LONDON, SATURDAY, JANUARY 1, 1916

REMINISCENCE The human race has had a long pilgrimage and is growing very old. This fact unconsciously colours the outlook of many who would fain disport themselves like the fabled demigods of the Golden Age-the age of the world's childhood. It is a vain endeavour. Eden is but a painted vision, a fading film, the shadowy dream which takes the place of an undeciphered past. But it is natural to cling to the souvenirs of our lost youth. We even try to suppress the ranks, while the great world "spins symptoms of change and decay down the ringing grooves of change." which thrust themselves forward and belie our affectations of sprightly virility. Yet ours is emphatically an age of reminiscence. Reprints of old diaries and notebooks pour forth

from time to time, and no branch of

letters has such a fascination for the

reading world as the one which con-

jures up pictures of bygone manners

and events. While the scholar pores

over the pages of Livy or Tacitus to

gain a quickening insight into the

Roman life and power, his simpler

fellow sighs over the cartoons by

which the masters of fiction and

drama give new life to the sayings and doings of generations that have passed away like the harvests of The flight of time is one of the stale commonplaces of conversation and literature. Its correlative has ever been the intuition of eternitya vision of the universe as the theatre in which undecaying forces are combining to work out some vast purposeful plan in which our race has a

part to play.

those milestones which mark off our in every heart, and force us to earthly career into definite periods around which memory and hope play freely. How variously we view the trodden and untrodden roads that stretch behind and before! Words. worth's "Ode to Immortality" depicts | Let us remember our unpayable debt. the scenic changes which give form and colour to the personal outlook. To the child, if its birthright be not withheld, the earth is 'apparelled in celestial light," it wears "the glory and freshness of a dream." As the days and weeks pass the child of careless joy beholds the shadow thrown by the sun ; the boy feels at times as though prison walls were closing about him; and when manhood approaches the "splendour of the grass" and the "glory of the flower" have all but vanished, giving place to "the light of common day."

These serious and sombre reflections caunot be inappropriate now that we are leaving another milestone behind. It is no ordinary milestone either; 1915 will be the annus mirabilis of the oncoming generation upon which they will look back with feelings subtly compounded of pride and grief. What desds to ponder over! What losses to mourn! Still, though Europe will long carry the scars of the orgies in which the Powers have indulged, the plain man's and woman's vocation will be much the same. The wheel of life will revolve steadily and surely. The accepted standards of behaviour will obtain with but slight alteration. Only the individuals will wither and pass, making room for others who in their turn will fall when the time comes. It all sounds very familiar; would that we could take in its moral and step forth with brave hearts to tread the rest of the appointed path in a spirit of hopefulness, undeterred by base habit or unpreparedness of mind. Roadmakers and pathfinders all the busy tribes of mankind have been History is largely a record of wander ing races. From the rising of the Sun to his going down, from the plains of Asia to the Middle Sea, humanity pressed forward. So has it been with the unknown realm of life; saints and seers have faced its uncertainties with calm courage. We spurn the limits set by the almanac, and like the poet of old, pant and strain after further discoveries. We would be ever going on. We long for immortality and find its image in our hearts. Poets have sung of the open road. "Not in vain the distance beckons." Every milestone we pass seems to cry "Memento Mori," but we are not people seem to think.

appa'led. Our destiny is a magnes to draw us on. The noblest minds of the ages tender their help and offer their treasures freely. The polished gems out of wisdom's mines are to be had without money and without price. They have power to brighten the burden of life's mystery, and to charm away the fears that are born of evil circumstance. Rightly used they will clear the path of entanglements and illuminate the far horizon, tinting the day's decline with sunset glory and abolishing even death's cla m to have the last word with us. So shall the departing year speed its newly-born successor, nourishing hope and faith in our pilgrim

One of the most sacred duties of Canadians is to sateguard our wounded soldiers from want and misery. The men who return disabled, broken and blinded should as the wards of Canada be reminded that we are not unworthy of the sacrifice they have made. It is easy enough to say patriotic nothings and to forget in the days of peace those who followed the flag. But we cherish the hope that our boys who are helping to make history, who have come from the farm, the counting house, from every department of human activity will be remembered and in a fitting manner. The best we can offer is inadequate knowing that thus they rise to to show our appreciation of those heaven with the countless children men who, somewhere on the battle line, hard by death, that we may live in sheltered ease, have taken discomfort and misery as their companions. Their wounds are for that us : their privatious are for our falvation. The disabled soldier is a rebuke to self-seeking. He cannot Once more we have reached one of but raise the chivalry that is dormant acknowledge that ignoble ease is the crowning infamy of the coward. The broken soldier is our benefactor who cannot be forgotten save by those to whom base ingratitude is a virtue.

THE WORST

Unworthy Catholics are the worst nemies of the Church. They are the traitors within our gates. They perpetuate evil prejudices. They are regarded as object lessons of her teaching. They are sheltered by the Church, and in return for her protection rail at her and rend her by their sinful conduct. The politicians scandal. The theories of the men who weigh her in the balance of or world loving Catholics, or they official report. - Sacred Heart Review. who are walking sign-boards of de pravity.

The Catholic who manifests the beauty and glory of the truth which he possesses commands the respect of his fellow-citizens. His faith pervades all his actions. His principles are as firm as the eternal hills. He does not conceal his religion when some temporary worldly advantage is to be gained. His loyalty to the Church is deep and tender and ready to suffer rather than sully it by word or example. If wealthy he is not purse-proud. If in a high station, the things that are for the welfare of the brethren interest him. Humble and docile, wedded to the courtesy that is born of nobility of soul, and proud ever of his heritage, he is the man who is a kindly light to others and who neutralizes the scandals which some give by the holiness of his life.

THOUGH WE DIFFER

We are not always of one mind in all secular subjects. But when we differ we should differ as brethren with due regard for the obligations of natural love and recognition of the freedom which others have as to their opinions. Enmittes should not arise because others do not see eye to eye with us. When, however, they exist, they take away from us the strength that comes from union and delivers us into the hands of the enemies.

Courtsey never lost a friend or gained an enemy. Courtesy and religion are nearer relations than some

OUR TEACHERS

In a recent number of America Father Paul L. Blakely, S. J., thus eulogizes the teaching sisterhoods of the Catholic Church :

We Catholics have no apologies to

make for the general efficiency of

our schools, and we have a founda-tion of infinite value in the teachers who have unselfishly consecrated their lives to them. After all it is the teacher that matters, not the equipment. This is the day of the child; the professional sociologist and the educator prate that they have smoothed the way for the citi zen of the future. Their work is not without value; but what society public or private, can boast of an army of 40 000 men and women who, with neither hope nor desire of an earthly reward, but purely for love of God and His little ones, have devoted themselves to the cause of education? The praise of our Sisterhoods has never been fitly chronicled; it cannot be, for the words which would worthily set it forth are not found in the languages of men. They are women who have given up home with all that home means; relinquished, with the noblest of purposes, all that, from an earthly viewpoint, might make life sweet and happy. You will find them wherever suffering is to be alleviated, sorrow to be lifted up. ignorance to be enlightened. They are the foundation upon which our schools are built; were it not for their heroic sacrifice our Catholic schools would be an ideal, reality. Their work is their life, not their avocation; they bring to it all the joy of giving to Gad. Slowly and surely they build each step, whose eyes they have opened to the light of knowledge. The very example of their heroic lives makes them ideal teachers. No child has learded anything who has not learned othing great in the eight of God or man can be accomplished save through sacrifice. Only those whose lives have been made sweet and tender and brave by days of ever-present silent self-forgetting can teach this lesson.

IRISH GALLANTRY GETS A MENTION

John E. Redmond complained re cently that the gallantry of Irish troops at the front received little or ne recognition in the efficial despatches. Possibly it was because of this protest of Mr. Redmond's that the official reports mention this week the teats of the Irish regiments in Serbia. It appears that the retreating Britons outnumbered ten to one (we give the story as we find it) were in danger of complete annihilation, but two companies of Inniskillings held on to the ridge known as Kevis Crest and kept back the Bulgarians the whole morning, although they were supported only by rifls fire. who calumniate her: that section of Hardly a man escaped, but their the press that when not silent about stand impressed and delayed the Bulher good works is exploiting every gars, thus giving the British much needed time to complete defensive dispositions. The gallantry of the Munster Fasiliers, Dublin Fusiliers their conceits and found her wanting and Connaught Rangers during the are not so dangerous as the spitsful Serbian retreat was also noted in the

RELICS, STATUES, MEDALS, BEADS

TAKE PLACE OF TRUE WORSHIP

Catholics worship God Almighty only, and their Church, in all her catechisms, teaches that worship (in the sense of adoration) of any person short of God would be idolatry

There is no law of the Church obligating Catholics to pray to a saint for to make use of medals, beads, etc. She encourages these things as aids to devotion, and when her attitude is properly understood by the non Cathmust endorse it.

The Masons, the members of every fraternal lodge, Christian Endeavor societies, etc., all have buttons to wear on the lapel of their coats; they are, thereby, giving evidence of mempership in some organization and at the same time honoring some ideal. The carrying of medals and wearing of scapulars are based on the same though religious) principle. Our enemies represent that all churches have "shin bones" of St. Anne or some other saint, and that the Church teaches that these have certain

curative powers. Not one church out of five hundred and none claims to have a shin bone of St. Anne. Very few Catholics have ever seen a relic of a saint, and hence thousands of things preserved as relics in our museums? Is it less proper to show reverence to the wood of the cross on which Christ died, than to show reverence to the Liberty Bell"?

When we salute the flag, we do not pay homage to a piece of silk or bunting, but to what it represents.

prayer before a crucifix or a statue it is far from his intention to pray to the wood or stone figure; he is, by the vivid representation of Christ's love or the saint's love for God, enabled to pray the better to the one, whom the crucifix or figure represents. In our parks, on our down town corners are statues representing heroes of our country; on the walls of our homes we have the images of our friends, in God's house, the Church, we have images of His heroes and friends, but we no more worship them than we worship the pictures in our homes; we no more pray to them than does the Protestant pray to his bed when he kneels before it in prayer. - Our Sunday

EPISCOPAL CHURCH STIRRED UP

The Episcopal courches in New York City are in something of a ferment over the action of the Episcopal Board of Missions in appointing delegates to the Panama Congress, which will assemble for the purpose of devising ways and means for Protestantizing the Catholic countries of South America. In plain terms that will be the object of the Congress that will convens at Pana What may be fermed the Protestant element in the Episcopal eist upon calling themselves Catholice, condemn it as an affront to the are not Christians and will not be ly .- Sacred Heart Review. such till they accept the doctrines of Protestantism pure and simple. The discussion generated over the Episcopal Church being officially represented at a gathering of this character has become so heated that already talk is heard of "a possible split" in the Episcopal Church.

What are known as the High and w Church parties are marshalled opposing camps that are waging a of words. Those of the High Church party, who have been working for Christian unity, assert that for the Episcopal Church to send delegates to the Panama Congress, nize ourselves in the portrait. which eliminates delegates from the Catholic and Greek Churches, would be a blow at the hopes for the reunion of Christendum, and would have the immediate effect of alienating from the Episcopal Church many of its ardent compunicants. strong sentiment entrained on the subject was shown by are resignation of three bishops and two prominent rectors from the Board of Missions of the Episcopal Church when the question came up of having the Episcopal Church represented at the Panama Congress next February. It is announced that a special meeting of the House of Bishops will be held in Philadelphia, Jan. 12, at which the subject now absorbing so much of the attention of the Episcopal Church

will be taken under consideration. Behind the opposition to having the Episcopal Church officially represented at the Panama Congress, is the desire to keep intact certain doctrines which impart to the Episcopal Church what vitality it posses ses. Dr. Manning, Rector of Trinity these vital doctrines in the course of a sermon delivered on a recent Sun-

"Lock out into the world and see where there has been cherished and grown a fast hold upon the ancient belief in the sacred ministry, even if at times associated with error in other matters, men do believe Jesus Christ to be a living Person, do be lieve in Christ as God and Saviour.'

In marked contrast to this spirit of faith is the disbelief in regard to the essentials of Christianity that has developed in Church organizations in which there is no authoritative teaching by those claiming to hold a commission from Christ. Dr. Manning draws for us this picture of the evil results of the lack of such

"On the other hand, where this ancient belief in the ministry has been lost you will find a most alarmtendency toward Unitarianism and Rationalism and want of belief in the supernatural character of Jesus Christ. There men are doubting such great crucial facts of the Christian foundamentals as the Virgin Birth and the bodily Resurrection of Jasus Christ.'

Unfortunately these statements are literally true. The present generation has witnessed the process of pretends to have any important relic, the gradual disintegration of Protestant Christianity as described by Dr. Manning. Instead of bending themselves to the work of staying has had no occasion to pay the same the further progress of this disintended in the same than to the same than to the same than to the called missionaries into the Catholic theorem of the called missionaries into the Catholic theorem. countries of South America to teach the natives-What? That Christ was God incarnate? But they have been taught that from their very childhood. And so with the other Christian doctrines. Many of these missionaries, ipnoculated with the teachings of the "higher criticism," bunting, but to what it represents. Similarly when a Catholic kneels in Dr. Manning, "doubting such crucial back to the time of Christ, which Bulletin.

facts of the Christian fundamentals | was founded by Him on Peter, the as the Virgin Birth and the bodily Resurrection of Jesus Christ." It is easy to imagine what will be

the result of the labors of mission aries who bring such qualifications to the task of instructing South American Catholics in the teachings of Christianity.

It will be interesting to note what will be the outcome of the controversy that has arisen within the Episcopal Church over the Panama Congress. In all probability it will lead to the discussion of subjects that will furnish food for serious thought to thousands of palians who maintain that they are Catholics.—N. Y. Freeman's Journal.

THE CHAMPION FABULIST

Among the many fables which have appeared in print since the present war began, perhaps the most fancithat which asserts that the man who occupies the Papal Chair at present is not Pope Benedic |XV. at all, but a false prophet, substituted for Pope Benedict by the Sacred College at the command of the Emperor of Germany! The real Benedict, according to this story (which finds a fitting place in a French Socialist paper) is a prisoner in some monas. tery, spirited away from Rome because he was too warm a friend of France to suit the College of Cardin-Church see nothing wrong in this als. His false representative is a proceeding. Episcopalians who in Spanish priess who bears a close resemblance to the Pope. The man who invented this yarn is, by all cdds Catholic Church, implying as it does the champion liat. Yet he will not that the Catholics of South America lack credulous readers, unfortunate-

WORLDLINESS

In an editorial on Worldliness the editor of the Biblical World (vol. 46 No. 5) illustrates his subject with the remark: "We are worldly when we make Jesus a theological doctrine and replace His teachings by eccles-iastical authority." Is this perhaps intended as a fling at our Catholic position?

If it is we certainly do not recogare neither making Jesus a theological doctrine, nor are we replacing His teachings by ecclesiastical authority.

What the Catholic Church has done, however, from the beginning was to make sure of the doctrine of the Incarnation. Step by step, as false teachers attacked this or that essential point of the Incarnation, she emphasized in solemn teaching each particular feature of the per sonality of Jesus. In the Council of Nice (A. D. 315) she proclaimed His divinity and consubstantiality with the Father against the Arians ; in the Council of Ephesus (A. D. 431) she maintained the absolute unity of His Person against the Nestorians; in the Council of Chalcedon (A. D. 451) she insisted on the strict distinction of the two natures, the divine and the human, in the one Divine Person against the Entychians Monphysites; in the second Council of Constantinople (A. D 533)

Church of this City, who is one of their error of asserting the existthe most pronounced opponents of ence of only one will in Christ were the Panama Congress, in speaking of called Monothelites.

Was this making Jesus a theological doctrine? On the contrary, it was rescuing the personality Jesus from the disputes of self-appointed teachers, and hedging about the deep mystery of the Incar-nation with the bulwark of dogmatic definitions by the one authority that has a divine sanction in matters of religion. To the Biblical World Jesus is a theological doctrine because its contributors assume the right to make of him what they please—most of them falling lament ably short of the Concrete Reality To us Jesus is the Son of God made man, uniting in the one Divine Per son the distinct natures of God and mau, our Teacher, our Saviour, the of our adoration. Christianity as ours could never have been built on 'the ideal man' of modern theology. But grant once our premises-and thanks to that bulwark of dogmatic definitions they are ingrained into our very nature as Christians—and the most astound ing claims of Catholicism offer no difficulties. Let us have our God as the founder of our religion, and we exult in our belief of having Him present among us in the Eucharist and of reverencing His sin forgiving power in His delegated priesthood. Is there is any religion on earth to which Jesus is not a theological doctrine but a present Reality it is the Catholic religion. We are not arguing but stating our Christian consciousness, which, we feel sure, is fully endorsed by the vast body of Catholic believers.

And replacing His teaching by

ecclesiastical authority! It would, indeed, be a shocking profanity to replace the teaching of the Son of od by ecclesiastical authority. This is what is done by those churches that are founded by men and set themselves to teach men in the name of Christ. But the Church

rock, which is the pillar and ground of truth, which has been commis-sioned to teach all nations — this Church, we say is not replacing but representing the authority of Jesus. Therefore it is a power that compels submission; therefore it stands majestic and calm amid the strife of human opinions. To honour and respect it is the opposite of being worldly.-Southern Guardian.

SOLDIERS DEDICATE ALTAR TO " LADY OF THE TRENCHES"

Mr. Philip Gibbs the special corres condent of the London Daily Chronicle at the front, writes as follows:

A company of English soldiers has respected with jealous reverence a nemento of French troops who were once in this section of trenches. It an altar built into the side of the trench, where Mass was said each morning by a soldier priest. It is decorated with vases and candlesticks and above the altar table is a status very crudely modelled, upon the base of which are the words 'Notre Dame des Tranches'—"Our Lady of the Trenches." A tablet fastened in the earth wall records in French the desire of those who worshipped here:
"This altar, dedicated to Our Lady of the Trenches, was blessed by the chaplain of the—of the line. The 9th equadron of the Sixth company recommends its care and preserva tion to their successors. Please do not touch the fragile statue in French o'av." "Our Lady of the Trenches." It was the first time I had heard of this new title of the Maconna, whose spirit, if she visits these ditches of death, must weep with pity for all those poor children of mankind whose faith is so unlike the work they have to do.

STOLEN BEADS

"I'll go in," she said, "for I've nevel yet seen a Catholic service, and it will amuse them at home to hear how these poor people do."

The benediction was just begin ning. What on earth could it mean? light enough, surely. Strange that this inward darkness of the mind should express itself so! Then the flowers and the incense and the tinkling bells made her wonder the more.

Vespers over, the resary begins. Ab, there is idolatry! "Hail Mary, full of grace," over and over again Then the Lord's Prayer. they kept at heart a glimmer of Christian faith, so there may be some hope for them, blind as they are."

She was among the last to leave the church. Seeing a rosary in one of the pews, she took it home with her. "How they will laugh when I show this," she said, "and pray on it to them!" She had the words by heart. Bedtime came, and the young girl, taking this rosary with her, went to her room. She knelt, as was her custom, to say her prayers. "Hail Mary'—God forgive me; I didn't mean to say that! 'Our Father'—'blessed art thou'—foolish distraction.' She got up from her knees she rejected the last subterfuge of a and walked the room. The fatal prince of Germany. He has been rebranch of the Eutychians who from their error of asserting the exist of grace." She knelt again, trying be reported alive and well soon words haunted her. "Hail Mary, full ported killed more than once, only to of grace." She knelt again, trying to fix her thoughts, but failed. "It after. It appears to be a fact that is better to lie down for a while, Lang is alive. Neither he, nor any perhaps." She had never before slept without saying a prayer. Can she do so now? "Hail Mary, full of she do so now? grace' - ab! that I had the grace to pray well - 'the Lord is with thee.' When in thy company He also is with 'Holy Mary, Mother of God.' Mother surely she loved her child. He made thee; some portions of those same graces ask Him for me." Apologizing thus for the words she had uttered, she lay down again, and this time slept soundly. morning the same words came to her lips, and from that time forth she daily repeated them. She entered the Church a few weeks later, and lived to be the mother of a Catholic family, and was buried with the beads (her stolen property, as she called them) clasped to her bosom. The account was related to me by

her daughter .- Father Tabb.

AN EDIFYING SIGHT A pathetic but edifying scene was witnessed in the St. Paul Union Depot on a recent Monday morning when two Belgian girls, aged nine and six, respectively, who were travelling alone from Brussels, Belgium, to Edmonton, Canada, and who had spent the night in the depot, knelt down beside the bench on which they had slept and said their morning prayers. With joined hands and aces upturned in supplication they prayed with devotion and recollection, entirely oblivious of the curious ettention of the people about them

It was a sight not usually witnessed under such circumstances. Evidently, the children had been well brought up in a Catholic home. It was the usual thing for them to begin the day with prayer and even in these strange surroundings the custom was not forgotten. shall say that the lesson was lost on

CATHOLIC NOTES

1941

The Austrian army has in the field 1 100 priests; they undergo many hardships and privations.

There are some 150 000 Catholics in New Zealand. Sevency five years ago there were only 500.

At the Dominican Convent of the cloistered Nuns, West Hoboken, blessed roses are distributed to the faithful on Rosary Sunday.

At the age of eighty seven years the famous theologian, Father Aertneys, C. SS. R. died last month. He wrote several valuable volumes on moral theology and liturgy.

Archbishop Ireland was voted the greatest living citizen of the State of Minnesota in a voting contest conducted by the Pioneer Press. The Exposition proposes these contests through the governors.

Owing to the war the numerous processions to Lourdes have given way to the individual pilgrim, Lourdes has become a home for wounded soldiers, for whom numerous hospitals have been fist dup.

A cave, called the Great Onyx Cave, has been discovered on Green River, Kv., 22 miles east of the famous Mammoth Cave, which it rivals in beauty and grandeur. It has been explored for a distance of 5 miles.

Little Holland seems to be doing her best to fill the gaps caused by the terrible war. While all the the terrible war. While all the other European missionary semin-aries are depleted, word comes that her seminaries can accommodate no more students, so great has been the increase in missionary vocations.

A Society of Mothers' Assistants has been formed for the purpose of assisting mothers remote from Cath-olic schools to instruct their children in Christian doctrine. Although scarcely two years in existence it has been accomplishing much good. Miss C. J. Brown, Box 137, Jersey ity, N J, is the secretary.

Father José Tarrago, S. J., wh has been chaplain of the leper colony in the island of Culion, Philippine Islands, for the last five years, has contracted the disease. He has been isolated and special treatments are given him. Two other Jesuit priests, lay Brother and 7 Sisters of St. Paul are laboring in this mission.

The Catholic Boys' Protective League of New York, known as the Big Brothers, is planning to establish a home for wayward boys. The League's efforts follow the boy until he is of age. A fatherly interest will be taken in each boy by a "Big Brother" assigned to the care of that particular boy.

The preyer of the late Bishop Homer, who was put to death by the boxers of Mongolia, Asia, some fifteen years ago "Once I have been received by my Lord and Saviour, I shall draw this whole province to the Faith," is being heard. Within the last ten years the number of Christians has increased sixfold.

Anton Lang, who in 1910 played the character of "Christus" in the Passion play at Oberammergau, Bavaria, is the subject of as many contradictory reports as the Crown other of the Oberammergau players, has been called to the Army.

Dom Bede Camm, O. S. B., the historian of the English Martyrs, and formerly of Erdington Abbey, Birmingham, sailed for Egypt recent Dom Bede has been appointed a military chaplain, and has for some time been in charge of a military hospital in Scotland. the most famous of the Anglican converts during the past quarter of a century, and will always be re-membered for the share he had in the reception of the Caldey Benedictine (Anglican) Brotherhood into the Church

His Holiness Benedict XV., in an audience granted to the Most Rev. Assessor of the Holy Office acceding to the earnest petition of the Most Rev. Father Abbot Primate O. S. B., has granted that all priests, secular and regular, who in camp or in field hos-pitals or on ship, minister, during the present war, to soldiers in spiritual matters, can, by a single sign of the Cross, bless medals of St. Benedict, and attach to them all the Indulgences hitherto granted to such medals by the Holy See.

Rev. Dr. John Spensley, President of the Cardinal Gibbons Memorial Hall at the Catholic University, Washington, D. C., died at Providence Hospital in that city, on December as a result of heart troubles and consequent complications. Dr. Spensley was born in Galena, Ill., in 1872, of non Catholic parents. He was a descendant of the well known Crozier family of France, and re-ceived his early education at Albany Academy. In 1884, he entered the Catholic Church with his mother, and later became an ecclesiastical student at the North American Col lege, Rome, where he was ordained a priest in 1894 for the Diocese of Albany, and in the same year received from the Propaganda College the degree of Doctor of Divinity.

A FAIR EMIGRANT

BY ROSA MULHOLLAND

AUTHOR OF "MARGELLA GRACE: A NOVEL" CHAPTER III

INTERRUPTION

And now, dear," said Desmone "as I have given you my serious promise, let me go my own way the rest of the evening. I want look over the papers in the old wooden box in the shanty, to put them in order for your reading. Don't expect to see me again till to morrow morning, and tell Jeanne l shall not come in to supper. I shall spend mest of the night at my task. fear it will be a painful one, said Rawn, beginning to tremble for

the consequences of her own bold. Not so painful as it might have been. Your faith and confidence have given me courage, and, after a life-time of silence and isolation with my trouble, your sympathy is very sweet. Already I feel happier than I believed it possible I could ever feel

comforted me. Daddy, I hold you to be one of

Little daughter, you have

God's martyrs. "That is wild talk, my darling. Only to-night do I realize fully how wicked I have been. I have suffered morosely, without admitting the elessedness of suffering."

I cannot wonder. My daughter's trust has broken my pride. I freely pardon all who Go, now, my precious one, and pray for me if you would

I am always praying for you Sometimes I think I hear the angels grumbling, 'Here is this Bawn again, clamouring about her father !'

Continue your violence, my dearest. A most unusual hope and happiness have descended upon me to night.

Thank Heaven for it! And after this we shall be so happy !"

Ther they parted, Dasmond going to his shanty and Bawn returning to the house, where she baffled Jeanne's inquiries about her father, merely saying that she had seen him, and that he would not return in time for Retiring early to her room the girl remained long on her knees trying once mere to weary out the patience of the angels. In the vigorous hopefulness of her healthy youth she was not satisfied with asking resignation and peace for her martyr but demanded comfort the most com plete, a crown of happiness the most absolute, to make amends for long years of desolation and pain. How strangely such vehement prayers are sometimes answered only those can know who have dared to utter them.

Having made her demands of Heaven, Bawa lingered stil , looking out of her window, her syds resting on the sleeping, sombre woods, the dreaming prairie spanned by the star-sown sky, the white, moon-silvered gables and roofs of the omestead. A dog bayed in the distance, a faint lowing came from the sheds, and the geese gabbled in the farm yard. Echoes of whist ling and faint laughter floated up from the fields, where some of the labourers were amusing themselves. Red fire-side lights shone under the eaves and made the moonlight more

white, more ethereal by centrast.

While her eyes took in the beauty of the night her heart swelled with indignation as she thought over her father's communication of the evening, and asked herself in amazement what kind of men and women these might be whom he had described as good and true, yet who could believe him a criminal, and, driving him lose him out of their lives for evermore. Stupid, base, inconceivable baings There was no word in her vocabulary strong enough to express her contempt and disgust for them. So patient, so kindly as he was, and so quietly brave in spits of that amiable weakness of character which his daughter felt in him, and which made him more loyeable in her eyes! Why could be not have forgotten them? Why could he not despise them as she did? To think that, after all these thirty years, the memory of their love should live se cruelly within him and would not die!

"Oh! that he and I could go back

among them," she thought, "and force them to believe in the truth. I am not blighted and heart broken, but young and strong, and full of faith. I would walk into their homes and reproach them with their false-hood. I would tell them of his gentle, and laborious life ; of how the poor come to him for help, and the rich entrust him with their interests. I would ask them to look at his sad eyes, his white hair, and I would say, 'Is this the man you branded and drove out from you?"

Flinging herself on her bed, she cried herself to sleep, and soon slept the undisturbed slumber of pure and perfect health. After some hours she wakened suddenly, with a strange, startled feeling, a belief that her father had been standing at her bed-side the moment before her eyes had opened; that he had bent over her and spoken to her. Even when wide awake, and aware that this must have been a delusion, a dream, she telt uneasy, as though intelligence had been given her that something unusual had happened. Dawn was already making objects dimly visible in the room, giving them that ghostly aspect which all things take at the first sign of the approach of another day, and, wondering if her father had returned to the house, she lay listen. ing, thinking it possible his entrance might have wakened her. All was still, and, with an anxiety that would

not be controlled, she rose and went to the window commanding a view of one end of the log hut. The faint star of light which she could always see when he was there at night, was burring still. How long he was lingering over that painful retrospection! Howtiredthe would be to-Full of tender concern for morrow ! him, she dressed quickly, went noise-lessly down the staircase, and let herself out of the house, with the intention of persuading him to give up his vigil, and of preparing some refreshment which he might before going to his much needed rest.

She was soon at the door of the shanty, and, finding it unfastened, went in, calling softly to her father

that it was she. There was no answer. The light on the table was burning low with a licker that seemed to struggle with the encroachments of the dawn-light, and she could see her father's figure sitting in his chair by the table, his head leaned slightly to one side and resting on his hand. His other hand lay upon some papers which were before him on the table—the letters he bad taken from the casket, which stood empty by their side. Her first impression was that he had fallen asieep-no unnatural consequence of his long day's wandering in the open air, followed by hours of vigil. hesitated, unwilling to disturb him, and waited, expecting to see him

wake or stir. The lamp flickered out, and the daylight grew stronger in the room. Desmond's tace was in the shadow and his attitude was one of such perfect repose that his daughter felt no alarm, only remained patiently standing at the window, debating whether she should return to the house and prepare some coffee, or wake him first and parsuade him to

accompany her.
It struck her at last, with a vague sensation of chill that the room was unnaturally still, that she had heard neither breath nor slightest movement from the figure in the chair since her entrance into the hu?. The moment after this vague alarm had seized her she was by her father's side kneeling at his chair, and look. ing fearfully and scrutinisingly into

Something she saw there made anguish, and seize him by the hands, which were stiff and cold to her touch, like hands of the dead. The noble face was grey and rigid, with an awful look, which even the sweetness on the itps and the peace on the brow could not soften. Had death indeed found him in this moment of forgiveness and contentment, and had the brave heart broken while thus reviewing in a tender spirit the evidences of the wreck of its happiness? How Bawn regained the house and summoned aid she never knew, but in a short time every remedy that could be brought to bear upon the apparently lifeless man had tried, and not without affect. He recovered at last from what was proved have been a long and very death.

like swoon. The next day the swooning re turned, and the doctor from St. Paul whispered to Bawn that, though her father was stricken with heart dis ease, yet if properly cared for and saved from all anxiety, he might recover so far as to linger, an invalid, for years. It was a shadowy hope and all but Bawn admitted it to be so. No better sign of the serious ness of his case could have been given than Jeanne's unwonted con trol over her tongue, or at least her tones; for had her husband been likely to recover, she would not have so spaced him. As it was, she did all away from them deliberately, could her grumbling in her store rooms and dairy, where she lamented much in eternity. that she was so soon to be a widow tter all the pains she had

be a wife.

Meanwhile Bawn sat by her father's bedside, looking neither despairing nor melancholy. A run round the garden, morning and evening, kept a speck of colour the size of a carna tion bud in her cheek, so that Desmond should not say she was wearing herself pale with her constant and devoted attendance on him. With smiles that never failed-smiles, sweet and penetrating, that had a restoring power, like good wine—she tended, cheesed, and amused him. If good nursing could bring back any half dead man to life, then Arthur Desmond must soon have arisen and walked. For some time he hoped with Bawn that he should do so, but little by little he learned from his friend, Dr. Ackroyd, how small was the amount of such expectation he could dare to indulge in. Making up his mind to die, he felt no regret, except for the sake of the baloved daughter he was leaving behind him. Watching her sitting at his window, at work on nice things for his com-fort, to be worn, as she fondly hoped, in the coming winter, which he knew he should never see, he remarked the beauty of her face and form, and the signs of an ardent though controlled nature which were so clearly visible under her serene and smiling aspect. In her pale blue linen dress and bunch of field daisies he thought her so charming that nothing could be added to her beauty What would become of her when he should be laid in the earth? Rich, handsome, good, with a mind cultivated far beyond those with whom she was ever likely to come in contact, how was her life likely to be spent? Ah! if he might be spared yet a few years longer, the time he had hitherto spent in selfish, retrospective sorrow should be used in the endeavour to pilot his darling into some secure harbour for life. would make a trip to Europe-take

her, not to England, but to those Continental places where varieties of these people are to be met. Who would recognize him now or remember his story? It was not possible but that some good man, her mate in heart and mind, seeing her, should love this dear Bawn; and, a shelter having been found for her, what mattered about the rest?

Then, having travelled in imagination as far as Europe, Desmond's thoughts went further still, and the face of another woman became present to his mind. After half-anhour of dreaming he sighed heavily.

"Daddy, what is alling you?" said Bawn, with all her heart in her eyes. "I have been thinking, dear, it is a pity I told you-all I told you that evening. What is the use of it now? The bitterness is gone, for ever gone. Under the shadow of death's wings all things take an even surface. I have often thought to ask you about the letters and papers, dearest. I was reading them when I got this blow-'

Bawn's heart always stood still when he would speak like this, calmly, of death. But she answered in her cheerful way: "They are all safe in the casket. I have not looked at them.'

"Better not look at them at then, my dear-at least not till I am gone. Bawn left her seat and knelt by his bed, laying her head on the pillow

'Do not talk so," she said, "if you would not kill me. You are going to be well, and then we will forget and be happy. And I must read those letters, though not until you bid me. I have a presentiment that in the course of my years I shall meet those people who spoiled my father's life; and I should like to

know all about it." Dreams, my darling - dreams. How should you ever meet with them and what could come of it but

pain? " I don't know how I shall meet them, but I have a long time to live in this world, and they are in it, too -some of them, surely-and there is no knowing how things may happen. And as for pain, there might be pain, indeed, but the truth might come out of it."

Well, dear, I feel that I have no her start with a cry of fear and right to deny your request in the anguish, and seize him by the hands, matter, having told you so much as I did. You know the worst, and it your mind will run on the subject, it you. Open the casket when you like. and make your own of the contents " May I speak to you of this again

when I have done so?" "Dear, I would rather not. My life has been lived, my burden borne. Peace has come to me at last, and I will not give it away again. Make what use you please of your

knowledge in after years, but smile and prattle to me now while I am I have done with the with you. past, and let us think of it no more,' Bawn was afraid to move her head lest he should see the tears dripping down her cheeks. His perfect peace forgiveness, satisfaction, wrung her heart more than the most bitter complaints could have done. The peace of approaching death was upon him, though Bawn would not have it

How sweet it would be when he should get quite well and would talk like this, about what in former days had been a horror not to be shared or softened! After a long time of silence, she ventured to withdraw her head from the pillow and steal a look at his face. She thought he had tallen asleep, and so he she need not have feared to awake him, for though his eyes were fast closed, his spirit was already awake

> CHAPTER IV FROM THE PAST

The second winter after Arthur Desmond's death had come round. and his grave was covered with snow. Bawn, having lived through one tragic year, was trying to begin an other with patience, which was the more difficult to her as Jeanne had begun to wear a gold locket and bracelet's and to entertain friends and relations who in her husband's life time were not welcome in his home.

One clear, frosty evening she came slowlydownstairs from her own room, where she had lived of late almost en tirely, and looked wearily through the windows as she passed them, up at he keen stars and across at the for est darkness, lingering, loath to enter the drawing room, and yet resolved to conciliate her stepmother, whose wrath she often excited by her avoidance of the obnoxious cousins and

As she sat down by the fire in the lamp light she looked very unlike the blooming, vigorous Bawn who had lived so full a life at her father's side. Near her were the books h and she had read together, but she did not read, nor did she sew much though a work-basket stood at her hand with varieties of material for

such feminine occupation.

"Bawn, I wish you would talk quietness. And I want particularly to have some communication with you. Very seldom indeed you allow me to set an eye on you."

Well, Jeanne, you cannot say you are lonely. You have company that pleases you better than mine."

That may be, miss. As you say I am not fitted for a lonely life. Now your of instance, judging by your ways, are fond of mooning all by yourself, and so you will find it easy to yourself, and so you will find it easy to yourself, and so you will find it easy to your on all which are an all which are from your grow into an old maid, as, from your

intent. But I can tell you I am a dif- suddenly, as if some one had called

"Jeanne," said Bawn, with a great of her old smile, "you always will not carry out your old life of her old smile, "you always will not carry out your old life of her old smile, "you always will not carry out your old life of her old smile, "you always will not carry out your old life of her old smile, "you always will not carry out your old life of her old smile," You always will not carry out your old life of her old smile, "you always will not carry out your old life of her old smile," you always will not carry out your old life of her old smile, "you always will not carry out your old life of her old smile," you always will not carry out your old life of her old smile, "you always will not carry out your old l good of you. I have not smiled for a long time, I think. How, dear, Jeanne, could you manage to turn into an old maid?

"Oh! you can make pleasantries can you, though you were so angry at my cousin Henri's claver jest the other day, sweeping out of the room like the goddess Dinah!"

Don't, Jeanne-don't remind me of it, please," said Bawn, a slight frown crossing her fair brows. tear I am not as good tempered as I used to ba. I am growing irritable : don't provoke me till I can get back to my natural ways. Some day when your Cousin Henri is tired of coming here you will find me less unamiable than

No, he will not cease to come here, miss; as long as I plasse he shall come here. And that reminds me. I was going to tell you -I suppose you are aware—that I am a widow a year

Yes," said Bawn sadly, and she shivered and drew nearer to the fire. Bold as Jeanne was, she grew a little nervous as she tried to procee Bawn's with her communication. utter obtuseness took her by surprise and made what she had to say more difficult. Could not the girl guess whet was coming? On the contrary, her eyes had fixed themselves on the fire with an abstracted look. She was evidently not thinking of Mrs. Desmond at all

I want to tell you, if you will listen to me," said Jeanne, desperately, "that I am not a woman to have ner life blighted by one man-

Bawn was now sitting bolt upight, startled more by the simper that had come upon her stepmother's face than by the woman's words. and "Hush!" she said sternly, and threw out her hands as if to stop

further conversation. Jeanne shrank back, shocked by the look on the girl's face. "I am acting for the best in all our

interests," she sai whimperingly, and flourishing , nandkerchief of black some inches deep.

Bawn bent her head with one deep sob, and there was silence in the

room for some minutes. younger woman struggled with her I had no motive to urge me to it. grief and disgust; the elder fumed "It is true we both loved h may be well, as you say, that all the her news that evening, no matter to me, and I never dreamed of doubt circumstances should be known to how disagraeable her stepdaughter ing her. The circumstances were might be. 'If you would not always intercept

> then, I am going to be married." "Married!" repeated Bawn, mechanically.

You will be jealous, I suppose that I have had the first offer : but, indeed, I assure you Cousin Henri s serious in his intentions, too.' Married!" repeated Bawn to her-

self. It seemed she could not be persuaded that the woman whom her father had dignified with his name but accident had for the moment could be in earnest in making such a given me a probable advantage over tatament

is a patriot of my own."
"Young man!" murmured Bawn,

more and more amazed. "And why not a young man? suppose you mean to predict that I am not a young woman. Have I a returned to bestow his bones in his grey hair in my head any more than you, miss ?"

Bawn was silent while all the truth pressed upon her. Jeanne was but a year her father's widow, and some vulgar acquaintance.
"I know what you are thinking of,

Bawn, and think of Cousin Henri, we might all live here together and make our fortunes again and again.' Bawn was thinking and did not hear her. After all, the woman was only following her natural instinct in returning to the coarse associations from which Desmond had with drawn her. Let her go. A few minutes' reflection assured the girl that this ought to be a relief to her

rather than anything else. Only it would leave her. Bawn, so solitary, Jeanne's last words rang upon her ears, and the meaning of them came back to her after a few minutes.

"Put me out of the question," she said quietly; "and please do not mention your cousin's name to me again. I will think the matter over. and tell you what I shall do about the house and farm."

"You could never work it," cried Jeanne, "and a manager would be sure to rob you." And this was all that was said on

the subject then. When Bawn laid her head on the

pillow that night, she felt a bitter sense of renewed desolation which she knew to be in reality meaning. less, but which had to be suffered, nevertheless. Jeanne, disagreeable as she might be, was the only creature to whom she was bound by any tie. She had shared the past with little," said Jeanne, pettishly. "It her, and to part from her utterly was makes one fidget to look at your to break the last link that bound her to it. Yet this was what had to be done, and there was only one generous and sensible way of doing it.
The most rational thing that she, Bawn, could de would be to leave this great place, in which she could not think of living alone, to her who had been mistress of it so long, who

ferent character and am not going to follow your example."

"Jeanne," said Bawn, with a gleam of her old smile, "you always will not carry out your old idea of seekthe details that had been only hidden and not annihilated in it. so the thought that had roused her from sleep showed her the deep desire and unshaped purpose sorrow and weakness had held dor-

mant in her brain. Excellent idea! To what better account could she turn her time and the wealth which her father had left to her? Here was a new interest for her life, and closely linked with the beloved who had suffered, and was at rest.

She rose, lit her fire and lamp, a unlocked the drawer where a year ago she had, with beavy tears, deposited her father's old wooden In proportion as the con tents had been precious to him they were precious to her, but until now she had not trusted berself to look at them. Now she eagerly unfolded document after document, as it she would find between their pages light and instruction to carry out the plan

she had conceived. Under the papers was a miniature portrait, the face of a beautiful girl —soft blue eyes, a cloud of dark hair, face like a blush rose, mouth and chin tender, but weak. The dress was of conventional elegance in the fashion of a bygone day.

"You are the woman who loved and yet condemned him," she said to the pictured face. 'Poor weak creature, I pity you! Perhaps you married a man who was really and so suffered for your sin ; or may he at this moment your heart is knowing a good man when you saw him.

The fair face smiled undisturbed by her reproaches, and Bawn wept. Desmond's own notes and statement ran as follows:

I solemnly swear that I am not had no act or part in the death of of Antrim, on a May evening in 18-. The Even if I were capable of the crime, "It is true we both loved Mave

and teld herself that she would tell Adare; but she had given her promise these: Roderick and I had been good friends enough till he learned of my me I would tell you what I want to engagement to Mave, and then he say," she burst forth at last. "Well, took a dislike to me, fancying I had supplanted him. He had never spoken to her of his love, nor had she suspected it; but he thought she understood him, and mistook for a deeper feeling what was only sisterly friendship for himself. This she declared to me, and I believed her; but he chose to hug his grievance and fancy himself wronged.

Neither Roderick nor I was rich, him. An old man from Barbadoes Yes, I tell you. The young man had turned up in the Glens, and, though the Adares, Fingalls, and I were unconnected by the ties of blood. he was related in a distant way to each of us. He boasted of having made a large fortune, and, having native land, intended to bequeath his money to some one of his kindred. He constantly declared that he would not divide it, but would leave it to whichever of his relatives pleased she was going to become the wife of him the best. This was, perhaps, some vulgar acquaintance. intended to put all on their mettle to be good to him, though it might of course." pursued Jeanne. "The have had the effect of keeping some house and farm are yours, and you can turn us out of them if you please. I may truly say I did not think of him at all, so absorbed But if you would only be reasonable, was I in my happiness as Mave's accepted lover and in the daily en joyment of her companionship. Still, in some way—why I never could tell -a report got abroad that 'Old Barbadoes,' as he was called, had taken a fancy to me and intended to make me his heir. People said that when Mave and I were married he could benefit both Adare and Desmond by giving us the bulk of his wealth. I de clare that neither she nor I believed there was any foundation for this gossip, nor did we allow ourselves to

wish it might be true. "The rumour had the effect of making Roderick more restless and irritable. In the bitterness of his disappointment all the generosity of his nature seemed obscured for the time, and he was heard to say that Maye had preferred me because I was the favorite of 'Old Barbadoes.'

"He was a good fellow at the hottom, though of a passionate temper and a little melodra natic in his ways, and Mave and I did not despair of winning back his friendship in time. But death barred that.

" i was a stranger in the Glens, and my small patrimony lay in th south of Ireland. Father, mother, and sister being dead, I was the only remaining member of my own family. After my mother's death I had been induced to visit Antrim, which was her birth-place, and there I spent th happiest as well as the most terrible months of my life. Mave, in the midst of her family, seemed to me like a wild rose blooming in a poisoned atmosphere ; for the Aderes were strange people, proud, thriftless, and of a morbid turn of mind, who, with failing fortunes and extrav agant habits, considered themselves above the degradation of any kind of The men led idle and unwholesome lives, and were hated and feared by their poorer neighbors and dependants. I delighted in the ow into an old maid, as, from your Upon this decision she slept; but thought of taking my Mave out of the of her uncle and aunt; besides that, meanor to gentlemen, I see is your in the middle of the nightshe awoke strange company of her people, away she's got the most sense, that's certain. thought of taking my Mave out of the

tain which was her home, and bring-ing her to my bright little Kerry domain. We should not have been rich, but I was full of plans for earn. she's a fine lady's maid." est work, for building up my fortunes by determined industry. I said to ified. Miss Dudley kept Mary busy myself, Idleness is the rock on which from morning to night, and the few many of my class in my country split and go to wreck. I will steer

Roderick Fingall's statement that Mave had been influenced by the fact hand, he was always meeting Amy of my being 'Old Barbadoes' 'favorite stung me more than any other of his taunts, and on one or two occasions I spoke angrily of his impertinence and carelessness of the truth. Mave did her best to soothe me, and seemed, I thought, unnecessarily and overcrowded home; at the fearful of a quarrel arising between us.

tween Mave and me something like a misunderstanding on the subject of Roderick, and I was a good deal vexed in spirit when I set out to take a long ramble across the mountains, hoping to walk off my ill-humour.

TO BE CONTINUED

WHICH OF THE TWO

"Now, which is it to be, then?" The speaker was an old woman wearing a black scoop or sunbonnet and carrying a can of milk. stood in a tiny garden before a low thatched cottage which stood at the Monier in the Island of Sark. She was haranguing her only son on the subject of his "sweethearts," as she called the two girls whom he was broker by the evil ways of a son. If much inclined to favor. She was a so, you are justly punished for not small, wiry woman with pinched features and narrow slits of eyes; but he was tall and broad, fair and large of feature, slow and large of nature. Mrs. Baker always regretted her inability to rouse his ter per, because she said it would wake him up to get into a rage, but he was exactly guilty of the crime laid to me; that I like her dead husband, whose name he bore. Jacques never appeared to Roderick Fingall, who lost his life on be put out, and even new when his the mountain of Aura, in the Glons mother uttered her impatient and prying words, he only repeated

> Which is it to be, then ? My good, but I don't know myself!" "Well, it seems it is on purpose for

you to look well at them both together, because here they are coming down the lane !"

Mother and son turned to watch the approach of the two girls, both noticeable and entirely different. The taller had a soft, white complexion and gray eyes as still and fathomless as a mountain lake on a summer night; her brown hair was parted in the middle and her walk was slow and dignified. She was the type of womanhood that meant entire self effacement. The other was small and dainty, with laughing brown eyes and yellow hair, curly and shimmering. She might have been a mermaid, one of those supposed to live in the caves that honey

combed the coast of Sark. "You're early this morning, Mary ! said Mrs. Baker to Mary, the tall, gray-eyed maiden; and it was plain the old woman favored the quietest girl in the island.

Yes, I'm early because I'm sent for to Baureagard to speak to one of the ladies that has been so long at Bel Air Hotel."

you, Amy ?" questioned "And Jacques of the yellow-haired little girl who was eyeing him shyly, his eyes wandered often to Mary's still face.

"Me? I'm going to help down to Stock's Hotel. There's a lot of gentry coming from England today. And you, Jacques, is it for flahing

"It's for round the island, to the caves. And it's time I was off. Adi (good-by), everybody

When Jacques was gone the girls lingered a minute or two chatting of heir home affairs with Mrs. Baker. Mary was an orphan, living with a crabbed aunt and uncle, and she had "plenty to put up with," while Amy was the eldest of a large family, sunshiny, hardworking little creature. But Mary's staid manner and quiet dreaminess appealed strongly to nervous, fassy Mrs. Baker, and she was very anxious for Jacques to marry her. He was not exactly of the "catches" of the island, but his mother's land and money would make him quite well off for Sark, and she wanted to see him suited with a good wife who would care for her in her old age, she said.

When Jacques came home that evening he told his mother that the lady and gentleman he had taken round the island had brought a lady and her maid. The lady was Miss Dudley, living at Beauregard, and her maid was no other than Mary, who had agreed to serve Miss Dudley while she was in Sark; to dress her, to do her hair, to attend upon her

entirely, in fact.
"Bah! Mary a lady's maid, indeed!" cried Mrs. Baker. "Why don't you take and marry her, I'd like to know, Jacques ?" "Because-well, she don't give

much encouragement, to tell the truth; and besides, there's something I like about little Amy with her curls. This was the first time that

Jacques had spoken so openly about two girls; and Mrs. Baker hastened to impress upon him the folly of even looking at Amy.
"She's one of many, her, and

there's no land and no money. But as for Mary, she'll get the property

from the gloomy hollow of the moun. She'd never do a foolish or a worldly thing, her."
"Not a thing, there you're right.

But it isn't much of her I'll see now This conjecture was very soon ver-ified. Miss Dudley kept Mary busy

chats the fisherman had with her convinced him more than ever that she did not intend to give him any encouragement. Bus, on the other down at the harbor, where she fetched baskets of fruit or flowers for Stock's Hotel, which the little steamer "Alert" brought over daily again, at the shop, where she was buying the necessaries for her poor men waiting to be employed, opposite "I will make a plain statement what occurred, as far as I know, on the evening of Fingall's violent him the encouragement that Mary withheld. He was, therefore, all the more eager to win the good graces of the girl who kept aloof, and he ventured, at last, to call at Beauregard one evening to ask Mary to go to a concert in the Boys' School. She said that she had not a moment to spare, and though she thanked him she did not care to go to the concert. This decision further convinced Jacques of her quiet and unworldly nature, and he wavered a little in his devotion. He knew that Amy would not refuse to go to the concert, but he would not ask her for fear of hurt. ing Mary's feelings. But he did not venture to Beauregard again; and the summer passed into autumn without any advance in his courtship of the quiet girl. Amy, too, was extra busy and, moreover, held aloof now when they met. however, did not cease to fret and tease him to be "man enough," as she put it, to propose to Mary and thus put an end to indecision. this he would not do till he felt more sure of her feelings towards him. However, as Miss Dudley's friends left the island and Mary had a little more leigure, he met her occasionally. and she was very kind to him, and for her quite bright. So one day he She listened ventured to spesk. without a change of color, and when he stopped, overcome by his own feelings and her coldness, she said gravely

"I can't marry. I am going to be an actress ! He stared at her. "You an actress! You that was thought to be so unworldly! And where is the money to be got for you to learn? It won't be your uncle and your aunt that will

give it !' Mary drew herself up. "It won't be them, because they won't be asked! It's Miss Dudley that's paying, she says I'm just what she wants in her company, and there's many things I can yet help her about, like as if I was her maid.

Jacques shrugged his shoulders. "I thought you would think theatres wicked places! It isn't that I think so myself. But you wouldn't even go to a concert here in little Sark!"

Mary smiled.

"It wasn't because I thought it wicked. But this is good work that I'm going to do. I am going to teke the part of a nun in a new play that omeone has written for Miss Dud-"A nun!"

The mother of Jacques was a Methodist, he had been brought up to attend the little chapel, and the idea of anything Catholic was almost terrifying to him. He felt, at that moment, a real shrinking from beautiful Mary. She noticed the horrifled expression of his face, and

with a quiet "adi" she left him. He did not tell his mother he had been refused, and he said nothing of her resolve to be an actress and to take the part of a nun. But before Miss Dudley and Mary left the island everyone know of the Sark girl's worldly and terrible resolve, and she was looked at with quickly averted eves. Her uncle and her aunt were so angry that they said they would not leave her a penny of their money, and they hever wished to hear from her again. So Mary left Sark in dis-grace; and Jacques told himself he was a fool to care for an actress, and an actress nun. And the very day she left he asked Amy to go for a walk with him.

It was two years since Mary had left Sark. Jacques was not yet married. He could not make up his mind to forget the quiet, lovely face that was now drawing prowes on the boards of a London theater. His mother was dead and he lived by himself. On the wall of his bedroom was pinned a picture of Mary in her nun's habit. He had cut it out of a paper, but none had ever seen where he placed it. And Amy was still unmarried, working hard for her poor parents with their many children.

One spring morning it was Jacques turn to fasten the excursion steamer to the buoy, as she was moored outside the tiny harbor, for the tide was low and the passengers would have to be landed in small boats. When he had secured the ropes he turned his boat round to take his turn in landing the passengers. A group of them stood at the top of the steps at the side of the "Alert," and when Jacques had pulled in close, one by one the people stepped into the boat The last was a nun, in the habit of

the Little Sisters of the Poor. Jacques stared at her very hard as he rowed towards the landing pier ; she was the last to get out of boat, and, as she did so, she smiled

and said in a deep, quiet voice:
"Jacques, don't you know me?"
"I knew you once," he said; "the
fine actress nun that I've seen in pis-

tures. I didn't think we'd ever see dressed in your actress things?

'Miss Dudley is not here. I am Sisters of the Poor; and I've come to collect money for the old people we look after. I live in Jersey, where we have a big, beautiful place for

'A Catholic, really! A nun! A Little Sister of the Poor

'A happy Catholic, a happy nun, with her lovely smile. in living with Miss Dadley, a Catholic herself, that I learned the meaning of my real desires, that I found myself. And now Jacques, you will be the first, I know, to give me some thing for our dear old people.

Jacques had the name of being rather mean and close, but he prom ised her a golden piece and gave her the loose silver he had in his pocket for love of her dear self. But, nevertheless, he shrank from her, because she was that strange thing, "a Catho

Three months after he married Amy, who was of no particular re-ligion, like himself. But the evening before the wedding he took down the picture of "a Catholic nun," and before he burned it he kissed the quiet face.-E. G. Robin, in the English Messenger of the Sacred

"HONOR THY FATHER AND THY MOTHER"

There is a growing evil in Catholic homes to-day that must be nipped in the bud - the disrespectful attitude of children towards their parents. There is scarcely a home that is not affected by it, some one or more members of which have thrown off parental restraint and treat with either open or veiled contempt the authors of their being. To such an extent has this evil grown particu larly among "our boys" that Rev. Doctor John I. Whelan, editor of The Tablet, made a strong comment on it in a recent issue of the paper.

What a tragic word is 'Mother.' The irony that makes of motherhood a tragedy, and God like, consists in the fact that bratal, worthless, selfish sons traffic in it. 'They know not what they do.' But one day there plaint of many a heart broken mother plaint of many a heart broken mother what they do.' But one day there help—no, God cannot help—and His ally, the devil, will scoff at the his selfish propensities and that now matricide who killed his mother by there is no room for her in his affac tramping on her heart. There is no deep enough for him. When time merges into eternity, many of our boys, in hell will be wishing that they had been born girls."

doesn't include all "our boys," but rather only a certain class - a class that is the scourge not only of the home, but of society. There are plenty of "our boys," that are a blessing instead of a curse to their parents. It is not of them that Dr. Whelan speaks: it is of the worthless class only. And speaking of this class of boy, every word he says is true. The boys he alludes to are the losfers of the home and of the street corner. The boy who will father or mother, who makes life a do an honest day's work, so long as he can loaf, and whose career usually | books that should be written." ends in the jail or the penitentiary; them in the budding stage, and unless something is done to save them from themselves and put the avowal, that he knows many fear of God in their hearts, there is things more than Christ did, many ful fate of which Doctor Whelan

Is it the fault of the parents or the fault of the boy? It seems to be an Epistles with a declaration which unanswerable question. Sometimes much indulgence on the part of the parents, particularly of Irish parents. write unto you, I would not by paper The Irish mother makes a god of and ink; for I hope that I shall be her son nothing is too good for him. with you, and speak face to face." He is the pivot on which depends the smooth evolution of the house-His wants are seen to The mother, God help her, will often sacrifice everything for his comfort, and for what thanks worse than nothing, abuse and con-

I heard a lecture recently on this of Irish parentage himself and conse quently not prejudiced, said bitterly: in order when I come."—(Cor. xi. 34.)
"Irish mothers are to be blamed Can non-Catholics point out the badly. As children they are given every indulgence. When the boy goes to work and earns say, \$5 a week, and gives the mother \$2 she that, when I was yet with you, I told word is said about the daughter who expected to give in all her sarn- knew what withheld antiChrist. ings as a matter of course. Later What is that thing? Is it written when the boy earns a good salary he anywhere? There is, then, a revelagrudgingly hands his mother \$4 tion which certainly was not comsometimes much less, and expects the attentions and all the luxuries of a first class boarding house or hotel. There was one case.' the lecturer added, that he knew personally where three sons lived on the earnings of their mother, a poor the neighbors think," was her answer. sense and those grovelling ideas ascribed to the demands of court. They look down, immutable as God's

you here again. You've come with poor old woman is still working,"
Miss Dudley? and—but why are you added the lecturer—a case of slow murder. Her heart is broken, for they abuse her as well as live on the not an actress, dear old friend. I am fruits of her labor. Not a kind word a nun, really. I belong to the Little does she hear from them. Only curses

Then there is another class of boys - drinking boys, who trample on their mothers' hearts every day of their lives. They shame her by their conduct. They drink and carouse and make the home a hell and, instead of turning them adrift to look out for themselves, the poor, was in studying the part I played and foolish woman, mother-love tugging at her heart strings, hides their failings. When liquor leaves them broken and wrecked she will nurse them as tenderly as when they were babies on her knee. Oh, it is too pitiful the advantage that is taken of mothers by worthless sons.

A course of lectures on this subject

worthless sons might work some good. The sons would not attend, but the parents might, and so work a much needed reformation, as to their course of conduct in fature with reference to such sons. A firm and would often do much to mitigate would perhaps dispel the false sense of shame under which they are lator. ing in hiding their brusalities. If the boys had any sense of shame left it might prove the remaking of them to turn them out of the home and leave them on their own resources. Nover fear that they would die of starvation, or be in want of a roof to cover them, so long as suffering from constitutional laziness. Contact with the world will cure their complaint sooner than any thing else. If it doesn't, then the case is hopsless, and fathers and mothers of such sons can only pray for them; there is nothing else left for them to do.

The moral of this article is: Start early with the boy in teaching him self-reliance and respect for authority. Make the home the sweetest place on earth and lather and mother the king and queen. This cannot be done without spiritual help. Religion is one of the most important factors. Instill love of God the neighbor and the home, and you will be in the fair way to rear a boy that will be an honor to his parents, an honor to his country and an honor to his

tion - for he has none. such a darling little baby," sighs the mother. "Ah! it is too hard — too hard." She can do nothing but weep ey had been born girls.

This is a terrible arraignment of properties of the propert and pray for his redemption -

NOT EVERYTHING

PERTAINING TO REVELATION OF GOD WAS COMMITTED

TO WRITING

St. John concludes his Gospel with the following declaration : "There live on the earnings of the poor aged are also many other things which Jesus did, which if they were written hell to them; the boy who will not every one, the world itself, I think, would not be able to contain the in the face of this declaration, will that is the boy to be loathed by all dare assert that everything is writ decent people. Unfortunately there ten? Here, as a manifest proof that are many of them, and still more of it never was the planof Divine Provi dence that all should be written, the Evangelist closes his account with nothing left for them but that dread. more words that He uttered, and many more examples that He gave, than he commits to writing. same Apostle concludes his two last seems to have been written purpose-- very often - it is the fault of too ly to contradict the assertion of non Catholics: "Having many things to The Apostle had many things to write, and consequently these things were necessary, or at least useful, and still he declines writing them. Who will, in the face of this declaration, maintain that everything pertaining to the revelation of God is written? Again, St. Paul, no doubt, made important regulations concernvery subject. The lecturer, who was ing the Lord's Supper, as he asserts in those words,—" The rest I will set greatly when their sons turn out place where these regulations are is delighted and proclaims his you these things? and now you know generosity from the housetops. The what withholdeth, that he may be neighbors all hear of the generosity revealed in his time" (2 Thess. ii, 5, goodness of her son. Not a 6) The Thessalonians, then, had learned orally from St. Paul, and

mitted to writing. The first chapter of the Acts of the Apostles expressly states that Jesus Christ employed the forty days which elapsed between His resurred tion and ascension in teaching His the earnings of their mother, a poor Apostles: "For forty days appearing widow advanced in years, feeble in to them, and speaking of the kingdom and more in need of attention of God" (Verse 3) And now where herself than to have to work for are those heavenly instructions given these young brutes. "Put them out," by Christ, now risen from the dead, he had urged the woman. But his to His Apostles, who were now, in a

"I'd be ashamed to do that." "So the which had besotted their hearts dur- ship. They represent money spent truth itsels, on the populous haunts ing their former intercourse with simply and solely on self. Him? These instructions which THE SOURCE OF THE lasted forty days take up only a few lines in the Scriptures ; whereas the discourse of our Lord on the eve of his death, a discourse which could have lasted but a few hours, takes up five chapters. No doubt, these discourses for forty days were of the greatest importance, since the sacred writer says they related to the kingdom of God; and who can doubt but that the necessity of giving those instructions was one of the great objects of the stay of the man God among mortals? Scarcely anything of these discourses is written; not that the Apostles had forgotten them. but because it was not deemed necessary to write them. This fact, taken in connection with another, shows how absurd and untenable is the Protestant theory about the sufficiency of Scripture. History represents to us the Christian Church springing from its cradle with dogmas, rites. practices, fasts, feasts, sacraments and yet there is no direct mention of many of those things in Scripture, at most only a remote or obscure allu-Who, then, can resist zion to a few the miseries the parents suffer. It the conclusion, that the Apostles received upon those points instructions which they delivered orally, and which they wrote, not with ink or paper or parchment, but in a more substantial, imperishable, and authentic way, in the habits and practice of the faithful? Many things. in particular concerning the sacred rites of divine institution which we call Sacraments, are not mentioned they are strong and well, and only in Scripture : but such rites were unquestionably written in the practice and habits of Christians; which was a safer way to propagate them than writing them in a book, especially as the latter way had many inconveni ences, since the pagans should not be allowed a free access to those peculiar rites which they would under-stand but imperfectly from a book, and which they would disfigure; and hence we find, in the very first ages of Christianity, frequent allusions to the fact of the rites and mysteries of ity, these victues have small chance Christians being made a subject of for play. Consequently our young secrecy, so as to conceal them from the knowledge of the pagans. And this law of secrecy, which history proves most clearly, was nothing but the continuation of the plan alluded to in the Scriptures themselves,-

WHY YOUNG MEN DON'T MARRY

not to write everything, but to trans

mit much by the belief, practice, and

habits of the Christian people. - Our

SELFISHNESS TOO OFTEN THE CAUSE OF THE TROUBLE

Some time ago, writes Frances J. ealy, S. J., in America, a young Catholic gentleman was asked why he did not marry. He was drawing a very good salary and seemed altogether an eligible candidate. His reply, however, was simply that he could not afford to marry. Some time later I had occasion to mention this incident and was told that the same thing had been said by other prosperous Catholic men. Indeed, this attitude seems to have become rather typical of well-to do young

Catholics as a class. Now, of course the high cost of marriage has become proverbial, in fact, a venerable joke, and I am well aware that there are young men who cannot afford to marry. But the curious thing is, that there are the very fellows who make the venture. struggle, but somehow or other they manage to get along and live happily. Hence the complaint of their more prosperous brothers would at first seem a trifle insincere.

EXPENSE ACCOUNTS

The complaint, we are told, is not without good foundation. How can young man, even if prosperous, or rather especially if prosperous, do otherwise than balk at marriage Think of the extravagance of the oung ladies of his own social plane. Can he summon up courage to keep company with a girl, his social equal, when he learns the size of her expense account? Hardly. The first test applied to him is, "Does he own an auto?" Strong sterling manhood is stringently required of him, but this is only a minor qualification. He must make frequent and tasteful gifts of expensive confectionery and flowers. He must entertain regally at theater and restaurant and country club. He must show a record of consistent social brilliancy. Lastly, alas for the bank account! he must dress irreproachably. These, let us not forget, are the prerequisites of courtship. What then shall the demands of marriage be?

That this state of affairs exists must, I think, be admitted. True. many Catholic girls are superior to such folly. But many others are quite as exacting with their suitors as are young ladies outside our Faith. And even when the girl wants to be wholly reasonable, it takes real courage to ask her to leave live, to say the least, on a more

So much for the young ladies. But is personal extravagance wholly unknown to the male sex? Your young society man smiles at the expensive vanities of his younger sister, but he has darling follies of his own. Run over his clothier's check up his club account, picture that long list of unitemized expenditures, tie clasps, tobacco, taxi fares. There, of course, are all necessities, as are the purchases of likewise, of the Catholic Church-

THE SOURCE OF THE EVIL And right here we have the source of the whole difficulty. Selfishness is, of course, one of those beautifully universal faults that can carry the blame for every evil under the sun. But here the casualty is more than ordinarily evident. Our young man begins adult life with only a vague and remote intention of marriage; for social and professional success his desireisearnestandintimate. He wishes to have a good income and get good returns for it. He wishes to be prompt and proper in his attire. He wishes to be prominent in fashion-able clubs. He wishes to dine well and dance well and see good "shows He wishes to read the latest books and be a clever talker. He wishes to be admired. He keeps company, of course, but with vague intentions It is only a part of the social game. As he grows older, marriage does become a natural prospect. By this time he has acquired a settled desire for a life artistically complete in its externals. He would like to have a wife and a home, but these involve compromises. If he can marry without taking in his horns, he will marry. If he can marry and still be the clever, dashing fellow, still receive the multitude's adulation, then he will marry. But to modify or abandon that artistic ideal, to descend from his pedestal to wear the sackcloth and askes of domestic that is another question. If he has to spend his money cautiously. prune his tailor's bills, drop a few of his cabs and settle down to the simple life, marriage, he thinks, is not a consummation devoutly to be

SELFISH CALCULATION

Plainly, the trouble with our young friend is that he is selfish, unspeak ably selfish. Truly he cannot afford to marry and romain selfish. Marriage, if it is to be more than a mockery, demands sacrifice and humility. But in the modern whirl of artificial takes no thought of supreme expression to his manhood by loving and striving and struggling to make a family happy. He only wonders whether he can have happy family without foregoing the poor vanities of his later boyhood. He does not really love, he calculates. It all this were not strangling in berent nobilities in our young man, if it were not an actual menace to society, if it were not helping to make holy Sacraments merely a sociological problem, then I should have noth ing to say about it. But since it is doing all this, the occasion calls for

Yet the situation leaves much room for hopes. These young men can afford to approach marriage cautiously; but caution does not mean indefinite delay. They are facing a problem that is really difficult. But they are by supposition men of initiative and resource. And have they no resource but bribery when they want to win a lady's heart and hand?

One word more about the girl's extravagance. Does it not seem that when he has really won her love, the example of the husband's economy self-sacrifice will raise any worthy Catholic wife above her fool ish extravagance? I think it will, and I think our Catholic young men should regard the problem in this light. Pray, I would tell them, to be guided to a virtuous wife. But do not be so vain as to ask all and give nothing. Do not be so vain as to pray merely for a woman whom you can love. Pray with humble heart for a great soul who can love you.

THE CATHOLIC CHURCH THROUGH THE AGES

Go where we will throughout the world—traverse the length and breadth of the earth—and the influance of Christianity is felt; and here we mean the Christianity of the first | question. Christians-the truths taught to mankind first by the Church of Christ. not the distorted views held by heresiarchs in the early centuries or by so called "reformers" some five and six hundred years ago, or even today by members of the warring denominations, "who are still blown about by every wind of doctrine," as the Apostle says.

What Church, but one, has the distinctive marks of unity, verity, apos-tolicity, catholicity and holiness? What Church, but one, claims such unusual and supernatural characteristics? Only she whom we know to be "the pillar and ground of truth," one in her teachings, universal in her extent and prestige, holy because of her origin, traditions and ideals, and apostolic in spirit as in fact, since she alone can rightfully claim what every historian must concede to her-a Divine Founder, and His twelve chosen Apostles for her first ministers the comforts of a wealthy home and and preachers and the four great Evangelists and other New Testament scribes and Saints for her earliest sacred writers, theologians

and moral philosophers. And has she ever proven false to her trust as a Divinely appointed Guide for men? Has her mission been a failure and her precepts proven of no avail in these times of storm and stress, of "wars and rumors of wars?" Let us think for a moment how the figures of Our Saviour and His Saints-the Saints,

ofmankind—upon hovels and palaces; from stately Cathedral spires, rarely sculptured niches, richely painted windows—some of them, alas! reduced to hidecus ruin by shot and shell-horrible anomaly, this destruction and death supreme in the sanctuaries of peace! Too the humble wayside shrine, where, often, the Crucified extends His arms in mercy to all, suffers from the passions of men and is a mute witness of their

lust to kill. Yet eternity remains; and the Church ceases not to remind us of that. War may devastate her temples, lay wastethe fruitful fields and pour forth the blood of her sons in the valleys whose innocent beauty has been cruelly marred and their quietness violated with unhallowed din; but religion remains. Though all the other bulwarks of society be broken, we have the Church to perpetually "justify the ways of God to man, and to uphold His law before their eyes. Art may be annihilated, industry crushed, and the very in stincts of humanity and decency may be trodden upon by Mars in his un reasoning fury; civilization itself may seem doomed but the Church of God will continue to exist troubled and harassed, it is true, but nowise doubtfal of her Divine mission of saving souls.

She will always be a compassionate Mother to her suffering and some-times sinning children; she will care for their temporal welfare, and take tender care of their bodily wounds in her institutions of mercy and charity; but her chief concern is for their eternal happiness and that they be prepared for their paramount final destiny-an immortality of lasting peace and joy, that no man can take from them, and where there is "peace such as the world cannot give."-Robert Cox Stump, in Catholic Col-

RELIGIOUS

INDIFFERENCE

Defections from Church, and indif ference to religious practices bring considerable consternation to all who are interested in the welfare of religion. It has been repeated time and again by many well informed people. that there are at least 60,000,000 in the United States unaffiliated with any church or sect. Inquiry is always in order as to the causes of this widespread indifference and, as far as those outside the our attitude toward one of Christ's pale of Catholicism are concerned, no satisfactory answer has yet been tound.

History shows clearly that the

events of one spoch have a decided effect upon the developments in later ages. When a great revolution was launched by an apostate monk about four centuries ago, a beginning was made for the state of affairs tha vails today. The havoc Luther wrought did not cease with his de mise, and he is an historic exemplification of the Shakespearian adage that the evil men do lives after them The cardinal principle of his so called reformation undermined authority and left to the individual the privilegs of rejecting any or all objective religious truth, in accordance with his subjective whims or fancies One denied more than another, and each succeeding generation has ruled out of court something the ancestors considered assential, until in our day there is not enough positive dogmatic belief insisted upon by all the sects combined to distinguish their Christianity from a philosophical creed, which a pagan who had never heard of Christ, might not readily embrace and easily profess. To take an illus tration: Baptism is a sacrament of the New Law which makes us Chris tians; it is the sacrament of re generation, without which, in the words of our Lord, one "cannot enter the Kingdom of God." This is a cardinal truth of Christianity; never theless, you may hear of so called bishops and ministers debating about its necessity, and coming to the conclusion that it does not matter much whether a person is baptized or not when the salvation of the soul is in

When all the supernatural elements are obliterated from a religious creed, it ceases to be a religion; you can't worship a supernatural Being, or live a supernatural life, if you want to limit the term of human ex istence solely to this world, and reason alone, unaided by faith, is not enough to make and keep anyone s disciple of Christ. The Tubingen School, with its newer and higher criticism of the Scriptures, Jena, with ite malicious perverter of facts in the materialistic Hegel, Carl Marx, with his chimerical proposals about creat ing a heaven for the proletariat here below, and the philosophy of the last century with the stamp made in Germany upon it, are all, at least partial explanation of the defections from Church.

The wind has been sown, the whizh wind is being reaped. And it will continue to increase in volume and violence among those, who are making for themselves a God to their own

image and likeness.

Men are not going to church in thi country today because the supernatural is not given place in their lives to which it is entitled. The utilitarian standard of the age, and exaggerated ideas about liberty of thought and action in matters of belist are mainly responsible for the woeful disregard so universally prevalent in the United States. The con dition is the logical outcome of the apostasy from the Church of Christ in the sixteenth century. A besetting sin of this age traces its origin back in a direct line to the time when

Record Juvenile Library

By the Best Authors — Each Volume with Illustrated Jacket Copyright Books Neat Cloth Bindings

Free by mail, 35 cents per volume The Best Series of Catholic Story-Books Published

The Ups and Downs of Marjorie. Nan Nobody. Mary T. Waggamar Mary T. Waggaman. Old Charlmont's Seed Red In Quest of Adventure. Mary E. Little Lady of the Hall. Nora Rye-Miralda. Mary Johnston.

The Violin Maker. Adapted by Sara The Great Captain. Katharine Tynan The Young Color Guard. Mary G. The Haldeman Children. Mary E.

Two Little Girls. Lillian Mack.
Mary Tracy's Fortune. Anna T. The Berkleys. Emma Howard Wight. Bob O'Link, Mary T. Waggaman Bunt and Bill. Clara Mulholland The Little Apostle on Crutches. Henriette E. Delamare.

Little Missy. Mary T. Waggaman.

Seven Little Marshalls. Mary F. As True as Gold. Mary E. Mannix. The Golden Lily. Katharine Tynan For the White Rose. Katharine Tynan

The Dollar Hunt. From the French by Recruit Tommy Collins. Mary G. A Summer at Woodville. Anna T. The Mysterious Doorway. Anna T.

The Captain of the Club. Valentine Wil-The Countess of Glosswood. Translated. Drops of Honey. Rev. A. M. Grussi. Father de Lisle. Cecilia M. Caddell. The Feast of Flowers and Other Stories.

The Lamp of the Sanctuary and Other |- Stories. Cardinal Wiseman. The Little Lace-Maker and Other Stories.
Miss Taylor. Lost Genoveffa, Cecilia M. Caddell. The Little Follower of Jesus. Rev. A. M. Grussi.
The Miner's Daughter, Cecilia M. Caddell,
Nanette's Marriage. Aimee Mazergue.

One Hundred Tales for Children, Canon Christopher Von Schmid. Oramaika, An Indian Story Translated.

Never Forgotten. Cecilia M. Caddell

THE TUPKISH CAMP and Other Str. Konrad Kuemmel, From the German Mary Richards Gray.
THE BLUE LADY'S KNIGHT. by Mary F. Nixon. WHAT THE FIGHT WAS ABOUT and Other Stories. A Book about Real Live American Boys. By L. W. Reilly.

PRINCE ARUMUGAM, the Steadfast Indian Convert. By A. v B. A beautiful little story describing the ebstacles which a Brahman Prince was forced to surmount in order to become a Christian. CHILDREN OF MARY. A Tale of the Caucasus. By Rev. Joseph Spillmann, S. J By Rev. Joseph Spillmann, S. J MARON. The Christian Youth of the Lebanon. By

A. v. B.
THE QUEEN'S NEPHEW. An Historical Narration from the Early Japanese Mission. By Rev.
Joseph Spillmann S. J. Translated by Miss
Helena Long. "This good little work an historical
narration from the early Japanese missions. is
another contribution to juvenile literature that
deserves a welcome. We hope it will be read by
many of our boys and girls." many of our boys and gurs.

WRECKED AND SAVED. A story for boys, by Insurrections in Spillmann, S. J

Old Charlmont's Seed-Bed. Trainer Smith. Three Girls, and Especially One Marion A. Taggart. Tom's Luck-Pot. Mary T. Waggaman An Every-Day Girl. Mary C. Crowley. By Branscome River. Marion A. Miralda. Mary Jonnston.

The Mad Knight. From the German of O. v. Schaching.

The Children of Cupa. Mary E.

Taggart.

The Madcap Set at St. Anne's.

Marion I. Brunowe. The Blissylvania Post Office. Marion An Heir of Dreams. S. M. O'Malley The Peril of Dionysio. Mary E Daddy Dan. Mary T. Waggaman.

Jack. Religious of the Society of the
Holy Child. Tooralladdy. Julia C. Walsh.
The Little Girl From Back East.
Isabel J. Roberts. The Bell Foundry. Otto von Schach-The Queen's Page. Katharine Tynan The Sea-Gulls' Rock. J. Sandeau. Jack-O'-Lantern. Mary T. Waggaman Pauline Archer. Anna T. Sadlier.

A Hostage of War. Mary G. Bone Fred's Little Daughter. Sara Traine Dimpling's Success. Clara Mulhol

An Adventure With the Apache Pancho and Panchita. Mary E

Cupa Revisited, Mary E. Mannix. A Pilgrim From Ireland. Rev. M. Carnot. Translated by M. E. Mannia Our Dumb Pets - Tales of Birds and The Orohan of Moscow, Mrs. James Sadlier The Prairie Boy. Rev. John Talbot Smith The Pearl in Dark Waters. Cecilia M. The Queen's Confession. Raoul de Navery

Translated by Sister of Mercy. The Rose of Venice. S. Christopher. Seven of Us. Marion J. Brunowe. Sophie's Troubles. Countess de Segur Stories for Catholic Children. Rev. A. M. Tales of Adventure. Selected.
The Two Cottages. Lady Georgiana Ful-The Two Stowaways, Mary G. Bonesteel.

Virtues and Defects of a Young Girl at Home and at School. Ella M. McMahon. Home and at School. Ella M. McManon.

THREE INDIAN TALES. Namameha and Watomilka, by Alex. Baumgartner, S. J. -Tahko, the
Young Indian M. ssionary. By A. v. B. -Father
Rene's Last Journey, by Anton Hounder, S. J.

Translated by Miss Helena Long.

THE SHIPW ECK. A story for the Young. By Rev. Joseph Spillmann, S. J. Translated from the German by Mary Richards Gray. THE CHIQUITAN FESTIVAL OF CORPUS CHFISTI DAY. A Tale of the Old Missions of South America. By Fev Joseph Spillmann, S. J. Translated from the German by Mary Richards Grav.

BLESSED ARE THE MERCIFUL. A Tale of the THE TRIP TO NICARAGUA. A Tale of the Days of the Conquistadores. By Rev. Jos. Spillmann, S. J. Translated by Mary Richards Gray. THE CABIN BOYS. A Story for the Young. By Rev Joseph Spillmann, S. J. Translated by Mary Richards Gray.

LOVE YOUR ENEMIES. A Tale of the Maori Insurrections in New Zealand. By Rev. Joseph

H. L. O'ROURKE, B. A.

(Also of Ontario Bar)
BARRISTER, SOLICITOR, NOTARY

Money to Loan
Suite 5, Board of Trade Bullding,
231 Eighth Avenue West,
CALGARY, ALBERTA

712 TEMPLE BUILDING

TORONTO

P. J. O'GORMAN

Plans, Specifications, Estimates prepared

SUDBURY, ON C.

FRANK J. FOLEY, LL. B.

BARRISTER, SOLICITOR

Corner Yonge and Richmon TORONTO, ONT.

M. A. MACPHERSON, LL. B.

The Kent Building

BUCKLES, DONALD & MacPHERSON

Barristers, Solicitors, Etc.

Suite 206 Healy-Booker Block Swift Current, Sask

Funeral Directors

John Ferguson & Sons

180 King Street

The Leading Undertakers and Embalmer

Open Night and Day

Telephone-House 373 Factory-543

Solicitors for Bank of Montreal

The Catholic Record, London, Ont.

Assumption College, SANDWICH Conducted by the Fathers of St. Basil

Boarding School for Young Men and Boys

Offering College or Arts Course, High School Course, Business Course, and Preparatory Course for Younger Boys A new Gymnasium will be opened this fall. Swimming Pool, Running Track, Handball.

Actes of Campus extending to the banks of the Detroit River. New Dormitory Building opened in September. Private Room accommodation for 100 stadents.

FALL TERM OPENS MONDAY, SEPT. 6, 1915 For Catalogue and particulars address Rev. F. Forster, C. S. B., President.

P. O. Bex 2093

R. DONALD

JOHN T. LOFTUS,

men rebelled against an authority that was necessary if they were to re main attached to practices of their faith.—Providence Visitor.

Westervell-School Y.M.C.A. BLDG., LONDON, ONT.

Students assisted to positions. College opens ept 1st. Catalogue free. Enter any time. J. W. WESTERVELT J. W. WESTERVELT, Jr. C.A. Principal 18 Vice-Principal

St. Jerome's College Founded 1864 BERLIN, ONTARIO

Excellent Business College Department. Excellentigh School or Academic Department. Excellentiologe and Philosophical Department.

REV. A. L. ZINGER, C.R., Ph. D., PRES Loretto Ladies' Business College 385 Brunswick Ave., Toronto

MUSIC STUDIO ATTACHED AUTOMOBILES, LIVERY, GARAGE

R. HUESTON & SONS

Livery and Garage. Open Day and Night 483 Richmond St. 580 Wellingth Phone 423 Phone 441 FINANCIAL

THE ONTARIO LOAN & DEBENTURE CO' Capital Paid Up. \$1,750,000. Reserve \$1,450,000 Deposits received, Debentures issued, Real Esta oans made. John McClary, Pres.; A. M. Smart, M. Offices: Dundas St., Cor. Market Lane, London.

PROFESSIONAL CARDS

FOY, KNOX & MONAHAN Barristers, Solicitors, Notaries, &c. Ion. J. J. Foy, K.C. A. E. Knox, T. Louis Monal E. L. Middleton George Keough Cable Address: "Foy" Middleton
Cable Address: "Foy"
Cable Address: "Foy"
Telephones { Main 798 M

CORNER BAY AND RICHMOND STREETS

TORONTO

E. C. Killingsworth Funeral Director

Open Day and Night 491 Richmond St. Phone 8971

The Catholic Record

Price of Subscription—\$1.50 per annum
United States & Europe—\$2.00 "
ther and Proprietor, Thomas Coffey, LL. D. Rev. James T. Foley, B. A. Thomas Coffey, LL. D.

Rev. D. A. Casey.

Approved and recommended by Archhishops Falconio and Sbaretti, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clery throughout the Dominion.

The following agents are authorized to receive subscriptions and canvas for the CATHOLIC RECORD: General agents: Messrs. P. J. Neven, E. J. Broderick, M. J. Hagarty, and Miss Sara Hanley. Resident agents; D. J. Murray, Montreal; George B. Hewetson, Regina; Mrs. W. E. Smith, Halfata; Miss Bride Saunders, Sydney; Miss L. Heringer, Winnipeg; Silas Johnston, Ottawa and Miss Rose McKeaney, 40 D'Aiguillon street, Quebec.

Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

as new address.
hn, N. B., single copies may be purchased
M. A. McGuire, 249 Main Street, John J
d The O'Neill Co. Pharmacy, 109 Brusselv

LONDON, SATURDAY, JANUARY 1, 1916

THE DRAIN OF WAR ON THE NATION'S VITALITY

In a recent lecture on "The Nation's Vitality" George Bernard Shaw with his customary sparkling epigram and striking paradox gave expression to some rather obvious truths, and to some other statements which, whether true or not, are likely to compel thought.

A year ago he got himself into bad odor because, as he tells us, he suggested for the first time that English arrangements were not absolutely perfect and that the Ministers were notall Solons, Cavours, and Napoleons. Public opinion now having gone all the other way, when he said that the German was not quite perfect and British Ministers not quite imbeciles, he would probably still be called pro-German.

Mr. Shaw is so emphatically opposed to peace that he considers it impossible even if the Garman Emperor were to withdraw from all occupied territory and retiring within his own frontier, should say that he had shown his power, but that, nevertheless, he did not believe that we should be governed by the sword, and would leave the matter to be arbitrated upon by the President of America or the Pope.

We should still have to go on fighting in order to show that Germany could not treat us that way.

In fighting the German Army England was not fighting a wonderful intallible and perfect organization. From that romantic dream it was absolutely necessary to awaken the German nation.

The subject of the lecture was "The Nation's Vitality." People were all very much preoccupied just now with the drain on our vitality which was made by war. The one thing which many thought could alone put an end to this drain was peace. He desired to show that peace was the only remedy which was absolutely un available, and he suggested that it was an altogether inadequate remedy

drain of war or the drain of peace ?

"The drain of war is shown by the figures just published. We have lost 190,000 men, killed in the war. If we take for the purposes the first year war we had under arms in that period 3,000,000 men. Seventy-five thousand men were killed. It is the military tradition that a country is defeated when it loses 20 per cent of its men. We have lost only 21 per cent. That is not very alarm The drain of war does not seem to be so terrible as it is imagined

"Take the other side. If we take the number of babies conceived in the womb of the women of this nation and who ought to be born we have 938,000. The number which succeeds in getting born is about 800,000. This is not a good begin It means that 188 000 have not sufficient vitality to get them selves born; it also means that the mothers were not properly fed and properly instructed. Of the 800,000 babies who do manage to enter the world 100 000 die before they are one year old. This means dirty milk or no milk at all-slums; bad food, and ignorance. We lose 100,000 before one year of age; we drop another 100 000 before they reach the age of 15, just when they are becoming industrial producers and available for military service, and of the remainder who do grow up we find that another 100. 000 have to be rejected for military service because they are unfit; that is 37% per cent. destroyed in peace 21 per cent. destroyed, by the whole German Army firing shot and

We have the assurance of Walter Long, President of the Local Government Board, that the infant mortality rate is rising, probably as the result of modern education and organization. Ladies and gentlemen, don't he mean. Don't say these things are inevitable, don't blame God for what

and have succeeded. In New and have succeeded. In New Zealand it occurred to the people that babies were worth taking care of, and they got the mortality rate down to 5 per cent. What the New Zealanders can do we could do. Macaulay in a way prophesied the downfall of London in the passage describing the traveler from New Zealand standing on the broken arches of London Bridge sketching the ruins of St. Paul's. In his imagin ation the New Zealander was a black man, but he will be a man who has simply taken the precaution of looking after the children."

Mr. Shaw showed that even in certain English districts that care had reduced mortality amongst infants under one year to less than 5 per cent; and instanced the work of the mayor of a French village who looked after the sanitary affairs of his village for ten years in which not a single child died.

"If War makes us give our attention to these matters and stop the drain on the nations vitality in peace time we shall actually gain on the

Mr. Shaw did not say anything about other drains on national vitality which nevertheless have been very real in times of peace. There would have been 500,000 more babies born in England last year if the birth had not fallen so alarmingly in the last few decades. The consequences of race suicide are now being brought home to neo-Malthusian France; if, indeed, the War itself is not one of them. There are those who are appalled at War's awful drain on national vitality who condoned, even justified, this form of national suicide. Yet the most savage warfare is nobler than the sensual, sordid selfindulgence that regarded the duties of parenthood as irksome burdens to be shirked and avoided.

The conditions of life in great cities which in times of peace compel so many unfortunates to join the great army of the unemployable are responsible for another appalling drain on national vitality compared with which war's toll of human life is insignificant.

The fight for national existence may bring home to the national conscience that all preventable or remediable drains on national vitality in peace times must cease. Then, indeed, on the balancs will be immense gain, and coming generations may bless the War whose indirect consequences had such a mighty influence on the betterment of social conditions.

> THE CHAIN PRAYER NUISANCE

A subscriber writes :

The enclosed note containing chain prayer was sent to me last week by a prominent Catholic. If my memory serves me right this same prayer was condemned in the RECORD some time ago. I have looked over my clippings from the CATHOLIC RECORD but cannot find anything in reference to it. I should be obliged if you would give me your opinion on this chain prayer letter."

The prayer reads as follows: all mankind. Bring us to Thee.

Keep us to dwell with Thee." This prayer, in itself, has nothing objectionable in it. It is a form of ant details in the life of one whose words which might be used by any name is on everybody's lips and whose one, pious or otherwise, Catholic, Jew counterfeit presentment lives and or Protestant. The superstition is moves before everybody's eyes. But not in the prayer, which in itself her story does much more than he had the Right Rev. Patrick T. Ryan, is a good prayer.

letter, is rank superstition :

all who wrote it would be free from four years old, leaving the mother the College of Ste. Therese and Lacalamity, and all those who passed it with two children younger than Mary val University, where he graduated would meet with some calamity or as well as their paralytic grand. in 1864 with the degree of B. Sc. and mistortune."

to superstition : the object is not to members quite distinctly the father's so as to include all mankind in their to induce them to write this prayer with its impudent promises and threats and pass it along to some little girl was only five years old; other fool with the request that he and since that time she has constantalso become a party to the humbug. ly worked and risen in her profession Again, what reason has any sane

person to believe this? "Copy it and send it to nine friends in nine days and on the tenth day you will meet with some

The Chain Prayer of our boyhood days when we first heard the parish

open menace of calamity to those ancient days . . . that all those who passed it would meet with some calamity or misfortune."

Any value the prayer may have de pends, like that of any other prayer, on the earnestness and fervor of the one who uses this form of words to help him raise his soul to God. To write out this prayer, or to write out any other prayer, and send it to a friend is no harm; but the only good that can be hoped for is that the friend will find in the prayer an aid to piety and so use it. To write out this or any other prayer and "chain' it throughout the world with absurd promises to all who write it and send it along, and still more absurd threate to all who pass it over is to be guilty of the sin of superstition. Ignorance or thoughtlessness may excuse most people from serious sin in the matter, but Catholics-least of all prominent Catholics-should not be amongst those whose superstitions antics must delight the impious and impudent Puck who first set the fool thing going.

PROTESTANT TRIBUTE TO BELGIAN NUNS

Following is an extract from a letter written from Belgium by Private Hugh B. Griffith attached to 6th Field Ambulance Corps : "I made a very interesting trin a

day or two ago in the ambulance. We took the Mother Superior and three of the Sisters from our convent here down to the town where we left the train in France. It is a trip of about forty miles and made a pleasant change from the wretched roads of Belgium. We went to visit a small convent run by the same order of nuns as the one where we are. They have a number of young Belgian children here. Many of them are orphans and all of them are from the towns on the firing line. The convents here seem to be engaged in a very practical kind of Christian work and do a great deal for refugees. I do not know if I ever told you how much I think of the Mother Superior here. She is the best specimen of She seems very, very kindly and laundry and power plant here which sometimes goes out of order. On these occasions it is the Mother Superior berself who digs in and gets the engine started again. I have seen her busying herself over loads of refugees, going from one car to another, leaving each load of these old people much happier. She is greatly concerned about the war, and feels the burden on her people very much."

POPULAR ACTRESS PREACHES

USEFUL LITTLE SERMON In the Toronto Daily News Mary Pickford tells something of the hard "Oh Lord I implore Thee to bless ships of her childhood with a directness and simplicity that would not be without interest even if the story revealed nothing more than unimport gratify popular curiosity; it preaches But this, from the accompanying a very useful little sermon especially to girls and their mothers. This "It was said in ancient days that little girl's father died when she was on June 3, 1842, and was educated at mother who was as helplessly de D. D., Gregorian, in 1882. This is an appeal not to piety but pendent as the babies. Mary reable to help?

The opportunity came when the until now her weekly salary is greater than the annual earnings of

women. Now she is not a particle ashamed great joy. 'Don't break the chain.'" of the lean days of her childhood, nor is she inordinately proud of her success; but she is glad, glad every priest denounce it as superstitious, day of her life, she tells us, of the was more elaborate. The prayer discipline of poverty; glad that in itself was a long rigmarole, it had those lean days she are meals withbeen found in the tomb of our out pie and cake trimmings in order Lord, etc., etc.; and the promises to save something to send home to and threats were quite explicit. her mother; glad that owing to that In the present case whoever started discipline she is now happy to live it shows more cunning. The first more frugally and simply than many thing that will strike the reader is girls who earn nothing. When she

charity. Hence a favorable impres- | inside a shop window the rich young sion is formed. Then, instead of the actress is grateful to God that she, also, has been a very poor child. She sensible persons who would throw it feels that it is better for her, and she in the waste basket, the menace is adds, she tries to make it better for subtly suggested-" It was said in her little poverty stricken sister whose heart she is able to understand and to reach.

Now to point the moral would be unnecessary, perhaps were it not for the fact that we fear amongst our readers are to be found blind, or at least dim-sighted mothers with selfindulgent daughters. With them it is the mothers who deny themselves the pie and cake trimmings and many things more necessary that their daughters may have more unnecessary things. The pity of it is that this mistaken self-denial on the part of the mothers is thoughtless but real injury to the objects of their unintelligent love. Into the hearts of the young victims self-indulgence eats its corroding way until at last the broken mother's eyes are opened to the ugliness of soul and character imperceptibly wrought by her mistaken kindness. Self indulgence and self-denial are poles apart; they are mutually exclusive, mutually destructive. And here the little sermon links up with the great eternal lesson of the Saviour of the world the very condition of whose discipleship is self-denial.

There is another passage in the popular actress's account of herself which we shall quote :

"My memory has remained good I have never loaded it with trashy literature. . . . Occasionally, but very rarely I read a modern novel as an appetizer, and I never read or discuss the sensational stories found in every day's news papers. I have always refused to listen to or repeat a questionable story or joke, and am grateful that my days are always too full for goseip.

I think perhaps to this refusal to clog my brain with the debris of in-I owe largely the joy of a memory that grows stronger every

This is but another phase of the same subject, self-denial - or selfindulgence if you will.

And quite in keeping is this : "I have tried consistently to think pure thoughts and have always, good as I know how, punishing myself promptly when I have failed.

We have heard that Mary Pickford Belgian womanhood I have seen yet. is a convert to the Faith but have not been able to verify the fact. Be practical. They have a modern that as it may, the popular and successful little actress whatever her religion may be, preaches a wholesome little sermon to Catholic mothers and their daughters. Indeed it need not be confined to mothers and daughters; and its application will be most use ful not where the need is evident even to the least observant, but in the innumerable cases where the ugly germ of self indulgence is yet hidden amid the lingering charms of childish innocence.

> THE LATE MONSIGNOR LORRAIN

the past thirty three years Bishop of 18th. His death had been expected, as for the past three weeks the venerable prelate had been lingering.

Three years ago, realizing that he was in a state of permanent ill health, D D., appointed auxiliary bishop.

The Right Rev. Narcisse Zepherin Lorrain was born at St. Martin, Que.,

He was professor and assistant director of Ste. Therese College from broaden the charity of the prayerful death, the mother's hard struggle 1887 to 1869, parish priest at Bed. against poverty and her own wistful ford, Vt., from 1869 to 1880, and petitions to the Throne of Grace, but | question : Mother, when shall I be | Vicar General of the Diocess of Montreal, 1880 to 1882.

He was appointed the first Bishop of Pembroke, with the title of Bishop vain. of Cythere and Vicar Apostolic of Pontiac, on Sept. 21, 1882.

The late Mgr. Lorrain as pioneer Bishop of Pembroke built solidly the many fairly successful men and foundations of the new diocese and andeared himself to all classes during the thirty years of his zealous apos tolate. Courteous, dignified, scholarly he was always actuated by a Sea Baths Company, a corpor-

> A pleasing evidence of kindly disposition and starling worth is the fact that on the occasion of his silver jubiles in 1907 the Protestant Ministarial Association of North Renfrew joined in the felicitations to His Lordship.

ANOTHER MILESTONE "Full knee deep lies the winter snow,

And the winter winds are wearily sighing : ye the church bell sad and

And tread softly and speak low, For the old year lies a dying."

The passing of the old year and the beginning of a new year suggests serious thoughts. We naturally pause to look back upon the past and forward to the future. The past, with its disappointments and its failures, with so much attempted and so little achieved, is gone from our hands forever. The future, pregnant with mighty possibilities, stretches out before us. If we are spared to be gin another new year what will be our summing up of the year that now is dawning? Will it tell of failure or success? The answer is in our own hands. The days of this new year will be as we make them. If we are wise we will learn from the mistakes of the past, and resolve to do better. Then next new year's day will find us a little more advanced on the way to Heaven. But if we refuse to learnif we are content to muddle along somehow, without any system to guide us, without any ideal to aim at then when the twelve months have passed we will find in our hands nothing but dead ashes and disappointed hopes.

But will another new year be vouchsafed to us ? God alone knows How many who looked eagerly forward to this year that is now dead have themselves died with it? The passing days dig many graves, and each tick of the clock counts off some vacant chair. Friends are taken from our side, and we search in vain for the likeness of some well loved face. Some day, sooner or later, it will be so with us. The bell that tolls for the passing year will one day toll for us. And what if its knell finds us with our work unfinished. and our hands empty? Let us be wise in time, for soon the night cometh when no man can work.

Let us enter on the new year then, resolved to retrieve the mistakes of the past. And let not the thought of the long years during which we will have to keep on trying discourage us. We have not to fight during all those years, but just for a day. We never get two days together. And surely no one is so faint hearted that he cannot fight for one day? Let us go on, then, trying from day to day. And even though failure should dog our footsteps let us not be discouraged, for it is

Better to have failed in the high Than vulgarly in the low aim suc-

With God the effort is everything. We need not stop to bother about the measure of our success. COLUMBA

NOTES AND COMMENTS

ONE OF THE many institutions of put out of business by the War is the possibilities from a scenic point of His Lordship Bishop Lorrain, for Carlo. This institution which for and been the capacious maw into soon spread and pleasure seekers which has been poured alike the sur- flocked there, at first attracted by hard earned accumulations of their excitement-craving poorer brethren, has for the time being closed its doors. That section of the manhood and womanhood of Europe from which its patronage was formerly drawn, has been obliged to turn synonymous with the very spirit of aside from this deleterious form of gambling. excitement by the call of patriotism, and find a nobler outlet for their energy in following "the flag." Whether, when the war is over the siren will beckon them again to Monaco remains to be seen. But should the Casino be permitted to resume its questionable functions, history for once will have failed to repeat itself if it opens its doors in

THOSE WHO at the beginning of hostilities had occasion to deplore the scarcity of money might have studied with profit a little report issued earlier in the year by the "Societie des Bains de Mer de Monaco," or, done into English, the Monaco keen sense of justice and responsibil- ation which is therein shown to have made a net profit of \$3,774,550 during the year 1913. That any company catering to the praiseworthy pastime of seabathing should show such an enormous profit is incredible on the face of it, but when it is explained that the Sea Baths Company is none other than the control-We bespeak the prayers of our ling power behind the roulette inevitable, don't blank God for what is your own fault. Other people that the prayer is all right, it is a sees a poor little girl staring wist-readers for the repose of the soul of tables the mystery is solved. In have tried to improve the situation good prayer, it is all-embracing in its

under famine, pestilence, war, or any other calamity, the gaming tables at Monte Carlo have never ceased to yield enormous dividends. It has taken the greatest upheaval in history, the present War, to put a stop, temporarily at least, to the progress of this colossal delusion.

IT HAS been calculated that throughout the year 1913, and the first six months of 1914, over \$100,-000 was risked daily on the green boards of Monte Carlo, and that notwithstanding occasional big win. ings by visitors, a very large percentage of this sum was "scooped" into the coffers of the Company. The man with a "sure winning system" might extract what comfort he could from this fact but the "man who broke the bank" was, when the institution closed, as remote a possibili. ty as ever. The amateurs from all parts of the earth played, and the professional, the man sitting on the inner curve, quietly pocketed the profits. Singular the fascination that continues to persuade a man that there is anything in the dealer's risk at al proportionate to his.

THE BATHS which undoubtedly exist at Monte Carlo but which form so convenient a blind for the roulette tables may have made a small proportion of the millions which have passed annually to the proprietors. but it is very small. Nobody goes to Monaco for a purpose which may be as well or better served elsewhere, and the baths, it is said, are quite free to permanent residents. There was a time when the baths were really more important than the gaming room, and it is said that the latter Runciman is however strongly vindioriginally arose from a deduction on the part of the directors that after a person had indulged in a bath there was likely to occur some physical reaction, and that it was desirable to provide for some such form of entertainment. What better, under these circumstances, than a "quiet little game"? So permission was secured from the reigning sovereign of the little principality-Prince Charles III .- for the erection of a house of recreation, and the "little game" began. At the breaking out of the War it had lasted fifty years, and at three and a half millions a year-a little more or a little less—the total return to the proprietors may be would form a war budget which at this time would be a welcome addition to the coffers of any one of the belligerents.

IT IS worthy of remark in the present juncture that the first projector of the Monte Carlo resort was a Garman with a French name. controlled the fashionable gambling resort in that city, and things being on the wane, he cast about for a new location. He chose Monaco, and comforts, and then in increasing pro. Irish, however, had not the portion year by year, by the unnatural excitement which M. Blanc's was uninterrupted for a long course of years until its very name became

estimate. One of them. M. Camille. is said to have died worth from fifty to seventy-five millions. His family have married with royalty drawn as usual from the upper also, one of his daughters being the middle classes, with the curiwife of Prince Roland Bonaparte and ous result that a granddaughter the wife of Prince George of Greece. They are also not without honor in their own country, public benefactors. And well they may from one point of view, for the entire expense of the principality is borne by the gaming Protestants and Unionists. Some of tables. There are no taxes to pay, and no public utilities to be mainit all. Possibly too, as an outcome of attempt to break up the Division, the War and the stoppage of the when many of its men were sent to "industry," they may regard the Kaiser as the man who really "broke the bank at Monte Carlo."

THE TOTAL earnings of M. Blanc

Prayer is absolutely necessary for those who labor for the salvation of ling. However, I found that extrasouls, both to maintain their fervor and to inspire them with new zeal and courage in serving their neighbor. - St. Vincent de Paul.

T. P. O'CONNOR'S LETTER

THE EVACUATION OF GALLIPOLI AND ITS EFFECT

ecial Cable to CATHOLIC RECORD (Copyright 1915, Central News)

London, Dec 25 :- The evacuation of Gallipoli by the British forces has produced a deep impression in Eng. and. Mixed feelings, however, pre dominate. The fact that it is a splendid escape from an impossible position with little or no losses has created a feeling of satisfaction almost as great as if it were a big victory instead of a belated retreat. There is no doubt that the crash of the whole Dardanelles campaign was brought to a head by dissatisfaction over the way it was conducted. This feeling was augmented by soldier's stories and the delayed Ian Hamilton report. Fortunately for h meelf Winston Churchill is beyond the reach of criticism and the lightning will flash around Hamilton's

head only.

The Gallipoli evacuation also enters into the political struggle now being waged between the conscriptionist and the anti conscriptionist sections. The response to Derby's appeal was magnificent but the conscription controversy has now shifted into the narrow battleground of proportion between single and married recruits. Another cleavage of opinion is between those who insist on more millions in the field as the chief need of the hour and others in commercial life who insist that with such a costly war and with huge loans to her Allies, England must guard against depleting her industries and weakening her finances. All are however agreed that the struggle must be fought out with

great vehemence. Unfortunately the controversy is extending to the Cabinet with Lloyd George representing the conscription. ist section. The brilliant young cating the business men's views. The Irish party is undivided and shows no hesitation in opposing con scription. Red mond in strong and Dillon in passionate language have both declared they would support the war by every means in their power but will not agree to conscription. It is clear that the Irish pronouncement will probably prevent the proposal of conscription even though the offer is made to exclude Ireland. If Premier Asquib is finally overborne by the conscriptionists it may lead to serious ministerial developments and end in a wholly conscriptionist or anti-conscription

The anxiety among the public regarding operations in the field is rapidly diminishing and evidence is accumulating that Germany is better imagined than described. It approaching economic exhaustion, would form a war budget which at These facts together with the pressure exerted by the deadly fleet leads to the belief that Germany must in the near future appeal for peace.

THE IRISH BRIGADE I saw when the Queen reviewed

the 16th Irish Division, the last page in a very interesting new chapter of Irish history. At the beginning of the War, Mr. Redmond suggested to the Ministry that he should create an M. Blanc from Hamburg. He had Irish Nationalist Division. He gave to it the popular term Irish Brigade which of course technically is not correct. In the early days of the war, red tape was still undisputed master of all its dealings, especially Europe which has been temporarily with the eye of an artist saw its with Wales and with Ireland. The whole tradition of that department view. He spent millions of dollars of the Army into National divisions. upon it and transformed it into one Mr. Lloyd George had to fight a stern the past thirty three years Bishop of the Diocese of Pembroke, died Dec. every tourist in the Mediterranean, every visitor has testified. Its fame consent of the War Office to the creation of a separate Welsh Brigads. The splendid response that Wal-s made was the best defence of the plus cash of the idle rich and the the charms of its situation and famous Welshman's contention. The tage of a powerful Cabinet Minister. and the difficulties for Mr. Redmond, therefore, were greater and more "little game" afforded. Its progress prolonged. Mr. Redmond, however, who is very tenacious, refused to be either discouraged or baffled or to allow himself to be enmesned in the red tape; and proceeded w th his work. He was enormously assisted by Mr. Devlin, whose word is law among the Nationalists of Belfast, and who was able to add to the and his partners it would be hard to Division both from there and Derry City between 2,500 and 3 000 men. There was then considerable trouble over the appointment of the officers. while in the Ulster Division—that is to say the Division for the raising of which Sir Edward Carson was mainly responsible a Catholic was not allowed the Monacians regarding them as to be even a private soldier. In the public benefactors. And well they Irish National Division while 95 per cent, of the privates were Catholics and Nationalists, some 30 per cent. of the officers were in the first instance them even were Orangemen, and had been active agents in the Ulster Orange campaign. There was a further giffi tained by them for the Casino does culty which seemed really like an other divisions. Again Mr. Redmond refused to be beaten, and insisted on

the Division being kept intact. When, with Mr. Dillon, I went down some weeks ago to pay a visit to the 16th Division, it was with a certain amount of fear and trembordinary transformation which the comradeship of the barrack, and still more that of the battlefield, creates among men who in peace times

The Colonels of the different regiments had been chosen with grea judgment, and were all well trained. able and sympathetic men. Soldier soon learn to spot the right kind of leader, with the result that these officers soon got on terms of warm affection with their men. Tue men, on the other hand, with their willingness, their good conduct and their Irish geniality, became an object of equal affection to the officers. officers could not say enough in their favour. Indeed one of the officers who is an Englishman as well as Protestant, became soon more Irish than the Irish themselves. Once when he was asked whether he had any trouble in bringing his men from Ireland to their camp in England, scornfully replied that he had as little trouble as if he had been bringing his children to the seaside.

Meantime, a number of Catholic and Nationalist officers had been introduced in the later stage when the War Office had begun to realise the situation and to liberate itself from the century-old traditions of the past Farther popularity was given to the corps when Mr. William Redmond, brother of John E. Redmond; and Mr. Stephen Gwynne-both men fifty years of age -threw off their civilian employment, left the House of Commons put on the khaki and devoted themselves to learning the business of soldiering as vehemently and actively as if they were young privates. The force when it got to England, exercised the same power of fascination over the English population around them as they already done on their offi cers and became popular Irish idols. This was largely due to the fact that, true to the training and instincts of the race, they showed themselves especially respectful to women, and friendly to everybody.

A Review was arranged before their final departure. The censor for some reason or other, perhaps bacause of military operations rather veiled in mystery, did not announce the Review, not even after it had taken place, But Mr. Dillon and myself got a private message, and we went down to see this last scene be fore the men went to the front

It was both a curious and a moving Thousands of men marched past the little platform on which the Queen with her attendants stood; and it was almost incredible that men who had only been a few months in training should march They all seemed the pink of young manhood, with rosy cheeks, erect bearing and fine stature. wolf bounds which had been presented to Mr. Redmond by an Irish man resident in England-who is one of the few breeders in the world of this rare species, and presented by Mr. Redmond in turn to the regiments as their mascots, were led in front of the regiments.

There was green everywhere Whether with or without the consent of the War Office, many of the men had small green badges on the sleeves of their coats. When you entered the army region, although it was in the centre rural England you might well have imagined yourself in Ireland. You heard around you the Irish accents, from the rather harsh tones of Belfast to the softer sounds of Connaught, Leinster Irish papers and Munster. Irish fites and drums were every where to be seen and heard; and there was the frequent and good laughter of the Irish temperament It was also a very curious sign of "The Wearing of the Green." with now and again "St. Patrick's Day" alternating with "The British Grenadiers." I remember the days not so very long ago when Irish soldiers were imprisoned for wearing the shamrock on St. Patrick's Day, but everybody from the Queen downwards took this playing of Irish tunes good naturedly and indeed admiringly, as a symbol of the reconciliation of the two races. One was reminded of the battlefield by the noise of several asroplanes which flew over the parade ground incessantly; with their loud noises and their dashing flight and the general suggestion of being a protecting guardian angel over the troops, they almost made you see the peril, the tumult and the dangers of the battle

Sir Lawrence Parsons, a fine old Irish soldier, was the General com-manding the forces. He belongs to the famous scientific family of which Lord Ross is the head. It was a Lord Ross who first created the big telescope, and for long years made the this first new instrument for reading the skies. Another Parsons - also Lawrence - was one of the patriot speakers in the old Irish Parliament and joined Henry Grattan in resisting the Union. Another Parsons today is the inventor of the turbine. and Sir Lawrence himself has been in his time one of the scientific leaders and inventors in the British Army. Very much to his chagrin and regret he was considered too old to command the troops in the field. and this Review was his last official connection with the Army which he has seen develop from infancy to its present stalwart maturity. His place will be taken by a gallant Irish soldier, who is both a Catholic and a Nationalist, but many will always remember the splendid old soldier who presided things you have been telling us?"

GAL.

are most widely opposed in religion over the early and difficult steps of

Steps are already being taken to see that this splendid Irish force will not want the little luxuries which necessary at the front, and there will not be wanting cigarettes or chocolates or warm clothing or any of the other little accessories to life on the battlefront. Everybody feels confident that they will add a new chapter to the already brilliant volume of Irish valour in the present war.

THE EPISCOPAL CHURCH

AND CATHOLIC CLAIMS Samuel F. Darwin Fox, in the December Catholic World.

In the present conflict of opinion and policy which recently came to a head in the meeting of the Board of Missions of the Episcopal Church, the lines were clearly drawn between the "Catholic" and Protestant parties of that Church. It is, therefore, of timely importance to ask on what solid ground can those members of the Episcopal Church stand who claim to be "Catholic," that is who claim to be members of the one, holy, Catholic and Apostolic Church of Jesus Christ? It is entirely beside the question to discuss the origin of the American Episcopal Church, or, as it officially calls itself, the Protestant Episcopal Church in the United States, because this Church owes its existence to the Anglican or Episcopal Church of England. It is true that it has an independent or ganization and episcopats, but whatever orders it claims, it may claim only by virtue of its descent from the Anglican Church, and it has formally adopted as its creed the Thirty-Nine Articles of the mother Church of England. Its birth and history are, therefore, one with the birth and history of the Anglican Church.

The Anglican Establishment today is a local and peculiar national communion within national limits, which naturally and logically implies national supremacy (exercised either by sovereign, sovereign's court, or sovereign's delegate), guided and illuminated by public opinion and kept subservient to popular senti-

ment by the public press. The "comprehensiveness" of the Establishment may be gauged accur ately enough by considering that the manifold historical forms and phases of Anglicanism-Lutheranism, Cal with the machine like regularity of vinism, Arminianism, the eclectic troops trained for years. Not a ceremonialism of Laud and Cosin, single man stepped out of time. Latitudinarianism, Evangelical Pietism, and Guelphic Hanoverianismco-exist together, in constant controversy, within its borders.

The Royal Supremacy which presided at the birth of the Established Church of England is so changed that its identity is lost; although its bishops, on their knees before the King, kiss his royal hand and profess to maintain "that the spiritualities are held only by His Majesty." That the parent Church of England—or its offspring, the Protestant Episcopal Church of the United States--is no part of the one, holy, Catholic and Apostolic Church of Christ is a sure and evident verdict of history if we believe in history at all.

A PROTESTANT AT THE CRIB

The Rev. C. D. McEnniry, C. SS. R., in his book "Father Tim's Talks," introduces his readers to "Father Tim" in the latter's study, just as he is striving to convince a Protestant that venerating images of our Lord. the changed times that the bands the crucifix, and statues and pictures played alternately "God Save the played alternately "God Save the King" and a well-known Irish rebel of the Blessed Virgin, is not "medice val mummery." Mr. Blaberfield wanted to marry a Catholic, and was under instruction—that is as far as he would consent to be instructed. He had very fixed opinions. Father Tim in sheer despair looked cut of the window. He might have lost patience only for that momentary relist from his companion's stubborn attitude. What he saw was "Jerry" Flynn retreating down the alley under a rapid fire of snowballs. Father Casey brightened, threw down the Catechism, and said: Mr. Blaberfield, yesterday was Christmas. What are your earliest recollections of the feast?'

The recollections were pleasant snough from a material standpointgiits, a Christmas tree, Santa Claus, the plum pudding.

"And what are your recollections of the Church ?" asked Father Tim. 'The Church seemed more empty and gloomy Christmas than at other was the reply. He had only hazy memories of the story of Christmas. "It was many years later before I understood precisely what Christmas meant," he confessed. "What a pity," remarked the priest; and the visitor asserted that children could not understand the Christmas story. "You can't teach it to chil-

dren Father Tim threw up the window. Gerard, come in here," he shouted. And Jerry threw down a snowball, touched his cap, shouted back: "All right, Fader," and in a second burst into the room

"Gerard, what's Christmas?" asked Father Tim; and Gerard told the story, rapidly, vividly, and in his own

'Well done, Gerard," said Father Casey. Casey. "You heard all that in my Christmas sermon yesterday, did

"Fader, nobody, allus knowed

"There you are," said Father Casey, as he dismissed the boy. "You say that the truths of faith can not be taught to a child. Jerry is only nine years cld, and he is more at home in these truths than mary a man at forty-five." "How do you Catholics do it?" queried Mr. Blaberfield, profoundly impressed by Jerry's knowledge. "I will show you," answered Father Tim, and he led the questioner into the church.

It was late afternoon and there was no service, but many worshippers had gathered in all moving forward to the "Crib." Little girls from the parish school were praying devoutly before the image of the Holy Child; three boys of Jerry's age were on their knees, quite unconscious of tousled hair, or that a snowball had lodged between the shoulder blades of one boy and was melting and trickling down his back. They knelt so close to the Crib that their hands touched the good St. Joseph's feet. One look at their faces convinced the Protestant that the scene was as real and familiar to them as if they had taken part in it. Presently the boys whispered about the figures, pointed to them, then said another prayer, made the Sign of the Cross, genu fisched before the Blessed Sacrament, and clattered out again to the street and the snowball fight. A mother with her arm about a tiny boy was explaining to him the story of the Crib, and his shining eyes and eager questions showed how the words eank into his heart.

As the priest and his companion

went towards the door, a car stopped and girls and men alighted and hurried into the church, to make a visit to the Crib, on their way from work. The stranger noticed that there were men of his own age kneel ing humbly down before the Divine Babe, and he envied them as he thought of the memories they must have from earliest childhood of such holy scenes.

"Perhaps now, sir, religious ceremony, statues, pictures, and symbols, which the Catholic Church uses to speak to her children, do not appear

so useless?" said Father Casey.
"I must admit, Father Casey, that they do not," said the man, whose childhood had not known the true ceauty of the holy Christmastide .-Sacred Heart Review.

WANDERING

Rev. R J. Campbell, who a shorttime ago created a mild sensation by re turning to the Anglican Church from the Congregational, is being quoted now in favor of certain Catholic dog. mas. Speaking of All Souls' Day he writes : "What a yawning gulf ordinary Protestantism makes between the living and the dead, to be sure! or, rather between those still in the flesh and those who have done with Not so the devout Catholic, simple-minded, earnest, and sincere.

And again he writes of the Real Presence : " Since the war began, I have realized in French churches as I never did before, the devotional value, the practical helpfulness of the reservation of the sacrament of the altar. It makes all the difference be tween a dead building and a place that is a sanctuary indeed, wherein worshippers feel that they are in immediate contract with the supernatural and divine." Such words from the former Congregational minister give the hops he is not done yet with his religious journey, -Boston Pilot.

IS SPEAKING THE TRUTH "HERESY"?

"It is a cardinal heresy against our Americanism to say that our Public schools are godless." So spoke the Rev. C. H. Little, Pastor of the Second Unitarian Church, of schools are godless, not perhaps in some fanciful meaning of the term, but in its literal acceptation. Everything may be taught in the Pablic schools except God. God alone is excluded. A cheerless home is home a hopeless soul is one in which hope one that has no room in its curricuwords have any meaning this is the meaning of godless; and if facts are admitted the word godless, literally understood, characterizes accurately

the condition of the Public schools. Why not be honest? true. The best type of Americanism, the perfection of freedom and loyalty which we associate with our country, the ideal of Americanism contemplated by the framers of the Constitution, is an Americanism built upon the sure foundation of firm belief in the existence of God, and upon the conscientious performance of the duties demanded by the Divine iaw. Catholics are of the opinion that such a foundation and such a performance are best guaranteed by religious instruction in the school; but they may freely admit that such instruction cannot well be given in the Public schools as at present con-

stituted. It is the part of loyal patriotism to tages; and to endeavor to supply the first of the Tudors. Even Catholic Buffalo Union and Times

deficiency either in the school or elsewhere. It is folly and falsehood to say that the Public schools are perfectly satisfactory and that they giving the child everything that is required for perfect citizenship. No man is or can be an ideal citizen who is not God fearing; and it is precise ly in its failure to develop the fear of God that the weakness of the Public school consists. They are godless in the sense that instruction about God has no place in them. It is not "heresy against our Americanism" to face a fact : rather it is heresy to ignore it. Only a blinded parent thinks his child perfect. We do not avia threatens to rehabilitate Woden wish our children to grow up pagans or atheists. The Public schools are not designed to prevent this. Per haps they cannot do so under existing conditions. And in this sense certainly they are godless. A true will patriot scientious parents recognize it. Mr. Little refuses to recognize it. so much the worse for Mr. Little .-

AN AMERICAN KIKUYU

Kikuyu is still active in the Angli can Church. Our readers will recall that flasco when in order to put on a front before the pagans and make them think that all Protestants are one an Anglican bishop admitted dis-senters to communion. The matter has not been settled yet; indeed, it never will be. The authorities in England were nonplussed. How should they decide the matter? It was finally agreed not to decide it at all, but simply to forget it.

But by that failure to decide, a most solemn decision was given. It was in effect that there is no final authority in the Anglican Church, and that, as happened recently in England, one bishop may be called a heretic and there is no one to presume to say which is right, the accuser or the accused. It is not surprising to learn that many converresulted from the unsettled Kikuvu

dispute. And now American Episcopalian ism has a little Kikuyu. It is all in the interests of Church Unity. It is to the credit of Episcopalianism that to a great extent it has protested against being dragged into the Evangelical Church movement which aims to convert the benighted Catholics of Latin America. Indeed, as far as we have been able to learn most Episco palians feel infinitely removed from and infinitely superior to the " Protestant Churches.'

Still there are many Episcopalians who object to the attempt to deprive them of their Protestant character. They object to being called " Catho lic." for they know that they have no right to the name and that the use of it would be misleading.

Some of these latter feel that in reality, though not in name, they belong to the Evangelical churches. A proof of this was given the other day when in New Haven in connection with the National Council of Congregational churches the rectors of five Protestant Episcopal churches invited congregational clergymen to preach from their pulpits. There are many Episcopalians who

will consider this a defection. How many of them will see in it a new proof that the effort to attain unity by getting down to a least common denominator is a confession of un-certainty in faith?—Boston Pilot.

WHEN CHRISTIANITY DECLINES

NATIONS SURE TO DETERIORATE

If Christianity were a natural development, the nation once professing it, on ceasing to do so, would necessarily appear in advance of the nations adhering to it, and Brooklyn. Nonsense, Mr. Little! It advance also of what it was itself be is never heresy to speak the truth. fore; for it could reject Christianity And the truth is that the Public only by cutgrowing it and attaining to something superior to it. How happens it, then that this is not the fact ? How happens it, that the reverse is what you always see, and that the nation which throws off Christianity invariably falls below from which cheer has been banished, the nations which remain faithful, and below what it was itself when has no place. A godless school is Christian? The fact is undeniable. A great part of Asia was once Chrislum for instruction about God. If tian; but what is that part of Asis now in comparison with what it was then? Compare the Alexandria of Clemens, Origen, St. Athanasius, and St Cyril, with the Alexandria of today; or the Northern Africa of the present with the Northern Africa of to say that our Public schools are godless." Rather the contrary is true. The best type of Americanism of Christianity, surpassed the Western in wealth, refinement, learning, talent, and genius. What is it now? Do you say that barbarians overran conquered it? So did barbarians overrun and conquer the Western; but the Church was there; it arrested them, converted them, and has made them the leading nations of the globe. The Eastern broke the unity of faith separated itself from the centre of Christian life, fell beneath the power of the barbarians, was unable to za's recognition: civilize them, and has ceased to "Against this re exist. It has passed away, and its ory of every murdered American, of conquerors, unconverted, remain every murdered priest at the altar, barbarians, as they were at the epoch and the violation of every woman of conquest. The Protestant nations recognize our Public schools for what have visibly declined since Luther you?"

"Fader, I was asleep while you lack as far as the religious education and Calvin, in all save mere material the voices of 14,000,000 Mexicans, greatness. England, in moral, social, terrorized and robbed by 200,000 were preaching," said honest Jerry. tion of the child is concerned, while "Then who taught you all these not being blind to their real advan what she was at the accession of the

nations themselves, when for moment they seek to subject the spiritual to the temporal, or lose sight of their faith, decline with fearfulrapidity, as Austria, France, Spain. Portugal, and Spanish America conclusively prove. Paris, under the reign of the Terrorists, the pupils of your philosophers, recalled all too vividly the abominations of pagan Athens and Rome. In every country, as the Church retires, you may be hold the seeds of the old national superstitions sprouting anew. Germany tends undeniably to revive her old Nature worship; and Scandinand Thor.

NEW YEAR

Each year cometh with all his days, Some are shadowed and some are bright : He beckons us on until he stays

Kneeling with us 'neath Christmas night. Kneeling under the stars that gem The holy sky, c'er the humble place When the world's sweet Child of

Rested on Mary, full of grace. Not only the Bethlehem in the East, But altar Bethlehem everywhere, When the Gloria of the first great feast

Bethlehem

Rings forth its gladness on the air Each year seemeth loath to go, And leave the joys of Christmas day

In lands of sun and in lands of snow The year still longs awhile to stay. A little while, 'tis hard to part From this Christ blessed here be

low, Old year! and in thy aged heart I hear thee sing so sweet and low.

A song like this, but sweeter far. And yet as if with a human tone, Under the blessed Christmas star, thou descendest from throne.

A few more days and I am gone, The hours move swift and sure along; Yet still I fain would linger on

In hearing of the Christmas song.

"I bow to Him Who rules all years Thrice blessed in His high behest : Nor will He blame me if, with tears I pass to my sternal rest. "Ah, me! to altars every day

I brought the sun and the holy The people came by my light to While countless priests did onward

pass. The words of the Holy Thursday night To one another from east to west : And the holy Host on the altar white Would take its little half-hour's

rest. 'And every minute of every hour The Mass beil rang with its sound so sweet,

While from shrine to shrine, with fireless power, And heaven's love, walked the nailed feet.

I brought the hours for Angelus belle, And from a thousand temple towers They wound their sweet and blessed spell Around the hearts of all the hours.

Every day has a day of grace For those who fain would make them

80 : I saw o'er the world in every place The wings of guardian angels glow. "Men! could you hear the song I sing— But no, alas! it cannot be so

My heir that comes would only bring Blessings to bless you here below."

Seven days passed: the grav. old Calls to his throne the coming heir ; Falls from his eyes the last, sad tear. And lo! there is gladness everywhere.

Singing, I hear the whole world sing, Afar, anear, aloud, alow : What to us will the New Year bring ! would that each of us might

know! Is it not truth? as old as true List ye, singers, the while ye sing ! Each year bringeth to each of you

What each of you will have him The year that cometh is a king, With better gifts than the old year gave : If you place on his fingers the holy

ring Of prayer, the king becomes your slave. -ABRAM J. RYAN

CARRANZA

Hon. Henry Lane Wilson, former minister to Mexico, a Protestant and a Mason, speaking publicly at Terre Haute, Ind., recently, said of Carran

"Against this recognition the mem consecrated to the service of God should rise up in protest. Against it bandits, will eventually be heard in severe protest and judgment.'

Your Savings

The War has already brought great changes. National leaders in all countries are urging the practice of Thrift. The Prime Minister of Great Britain said recently: "There remains only one course . . . to diminish our expenditure and increase our savings."

What are you going to do with YOUR SAVINGS? You cannot keep your cash in a stocking. You must either put it in a Bank; invest in a Bond or Stock; or purchase Life Insurance with it. Some men will do all three.

By Putting YOUR SAVINGS INTO LIFE INSURANCE

You will be practising Thrift in its best form. You will be making definite provision for your family. In the event of your early death, they will receive many times more than you have paid in. If y live, you will be adding each year to the value of your security. Let us sell you a Policy in the Capital Life Assurance Company. We have all kinds, at all prices, with valuable privileges and perfect

Write us, giving the date of your birth

The Capital Life Assurance of Canada

THE READING OF CATHOLIC PAPERS IN OUR SCHOOLS

BECOMING POPULAR The Catholic Press Hour in the Parochial School, as originally ted by Clement Deters in the Chicago World, after the opening of the schools last September, is daily meeting with favor in the eyes of the teaching orders of Sisters engaged in the work of Catholic education. Every week adds new schools to the number active now in promulgating among children an interest in the Catholic press. In the majority of the parochial schools of Chicago, the Sisters now spend an hour Friday afternoon in reading and discussing the news items, editorials, and features which appear in the Catholic papers. When the agitation was started, mention was made only of the introduction of the Catholic Press Hour into the parochial schools. In many Catholic High Schools, and into correspondence, and the har-academies, the custom of reading the mony of visible form matches the Catholic papers, and referring to them for subjects of compositio and essays was already established.

So far, however, as far as we can gather, the movement seems to be confined to Chicago. It it has been adopted in other cities, we do not know of it. This is to be deplored, since the movement is essentially good, desirable and rich in spiritual fruits to the young.

Youth is the time of enduring impressions. Then the mind is plastic and is easily molded towards good impulses, good habits and good ideals. Surely, a babit of, a taste for, good eading-of reading that is of the test possible kind for the Catholic boy or girl—is desirable and by every means to be encouraged. That habit an best be fostered in our parcchial chools, by making the young mind acquainted with our Catholic newspapers.

The schools themselves should see the advantage of this as a factor in that moral education which it is preeminently the work and glory of the and girls will read anyway, despite the utmost surveillance of parent, guardian or teacher. Is it not better that they should early be led into the habit of reading what is only moral uplifting and ennobling, as found in the Catholic paper, than allow them to dabble in the sewage of the gutter press with its daily outpouring of filth that cannot but befoul the young mind, in the shape of news of divorces of murders, of suicides, of free-love of scandals of all kinds? This is very serious subject, and should receive serious consideration from every Catholic parent and teacher in

As Mr. Deters well puts it to the Catholic parents of the land: "What Are You Going to Do Withhold all newspapers from children? Do you prohibit them books because there are some volumes that will be injurious to them if read? No, you do not. First of all, you are careful what books you place in their hands and then, through the years of their schooling, you strive to awaken in them a taste for good books, an appreciation of what is worth while and a detestation of what is obnox

ious in the field of literature. Why

CATHOLIC PRESS HOUR not be consistent? Slam shut the other gate. Be as cautious in the matter of selecting the newspapers you give your children to read as you are in the selection of their books. Use the same means to give them an appreciation of what is good and bad in newspapers that you use to develop their taste for literature. Give your Catholic children Catholic newspapers! And then teach them to read those Catholic papers! You cannot put an hour a week to better use than in creating a taste for among the Catholic publications pupils of your parochial school. troduce the Catholic Press Hour into the curriculum of your parochial school !"-Catholic Columbian.

> For prayer will in time make the human countenance its own divinest altar; years upon years of true thoughts, like censeless music shut up within, will vibrate along the nerves of expression until the lines of the living instrument are drawn unheard harmonies of the mind.

FATHER FRASER'S CHINESE MISSION

Talchowfu, March 22, 1915.

Dear Readers of CATHOLIC RECORD : Yesterday (Passion Sunday) I laid the corner stone of the church in Taichowfu. The former church was too small for the crowds who are being conver! d in the city and neighboring towns. Even with the new addition of forty-eight feet and a gallery it will be too small on the big Feasts. May God be praised Who deigns to open mouths to His praises in the Far East to replace those stilled in death in Europe. And may He shower down His choicest blass ings on my banefactors of the CATH-OLIC RECORD, who are anabling me to hire catechists, open up new places to the Faith and to build and en-large churches and schools. Rest assured, dear Readers, that every parcchial school to impart. Boys cent that comes my way will be immediately put into circulation for the Glory of God.

J. M. FRASER	
Previously acknowledged \$6,469	12
Friend, Middle Cove, Nfld 1	00
Reader, Waupoos 1	00
Subscriber, Waupoog 5	00
A Friend, Hespeler	50
Miss E. Majerus, Pitteburg 2	50
E. A. Malloy, Toronto 3	00
A Reader, Chatham, N. B. 1	00
W. J. C., N. B 2	00
Miss Carthy, Kerrwood 5	00
A. J. Leblair, Chapleau 1	00
Memory of Mother 2	00

hornton-Smith Co. Mural Painting Church Decorating

11 King St. W. Toronto

Capital Trust Corporation, Limited

Authorized Capital \$2,000,000.00 BOARD OF DIRECTORS:

R. P. Gough, Toront No. R. Frovost, Ottawa. Non. R. G. Beazley, Halifax. V. P. O'Brien, Montreal. I. Fabre Surveyor, K. C., Montreal, Iugh Doheny, Montreal. V. W. Tobin. M. P., Bromptonville. Ion. Wm. McDonald, Cape Breton. Idward Cass, Winnipeg.

BOARD OF DIRECTORS

President: M.J. O'Brien, Renfrew.

Vice-Presidents: Hon. S. N. Parent, Ottawa; Denis Murphy, Ottawa R. P. Groset, Ottawa.
Frovest, Ottawa.
Frovest, Ottawa.
Frovest, Ottawa.
Michael Connolly, Montreal.
Michael Connolly, Montreal.
W.J. Poupore, ex. M. P., Montreal.
Abre Surveyor, K. C., Montreal.
H. Dobeny, Montreal.
J. J. Lyons, Ottawa.
J. J. Lyons, Ottawa.
Gord Grant, C. E., Ottawa.
C. P. Beaubien, K. C., Montreal.

Offices: 29 Sparks St., Ottawa, Ont.

Director: B. G. Connolly, Assistant Manager: E. T. B. Pennefathe Make Your Will The importance of providing for those depending on you is obvious. Do not deprive them of the protection a Will affords. Above all, select an Executor, such as the Capital Trust Corporation, competent to carry out the provisions of your Will. We invite correspondents and will send on request our special bookle' on Wills.

FIVE MINUTE SERMON

BY RMV. F. PEPPERT THE SUNDAY AFTER THE CIRCUMCISION

"He sha'l be called a Nazarite." (Matt. ii, 23,) Three days' journey from Jerusalem, at the foot of a mountain, lies the little town of Nazareth, dear to every Christian heart. It was here that the archangel greeted Mary and the greatest miracle of Divine love was wrought, the miracle that we honor daily with the words of St. John: "The Word was made Flesh." Atter Herod's death, faithful St. Joseph directed his steps hither, bringing the Blessed Virgin and the Divine Child, entrusted by God to his care, back to his poor dwelling, where he led with them a life of poverty indeed, but of a poverty far surpassing in happiness all the riches of the world, for surely happiness must have pre-vailed in that humble house, where

God Himself had taken up His abode. The little town, which was our Lord's dwelling place in His childhood, was immortalized by the fact that He was known by its name, and in a lesser degree we may say of it of the root of Jesse, and the flower what is still more true of the Cross. The Cross, the mark of the deepest shame, was sanctified by Jesus, and in the same way He made the name of Nazarene honorable and holy. All Galileans were despised by the Jews, but the inhabitents of Nazareth were considered more despicable than any others, and to call a man a Nazarene was an insult. Yet the early Christians often gave themselves this name, for it expressed to them the fact that our highest glory is to be found in the deepest humil. Divine grace will flow from Him into ity. Jesus desired to be called a our hearts, and enable us to bring Nazarene, it was His will to be despised, and for our sake He descended into the lowest depths of humiliation, but while He seems to be scorned by men, He is revealing Himself to us in all the glory of His incomprehensible humility, for He stooped thus low in order to raise us to the dignity of being God's children. Therefore, it ought to be our delight to humble ourselves for love of Him.

When, therefore, the Jews intended to insult our Lord by calling Him a Nazarana, they were really, without knowing it, proclaiming His majesty and love, and honoring Him. The same is the case with those who ridicule Christ and His Church, and flatter themselves that they are doing right and are amusing. The foolish speeches which such people utter only serve to reveal more clear-ly the glory of Christianis, which they assail with their paltry, conceit-

It is a remarkable result of the perversity produced by sin in the human heart, that a man is far more apt to be ashamed of what is good than of what is bad, of justice and truth rather than of injustics and falsehood. Hence the foolish language, to which I have referred, may easily tempt us to he ashamed of Christ, or at least to behave as if we did not care much for His doctrines or the commandments of His Church, etc.

We are afraid of boldly contradict. ing false statements and confessing our faith, lest we should be regard. ed as wanting in intellect or unedu-

In short, figuratively, if not liter ally, we shrink from being called Nazarenes. Let us banish such fear of men from our hearts by thinking that our Divine Lord was willing to have the contemptuous name of Nazarene given also to Him.

How can we be His followers, if we always want to receive praise and applause even from those who are in the complete abolition of alcohol in the If those who do not respect Christ, scorn and despise us ; if they ridicule us because we love Him, let us regard it as an honor to be called Nazarenes He was. Let us not be eatisfied merely to bear the name, but let us His example and be indeed also true Nazarenes.

Apart from its connection with the name of Nazareth, the word Nazarite cities; the upholding by the United is used in a sense derived from the Hebrew, and means solitary, dedi- stitutionality of the prohibition procated to God, holy. Thus Samson speaks of Phimself as a Nezarite, consecrated to God (Judges xvi, 17), and in every generation under the old dispensation there were men battle royal for prohibition in the who cut themselves off from the District of Columbia; the total abworld, making God their sole aim, and dedicating their whole life to virtue and the service of the Lord. the decrease at the rate of \$1,250,000 Scripture describes Nazarites of this "whiter than snow, purer

The whiteness and purity of snow tax as a result of the emergency war-and milk symbolize the purity and tax laws enacted by the last Coninnocence distinguishing these men, gress; the enactment in prohibition and the blue sapphire denotes the intention that animated them. It is the discussion of total abstinence and easy to see how applicable in this sense prohibition by press and popular sacred name of Nazarite was to our Lord, and we ought to follow His of their liquor advertising; the example and be Nazarites of this growth of anti-alcohol sentiment in kind. May innocence dwell in your the medical world—these, with the hearts, and may your whole lives be indorsement of national constitucharacterized by perfect purity. Pray | tional probibition by hundreds of inoften to Jesus and ask Him to be your guide, so that you may avoid everything that would make you unlike Him. In every word and thought show yourselves worthy to bear His holy name. His mind was always set on heaven; strive to direct all your thoughts thither. Make it your habit in early life to seek the things of eternity, not those of this world, Let not the joys and amusements of this life be of great importance in your sight, but make it your aim day delights of heaven. Let it not be your chief object to please your fellow-creatures, but let the control of the creatures, but let the thought that influences you in all your occupations be to avoid incurring God's displeasure; yes, strive to become

more pleasing to Him every day, and due to the fact that to day the let this be the chief care of your hearts. The world is always trying to entangle us with the numberless fancies and cravings of earth, and to make us forget God, but may it never reign supreme over you, but rather may the good resolution to attain to holiness, and by way of holiness to heaven, motive all your actions. May heaven be far more real and far more desirable to you than earth, may eternal happiness far ontweigh all the happiness of this life, and may God be far more precious to you than men. May your efforts to love and serve Him be like a brilliant sap phire adorning the crown of everlasting glory, which from childhood on you have been doing your best to earn. In this way you may be Naz actes indeed, holy, loyal to God, pure and heavenly minded, like Jesus Christ and State States. Christ our great Example.

Jesus will help us, if we want to be Nazarites in this sense; the name itself assures us of His readiness to assist us, for, according to another interpretation, it means branch, off shot or blossom. The name was well suited to Him, for the prophet Isaias calls Him the rod or shoot coming out rising up out of it, i e., out of David's family (Is. xi, 1.) Jeremias, too, speaks of the bud of justice which is to spring forth from David (Jer. xxxiii, 15) This interpretation of the word Nazarita as meaning flower, branch or shoot suggests that in and through Christ alone we shall all find salvation; for our true welfare consists in our being most closely united with Him. If we are branches of the Nazarite, branches of the true vine (which is Christ). the sap of forth the good fruit of holiness of life and purity of mind As branches we remain in union with Christ, forming part of that tree which bears good fruit for eternal life. Thus the word Nazarite reminds us that we ought to be branches of Christ, and just as the branch receives life from the stem, so ought we by His grace to receive the life of grace which will enable us to practice all, the virtues that He desires. He, the Nazarite, the All Holy will help us, so that our hearts may become a fair garden, in which the noblest virtues are the flowers. As true Nazarites in this sense of the word, let us always ask our Lord not to withhold His grace, but to help us to practice all the virtues which will make us worthy of the name. Let us promise never to be ashamed of Him, but to cling to Him with holy faith and love. Well will it be for us when God calls us away from the exile of this life, if we are allowed to enter the eternal Nazar. eth, where Jesus is, and all His holy family, all who are truly His and have deserved to be called His elect, after living by His grace a life fall of faith, purity and good will. Amen.

TEMPERANCE

that looking backward over the past

twenty months and forward to the

AN OPTIMISTIC PROHIBITIONIST SPEAKS A prohibition speaker recently said

year 1916, one might epitomize the temperance movement in retrospect and prospect as a movement of victor ious yesterdays and confident tomor These months, he declared, chronicle an unprecedented number of prohibition victories. The temperance transformation of Russia; the antithe United States Navy and in the Panama Canal Zone; the ontlawing of the liquor traffic in Virginia, Colorado, Oregon, Washington, Arizona, Arkansas, Idaho, Iowa, Alabama, and South Carolina; the majority vote for State wide prohib hon in both branches of Utah's legislature; the triumph of the enemies of the saloon in a large number of counties and States Supreme Court of the convision of the Indian treaties-making one fifth of Minnesota dry; the victorious prohibition slections in forty-five of Minnesota's counties; the stinence rules enforced by many industrial and railroad corporations; a month of the internal revenue collections on distilled spirits despite than milk, fairer than the sapphire. the fact that wines now pay a high prohibition by press and popular magazines, and the marked decrease fluential organizations and the out spoken declarations of men prom inent in the official and political life of the United States and other nations in favor of prohibition and total abstinence, have given a marvelous impetus to the movement for the banishment of John Barleycorn from the business, the social, and the

political life of the civilized world.-Sacred Heart Review. SHORTER HOURS, FEWER DRINKS

A writer in the Scientific Temperance Journal takes the ground that, in the printing trade, the habits of the working men, as regards the drinking of alcoholic liquors, has improved wonderfully, and that this is

printer does not work so many hours at a stretch as conditions compelled him to do some years ago, and that consequently he does not feel the need of alcoholic stimulation.

"Without question," says this writer, "excessively long working hours was the main cause of his intemperance. During the 'old over-time days' in a certain large composing room of a printing establishment it was an ordinary procedure for the typographers to pass around flasks of whisky while the foreman was busy at his desk."

To day there is a marked improvement. "It is a remarkable fact," he says, "that since the eight hour day came in the printing world, overtime as all but been eliminated. Seldom in these days does one hear of a large establishmens doing extra night work. There are regular night forces in some offices, of course, but it is hoped that these also will soon be an evil of the past, for it is not right that any one should be forced to work when Natura itself sleeps.

"So to day at noon the restaurants are filled with printing craftsmen, and but few of them are partaking of the salcons' fres (?) lunches, for now many of them enjoy a longer dinner-In the evenings the printers time. and their families can be noticed at the theater, or in many instances, at the moving pictures. Heavy drinkers are disappearing from the printing business. Many have become total abstainers from alcoholic beverages, and while common sense had a great deal to do with this, the shorter work-day has been a powerful aid."

HIS NEW YEAR'S VOW

Not one cross word in one kind He never spoke an angry word to

It was just one year ago, December 31, that the tearful wife of my neighbor made to me the above remark. Poor Charley! He ran a locomotive between Boston and ____. He was often I used to make somebody cry, killed on the last day but one of the wife or one of the two children, at year.

Now this simple verdict from the kind year. much money this year, but I have made one heart glad.

Now let me tell you how difficult this was. Did you ever stand by a running stream and think how smooth as oil its swift flow was Then you thrust your hand in the water, and lo! it was a mill race. The waters boiled and spattered about your hand till you could hard.

ly hold it there. Well, now, I never realized the force of my snappy, scolding habit to that woman till my new vow began to check it. I found that I had been in the constant habit of playing the coward—that is, scolding a good woman. A dozen times each week the fretful words sprang to my lips. I shut my mouth tightly, and tion with her cathedrals and mon-my! how the bitter stuff bubbled and asteries, and here were gathered tochew the words. My wife, quite a particular. The Benedictines had lady for proprieties, used to exclaim: always been a body of learned men. the door. How it looks on the some of the brightest intellects of street!" which generally made me the day. laugh as I kissed her good morning. Dear heart, it was far better that I chew my spleen than her gentle spirit with biting words this one I have noticed an increased fond.

ness in my wife this one kind year. sult now about the family matters ; other, as it were. Her spirit has im-proved. The irritation that I had "The second feature was the recently, or had met with what they hall mark to the learning of that day. call change of heart, or was growing "The two great Orders who raised grew soft and young like the girlish

The best of all is the decided im provement in the dear woman's health. Now some of you doctor's eats better, has more nerve, more vitality every day. The children do

TORTURED BY RHEUMATISM

Sunday School Supt. Tells "Fruit-a-tives" Relieved

TORONTO, ONT., Oct. 1st, 1913. "I have lived in this city for more than 12 years and am well known. I suffered from Rheumatism, especially in my hands. I spent a lot of money ithout any good results. I have taken 'Fruit-a-tives' for 18 months now and am pleased to tell you that I am well. All the enlargement has not left my hands, and perhaps never will, but the soreness is all gone and I can do any kind of work. I have gained 35 pounds in eighteen months."

R. A. WAUGH. 50c. a box, 6 for \$2.50, trial size 25c. At all dealers or direct from Fruit-a-tives Limited, Ottawa.

eb? Exactly. I'd rather have any kind of an ache than an ache in my headpiece. Now if it is true that by chserful kindness I have saved my wife's nerves and turned the doctor out of doors, ought I not to give her a present of the amount of her usual doctor's bills ? That's au idea ; aud I will! It is a good way to round up this one kind year.

I have been surprised by my own increased appetite for breakfast and dinner. A fellow can't eat and scold, too. Now breakfast was my favorite time for scolding-except dinner at night-for I take my lunch down town. Let me see; that makes every meal athomea growler's feast. Well, that was about so. My lunch was my best meal, for I ate alone, and there was nobody to fret at. Now all is changed! Maals at home, I like them. There are no salt tears on the bread. God forgive me! How table. All is now changed in this one

sway from Charley's door, 'So help there the last few months. It is throughout Europe. me, God, my wife shall be able to say queer, but everybody hates to be me, God, my wife shall be able to say as much for me this coming year."

And now I may. I trust, record it. I have lived one kind year. To many other people, I presume, I have been about the same sort of a fellow as for about the same sort of a fellow as for think there's a deal of gratitude due.

The many wife shall be able to say queer, but everybody hates to be everybody hates to be everybody hates to be should be everybody hates to be everybody hates to be solded: even I ds. A kind word is better than a whip with even an excuse for a clerk. Now I am going on one kind year more. I don't make any very loud pretensions, but I think there's a deal of gratitude due. complaining word, to the best of my knowledge and belief, for twelve than longer creeds. For it a man is months last past. I have not made not kind to his fellow, whom he has seen, how shall he be to His God. Whom he has not seen ? -The Catholic Telegraph.

WHAT ENGLAND LOST AT "REFORMATION"

TRUE CATHOLICITY OF THE GREAT UNIVERSITIES

Rev. E. Gonne, M. A., of St. Bede's College, England, writing of "The Catholic Church, the Foundress of Universities," said among other things:

"The Catholic Church founded schools all over Europe in connecthe various re-You may laugh, but actually, I had to ligious orders, the Benedictines in always been a body of learned men, "Henry, 1 do wish you would not and even to day they numbered chew that spruce gum as you leave among the members of their fold

"The tenth, eleventh and twelfth centuries was an era of great intel-lectual glory, and it was an era when Christians, tired of fighting in the crusades, turned to the pursuit of knowledge. The universities from the earliest days, sprang up in a She draws nearer to me oftener, she natural way, and each was founded confides in me more, she has lost either directly by the Pope himself that "I'm afraid of you" look that half or his bishops, or else, shortly after the time she used to wear. We con the foundation, had the approbation of the Holy See, a fact that showed before we used to telephone each the zeal of the Church for learning

inflicted, it seems she caught, and ligious character of the whole tone now that I am a better man, she is and moral of the universities. The a sweeter woman. It makes my students had, first of all, their col-heart ache to recall how often she legiste or university church built for used at first in this kind year to them. Religion and learning went glance up at me with surprise and a hand in hand. The third characterquestioning look, when I spoke istic was the presence of great relig-gently. I caught her studying me ious Orders, namely, the Augustinians, curiously, as if she were wondering the Benedictines, the Dominicans and if I had secretly made a fortune return the Franciscans. They gave the

to be a boy again. I think she dedided on the latter; for her eyes height were the Dominicans and the the learning of Europe to a wonderful Franciscans, and they ought to be thrilled and filled with pride over the

which the Church was built. " A feature of the early days of the Church's foundation was the numbers who used to flock to the Univerexplain that if you can. My wife sities. They were now told that the present were the days of light and vitality every day. The children up not worry her half so much as they used to. She gets along with less time—there were 3.500 students, and ask to help in carrying that teaching at the servants. Can it be at Cambridge 4,000 or 5,000, and to his fellowman in terms of though? the servants. Can it be the cause I worry and fret her less? Englishmen pointed with pride to that old saying the head of the about a man being "the head of the can be the cause I worry and fret her less? I be the cause I worry and fret her less? Englishmen pointed with pride to the flowrant in terms of thought and action that are current among the flourishing Universities: but Catholics and those not of the Catholic layman cannot stand family?" If so, why, when the head olic Church ought to know that in aside in this world-wide movement goes wrong, the whole body is sick; the year 1251 there were 30,000 stu- for social reform, or else evil influ-

should remember too, that in those days the number of the population was something like a twentieth or a thirtieth part of what it is now. If the same proportion was to be observed, there should now be something like 500,000 students at Oxford.

Why, in Ireland in the tweltth why, in Ireland in the tweltth why. century, at Armagh alone. were 7,000 students in the University.

Just after the Reformation a writer complained of the state of affairs in Oxford and Cambridge and said there was now no zeal for learning and that there were scarcely any students. They were also told that twenty five years after the Reformation there were only two men in Oxford who Greek. Peopie were keen on intellectual progress nowadays, but where was the enthusiasm among the people that characterized those of the Middle Ages? In the early days it was quite common for the ordinary people to flock to the Universities to listen to the lectures of the professors. In those people could not be driven even to the evening continuation schools or the higher education school.

'A further feature of the Church in those early days was the Catholicity of the Universities. People of all and students shut themselves up in one particular department. would find scientists who knew nothing else but science, and mathematicians who could not recits a single line from the poets; and on the other hand literary men who knewnothing whatever about science. In these days learning was far too much shut up in water right com partments.

"A further result of the training in olden days was the fraternity that existed. There was a brotherhood among men. Men knew one another because they were brothers in relig-ion and in life. Scientists promised that when the war ceased there would come a great peace, and that they Now this simple verdict from the lips of his wife set me to thinking.

I remember that I took the resolve that very night, as in company with a brother of our society, I turned a brother of our society, I turned that the boys. It is like oil down the chart of affairs when the chart of the least for more than If is

other people, I presume, I have been about the same sort of a fellow as for many years. But to my faithful wife think there's a deal of gratitude due to the Almighty in being kind to His had daily prayed for had come down in their midet, or that Protestant and restonal. ists-not of the stupid and ignorant order—lamented the state of affairs which was brought about during the time of the 'Reformation,' when the Universities, especially Oxford and Cambridge, were spoiled of their goods, when the Orders were driven forth, institutions demolished, and above all when the poor were sent

> England had never recovered from the day that the poor were turned out of the Universities, and until that state of affairs could be remedied England would always feel the loss. The Universities were built for the poor and for their use. The moneys were left by pious founders, and the sons of the people

came there to gather wisdom. They found now that the Universities had become the perquisites of the few. The presence now of the son of a poor man in either of the Universities was as rare as rare could be. One of the greatest crimes which the Reformation committed against the social life of the people was the closing of the doors of these national institutions to the sons of toil."-Boston Pilot.

WORK FOR THE LAITY "It can hardly be doubted," says a

writer in The Tablet (London, Eng land,) "That among the most press ing needs of our time is better pro vision for, and better organization of lay work in the cause of the Church Hitherto the value, nay the need, of this lay work has been insufficiently recognized. It has been too often assumed that the layman is not called upon to undertake any work that aims directly at furthering the Kingdom of our Lord on earth. only to read the biography of Car-dinal Newman to find ample evidence of this pernicious tendency. laymen have done, and are doing magnificent work for the Church Yet there are many Catholics who speak of the desire for such work as a symptom of heretical pride." .The Tablet writer thinks that this view is a reaction against the exaggerated role assumed by the laity in Protest eyes I first loved years ago. And she began to act young herself. She restant that those great Orders of the use of the pet name she twelfth century were still in their the hearing of Mass and the reception. sumed the use of the pet name she twellth century were still in their the hearing of Mass and the recep midst—a glorious tribute to the continuity of the Church, a glorious says, "in the army of the Church solve: 'Not one cross word in one tribute to the Rock of Peter, upon Militant the clergy are the officers, which the Church was built to the Rock of Peter, upon the latty the private soldiers. says, "in the army of the Church the laity the private soldiers. In an army we would not dream of se officers on active service, and keeping the privates for garrison duty only. The Catholic layman will never wish to do a priest's duty.

dents at Oxford University, and they should remember too, that in those ples. Still less can be enter wholeheartedly into the social work of non Catholics for too often this work is based on false principles, generally to the world. The priest has to supply the principles and the guidance for this work, but he has neither the right nor the duty to do it himself. "It is not reason that we should leave the Word of God, and serve tables.

This lay work needs extensive organization, and, more than that, if the external work is to be of enduring value, it must be vivified by the interior life. We must give more attention to this spiritual life. Besides the tendency a ready spoken of, which confines direct Church work to the clergy, is the tendency to regard the complete Christian life as something intended solely for religious com munities and clergy. The layman feels the Catholic spiritual standard of life is the avoidance of mortal sin. we see any of the laity even a little bit "plous' we are apt to say "he or she is helf a monk or nun. He does not lead a son tible layman's life. Why on earth didn't she enter nations were welcomed, and nad their national colleges. Two things were the outcome of that state of affairs. First, they had the general diffusion of knowledge. If there was the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so preval was by the rejection of the world They that the early Christians conquered knew the world. Modern Catholic laity have accepted the world and iss standards, and the result is: "Hear Mass on Sundays, and do as the world does all the week." And as the world has no respect for marriage, no keen sense of cleanness in its literature and its shows, disaster follows. Hence come mixed mar-riages, the dread of proclaiming one's Catholic principles in a crowd of scoffers or ignorant secularists, and many other evils with which we are familiar. The world is becoming pagan, and it wants another Bene dict or Francis or Dominic to fire the

OUR SOCIETIES

opposition to action.-Truth.

AND OBJECTIONABLE FILMS The other day an objectionable film which was widely advertised in Perth Amboy was driven from the theatre by the insistent objections of the Holy Name Society. The film had already been passed upon by the local censors and received their sanction for presentation. But when the protest was made to the Mayor of the city and to the manager of the film house, they withdrew the film cut of deference to the protest of the Catholic organization.

We draw two lessons from this incident in our State. First, it is im portant that at least one intelligent Catholic be placed upon every board of censorship. The angle from which our non Catholic friends lock at things religious is not the same as that from which we look upon them. What might offend Cathones by its irreverence has often little or no point for them. They cannot appreciate the sensitiveness of Catholics. because they have little which is peculiarly sacred in their worship.

The other lesson is the necessity of being constantly on g and against the dangers to religion and morals that lark in the moving nictures. Our tarte, our fineness of feeling our sanse of reverence has deteriorated. There is running, through many of the films a vein of suggestion, which is constary to the modessy which belongs in a Christian heart; there is s constant reference to sex which serves to undermine that purity and delicacy so precious in the soul of youth. And sad to say, this is found

not rarely even in the censored plays, for such is the spirit of the world around us. How careful parents should be to guard their children from this contamination! We can imagine no more serious

menace to the innocence of the young than indiscriminate attendance at the moving pictures. Parents should frown down decisively the habit of going to these shows-once in a while is enough. And then be sure of the character of the film which is to be shown. Otherwise the souls of your children will be blunted and seared and all the sweet purity and innocence of childhood dissipated.

It is evident that a duty lies before the Holy Name Societies and the Catholic Federation in every community. Perth Amboy has set a good example.-Monitor, Newark.

Liquor and Tobacco Habits

DR. MCTAGGART'S REMEDIES 309 STAIR BUILDING TORONTO, CAN,

Send for the 1915-16 Edition of our

FUR STYLE BOOK

JOHN HALLAM, LIMITED toom 167, Hallam Building

Match **Specialties**

We have been making Matches for 64 years now-domestic and every other kind. Some of our specialties are:

"The Gaslighter"

with a 41/4 inch stick.

"The Eddystone Torch" for outdoor use.

Wax Vestas

for the smoker, and other varieties.

For home use the most popular match is the "Silent 5", but for every use

Buy Eddy's

Do you want to earn \$10 a week or more in your own home?





We make a specialty of Catholic church windows

SERVICE Known Everywhere Available Everywhere

Just because there is not a "Parker" Agency near you is no reason why you should do without "Parker Service."

The excellence of our work is so well known that it need only be mentioned here. But the convenience of our service by mail to distant customers is not. Articles of any sort can be sent us either by parcels post or express, and returned in the same manner. We pay the carriage charges one way. Every precaution is taken to ensure their safety in transit.

So many things can be "rescued" by cleaning or dyeing that the value of this service will be apparent to everyone.

When you think of cleaning or dyeing, think of PARKER'S.

Send for a FREE copy of our useful and interesting book on cleaning and dyeing. Be sure to address your parcel clearly to receiving dept. G.

PARKER'S DYE WORKS, LIMITED 791 YONGE ST. TORONTO

CHATS WITH YOUNG MEN

A THOUGHT FROM FATHER RUSSELL

The following beautiful advice has been given by that great father of souls, Father Russell, S. J.:

Let us strive to begin the New Year not only with a pure conscience and a fervent and humble determin ation to save our souls at any cost. but with an earnest wish and a firm purpose to spend each month and week and day, as it passes, in such a manner that we shall be able to look back upon them, not with remorse, but with joy and gratitude, from that future day (God knows how far in front of us it lies), that day of death which shall be for us the New Year's Day of eternity. Fancy that you have reached that day or the eve of that day—fancy that you are lying on your death-bed, and looking back your past life from your death bed, and try now to realize what shall be year feelings and desires then ; then when we shall know better how parfeetly and fervently He merits to be served, and how generously He will reward through the endless day of eternity each separate additional mement of this fleeting time that is spent in His service." - St. Paul

THE FAILURES OF YESTERDAY

If we have had a hard day, a day that was a distinct failure, what a disheartening impression it leaves! How difficult is is for us to shake off the memory of it and begin the new day with a brave face!

But these yesterdays! They are past and gone, for good or for evil. It is beyond our power to live them again and live them better. We must rest content with to day. We cannot afford to shackle fresh effort with these dismal failures. We must not cloud the new day with any of the stain and soil the discouragement pain that yesterday brought. We have before us something fresh. new and untried. We have still another wonderful opportunity to do all those splendid things which we failed to accomplish yesterday. Every day brings new opportunity, each rising sun beckons us on to fresh efforts, new triumphs. Shall we permit yesterday's disappointments to cast their shadows? Shall we dim the brightness of the morning sun with the black thoughts of the good things we missed the day before?

The strong man shakes these shadows from his mind. He reaches out for the good there is in store for him. He will think of nothing but success. He has room in his mind only that one thing and how he shall achieve it.

No man can take up the day's work with expectation of success who does not take it up free from the burden of failure which previous days have brought. Remember such days enough to profit by the mistakes and then-forget them. Think of the weight of wos we should be dragging about with us if we hampered our selves with the accumulation of fail-

res which the years bring. It is these yesterdays that make our lives more difficult than they need be. It is these failures of previous days that take the joy out of existence, that rob the sunshine of some of its golden glory, and that make life less sweet and beautiful than it was meant to be.

Many hard days come for which we meed all our strength, but we must learn to let the dead past bury its dead and not to trouble succeeding days with ghosts.

So long as the morning sun finds us eager to take up our task, think. ing of it as privilege, so long as we hold closely in our minds the one thought of doing our best work and

in the world and fight for worth while things, and capable of putting behind us yesterday's failures that they may not be permitted to dull the wonderful present—this present which we all have to make of it what we will.

HOW HE GOT UP

Have you ever stood aside and watched the growth of some business, or the building up of an agency, or the progress someone has made in any art or profession? Of course you have—and it wasn't a thing that was jumped at, was it? It came from doing, from trying, day in and day out. You have said a bundred Why I remember when Soand so wasn't worth a dollar. Look at him now."

· But, did you give him credit for effort? Did you look back to the months and years when "So and So" had toiled early and late "doing?" Do you remember how, when other men were having a good time and enjoying life, he was working? Other men in these days gave their families many little luxuries which So and So had to forego, but he kept on work ing-deing-till he too experienced the thrill which comes from work well done and now his family goes about in a high-priced motor car while yours walks.

His doing has brought him the happiness of achievement and all the days of toil have been forgotten. The years have sweetened the memory of the hours of hard work probably looks upon it all as the happiest time of his life - especially that day he realized that his doing had brought him to the desired haven and that he had really arrived. -Catholic Columbian.

OUR BOYS AND GIRLS

TRIXIE'S GUARDIAN ANGEL

"Ticket, please."

The conductor glanced sharply at the little girl, who sat quite still regarding him with wide, frightened

eyes. "Tickst, ticket!" he urged impatiently. It was the day before New Year's; and the train was crowded.

Give me your ticket." 'I - I haven't any!" the child taltered, looking more and more frightened. "Then you'll have to pay your fare. Where are you pay your fare.

-to Cleveland."

he could scarcely articulate; but she did not cry.

"You will have to pay your fare," the conductor was beginning sternly, when the young man across the aisle touched his arm. 'I will pay the little girl's fare,"

he said quietly.

When the conductor had moved at her friend.

" I-I thank you!" she said with quaint old-fashioned courtesy. Then added, in a sudden busst of confidence, "You see, 1 purse. There was \$5 in it!"

The gentleman looked grave. travel alone, without either ticket or money.

The little girl's face clouded and asleep. the frightened look refurned to the

the purse.' John Barton regarded her silently over in his seat, he made room for her to sit beside him, smiling whim-sically at himself the while. He wondered what some of his fastidious

Mies Rosamond Gordon was nearly

Mies Rosamond Gordon was nearly that there is for us only successful wondered what some of his fastidious accomplishment of that work-then friends would say if they could see



was, making room for a little un known girl with pleading brown eyes to ait beside him, a little girl who would no doubt, some day grow heartless and cruel, like all her sex

His mouth set a little grimly. The old wound was not entirely healed Unconsciously his hand toward his breast-pocket wherein a small sasin lined box, reposed diamond ring -the ring she had re turned without a word of explanation, just five years ago to day. He sighed impatiently. He had

gone over it all so often, and-"Do you think it is a very big sin

to run away?" Trix was regarding him solemnly.
"Eh? Did you run away?" he questioned in startled surprise.

She nodded. "I had to run away," she explained 'Papa and mamma are in Boston and nurse was to take me to Cousin Rosie's for New Year's : but she got awful sick last night, and they took her to the hospital. I wrote to Cousin Rosie yesterday so she'il be 'specting us. Papa says a gentleman will go through fire and water to keep a 'pointment -and I 'spect it's the same with a little girl."

He shook his head gravely. they should fail to meet youbegan : but she broke in eagerly-'Cousin Rosie'll be there," she said confidently.

'Mamma wrote to her last week to meet ne at 2 80." "But we will not get in until 5.30,"

he exclaimed. 'Oh !" For a moment the little face looked troubled; then brightened with a

happy thought. "Prbaps she'll wait," she said hopefelly, "and—and you forgot'bout my Guardian Angel," she added "Mamma says our Guardian By this time Trix was so frightened | Angels take care of us every minute of the day; and I 'spect he knows

Cleveland well's any place" John Barton coughed doubtfully, but remained silent. He could not bring himself to say anything that might in the slightest degree, dampen her childish confidence. he only smiled at her, and turned his glance toward the swittly dimming down the aisle, Trix looked timidly landscape, whose snr shrouded outlines, were, after | lapse of five veers, sufficiently familiar to awaken

the old gnawing pain. He was a fool to have returned ! "You see, I — I lost my he told himself savagely. Alicia had no doubt, married that fool of a Gregory! and—
He was considering the advisabil-

"Some one will meet you at the He was considering the advisabil-station?" he questioned, while ity of getting off at the next station, wondering at the carelessness of and taking the first train back, when her friends in allowing her to a sleepy head nestled a ainst his arm. Glancing down, he that the tired little Trix Lad fallen

He frowned slightly at this new brown eyes. "Cousin Resie didn't difficulty; then smiled whimsically answer my letter," she explained, at himself as he sattled the little "and I lost her address-it was in creature in a more comfortable posi-

She smiled in her sleen! and. for a moment. Something in the little eager face, with its pathetic brown eyes, attracted him. Moving heart for the helpless little stranger,

frantic She had been to the station are we free men, fit to take our place him—cynical old bachelor that he that afternoon to meet her consin Robert's little girl, who, with her nurse, was to have arrived at 2.30. 'I am worried to death about the child," she confided to one of her guests. "Robers's wife is a dear—but she is only a child, herself!

is another train at 5.30." Telling the cabman to wait. Miss Gordon hurried into the station, just as the train pulled in. She started forward with a glad cry when she caught sight of Trix—who held fast to the hand of the tall young man, while pouring out an excited explan-ation of the delay, and the non-

arrival of the nurse. the cab door, Miss Gordon turned a scrutinizing glance upon the young man.

"You have been very kind," she said sweetly, "so kind, that I am going to ask a very great favor. If you have no other engagement, will His own Son." No suffering was you come with me now and help omitted till everything was fulfilled. you come with me now and help entertain the young people gathered at my home ?

John Barton tried not to show the surprise he felt at such a proposi-tion. He proffered his card by way of introduction, and then, with feeling of venturing into fairy land. took his seat baside the delighted Trix

The cabman drove like mad-he realized uncomfortably, that, in the catch the lady's name.

"Come right in !" she cried leading If they had been less excited they

guardian angel to little Trix-andand-it is New Year's Eve, you know," and without waiting to see the effect of her words. Miss Gordon hurried away to the expectant little

Trix had again slipped her hand into that of her new friend. What a bee utiful New Year's

Eve !" she cried rapturously. A half hour later a dozen little boys and girls were gathered in the big back drawing room, gazing with eager delight at the magnificent Christmas tree, still decked in glorious array.
"I am glad I runned away," Trix

confided to Cousin Rosie. "You see, my Guardian Angel did take care of me—and it is such a wonderful New Year's.—The Angelus.

HEART COURAGEOUS

Do not, for one repulse, forego the purpose That you resolved to effect."

Now, after the stress of the Christmas season is past, while our hearts are yet tender with many thoughts impressed upon us, our eyes lifted, looking toward the coming of the new year with all it may hold for us of joy or sorrow, good or evil, the old custom of the good resolution, resolved anew, suggesse itself.

And yet before we take upon our-selves the self righteous resolution, dictated by whomsoever or whatsoever, let us, closeted with conscience, take count of the strength that is with in us, for our last state is worse than our first, it resolving sincerely, we then abandon that resolve.

Under stimulus of generous impulse we assume a responsibility, without due count of our strength or right estimate of the demands of what we assume. But one in a thousand is capable of self-sacrifice. Let us ask, each one of himself, "Am I that one of the thousand?" Are we even strong enough for resignation? In the list of Christian graces I make no doubt, the greater number of us place resignation last. We do this because resignation is usually our last resort. We try to be re signed, or imagine we are resigned when we can do nothing more. But this is a mistake. To be truly resigned to a cross light or heavy, is to show forth, to be possessed of a great cowrage of no ordinary quality. Somebody defines resignation as the courage of Christian sorrow-the dictionary defines courage as "that quality of mind enabling one to meet danger and difficulties." So we have some idea of what it means to be resigned; how much more strength we need to be self-effacing !

I know not why it is that, so many of us carry the belief in our hearts that we may take upon curselves burdens, and in some mysterious way find shift for them, or speedy deliv erance.

Perhaps fiction after the order of the pretty sentiment in "Little and Good," may be at fault ; or it may be the impression gleaned from happy interventions of a kind Providence witnessed in light drama; or it may be a latent weakness in ourselves. But it is no less a mistaka. What we assume, that we must bear. In the quaint legend of "Little and Good." who is the sister of an erring brother, she rises up, and listens to the story the Polar Bear brings out of the frozen woods; and when the bear tells her that she must do to herself what her brother has done to others, if she would rescue him from his place of punishment, she cries, "Oh, give me the knife," and is ready to die for her brother. Then the bear accepts her willingness to suffer, her spirit disposition, for the deed. ing. — Brooklyn Tablet. of "Little and Good" is not required to liberate her brother. Such stories are sweet enough to

he secred : but after all they are but pictures drawn by secular Divine revelation teaches differently.

Let us look up and take for our example the Mother of Our Lord. lately saturated as our minds and souls have been with emotions awakened and enkindled by the Nativity anniversary, we should not find this so difficult. And while it is very true that we are more moved to think of the cave stable as the audience chamber of a king, and the Mother there enthroned, her kingly Babe in her arms, yet still, other thoughts surge up that will not be banished.

The blindest cannot but know this. that when Mary said, "Behold the hand maid of the Lord," she accepted her part in the work of Our Lord on earth. And it is written concerning the will of God, "He spared not The Mother of Our Lord assumed her part, and so suffered her part.

"Half of earth and half of heaven, as she was, her humanity could suffer, and the spirit also, when encountering disappointments and humiliations. In the lowly cave, where long before were stalled the berds of her royal ancestor, King David, did Mary behold the splendor was anxious for other fares-and, of the Star? Or heard she the singwhen he drew up before an elegant ing of the angels in the presence of home on Euclid avenue, John the shepherds? Had she but the memory of the angels' visit to her, to ramble and roar, he had failed to sustain her, as she pressed the Babe to her bosom? We know that there was no room for her in the inn; that her little one's cradle was a manger ; and that she had journeyed far from might have heard the murmur of home, and was in the midst of voices on the other side of the strangers. Had she not begun to taste of her part of a burden assumed "Alicia, dear," Miss Gorden was the bitterness of which was to prove saying a merry twinkle in her kind a fiery sword to pierce her heart? eyes, "I want you to meet our guest There was no assuagement, no de—Mr. John Barton. He proved a liverance, till the work Our Lord

came into the world to do, was Each time she went, accompanied by * * *

Asin this great and glorious illustration, so it is in our lesser ways and think notof shifting, or shirking, when once you determine to lend a helping hand, or the shouldering of a burden. Here is a beautiful thought that may help to make my meaning plainer: "If God send thee a cross, take it up willingly and follow Him. Use it wisely lest it be unprofitable. Bear it patiently, lest it be intolerable. If it be light, slight it not. If it be heavy, murmur not. After the cross, the crown.'

As to this matter of God's sending us our afflictions, or trials, we are often in doubt. I have spoken of this before, but it will bear repsti tion. I once asked one who was wise and thoughtful, who loved God and served Him, it God sent us troubles and trials? And the reply was: "God permits them to come upon us-and if He permits them. they cannot be against His will." am sure we could bear our crosses great or small, it perfect faith were ours that they came by Divine appointment. We should know that there is a law of retributive justice. and a law of recompense, and if we offend we must expiate; if we do good, the recompense will surely reward us.

Even they who profess no faith know this. I have before me the words of a man who professes no belief—a man of note, and writing, he says: "I try to do good; innate principles dictate it is the thing to do; in it I find about all coming my way in the way of happiness."

It is well to make good resolutions, but better to carry them out. If you failed last year, forget it, and try another way this year. It may seem trite enough to say "Try again." But we forget all about the sordidness and weakness if we but triumph in the end .- Catholic Universe.

A NICKEL FOR THE LORD

THE HEIGHT OF GENEROSITY

He wore a rose on his coat, but when the plate was passed he gave a bills in his pocket and sundry silver change, but hunted about and found this poor nickel and placed it on the plate to aid the Church Militant in its fight against the world, the flash and the devil. His silk hat was on the seat: his gloves and cane were beside it, and the nickel was on the plate, a whole nickel! On Saturday he met a friend; the

cash register recorded \$1.35, and he handed the boy a dime. A nickel to the Lord and a dime to the waiter! He had his shoes polished and handed the Greek a dime without a murmur. He had a shave and paid his check of 15 cents and "tipped" the barber a dime. He took a box of candies to his wife, paid 40 cents for it, and tied it with a dainty ribbon - and gave a nickel to the Lord.

This man worships Him as the Creator of the universe, the One who put the stars in order and by whose immutable decree, the heavens stand and he dropped a nickel on the plate to support His Church - the Church Militant - which represents on earth the Church Triumphant.

The Lord being gracious and slow to anger and remembering "frame" did not slav this man for his meanness, but gave him his daily bread. But the nickel was ashamed. if the man was not, for it slunk beneath the quarter which was given by a poor woman who washes for a liv-

A JEWISH CONVERT

CONVERTED BY WORK IN DEPARTMENT STORE

A unique story of a local conversion has just come to light. The girl in question, a Jewess, is an employee of one of the Fulton street department stores that makes a specialty of religious goods. That peculiar chance, that is a little beyond human understanding, brought her an assignment to the religious goods department. A commendable effort to gain a better knowledge of the stock which it is her duty to sell A DAMSEL WHO DARED. A Novel. by Gene led her to glance through some of the books, and to question some of the Catholic girls in the department as to the meaning of the resary and other articles of devotion. good fortune brought it about that girls whom she questioned were well able to explain the devotions to

As in most cases where the earnest seeker after truth meets the right kind of Catholic, she was fascinated by the new truths that began to dawn on her. She determined to inquire further-and did so. Soon she under instructions, and not long ago she was baptized. Since her admis sion to the Church she has been, by her example, an example to the girls in the department.

Girls who work in department stores, where they stand all day from in the morning until 6 in the evening taking orders and abuse from shoppers, are not usually given to poetic flights. The practical is upper most in their minds. Hence associates began to wonder why this Jewish girl had become a Catholic Finally the answer was agreed on that she had embraced Catholicity because she was "going with" a Catholic young man and he had refused to marry her unless she became a Catholic. They schemed to have her invited to several social affairs.

her brother. In this way they is arned that there was no man in the case The sole reasons of the Jewish girl's conversion are that she had been struck with the beauty of the symbolism of the Catholic religion; she had found the reading matter in the Catholic books of compelling truth and she had met good Catholic girls,

who knew their religion.

At home for a time the new convert's lot was not the happiest in the world. The Jews are tenacious of their religion and defection from it

her family sought to dissuade her, but to no avail. Finally they sorrow fully yielded to the inevitable. The girl's brother, nearest her own age, offered her the most encouragement. He, like so many others of the younger Jews, was practicing no religion, although he felt the need of some restraining and ennobling influence to better his life. During the talked the matter over with her. And, now that she has made the step and is a good Catholic, he himself is under instruction and will shortly

Books For Xmas Gifts Each. Postpaid

Best Catholic Authors

Good Reading is an Inspiration to Right Living

HEART OF JESUS OF NAZARETH. Meditations on the Hidden Life. By the author of "Voice of the Sacred Heart."

A MESALLIANCE. A Novel, by Katherine Tyrnard St. CECILIA, Virgin and Martyr. By Rov. Father

THE HONOR OF THE HOUSE, by Mrs. Hugh Fraser. (Mrs. Fraser is a sister of Marion Crawford. THE PATH WHICH LED A PROTESTANY LAWYER TO THE CATHOLIC CHURCH by Peter H. Burnett. He takes up and answers the common historical objections urged against Catholicism; then passes on to examine the chie dogmas that are disputed by Protestants.

uogmas that are disputed by Protestants.

THE MYSTIC TREASURES OF THE HOLY
MASS, by Rev. Charles Coppens, S. J. The priest
will find in Fr. Coppens' work a burning coal with
which to animate his fervor, and the faithful will
come into possession of a practical knowledge of
the grand external ceremonies of the Mass and
of its eternal mystic treasures.

or its eternal mystic treasures. HE WAYFARER'S VISION by Rev. Thomas J. Gerrard. Altogether a most fascinating book and one which tends to strengthen the soul in its Godward effort.

Godward effort.

GRADE, or From Atheism to the Full Truth, by Louis Von Hammerstein, S. J. Some of hi books have gained a world-wide renown, and spread his name far and wide as a first-class apologist, who is up-to-cate in every branch of Protestant controversy. In this translation he gives us a new proof

THE LIGHT OF FAITH by Frank McGloin. One of the few books of general Christian application which deserves to rank with Fr. Lambert's famous 'Notes on Ingersoll'. THE FUNDAMENTAL FALLACY OF SOCIAL ISM, by Arthur Preuss The book should prove helpful especially in the guidance of workingmentempted by the sophistry of clever revolutionists to place their trusts in Utopian visions.

place their trusts in Utopian visions.

ROADS TO ROME by J. Godfrey Raupert. Bein Personal Records of Some of the Most Recen Converts to the Catholic Faith. With an Introduction by Cardinal Vaughan.

THE TRIUMPH OF THE CROSS, by Fra Giro Iamo Savonarola. Translated from the Italian Edited, with Introduction by Very Rev Joh Piocter, O. P. It is not only valuable from historical standpoint, but is a logical and convincing treatise on the truth of Christianity. RACK TO ROME, by Scrutator (J. Godfre Raupert) Being a Series of Private Letters, etc addressed to an Anglican Clergyman. MYSTICISM: Its True Nature and Value. By Rev A. B. Sharpe. With a Translation of the "Mystical Theology" of Dionysius and of the Letters to Caius and Dorotheus. DD'S WORD IN NATURE, by Rev. Brennan. Second Edition of "The Science

THE SINS OF SOCIETY, by Bernard Vaughar S. J. Words spoken in the Church of th Immaculate Conception, Mayfair, during the

OCIETY, SIN AND THE SAVIOUR, by Bernard Vaughan, S. J. Addresses on the Passion of Our IFE OF CHRIST FOR CHILDREN as told by a Grandmother, by Comtesse de Segur. Adapted from the French by Mary Virginia Merrick. It is a powerful appeal to an innoceat child whose heart is always so sympathetically responsive to the call of love.

of love.

THE CARDINAL DEMOCRAT. Henry Edward

Manning. By J. A. Taylor. It is a true portrait of
the Cardinal whose own ideal of a good bishop he
surely realized.

THE LORD'S PRAYER AND THE HALL MARY,
Points for Meditation. By Stephen Baissel S. I.

Points for Meditation. By Stephen Bessel, S. J.

20ME, HOLY GHOST: or Editying and Instru
ive Selections from Many Writets on Devotion
the Third Person of the Adorable Trinity, by Re
A. A. Lambing LL. D. With Preface by t
Right Rev. Camillus P. Maes, D. D.

Right Rev. Camillus P. Maes, D. D. THE MANTILLA, by Ri'h r'd Aumerle. The Mantilla is a romantic tale of insurrectionary Cubwith Bob Weld-m, engineering student and football king, as hero; and Mary Dunleaven Merce deres, otherwise Corlia, for heroine.

ARNOUL, the Englishman, by Francis Aveling. JACK SOUTH AND SOME OTHER JACKS, by David Beame, S. J. Elders as well as juniors may read it with both profit and pleasure.

AURIEL SELWODE, by Emily Bowles. Woven with strands of history are dark threads of jealousy, plots and forgeries; but there are also bright weavings of love; and, of course, all's well that ends well.

RCHIDS. A Novel by Lelia Hardin Bugg.

THE MASTER MOTIVE, by Laure Conan. A Tale of the Days of Champlain, Translated by Theresa A. Gethin. THE MAGIC OF THE SEA; or, Commodore John Barry in the Making, by Captain James Connolly, It is a historical novel, and well fit to take its place beside 'Richard Carvel.'

peside Kichard Carvel.'
TRAMMELINGS AND OTHER STORIES, by
Georgina Pell Curtis.
GUY'S FORTUNE, by M. B. Egan. The story is
very exciting and holds the reader's attention.
THE FRUIT OF THE TREE. A Novel. By Mabel
A. Farnum GIANNELLA, by Mrs. Hugh Fraser.
THE PARTING OF THE WAYS, by Florence

Gilmore.

THE MARRIAGE OF LAURENTIA, by Marie Haultmont. We are certain it will be of great BY THE ROYAL ROAD, by Marie Haultmont

THE RETURN OF MARY O'MURROUGH By Rosa Mulnolland. The sons and daughters o Erin will find this delightful volume a source o HARP OF MANY CHORDS, by Mary F. Nixon. THE MIRPOR, by Mary F. Nixon.
THE LOST JEWEL OF THE MORTIMERS, by
Anna T. Sadlier.

ARABELDA, by Anna T. Sadlier.

COUSIN WILHELMINA, by Anna T. Sadlier.

This story of a chivalrous lover and of the ating Wilhelmina is one well worth the rea-BY THE GREY SEA, by Herbert Spr TANMORE HALL AND ITS INMATES, By the Author of "By the Grey Sea." "An Old Marquise." "Mere Gilette."

CONVERTS TO ROME, by Gordon W. Gorn Biographical List of the Most Notable Conver the Catholic Church in the United Kingdom ing the Last Sixty Years. THE MYSTERY OF NAPLES, by Rev. E. P. Graham. With six illustrations. WITH A PESSIMIST IN SPAIN, by Mary F Nixon. With 13 illustrations. NAUGHTY MISS BUNNY, by Clara Mulholland,

LIVES OF SAINTS

A FAIR EMIGRANT, by Rosa Mulholland.

GIANETTA, by Rosa Mulholland

ST. ALOYSIUS GONZAGA of the Society of Jesus, by Edward Healey Thompson. ST. ALPHONSUS M. LIGUORI, Bishop of Agaths by Bishop Mullock. of St. ANGELA MERICI, with history of the Ords of St. Ursula in Ireland, Canada and the Units States, by John Gilmary Shea. ST. AUGUSTINE, Bishop, Confessor and Doctor the Church, by Rev. P. E. Moriarty, O. S. A. ST. BENEDICT, the Moor, the son of a slave. From the French of Canon M. Allibert.

time of her instruction he often pains them much. Her parents and enter the Church.-Brooklyn Tablet

These Books make Good Reading

mond of Capua.

ST. CECILIA, Virgin and Martyr. By Rev. Father Gueranger.

ST. CHARLES BORROMEO. Edited by Edward
Healey Thompson. ST. ELIZABETH of Hungary, by Montalember ST. FRANCES of Rome, by Lady Georgians Fullerton, with an essay on the saint's life.

ST. FRANCIS de Sales, Bishop and Prince Geneva, by Robert Ormsby, M. A.

Geneva, by Robert Offinely, as. A.
ST. IGNATIUS of Loyola, founder of the Sosiety a
Jesus, by Bartoli. Two volumes. 50c. each.
ST. IGNATIUS AND HIS COMPANIONS — St.
Francis Xavier Peter Faber, Simon Rodrigues, etc. IRISH SAINTS from St. Patrick to Lawrence O'Toole, by D. P. Conyngham, LL.D.

ST. JOHN BERCHMANS of the Society of Jesus, and miracles after his death, by Father Borge, S.J. ST. JOSEPH. From the French of Abbe Bou ST. MARGARET of Cortona. Translated from the Italian by John Gilmary Shea.

BLESSED MARGARET MARY ALACOQUE, by ST. MARY of Egypt. The example and model of a

THE MARTYRS. This is the famous history of the last persecutions of the Christians at Rome, by Viscount de Chateaubriand.

MARTYRS OF THE COLISEUM, or Historical Records or the Great Amphithestre of Ancient Rome. By Rev. A. J. O'Relily, D.D.

IRISH MARTYRS, by D. P. Conyngham, LL. D. VICTIMS OF THE MAMERTINE. Picturing the trials and martyrdom of the saints of the early Church. By Rev. A. J. O'Reilly, D. D. ST. PATRICK, by Rt. Rev. M. J. O'Farrell, Bishor of Trenton. ST. ROSE of Lima. By Rev. F. W. Faber, D.D.

ST. ROSE of Lima. By NEV.F. W., FADEL, J. L.I.
GREAT SAINTS, by John O'Kane Murray. Over
thirty saints, including the B essed Virgin Mary,
St. Joseph, St. John the Baptist, St. Agnes, St.
Patrick, St. Bridget, St. Columbkille, St. France
Xavier, etc. Beautifully illustrated.
ST. STANISLAUS KOSTKA of the Society of
Jesus, by Edward Healey Thompson.
ST. THOMAS of Villanova.
ST. TPDESA. Written by herself. Translated by

ST. TERESA. Written by herself. Translated by Rev. Canon Dalton. ST. VINCENT DE PAUL, by Rev. Henry Bedford MAIDENS OF HALLOWED NAMES. Embracis the lives of St. Agnes, St. Gertrude, St. Rose Lima, St. Catherine, St. Genevieve, St. Teresa, & Cecilia, etc. By Rev. Charles Piccirillo, S. J. A YEAR WITH THE SAINTS. Short meditati for each day throughout the year on different tues with true examples taken from the lives T. FRANCIS ASSISI, SOCIAL REFORMER. By Rev. Leo. L. Dubois.

Eyr. Nov. Leo. L. Dubola.

LIFE OF ST. MONICA, by M. L'Abbe Bougaud,
Vicar General of Orleans. From the French, by
Rev. Anthony Farley.

LIFE OF ST. PAUL CF THE CROSS, by the
Rev. Father Pius, Passionist.

RELIGIOUS BOOKS

LIFE OF CHRIST. By Rev. M. V. Cochess.

LIFE OF THE BLESSED VIRGIN. By Ray.

Rohner O. S. R. KONNEY, O. S. B.
THE ADORATION OF THE BLESSED SACE!
MENT. By Rev. A. Tesniere.
AN EXPLANATION OF CATHOLIC MORALS,
By Rev. J. Stapleton. EXPLANATION OF THE COMMANDMENT By Rev. H. Rolfus, D.D. EXPLANATION OF THE CREED. By Rev. M. EXPLANATION OF THE HOLY SACRIFICE.
OF THE MASS. By Rev. M. V. Cocham. EXPLANATION OF THE HOLY SACRA-MENTS. By Rev. H. Rolfus, D.D. HELPS TO A SPIRITUAL LIFE. By Rev. Joseph

HISTORY OF THE PROTESTANT REFORMATION IN ENGLAND AND IRELAND. BE HOW TO COMFORT THE SICK. By Rev. Joseph Krebbs, C.S.R. LOURDES: ITS INHABITANTS, ITS PIL GRIMS, AND ITS MIRACLES. By Rev Richard F. Clarke.

MORE SHORT SPIRITUAL READINGS FOR MARY'S CHILDREN. By Madame Cocilia. THE TRUE SPOUSE OF CHRIST. By 28. Alphoneus Liguori. THE NEW TESTAMENT. 12 mo edition. Good.

IMER TYPE PITHER OF SECRETARY STUDIED IN THE SACRED SCRIPTURES. By Rev. H. Saintrain. This is the best work on the subject, and is to be recommended to all lovers of the Sacred Heart. THE SECRET OF SANCTITY. According to State Francis de Sales. SHORT MEDITATIONS FOR EVERY DAY. By Abbe Lasausse.

VENERATION OF THE BLESSED VIRGING.
By Rev. B. Rohner.

DIVINE GRACE. By Rev. E. J. Wirth, D.D. HORT CONFERENCES ON THE SACRED HEART. By Rev. H. Brinkmeyer, D.D. GLORIES OF THE SACRED HEART. By Rev. M. Hausherr, S. J. POPULAR LIFE OF ST. TERESA, by Rev. M. Joseph.
MEDITATIONS FOR EVERY DAY of the Month,
by Rev. F. Neoveu. DEVOTION TO ST. JOSEPH, by Rev. Father Joseph Anthony Patrignani, S. J. Translated from the French.

GLORIES OF MARY. From the Italian of St. Alphonsus M. Liguori. New translation.

INTERNAL MISSION OF THE HOLY GHOST by Cardinal Manning. by Cardinal Manning.

DOVE OF THE TABERNACLE, or Love of Jesus
in the Most Holy Aucharist, by Rev. T. H. Kinane.

LIFE OF OUR LORD JESUS CHRIST, by St.
Bonaventure. With 100 engravings. Bonaventure. With 100 engravings.

DIVINE LIFE OF THE BLESSED VIRGIN
MARY, by Ven. Mary of Jesus of Agreda.

SIN AND ITS CONSEQUENCES, by Cardinal
Manning. EMPORAL MISSION OF THE HOLY GHOST, by Cardinal Manning.

by Cardinal Manning.

TRUE DEVOTION TO THE BLESSED VIRGIN.
By the Blessed Louis-Marie, Grignon de Montfort.

Translated from the French by Father Frederick
Wm. Faber, D.D. VATICAN COUNCIL and Its Definitions, by Car-

THEAN COUNCIL and its Dennitions, by Cardinal Manning.

YEAR OF MARY. Seventy-two chapters on exercises of devotion to the Mother of God

DUTY OF A CHRISTIAN TOWARDS GOD, by
St. John the Baptist De La Salle. Here nothing
is left unexplained, no point unnoticed, of all the
grand and beautiful system of religion from the
most sublime mysteries of our Faith, to the simplest and most trivial practices of devotion.

OUR LADY OF LOURDES, by Henry Lasserre. A
complete history of the apparition, together with a
number of authentic mi acles performed at the
Grotto of Our Lady of Lourdes.

THE TRUE RELIGION AND ITS DOGMAS
by Rev. Nicholas Russo, S. J., formerly Professor
of Philosophy in Bosion College.

CATHOLIC FLOWERS FROM PROTESTANT

of Philosophy in Bosion College.

CATHOLIC FLOWERS FROM PROTESTANT
GABDENS, by James J. Treacy. Being a collection of pieces in prose and poetry from the writings
of non-Catholic authors, in relation to the Catholic
Church. The Catholic Record, London, Ont.



POPE BENEDICT TO WORKING GIRLS

WARNS AGAINST BAD BOOKS, WANTONNESS OF FASHIONS AND OTHER SNARES SET FOR THEM

On a recent Sunday the Holy Father received in solemn audience the Organization for Retreats for Working Girls, established in the convent of the Sisters of the Cena colo at Monte Mario. The girls who made recreats during these late months were accompanied by the Sisters and by Monsignor Vincenzo Sardi, Titular Archbishop Caesarea in Palestine, who in a brief address presented them to the Holy Father. To Monsignor Sardi's address His Holiness replied as follows :

"This is not the first time that We have had the pleasure of admitting to Our presence girls who had just gone through the spiritual exercises given in the convent of the Sisters of the Canacolo. But as a few flowers. how beautiful and ocorous soever, do not enable one to appraise the extent of the garden in which they have been cultivated, so We, from the small number of girls led hitherto by the Sisters of the Cenacolo, have not been able to realize the full import ance of the Organization for Retreats for Working Girls. To day, however, We have been, as it were, unexpect edly conducted into the midst of a flower pot. We now behold a large number of girls who took part in seven retreate given in the convent of the Sisters of the Cenacolo at Monte Mario during the past three mooths; We greet with pleasure the distinguished president of the organ ization, the zealous religious who assists him, and also the deserving ladies who are patronesses of the organization itself, and what is more important, from the elequent address of the President. We hear of the many and good results obtained this year from the retreats given to work ing girls.

Oh! truly We must no longer rejoice for some flowers only; We now know all the vastness and all the beauty of a new gerden. To God, best and greatest, We send up the homage of Our gratitude for having deigned to embellish our Rome with this new garden: We applaud him who has dedicated to its cultivation intelligent zeal and loving care, but, above all, We congratulate you, for with you, and you will gain advantage of Christian vigilance. tunate girls, who are the tender plants cultivated in this mystical garden and destined to gladden with flowers and fruit the working classes to which you belong. Indeed, Wa would wish to express the desire that the number of girls admitted to the spiritual exercises in the convent of the Sisters of the Cenacolo should constantly increase the more. We believe, girls that your example must contribute much to the attainment of an end so desirable, because all the parents to whom it may be given to admire the progress you have made in the way of virtue through the spiritual exercises ought to be inflamed with the desire to procure for their daughters the means of imitating you, and thus it is that the growth of the Organiza tion for Retreats for Working Girls is destined to contribute to the betterment of your class. But to our aid opportunely comes the recollection of the teaching contained in the Gos pel lesson which exactly on this Sunday the Church proposes to Us; to Us it seems that this teaching is calculated ever the better to recom mend the necessity of the spiritual exercises for working girls. For Word. But the Redeemer added that whilst the men told off to watch the field slent, an enemy of the owner of the field came and sowed cockle amongst the wheat.'

THE POISON OF FALSE TEACHINGS AND NEFARIOUS INCITEMENTS

TO VICE "Wboscever reflects on the miswhich the men told off to watch the field allowed themselves to be over come, 'cum autem dormirent come, 'cum autem dormirent should be under homines' ('but whilst the men were ted by others. sleeping.') From this is clearly deduced the lesson which teaches the the demon levels his shafts especially at the working class, nor indeed is it to be wondered at that his emissaries the studied work disciple. Have we been aggressive in our apostleship?

If every member of the Church to be wondered at that his emissaries labor to instil into the heart of the working girls the poison of false teachings and the most nefarious in citements to vice. He would not be ing class, of bad books and of jour-nals of the worst description, the nals of the worst description, the Many are under the impression wantonness of the fashions in dress that the deeply religious Catholic is amongst women of the lower classes,

"Nothing is therefore so necessary aggressive. The modern champions as to prevent languor of the soul, of Catholicity have been possessed of

Ask Others

Don't take our word for it. Ask those who have

KARN CHURCH ORGAN

for years what they think of it. If you don't know such a person, write us and we will tell you the names of Churches where this great organ has been giving satisfaction for

The KARN-MORRIS Piano & Organ Co. Ltd. Head Office: Woodstock, Ont. Factories: Woodstock & Listowe

but who can prevent it better than by making the spiritual exercises fairly often? These revive the teachings of faith, these recall for every Christian his own obligations these set before the eyes the dangers to which spiritual slumbers exposes distracted youth, these in fine territy by the threat of the divine chastise ments. Oh! who is there who does not see that the spiritual exercises are the best means of preventing the demon from casting the cockle into our heart? To succeed in casting it the more effectively he watches the moment of our spiritual slumber. Let us ever keep ourselves awake: he will not succeed in his wicked intent.

ADVANTAGES OF CHRISTIAN VIGILANCE We said a moment ago that the great lesson of Christian vigilance brought to Our recollection by today's Gospel should be the best argument to recommend the necessity of the Organization for Retreats for Working Girls. It is for you, girls, to prove that our words have not been mieplaced : return often, return willingly to the spiritual exercises; make many of your friends come with you, and you will gain the

" Fortunate are the working girls of Rome! They constitute a most select field in which the Heavenly Father has scattered the good seed, and they, more fortunate than the field of which this day's Gospel speaks, need not fear that those charged to watch over them will be surprised by slumber, for the good Sisters of the Cenacolo keep watch and the zealous president of the Organization for Retreats is ever prepared to prevent their enemy from sowing cockle. Vigilance, how ever must also be your individual work; therefore We exhort you to confirm yourselves at every moment the more in the purpose of this necessary vigilance, and to the end that in you such a purpose be truly efficacious, for you and for all your companions, for the religious who direct and for the lady patronesses who support the organization to the exercises, and for its worthy president We invoke the abundant bless ing of heaven. Oh! may the blessing of the Lord keep far away the hand of the enemy who would scatter the cockle of error and of vice in the heart of the worsing girls, and may it be a prelude to that Divine Word whereby the Supreme Judge will bid when Jesus compared the kingdom the angels gather into the granaries of heaven to a man who sowed good of the Heavenly Father the wheat seed in his field, He thus alluded to of the good works which, by means the work of good fathers of families of the stimulus of the spiritual expensions. ercises, the working girls of Rome well as to the individual work of will have performed in abundance each one who received into his own triticum auticum autem congregate heart the good seed of divine grace, in horreum meum " (but the wheat especially of the Divine gather ye into my barn." -Rome.

AGGRESSIVE CATHOLICS

No society, religious, social, educa tional or political, ever achieved real success without an aggressive fortune that befell the poor owner of membership. By aggressiveness we that field cannot fail to recognize do not mean a truculent, domineer that the cause of it was the sleep by ing attitude, but rather a positive stand upon our principles; an eager desire that our teachings and ideals should be understood and apprecia-

As Catholics we are members of a society whose aim it is to show the necessity of not yielding to spiritual sumber, so as not to give an opportunity to the enemy of the soul to sow in us the cockle of error and of the sublime work that has

mistaken who would say that for this than it is to day. The missionary purpose is designed the increased power of the Church is greatly weak-circulation even amongst the work. ened by the lassitude and indifference of its members.

which to-day has penetrated even a mock meak, nonresistant, harmless creature. Nothing could be further and the multiplied bad example from the truth. Truly religious men which from above and below is set before the poor people. Now, the blooded aggressiveness that stands outcome of these diabolical devices for dominance and achievement. depends on the state of spiritual lan. This fact is fully demonstrated in the guor in which are unfortunately found the working girls for whom these snares are set.

history of Christianity. The apostles, martyrs, confessors and virgins of the Church have ever been loyally

this same militant characteristic, as we are reminded when we recall the names of Ludwig Windthorst, the hero of the German center party ; of Archbishop Hugbes, the apostle of the Catholic parochial schools, and of Mother Drexel, the angel of the Indian missions. They loved their faith and their best efforts were given to its advancement.

To-day, more than ever before, the world needs aggressive Catholic men and women to hold aloft the ideals of Christianity and elevate every phase of human living. This aggressiveness is needed in our parish life to strengthen our religious societies; it is needed in our social life to break down the barriers of bigotry rampant around us; and it is needed in our political life in taking a way the prejudice which holds Casholics under a disability in seeking public

Every Catholic should ask himself Am I aggressive in the big mission that has been entrusted to me ? What am I doing to win my separ ated brethren to the standard of the Cross of Christ?"-The Missionary.

"MY LIFE FOR OLD IRELAND'

CHAPLAIN'S STORY OF SOLDIER'S DYING WORDS RECALLED

AN ESTIMATE OF THE IRISH SOLDIER The "New Statesman" has a long article in the current issue on the Irish soldier, recalling the Wild Geese, Cremona, Fontency, and remarking on "the amazing fact that this is the first War in history in which the Irish soldier has fought as an Icish. man on the same side as England.' The article proceeds: "So far as the present War is concerned, Irish soldiers are fighting as Irish patriots n a way in which they never fought They do not echo Sarefield's before. cry. 'Oh, that this were for Ireland! Apparently, they take the view that in defeating the Germans as at Cremona, they actually are fighting for Ireland. The chaplain of an Irish regiment, writing after the first battle of Ypres, described a dying soldier whom he attended. 'His side was torn with shrapnel, and he lay in a pool of blood.' After being attended to spiritually, he raised his hand and exclaimed, 'My life for old Ireland!'" " GOD SAVE IRELAND " ON THE

BATTLEFIELD "Nor is this an isolated example of conscious Irish patrictism-patriotism which is always so much more self-conscious in tragic than in success-Redmond passed the barracks in Birdong - a song celebrating the three Fenians who were hanged at Man chester in 1867 -as they charged the Germans at Mons. No doubt, they varied their music with 'Early doors, this way,' and the other comic audacities of the battlefield. But the Irish troops in crisis after crisis of INDIFFERENCE TO DANGER

Of the courage of the Irish troops both in Gallipoli and in Flanders, though Mr. Redmond has complained that it has been insufficiently recognized at headquarters, it is almost superfluous to speak. Not that it is more wonderful than English or French or Scottish or German courage. But the courage of the various nations is probably different in kind. Mr. Valentine Williams, in his new 'With the Army in Flanders,' writes: 'The British soldier's indifference to danger, while it is one of his finest qualities, is often the despair of his officers. The Irieh regiments are the worst. Their reckleseness is proverbial.' And the daring of the Irish (10th) Division at Gallipoli has been as notable. Captain Thornbill of the New Zelond. tain Thornhill, of the New Z aland orces, has borne witness to it in a etter to an Irishman:

NEW ZEALAND OFFICER'S TRIBUTE "Your Irish fellows are the talk of the whole army. To me the last few weeks have been one long nightmare

But I must makeyou wise in regard to the doings of the Irish. Most of them, I believe, are 'freshies.' The Empire can do with a heap more 'freshies,' of the Irish more brand. Their landing at Suvla Bay was the greatest thing that you will ever read of in books by highbrows. Those who witnessed the advance will never forget it. Builets and shrapnel rained on 'em, yet they never wavered. Officers got it here there, everywhere but the men never wavered. . . God! the men were splendid. The way they took the hill now called Dublin Hill) was the kind of thing that would make you pinch yourself to prove it wasn't a cheap wine aftermath. How they got there heaven only knows. As the land lay, climbirg into hell on an aeroplane seemed an easier proposi-tion than taking that hill.- Edinburgh Catholic Herald.

PRIVATE JUDGMENT

Whittier, the poet, in a defense of the Quakers, once said :

" If the light given immediately by the Holy Spirit is dim, what must that be which comes to us through the medium of human writers in an obsolete tongue? Is the B b'e more and better then the spirit which in spired it? Shall the stream dany the fountain?"

This certainly is a fair argument as against our Protestant friends. If they believe that a private inspiration, private jadgment, gives them ful countries. It was not many weeks the true meaning of God's word, we before the outbreak of the War that see no reason why they should in the true meaning of God's word, we the Irish Guards were reprimanted terpose the types between them and for singing 'God Save Ireland' as Mr. a direct inspiration revealing them a correct rule of life. We Catholice cage Walk. But they sang the same | believe the Bible because the Church. which is infallible, hands it to us as inspired and explains its hidden meanings. We, under God, believe in the Church because we see it confronting us as any other human-existing institution; and, reasoning on its existence—its conquest of time, evidence of the national spirit of the space and man-we recognize that only the hand of God could have the present War, in addition to their created so wise, so powerful, so gloriga'ety, fidelity, and daring is over-whelming.

ous, so perfect and indestructible s system.—Truth.

1915 CLEAN-UP Sacrifice Sale of Organs and Pianos

We have a large number of splendid organs and pianos taken in exchange on new Heintzman Pianos and Player-Pianos this fall. Every instrument in splendid condition—guaranteed. Prices are marked for quick clearance. Select one of those below or write for YE OLDE FIRME

Heintzman & Co., Limited

Six Splendid Organ Bargains

KARN five octave organ, walnut case, high top with music pocket, sliding fallboard, lamp stands, 8 stops in cluding Vox Humana, Forte, Viola, etc. Grand organ and knee swell. A well known make in perfect order and has an elegant tone. A snap at.... \$38 THOMAS five octave organ, handsome dark walnut case, nicely carved high top with music pocket sliding faliboard, lamp stands, has it stops including Coupler, Viola, Vox - umana, etc. Grand Organ and knee swell. This instrument has been ca efully re-built by our own septert, and is just as good as when new. A splendid bargain at. KARN five octave organ, oil finished dark walnut case, handsome carved high top with mirror, sliding fallboard, music cabinet, lamp stands. Four sets of reeds and 11 stops including Bass and Treble Couplers, Vox Humana. Forte, etc. Grand organ and knee swell. A handsome organ with a beautiful tone, would be an ornament in any par.or. Special at... \$45

UXBRIDGE six octave piano cased organ, walnut case, sliding fallboard. automatic full length music desk with two engraved panels, 11 stops including Bass and Treble Couplers, Forte, Me'odia, Diapason, etc. Grand organ and knee swell. This organ has been carefully rebuilt by our own expert, and is just as good as when new. Special bargain price \$68 THOMAS six octave piano cased organ, handsome mahogany case, rail top with mirror, sliding failboard, full length music desk, lamp stands, has 11 stops, including Vox Humana. Bass and Treble Couplers, Vola, Forte, etc. Grand organ and knee swell. Mouse proof pedals, A new instrument which has become slightly shop worn. Carries new guarantee. Regular \$99

Special Square Plano

VOSE square piano, dark rosewood case, handsome carved legs, has full metal frame with over-strung scale, 7 octave keyboard, 2 pedals. This instrument has been carefully gone over in our own factory, and is just like new. Will make a splendid

Special Upright Pianc

One only, sample grand upright piano, handsome mahogany case, colonial design, manufactured by the Lavis Piano Co., New York. This instrument has full metal frame with bushed tuning pins, copper wound bass strings quick repeating action, 7i octave keyboard, 3 pedais. The piano is brand new, and is the last one of severals amples submitted by this firm. The tone is rich and sonorous, and this offers a splendid opportunity to purchase a good piano at a remarkably low figure. Special bargain price.

Little Cash Required

You only need pay a little cash now - balance in small monthly

Heintzman Hall

201 Yonge St., Toronto, Can.

MAIL THIS COUPON

HEINTZMAN & CO., LTD. Kindly mail me more complete lists of bargains in..........I saw your ad. in Catholic Record Jan. 1.

NAME ADDRESS

O'TOOLE. - In Sault Ste. Marie, Ont, Nov 17, 1915, Miss M. A. O'Too's. May her soul rest in peace. O NEIL In North Bay, Ont. April 27, 1915, Mrs. D. O'Neil. May her

soul rest in peace.

Timmins —In North Bay, Ont., Dec. 15, 1915, Mrs. George Timmine. Interment in Chalk River, Ont. May

her soul rest in peace.

LEONARD.—At the residence of his daughter, Mrs. Edward Kelly, Chepstow, Ont., on Friday, December 3, 1915, Mr. Neil Leonard, aged eighty two years. May his soul rest in

TEACHERS WANTED

TEACHER WANTED FOR C. 'S. NO. I Osgoode, holding a and class certificate. Salary \$500. Duties to commence Jan 3rd, 1916. Apply to James O'Leary, Usgoode Station, R. K. No. 3

A BILINGUAL TEACHER WANTED FOR Separate School of Massey. Please enclose your certificate. Apply to Ed. Proulx, Sec., Massey. Ont. 1939 3

TEACHER HOLDING SECOND CLASS professional certificate for U-ion schools, section, 6 and 8, North Crosby. Apply stating salary to Bernard Grant, Westport, and 1939 3 REMALE TEACHER WANTED FOR S. S. No. 2, Baldwin and Merritt. Second class cettificate. alary \$500 Duties begin January 4, 1914 School located in the village of Espanola station Apply to Geo. A. Miron. Espanola Stat, Ont.

TEACHER WANTED FOR PUBLIC SCHOOL Sec, No. 7, North Crosby, qualified teach

QUALIFIED TEACHER WANTED FO S. S. No. 9 and 14 in Rochester, who is able teach French and English. Salary \$600. Duties begin 3rd of anuary. Apply to Victor Gagnon Se Treas., uscomb Oat

WANTED FOR S. S. No. 6, Bromley, a qualified teacher. Duties to commence 3rd January, 19 6. Apply stating sa ary to kev. R, J. McEa-hen, Osceola, Ont.

WANTED PARTNER, ESTABLISHED MANU-

Pianos and Player Pianos Becord readers can save from \$50 to \$150 by dealing direct with us, and thereby patron zirg their own Sole agent for many celebrated makes Twenty years tuning enables us to select the best Pisance shipped to all parts of the Dominion. Write for catalogue and q orations MULHOLLIN PIANO PARLORS, 786 St. Catherine West Montreal, P.Q.

ORDO

CHRISTMAS CRIBS

J. J. M. LANDY 405 YONGE ST. TORONTO

1916

The Ordo's will be ready early in ecember. Send in your order now.

The Catholic Record LONDON, ONT.

BELLS, NEALS, GRIMES

Don't Use Dangerous Antiseptic Tablets

It is an unnecessary risk. Use the safe antiseptic and germicide, Absorbine, Jr.—it kills germs quickly and surely without any possibility of harmful results; made of pure herbs, nonpoisonous, and there is no danger whatever if the children get hold of the bottle. It retains its germicidal powers even when diluted one part Absorbine Jr., to 100 parts of water—and its antiseptic powers one part Absorbine Jr..

septic powers one part Absorbine, Jr., to 200 parts water.

The germicidal properties of Absorbine, Jr., have been treated and proven both in laboratory and actual practice. Detailed laboratory reports mailed upon request.

Absorbine, Jr., \$1.00 and \$2.00 per bottle at druggists or postpaid. A liberal trial bottle postpaid for 10c. in stamps. W. F. YOUNG, P. D. F., 299 Lymans Bldg., Montreal. Can.

A NEW ISSUE

Why not order to-day and have your me in the new directory?

The Bell Telephone Co. of Canada

BRANCHES AND CONNECTIONS THROUGHOUT CANADA

Those who have been saving are now in a position to make

investments of sums of one hundred dollars in Canada's securities, yielding advanced rates of interest.

LONDON 394 RICHMOND ST. W.J HILL Manager

BRANCHES IN MIDDLESEX COUNTY

at the House of Plenty!

We pay highest Prices For FREE

Som fallam 312 Hallam Building TORONTO

Thorndale

Komoka Delaware

You will enjoy your stay

Melbourne

RATES

\$2.50 per Day up American Plan

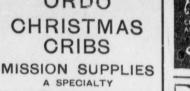
\$1.00 per Day up European Plan

Special attention to the comfort of ladies and children traveling unescorted.

Promptly

Telephone

Directory





599 Adelaide St.

FINNEY & SHANNON'S COAL The Coal of Quality mestic Soft—Cannel, Pochahontas, Lum am Coal—Lump, Run of Mine, Slack.

Best Grades of Hard Wood

The Catholic Record's SPECIAL



FATHER LASANCE'S

'My Prayer Book'

With Rolled Gold Chain Rosary

Rolled Gold Scapular Medal

All for \$3

rayer Hook in leather binding (American Seal) ald edges. Rosary solid rolled gold chain, with nitation stones—Garnet, Amethyst, Topax, rystal, Emerald, Sapphire, Opal, Turquois, Jet. USE THIS FORM IN

ORDERING

THE CATHOLIC RECORD: London Canada

"At the Gate of the Temple"

Poems by Rev. D. A. Casey, "Columba"

Praised by the reviewers. Welcomed y the public. An ideal Xmas Gift. POST FREE, \$1.00

THE CATHOLIC RECORD W. E. BLAKE & SON OR THE AUTHOR

Xmas Booklets and Postcards TORONTO, ONT.

NOW READY Catholic Home

SOME people who travel profess to regard hotel accommodation as something that must be tolerated – one of the penalties of travel. But no guest who sojourns at the Walker House, Toronto, can long retain such an idea. Our service is enjoyable every detail of it. Your comfort and convenience are our chief concern, and every employee is imbued with correct ideals of his duty in helping to keep the service of the house working efficiently. We are anxious to maintain the reputation of the Walker House as the Toronto Hotel from which a guest goes with reluctance and with the determination to come again at the earliest opportunity. When you come to Toronto, stay at the Walker House. Porters meet all trains, and the House is within one block of the station exit. "Toronto's Famous Hotel." can long retain such an idea. Our service is enjoyable

Lawrence Station

"Toronto's Famous Hotel"

The Walker House

Cor. Front & York Streets, Toronto Geo. Wright & Co., Proprietors

More Trappers and Fur Collectors send their Raw Furs to us than to any other five houses in Canada. Because they know we pay highest prices, pay mail and express charges, charge no commissions, and treat our shippers right Result, we are the largest in our line in Canada. Ship to us today and deal with a Rellable House. No Shipment too small or too large to receive our promot attention.

We sell Guins, Rifles, Traps, Animal Bait, Shoepacks, Flash. Shim, News. Hash. Shims, Med. Halles, Fishing, News. All these books fully controlled.

Guins Animal Bait, Shoepaoks, Flash-ightha, Haadiighta, Flashing, Nets, Flashing Tackle and Sportsmens Supplies at lowest prices. CATALOG Extent

A list of Holy Days, Fast Days, Days of Abstinence, Calendar, and other useful information. The Lack of Honor, by Marion Ames Taggrapt Ames Taggart. Journeys of the Blessed Virgin, by Rev. Patrick J. Sloan.

Annual, 1916

CONTENTS

The Waking of Audrey Marr, by Mary T. Waggaman. California--Old and New, by Mary

E. Mannix.
Grandmother's Silver Earrings,
by Anna T. Sadlier.
The Road Beyond the Town, by
Rev. Michael Earls, S. J. The St. Vincent De Paul Society, by Rev. John E. Mullett.

Hope, by Father Faber. From Topmost Mountain, by Francis X. Doyle, S. J. St. Teresa of Jesus.

The Lesson, by Jerome Harte The Bravest Roman of Them All.

PRICE 25c. POSTPAID

Catholic Record London, Canada