever in the course of our everyday life we sink down in the dust of this world.

As long as life lasts let us perse vere in prayer, being full of heart-felt, childlike, simple, living and lasting confidence; let us pray, trusting absolutely in the merits of Leave of brief. Jesus Christ, and then some day in heaven we shall realize the fulfil-ment of our Lord's promise : "If you ask the Father anything in My Name, He will give you." Amen.

WAR AND THE USE OF LIQUOR In the lurid light of this horrible war, the drink curse has been brought into new prominence. We face a new situation. When we com-pare the attention given the subject to-day with the entire absence of any reference to drink in the Franco-Prussian War of 1870, we see at once how far public opinion and general intelligence have advanced generation

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generation. Three of the great national leaders have spoken vigorously on this mat ter. The Czar has earnestly warned that the man has acted in a moment his soldiers against the use of liquor. of alcoholic insenity even if his crime appears at first to have been pre-meditated like that of a person of The German Kaiser has issued drastic orders against excessive drinking among his men. Lord Kitchener sent his British troops overses with sound mind. Alcohol leads to crime by another way. The drinker is in the babit of sacrificing to his passion all moral considerations and when reduced to want as a result of his drinking, he resorts to thievery or brigandage to satisfy his thirst for alcohol.-Dr. R. stand that alcohol is the enemy of Herood.

THE CATHOLIC RECORD

mankind and the destroyer of effici-THE OUTLOOK'S SLUR

Three English doctors, at the very head of their profession (all knighted for their medical skill), recently issued a stirring appeal to British soldiers in behalf of abstinence, point-ing out how drinking would unfit them as defenders of their country: ok says: Sir Thomas Barlow, M. D., who pre-sided over the great International

Medical Congress which met in London a year ago; Sir Frederick Treves, M. D., who had wide military experience in the Boer War; and Sir Victor Horsley, M. D., eminent as author and surgeon. All occupy high positions in London hospitals and they are, therefore, men who speak with the very greatest author-A striking illustration of the wide

public appreciation of the gravity of the problem is found in a strong editorial printed in the Liverpool Post. It opens with the following para-

graph : "Several correspondents have sug-gested in our columns the desirability of closing, or at any rate partially closing, the public houses while the war tension continues. We are reminded that in South Africa during the Boer War, and also at the time of the recent riots, liquor was either quite unobtainable or obtainable only for a short time each day. The im-mediate result was that ordinary crime and street accidents ceased. This corresponds with our own experiences in Liverpool in the August, 1912, strikes, when an almost miraculous effect came from the restriction of

the hours for the sale of drink. It can not be said with any confidence that the conditions generally pre-vailing at the present time are comparable to either of the cases we have quoted. All the same, there is really a considerable feeling among the pub-lic that no harm could be done, and much good might ensue, from the adoption of similar precautions in regard to licensed houses."-St. Paul

what is going on, but some secret force is acting upon and in the bur-ied grains. God's fatherly eye is watching over them, and His hand is Numerous inquiries added to daily Numerous inquiries added to daily experiences warrant the conclusion that alcohol is an important factor in criminality. The estimate runs from 40 to 50 and 60 per cent. The influence of alcehol upon criminality is manifested in differ-ent ways. Take a man who is usually sober. Occasionally he com-mits an excess and being of an excit-able temperament he does not fully giving them life ; God works where no man can perceive His action; only

able temperament he does not fully comprehend what he is doing. He loses his head in a dispute which at any other time would end only in a few warm words, but now he seizes a weapon and deals his adversary a

blow that may be mortal. Here you have the influence of an occasional immoderate use of alcohol. It is a fact that most of the quarrels ending in more or less serious consequences belong to this class. And how often a man who has lived a blameless life must expiate, not only by imprisonment but by remorse as long as he lives, a blow given in a moment of

TEMPERANCE

results in the destruction of their moral sense. It engenders in them also ideas that come very near to insanity, a delirium of jealousy or of insanity, a delirium of jealousy or of persecution. Thus attacked, the man who is not suspected by his fellow citizens to be dangerous, meditates the idea of a frightful crime. Such alcoholics do not act under the impulse of the moment be-cause they have slowly prepared for the stroke, but the judges declare

Discussing the measures recently proposed in Congress to authorize ax-clusion of scurrilous and libelous publications from the mails the Out-

"If the Roman Catholic Church finds itself assailed by scurrilous and Inde itself essailed by Scurrious and libelous publications, as we think is the case, it should pursue the course which other persons pursue when they are similarly assailed. It should either bring a suit for libel against the mehicher in the other is a start of the second start of the the publisher, or it should take measures to have the publishers oriminally indicted by a grand jury and punished under the general law. That this is not an unpracticable remedy in a free state is very clearly brought out by

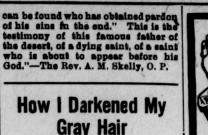
remedy in a free state is very clearly brought out by one witness before the Congressional committee to which these bills for the establish-ment of a censorship of the press have been referred. Cardinal New man was brought up in England for trial for defaming Father Achilli who had left the Catholic Church for the Destructure of Church for the Protestant communion as Cardinal Newman had left the Protestant Church for the Catholic communion. He was convicted of a libel and was mulcted to the extent of 12 000 English pounds, or \$60,000. The Out-

look quite agrees with Dr. G. F. Williams who stated these facts to williams who stated these facts to the committee that they show that the existing laws are quite sufficient to protect the Catholic Church and its priests and clergy from any scurril-ous and libelous attacks which may be made against them by unscrupul ous partisan journals."

The "Catholic Encyclopedia" (Vol. x. p. 797) thus gives the real facts of the Newman Achilli trial:

"An apostate Italian priest, Achilli, was haranguing against the Church. Prompted by Wiseman, the Oratorian gave particulars of this man's infamous career, and Achilli brought a charge of libel. Newman at enormous expense, collected evidence which fully justified the accusations he had made. But a no-popery jury convicted him. He was fined £100 on appeal, the verdict was quashed, and the Times admitted that a miscarriage of justice had taken place when Newman was declared guilty. Now, applying these facts-which are facts-to the case of one of the human polecats of the Menace or of any other of the publications which the Outlook so sternly calls "unscrupulous partisan journals," we see that all a libeled priest has to do is to publish the facts about the pole-cat, get sued for libel, spend some ands of dollars in preparing the case, be convicted, have his convic tion quashed on appeal and then secure a triumphant vindication, with a possible chance that the Outlook may finally admit that his origina nviction was not wholly justified. conviction was not wholly justined, and that the polecat was an "un-scrupulous partisan." What more could any one wast? In the light of the real facts of the Newman Achilli trial as told by Doctor William Barry in the "Catholic Encyclopedia," it is month while studying the provise Alcohol leads habitual drinkers

contributed by Dr. G. F. Williams with which the Outlook " quit agrees" as quoted above. Bad scholarship and bad logic are, it is agrees ' true, almost invariably found in company with the "strictly Protest-ant " point of view and the reason is not far to seek. But one cannot help wondering who it is that cooks up the extraordinary travesties of fact which one runs across from time to time and of which this Outlook Dr. Williams' instance is a good sample. Where is this kind of history made ? Can it be in some of the " ties "which turn out those innumer-able "D.D.'s " who are so plentiful in the land in these days ?—Inter-



Lady Gives Simple Home Recipe That She Used to Darken Her Gray Hair

For years I tried to restore my gray hair to its natural color with the prepared dyes and stains, but none of them gave satisfaction and they were all expensive. I finally ran onto a simple recipe which I fixed at home that gives wonderful results. I gave the recipe, which is as follows, to a number of my friends, and they are all delighted with it. To 7 ozs. of water add a small box of Orlex Com-pound, 1 oz. of bay rum and 4 oz. of glycerine. These ingredients can be bought at any drug store at very little cost. Use every other day until the hair becomes the required shade, then every two weeks. It will not only darken the gray hair, but removes dandruff and scalp humors, and acts as a tonic to the hair. It is not sticky or greasy, does not rub off and does not color the scalp.

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Allenburys Fods worth while studying the version

LADOURD ADIOURD ADIOLOURD ADIOURD ADIOUR

higher gifts of grace it is not every-one who understands that he must do his best to secure them, and not only pray for them. Many ask forgiveness without giving a thought to true contrition; many pray for amendment of life, without making the least attempt to improve. They would be pleased if, by means of a miracle, God were suddenly to take sway from their hearts all tendences and bloodshed. It shows that generals begin to underway from their hearts all tendency

away from their hearts all tendency to sin; but they are not willing to be watchfal, and to deny and con-quer themselves. The prayers of such people seem to imply that God ought to prevent them from perish-ing when they rush into occasions of sin, and that He ought to make them more pious and virtuous in the midst of the bad company which they have no intention of forsaking they have no intention of forsaking. they have no intention of forsaking. They make it impossible for their prayers to be heard, and when at last they see that they are sinners, devoid of all grace, they blame God for it, saying: "I have prayed a great deal, and all my prayers have been useless. Henceforth I will give up prayer altogether!" Prayers, unaccompanied by honest effort, and made without confidence, are indeed of no value; but you ought to give up praying in this way and offer instead a prayerfull of good will, which will penetrate not only to the heights to heaven, but also into the depths of your own heart, and impel it to act, struggle and to overco

to struggle and to overcome. Our confidence ought to be lasting, and then we shall have the joy of knowing that our persevering prayers have been heard. Man in his impetuosity wishes to carry everything by storm. He hears or reads of some virtue to day, and wants to possess it perfectly to mor-row. Yet all things in the world grow slowly; growth is sure, though unseen. Continue to pray. even grow slowly; growth is sure, though unseen. Continue to pray, even though it may seem that it is impos-sible for you to improve; you will gain strength imperceptibly, and at last perhaps after many years you will be able honestly and without vanity THE GIFT

"Thou robber Death. Thou with my treasurs fled.

My only one, and hid it far from me." "I am no thief; I only keep for thee,

To give back, richer still. Be comforted." -MABEL BOURQUIN, Fostoria, O.

DEATHBED REPENTANCE

Leave not your soul to the uncertainties of a deathbed repentance. What are the teachings of the fathers of the Church with regard to such a repentance ? "It is insufficient," says St. Augustine. "It is insuffi-presumptuous," says St. Bernard. "It is ridiculous, it is absurd," says St. John Chrysostom. "It is morally impossible," says the great Bishop of Carthage, St. Cyprian.

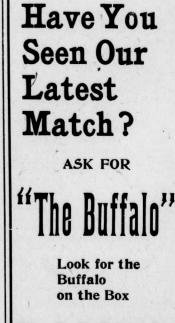
"What sort of a penance must that be," argues the sarcastic St. Jerome, "which a man resorts to only because he has now no longer to live ?"

But not to weary you with quota-tions from the fathers, let me conclude with the saying of the same uncom-promising champion of true doctrine, this luminous doctor of the Church, this incomparable interpreter of Holy Scripture, himself, perhaps, the most wonderful example of a penitential life in all church history. This great saint being on his deathbed, his dis-ciples came to him to have him speak before leaving them some words of edification. The dying saint, turning toward them with terror pictured ing toward them with terror pictured on his countenance, spoke to them in these terms: "My dear children, do penance during your life, and wait not till the hour of death to be converted, for I am persuaded and I have learned by a long experience that of ten thousand persons whose life has always here had scarcely one life has always been bad scarcely one



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CHATS WITH YOUNG MEN

GET BALANCE

Be religious, but not too religious. That is, a certain amount of time and effort devoted to spiritual concerns will strengthen, clear and refine your nature, will beautify and develop

Be cheerful, and not too cheerfu Genuine optimism does not signify that we must believe all that happens is for the best ; it is not ; often it is the worst. But it means we shall to make all that happens be for

Real optimism is a courageous stitude of mind ; it is not the stupid calling of black white. Be industrious, but not too indus-

trious The effectiveness of work depends

upon the whole heartedness of nd the keenness of rest. Your sleep and recreation are as much a part of

your efficiency as your labor is. When you play let it be with all abandonment to fun; then when you work you will attack business with a finer energy, your brain will be keen, your spirits resilent, your hand sure

Observe the conventions, the cus-toms of your community, and respect the opinions of others; conform, but the opinions of others; don't conform too much.

A decent regard for the prejudices, the likes and dislikes of others, will save you a deal of useless friction. There is no sense in going to the opera house in your shirt sleeves, or wearing your hair longer than other people wear theirs, in dressing like a freak, nor in seeking to shock every-body by your boorish frankness. It is no honor to honor when the set or to have cut upon your tombstone, "Here lies a man who refused to wear a collar." A certain amount of conformity is as lubricat-ing oil, and saves a lot of wear and

tear on your machinery. Be generous, but not too gener-

We are to love our neighbor as ourself, but that implies an intelli-gent love of self. We cannot lift others unless we are strong, nor cheer them unless we are happy, nor relieve their need unless we have

some To be helpful you must have store you must have good health, an eduated mind, a disciplined soul, a fund of good cheer, and some money. So that the increase of your own forces and means is essential to make you benefactor to others.

If you work for your children until your own health is broken, and sympathize with the wretched until your own nerves are unstrung, and give until you are yourself poverty stricken, then you become an empty vessel at which no cup can be filled.

Be orderly, but not too orderly. There are better things than being And a little confusion and a neat. littered floor, with kindness and welcome, are better than to be spick and span with a grouch. atic, but smash the sched-

Be system ules once in a while, just to show that you are human first and a machine after. Be careful, but not so careful that you are in a constant stew of indeci-

To be liked you must be human To be liked you must be human. And to be human is not to be either very good or very bad. It means that your goodness be of that sort that renders you humble and not proud, forbearing and not censorious and altogether flows out of you in a networking abaytic. refreshing charity toward others, and does not congeal in you as vain, self-conscious excellence. It means that your badness is of the sort that arises from a loving, if weak, nature, and not from cruelty or selfishness.

Be polite, but not obsequious, not

you can eventually have the culture of a college graduate or become a scientific expert in some one line. Don't thrown away your life. Don't squander your possibilities. Don't read novels habitually. — Catholic Columbian. Columbian.

OUR BOYS AND GIRLS

ROBIN REDBREAST Could you, upon demand, with your eyes closed, recall to mind, and de-scribe accurately enough for identifi-cation purposes, Robin Redbreast, the cheerful companion of everybody,

cheerful companion of everybody, everywhere? Put to the test at a dinner recently not one of the diners could depict Mr. Redbreast in a way to set him apart from his bird fellows. And yet, Robin is the most common and familiar of our birds, recommended by ornithologists as a convenient size for comparison with other natives of for comparison with other natives of Birddom. His clear song is held up

to the beginner in bird study as a standard of comparison by which the student may learn to distinguish the songs of other species. If you have any sentiment left in your soul, at the mention of his magic name you will fly away with Robin Redbreast to the land of your ost youth, where old . fashioned sweet smelling posies bloom in the oryard, and on the limb of the old dooryard, and on the limb of the old apple tree, close by the open windôw, you will hear him persistently call-ing again and again—far too early in the morning—" Cheerily - cheerup, cheerily - cheerily - cheerup, cheerily cheerup.'

Ishe not worth saving for his beauty and good cheer, alone ?

Besides being a general good fellow Robin is a most useful and industri-ous citizen. Mrs. Robin demands very fine grasses with which to line very fine grasses with which to fine her cozy nest, and when the baby Robins arrive, they have such enor-mous appetites it keeps both Mr. and Mrs. Robin on the jump to supply their steady demand for fresh earth-

The Robins include in their daily menu, white grubs, beetles, outworms, grasshoppers, crickets, moths, ants, wasps, caterpillars, larvae of the gypsy-moth, the brown tail moth, the forestpublic expression to a very Catholic doctrine, a daugerous proceeding in these piping days of anti-Catholic agitation. He save: tent moth, canker-worms, leaf eating "The war has shown that culture and wood boring beetles, wireworm can not be depended upon as the sole and army worms. It has been noted basis of civilization. We believed that when Robins are scarce, the armyintellectual development made men worm advances, and on the coming of good, that schools and colleges and numbers of the Robins, the army.

worm disappears. Most laborers ask more than board ruins of many cities and the terrible and lodging for their toil. For all his useful services (for which Robin carnege of the Marne and the Aisne only asks food and shelter, and hustles these for himself) some sel-

fish and ungrateful folk begrudge the erning force in our economic and faithful little worker the bit of fruit political system. . . A united Christianity can end war. If Chris-tianity had remained without divishe gathers now and then for himself and family. Uncle Sam is authority for the statement that the industrious American Robins really prefer wild fruit when they can get it, and ion and there was one universal Church then the head of the Church, advises the man who wants his orchard free from insects, to allow a whatever his office or title, could have prevented the great war." Precisely. There is a universal few trees for the birds or plant some wild mulberries for these profitable Church; many a time its head pre-vented war: his title is Pope; his tenants of field and orchard. The office is Bishop of the Universal

Russian mulberries, which ripen the same time as cherries, are preferred by the Robins to cultivated fruit.

THE BOY'S TREASURE

herd-one Lord, one faith, one bap The other day I read a beautiful little tism.-America: story about a shepherd boy. He was keeping the sheep in a flowery meadow, and, because his heart was happy, he sang so loudly that the surrounding hills echoed his song. One morning the king, who was on hunting trip, spoke to him and said : rich in moral reflections St. Paul, Why are you so happy, my boy ?" quoting from Proverbs, tells what is

"Why should I not be happy ?" answered the boy. "Our king is not richer than I." her than I." 'Indeed," said the king. "Pray I me of vour great possessions." McNulty of Paterson, New Jersey,

tell me of your great possessions." The shepherd boy answered : "The snepher boy answerse." "The sun in the bright blue sky shines as brightly upon me as upon the king. The flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a \$100,000 for my hands; my eyes are of more value than all the precious stones in the world. I have food and

THE CATHOLIC RECORD

as he never understood it before, the passage containing the words, "Coals of Fire."—The Southern Guardian.

17:27

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-Pala AMARIANAS

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UNAUTHORIZED "PIETIES"

"A great and seemingly growing abuse," says the Ave Maria, "is the violation of the laws of the Church in regard to new devotions-patent prayers, sure methods of escaping purgatory, even passports to heaven and the like. Many persons seem to have the notion that so long as these unauthorized ' pieties '-not a few of them are gross superstitions - are used privately, they are all right,' There is no telling the amount of harm that is done by them. They destroy genuine piety, foster superstition among uneducated and ill-in-structed Catholics and cause scandal to Protestants, who are wont to re-gard them as typical of the devotional practices which are tolerated, if not approved, by ecclesiastical authority. The faithful ought to be particularly on their guard in such matters as this. Some devotions of which the Church approves are not always pro-pagated or practised as she would have them. Others which she has not approved, and never will approve, are often regarded as sanctioned simply because they have not been specifically condemned. Devotions that serve to remind us of the need of keeping the great truths of our holy religion before our minds and of

constantly meditating upon them are the ones to be preferred."

BETTER DAYS

THERE IS REASON AND HOPE FOR SUCH

If reports be true, the Chancellon In that light vein in which it so often subtly sends a great truth home to our minds, Life recently of the University of Kansas is apt to find himself in a quandary. Allowing for one or two statements with which we do not agree, he has given

Is not this horrible to contem. "Consciences are coming into style plate ? among business men and it is sur-In this country we have an Interprising how becoming they are. national Committee on Marriage and Divorce. In calling a congress to be And in a more serious, but equally truthful, vein we may say religion is becoming fashionable among men of held in San Francisco July 22-26, the committee refers to the above conditions in the following words: "More than balf of these children of all the more prominent walks of life and even among the less prominent. Let us thank God that the world is divorce orphanage were under ten years of age at the time of their un. getting better-that men of religion natural and usually endless bereavethe spread of culture were all that was necessary. The smoking are matching toward a realization of ment. It is a brutal spectacle of the the Golden Rule. And whence this awakening? In all candor can we not say that the Grace of God and the destruction of American homes by law that should unite Jews, Catholics show how false is this assumption and Protestants in the demand for spread of the word of truth are has-exact information and conservative tening the approach toward the right in religion? And those whose mis tederal legislation on marriage and sion it is to spread truth through the divorce. apostolate of the press can hardly

This question of divorce has reached a stage where thinking men claim more. The people, many of them, have sickened of the sinister things of sogenerally are giving attention to it and many of them are pronounced in their views on the subject. For called religion and many more are instance, a few weeks ago Justice Wheeler of this city delivered an address before the Oxford Club of growing tired ot slanderous practices. There is a yearning in their hearts for truth and let us remember that the Delaware Avenue M. E. Church great reforms come out from the in which he called attention to the heart. In this good season the Catholic press is coming forward holding increase of divorces and the reasons

aloft a bright banner bearing the world of truth-and the people, therefor. The following is an ex-cerpt from Justice Wheeler's rehungry for that which they marks: but have not found, are beginning to The people have believed the printed word of the Catholic press than all other causes, I put the in-creasing lack of spiritual and moral restraint, the increasing disregard of the church and obligations of religion. printed and they have believed it because a lack of genuine loyalty to principle, a growing tendency to pleasure and those who furnished the reading material, have, as a class, lived those things which they preached. Ideals are blessings just in the measure to self indulgence, a reluctance for selfsacrifice for the good and happiness of others. To sum it up, greater weakness in character and less rewhich people live up to them. As a class the writers of editorials and cognition of the value and worth of a true Christian life. These things leading articles for our Catholic weeklies and more pretentious Cath.

for the money

to questionable magazines, yet.their ability is rarely questioned and their sincerity seldom doubted. They have drunk deep from the fountain and their ambition is to make others is one of the alarming condition thirst and their ambition is being realized more and more as the truth is making men free.

It is true, to be sure, there ar many who have not been persuaded. But the men engaged in dissimina-

ting the truth concerning Catholic doctrine are in the right and the time will come when the hearts of honest men will hunger for the golden age of the Golden Rule. And when men want this ideal condition then will it come. Then will the first thought of the the sector for truth he of the come. Then will the first thought of the the seeker for truth be of the giver. Then will the writers of fact and not of fiction be sought and

their utterances believed. This is the idle dream dreamer, you may say, dare you hold but dare you hold such belief when you review history and growth of Catholic Church in our the own land? The Church may be, yes will be, persecuted, but she is too big

will be, persecuted, but she is too big and too good to be ignored and with an active press to tell the story of its goodness the world will hear the story of truth and love; of right and justice; and hearing the heavenly message will begin to practice its teachings and then will that bright day dawn when men will love their neighbor as themselves and the Golden Rule will no longer be a myth.—V. L. S., in Southern Guard-

DIVORCE

According to the official estimate of the federal census bureau, over

1,000,000 divorces will have been granted in the United States in the

ten years ending with 1916. It is also estimated that this vast total

will mean the part orphanage of

700 000 children.

with which we are contronted. It is time to get back to the days of unknown divorces. Let not those who contemplate matrimony overlook the fact that marriage is sacred. It was instituted for the good of the race. It is not for the frivolous. "What God hath joined together let no man nut sawnder" put asunder."

Well may we take the advice of St. Paul, who writes thus to the Ephesi-ans: Husbands, love yours wives, as Christ also has loved the Church, and delivered Himself up for it, that He might sanctify it, cleansing it by the laver of water in the word of life, that He might present it to Him-self a glorious Church not having spot or wrinkle or any such thing but that it should be holy and with

out blemish. So also ought men to love their wives as their own bodies. Hethat loveth his wife loveth himself. For no man ever hated his own flesh; but nourisheth it and cherisheth it as also Christ doth the Church, be cause we are membars of His body, of His flesh, and of His bones." And St. Paul also says : 'This is a great sacrament ; but I speak in Christ and in the Church."-Buffalo Union and Timer.

04

THE CHURCH'S CALL

Do let us understand this: The Church's call to obedience is no invitation to take our stand in the ranks of ignorance, but to resist the most destructive of all ignorance. God knows all things, and it is on His side that she asks us to be. He has brought us into His citadel of life and peace. . . Are we to jump over-board from Peter's ship to safety because a man comes drifting by on a bobbing plank he has found for imself in the waste of waters ?-



es, lamp DO NOT BUY a b ONE CENT is all it will co And catalogue with full particulars will besent to you Free, Postpaid, by return mail. Do not wait. Write it now. HYSLOP BROTHERS, Limited

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Dest. 1

DRC Ask to see

ment first If you are about to look through a house that is "For Sale" or "To Let" ask to see the basement Be sure it contains an first. efficient heating system. What good is a house, no matter how

the base-

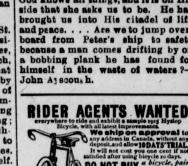
artistically planned, if it cannot be kept comfortable during the long, cold winter ?

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insure warm homes. One reason why the Safford hot water system is superior is because of its rapid water circulation. The iron, you know, of which the fire-pot and water sections are made absorbs the heat almost as quickly as the coal gives it off. And one square inch of iron absorbs enough heat from the coal to heat thirteen square inches of water. If the water doesn't circulate fast enough to carry this



SEVEN



ridiculously affected Be economical, but not stingy, not

penurious. Be brave, but not foolhardy. Be loving, but not soft. Be clean, but not fastidious Be self respecting but not vain. Be gentle, but not effeminate. Be thoughtful of others, but not officious.

Be enthusiastic, but not gushing. -Frank Crane in Catholic Citizen.

A youth of eighteen in conversation with his father about the young man's progress in study as a chemist, made this striking statement : "I am sorry now that I did not take your advice not to read so many

take your advice not to read so many story books, when I was at the High school. I find that the habit of quick, inattentive, dreamy reading which I then acquired, is a detriment to me now. It is only with an effort that I can keep my mind fixed on my studies. I remember exactly that I thus force myself to consider attentively. I used to read at a gallop in order to get to the exciting parts of a story and to reach the climax at the conand so reach the climax at the con-clusion. I filled my mind with a million useless ideas. I strength-sned my imagination at the expense of my judgment. I wish to gracious of my judgment. I wish to gracious menceu in tersary, authors, instead only 60 A ber band surrounding him. These lawless men were about to lay violent hands upon him when they suddenly through 600."

through 600." The reading of novels is a dead washe of time. Most of those which were widely advertised ten years ago as the perfection of literature are ago as the percention of instants. The to-day forgotten and unknown. The "best sellers" of to-day will be simi-larly unopened at the end of the next decade. If all but 100 of the 300,000 novels, romances, and other story-books of high and low degree were destroyed, she world would be better

There are so many books "worth while," that is person were to read, day and night, constantly for fifty years he would not read them all. Why waste time, then, on trash ? Begin a systematic course of read-ing, and by using only 1 hour a day

clothing, too. Am I not, therefore, as rich as the king ?" "You are right," said the king, with a smile, " but your greatest treasure is your contented heart. Keep it so and you will always be happy.

A LEGEND OF THE ROSE

There once lived a pious youth who daily wreathed Our Lady's statue with roses. He became a monk in course of time, and to his sorrow was no longer able to twine for his Queen his daily rose garland. But he was consoled by an old monk, who made him offer her instead the Rosary crown of Aves. This he did

faithfully. One day while traveling through a deep forest, he recollected that he had not yet offered his greeting to Mary. Kneeling he at once com-menced his rosary, heedless of a robperceived a lovely and majestic Lady standing before the monk. She was taking rose after rose from his lips,

and wreathing into a crown which she placed upon her head. Awestruck, the thieves recognized the Mother of God, and abandoned their evil ways.—Catholic Columbian.

THE CHURCH AND THE FAMILY

isolated case, their conduct is all the more praiseworthy. I. W. W. dis. turbers and vile anti Catholic lecturers have been very much in evidence of late; but the "Coale of Fire" treatment for the enemy came with a sort of aftermath of recent exhibit-

Church. All men are called by Christ

to enter that Church, so that there

will be but one fold and one Shep-

"COALS OF FIRE "

In chapter xii. to the Romans s

the Christian thing to do to any

enemy. The Catholics, the Knight

ions of bigotry. It seems that a certain Mr. More, local superintendent for the Metrolocal superintendent for the Metro-politan Life, was quite active in en-dorsing a begus ex priest named King. Hearing of this activity the vice president of the Metropolitan, Mr. Haley Fiske demanded his resig nation. Suspecting that the Catho-lies of Patterson were instrumental in causing Mr. More to lose his position the Baptist minister of Paterson wrote to headquarters, but he was assured that the company itself was responsible, giving as their reason for the discharge of a trusted employee that his conduct was " hurt-ing the feelings of thousands of our policy holders.'

So far were Catholics from cherishing any thought of revenge towards one who had ostentationaly put himself on record as a bigot that they actually wrote to the Metropolitan Lite people interceding for the "mis-guided young man who is suffering like many other good Protestant people from the wave of bigotry which people from the wave of bigory which is now spreading all over the coun-try." The Grand Knight of the Pat-erson Council of the Knights of Col-umbus, who always measure so splendidly on every occasion wrote the appeal, and the dear old Dean

McNulty who is as fine a fibre as Pat-erson's own silk fabrics, joined in the

As Mr. More was informed that the demand for his resignation had been withdrawn at the instigation of Catholics he is in a position to under-stand one passage of Holy Scripture,

olic journals, are not only idealists but they are practical enough to put into oneration the things they they are practical enough to put nto operation the things they te Though Catholic writers who write people." Justice Wheeler is not far astray in more for the good they may do than

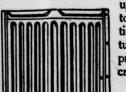
they earn, may not be his deductions. The lack of spirit as high salaried as some contributors | uality in these pleasure seeking days

"But above all, and more potent

Our Duts Go Canada and the Empire

HAVE you realized the great responsibility that rests upon us all here in Canada, at this trying period in the history of the Empire? As Canadians, living at home in peace and tranquility, our duty is quite as important as that of our sons who have gone to the front.

That duty is to PRODUCE --- and in order to provide for the enormous increase in production it is necessary for YOU,



upon the farm, to put your barns in shape to accommodate your increased produc-tion, and for US, here in the factories to turn out metal building materials for the proper safeguarding of your increased crops.

We are doing our duty to Canada and the Empire, inasmuch as we, The Pedlar People, have not discharged a workman

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17

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nor reduced one man's salary since the War started. Our factories are still running with the same complement of men as employed one year ago, before the war was thought of.

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THE C. M. B. A. INCREASE OF RATES

"IT DOES NEED EXPLAINING "

Editor CATHOLIC RECOBD : Kindly allow me space in your paper to lay before the members of the C. M. B. A. (and the executive in particular) a (and the executive in particular) a Thus the destination of for ment case of injustice which no doubt will befall many others placed in the same position as myself should the proposed new rates be put into force annum as 4,500 living at age twenty

in their present form. I joined the Association in 1888, at age twenty-siz, the rate being \$1.10 per single assessment for \$2,000. Since then, and up to Dec. 31, 1914, I have paid in assessments the sum of \$578.30. Had the national rational rate and increasing with duration of the sum of th I have paid in assessments the sum of \$578.30. Had the national rate been in force when I joined, I would have had to pay \$650.76, which leaves a balance of \$77.66, which I am prepared to pay with interest to the Association. In the face of this, Option No. 2 calls for a lien on my neficiary for \$544 with interest. How any actuary or mathematician ever figured it out I am at a loss to understand. Since Jan. 1907 I have been paying 16 cents per month more than the N. rate calls for, i. e., I have been paying \$2.20 per month while the N. rate calls for \$2.04. If the proposed new rates are put into force July 1st, 1915, and I remain a ber of the Association and live to be, say, sixty five years of age, I will pay \$1,483 30. Now if the National rate had been

in force in 1888 and I live to be sixty. five years of age I would have to pay

Will some one of the executive kindly prove to me why I should be compelled to pay this extra \$52858, or in other words, why should a young man who has joined the Association since 1907 at age twenty. six and who lives to be sixty five years of age, get his insurance for \$954.72, while I who joined in 1888 at ge twenty six and live to sixty-five. have to pay \$1,483.86. Hoping that I have not taken up

too much of your valuable space, I remain, respectfully yours,

W. J. SUTHERLAND, Br. 81. Smith's Falls, Ont., March 8th, 1915.

Mr. Sutherland's request for information can be answered from

several points of view. Mr. Sutherland states that he has paid \$578.30; that if the N. F. C. rates had been in force he would have paid \$650.76, or \$77 66 in excess which he is now prepared to pay with interest. Accumulating at 4 per cent. his deficiency in payments compared with 1907 rates and making allowance for excess pay ments since 1907 accumulated at 4 per cent. I find that his deficiency as at Dec. 31, 1914, was \$191.76.

pay the claim. The balance would be current cost chargeable to those who do not die. If Mc. Sutherland bad Mr. Sutherland tacitly admits that the old rates were inadequate and been paying adequate rates, interest being added, his credit on \$2 000 that he is prepared to make up his own deficiency in payments with in. terest. This however would not make matters right. If the present would now be approximately \$630. This would earn over \$24 interest scale of rates had been in force from which together with his premium at the beginning all the members who entry would provide the current cost have died or lapsed would have paid the higher rates and the Association of his insurance and increase his credit at the end of one year to \$663. would now be in possession of addi-tional funds equal to the past defici-Instead of there being a proper reserve to the credit of each member encies of all members accumulated at interest, so that it is necessary for the simple fact is that the Associatio has practically no funds except what has been created by entrants since Mr. Sutherland to pay not only his has been created by entrants since own deficiency but also his share of the deficiencies created by the in-have to, in reality, enter again at age adequate rates of those who have attained. The small amount which adequate rates of those who have attained. The small should which the con-passed out. To go no further back thas been accumulated out of the con-than Dec. 31st, 1900, over 310t has been accumulated out of the con-tributions of the pre 1907 members members have since died, and their the Board of Trustees in the prepart. The small should which the soul with grace and the love of the sou \$4,600,000. The vast proportion of these members entered prior to 1907, and in many cases have left deficienpies larger than Mr. Sutherland's is at present. These deficiencies are coumulating and will continue to accumulate as a legacy for the survivors. On at least two previous occasions members had an opportunity to say that this should cease, but they refused to do so, and consequently the deficiency is now larger and there are fewer to bear it. From Dec. 31st, 1904, to Dec. 31st, 1914, there have been 2,444 deaths and \$3 575,000 paid in claims. The present members who so strenuously opposed readjustment in 1904 are now faced with the prospect of making up the deficiencies who have since died, in addition to their own. From the foregoing the folly of putting off readjustment or making an inadequate readjustment must be at once apparent. The survivors must pay the price with mpound interest. Possibly something along the lines of the foregoing will make clear to Mr. Sutherland why Option 2 calls for a lien of \$544 on his certificate. \$192 thereof is due to his own inade quate payments. The balance \$352 is due to the inadequate payments of those who have passed out. Had readjustment been made in 1904 bis share of the deficiency would have been perhaps about one half the it amount. It has long since been well recognized that the liability to death increases materially with age, and at the old ages, very rapidly indeed. In order to facilitate the formation of a concrete conception in this regard the following table is given :

For ages under forty the average mortality may be placed at about 6 per 1,000 members, whence the reason for the apparent prosperity of a society with a young membership, and cherring area to 00 membership. who looked in His face and said : "Thou hast a devil !" There are various degrees of anti-Catholic bigotry, and the worst is that which, as in the Scriptural case of the Church's Divine Founder, looks In a recent issue of the CATHOLIC RECORD appeared a letter from W. J. Sutherland of Smith's Falls under the above heading, which it may be well to reproduce, together with the explanation it calls for : Record Comparison of the call of the current cost increases very Record Comparison of the call of the current cost increases very Record Comparison of the call of the current cost increases very Record Comparison of the call of the current cost increases very or purity and charity and miracles of piety and patience, and condemn them all as works of the Evil One. It has been the present writer's good fortune to know sons and daughters of intensely bigoted Amerthat the current cost increases very rapidly with age and at age eighty-five to eighty six is past 45 times the ican non Catholics, or Grand masters of Orange lodges, who by sheer force of disgust at incredible ancestral bigotry, have investigated the claims cost at age twenty to twenty-one. Thus the death claims of 100 mem.

of the Catholic Church, and have either become her true and devoted children, or, if remaining yet awhile outside the Fold, her chivalrous deenders. Now and then anti-Catholic bigotry absurdly overshoots the mark, and offends those to whom it would truckle by showing a low estimate of their scholarship. We remember one of these notorious anti Catholic sheets the fund increasing with duration of membership, being the excess of conof an earlier time than this, which tributions over current cost of insur gravely quoted the explicit condemna-tion of the Constitution of the United ance from year to year, increased by interest earnings. Therefore, in event of death at the higher ages an

States by St. Thomas Aquinas I Evi-dently, it had too poor an opinion of the intelligence of its readers to important part of the death claim is paid out of this credit or reserve, and suppose that even a few would ever take the trouble to find out that St. consequently the strain on the Association is reduced. The interest earnings on this credit enables the Thomas Aquinas was of the Thir-teenth Century, and the Constitution Association to keen the contributions the same as at entry. If it were not for the creation of this credit, the of the United States of the late Eighteenth Century. But some must contribution of a member surviving have found out, for the publications we allude to long ago came to grief as will all their dishonest successors. to age eighty five would have to be forty-five times that at age twenty, or the death claims would have to be paid from the contributions of the

OLD TRUTHS IN A NEW DRESS

younger members and nothing would be left for these younger members when they should reach old age. This is in fact the trouble with the A priest in the western part of Assachusetts, put some old truths in C. M. B. A. today. Mr. Sutherland's contributions, inadequate as they a very new and interesting way. Speaking of the tendency of the were, have been applied to pay the death claims of those who have young men of to day to shirk the duties and responsibilities of marpassed out during the last twentyrisge, he said that the bachelor with seven years. Again, in order to facilitate the formation of a concrete the automobile taste and a trolley car salary was a danger to society onception of the importance of and he asserted that when young these credits or reserves created out men are courting and getting ready of members' contributions, the folto found a home, they should buy lowing table shows the N. F. C. 4 per furniture instead of fudge and flour cent. reserves for certain ages at instead of flowers. - Sacred Heart entry and quinquennial durations :

N. F. C. 4 per cent Reserves per \$1,000 Age at entry 5 10 15 20 25 30 35 40 45 50 20 31 69 114 167 228 295 373 455 54 654 30 45 105 1024 326 415 50 595 655 761 40 73 156 247 346 449 551 648 735 808 85 50 109 226 347 469 555 666 778 48 893 THE HOLY FATHER AND OUR NATIONAL CON-GRESS OF PRIEST-From the above it will be seen that in the case of a member entering at forty his credit at age eighty five would be \$808 per \$1,000, so that in

ADORERS To Our Beloved Son The Reverend

Eugene Couet, Superior General of the Congregation of the Blessed Sacrament and of the Society of Priest Adorers.

Rome. BENEDICT PP. XV. Beloved Son, Health and Apostolic

Benediction : We greatly rejoice that the example of the Italian priests (1) has

inspired the Canadian clergy to emulate their zeal in the proposed Congress of Priest-Adorers for 1915 We congratulate you, Beloved Son, and encourage you with Our Com-mendation and best wishes.

We desire nothing more than to see the worship of the Holy Euchar-ist spread among all Catholics. We would have all priests, ministers of the alter so results in the set who have their grammar school certificates. see the worship of the Holy Eucher ist spread among all Catholics. We the altar, so accustom themselves to Eucharistic Adoration as to come from it "like lions breathing fire and

errible to the devil." In fact We are convinced that nothing can inspire them with zeal for God's glory more than the earn-est study of Divine Charity. It fills

OF STATE

Dal Vaticano, December 28, 1914.

Secretaria di Stato di Sua Santita.

Blessed Sacrament.-Rome.

of the Congregation of the Most

No. 2387.

City, Mr. Friedsam said :

for it is too true that all evils and errors arise from ignorance of the Gospel and failure to practise is." This Papal pronouncement ought to be interesting and instructive to th those people, if there be still many or any such, who charge against the Catholic Church that it is an "enemy of the Bible."--The Missionary.

> CATHOLICS AND CONVERSION

"No wonder many Protestants are bigoted," a Catholic university grad-uate said to me the other day 'Catholics won't explain their fait to non · Catholics. The Catholic attitude seems to be : 'We have the truth ; we won't explain it, but it is the truth. It you don't believe it just look at us!

The discovery of this attitude was a painful surprise to Monsignor Ben-son. In his "Confessions of a Convert," he says : "There is a very singular attitude

assumed by many Catholics, whose own faith is beyond doubt, with regard to the conversion of non-Catho-lics, due to the strange mentality of JOB FOR MEDDLESOME persons who, practicing their faith fervently, seem entirely indifferent to the missionary duties of the **Oburch**.

"'I hear that A. B, has become a Catholic,' said a good Catholic woman once. 'What in the world has she done that for ?' That eminently broad . minded Christian gentleman, Methodist Bishop Burt, who spent a fortune in American dollars striving unsuccess

tally to entice Italians in Rome away Now, such an attitude of mind is from the Catholic Church, at a recent not only a defect-to use a very mild word-but it was to me at any Methodist conference in Baltimore, according to the Sun of that city, "expressed the belief that the Catholic rate a very real disappointment. It had never entered my head to expect parochial schools teaching 1,500,000 American children, should be open to that such a position could be con-ceivable in one who valued his faith. public inspection, if not to public And to tell the truth, it is not so un common as one might think. Now Bishop Burt, judging by his record this is nothing else than sheer sec-

s an anti-Catholic ranter, must have tarianism ; for unless the Catholi intended this remark as a slap at the religion is intended for the whole world, it is false. It is literally Catholic schools, But we Catholics are all eager to have the public in-Catholic or nothing. Well, this was completely bewildering to me. I had spect our schools. We know our method of training and bringing up been taught to believe that Catholics had at least the grace of proselytism; our children is an excellent educational system, and we are only too willing to let others profit by copying that they possessed, at any rate, that passion for converting others that is us. We would object, though, and usually one of the signs of strong conviction. And here I found not object strenuously, to public control of our own schools, which are main-tained by funds provided by us Cathonly indifference in many cases but even a kind of veiled opposition olics, while at the same time we pay towards every form of activity in an equal share with everyone else in this direction. supporting the Public schools.

Converts have so much zeal,' it is said; They are indiscreet and impetuous. The steady old ways are preferable; let us keep our faith to ourselves and let others keep We do not object, though, to a com parison of our schools with the Public chools at any time. We feel confident that no competent judge will theirs."

ever say of our schools what an emin-ent merchant, Michael Friedsam, president of B. Altman & Co., of this This impatience with those who think differently than we do was not evident in the Founder of our city, has said of the Public schools. Church. His attitude, which is the Addressing, on April 17, the members one that Catholics should imitate, is of Hoi Scholastiksi, school superinshown in His willingness to give proof to the doubter Thomas. tendents, teachers, and members of the Board of Education of New York

'We are tempted to call Thomas, because of his refusal to believe, stubborn," says a Paulist in the "It is almost impossible to get competent boys and girls from the Public schools to day. It may be fair "Five Minute Sermon" published in the Southern Messenger. "Yet to expect by reason of their mature age a faller development of children we find that our Saviour respected to day. We find, however, the re-verse situation. his doubt, in so far as He gave Thomas evidence upon which

"I do not speak of the children could base his conviction to his own satisfaction, that Christ did really arise ; because He was there before him, the same one that was crucified the same arisen again from the dead. Christ first gave him the evidence, " It is frequently the case that the average products of the elementary schools to day cannot write legibly, and then told him not to be incredu spell or read correctly or solve easy

lous. "In the nature of things, the bigger the demand we make on the edge of simple fractions is too fanciwilling service of an individual, in





THE CATHOLIC RECORD

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MAY 8, 1915

Number who die in the year of life indicated out of 1,000 living at that age Year of Life

30 " 31 40 " 41 50 " 51 70 " 71 80 " 81 85 " 86 90 " 91 95 " 96

ation of the proposed table of new diffusion of God's love the supreme rates now before the members to help out as far as possible those addesire of the heart. May this Congress of the Canadian ed in years, other wise the rates Priesthood be blessed ! May it be a sign of hope and promote the worwould have to increase to the oldest age. At age eighty-five it would be over \$27 monthly instead of \$15.92 ship and reception of the Eucharist ! May it be to all the Faithful a pledge as proposed in the schedule of scheme of the future glory which We, in Our Fatherly love, desire for them. of readjustment issued to the mem-

event of death the strain on the As-

sociation would only be \$192, and

notwithstanding the fast that the chances of death are thirty-two times

as great as at age forty when he

entered, the Association would have

no reason for alarm on account of his

greater liability to death : the money

would be already nearly all saved to

bership last fall. Given at Rome at Saint Peters, the 20th December, MCMXIV, in the first These figures have been verified by one of the ablest actuaries in Canada, year of Our Pontificate. BENEDICT, PP. XV. and are absolutely correct.

EDW. RYAN. M. D. Supervising Medical Exam ner, LETTER OF THE CARDINAL SECRETARY C. M. B. A

TWO SUGGESTIVE PARAGRAPHS

To the Very Reverend Father Eugène Couet, Superior General In one of Scannell O'Neil's lists of recent converts in The Catholic Citizen of Milwaukee, Wis, we find these two suggestive paragraphs : "The Rev. Frederick Schuchard, s

Lutheran minister of Dubuque, Ia., his wife and family. He was con-verted by investigating anti Catholic slanders against the Church.

Pope Benedict XV., has deigned to address you in answer to the letter "Judge Kimball, Stamps. Ark., late of Texarkana, his wife and family. in which you made known to him the project of the National Congress They were formerly Baptists who were converted by calumnies against the Church which they investigated and found to be lies. One of the Archbishop of Montreal, during the coming year of 1915. daughters has entered a convent.' We think conversions of this kind

It is greatly to be desired that the august word of the Vicar of Jesus are more numerous than are gener-Chiist should powerfully contribute ally realized. Sometimes when intelligent man or woman is told a series of horrors about the Church, to the success of those Eucharistic meetings. With my best wishes perseries of horrors about the church, measings. With my best when per-and assured that these are but small samples, he begins first, perhaps, in curiosity, to investigate the claims of an institution which, if it were what

its enemies say it is, should long ago have perished off the earth like the votedness in Our Lord.

P. CARDINAL GASPARI. olden cities of the Plain ; and then he (i) The Holy Father here makes allusion to the National Congress of the Priest-Adorers of Italy, held n Rome, September, 19:3, and whose principal ceremonies were brillnamtly carried out in the Basili-cas of St. John Lateran and St. Peter's, Eight Cardi-nals, one hundred Archieishops and Bishogs, and several thousand Priests took part in this Congress suddenly enters a new world, and is reminded of that memorable day when the Divine Redeemer, after working many miracles, was con-fronted by the Soribes and Pharleees,

Bart ought to be more concerned with improving it than with inter fering with Catholic schools .- New York Catholic News.

problems in arithmetic. A knowl

THE TABLET FUND

Toronto, April 22, 1915.

Editor CATHOLIC RECORD: I thank you for giving space to the Appeal for the Tablet Fund for the Relief of the Belgians. So far I have received because of this appeal :

Previously acknowledged \$702 56 Reader of RECORD Phelpston .. RECORD Reader, Ottawa..... A Laborer, Chatham, N. B..... Collection from St. Columba

Church, East Point, P. E. I. 31 00 Stephen Sweeney, Norwood, Winnipeg.....

W. J. Macdonald, Claresholm, Alta..... 1 00

1 00 1 00

Thanksgiving, Ottawa..... 2 50

If you would be good enough to acknowledge publicly these amounts in the columns of the RECORD I would be very grateful.

Respectfully yours, W. E. BLAKE, 98 Pembroke St.

AN "ENEMY OF THE BIBLE "

Here is an utterance of the Holy Father, Pope Benedict XV., in a let-ter addressed recently to Cardinal Cassetta, Protector of the Society of St. Jerome for the spread of the gos-

"We desire that the book of the holy gospels be found in every family and that all Christians should family and that all Christians should cultivate the habit of reading a pas-sage each day so as to live in a worthy manner and to make them-selves agreeable to God in all things years. May his soul rest in peace !

'In the world in which we individually move, whether it be big or small, we shall be confronted with the type of man represented by Thomas. We shall not make many mistakes if we adopt toward them the attitude of Christ toward Thomas. They do not act as we do because they have different convic-tions. Let us give to them the evidence of the truth of our Faith, then they may come to love it as we do. Show them the imprint of the Catho-lic faith on our character, as Christ did to Thomas the imprint of the crucifixion of His body. Then we 2 00 shall have given them the evidence. It is Christ's to move their will to 1 00 1 00 accept it."-New World.

> DIED KING.—In Wingham, Ont., on April 20th, 1915, Mary J. King, eldest daughter of the late Luke King.

May her soul rest in peace !

COLES .- At his late residence 319 Central Ave., city, on April 24, 1915, Mr. Frank H. Coles. May his soul rest in peace !

FRENCH.—At Ottawa, Ont., on Fri-day, April 23rd, Bridget Welch, wife of Thomas W. French. May her soul rest in peace !

DALY .--- In Nichol, on Tuesday, March 28, 1915. Mr. Peter Daly, aged seventy three years. Inter-ment at Elora, Ont. May his soul rest in peace !

FITZGERALD .- At the residence of his son, Rev. Father Fitzgerald, 199 Bayswater Ave., Ottawa, Ont., on Friday, April 23rd, Mr. Thomas Fitz-gerald, aged eighty years. May his

oul rest in peace ! KEILTY .- At his late residence, 25 Russell avenue, Ottawa, Ont., on Monday, April 5, 1915, Mr. Thomas

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