#### The Catholic Record

LONDON SATURDAY NOVEMBER 14, 1914

OVERWORKING IT

Imagination may be the director and incentive of energy and it may also be a source of delusion. When it becomes superheated, as in the case of some clerical individuals, we have weird stories about the Church. We wonder why they do it. We presume that they are able to read and disposed to be fair minded. Yet with a wealth of information at hand they persist in gathering the discarded flotsam and jetsam of controversial waters. They pin scripture tags upon it and forthwith exploit it as an argument against the Church. The other day, for instance, we heard a statement to the effect that a Catholic cannot be a loyal subject of Canada. Despite the fact that this charge is very old, a derelict abandoned by common-sense and experience, it was welcomed into port by the good man and exhibited as a prize to, let us say, the Orangemen who worship loyalty Lodge-made and of the yellow variety. This type of clergymen is allowed at large because he perpetuates prejudices and is useful to the vote seekers whose way to Parliament is lighted by the fire of religious bigotry. They would be silenced or at least have their area of operation very much restricted if the respectable Protestant, who, according to report, frowns upon such methods, would give his frown energetic expression. Unamenable to argument they could however be forced to understand that the antics of a buffoon and the language of groundlings are incompatible with a serious profession.

### ANOTHER VICTIM

Another victim of perverted imagination is General Richardson of the Ulster volunteers. After the war he is going to " relegate Home Rule to the devil." There is his idea of loyalty. Drunk with hatred he would rather see law and order swept away than obey any mandate that does not harmonize with his ideas While Catholic Irishmen are going to death for the Empire, this brave warrior is beginning a requiem for its death. While Catholic Irishmen are dying this soldier is flaunting his Orange insolence in the face of the Briton and getting ready for a bed in a psychopathic ward. Perhaps Earl Kitchener will give him the medicine he needs so badly and without delay.

### THE DREAMERS

Just now we have astrologists, crystal-gazers, etc., discussing the war, and making solemn pronouncements as to the results. They are given much attention because, we presume, they touch on and flatter the feelings and prejudices of many people. They remind us of the members of the 'Anglo-Israel Association " who not so many years ago worked out a theory much to their own satisfaction and to the unquestioning belief of their readers. The theory was that the history of the British people began in the very twilight of known records. Queen Victoria was the lineal descendant of King David. The three lions on the royal stand ard were the lions of the tribe of Judah. The Coronation Stone at Westminster was identified as the stone which served as a pillow for Jacob's head. England was the stone cut out of the mountain without hands, that smote the feet of iron and clay in a tabulated series of victories from remote times down to Waterloo. This theory once widely popular is a classic example of the easy credulity of times past. And to-day, despite the Carnegie library and an enlightened generation, the dreamer and the prophet have many

### FALLEN OUT

followers.

Carranza and Villa, who play the principal roles in the Mexican tragedy of sordid lust, robbery and mur. der, are no longer friends. Carranze charges Villa with the killing of U.B. Benton, regardless of international consequences. He condemns him for crimes against religion, etc. Perhaps our friends over the border who were disposed, judging from their apathy, to regard accounts of Mexi-

awake and bring into play the influence of which they boast. Carranza. who ought to know, tells them what is happening at their doors. Others have told them of unspeakably vile outrages against nuns and priests. True, they have "whereased and resoluted" without, however, checking the tide of horror and misery that rushes over Mexico. Are we to infer that they are in the Republic on sufferance only or esteemed so little by the authorities that outrages against Catholics cause never a ripple in administrative circles. We venture to say that if Protestants had had suffered a tithe of the misery which has fallen to the lot of Mexican Catholics action with a business end to it would have been taken ere now. The newspaper would flame with indignation and from all over the country would come protests reminding legislators of their duties to their constituents. This has been done before and with prompt results. But so far, with the exception of articles in America, the protest of the Federation of Societies and a feeble bleat from a few newspapers, we have heard nothing. Perhaps they don't wish to embarass the Government or are too persistent in it seems almost hopeless by any indevotion to Job, their patron saint

#### THE CRITIC We have just read a criticism on the "Glories of Mary," a book written

many years ago by St. Alphonsus Liguori. The critic regards it as too florid in style and devoted to the championship of idolatry. So far as idolatry is concerned we may say that prejudice obscured the vision of the critic. What he thought was the Irish Monthly, (Nov., 1911) with great text was but merely the reflection of tenderness of the love of the Church text was but merely the reflection of his preconceived ideas. Others before him who were not afraid of the charge of controversial dishonesty, have also, by distorting sentences and wresting them from their context, made the saint a champion of idolatry. As to style St. Alphonsus wrote his book for the simple and imaginative and hot blooded people of Southern Italy. He wished to make them love the Immaculate Mother whose chivalrous Knight he was during all his years. He sought to make them realize her dignity, her prerogatives, and he succeeded because his methods were suited to the temperament of his readers. And national temperament affects, as our critic will admit, not only literature but also its mode of religious expression. But when a critic measures Italian books by his temperament he is apt to engender a suspicion that his critical qualifications are inadequate. He may not like it any more than people who feed on rag-time like Bach or symphonies, but his dislike is not an irrefutable argument against this life, a life of grace to be followed by a life of unfading glory. King, though death way be Jesus the he is not keyed up enough to appreciate the music that came vibrant and hot from a saintly heart. When grave of its sting. . . . On the Miss Mulock in her "Fair France" says that " in Scotland they stand and are prayed at, in England they sit and are prayed for, and only in Catholic churches old and young, rich and poor, kneel down and pray for themselves." she gives our critic a portrayal of national temperament.

To a correspondent we beg to say that the Church has had to do with spiritism from the very beginning. Modern spiritism when it is not fraud is necromancy and is forbidden in Deuteronomy 18, 10-11: "Let there be not found among you any that consulteth pythonic spouts, nor fortune tellers or that seeketh the truth from the dead."

It is sometimes difficult to distinguish manifestations produced by trickery from those produced by the demons. But there are tests by which the distinction is made reasonably sure. When we see, for instance, an inanimate object rap out by indicating letters of the alphabet an answer to a question a sensible man will conclude that an intelligent being has communicated its power to the object that appears to give the answer. To suppose otherwise would be opposed to the principle which forms the basis of all sound reasoning, viz., that the

cause includes the effect. The people who amuse themselves in this wise are wont to say that the can atrocities as exaggerated may manifestation given by the "Ouija"

little about electricity does not trouble them. But no conceivable development of the power of electricity can make an inert body move itself or cause a piece of wood to answer questions.

We have heard it said that the spirits who speak through mediums are the souls of departed friends. Catholics of course understand that cannot be torn from their bliss by a one another in these words." medium for the amusement of those who do not believe in the existence Thomas, "frequently pretend that death: they are the souls of the dead to confirm in their error the Gentiles who entertained this belief." This is the greatest delusion about Spiritism and the most fatal because it is the most attractive. "When the clever demons," says a writer, who by their fall have not lost their superior intelligence, and other gifts essential to their nature, counterfeit the ways and manner of a deceased friend of those who invoke the spirits, they bind the unfortunate victim of their deceit to their service by bonds that struction or argument ever to loosen."

Learned priests in Europe have told me Catholics thus seduced seem to be absolutely incurable.

#### THE CHURCH'S LOVE OF HER DEAD

The Rev. Kenelm Digby Best, who died some weeks ago, wrote in the for her dead. He spoke of the Protestant denial of assistance to the dead as unChristian—" for it is so opposed to all our Saviour did and He continued, speaking of

our Lord : He gave not only consolation to mourners but pity and tears to the dead. He is the "same for ever." He is the Resurrection and the Life but He bides His time, and is in no haste to restore to vigor those wearied, worn out limbs, nor will He bring back the look and color to that marble countenance, nor awake from ts rest that sleeping body which in meek and submissive decay returns to the dust from which it came.
'Till the Day of the Resurrection of the body, He delays His promised raising up. But for the soul—the living, suffering soul, that loves Him and is loved by Him, that is a bride soul espoused unto Him in eternal love—Jesus has pity and compassion. This Lover of souls from the beginning has understood and felt the harm and evil caused by sin to His dear ones. He and He alone had the remedy for such guilt and pain. . . By His cross He redeemed the world.

On the cross He expired, that by His death we might be born to a new though death may be, Jesu Kings of kings, has conquered death, deprived him of his victory and the the living, the dead, the future gen erations of the human race; and He applies by means of the holy Mass this same offering to the souls of men throughout the ages. Thus, the

prisoners of hope" are not for-It is from the Sacred Heart of her divine Spouse that the Church has earned to love her dead children and offer Masses for the repose of

their souls.
In the Mass of Marriage the Church showers spiritual favors and bless-ings on her children on their wedding day; in her administration of the last Sacraments she is loving, watchful, prayerful; "but when the soul is gone does she consider duties at an end?" Oh no. has been given power to reach and help the departed soul wherever it may be, so long as the hands of God hold it." The very body of her dead child is specially honored. dead to be carried off and hurried away from the home of their life to the cold earth and the grave digger's dismal lodging?" "Not so! Bring dismal lodging?" them to me. Suffer your dear ones to come to me," the Church exclaims, and at the door of her dwelling she receives her dead:

Then begins the Sacrifice itselfthe Mass of Requiem. The ministers are clad in black mourning—not as subjects of Death, for he is vanquished, his reign is over; the vestments by their color express sympathy with sorrow, and emphasize the repentance that is calling out of the depths. The hand of the celebrant signs not himself, as is usual, that the deed before the alter. but the dead before the altar. Meanwhile the Church's magnificent music of mourning breathes forth melodies with which even the boldest of musicians have hardly dared to tamper. No Gloria, no words or the Chinese lepers, but at that time, owing to lack of funds, he was ob-

Gospel what tenderness is shown Of course, on All Souls' Day, in Epistle and Gospel there is a ring of victory, a trumpet sound of hope and triumph, an assertion of the Resurrection, a pro lamation of the coming of Christ our King to judge the living and the dead. But, take the Epistle of the Mass for the day of death or burial; it promises that we shall meet them again, that thus we Catholics of course understand that and they "shall be always with the the souls enjoying the beatific vision Lord," and it bids us to "console

The Gospel of the same Mass tells us what the Master said to comfort and console not Martha alone, but of the devil. "Demons," says St. all those homes that are invaded by

> Again, on the anniversary day, the Church does not forget her dead child; and, as though an excuse was needed for her tender faithfulness. she repeats in the Epistle of that Mass the words from Maccabees : " It is a holy and wholesome thought to pray for the dead." And from the Gospel, to testify to her confidence that they are safe, she repeats those solemn words of Jesus: "This is the will of the Father Who hath sent Me; that of all that He hath given Me I should lose nothing, but should raise it up again in the last day." In the Mass of Requiem for daily use, what beautiful and consoling sen what beautiful the tences do we find: "Blessed are the dead. The Spirit saith they the dead. The labors." "He that rest from their labors." "He that eateth my Flesh hath eternal life, and I will raise him up in the last day." At the very time of the Consecration the choir may sing softly and plaintively the "Jesu, salvator mundi, exaudi preces supplicum."
> And throughout, the priest sings
> his own part in notes that
> are in harmony with the sadness of a funeral. The "Agnus
> Dei" is changed: as though we asked nothing for ourselves : we implore the Lamb of God to give to

our dead the peace of eternal rest. The Church, after the Mass again pays honor to her dead, and treats with respect " the temple of God " to which the Holy Spirit will return at the Resurrectio

The Libera me Domine is chanted, the Absolutions are given—"Her last blessing on that last departure from the church in which so many sacraments were received:"

Meanwhile, what has the Lamb of God done for His poor Prisoners of Hope? "Remember, Lord, Thy servants who are gone before us, rest in the sleep of peace." Thus have we besought Him to hasten to their aid. And doubtless, with His corn and wine. He has appeased their hunger and slaked their thirst by shortening the term of their im prisonment. Nay perhaps they released and speed away to Nay perhaps they are osom of Jesus at the very time when that sweet Lord enters under the roof of His priest, and consummates the Sacrifice for the living and the on His humble servant's heart!

Let others, then, give their flowers -they know no other, no better way of testifying grief and affection-but we can feel assured that our dead expect from us that which St. Mondeath we might be born to a new ica alone asked of her priest-son, St. life, a life of grace to be followed by Augustine, Requiem Masses at the altar of the Lord.

#### THE LEPERS' FRIEND IS DEAD

FATHER CONRARDY, WHO HAD ASSISTED FATHER DAMIEN AT MOLOKAI, DIES IN CHINA

News of the death of Father L. L. Conrardy, in charge of the colony of Chinese lepers at Sheklung, China, reached this country. Father Conrardy died among his lepers on August 24

He was seventy four years of age and was ill for the greater part of his time in Sheklung, but he struggled heroically, always praying that, if he were to die before his purpose was accomplished, it might be from leprosy, a martyr! But though he handled the lepers daily through the years that he worked among them,

he never contracted the disease. Father Conrardy was ordained to the priesthood on June 15, 1867, and 20,000 French priests serving as pri four years later because a missionary. It was during a visit to India in 1871 that he became impressed personal observation with the horrors of leprosy. This led him to offer his services to Father Damien, then working among the Molokai lepers. At that time the latter was in good health, and as he had only a small number of lepers to care for he advised Father Contrardy to post-

pone his coming until later. In 1887, however, when the dread disease attacked him, Father Damien was glad to accept the kind offer of was glad to accept the kind other of help, and summoned Father Con-rardy to his side. He went and at-tended the "Martyr of Molokai" during his fatal sickness, and at his death succeeded him as head of the leper mission, where he remained until 1896.

Father Conrardy went From Molo-

or Planchette are due to magnetism signs of gladness; nay, a certain about electricity. That they know breviation as if to hasten the relief. And in the selection of Epistle and medicine in Portland, Ore., from he returned to America and studied medicine in Portland, Ore., from 1896 to 1900, and in the latter year received his medical diploma.

The determination to devote his and after years of patient waiting his services were at last accepted, about five years ago, by Bishop Merel of Canton, China.

Shortly after his seventieth birthday, which occurred two years ago, rumor had it that Father Conrardy had at last contracted the dread dis-ease, and the good priest had the unique experience of reading the an-nouncement of his own death. He remarked on this occasion to one of remarked on this occasion to one of the Sişters: "No, I am not dead, nor do I wish to die. I want to live as long as I can for the sake of my poor lepers. When my time comes, I am willing to die for them-it is my fondest wish—but may the day be as

far off as possible!" Few are of the heroic mould of the aged French priest, who, when he had passed the age of what has been sometimes called the limit of usefulness, undertook the arduous task of rescuing for the Lord thousands of Chinese lepers, for whom no one cared and whom most of their own loathed.

Father Conrardy was one of the heroic band that joined Father Dam ien, the leper martyr, in Molokai, where he worked as the companion of Father Damien for twelve years. In 1896 he went to Canton to offer his services to the Chinese lepers. but it was only in 1906 that he finally succeeded in starting work on the Island of Sheklung, where, amid trial and tribulation, he fought the battle of the leper. Harassed by brigands, who stole his supplies and ransacked his island, and by floods that destroyed his trees and his homes, he toiled bravely, always trusting in the Lord to give him the strength to see his purpose accomplished. His prayer was answered, for, before his death, he saw two on which seven hundred lepers are cared for by them and a number of Sisters which he secured for the work. Father Conrardy alone tized thousands of lepers, who later died in the Faith.

And now our Lord has called him to his well-earned reward, after al-lowing him to see his humble beginings blessed with success, for the Chinese government has entrusted to Bishop Merel the entire leper settlement of Canton, containing about one thousand lepers, of whom two hundred female patients have been placed in charge of the Sisters of the Immaculate Conception of Montreal. -Omaha True Voice.

### K. OF C. AID SOLDIERS

WILL PAY INSURANCE FOR MEMBERS KILLED IN WAR

At the quarterly meeting of the board of directors of the Knights of Columbus held in New York recently, it was decided to pay insurance to all members of the order who lose their lives in the European war. None of the fraternal or old-line insurance policies covers the loss of life in war, and the Knights of Columbus is the first order in America to make such liberal ruling. The announcement is taken as an evidence of the excellent financial condition of the insur ance department of the society.

Quite a few members of the Knights of Columbus are in the European armies, so that the order is liable to have to pay a number of insurance claims. They are mostly men who came to this country and became American citizens, joining the order, then went back to aid their mother countries when the war broke out .-St. Pan! Bulletin.

#### THE PATHETIC DEATH OF A PRIEST SOLDIER

The Pope has written to the Arch bishop of Cologne to express his gratification that the German Emperor has ordered that French priests who have been taken as prisoners of war shall be treated as officers. There are at present some vates in the ranks of the French army. The conscription law makes no exception in favor of those in Holy Orders. If they are of proper age and physically fit for military service, they must shoul-der a rifle and take their place in the ranks.

Lieutenant Granier who has just died of his wounds in the hospital of Besancin was one of these con-scripted priests. He was leading his company when he was hit on the hip by a bursting shell. In the Catholic Press Association account of his death we read :

"Newly ordained a priest, they found on his breast, when he was undressed in hospital, a scrap of paper on which was carefully written the formula of absolution, which he had cherished in case any of the precious words should escape his memory, a pathetic suggestion of the young career. His greatest happiness when dying was that he had kept, even through the hard days of fight-

ing, the undertaking he had made at the commencement of his studies for the priesthood—namely, to say daily

the fifteen mysteries of the Rosary.'

It was a pathetic ending of a noble life which had been consecrated to the saving of souls, but which was doomed by an atheistic government to end in the act of trying to kill others.-N. Y. Freeman's Journal.

### CARDINAL URGES PRIESTS TO

TELLS THEM SUCH ACTION WILL IN-DUCE BELGIANS TO COME BACK TO HOMES

London, Oct. 28.-Cardinal Mer cier, Archbishop of Malines, has cir culated a letter to his priests, scatand Great Britain urging them all to return to their parishes, as the roads everywhere guaranteed.

He says that their return will induce the Belgian retugees to seek their homes again and thus assist in the resumption of normal life.

The Cardinal adds that the Ger man Governor of Antwerp has authorized him to declare that the young men need have no fear of being taken prisoners into Germany, either to be enrolled in the army or employed at forced labor ; that the general population will not be held responsible for individual infringements of the police regulations, and that both German and Balgian authorities will take all possible steps to procure food supplies for the people.—N. Y.

#### PORTABLE WIRELESS WINS PRIEST FAME

ecial Cable Despatch to the Globe)

Milan, Nov. 4 -- Professor Dominico Argentieri Abruzzi, a priest, whose recent claim to have invented a small portable wireless telegraphy apparatus capable of receiving messages from high power stations at even 1, 250 miles distant has raised a storm of controversy in Italy, triumphantly demonstrated the gen uineness of his invention.

At the British Embassy in Rome, in the presence of a large gathering of public men and scientific experts including Sir Rennell Rodd, he gave series of astonishing experiments without bobbins or receiving poles other stock-in-trade conn

with radio telegraphy.

A simple switch, attached by or dinary domestic electro cord to his pocket apparatus, was what he used for interrupting the wireless communications transmitted by London Foreign Office. He the up others from Paris and from the war vessels out at sea.

Some of the messages were in cipher, and their accuracy has been rigidly verified by French, Russian and Japanese military and naval attaches, who also witnessed the ex-

#### A TRIBUTE TO THE NUNS IN HOSPITALS

A special correspondent of the Times, (London, England,) at Nancy, in a long article on hospital work in France, writes:

civil hospital only in name, is another wonderfully well-equipped and wellofficered institution, with the same spirit of devotion and self sacrifice for the good of the nation running through it and the same high leve of surgical and scientific attainment among the members of the staff. The nurses here are largely Sisters of Religious Orders, and the affectionate care with which they all tend and mother the poor wounded men is unspeakably touching. And the menmes garcons they call them— just love their nurses, and are as eager as they to show you their wounds, because they share their pride in the cure of them. War and wounds certainly have the effect of putting the human body in its right place and of doing away with all the false shams and prudery with which we are so apt to surround it. these thousands of men are well and strong again it hardly seems possibl that they can ever forget the frank purity of those sweet-faced, tender-handed Sisters of Mercy, or can ever forget the lessons of the dignity of the body and of life that they have nnconsciously learnt from One day I saw some of them on their knees in the little chapel in the hospital grounds. The choir was sing ing some kind of a litany, the burder " sauvez la or which was the words France," repeated over and again. It was one of the days when the sound of the guns, from some trick of the wind, as well as from their actual nearness, was more than usually loud and close, and each time that the three words of the prayer rang out through the open door they were followed without a moment's pause by the booming roar of the heavy shells. And of the two, of the cannon that had shattered their limbs or the kneeling women that

soothed and tended them, there was

not, I think, much doubt in the minds

of the wounded men as to which was the finer force—and the stronger.

#### CATHOLIC NOTES

At Bellgrade, in Servia, the government has never permitted the erec-tion of a Catholic church, although the city has 3 000 Catholics. The the city has 3,000 Catholics. concordate will probably

remedy this. In the current issue of L'Illustration, of Paris, France, there is a beautitul picture of Franciscan nuns of the Chatelets, near St. Brieux, at work in the harvest field in their white robes and wide flowing veils. They are cutting wheat, and stacking it in place of the young peasants who

are engaged in the war. The attention of the Secretary of War and the Postmaster General has been called to a letter showing that American soldiers are suffering from a flood of immoral reading matter circulated by stealth. The Rev. Franz J. Feinler, Catholic chaplain are open and public security is at Tokyo, Japan, and formerly with the First U. S. Infantry, has received complaints from a soldier friend of

the circulation of this evil matter. A movement has been started in New Zealand to raise a memorial monument over the grave of Thomas Bracken, a Catholic Irishman, whose work as a journalistic writer and poet gained him an affectionate place in the hearts of New Zealanders. One of Mr. Bracken's poems " Not Understood," has become well known throughout the English speaking world.

Among the list of killed in battle printed in Paris, recently, are the names of three priests and a Christian brother who were serving in the army. They are a priest named Beau, who was a sub lieutenant in the Alpine Chasseours; Brother Jourlin, head of the St. Vincent de Paul Society, a sub-lieutenant, who met his death during the bombardment of Longwy, and two other priests, Sergeante Manent and Beck-

enheimer. A statement lately appeared in a New York paper attributing to Bishop O Donnell of Raphæ a declaration that no Irish leader has any right to pledge Irishmen's support to England against Germany. On learning of the statement, the Bishop at once telegraphed to New York saying that the statement attributed to him. was a concoction from beginning to end." and adding-" I work now as hitherto with the Irish leaders in their difficult task "

The Manchester Guardian, in an appreciative article on Mgr. Benson, recalls the fact that he was the first English Protestant since Mathews who, being the son of a Pro-testant Archbishop in England, had joined the Church of Rome. It says that, like Newman, he wrote English with distinction, and that his influence in literature might have been more considerable had he been less concerned with literature as a means and more concerned with literature as an end. His latest book-a book of prayers for soldiers in the war-

will shortly appear. It is interesting to learn that China was represented in the Catholic episcopacy as early as 1685. The first and as yet the only, Chinaman to be raised to the episcopacy was Gregory Lopez. He was born in 1618 at Fokien, became a convert of the Dominicans, studied at their college in Manila and later joined the order. After his ordination in 1634 he returned with a party of his colleagues to work for the conversion of his countrymen, and his labors were most fruitful. Pope Clement X. in 1665, appointed him Bishop of the northern portion of China. He ful-filled his duties with the utmost exactitude, and so highly did the Holy See approve of his conduct that he was granted the privilege of choosing his successor.

The University of Louvain, which is located in the city of the same name and which place was recently captured by the Germans, was found ed by Pope Martin V. and the Duke John of Brabant in 1423. Students flocked there from all over the world. In the sixteenth century it had 4,000 students and 43 colleges. It was given up by the government in 1834, and since that time has been conducted solely under Catholic auspices. Last year it had 2 000 students in attendance. Throughout the various buildings were to be found many carvings, sculptures and bas-reliefs by the old masters. Its library was especially valuable. It contained nearly 200,000 volumes, besides many manuscripts which were priceless.

It will, no doubt, be interesting to our readers to learn that two of the grandshildren of General U.S. Grant, President of the United States, after the war, were received into the Catholic Church during the past decade. These are Algernon Sartoris and his sister, Rosemary Sartoris, children of General Grant's daughter, Mrs. Nellie Grant Sartoris Jones of Chicago. Algernon Sartoris was received into the Church by Archbishop Glennon of St. Louis in 1904. His sister who married George H. Woolston of New York, in 1906, made her abjuration and received baptism and first Communion at the hands of Father Morris, a Passionist, in Hempstead Long island, in 1912. Her death occurred recently at the age of thirtyfour.

#### SO AS BY FIRE

BY JEAN CONNOR

CHAPTER X THE SHADOW OF THE PAST

For a moment Barbara Græme' strong heart seemed to stand still, the gray eyes darkened and dilated with terror. Church, altar, wor shippers—all were in a dizzy whir Church, altar, worabout her—only a mighty effort of will kept her from fainting outright.

Then the clear, piercing glance passed her by, the deep voice whose strange blessing had lingered through all change and peril in her ear, began to speak, and the warm blood rushed through the girl's chilled yeins again. Did he know? Did he remember her? What had the dying girl told him in that hour they had spent together? Could those clear eyes recognize, in the dainty white-robed little lady of Rosecrofte, the shabby starveling of the Road House? What would happen when all this chanting and bowing and preaching were over? What would happen to -Barbara Græme ?

Allston Leigh, stealing a look at e young face, wondered at its rigidity. Bess Dixon could scarcely restrain her pious horror. Even Judge Randall was conscious of a painful shock, as, through all the lemn part of the Mass, his grand. child sat with unbowed head, unbent knee, with unseeing eye, unheeding ear. All around her was dim unreal—she was again on her own mountain ridge, in her old grey sweater and sun She was sitting on the soap box in Daffy's store, hearing his talk of the strange preacher. She was standing in "Union Hall" at the mission altar; she was guiding this tall, grave eyed speaker through the springtime woods to "help Elinor to

And when at last the Mass was over and the congregation rose to go, she started up like one roused from

"Take me home!" she whispered to Allston Leigh. "Please, quick,

take me home."
"You are ill?" he said, anxiously. "No, no," she answered. "I only want breath—air again."

And while the Randalls stopped to exchange greetings with old friends and neighbors, "Nellie" hurried her scort feverishly to the river where sunshine, and the shimmering waters stretched into dazzling distance For the moment there seemed safety and escape. But the preacher! The preacher whom she had guided through the springtime woods to Elinor's dying bed. Every nerve thrilled with sickening suspense as the girl thought of what those clear eyes had seen, what that deep voice

might tell. What a story it would be for all those proud visitors gathered at Rosecrofte to hear-what a story to rouse the Randall spirit into fierce passion—what a story to echo and re-echo forever in this great world where the daughter of Buck Græme had forced entrance! A flush came into the pale cheek and a desperate glitter into the gray eyes as the looked down into the shining waters of which the dead Elinor had dreamed. "I wonder if it hurts

to her companion. There is no last word on that subject," he laughed, "but according to the most authentic information have it is not a bad way to shake

off this mortal coil. "It would be such a quick way out of trouble," she said, "just to jump in and let the waters close over you Lane, in a low voice, "very strange! -with everything and everybody. If you ever hear of family Faith—to receive religious me as missing, Mr Leigh, you may instruction?" be sure that I am at the bottom of some nice, clear, deep river like

"Don't," he said, sharply, "don't talk like that. It makes my flesh

"Does it ?" she asked, with a short laugh. "It makes mine creep, Still, I think if I were driven "It makes mine creep, too. hard and there was no help-no hope for me-nothing but misery and disgrace-" she paused.

I can't imagine anything more direful and impossible," he said, lightly. "In such a beautiful life as yours no such morbid fancies can find place." Then as if vaguely conscious of some gloomy undercurrent in her mood, he resolutely turned the conversation to lighter things, telling her of the old houses on the river banks, that they passed of the Oriole club house, whose gay pen-nant fluttered from the little island in midstream, of the "fete cham-petre" that Aunt Van, as he called Madame Van Arsdale, gave at her old

manor house, twenty miles away.
"It's the dear old lady's one yearly plurge, as the boys would call it. She is not rich enough to entertain as all her family traditions demand. and the manor is an utterly imposshort, bright time in summer the Van Arsdale comes to her own a When the white jasmine is in bloom, and the old house is wreathed with it, the doors are thrown open, the ld family servants flock back from their little cabin to Missus' calland the lady of the manor is at home again. The old furniture is unand the bats and beetles are driven off. Then, when all is ready. Appt Then, when all is ready, Aunt eds to entertain for two weeks in the good hospitable fashion

And really, in spite of her sixty

of it all. Everybody comes, young and old, but especially the young. It is a sort of presentation at court. To make it gayer, dear old Aun Van insists on fancy dress, some-thing quaint and picturesque. I was just thinking this morning I would like to choose your costume. You would make an ideal Undine."

"Undine!" She started. It had been one of the Books in the Road House—it was one of the stories she knew. And the shadow deepened over the young face—darkened in the gray eyes. Ah, those old, old, days, how bare and dread and lonely they had been, but oh, how free—how safe! How honest and true!

In the dim shaded old priest's house of St. Barnabas', Father Lane and his host, Father Martin, were at dinner. They had been classmates years ago, and the brief meeting of to day was a great pleasure to both.
"Well, I am glad to have seen old St. Barnabas' at last, even though I had to pay for it with a Sunday sermon," said Father Lane, smiling. "It's the slowest, the smiling. "It's the slowest, the sleepiest place I have struck for many a day. But all good people I am sure—that don't need waking up. I don't suppose there's a real morta sinner in the whole parish. By the by, who are the great folks in your front pew? That fine-looking, white haired old man and his family?"

"The Randalls, I suppose you mean—Judge Roger Randall. If you were a Marylander," laughed Father Martin, "that would be quite enough to say, but as you are not, I will say that the family came over with Lord Baltimore, after holding the Faith against fire and sword from the days of Catholic England.'

" Randall, Randall, " repeate Father Laue, thoughtfully. There was a girl dressed in white beside the old gentleman that I have seen somewhere before. I can't just re call where, but the remembrance was really a distraction to me. She had an unusual face and as it was lifted to the pulpit it impressed one strangely as if it were associated with some painful, almost tragic experience in the past.'

"It was the Judge's new grand daughter, I presume," said Father Martin. "I call her new because she is only a recent acceptation by the family." And he proceeded briefly to sketch Elinor Kent's story. As it went on, a curious expression came over the missionary's face. The vague experience of the past began to take bewildering shape, a picture stood out with startling distinctness against the busy, crowded back ground of his strenuous life. The dim old room at the Road House, the pale, dying girl propped up among her pillows, confessing her pitiful sins into his fatherly ear, the guide who had called him to her, waiting on the dusky porch below.
"And this—this girl I saw to-day

is the Judge's granddaughter, you say? She came a stranger to him

without—without proof?"

"Oh, there was undoubted proof, said Father Martin. "Letters, papers, everything were found with her at the time of the accident. The doctor telegraphed to the Judge at once and he went on and claimed her. She was coming to him on the ill-fated train that was wrecked at Bixby's Creek. It was rather a close call for her, poor child. And was ill for a long time. This is the first time she has been at church She has grown up absolutely without Faith - with no religious training this mortal coil."
whatever. A strange offshot for the Catholic Randalls."

"Quite willing, I understand. I advised the Judge to send her to the good Sisters at Mount Merci this summer. She has taken a strong hold of his heart already, and his self-reproach for his years of neglect is really pathetic. They tell me he will allow no allusion to the girl's past; he insists upon it being a closed book

-forgiven and forgotten." "An impossible condition," said Father Lane, gravely. "I fear they will find it so. Meantime, I trust, Father you will be able to guide this stray lamb safe into your fold—God's light and grace can do all things. Now I have just time to catch my train, I believe, so I must say a quick and rather brusque good by. I open a retreat at Pitts burg to-morrow night. I am glad to have had this little peep at you, old friend, in your green pastures with your quiet flock. It will be a restful memory to take with me in the dueky highway." And after a few more pleasant parting words the old friends said good by and Father Lane turned his face toward busy scenes of labor, in which the vague doubt and perplexity caused by Judge Ran dall's "granddaughter" were soon dall's "granddaughter" were soon effaced by the deeper shadows and fancier light of the missionary life. And so the " preacher " passed and

gave no sign. But there had been serious discus sion in the party that rode home from St. Barnabas' on the wild weed of paganism they had transplanted to the family garden. Nellle's public denial of the faith, as evinced by her attitude during Mass, was a shock

that no Randall could stand.

And late in the afternoon, when the day of fear and suspense was odd years, it is quite a festive time, and the fête champètre is the crown nearly over, the old man sought out looks different from the rest."

the little-robed figure that was grad ually growing to be the dearest thing to him on earth—the child of his re morse, his expiation, his dead daugh ter's neglected little girl.

He found her, apart from the rest down by the waterside where the shelving mossy bank was shaded by leaning willows, and the river ran dark and deep in the leafy gloom. She was seated in a low fork of a tree, with her head resting against the rough trunk, a hard, set look on the rough trunk, a hard, set look on the young face and the glittering gray eyes. She started up like some wild hunted thing at bay as she saw the old man coming toward her. But one glance into the kind face, into the tender eyes, and she sank back into her rustic seat all atremble.

"Nellie, my dear child, what is?" he asked, nervously. "What are you doing here alone? You must to social standards. Why, indeed?

"Nellie, my dear child, what is?" he asked, nervously. "What are you doing here alone? You must not steal off like this, my little girl. I want to see you bright, happy, and gay like the others."
"Like the others!" she echoed.

never be. I—I do not know how," she added desperately. "They have always been happy—and I—I—" All the fear and despair of the day unnerved her; she burst into a wild passion of tears that wrung the old man's heart. And, as with fatherly tenderness, he soothed her, he told her of Mount Merci and the gentle Sisters there, where he would take her on the morrow, where she would learn new beautiful lessons that her past life had never taught.

And as the girl listened the fear that had troubled her all day died in her breast-the cold, despairing eyes

windled again.

"Oh, I will go," she said, tremulously.

"I will learn all things that you ask. I will try to think, to believe as you wish, if—if I can, if I

"You can and will, dear child, I know," he answered, "for the faith is your heritage. It is a part of that sad past of which we have agreed never to speak, that you have been deprived of your birthright, but it will be given back to you, I am

And after that long, long day of suspense and terror, Nellie found herself in the evening by Allston Leigh's side, in the great, oak beamed hall that, lighted by a soft moon like lamp swinging by silver chains from the ceiling, stretched in dim vista through the full length of the spacious house.

It was the "pictured hall" of which the dying girl had told in the old Road House. The Randalls of six generations looked down from the buds, Revolutionary heroes, prelates and statesmen, regal dames in ruffs and farthingales, coquettes with powdered hair and Watteau gowns, and soft eved little maids who had vanished beyond convent grilles to bring unseen benediction on their race and name. And the girl who sat here, with the lamp light falling on her delicate face, her red gold hair, seemed, in Allston Leigh's eyes. a fitting addition to this stately line. She wore one of her daintiest gowns to-night; a soft white crepe that fell in the graceful folds that only s French modiste can accomplish.

"You look as if you ought to be put in a frame and hung up with the rest," the gentleman said, as he sank on the carved "settle" beside

"I wouldn't stay there," she an swered, "I can't imagine anything more dreadful than staring down for hundreds of years at a world you have left behind.

'It must be somewhat monotonous confess." he laughed. "Still, they make a goodly company, these old Randalls. Have you been introduced to them all yet?"

No." she answered : "and I don't think I want to be. Most of them

look very cross."
"I suppose most of them do. They lived in sterner times than ours, you see, Miss Nellie, and perhaps were made of sterner stuff. That gentleman to the right there had to choose between giving up his faith or his head, and he went to the block without hesitation; that dark eyed cavalier beside him died in the Tower for loyalty to his exiled king; that pale faced saint above was the Father John Randall hanged at Ty-burn. And there to the left is Sir Roger, the sturdy gentleman who gave up title and lands to plant his race in these far shores to which they

brought the ancient faith.
"Even the ladies had their own hard times. Mistress Dorothy Ran dall, there, it is said, held this very house two days and two nights against down at St. Mary's, came back to the rescue. And there is a pretty story of that Elinor Randall in the corner your namesake, I believe, who rowe cross the river with only a faithful slave at midnight to carry a dispatch to General Washington's courier on the opposite shore, the young lady's lover who bore it having unwisely stopped at Rosecrofte and been captured by the enemy.

"It is all a goodly record, you see of noble women and brave men, Miss Nellie, a record of which the Randalls are justly proud."

"Yes," she answered, "I know. And I wonder, if something or some body happened to strike at that dreadful pride, what the Randalls would do."

'Fight it out to the death," was "She must go to Mount Merci for instruction to-morrow," said the Judge decidedly. "It is not her family history line to night, I can Judge decidedly. "It is not her tell you a story about that, too. You see that tall gentleman to your left, with the fair hair and blue eyes?" "Yes," she answered, lifting her

younger brother. Aunt Van—he be-longed to her generation—knew him well. He was not like the others at

backbone, but was quite a gentle, quiet fellow, one of the men who see visions and dream dreams. He was parture from family precedent, all the Randalls having been either

to social standards. Why, indeed should not a free American love and marry as he wills? Because-because tradition, precedent, family pride, all sorts of stern unrealities forbid. In this case the girl was quite impossible. Her father was a tavern keeper in the mountains, her mother even was a gypsy—so the story goes. Though the girl had been sent to school and educated beyond her class, the combination was unthinkable. Yet poor Martin Randall's head was so turned that he was ready to throw the Randall pride to the winds and marry the girl offhand, when your grandfather broke things up."

Grandfather! Grandfather!" re peated Mr. Leigh's listener, breath-lessly, a sudden memory bringing startled color to her cheek. "How?"

As the strong can control the was the answer. tunately, or perhaps fortunately in this case, your great-uncle was we And when the family batteries, with the accumulated ammunition of five hundred years, were brought to bear upon his summer love dream, it could not withstand the shock. But something must have gone down with it, for love and life slipped from the poor fellow almost together. He went into a rapid decline and died the following year in Italy, whither he had gone to find health. Your grandfather and grandmother were with him, and Mrs. Randall told Aunt Van that the last words on poor Marin's lips was Rachel Varney's name.

Varney Rachel Varney! Rachel Allston Leigh went on lightly with his family story, but his listener heard nothing more. She was back again in the dusky gloom of the Road her ear. "He stood between me and my spring sunshine. It was my one "He stood between me and glint of light in fifty years of darkness and I cannot forget-I can not

get. For it was her granddaughter who sat in the proud home that had been closed against Martin Randall's love, listening to her story. It was her grand daughter who held the place she had been denied fifty years ago, it was Rachel Varney's granddaughter whom she had forced upon the proud Randalis of Rosecrofte as their own. Truly the croaking old mistress of the Road House had found her revenge.
"I don't think you like family

history," Allston Leigh was saying, when she at last caught his words. 'No. I don't," she answered, slowly "It seems like the opening of graves And Martin Randall was a fool and a

coward!" she added passionately. Oh. don't be too hard on your great uncle, Miss Nellie," was the light answer. "He was confronted light answer. "He was confronted by the impossible. Can you imagine Rachel Varney here?'

Yes, Mr. Leigh, I can." "Oh, you are a hopeless little Anarchist," he laughed. "But a year at Rosecrofte will convert you. You will be as proud a Randall as ever bore the name. Aunt Van assure me you have an 'air' of the old noblesse-even beyond the Randall stamp. So you see," he added, gaily, you can not escape your fate.

I can not escape my fate," she repeated his words slowly, almost drearily. "I believe that is true, Mr. drearily. "I believe that is vice, the drearily. I cannot escape my fate." Then there was a call to supper and the conversation was over.

But far into the night, Rachel

Varney's grand daughter sat by her open window, wide eved and restless Allston Leigh's words echoing and re-echoing in her troubled brain. Stunned, dazed, dazzled, she had

wakened into her new life so gently. so quietly, that she had not seen the perils among which she must walk, the dangers that would threaten her way. The past day had been a reve-lation to her — a sudden shock waking her from her dream of peace and rest.

A glance, a word, a meeting with the strange preacher and all would have been over for her. Love and enderness would have turned into horror and contempt. Rachel Varney's grand-daughter would have turned out from the proud Randall home, shamed and disgraced, as the criminal, the impostor, the living lie that she was.

Ah, the watcher by the window was beginning to see—she was beginning to see! And as the lurid broadening horizon, something flerce and wild and reckless in Barbara Græme's blood flamed up in deflant response. She would dare it all -she would hold her vantage ground until the last—she would fight it out (Allston Leigh had given her the word) -fight it out to the death.

TO BE CONTINUED

Gray hairs often come from the sorrow and disappointment which wayward children cause their par-

#### THE CONVICT

BY REV. RICHARD W. ALEXANDER

Reader, have you ever heard the clang of a prison door, or have you ever seen the iron ribbed cells where wretched men, who have lost all sense of moral rights, are immured day and night until the majesty of the law is satisfied? Perhaps not. Well, follow me, and I will introduce you to a scene where God's mercy has not refused to enter, though man has set his seal against salvation.

It was visiting day in the "West ern Penitentiary" of a certain State. Among the regular visitors were two nuns that were permitted to go among the female prisoners, who often, alas, are harder to manage than the men. Their gentle influence had wrought a great change among the prisoners in a short time. The warden had only to say, "I'll tell the Sisters about this matter, and they will come no more," when, lo! there would be immediate, if sullen, submission. No matter how hardened the criminals were, they loved the sweet faced, low voiced religious, who spent an hour with them every week, and seemed to love these hardened outcasts. Many were per-suaded to a better life—the memory of prayers learned in happy, inno cent days, was revived. Some kissed the rosary beads the nuns gave them, and resolved on a better life. The officials noted with satisfaction the good results of the Sisters' visits, and subordinate with extreme respect

and courtesy.

To reach the women's ward the Sisters had to pass by the hospital where the sick men were treated. For weeks a convict under sentence of death, but who had been confined to bed in the hospital, watched them pass the open door. As they disappeared out of sight he would sight heavily, and turn his face to the wall. One day the Sisters noticed him, and

asked the guide who he was.
"Why he is the notorious X—, who is only waiting till he is well enough to stand on the gallows. He is murderer. You have surely read about him," was the answer. "A

"Poor fellow," said the horrifled Sister, "I hope he is at peace with God.

'He scoffs at religion, curses its ministers, glories in his crimes, and antil he was semi-paralyzed was the hardest wretch to manage we have ever dealt with. You see he is less at present, thank heaven!"

The Sisters said nothing, but went to their women prisoners. On their return home, the story was told, and from those cloistered hearts in the sanctuary went up fervent petitions to the merciful God that this poor sinner might be restored to grac Was ever a prayer for mercy uttered in vain? All week long prayers and Communions were offered for the un known sinner-for his name was no mentioned-and the Sisters pleaded and wrestled, so to say, with God's pity for the man who was doomed, as soon as he was physically able, to

die on the gallows.

Visiting day came again, and the Sisters prepared to go to the peni-tentiary. It was a beautiful autumn day ; one of those soft, sunny days of Indian summer when to live is a delight, and the exquisitive beauty of nature appeals to the coldest hearts. The Sisters noted the glorious beauty of the shrabbery and foliage in the the autumn flowers with their rich manles and other trees that shaded with the frowning stone walls and iron gates, which gave evidence that these well-kept grounds were but a

mask for the stern scenes within. As usual the Sisters were admitted courtsously and passing the hospital one of them asked the guide

how the convict was. "He has been fretful, and evidently worse," was the reply. Look in as you pass. The door is always open."
The Sisters looked in; and the sick man who was propped up in bed, saw them and beckoned to the warden. He left the Sisters, went up the steps, and paused by the sick man's bed. He stayed only a few minutes, and returned to the Sisters, who remained where he had left them The poor fellow says he would message he brought to the Sisters.

"Why, certainly," said the nun.
Shall we go over now, or when we return from the women's ward ?" When you return : because I have to get you a special permit," was the answer.

The warden waved his hand at the patient who was looking earnestly through the open door, and the Sisters continued on their way.

When the rounds of the depart ment were finished, the Sisters, who were breathing silent prayers for their new effort, found the warden awaiting them at the door.

"I have the permit for half an bour," he said, "and I am to remain on guard. You know this is just a light of danger flashed upon her All the men sentenced to death are constantly guarded—never left alone -suicide, you know; or anything lise!" And he shrugged his shoulders.

> The Sisters, who appreciated the man's evident desire to be kind, thanked him and entered the room of the convict. It was a small, square room, scrupulously clean, with white washed walls, iron bed and iron table, both screwed to the floor. There was a good sized barred window, at one end, and the open door opposite. As the Sisters entered a guard arose and joined the warden.

The convict held out a thin hand. He had been a handsome man, but the lines of dissipation on his face were accentuated by the prison-pal-lor and his dark eyes seemed to burn in his head. Just now they began

to grow soft and moist.

The Sister took his hand pressed it, and both greeted him kindly, standing by the bed.

Thank God you came," said the convict. "I have been watching you for weeks, and wanted to speak to a blood stained wretch like me. I was once a Catholic, and I went to the Sister's school. That was long, long ago. The sight of your garb brought it all back to me. Do you think, Sister, that God would forgive a noor devil like me it I saked Him. a poor devil like me if I asked Him

"Why, my dear friend," said the Sister eagerly, "He is just waiting for you to turn to Him. Did He not forgive on Mount Calvary the good thief who was on a cross beside Him? Did He not promise him paradise Do you know that every Sister in our convent has been praying for you all the week? We have wanted to come to see you often-in fact, every time we passed here we have been longing for your return to God. Why, there will be joy in heaven when you are reconciled to Him."

onciled to Him."
Can that be true? You prayed
my conversion?" "How will I for my conversion?" "How do it?" said the poor fellow. "Why, let me send you a good priest this very day. Tell him all

your troubles, and you will find such peace of heart that everything will be easy. Do let me send you a priest, my good friend. You remember how you prayed to God, and His dear, holy Mother when you were an innocent little boy. It will all come

Perhaps he won't come to a convicted criminal. You know I am to be hanged when I am better."

The Sisters shuddered a little. That makes no difference. I will an hour, if you say so, and in the meantime we will pray for you every moment." Send him, then; the sooner the

better," said the man wearily.

The Sister took his hand once more, and placed in it a small rosary reverently kissed the crucifix. He pressed the Sister's hands and smiled.

The guard was waiting a few steps away outside. The warden sent him back to the room, and the Sister said :

"That poor man wants to see a priest. If I send one in will you see that he is admitted without delay?" The warden started: "Surely I will. But it's a mighty big chance for Dan! Are you sure? I never heard him mention anything about religion, except to curse it."

Well, he made the request himself, and added: "The sconer the better." So I will lose no time. I will ask Father P—. The church is close by, and he will come without

delay The Sisters left the penitentiary, and on their way home stopped at the rectory. Father P—, on hearing who it was, at once reached for his hat and departed for the convict's edside. The Sisters returned to their convent, thanking God, and silently praying for the poor prisoner.

and many fervent prayers were offered for the sinner's perfect con-

The following morning Father Pcame to the convent to celebrate the daily Mass. He used black vestdaily Mass. ments. After Mass he sent for the two Sisters who had called on him the evening before.

!" were his first Poor Dan is de words. "I went to the penitentiary immediately, as you saw, and found him in wonderful disposition. I heard his confession of many years, gave im absolution, and promised to bring him Holy Communion this morning. He was holding the resary you gave him, and I never saw a more earnest penitent. Tears of sorrow flowed from his eyes. He said he was not worthy of God's grace and blessed Him for sending that you had been praying for him, and he felt that it was to your prayers he owed his return to God. I encouraged him, and came home full of consolation and gratitude About midnight, as I sat reading, a messenger boy rang the bell. The message was from the peritentiary. The warden said that Dan had taken a sudden change at 11 o'clock, and after a brief struggle, had peacefully expired. His last words were: "Send word to Father P- not to trouble about coming in the morning. shall be with my merciful Lord!"

And so the convict died! Not or the awful gallows, but at the feet of Jesus, his Redeemer, saved for all eternity. Who can say prayer does not work miracles?

### THERE'S A DIFFERENCE

"The Catholic Advance has been wondering what has become of Combes and the rest of the pagan crowd that has been ruling France for the past thirty years under the sacred name of a Republic." is a war to death going on in France, and we haven't heard of one of them," remarks the Advance, "but the priests they drove out of their ungrateful country are now back fighting for it and the nuns, too, have returned to purse the soldiers that pillaged their homes but a short

#### A VANISHING VIRTUE

There is one virtue which lies at the root of all greatness, personal and collective," asserts Mr. W. S. Lilly, in the Nineteenth Century (August). This virtue, he contends, is not believed in and practised as it should be. Men treat it as out of date, as a romance. "It is the virtue of obedi-ence." Considering the importance of obedience as the force that unites and controls societies, smaller or larger, Mr. Lilly quotes the dictum of St. Augustine that the general pact of human society is to obey rulers; he analyzes the rule of physical law, of moral law, and then points to the changes wrought in the lives of men by the teaching of Christianity. Christianity preached the moral law in ampler measure "than mankind had before known, and invested it with diviner sanctions.

Christianity changed the lives of men by changing the ideal of life, and it changed that ideal by proclaiming the supreme value of obedience. Henceforward the rule of action was not to be the individual will, not to be the individual will, perverse or corrupt, but the Divine Will.

Christ was to be the Great Exemplar. His holy life was the model set before the neophyte, and on that holy life "from beginning to end, obedience is written." Christ's own last words "Not My will but Thine" became the law of His followers:

Thus did the new religion recreate the individual. And thus too, did it create anew civil society. The true foundation of civil society-no other will be found enduring—is the family.

Now the family rests upon marriage.
. . . The Catholic Church, con-secrated, at holy matrimony, the life-long and indissoluble union of two personalities, and proclaimed their spirit ual equality. But while insisting upon woman's spiritual equality with man, it insisted also on her economic subjection to him. . . In the family the husband is the king, and his wife is the first of his subjects—obedience her primal duty. St. Paul puts it with much emphasis; indeed he could hardly be more emphatic; Wives, be subject to your husbands as to the Lord." . . . According, then, to the teaching with which the Catholic Church indoctrinated Christendom, the wife is the first of her husband's subjects in the little king dom of the family. Her loyal obedi-ence to him is a religious duty. The same duty was held by the new faith

to be obligatory upon children.
As the teaching of the Church transformed the family, so also it transformed the State, through oladience for conscience sake.

Now as we look around the world, what trace do we find of that virtue?" asks Mr. Lilly. "It is everywhere vanishing," is his answer to his own question. It was all very well for an age of chivalry or ro-mance, but it is out of date in this twentieth century. "Quite another principle has taken its place, and rules the minds of men at large.' For the simple reason that it is in dispensable it survives in certain relations-the soldier, sailor, public functionary still obeys, even if re-luctantly,—" but it has ceased to be the common and universal law of human existence, as the old Christian tradition has become inoperative," says Mr. Lilly, and he reiter

"Obedience, as we have seen, is the bond of the family as the Catholic Church has established it on the basis of monogamy, holy and in-dissoluble. Against that obedience what calls itself modern thought re

els. . . Hardly less—probably more—significant that the attack from without on the family as established by Chris rot within it. The authority of the husband as its king and governor is derided and denied. The words in the Anglican marriage service which the wife promises to obey are, I am told, not seldom omitted. Equality is to take the place of subjection for women. . . Certain it is that when the true position of the husband as the ruler of the family is invaded, and his rightful authority impugued, not only is the dignity of the wife impaired, but the filial tie is relaxed, and the moral level of

society sinks. Turning next to the children, Mr. Lilly again refers to St Paul, who, in warning Timothy of perilous times to come, mentions as a note of them. disobedience to parents. Citing our own day, he says:

Assuredly it is a special feature of these times. The boy is infected with a notion of his own sovereignty. Why should I obey? he asks. And the application of the rod of correc-tion which in a saner age would have replied to his query, is seldom forthcoming. I was talking a day or two ago to the Vicar of a large Lon-don parish, who told me that the children were his great difficulty.

"They are utterly undisciplined," he said, "the parents don't keep them in order, the word is, 'Let them please themselves, let them do what they like'. Persontal authority can they like.' Parental authority can hardly be said to exist."

In this connection Mr. Lilly marks that the responsibility of the State for this condition of affairs should not be forgotten. It has helped to undermine sacred authority and to destroy filial obedience by infringing upon the right of the father to determine the religious education of his children.

The writer finds in London's "militants" a striking example of the impotence to which law has been reduced. "Obedience to law! Why reduced. "Obedience to law! Why should they render it?" It is not for them " great harm to disobev.

The penalty is light. Seeking, in his summing up, for a force to replace the vanishing virtue of obedience, he calls attention to the experiment now being tried in several European countries, and particularly in France.

It is sought to supply the place of religious and philosophical dogma, in the education of the coming generation, by the teaching of merely physical phenomena, of the functions of matter and force, beyond which it is said we can know nothing. It seems to me absolutely certain that this experiment is foredoomed to

Human animals, with passions unchained, feelings undisciplined, the restraints of reason and religion thrown off, do not hold forth promise of a happier social condition, when they shall hold sway. In conclusion Mr. Lilly finds solace

in what he justly calls Cardinal Gasbeautiful and touching address "upon a recent occasion, from which he quotes the following words:

The mission of God's Church remains ever the same: it stands for peace and security and individual rights; and amidst the clash of interests so apparent in the world to day, it alone, with the principles of religious authority and democratic liberty, can secure the due observce of law and order necessary for

the safety of society.
"These words of a master of hisstudies," says Mr. Lilly, torical studies," says Mr. Lilly,
"seem to come to us as an echo of
an utterance of Simon Peter, two thousand years ago at Capernauna:
'Lord to whom shall we go? Thou
hast the words of eternal life.'
These words, living and life-giving, are potent now as ever, " to revivify the great virtue of obedience, to restore and preserve that moral discipline without which social integra. tion is impossible."—Sacred Heart

#### THE SANCTITY OF THE CHURCH

In his work on "Catholicism, Roman and Anglican," Professor A. M. Fairburn, a non Catholic, speaks as follows about the sanctity of the

I freely admit the pre-eminence of Catholicism as an historical institution; here she is without a rival, or a peer. If to be at once the most permanent and extensive, the most plastic, and inflexible ecclesiastica organization, were the same thing as the most perfect embodiment, and vehicle of religion, then the claim of Catholicism were simply indisputable. The man in search of an authoritative Church may not hesitate; once let him assume that a visible and audible authority is of the essence of religion, and he has no choice; he must become or get

himself reckoned a Catholic.

"The Roman Church assails his understanding with invincible charms. Her sons proudly say to him: "She alone is Catholic, continuous, venerable, august, the very Church Christ founded, and His apostles instituted and organized. She possesses all the attributes and notes of Catholicity—an unbroken apostolic succession, an infallible chair, unity, sanctity, truth, an inviolable priesthood, a holy sacrifice cious sacraments!

The Protestant Churches are but of yesterday, without authority, the truth of the ministeries that can reconcile man to God; they are only a multitude of warring sects, whose confused voices but protest their own insufficiency, whose impotence al most atones for their own sin of schism by the way it sets off the might, the majesty and the unity of Church stands where her Master laced her on the rock, endowed with the prerogatives and powers He gave against her the gates of hell shall not prevail.

Supernatural grace is hers; it lowed her in all her ways through all her centuries, and has not forsaken her yet. She is not, like Protestantism. a concession to the negative spirit, and unholy compromise with naturalism. Everything about her is positive and transcendant; she is the bearer of divine truth, the representative of divine order, the super natural living in the very heart, an before the very face of the natural. The saints, too, are hers, and the mar she receives, joins their communion, enjoys their godly fellowship, feels their influence, participates in their merit and the blessing they distribute. their influence, participates in their merit and the blessing they distribute. flicted on the representatives of Their earthly life made the past of the Church illustrious, their heavenly decent Protestant or infidel. activity binds the visible and the invisible into unity, and lifts time into teternity. To honor the saints is to honor sanctity; the Church which have snatched the chalice from the teaches man to love the holy, helps him to love holiness. And the Fathers are hers; their laborings, sufferings, martyrdoms, were for her sake; she treasures their words and their works; her sons alone are able y: "Athanasius and Chrysos-Thomas Aquinas and Duns Scotus, Cyprian and Augustine,

But rich as she is in person, she is richer in truth; her worship is a great deep. Hidden sanctities and meanings surround man; the sacramental principle invests the simplest things, acts and rites with an awful Such is the condition of things, yet blissful significance; turns all and the caliber of the men against worship into a divine parable, which speaks the deep things of God, now into a medium of His gracious and consolatory approach to man, and man's awed and contrite, hopeful and prevailing approach to Him. Vera Cruz?

Symbols are deeper than words; speak when words become silent; gain where words lose in meaning; and so in hours of holiest worship the Church teaches by symbols truths language may not utter.—St Paul Bulletin.

#### JUSTICE TO MEXICO

REIGN OF TERROR MAY FOLLOW WITHDRAWAL OF UNITED STATES PROTECTION

It is said at Washington that the government expects to see its way soon to recall our troops from Vera Cruz. In that city are congregated those who were forced to fly the mur-derous hands of the revolutionary forces, and among them some six hundred religious. All these people trusted in the protection of the American flag. What shall be the conditions stipulated when Vera Cruz is turned over to the new government? Vengeance has been sworn upon these defenseless refugees. The clergy, the brother hoods, the nuns of Mexico have been outraged, murdered and exiled out of hate for religion. The like fate, it is feared, awaits those not at Vera Cruz. It is high time that those in power at Washington were made to sit up and notice that Catholic Americans are clamoring for the protectio of their co religionists in Mexico. It could take effective measures avor of the Jews in Russia, and it did with the applause of all right minded people, and so it can find means to protect those thousands of Catholic refugees nearer home who took shelter under its guns and the hundred thousands its policy has

put in jeopardy.

The reports from Mexico furnish incontestable proof of oppression and persecution of the clergy and religious of the Catholic Church, and of the desecration of churches, the spoliation of religious houses and even volition of their inmates. Knights of Columbus in supreme convention drew up a resolution of protest; and the Federation of Catholic Societies in its last national convention sent a committee to Washington to protest to the governmen that it, the model of all free republics and the friend of persecuted mankind, should use its usmost influence to secure a guarantee that proper provision for liberty of conscience and freedom of worship, even as guaranteed in the Constitution of the United States, be provided in the

new constitution of Mexico.
So far all that has come of the pro-Villa and his fellow bandits that the persecution of religious is not well thought of in America; to which Villa responded that all who had held allegiance to the former constituted authority would be punished—robbed of their property and sent into exile.

Does any Catholic feel flattered by

this intervention in behalf of his coreligionists? The depth of infamy that those ruffians and murderers, who hold power in Mexico to day reached in their treatment of religi ous is matter of common newspaper report, and therefore known to the government. The Outlook in an article dated June 22, thus described Villa's line of march : "Following the artillery were the women and children, four hundred of the former being part of the spoils of war at Paredon. Those who were young and pretty rode behind mounted men, or in buggies or other confiscated vehicles, while the mothers and boys trudged behind carrying babies, chickens,

pots, pans," etc.

Wherever Villa and his ruffian ploitation by priestly quackery." band, the scum of the population, His vituperation is choice in such marched, and in every town and city phrases as "palpable fraud," "prohe captured, rape and spoil and fitable humbug," "most mischievous execution were the order of the day. superstition " That was the reward of his followers. "Daughters suffered rape before their parents; wives before their husands' eyes. Girls were taken out of lust of the soldiery : and right now in Mexico city under the Carranza regime, convent pupils have been consigned to and detained in confiscated houses to which the officers spared the convent cloister; and that this abomination has taken place trace the record from the description of the description of the record from the description of the record from the description of the de frequently there is absolute and shocking evidence." Religion has shocking evidence." shared the fate of morality. "I be-lieve in God, but not in religion," is

Villa's boast.

The details of the indignities in-They turned churches into stables and dance halls, and brought evil women into the sanctuaries; they priest at the altar, and arrayed their norses in sacerdotal vestments, and they themselves have masqueraded in such guise had their photographs taken beside nude women to con-vince the world of priestly immorality." Bishops, priests and religious have been fined and exiled. Priests Anselm and Bernard are ours; their in bad repute have been retained wealth is our inheritance, at their teet we learn filial reverence and ranza has even appointed a vicar general. Confession has been pro-hibited, licensed churches can be opened only from 6 a.m. to 1 p. m. Schools must accept the program, textbooks and teachers approved by

the government. which Catholics in America have protested to the President, whose

"It is unthinkable," writes a resident of Mexico City, "that Washington should aid and abet such men and abandon to their mercy the poor refugees huddled at Vera Cruz? Can even the United States stay the avalanche of destruction its policy has made possible?" If thousands of inoffensive Protestant preachers and teachers were driven to its shores by religious persecution it would hear a cry that would scare it to action. And we as Catholics and Americant must emphatically insist that our feelings be respected in this matter and that our government, whose policy is in a measure respon-sible for the lamentable confusion that obtains in Mexico, will use its utmost influence to receive a guarwill be proclaimed and maintained in our sister republic.—Intermountain Catholic.

#### LOURDES MIRACLES ATTESTED

That the miracles which happen time and again at Lourdes are genu-ine is attested by scientific and medical investigation. Since 1893 a medical bureau established at the world renowned shrine examines critically into every reported cure and passes on those cases which cannot be explained by natural means. This bureau is visited by as many as five hundred physicians each year and actual miracles are being performed.

In spite of the authenticity and veracity of supernatural events, proven by scientific investigation, there are not wanting those who dis credit them and cast upon them ridicredit them and cast upon turn run-cule. One of these writers, the notorious Emile Zola, in his novel "Lourdes," describes himself as a witness of the miraculous cure of Marie Lamarchand, who had a frightful case of lupus, and of Marie Labranchu, who was afflicted with tuberculosis. He explains the cure of the former to hypnotic suggestion and in regard to the latter he denies a cure as, he says, she dies shortly after her visit to the shrine.

But Zola makes both statements in bad faith. As for the lupus of Marie Lamarchand, suggestion had nothing to do with its cure, for it was permanent and remained so for sixteen years. Marie Lebranchu did not die after her return from Lourdes but she was visited by Zola three years after her cure. She married afterwards, and becoming a widow in 1908, was a servant in the house of Sisters of Charity in Paris. Zola was merely carrying out the prin-ciple of Voltaire: "Lie, lie, and ciple of Voltaire: "something will stick."

The cures recorded at Lourdes are not confined to Catholics, but inmany non believers. Thus Gabriel Garam, son of an Anglican clergyman, and Peter de Rudder were healed of their maladies. The Peter de Rudder was attested by over one hundred doctors in conference. The testimony of thousands can be obtained to confirm the miracles wrought at Lourdes.

The animus of a recent of a recent publication on the subject by a James F. Morton, Jr., who parades the affixes of A. M. and LL. B., is as revolting as it is insincere. He rehashes with a gusto all the old slanders and falsehoods about the miraculous cures at the shrine of the Virgin. His rancor is easily seen in the first sentence of his article when he describes his visit to Lourdes as an expedition into the ince of human credulity and its exsuperstition" and "unspeakably monstrous fraud." And he speaks of the Virgin as "The Holy Virgin of theological lore." He pictures the story of Bernadette and the estab convent schools and delivered to the lishment of a shrine as " the shrewd farsightedness of those who quickly perceived the profit to be reaped."
He speaks of the alleged cures being mostly those of hysteria, effected by

suggestion. But this writer goes out of his way every successive step in medical progress has been compelled to count on ecclesiastic opposition." It is but a restatement of the old falsehood uttered by Professor Draper that "the Church discouraged the physician and his art, because he interfered too much with the gifts and

profits of the shrines."

To this calumny of Professor
Draper, Dr. Walsh of Fordham University makes the following answer: "Professor Draper apparently knew nothing of the great medical and surgical schools attached to the medieval universities, whose professors wrote great medical and surgical textbooks which have come down to us, and whose faculties required a far higher standard of medical education than was demanded in America in Pro-

fessor Draper's own day.

Mr. Morton perhaps did not care to mention that such great medical discoverers as Lister, Pasteur and num-erous others were Catholics and expressed their belief in miracles. He is one of those whom Gilbert Chesterton describes as not believing in the miraculous "because those who testify to it are superstitious and the because they believe in the miracu-lous." This is going around the circle with a vengeance. It is the method of the school of the pseudo-scientist Hæckel, who took Zola's

testimony for granted and who did not blush to stoop to forgery to sup-port his theories.

But to the Catholic, and many a

devout non-Catholic, the miracles of Lourdes are real and truthful. They accept them as a manifestation o God's omnipotence to spread the glory and veneration of the Blessed Virgin Mary, Mother of Jesus Christ. She herself prophesied that "all nations shall call her blessed" and her prophecy is being fulfilled to the letter. She is the bountiful dis-penser of her divine Son's gifts.— Intermountain Catholic.

### TRUST IN HOME

In one of his conferences for Children of Mary in the Homiletic Monthly the Rev. Reynold Kuehnel urges young girls to have no secrets from their parents, and in all per-plexities and doubts to go to them for help and counsel—in a word to place their trust in home. The book that is being read secretly, the letters that are written without the knowledge of parents, the visits that are made, the companions that are chosen without telling father or mother, all these are dangerous. The very fact that an act is under-hand and secret suggests something wrong, something to be ashamed of. Therefore this earnest director advises girls to depend upon the judg. ment of their parents, and upon their love, to know and to do what is ing for and sacrificing for every hour why children should depend upon the judgment of their parents, says Father Kuehnel:

The first reason is your helpless ness and inexperience. You can read books, but your parents can read people. It took you but a few years to learn to read books; the reading of people requires years and years of all kinds and experience. Left to your own resources people who fear neither God nor devil would soon have the best of you. .
The second reason why you should

have the fullest confidence in the judgment of your parents, is their knowledge of the world. Your parents have seen more of the world and of the ways of people than you. Where you may see but a harmless pleasure your parents will see a danger. There are few girls who would want to disgrace themselves knowingly and wilfully. They do not realize their mistake till they have fully entered upon the road that spells ruin, and when they realize their ruin and disgrace, they cry out with despair, "Oh, if somebody had warned me!" It is just such despair that your parents wish to save you from. As years pass on you will gradually gain a knowledge of the world, and while at present you may not understand the reasons your parents have in forbidding you your parents have in foroiding you certain books or places of amusement, or certain friends you will understand later on . Then you will thank God for having placed implicit confidence in the judgment of your parents.

The third reason why you should have an unbounded confidence in the judgment and advice of your parents, is that they intend only that which will be to your benefit. The love of parents for their children

knows no bounds. And yet there are many devoted, well meaning parents who have not the confidence of their children. They have either by over severity or undue indulgence failed to win it. 'I will never ask my father anything again," said a young girl. just said Why, or was a bit kind, I wouldn't mind being disappointed." Sneak out, as I do," advised an ce associate. "My mother helps office associate. me—she is such a dear."

" My mother won't let us have an company at home," remarked another young daughter, "and she won't let us go anywhere; but some day we'll get our liberty." "Tell my father!" exclaimed a youth, well I guess not. He's the last person I'd tell my plans to. He just sneers and says sarcastic things, Thus he says: It would be easy to since we got too big to bang us remittive man, and to show how around. "Their father gets into such a rage," explained a mother, that I just try to manage the boys myself, and keep things from him.
The time comes when "things The time comes when "things' can't be kept from such fathers when disgrace falls upon the home or if that be spared them, there is a dreary time ahead when the children heave gone their own ways, with no memory of home except that it was a place where a weak mother indulged them and an over bearing father held the whole family in thrall.

Trust in home grows out of a child's experience of a wise, loving, environ-ing care during the helpless years— Christian care that admits of neither harskness nor foolish indulgence. That is the kind of home influence that is never outgrown, that

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LONDON, SATURDAY, NOVEMBER, 14,1914

#### - THE CHURCH IN FRANCE

Hilaire Belloc is a loyal son of the His whole mentality, more French than English, is entirely Catholic. Yet, he tells us himself, in political sympathy he is strongly attached to the political theory of the Revolution.

In his sketch of the French Revolution he traces the origin and development of the unfortunate antagonism between the Church and the Revolution. For this we must refer our readers to the brief but masterly and comprehensive little volume "The French Revolution." The concluding paragraphs of the chapter, The Revolution and the Catholic Church, may, however, be usefully quoted

"The attempt at mere 'de-christian ization as it was called failed, but the months of terror and cruelty, the vast number of martyrdoms (for they were no less ) and the incredible suf-ferings and indignities, to which the the country were subjected, burnt itself, as it were, into the very fibre of the Catholic organization in France and remained, in spite of politica theory one way or the other, and in spite of the national sympathies of the priesthood, the one great active memory inherited from that time. "Conversely, the picture of the riest his habit and character, as the fatal and necessary opponent of the revolutionary theory, became so fixed in the mind of the Republican that two generations did nothing to eliminate it, and that even in our time the older men, in spite of pure theory, cannot rid themselves of an imagined connection between the Catholic Church and an international does this non-rational but very real feeling lack support from the ances of those who, in opposing the political theory of the French Revolution, consistently quote the Catho-

The attempt to de-christianize France failed, as I have said, com pletely. Public worship was restored, and the concordat of Napoleon was believed to have settled the relations between Church and State in a per manent fashion. We have lived to see it dissolved; but this generation will not see, nor perhaps the generation succeeding it, the issue of the between two bodies of thought which are divided by no pro cess of reason, but profoundly divorced by the action of vivid and tragic his-

In the generation before the Revolution the Catholic Faith was at its lowest ebb. "In the wealthy the bureaucratic, and the governing classes, to ridicule the Faith was an attitude taken for granted. . . Few of the middle classes went to Mass in the great towns, hardly any of the artisans." The Republicans looked on religion in France as a moribund superstition and they wished to prepare the way for its peaceful demise. Our author thinks the National Assembly's argument just and statesmanlike "save for one miscalcula-

"The Catholic Church was not dead, and was not even dying. It was exhibiting many of the symptoms which in other organand institutions corres pond to the approach of death, but the Catholic Church is an organism and an institution quite unlike any other. It fructifies and expands imweapon; it has at its very roots the conception that material prosperity is stifling to it, poverty, and misfortune

Throughout the whole of the nineteeth century the Catholic reaction "It is safe to say," writes Belloc, " that where one adult of the educated classes concerned himself seriously with Catholic Faith and Practice in France before the Revolution, there are five to day."

Again, after the recent separation of Church and State, and the spoliation of religious orders, the Church in France "fructified and expanded under the touch of the lethal weapon." In the debate on the Empire.

Welsh Disestablishment Bill the Bishop of Oxford contrasted the supreme anxiety of the Anglican Church for endowments with the indifference to "doctrinal disintegra tion unparalleled in its history.' He bore striking testimony to the spiritual revival in the French Church. It had passed through a great crisis—a crisis of Disestablish. ment and Disendowment. What attracted his attention was the magnificent loyalty with which in asserting its principles and spiritual claims it displayed an extraordinary indifference to its secular position and financial resources."

The Head Master of Eton preach ing in Westminster Abbey a little less than a year ago—November 23rd, 1913 -said that the Catholic revival in France, if it continues, is "the most momentous event occurring in Europe for at least a century."

Coincident with the marvellous growth of the spiritual power of the Church there is a corresponding growing contempt for the self-seeking and incompetent politicians who are the degenerate heirs to the anticlerical traditions of the Revolution

The Abbé Ernest Dunnet in the September Nineteenth Century, describing the rising generation in France, says:

"They also have sober ideas about the rights of man the mention of which was formerly enough to throw down every barrier to individual freedom. They stand for duties and discipline. They take no nonsense from Socialism. They respect the police, and despise indulgent jury men; in short they are a great dea reasonable than their own more refathers.

"But if the environment and cir cumstances in which this phenomen on took place, you will find that the fathers and tutors of these young men are largely responsible for it.'

No lad of eighteen ever took up the cudgels for wisdom, order, restraint, and generally the soberer virtues unless he was made to love them, and it takes considerable eloquence to make him love them. But there seldom were more eloquent people than the fathers of these young fellows, because they were not only sincere but pathetic, and to a certain extent comical in their disappointments. If they had not so neartily believed in Liberty would not have been so heartily tired of seeing Liberty never result in liberties. If they had not listened with complaisance to the florid speeches of Jaurès and his compeers when they at last broke out into the gust. Perhaps if they had not been deluged with so much filthy literature they would not have had such a

"To day our young men find that scientism is superannuated, determinism coarse, and skepticism pro

There is no positive evidence that they are better Catholics than their seniors but they are hardly ever anti-clerical, and their philosophy leads to, rather than from, a religious

The foregoing opinions of competent and qualified observers point to the complete reconquest of France by the Catholic Church.

The political movement with its watchword apaisement led by the ablest and most patriotic of French politicians, and the strong desire evidenced for proportional representation are of deep significance and may well be taken to indicate the beginning of the end of the reign of unscrupulous professional politicians with their common bond of plunder thinly veiled by pseudo patriotic anticlericalism.

#### IF IT WERE REDMOND AND THE NATIONALISTS! Suppose that Irish Nationalists

epeatedly threatened during the

past two or three years to transfer their allegiance to the Kaiser; suppose that they had openly organized a military force with the avowed purpose of resisting the authority of this military force had been armed with German rifles: and in such circumstances suppose John Redmond had had only a year ago a much heralded interview with the Kaiser: suppose that the Irish Nationalist volunteers had amongst their drill instructors a German who was subsequently arrested as a spy; suppose that in the present crisis which he had helped to bring on John Redmond were sullenly to threaten civil

would burn with patriotic indigna-

tion; and any one who had the

temerity to say a word in favor of

Home Rule would be hissed and

jeered off any platform in the

and indisputable facts of which. London Truth, October 14th, 1914, reminds its readers :

"Time after time during the past two or three years it has been pub-licly proclaimed that the Ulster "loyalists" would prefer to transfer their allegiance to the Kaiser rather than submit to a Home Rule Act signed by King George. The Right Hon. Thomas Andrews, the hon. secretary of the Ulster Unionist Council, Captain Craig, M. P., and Mayor Crawford have made stateneuts to that effect. A year ago Si Edward Carson's interview with the Kaiser was ostentatiously reported for the benefit of his followers in Ulster. It was from Germany that rifles were imported into Ulster last April and at the same time a swarm of German newspaper correspondents and agents were busy there One of the drill instructors ister Volunteers in Belfast was a German who has been arrested since he war broke out.'

This War is readjusting our view of many things and when it is over it is safe to say Carson and Carson ism will get short shrift from the British democracy.

THE EFFECT OF THE WAR ON THE CHURCH IN FRANCE

Everyone is familiar with the bit terly hostile attitude of the French politicians toward the Catholic Church. They abolished the Concordat; they confiscated Church property and robbed religious orders: they denied the right of Frenchmer to form associations to live and work together because they were priests; they made war on women because these women consecrated their lives to the service of the poor, of the sick, of childhood, of humanity in any way needy or helpless or suffering : they have not only invaded personal liberty but usurped parental rights and imposed on children an education irreligious, atheistic. The wonder is that Catholic France stands for it all. As outsiders, forgetful of the limitations of outsiders, we are disposed to judge harshly and finally that Frenchmen are either not Catholics or they are not men. We should probably be as far astray as Frenchmen often are in their judgment of us.

Without attempting any exhaustive analysis of the situation it may be well to mention one or two things that help explain the anomaly. The government of republican France is quite as centralized as it was under the absolute monarchy of Louis XIV. There is an army of government officials who are dependent on the favor of the politicians; there are patriotic and convinced republicans who regard the Church as the enemy of the Republic : fanatical anticlericals for whom prejudice is both religion and patriotism; and no doubt the usual proportion of self-interested stupid or indifferent found in the electorate of every country who gravitate toward the party in power.

The reaction against the anti-religious policy of the French governing clique is very pronounced even not shown in the way English speaking communities express themselves. Abbé Dimnet, from whom we quoted in the preceding article, says : It is not surprising that the verbiage of mere politicians should be treated with contempt by the rising generation. The politician is regarded as not only intellectually but morally inferior, a man who drives a profitable though disreputable trade and covers his dealings with patriotic pretences." And again, "The purely patriotic feeling has almost universally replaced political tendencies.' Very remarkable is the following when we remember how universal was the desire a generation ago for Government careers and official position: "Another proof of this change is the comparative desertion of Government careers. The official King and Parliament; suppose that is frequently despised on account of his lack of independence, his indifference to his work, the unevent fulness of his life, and the habit he has of thinking himself the master instead of the servant of the public. This contempt begins to tell." All of which is indicative of a profound and wholesome revulsion of national sentiment against the pettiness of anti-clerical politicians and their ubiquitous and hitherto respected or dreaded officials. It is of much deeper significance than a successful war as soon as the crisis is over. If election campaign. This will come all this were true how Redmond and in due time and will mark not a the Nationalists would now be held up to public execration; "loyalist" newspapers even here in Canada the new.

> Amongst the measures of a hostile government to cripple the activities of the Church was that taken twenty-

Wall here are some well known tary training and of priests from active military service. The result is that to-day there are 22 000 priests (including two bishops ) serving in the ranks or as officers in the French army. Not only from France, but from Canada, from China, from every country the world over where great missionary nation had devoted sons, they came to take their place beside their brother Frenchmen, to shed their blood and give their lives for France. And the dear gentle nuns, compelled by no law-but no law dare hinder them now-have also come at the all-compelling call of Christian charity, that beacon light of their holy selfless lives, to be the ministering angels of battlefield and hospital, to redeem the brutality of war and to steady our faith in humanity and Christian civilization.

> Let us get a glimpse of those brave men never bringing discredit to the reputation of the gallant soldiers of France and always animated with the higher and nobler courage of the soldiers of Christ.

FROM AN ANGLICAN VICAR AT THE

An Anglican vicar, Rev. Mr. Forbes Phillips, who is at the front, sends the following touching letter to the Jesuit Fathers at Yarmouth, Eng-

"Dear Father : I am writing this by the side of a French soldier is wounded through his right lung and is spitting quantities of blood. was with some of our men when he

to talk to a priest.' I give his own words : 'I am not religious-I have hated the Church and all belonging to it; why—I do not know, but O my God! I now see the brave priests! Always I thought them mere things in black petticoats; now I know they are men -real men and true soldiers of the good God. They are so calm on the sefore his men.' It is the priests deld of battle and as quiet voiced as especially who, in the firing line, go before the altar. Ah! I was born a to seek for the wounded under fire They are so calm on the Catholic ; I would be one again ; but, enough! It is now too late. sieur l'Abbe says God is good; well, I am bad, but I should like to do justice to brave men. I know nothing about God; all that I know is this—.' Here he made the sign of the cross. The poor fellow had to caused twinges of pain. I shall not him I was an Anglican clergyman.'

A NUN'S HEROISM

Sister Julie, of the Sisters of St Charles of Nancy, was at Gerbevilier when it was attacked. The church, the old chateau and all the house were set on fire by shells. In the midst of these scenes of horror the good Sister did not take refuge with the other inhabitants of the place in their cellars, but remained in the streets while the battle was going on, looking after the wounded. She recommander urged her to do so, say-ing, "My Mother Superior placed me here, and here I shall stay." And same order came, until nearly one thousand wounded were gathered to-

gether among the ruins of the town The bravery of Sister Julie and her noble assistants has been acknowl edged in an official order issued by adquarters of the French army and M. Mirman. Prefect of the Meur the-et-Moselle Department, has been deputed by the Government to conbrave women.

A MEDAL FOR A PRIEST A French priest sergeant, Frederic E. C. Lamy, who has just said his first Mass after recovery from five bullet wounds, has been decorated with the military medal for conspicuous bravery under fire. According to the official notification, this brave man did not give up fighting or look ing after his men, in spite of his many wounds. When unable to walk, he crawled about to assist his wounded comrades in arms, giving them brandy, and as a priest minis. religion. His words and his abnegation whilst being removed to the ambulance evoked unanimous admiration. It may be added that the Abbé Lamy, who belongs to the diocese of Amiens, had just finished a brilliant course of theology at Rome.

CHAPLAIN'S TOUCHING STORY A French military chaplain has given sad details of the present war in the following letter: "How very beautiful is the role of the priest in this furnace of war! I have already given hundreds of absolutions to the prave fellows dying away from their relatives. I have endeavored as far s I could to dry their tears and to bring heaven before them. One be comes accustomed to see very terri-ble suffering and fearful wounds, and the sight of these produces a de-sire to be gentle like a mother to the victims. What touching recollections will remain in my mind of this terrible time! The day before yesterday we arrived in a village where the fighting had been very severe. Hundreds of wounded were lying in temporary defeat but the passing of the old order and the ushering in of find room to enter. I got in and spoke a few words to the sufferers in order to tell them that I was a priest. Many thanked me warmly. I spoke to them of God and of His love for them, and also of His suffernine years ago in the abolition of the absolution. At the door of the barn exemption of seminarists from mili- a wounded man was lying. He

these touching words, a pious sou venir for me of this very awful night Please excuse me ; I cannot speak I unite my sufferings to those Jesus and Mary. Many thanks you, mon Pere. Do not forget me.' Is not this sublime. In that barn I have spent the saddest hours of my life, but also the most consoling."

A JESUIT SCHOLASTIC

Francois d'Argenton, a Jesuit scholastic and a sergeant in an in-fantry regiment, died on August 27 from a shell wound in the back at Emerville At first it was impossible to move him, so continuous was the enemy's fire, and he lay three days clasping his crucifix. At last he was taken away, and a priest gave him the last sacraments, and he died in the ambulance wagon on the way to Nancy, his greatest trouble being that he had lost his crucifix in the straw. His captain, writing to Madame d'Argenton, said that her son was "superb." The evening before he was wounded he went over the battlefield consoling the wounded and exhorting them to make their act of contrition. "Tell Commandant d' Argenton that his son was the object of my admiration and a great edification to me."

THE PRIEST SOLDIERS AND THE

CURES In a letter from Pére Bouvier, dated Lyons, September 20, is an account of the arrival of nearly one hundred wounded from Argonne 'Amongst them was a soldier priest

who had given absolution to a number of men. The wounded from the front (mostly from Montfaucon) are unanimous in their admiration for the curés who are fighting in the ranks or looking for the wounded in the firing line and for their officers An old adjutant spoke with enthusi asm of a priest soldier who had dis-tinguished himself and been made an adjutant on the field of battle. has no fear in the face of the enemy, but all the same he is a bit timid The curés of the villages through which the troops pass are full of charity for our men. their posts, they improvise ambul-ances for the wounded. Where the Germans have passed, say the wounded, the village churches are destroyed, and in many cases it is he church only that has suffered. Truly, this is a war waged by

Multiply these instances by 22,000, and that again by the number of days and hours these soldier priests spend with fellow soldiers. If each priest come into contact with a hundred of his comrades over two millions of French citizen soldiers will realize that priests are not "mere things in black petticoats but menreal men and true soldiers of the good God."

From the baptism of blood France will come forth regenerated : priests and people re-united. Perverted political theories will disappear in the deeper and more wholesome patriotism; neither "tragic historical memories" nor spurious republihath that he lay down his life for his special month to their remembran friend.'

GENERAL BULFIN

The announcement was made the other day that Col. Bulfin was made a General for distinguished services on the battle-field. Amongst the list of Catholic officers mentioned in despatches, which we publish in another column, his name occurs.

Edward Stanislaus Bulfin is the second son of the late Patrick Bulfin. J. P., of Woodtown Park, Rathfarnam, Ireland. He was educated at Stonyhurst and at Kensington Catholic Public School and entered Trinity College, Dublin. In 1884 he joined the Yorkshire Regiment; commanded a column in Upper Burma against Katchin hill-tribes in 1892-3; military secretary to Sir William Butler at the Cape in 1898; served on the staff throughout the South African War including actions at Belmont, Enslin, Modder River and Magersfontein, and the command of mobile column. He was three times mentioned in despatches and made Major and Lt. Colonel. Since then he held other commands and at the outbreak of the War was temporary Brigadier-General in command of the 2nd Infantry Brigade at Aldershot He was created Commander of the Victorian order in 1910.

Show yourself grateful. Gratitude attracts new favors, and this sweet exchange of the treasures of hearts oftens them, opens them to grace frees them from those little anti pathies, base jealousies, petty rival-ries which are to the family what Prove yourself grateful. A grateful heart can never be a wicked heart.

reminded of the supreme consolation of Catholicism. Death is at all times heart-breaking, but without our belief in the Communion of Saints it would be absolutely intolerable. Did human friendship and human love reach only to the grave, who could withstand the hopeless grief of that final parting? Could we bury our dead out of sight : wait till the last sod had been heaped upon the grave : and then go back and mix with the busy world, and believe we had no more to do with the departed? Who then could murmur "Fiat?"

Catholic faith, it is not so. There is no final parting. The gloom of the sepulchre is brightened by the hope of a future meeting. But the heart looks for more than this. It refuses to live through all the weary years upon a hope. It refuses to believe that though love and friendship shall bloom again in a brighter land, that yet, until that land is reached, they are dead, and can make no sign. It seeks a means to bind together the world in which it still remains, and that mysterious world beyond the grave, whither the dead have gone, and to which the living are hourly speeding. And lo! faith guarantees that it is even so that love and friendship can reach beyond the tomb; that there is a bond that unites the dead soul and the living. Death, that sunders all other ties,

But, thank God for the blessing of

The Church still claims as her own those who have passed beyond the portals of eternity. It matters not whether they are already in the enjoyment of the Beatific Vision, or whether they are still denied the Presence of the Saviour, they are her children. The crowned in heaven, the suffering in purgatory, the militant on earth, all still answer to her roll call, and all are one in the wonderful realm of faith and prayer. She reminds us of the saints in heaven, the better to nerve us for the conflict by the thought of what they have achieved. She bids them pray for us, their brothers, and would have us ask the assistance of the detriment of apostolical and their prayers. And when we complain that the way is rough and the night has never a star, she would have perpetuated it in print, when have us remember that they, too, passed through like tribulations before they obtained the crown. But if her chief glory is in her veterans in paradise, her chiefest care is of her wounded soldiers in that dark hos pital of purgatorial suffering. Like a fond mother she lavishes her tenderest cars upon these helpless ones. and she is forever sounding the call for volunteers to succor them in their need. And wise with the wisdom of the ages, she well knows that canism nor any other thing can ever | with the world's cares in our hearts efface from the mind and heart of and the world's voices in our ears, France the tremendous fact that her | we are very apt to forget these sufpriests have stood the supreme test ferers who have been carried behind -" Greater love than this no man the fighting line, so she dedicates one ciation" which while assuring us and with all the appeal of solemn writer's "style" and reverence for service would guard against our for, his moral excellence "is all the while getfulness.

> us than nothing defiled can enter | ine simplicity," and the like which we the Presence of the All-Holy. Are good cheer. There is a place of purin the Lord are purified from the public his encomiums. dross of sin, and made worthy to stand in the presence of the Lamb Unspotted. Thus Purgatory. in the minds of the ignorant the cruellest tenet of a cruel faith, is to us the sweetest consolation, the strongest ground of hope.

the family circle you see a vacant India and Canada. The list coverchair that was not vacant once. You ling the Australian issues includes in miss a once familiar face, and have addition to reprints of English memories of a voice that mingles no pamphlets, many written by Australmore with the other voices of your ians—some by members of the Sohousehold. Go back in thought to ciety of Jesus, by secular priests and that hour when you knelt distracted by laymen. This is as it should be, by the bedside, and deemed, because of the bereavement you were about same everywhere, every country has to suffer, earth could never be bright its own peculiar problems which for you again. Your sorrow, then, call for its individual application. was keen, but it did not last. You went out into the world, and the world supplied you with new Catholic Truth Society of Canada is thoughts, and the dead friend was following this excellent example and soon entirely forgotten. And you that the headquarters in Toronto are were so sure that that memory was not only reprinting certain of the to be eternal. Make amends for English leaflets, but propose to

caught me by the hand, and made a sign that he desired to write something in my note book. So with his hand, streaming with blood, he wrote there to white the streaming with blood, he wrote there to white the streaming with blood, he wrote there to white the streaming with blood, he wrote the stream with the streaming with blood, he wrote the streaming with blood, he wrote the stream with the streaming with blood, he wrote the stream with the stream w say the beads; gain an indulgence for their suffering souls. Give them now a little of that love you so layishly squandered upon them during life, now when they need it most. One day you, too, will be numbered amongst the faithful departed, and then, indeed, you will have cause to rejoice if during life you were a practical exponent of the consoling doctrine of the Communion of COLUMBA

#### NOTES AND COMMENTS

MR. W. S. LILLY, whose reputation as Catholic publicist and man of letters is well established throughout the English-speaking world, has recently made a discovery. He has been reading a volume entitled: Newman, An Appreciation." by a Scottish Presbyterian Professor, the Rev. Alexander Whyte, D. D., and has hit upon a passage to which he takes "strong exception." The passage is objectionable certainly, and might be characterized by a much stronger epithet. Mr. Lilly's objection, however, comes very late in the day. Dr. Whyte's book was published twelve years ago, and, if we mistake not, he was at the time publicly taken to task for the passage to which Mr. Lilly refers, and for many others scattered throughout the volume. One reviewer referred to it as a "silly book," and across the title page of another copy we have seen was written in pencil Pope's wellis powerless to sever the link of faith. known line: "Fools rush in where angels fear to tread"-a phrase which, in our humble judgment, epitomizes exactly the quality of Dr. Whyte's "Appreciation."

> THE PASSAGE which Mr. Lilly has selected for censure attributes to Cardinal Newman a return in his last days to the Huguenot and Puritan faith of his mother, and to this silly and baseless slander the writer adds the inuendo: "But, then, he should have said so himself, and he should have openly apologised for and repudiated all he had ever written, and had instigated others to write, to evangelical religion." To have given ear to idle gossip of that kind and to with little trouble he could have ascertained the truth, was scarcely consistent with either the dignity of a professional chair or the elementary ideas of honesty and candor.

MR. LILLY is very mild in his protest and even pats the author on the back and assures him of his "cordial sympathy" with much that his volume contains. The underlying spirit of smug patronization and puritan cant which should be evident to any discerning reader of the book, has evidently escaped Mr. Lilly's eagle eye. For ourselves we have no patience with that type of "appreontinually of its admiration fo laboring to show that he was a dupe, Those beyond the pale will tell us or a trickster, or both, and that the that this doctrine of Purgatory is a religion which he professed was the cruel thing. But what child of the very essence of superstition and faith has ever thought so? To us it moral degradation. That is about is the most consoling dogma of Cath. Dr. Whyte's standpoint and it is olicism. Our dead have left us. Our walled round about with all the love could not blind us to their little sickening twaddle about "evanhuman frailties. Our faith teaches gelical truth," "free grace," "Paulhave learned to associate with the warwe, then, to believe them eternally ring sects whose adherents recognize lost? The Church bids us be of no authority above their own petty intellects and prejudices. Mr. Lilly gatorial fire where the dead who die might very properly have spared the

THE WIDESPREAD character of the Catholic Truth Society and its increasing activity in every part of the world is evidenced by the issue of its publications in countries as remote from one another and from the par-Dear reader, as you look around ent Society in England, as Australia. for while Catholic Truth is the

WE ARE GLAD to learn that the your neglect during this month of issue a series dealing especially with Canadian requirements. An excellent leaflet on "Religious Worship in Public Schools" has already appeared and others are in preparation. We trust this good move will be widely appreciated and that the operations of the Catholic Truth Society, so essential to the work of spreading the Faith in this our day, will be widely extended.

A CURIOUS SIDE-LIGHT on the modern craze for relic-hunting is afforded by an incident which took place recently in Scotland, and which we find fully described in Scots exchanges. A Fifth Avenue silk importer of New York, (described as well known) visited with a party of fellow-tourists, travelling in a motor car, the Burns Cottage at crowned by what is incontestably the Alloway, and while they were inspecting its contents an attendant saw the New York merchant deliberately wrench off the handle of a desk or bureau and put it in his pocket. He was remonstrated with but denied the act, and immediately made off in his car. The police, however, were informed, and that same evening the car was intercepted at Dumfries, and its occupants placed under arrest. When brought before a magistrate he coolly stated that the handle was of trifling value and that he had simply taken it as a souvenir. He was fined £25, but it would have better met the case had the magistrate adhered to his first intention of committing the offender to prison. The practice of souvenir lifting is a menace to the community and cannot be too severely dealt with. The public are familiar with certain outbreaks of the mania in Canada, but its most illustrious exponent at the present time -in the smashing, if not in the collecting of relics—is the German Kaiser. Perhaps the New York merchant was trying to emulate him in

### ON THE BATTLE LINE

The most startling news of the week was the naval battle off the coast of Chili :

New York, Nov. 4.-A despatch to the New York Herald from Valpar-

aiso, Chili, says:
"In the most important naval battle of the war between European Powers, a German fleet on Sunday engaged the British squadron comosed of the Good Hope, the Mon-nouth and the Glasgow, off Coronel Chili, and decisively defeated it.

"The Monmouth was sunk by German shells. The Good Hope, the flagship of Rear Admiral Sir Christopher Craddock, ran for shore while seemingly ablaze from stem to stern and is believed to have been wrecked

on the rocks. The Glasgow, with a greater speed than the other vessels, reached the harbor of Coronel, but she is reported to be badly crippled by the German shells. It is believed that she will have to be interned before she can have time to make repairs and put to sea.

The Good Hope was an armored Cruiser of 14,100 tons completed in 1902 with an armament of two 9.2 in, 16 6 in, and 12 12 pounders, 3 8 pounders, and 2 maxims, and with a complement of 900 men. The mouth 9,800 tons, 1903, had 14 6 in, 12 pounders 8 8-pounders and maxims.

The German Cruiser Scharnhorst built in 1908; 11,420 tons; 8 8 2 in, 6 5-9 in, 20 3 4-in, 764 men. The Greisenau 14,420 tons, 1908; with same guns and crew.

The New York Herald's military critic claims that these figures and the result of the battle are very significant inasmuch as the English have obstinately clung to idea, despite the lessons of 1812, that the first consideration is to have sea worthy vessels. They have criticised the Americans for crowding war ships with all the guns they could carry. Germany follows the American plan and to the preponder-ance of heavy guns the Southern

The British Admiralty now says that it was the Good Hope that was sunk and the Monmouth that endeavored to reach the Coast. Both are probably lost in any case with

Germany lost a large armored Cruiser The Yorcke by striking a mine in a fog. Also a large steamer which it is believed struck a mine laid by the Germans themselves.

As we go to press there is an unconfirmed report that the two cruisers Scharnhorst and Gneisenau have been taken by an Anglo-Japanese squadron.
In the North Sea a German squad-

ron almost reached the British coast before being discovered.

"Various naval movements were made." the Admiralty report continues, "as a result of which the Germans retreated rapidly, and although shadowed by the light cruisers, they could not be brought into a

'The rearmost German cruiser in her retirement threw out a number of mines and submarine D.5 was sunk by one of these."

IN FRANCE AND BELGIUM

The situation is practically unchanged: but this is the best of good news. Despite desperate fighting and enormous losses the enemy has made practically no progress. The losses to the allies may be considerable but since they were defending and the enemy attacking the Ger-man casualties must be out of all proportion greater.

#### IN RUSSIA

London, Nov. 6.-The following message has been received by Lord Kitchener from the Grand Duke Nicholas, Commander in chief of Rus

Vistula, a complete victory has just been gained by our troops along the whole of the front in Galicia. Our strategical manoeuvre has thus been greatest success gained on our since the beginning of the war. I am most confident of the speedy and entire accomplishment of our common task, persuaded as I am that decisive victory will be gained by the allied

armies It is probable that both the German and Austrian forces will now for some time confine themselves to defensive operations along strongly held and fortified lines thereby releasing reinforcements for the west-ern battle line in the hope of winning some decisive advantage there.

TSING TAU SURRENDERS Tsing-Tau has surrendered to the Japanese and British forces. From Tokio comes official news that Ger-Gibraltar on the coast of China has lowered its flag to the Allies. The colony of Kiao Chau, of which Tsing-Tau was the principa city, has been held by Germany since city, has been held by Germany since 1897. The Germans first obtained possession by what Lord Salisbury called "a piratical seizure." They regularized their position—after a display of the mailed fist—by getting 99 years' lease from China in 1898 The territory stretches for 160 miles along the coast of Shan-Tung, and a neutral zone of 2,500 square miles. with a population of 1,200,000, surrounds the colony, on the landward

Tsing-tau was a combination Hong Kong and Port Arthur. It had in the Bay of Kiao Chau one of the lnest and most easily fortified har-ors on the coast of China, and the Germans were building docks, warehouses and residences there on a scale that showed their intention of making it one of the chief ports of the Orient. The Chinese residents numbered 165,000 before the outbreak of war. Many of them were employed in extending the fortifications and some as troops. The Germans in Tsing Tau numbered pro bably 8,000 men. The surrender the city will be a great blow to the Kaiser, who has always taken the keenest interest in its development.

This fall of Tsing-Tau will release British and Japanese ships so that we may expect to hear soon that the German commerce destroyers will be swept from the Pacific.

### APPALLING LOSSES

Hilaire Belloc, whose opinions on military subjects are held in high respect in England, estimates the German losses since the war began in killed, wounded, prisoners and by sickness at 1.750,000.

### THE BRITISH NAVY

Notwithstanding all losses, the British Fleet to day is stronger, both actually and relatively, than it was when the war began. The British osses have been fewer than the German losses, and the additions to British Fleet have been greater no fewer than eighteen new ships having been completed or commis-sioned since the war began.

### THEIR FULL SHARE

From The Tablet The first lists of "Mentions" in dispatches received from Sir John —perhaps we might say me French contains its due proportion its due proportion—of Catholic names. Among the "General Headuarters Staff " we find Mgr. W. L. Keatings (Downside), whose name re-appears in the Chaplains Depart-ment, where he has a Catholic colleague in distinction in Mgr. Bickerstaffe Drew. General E. S. Bulfin, C. V. O., C. B., commanding a brigade, is an old Stonyhurst boy. Lieut. Colonel C. Dalton, R. A. M. C. (Clongowes), is one of the mentioned now to be numbered among the dead; as is also Lieut. M. J. Dease (Stonyhurst and Wimbledon). General W. B. Hickie, C. B., commanding a brigade, is an old Oscotian. Colonel T. J. O'Donnell, D. S. O. (Tullabeg) Lieut. Colonel A. F. Gordon, D. S. O. and Lieut. C. P. Westby Perceval, R. F. A. (Wimbledom), have distin-guished themselves as staff officers; nd Captain Francis Fitzgerald Waldron (Oratory) is mentioned for serv dron (Oratory) is mentioned for serv-ice in the Royal Flying Corps. The following are among regimental officers mentioned (their schools have been assigned so far as they have been communicated to us): Captain the Hon. William A. Nugent 15th Hussars (Oratory); Captain Aylwin Gosselin, Grenadier Guards

tershire Regiment (Prior Park), already noted in our columns as severely wounded; Captain Edward M. Woulfe Flanagan, East Surrey Regiment (Oratory); Captain Christopher Berkeley, D. S. O., Welsh Regiment (Oratory); Lieut. R. J. H. Purcell, King's Royal Rifle Corps (Beaumont); Lieutenant S. J. Leahy. mont); Lieutenant S. J. Leaby, Royal Dublin Fusiliers, (Beau-mont and Wimbledon), the only officer of his regiment mentioned end Captain Charles Paget O'Brien-Butler, R. A. M. C., attached to 5th Lancers (Clongowes). To these must be added Colonel George Mark W. Macdonogh, R. E. (Beaumont), who is serving on the Headquarters Staff and Major Athol Murray H. Forbes, Royal Scots Fusiliers, who was re-ceived into the Church at Camberley four years ago, and was instructor at the Royal Military College from 1906 to 1910.

#### THE CHURCH IN RUSSIA

From all points of view the standing of the Catholic clergy in the land of the Tsar is the highest of all the clergy of all denominations within that vast empire which contains a population equal nearly to more than a third of that of all Europe. Even the Orthodox body themselves admit this superiority, while the superior moral influence exerted by the Catholics forms a strong incentive towards ringing over converts to the faith. At the present time, a late resident writes, it is the only Church which at all touches the religious feelings of the upper classes whose religiosity, as far as Orthodoxy is concerned, is tending to wards the philosophic deeps which, as in Germany, usually end in skepticism and imidelity. The Encyclopedia tells us that within the past generation many of the mem-bers of the court circle have been repers of the court circle have been re-ceived into the fold, the principal agent of this happy state of affairs being Vladimir Soloveff, whose phil-osophical and literary work has earned him the name of the Russian Newman. There are not a few men of note who predict that the time is not far distant when the entire aristocracy of Russia will be mainly

The authoritative writer in the Encylopedia, Dr. Palmieri, who is attached to the diccese of Sandomir expresses the view that with a more captesses the view that with a more favorable constitutional regime, the Catholic clergy will be the agents of a vast revival of the faith in Muscovy At the present day the ever-present stringency of the laws that grin down the commonalty of all degrees also involves the clergy of extra Orthodox bodies. Add to this drawback the vastness of area which constitute parishes and dioceses, and it will be realized why the Church in Russia must necessarily make rather slow progress. That the advance is however, very certain, Dr. Palmiert asserts, and owing to the consistengenerosity of Lithuanian and the Polish Catholics, the condition of the priests compares favorably with that of the most Catholic countries in Europe. The people, he says, are extremely pious and God-fearing, and on the occasion of a great and solemn festival, such as the Assump tion, the sanctuaries of Our Lady are visited by pilgrims often to the number of one million souls. As indicating some of the hardships to which the priests are subject by the within the past few years an epidem ic of petty persecution has been carried on against our clergy. Thus, many between 1908 1911 were fined. imprisoned and in some cases even exiled for baptizing the children of

mixed marriages. As to the political condition of the priests, Dr. Palmieri states that as a rule they abstain from interference in the political movements of the country, although with their high standing they undoubtedly exercise great influence on the moral and intellectual development of their countrymen. This influence has been strongly enough resented on more than one occasion within recent years, and with a view to curtailing the advancement of their example and teaching, several Uniate chapels and schools were closed by order of the Russian government in 1911. This measure followed upon the conversion to the Church of several Orthodox priests, come of them mem-bers of the aristocratic caste. As one might expect, the Poles are the staunchest supporters of the Catholics in Russia; nevertheless owing to a repression on the part of the Rus sian bureaucracy which interferes wholly without reason in all attempts of the Poles to advance themselves, the seminaries of Poland are not at present in a position to send to Russia a highly-trained class of priests. The present war, it is hoped, may render the position of the Polish subjects of Russia easier in the future, although it is a very question able thing if the Pole puts much faith in the promises of the Petrograd (Petersburg) Government. In ac-cordance, too, with the old policy of repression, Russia has ever aimed at at least limiting the extended influence of the Catholic press either in Russia itself or in Poland. The chief centre of Catholic study in Russia is the Catholic ecclesiastical repression, Russia has ever aimed at

"killed" in the dispatch; Lieut J.
R. Hamilton Dalrymple, King's Own
Scottish Borderers (Beaumont and
Wimbledon), who has been elsewhere returned as wounded; Major
Walter R. Chichester, Worces
tershire Regiment (Prior Park), course of four years, receive the de-gree of master of theology. The academy has some 60 students. In all there are some 13,000,000 of Catholics in Russia. One Lundred and fifty men only and some 550 women are leading conventual lives. The Catholic Church in Russia, says Dr. cans a feeling of outrage and insult Palmieri, is deprived evidently of an important part of its militia and there is small hope that religious life, outside the secular condition, will ever flourish tn the country. small monasteries that remain depend on the bishops and have, instead of provincials, visitors who are clergy. The several attempts of the Polish religious of Galicia—August. The several attempts of the inians, Franciscans, Bernardists, Piaritas and Redemptorists—to stablish themselves in Russia since 1905 have been, says the Doctor, all futile.

From the ecclesiastical point of

view, the Catholic dioceses of Russia are divided into classes—those of the Kingdom of Poland and those of Russia. That of Poland has 7 sees, that of Russia has 5 sees. Of the 13,000,000 Catholics in the Empire, by far the greater number—namely 8,000,000—are in Poland, the balance in Russia. There are approximately some 2,900 parishes, 3 300 churches, 2,000 chapels and 4 600 priests in secular orders. Each priest is said to have an average of 3,000 souls in his care. In the industrial city of Lodz, however, with its population of 142, 000 Catholics, there are only 10 priests, and the town of Praga near Warsaw has a population of over 80, 000 with only 4 priests to minister to their spiritual wants.—N. Y. Free-

#### CHURCH IN SOUTH AMERICA

Mr. Hilliard Atteridge has been contributing a series of highly in-teresting and useful articles on the Church in the South American Re publics in the Month, in which he exposes the lying character of the attacks upon her by outlying the actual position of the Church in that continent and the good work she is doing there. The condition of the Church all over the ten republics is, he says, a "highly satisfactory one," the last sixty years having witnessed a great change. To begin with, "every republic except Brazil pro-claims in its constitution that the Catholic faith is the religion of the nation," and even in Brazil there is a Papal Nuncio accredited to the government, and the new president has just "given most satisfactory assurances to the Catholic leaders. Moreover, even there the Church perfectly free, religious orders are allowed and are prosperous, and all but 100,000 of the population are Catholics." (Statesman's Year Book, 1914.) On the list of the founders of the Blessed Sacrament chapel in Westminster cathedral, London gift mainly of South American Catholics-appear the names of the presidents of six of the republics.

America there has come a great "re-

vival and deepening of Catholic life

among the people. Seminaries, celleges and schools have been multiplied." In this connection the Sales ian Fathers deserve special mention The people are earnest and active in the practice of their religious duties; for example, in several republics thousands of men of every class make retreats of eight days n England; and there are "active charitable brotherhoods of laymen in every great city and in many of the smaller towns." Only a few months ago Colombia made the Eucharistic Congress at its capital, Bogota, s national celebration, and commemor ated it by a monument with an in Our Redeemer, Jesus scription to "Our Redeemer, Jesus Christ, in the august mystery of the Sucharist." Peru has lately reintroduced religious instruction into all the national schools. In Chile the Church is in "a most flourishing conlition, and exercises an ever growing influence." There is no lack of voca tions, and the highly efficient seminaries sent out a body of priests "with a high reputation for learning, zeal and discipline." There are many houses of religious orders, too; the churches are "crowded at Mass every Sunday by congregations in which nen often outnumber the women. and the retreat movement has as sumed remarkable proportions, 300, 000 men having made retreats in ter years. Economic progress and the social betterment of the workers has also been most marked. Nuns serve the hospitals. In Argentina a few years ago a petition of the Free masons was rejected because it was hostile to the Catholic Church, which the republic was bound to defend The women of the Argentine are magnificent Catholics, and have pur fled the stage. "A number of Cath-olic politicians have placed them reform movement," and secured

elves in the front rank of the social excellent measures. Divorce in those republics where it is permitted in merely a legal separation, and no re-marriage is possible during the life-time of either party. These are merely scraps of the evidence given by Mr. Atteridge to show that "in the ten republics Catholicity is a living power with a (Beaumont); Lieut. Colonel Cecil E.
Pereira, Coldstream Guards (Oratory);
Lieut. Colonel the Hon. George
Henry Morris (Oratory), commanding
1st Batt. Irish Guards, notified as command director, and in spector, a spiritual director, some Catholicity is a living power with a common form of the people that is ever becoming more and more widely effective." The one power that can do any good at all is the Catholic Church. "The only dangerous op-

ponents of the Church's beneficent action are the groups of doctrinaire liberals. The emissaries of such organizations as the Evangelical Union of South America are not a danger; they are only a nuisance."
They make no headway among the
Catholic peoples, and are wasting
time and money in useless effort. The only result of their propaganda at the stream of calumny poure forth in Europe and America in order to obtain a few thousand pounds from credulous subscribers. We may con-clude by quoting a scathing passage from a recent issue of the Southern Cross, the great British paper pub lished at Buenos Ayres: "These men," said the editor, referring to the Protestant proselytizers, "are given afree hand here to preach in their chruches and in the open streets. They never molested by word or deed, although the offenses against good taste to which they are guilty would bring a blush of shame to the cheek of a Paris apache. We have seen them disligion of the country at the church on the day of the dead. The truth is that these canting hypocrites are failures.—Intermountain Catholic.

#### CATHOLICS AND SOCIALISM

DEVOTING OURSELVES EXCLUSIVELY TO THE "ANTI" SIDE MAY PLACE
US IN A FALSE LIGHT BEFORE THE PUBLIC

Because we Catholics denounc Socialism (sometimes without really being sure of our ground) we are accused by Socialists of defending every evil of the present social order. As a matter of fact, the Catholic Church stands for justice as between rich and poor, capitalist and laborer, always and ever ; and a Catholic is soundly so when, denouncing Social istic extremes, he denounces also the injustice of those who to day make the common people wage slaves. A poem by the Rev. P. J. Cormican, S. J., which we find in the New York Freeman's Journal expresses so strongly and so admir ably the Church's condemnation of the injustice done to the poor by those who exploit them that we take the liberty of reproducing it here for our readers :

THE SIN THAT CRIES FOR VENGEANCE O ye that hire the working poor And give them only what you must; Your ill got wealth will not endure, Your hoard will crumble into dust.

You starve and stunt the growing You take the sunshine from its life, You drive it into ways defiled, You fill its youth with bitter strife.

You keep at work the tender maid Till late at night without her due. The overworked and underpaid Have no redress from such as you. You pluck the blossom from her

You steal the vigor from her limb, You rob her figure of its grace, You make her lustrous eyes grow Throughout the continent of South dim.

You change the poor to poorer yet, You hoard your gold nor know for

whom; From all your millions you may get

Perhaps, a more expensive tomb. Or else you spend your stolen wealth In one long round of social life; You care not for the failing health

Your very blood is changed to gall. Your human heart is turned to st. ne You know the earth is made for all And not to sate the rich alone.

Redress must come-but not from who banish God and wreck

The cure for human ills and woes Is furnished by the Creed of Rome. For ever since the Church began,

She shields the weak from age to age; She preaches love from man to man, She claims for all a living wage.

She says: "O ye who grind and cheat, Whose creed is false, whose greed is true ;

What justice you to others mete, The same the Lord will mete

We may say in connection with this that while we have noted with approbation the anti-Socialist cam paign financed by the Knights of Columbus, we believe that it should be supplemented by another movement aiming to instruct Catholics (and non-Catholics, too) as to where the Church really stands on this whole subject of social and economic justice. This movement should make it plain that in opposing Socialism the Catholic Church is not defending the present system is toto. and is not resisting every effort at reform and readjustment.

We greatly fear that in laying so much stress on the "anti" side we are creating this false impression among outsiders — an impression fostered and strengthened for their own purposes by those whose posi-tion and influence we fondly believe ourselves to be demolishing. We greatly fear that we are putting our-selves in a false light before the public by a policy of negation and pro-test instead of one of affirmation and construction.

In order to make this matter clear to everybody, a programme of social

reform that is essentially Christian and sound should be evolved-a pro gramme that Catholics everywhere could safely subscribe to and labor for—and the exposition of this pro-gramme should then be entrusted to men who know their subject thoroughly and who have the ability o present it sympathically and win-Catholic Church of America, and they could accomplish a wonderful work in the field indicated. — Sacred Heart Review.

#### THE SITUATION IN MEXICO

"Without discussing the political

that the present government

side of the situation in Mexico, it is very evident," says the Catholic Her-

of Carranza can only be temporary other things on the abolishment of religion and the spoliation of the Church. For thirty years and more the Church in Mexico has been persecuted. Priests were not allowed except under the most odious conditions, and even to appear on the streets in a religious garb was for-bidden them. The result has been to so cripple the work of religion and education, which there go hand in hand, that the welfare of the people has not been advanced. Under Diaz, however, this one thing could be said—there was order, if there was very little law, and the active physical persecution of the clergy and Sisters was not allowed. Under the present lawless regime, which for some curious reason our government seems to particularly favor, the persecution has become active and the murdering of the clergy and the outraging of the Sisterhoods has be-come common. Only God knows how many priests have been mur-dered in Mexico, but the number must have been large, because the number of people of all classes, even foreigners, who have been victimized has been large, and the priests were not in a position to save even the weak protests of a foreign govern-ment interposed to save them. They were natives or else unde-fended priests, and to murder them was easy and raised no question of international law or Those who could fly to this side of the Rio Grande have done so, and he spoliation of the churches has one on."

#### FALLACIES OF BIBLE INTERPRETATION

Many years ago a young man, says the Bombay Examiner, very raw to the subject, got engaged in controversy on the sacerdotal character of the Catholic clergy—on which de-pended the sacrificial character of the Mass. Making little headway with the ordinary proofs, he at last hit upon a clinching argument: "See here," he exclaimed, "We read in the Epistle of St. James that 'If any one is sick among you, let him bring the priests of the Church,' and so on. Now surely a priest means one who offers sacrifice, and the sacrifice in this case can only be the Eucharist. The Protestant, fortunately or un fortunately, happened to be a reader of the Greek Testament and so he promptly replied: "Do you imagine that St. James wrote in English? The Greek word is presbuteros, which simply means 'elder' and has no ction with the idea of sacrifice. Priest is simply the Greek word pres buteros corrupted, and it only came o imply a sacrifice because the Roman Of starving child or struggling wife. Church held that the priests did offer cart before the horse.'

(2) The fallaciousness of arguing from the English translation of the Bible was recently brought out by another instance in the Bombay

Sir: In answer to a correspond ent's desire for the formation of Christian Vegetarian Society," may I point out to him that this is the very thing the Holy Spirit has warned very thing the Hoty Spirit as was war us Christians not to do? Among the many demon-teachings of these last days the Spirit of God has especial. ly cautioned us against two, of which Vegetarianism is one. If he will turn to I Timothy, he will read that some shall give heed to the desire of demons that men should be forbidden to marry, and be commanded to abstain from meats which God created to be received with thanksgiving, The editor of the Bombay Guardian

disposes of this specious argument A lby noting that the word "meats" in Pro the passage quoted means food in general and not meat in the sense of

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secure sufficient contracts to keep their staff of artists and mechanics employed through the coming winter

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(3) The facility of making use of Scripture texts just because they fit in with one's contention was amusingly illustrated the other day, when a Protestant, objecting against the idea that children who die unbaptized will not enter the kingdom of heaven, made use of the argument: Does not our Lord say, Suffer the little children to come to me' - no matter whether baptized or not ?"

#### THE VALUE OF A SOUL

"Have you the missionary spirit?" asks the Monitor. "Is there a Catholic child in your neighborhood who is neglected and who is drifting away from the faith? Do you recognize that you have a duty toward this lamb of the flock? China and the Congo are lying at your door. Meditate on the value of a soul!"

#### RESIGNATION

Since God would have it so 'tis best. Nor murmurings, nor bitter tears, Shall break our dear departed's rest, Fiat "-the worth of Faith appears

We ask not wherefore this should be, Why at life's dawning death should

wait, We humbly bow to God's decree, Nor think it idle chance of Fate.

But yet will flesh not be denied Its tribute of poor human tears, As memories that long abide, Come trooping down across the years.

The absent face, the vacant chair,

The heart that never sin beguiled.

The eyes that loved, the lips that smiled. The brow that knew no line of care,

From out the tablets of the mind, The passing years can ne'er efface, Nor aching hearts shall solace find, Until we meet them face to face. -Rev. D. A. Casey in the Magnificat

He who knows how to laugh, when to laugh, and what to laugh at has achieved a philosophy all his own.

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, June 7, 1914.

Dear Mr. Coffey, - When I came here two years ago I only had five catechists, now I have twenty. principally to my dear friends of the CATHOLIC RECORD. God bless them and your worthy paper !

It takes about \$50 a year to sup-port a catechist and for every such new district to open it up to the Faith. During the past few months I have opened up quite a number of new places and the neophytes are very pious and eager for baptism. You will appreciate the value of my catechists when I tell that I baptized eighty-five adults since the ning of the year as a result of their work. I have even brighter hopes for the future if only my friends abroad will continue to back me up

	financially. J. M.	J. M. FRASER.		
	Previously acknowledged	\$4,435	98	
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#### FIVE MINUTE SERMON

TWENTY-FOURTH SUNDAY AFTER PENTECOST

MARRYING OUT OF THE CHURCH

In our course of instructions on marriage, my dear friends, we have so far spoken chiefly of the care which should be taken in the selection of the person who is to be one's constant companion through life, and shown that not only earthly happi-ness, but even the salvation of the soul, may depend on this choice being made wisely. We will now go on to consider the ceremony of marriage

Some people, though they have always been Catholics and lived among Catholics, seem to be entirely ignorant of the laws and requirements of the church on this su They appear to think that nothing has to be done but to call on the priest some fine evening, and that he will marry them then and there. And if it is not convenient to go to the priest, or if he makes any difficulty about it, why, then a Protestant minister or his honor the mayor will

do at a pinch.

Now there are several points which these people need instruction about, and several mistakes which they make in this very important affair. We shall have to consider them separately. And we will begin with the greatest mistake of all which can be fallen into by Catholics who wish to get married, and that is to go to a

Protestant minister for the purpose. What is, then, the harm exactly of going to a Protestant minister to get married? Is it that a Protestant minister is an immoral or vicious character, with whom we should have is, indeed, more likely to be to blame for his errors in religion than his people, for he has, from his greater knowledge in religious matters, a better chance to know the truth but even a minister may be in good faith about his doctrine. And in other respects he may be a worthy and estimable gentleman.

But the reason why Catholics avoid going to him for marriage is that marriage is one of the seven sacraments which our Lord has entrusted to the keeping of His Church. These sacraments, then, belong to the Church, and we cannot recognize the right of those who separate from her to administer them or to assist officially at them, though they may have the power to do so validly. Therefore, though marriage be real and valid when contracted before a Protestant minister, and though his own people, of course, are not to blame, if in good faith, for availing themselves of his services, we cannot do so. Indeed, this would the case even if marriage were not a sacrament, but merely a religious rite or ceremony; we cannot allow the ministers of any sect separate from the Church to act as such for us in any religious function; to do so be to allow their claim to act in the name of Christ. This we can never do, and, above all, where the sacraments are concerned.

Another, and a very weighty reason, why Catholics cannot go before a minister for marriage, is that no one but the Catholic clergy can be sup-posed to be sufficiently acquainted with the laws of God and of the Church regarding Christian marriage. There are impediments, as they are called, which make marriage invalid unless a dispensation is obtained from the proper source. Some of these are commonly known, such as which proceed from a near relationship of the parties; but there are others which are not known even ame to the great mass of the faithful, and which a Protestant minister, even should be happen to know them, would never for a moment regard. Catholics, therefore, if they go to a minister to get married, run great risk of not being really married at all, owing to these impediments not being detected or attended By the law of the State their marriage may be a good and real one, but in the sight of God it will not be if any such impediment should exist, and not have been removed by dispensation; and this holds, even though no suspicion of such an imnt should have arisen. You see, then, how important it is in this matter to consult those who are competent to advise them.

### TEMPERANCE

TOTAL ABSTAINERS WILL REMEMBER PIUS X.

The Catholic Temperance Advo cate, writing of Pope Pius X, says:
"Lovers of the cause of temperance will remember him as their defender on earth and will regard him as their patron in heaven. His approbation of the International Catholic Anti Alcohol League and his appeal to all Catholics to stand in the very van of the movement against alcoholism will for all time make clearer the duty of good Cath-olics everywhere, and will make easier the labors of those who have been making every effort to promote the virtue of temperance. The in-dulgences offered to the members of all temperance societies have sealed the approval given by our saintly pontiff to those who strive by word and example to make all Christ's brethren a sober people. We shall never forget Pius X. We shall indeed pray for the repose of his soul. We shall not cease to pray that he remain our patron in heaven. We need his intercession in the heavenly courts that we may continue on earth our efforts to re-

# A POSITIVE CURE FOR RHEUMATISM

Hundreds of People Have Found "Fruit-a-tives" Their Only Help

### READ THIS LETTER

Superintendent of Sunday School in Toronto Tells How He Cured Himself of Chronic Rheumatism After Suffer-

55 DOVERCOURT ROAD, Oct., 1st. 1913.

"For a long time, I have thought of writing you regarding what I term a most remarkable cure effected by your remedy "Fruit-a-tives". I suffered from Rheumatism, especially in my hands. I have spent a lot of money without any goodresults. I havetaken "Fruita-tives" for 18 months now, and am pleased to tell you that I am cured. hall 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 18 months".

R. A. WAUGH

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

store some things in Christ that

"When history has passed its final verdict on Pius X. it will, we believe, place him among those who have rendered signal service to the cause of Christ among the sons of men. It will count him as a greater pope than we who have lived in his day and reverenced him as our saintly father in Christ can yet appreciate."

#### TEMPERANCE NOTES

You young men, or middle aged men, or old men, had best take note of the signs of the times and make up your minds to the fact that in this day and generation it is your drink or your job. You may compromise with your conscience or laugh at the oracular temperance with your job in his hand. Nor can you sign a truce with the growing ostracism that separates success from the man who habitually crooks his elbow.-Atlanta Constitution.

A young player may bat in the three hundred class for a season, and fandom may hail him as a second Cobb. Let him begin to patronize the saloon, and spend his leisure hours before a bar, and he drops like a spent rocket. Whisky nerves and beer weakened muscles are spotted on the instant on the diamond.— Ben Johnson, President American League.

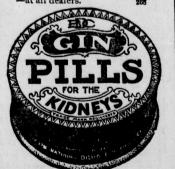
#### ATTITUDES TOWARDS CONVERTS

In his work "Roads to Rome" was himself the holder of Anglican to take very seriously in all parts the migration of non-Catholics into the body of the Catholic Church. When the message comes to the fortunate being who is called to perform the most important act of his life, it is rare to find in these days that men look upon the Church as a gigantic force which cannot in any of its ac ivities or forms be at all overlooked.

Mr. Raupert says that in this age he finds from his large experience two distinctive states of mind and feeling which the very mention of the Catholic Church iseapt to call into operation. The first is that of sympathy, or at least of respectful and sympathetic interest. It is everywhere exhibited by that steadily growing class of persons who alugh not Catholics themselves. have nevertheless a keen apprecia tion of Catholic doctrine and seem to be conscious in a vague sort of way

### A BACKACHE

-with burning, highly colored with burning, inginy coorded trine—are sure signs of weak or inflammed Kidneys. Gin Pills cure all Kidney and Bladder Troubles. 50c. a box, 6 for \$2.50, —at all dealers.



that in spite of all that can be said and is being said and urged against the Catholic faith, it is the most stable and consistent system of Christian thought and the most emphatic and also most uncompromising wit-ness to the existence and reality of the supernatural in this very mater-ializing and rationalizing age. This class of persons naturally view the whole matter from a sympathetic point of view. They are apt to in-terpret all, the current statements respecting the Catholic Church, her doctrine, her clergy, her influence, the motives inducing so many thoughtful and distinguished persons to submit to her claims in a way favorable to herself. They are con-scious of that indefinable thrill of joy which is experienced at the thought that there are even in this sceptical and pleasure-loving aga people who really live upon a belief and hope in the invisible and who count all as dross to win Christ.

The other state of mind is the distinctly hostile antagonistic one. It is represented by that daily diminishing number of persons who have been trained to view Rome and her doing with grave suspicion and distinct trust, who cannot get themselves to believe that anything true and good and holy can under any circumstances emanate from that quarter and that the motives which prompt those who often after many years of anxious search and wanderings and of incessant praye have sought and found rest in he Fold, can possibly be honest and reasonable and valid ones. These people will of course place their own peculiar construction upon the reports respecting the present advance towards Rome which reach them from time to time. They will look upon the flow of converts into the Church as a downward movement rather than an upward one. They seek to tone down its real meaning and sig-nificance, and they will forevermore be casting about for reasons that may serve in a plausible way to account for so unique and strange and to them so very incomprehensible a These two very divergent states of

mind and feeling respecting the Catholic Church have certainly found

emphatic expression in the press in recent times, but it is (says Mr. Raupert) only by the recognition of these divergent attitudes of thought, these states of mind and feeling, that are able to understand much that is otherwise dark and incomprehensible. It is for example customary for many sceptical people to declare that conversion to the Church is a matter of weakness and vanity and that "impart in the change of religion which is plausibly represented as an agon-izing conflict." (London Protestant Guardian). Then, again, other critics fall back upon the old theory hat all intellectual experienc which lead to conversion are the result of emotionalism. It is, indeed, (says Mr. Raupert) a matter of com-mon and constant experience that no step in life is so calucated to be misinterpreted by the prejudiced non-Catholics mind as the act of submission on the part of admittedly intelligent persons to the Catholic body. The wildest statements are apt to be made and the most irrational motives assignedoften with the result that the moral effect which such an act is likely to produce, is either entirely lost or at least is very considerably modified. Most of the would-be converts, even those who eventually came over to our Church, find their most obstinate stumbling-block in the question of stumbling block in the question of the Infallibility of the Pope. Catho-lies have no hesitation at all about it. lics have no hesitation at all about it, since we hold that the doctrine of Inof the conversion to our Church of some sixty five persons of more or less celebrity, Mr. I. G. Raupert, who less celebrity is conversion to our Church of and persistence among men of Response to the conversion to our Church of and persistence among men of Response to the conversion to our Church of the conversion to with the visible Head of the Church Orders during ten years, declares there is a divine and supernatural that the tendency of modern times is assistance and that God co operate with him. And indeed if anything were wanting to demonstrate the need of such an Infallible Authority, it is the chaotic condition in which we find to day the sects of non-Cath olic Christianity. Many and strange ly varying statements have been made as to the causes which are instrumental in producing the modern movement towards the great historic Church, but few of them, says Mr. Raupert, are of any particular weight and most of them show little knowledge of the processes of thought which are at work in the sphere of the religious life of our time. Personally Mr. Raupert thinks the movement is due to the increasing re-assertion of those fundamental needs and c aims of the human heart which no passing unChristian philosophy or mere fragmentary form of Christian thought or belief can ever wholly satisfy, but which the Catholic

### CATHOLIC WOMEN

Church alone with her perfect system

of doctrine, her divine authority, the

wondrous adaptability of her teach-

ing to the human soul, does most fully satisfy. — N. Y. Freeman's

Journal.

Catholic women, you are called the regeneration of a corrupt world regard life as a mission, and not as a masquerade of pleasure seekers. There is a wide field of Catholic women young and old, who have good minds and firm wills and broad sympathies. You can be apostles of prayer. Pray for yourself; pray in your home with your brothers, with your sons, with your husbands, with your children. You can be apostles by your good example in your homes,

CRUBBING is well begun

and half done when you start it with -

# **Old Dutch** Cleanser

emulating Mary's virtues—humility, purity, devotedness and patience, You can be apostles of good example at your business and work by your pure lives and your fidelity to Christ. At home and in public you can make some reparation for the lives of those who have fallen away from the Church. Catholic women if you know the power you have, if you only used it, what glory would be given to the Most High! You would see what theorists and faddists ignore -that the true power and dignity of women lie in her weakness; that the virtues that have made women respected and honored and that gave her real influence over men, are the virtues of Mary.-Truth.

#### THE HEROISM OF NON-COMBATANTS

We are all baffled and annoved by the inconsistencies and contradic tions of the war news. But God knows the very truth of these awful butcheries and these flerce hatreds and He overbalances their horror by noble virtues He inspired the women and the chilin ren and all the other non-combat ants left at home. He knows and well reward the patient love and the trustful love, and the broth erly love, whose shrine is the deso late home and the tearful heart far

One can hardly read the following address of the Belgian Cardinal to his people without feeling one's eyes moistening. How noble is that race whose chief pastor can bear this witness to its Christian fortitude at home, whilst all the world reverences its patriotic valor on the firing line—in both cases cleansed of all rancor by religious motives the most admirable The scourge of war is the direct adversity known to mankind, and the Belgiums bear up under it with truest heroism. How bright are the warlike laurels on which shines the favor of heaven!

The following extractfrom Cardinal

Mercier's war pastoral is the occa-sion of our remarks: Belgium is writing in the battlefields the grandest page in her his-tory. But what she does not write tory. But what she does not write—what God alone is witness of —is the heroism of souls. We can only trace some indications of it, and how elouent they are already! On Sun ay, during a procession which the of Malines had organized in nonor of our Lady of Hanswyck, a father gave me a vigorous handshake and said: 'I have six sons and they are all in the army.' A young mother writes to me: 'My eldest son trembling.' A workingman who has seven children says to me: 'I do not | nard Shaw is another Apostle of Unresist the irresistible current, but will you not assure bread to my wife and children?' And how noble in their sad solitude are those humble

## Drunkenness Can be Cured

It is a Disease, Not a Habit

"Some years ago I was a heavy drinker. Demon drink had me in his grip. Friends, business, family, were slipping from me. Ruin stared me in the face. "But one fries d remained, a physician. Through his efforts

### I WAS SAVED

"This man had made a scientific study of drunkenness as a disease. He had found a cure for it."

found a cure for it."

It was a case like this that made me reslize how many others were in need of aid and determined me if possible, to offer Samaria Prescription to the world.

The treatment is absolutely different from others. It can be given without the patient's knowledge if desired. Thousands of wives, mothers, daughters, a sters, have saved their men-folk from the curse of alcohol through it.

### IT CURES

in a few days. All craving for alcohol is gone and the patient is restored to health, happiness, family and friends, and the respect of all.

I am ready to tell you about it abso-

#### FREE SEND NO MONEY

just send me your name and address, saying :—
lease tell me how I can cure drunkenness". That all you need to say. I will understand and will ite you at once and send you my free book, telling us all about my wonderful cure for DR'UNKEN-ESS, and will also send you a TRIAL PACKAGE, nich will show you how the treatment can be ven without the patient's knowle ge. All this Il send you ABSOLUTELY FREE in a plain aled package at once.
Do not delay; send me a post-card, or write me a ter to-day. Do not be afraid to send in your me. I always treat correspondence as sacredly infidential. WRITE NOW.

E. R. HERD, THE SAMARIA REMEDY CO., 1428 Mutual Street, Toronto, Canada

the stables empty! It is the women who with their own hands bring home the harvest.
"We knew not the magnanimity

of our country. Let us continue to pray that the fortunes of war will confirm the moral victory of our

patriotism.
"There is no decline in the attendance at our parish churches. At daybreak the people attend Mass, and the number of Communions are mul-tiplied. In the evening there is united prayer in families; at 8 o'clock there is the adoration of the Blessed

Sacrament, the singing of the Litany of the Saints and the Seven Penitential Psalms, the uninterrupted recita-tion of the Rosary in the House of God and public processions. All these religious exercises, conducted calmly, the soul being strong though in anguish, the heart resolute though wounded, bear testimony to your un-animous confidence in the mercy of

Courage, my brethren : persevere in your faith, your repentance and your charity. Put above everything purity of conscience, for what is chiefly of importance is not what the world sees, but the bottom of the heart, the invisible part which is known only to the eye of Divine Justice and Divine Love.

"Christian mothers, your sons have made their peace with God before leaving you. Encourage their faith when you write to them. Recommend them to their angel guardians. Stir up the piety of those who are at home. Bring your little children to the altar rails."-The Missionary.

#### REASONABLENESS OF MIRACLES

The reasonableness of miracles

seeds no defense by the Catholic Church, Since her Divine Founder Jesus Christ, worked many miracles thousands more perhaps than are of record in the gospels, and since the Apostles in accordance with the Saviour's promise wrought many thing were possible, the reasonable nd veracity of miracles have ceased to be problematical from the Unbelievers, rationalists, material ists, pantheists, monists and modern ists-all those who deny the super natural in religion—have put mir-acles into the scrap heap of unmitigated nonsense and absurdity long, long ago. But while these have pro-fessed themselves the Apostles of Reason it can easily be shown that they are the Apostles of Unreason. They all have made the most un-reasonable claims. Bergson, the French philosopher, who has a considerable following, is so unreasonable as to hold that we may find out what we want by trying to get itwithout knowing what it is. The late Professor William James is quite as unreasonable in many points of his philosophy. Nietsche, too, may be put down as an Apostle of Un-reason, when he makes the unintel ligible statement: "We must have chaos within, that we may give birth to a dancing star." Pragmatists do not escape the criticisms that they are Apostles of Unreason. Modernists as condemned by the Encyclical of the late Pope, are in the same category. Oscar Wilde was in this company when he declared that brute reason hit below the intellect. Dr. Brandes was amenable to the charge of lunacy when he asked the question Who knows that two and two do not make five in the planet Juniter? John Davidson became an Apostle of Unreason when he championed the

logic leads to killing oneself.

It is objected to miracles that they suppose a Supreme Being, the Creator and Arbiter of the Universe, could change His mind. A miracle is something different from nature extraordinary, taken out of the eternal run of things. But this is begging the question. God from all eternity sees as present everything that is going to happen. He there-fore-does not change His mind when something unusual occurs out of the ordinary course of Nature. From all according to His own wisdom, for the benefit of created man, and His own glory. Only God can perform a miracle. What He has made He can unmake, or change. If by human ingenuity a piece of machinery has been constructed according to certain mathematical principles and rules, it can be unmade by the same artificer

cause of pure force and will.

reason when he maintains that all

and reconstructed on different lines. In so far as a miracle is a stupendous occurrence, beyond our comprehension, it is not so great as the miracles with which we are surrounded in the ordinary course of nature and events. We cannot explain the multiplication of seed in the fields, which makes for the bountiful harvest; nor the mystery in the growth of a single blade of grass. St. Augustine says that a miracle wrought is not so great as thousands of other miracles with which we are daily surrounded. become so accustomed to them that they become commonplace. Among the greatest miracles to which we have became callous is our body and soul—making one personality and working in harmony with each other.

It is God's privilege and within His power to set aside the laws of nature-for as He made, so also can He unmake them.

The reasonableness of miracles cannot be explained away by any quibbling or sophistry. It stands secure on God's omnipotence.—Intermountain Catholic.

# **'Boys! Girls! Big Money**

Easily Earned Selling Xmas Cards'

Bert ha Jefferies sold \$10.00 worth in an hour and a half. Maurice Blackman sold \$8.00 worth in one afternoon, You can do the same. Feverybody buys Xmas Cards Ours are the latest and prettiest, straight from London, England. LOVELY BOOKLETS 2 for 5c. CHARMING POSTCARDS 3 for 5c.; hundreds of kinds, every card a perfect gem. People can't help buying. You just show the cards and take the money.

To prove this, WE WILL SEND YOU \$3.00 WORTH WITHOUT ASKING ONE CENT IN ADVANCE. After selling the cards you keep \$1.20, sending us \$1 80, or send us the whole \$3.00 and we will send you another \$3.00 worth of cards, for which you keep the \$3.00.

People are buying Xmas Cards every day now, so there is no time to lose. WRITE AT ONCE. The Gold Medal Card Co., Dept. R.2, Toronto, Ont.

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The best food for baby is the maternal milk. If for any reason the mother cannot feed her baby, the "Allenburys" Foods should be given, because they are practically identical with healthy human milk in composition, nutritive value and digestibility.

The "Allenburys" Foods are absolutely free from harmful germs. They provide a complete and progressive food, and are specially adapted the every stage of a child's development. MILK FOOD No. 1.

The "Allenburys" Foods promete sound sleep, give freedom from digestive ills and ensure vigorous health and growth.

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"Infant Feeding and Management"

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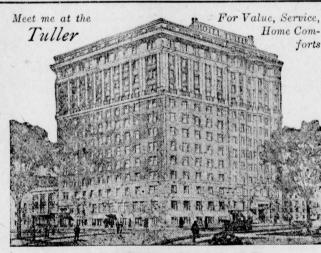
After you've bought a piano is the wrong time for finding out that you might have got as good or better for one hundred dollars less. If by cutting down every working expense and by installing labor-saving machinery throughout, we are able to sell you a piano equal to the best instrument made and save you \$100, should you not, in all instice to yourself, at least sak us to prove it? When equal to the best instrument made and save you \$100, should you not, in all justice to yourself, at least ask us to prove it? When you are assured that the **Sherlock-Manning 20th Century P. ano** is one of the world's best and that you can buy it at a saving of \$100, we know that you will buy it in preference to any other, being convinced that it is indeed

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### CHATS WITH YOUNG MEN

A LITTLE LESSON CONCERNING THINGS PRACTICAL

Practical folks are prone to make a fetish of their distinguishing trait. They are not satisfied to make pets of facts, those "brute beasts of the intellectual domain;" the pets must be trotted out for the presumed admiration of all and sundry on every possible occasion. It demands an exceedingly limited outlook and un-limited narrowness to be, in the language of the tribe "a practical

I am a practical self-made man, asseverates the successful skinflint, "and I have no patience with idle idealists, who never pay their bills." He had made a virtue out of paying his bills (after he had dickered as cent not wrung from him.

Being practical is a good trait, a useful characteristic but there is no meed of swelling the chest over it, for it as common as potatoes. Prac-tical men see to it that the race continues; they monopolize the toil of life, they are the stokers of the world dynamite; but it would be a sorry thing for civilization if it had

depend on "practical men" alone. There are people who boast that they never forget an umbrella; others who have the first dollar they ever earned. This is all very well as far as it goes, but dollars and um brellas are both far from being the most important things in life. Most the men who have made humanity their great debtors never minde

We have often heard Mr. Solid Citizen express his opinion of those who had the misfortune to gain ais full enmity. He will tell you "He is nothing but a maker of rhymes," or "he is one of those painter fellows," or "a mere singer of songs," or "he is forever pottering ever contrivances that amount to

nothing. Now the cosmic joke is that the unpractical men have ever been the benefactors of the practical. Watt solved the problem of steam propulsion while lazily watching a tea-kettle boil. Fulton was esteemed an idiot until the "Fulton" made time. Newton found out the law of gravity when an apple had dropped on his head as he was lying on his back in his orchard. Galileo also discovered many things while observing the swaying sanctuary lamp in the Cath.

edral of Pisa. One and all, they were anything but practical, and yet see what they accomplished. As a matter of fact the "practical men" are as so many freight cars on a siding until som idealist comes along and pushes them forward. Then they shake their heads and congratulate one another on the world's debt to them

Undue familiarity with material things and absorption in them begets a mental atrophy, a sort of blind insanity. The infidel scientist digs among stones and bones so long that he resents the idea that God had any part in the creation of the world. The laborer works so long in mud or iron that he generates a scorn for all those who do not labor

with their hands.

Tuese fact fanciers have allowed their brains to become parched and their higher impulses to dissolve

It is ever the man lifted in spirit above his work who accomplishes. A mule can work a tread-mill. A squirrel can make his cage revolve. Few there are with moral physique who there are with moral physique who thought Jerry, resentfully; "money, closhes, horses, carriages and comit necessary. All this is the merest groping among elemental things

There is a superman. Every normal man has it potentially, but enly a few develop it. Just as the saint by ceaseless prayer and good works rises above the plane of the ordinary Christian, so does the man of thought and ideal rise to be a benefactor to all mankind in the things of this life. It is exaltation that brings progress into substantial

The wonders of electricity, steam and air navigation are the outcome of exaltation in the minds of those who made the wonders facts. The great creations of genius; moving orations, etherial poetry, marvelous tone pictures, the speaking marble the breathing canvas, music that for a few minutes.

the nonce galvanizes the clod to an "I woncer what's the matter with undreamed of life, are all the pro duct of exaltation.

The spirit moves the genius, he is wrapt out of himself, he forgets the vulgar facts of life, aye, sometimes hunger, cold and keen misfortune, and in this mood, under this guid-ance he creates for posterity a mas-

We live in a material world. There is need of a certain amount of prac-ical good sense to enact the part of sut it were folly to stop here. This is the barest minimum of life and accomplishment. The real realm of highest manhood or truest alternatives.

His mules never answers.

commonplaces.

Take counsel with yourself of your potentialities and then if you are potentialities and then if you to be common and driven horse, when ever he put him in the stable.

As he walked along, the Colonel's the colo

DON'T FEEL TOO SMART

been so full of smarter, better and younger men than yourself, that their feet stuck out of dormer windows, but when they died the old globe went joggling along, and not one person in ten millions went to those who needed his aid, and now to lose everything.

"I declare 'tis rough," thought Jerry, "plaguey rough! but the old man's been too careless," he con-

the funeral or even heard of their the funeral or even heard of their death. Be as smart as you can, of course. Know as much as you can without blowing the packing out of your cylinder-heads. Shed the light of your wisdom abroad, but don't think that you dazzle people with it. And don't imagine a thing is so, simply because you say it is so. Don't be too sorry for your father because he knows so much less than Don't be too sorry for your father be-cause he knows so much less than you do. The world has great need of young men, but no greater need than the young men have of it. Your clothes fit you better than your father's fit him—they cost more money, they are more stylish; your mustache is neater, the cut of your hair is better, and you are prettier, oh, far prettier than "Pa." But, stop a moment, young man, and re-flect: The old gentleman gets the biggest salary, and his homely, scrambling signature on the busi-ness end of a check will drain more money out of the bank in five min-utes than perhaps your bandsome autograph will do during the balance of your mortal life. Young men are useful, and they are also ornamen-tal, and we all like them, and it would be impossible to successfully engineer a picnic without them but they are no novelties, son, oh, no, nothing of the kind—they have been here before. Don't be so modest as to shut yourself clear out, but don't be so fresh that you will have to be put away in a cooler to keep rom spoiling. Don't be afraid that your merit will not be discovered People all over the world are looking for you, and if you are worth finding they will find you. - The Young Catholic Messenger.

#### OUR BOYS AND GIRLS

JERRY'S INVESTMENT

Jerry Dodson took a buckskin purse from the pocket of his overalls, and carefully counted its contents

into his horny hand. Ten golden twenties shone brightly in the sunlight.

Jerry looked at them with a hard,

bitter feeling in his young heart. Those twenties meant six years of getting up at 4 o'clock in the morn ing, of driving mule teams, walking behind a harrow over rough clods nd sweltering long days on a harvester.

he was sixteen, and less than what one year's wages should have come

He had tried to be so saving, never drawing a cent, save for clothes or going to town Saturday night with

the rest of the boys, for a good time. He had built such hopes on that accumulating money; he meant to buy a team and rent a piece of land, and this very fall he had planned to lo it. "There was the Webster place do it. —grain land and pasture, with a bit of alfalfa; everything for a hardworking man to succeed, and he had the first chance for it, too, but now he must go on being nothing but a hired man after all."

Colonel McClatchy had failed—his colonel whom he believed to be as

good as a bank.

It was hard to believe it, looking over the fine fields of the great ranch and the almost palatial home. Yet it was all gone for mortgages and debts, and the \$200 was Jerry's share of the wreck. There was a bitterness in his heart as he looked at the great house, with its beautiful lawns, flowers and orchards looking as bright in the sunlight as if no

blighting ruin had come. They always had everything, every place. What business they going on spending other folks' money they'd worked hard for? money they'd worked hard for? They never worked—just went along having a good time, though," he added, "I won't say but what the old man's acted square; he's turned over everything. What's the use of trying to save anything? Why shouldn't I have a good time?—and I will! I'll go to the city, and trot the till every red cent of this

it high till every red cent of this money is gone; that I will!"

He thrust the bag back into his pocket and looked over the pasture, his young face set in lines of deter-

Suddenly a quick, alert look cam into his eyes; he gazed intently for

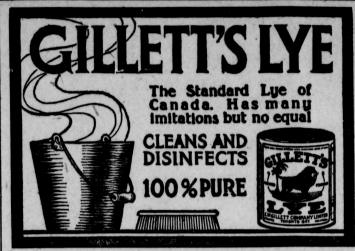
that black cow over by the pond," he though; "she's acting queer, away off that way from the others. Like as not that calf of hers is in trouble pesky thing. I'll have to go and see," and Jerry started with his long swinging stride across the grassy sloughland, for an animal never ap pealed to him in vain.

He might fuss and grumble, yet he would get up in the night to feed a crying motherless lamb. If a horse

accomplishment. The real real to highest manhood or truest altruism he was, he would give an extra rubbis far beyond and above mundane down to a nard driven horse, when the stable.

your potentialities and then if you will make potentiality into fact; then you will have a fact worth while.—A looker on in Boston Pilot.

DON'T FEEL TOO SMART DON'T FEEL TOO SMART of pity stole into their heart for the Colonel himself. What must older than you are by several years; this ruin be to that old man! He that for thousands of years it has thought how generous and good he



tinued his resentment still stirring out then, he's old. If he was twenty years younger I'll bet he'd get it all back! There's the women folks too back! There's the women folks, too.
I guess, after all, there's a good many

Jerry found that the little calf had gone along a sheep track on the adge of the pond-until the bank rose steeply. Here it stopped and blatted while the cow mother lowed above him. Jerry turned the small animal thinking at the same time "that it was the biggest fool-calf he ever

As he turned leisurely to walk back. he heard a strange sound, and paused to listen, then he walked quickly towards a clump of willows not far from the pond. He pushed in among them, then stopped in embar-

"Why—why — Miss Jeannie," he stammered. "W—what's the mat-

A young girl was lying on the soft salt grass, sobbing as if her heart would break.

She looked up startled, "O Jerry!" she cried. Anybody been a misusing you

Miss Jeannie?" he asked, his hard hands involuntarily clinching. they have, it's me that will have a settling."

He looked so flerce that Jeannie

McClatchy smiled a wan little smile.
"No," she said, "it's only my foolishness. There, I'm better now. It's only that papa has to sell my piano and oh, it's so hard to give it up."

Her chin quivered again while
Jerry looked as if some fresh calam-

ity had come to him.
"Oh come now," he said, "it can't

The girl shook her head, "No," she said, "he's going to sell everything that will bring money. I'd been thinking I might give music lessons to help him. He's going to rent the Webster place, and begin over right here.

Jerry could hardly speak for aston-

ishment. The Colonel living where he had planned to live! Miss Jeannie, too!
"Well, well," he said, for want of something better, "that's all-fired

If you only knew how badly papa feels. It has nearly killed bim. You see, Jerry, in the beginning he signed some notes for a friend and had to pay them, then some speculations failed, and hard years came, and now it is this !"

the Colonel than anybody else. Now cheer up. Miss Jeannie, do cheer

baby of myself again. I ve had my little weep, and now I'm going to be brave like papa's daughter ought

It was the day of the McClatchy auction.

The great house was full to overflowing. People felt of the velvet carpets, and tried the springs of the satin chairs. Jerry was out in the hall talking crops. He had stood over the sale of every colt and calt on the place, for two days, and now his keep cars caught avery word the his keen ears caught every word the auctioneer said in the parlor. "I offer to you now this piano, ladies and gentlemen. Look at it well, note the make, and see polish, listen to the tone," and he ran his fingers rapidly over the key board, where so often Miss Jeannie played.

"Let me tell you, the chance to get a good piano like this cheap | comes not twice in a lifetime. Do I hear a bid !"

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Br. Peter Curtin er Br. Casimir,

Presentation Brothers

dollars," said a stout " Fifty "Seventy five," called a voice from

the doorway.
"One hundred," piped a brighteyed little woman nervously.

Then it went up by fives and tens

to one hundred and forty.

The auctioneer used more eloquence. The stout farmer had invested too largely outside; he would go no higher to please the women folks: the little woman had long been

"Going—going. A \$700 piano selling for a song. Do I hear more? Going going, gone! Sold to the gentleman in the hall.

Jerry had fought the piano. He came forward and paid for his purchase, then slipped away from the jokers and merriment of his friends. "Oh, Jerry," said Jeannie when she met him on the porch, "I had

rather you had it than anybody else. It was so good of you."
"I don't want it," answered Jerry stoutly. "It is yours. I'm thinking the Colonel and I will want a littlemusic, when we come in tired of evenings from working on the Webster place. I've got the mare, too, Miss Jeannie, and your pa will just start over again, with this pair of

CHILDREN'S TABLE MANNERS "So-called "table manners" are not outside show, but are based on correct principles. Special care should be taken to teach young chil-

etout hands to help him."

at the table.

dren to eat properly and behave properly at meal times.
Good example will help, but a grow-"Oh come now," he said, "it can't ing child, anxious and hungry for be so bad as that, your papa'll fix it food, will not stop long enough to notice how others are eating it. Very young children should not be allowed

> Wait until they can feed themselves, and then show them at each meal how to do it properly. A mother should strive to have her child with her at meal times as often as possible so it can be watched and corrected. Good manners in eating, just as in everything else becomes a habit. As an incentive to using the knife and fork properly, give the child his own little set of silver, marked with

his initial, and if he makes a special point of wanting a napkin in place of how to use it. Children should not monopolize the conversation, and in the event of "company" they should adhere to the old adage of being "seen and

Yes," said Jerry, "it's harder on not heard."

"Please" and "thank you" should feature strongly at the family table, and should there be boys and girls I'm better now. I shan't make a present, help the girls first and so teach the little men not only polite.

ness, but patience. A child entering the breakfast room should be taught to bid ing" to those about. If the mother will make this a habit, the innate desire to imitate will readily respond in the child.

Induce a child to keep its hands on its lap when not eating; otherwise he is apt to make trains and music of the silver and glass nearby!

A WORD TO BOYS

The boy is the man; you will be later what you are now. It is there-fore important that you be properly fashioned in the plastic period of your youth. You should be like waxen figures in the hands of your teachers; let them make of you good Catholics and good ortizens; wax will harden and preserve the impressions given to it in the mold. The trouble is that students do not know what is before them. They wish to get through school in the shortest time and with the least effort. But I would urge you to take upon yourselves a personal respon-sibility in the matter of your education. Determine to get all you can, and then go forward, encased in the armor of scholarship, to do battle and you will succeed. At present, and still more in the future, the Church needs great and good men.

BIBLE CONVERTS

The fruits of "Bible study" are often of a character to surprise the non-Catholic teacher of Holy Writ. The Catholic Sentinel mentions a

We have in mind the case of a Protestant missionary in Mexico, now a resident of Washington, D. C., who devoted some seven years to the preparation and publication of a Spanish Concordance to the Holy Scriptures. The minute and careful study that he was compelled to make of every text in the Bible resulted in his conversion to the sulted in his conversion to the Catholic Faith, and the year that followed the publication of the Concordance witnessed the baptism of the author in the church of Sar Lorenzo in the City of Mexico.-The Missionary.

#### THE BIBLE BEFORE LUTHER'S TIME

A non-Catholic reader of The Indiana Catholic, says that excellent journal, wrote us a polite query reently as follows:
"Why did the Catholic bishops and

priests refuse to permit the people to have the Bible? Is it not true that there were no translations of the Bible until Luther began his Reformation movement?"
We will gladly answer our friend's

strange query, strange indeed, com ing from one who is an "educator" in our own state and a man who is regarded by all who know him as fair and broad-minded. Before Protestantism existed there

were more than twenty translations of the Bible in most of the modern languages. Here is the enumeration of some old Catholic translations :

Bible of Just, Mayence, 1467. Bible of Bender, Augsburg, 1467. Malermi's Italian Bible, 1471. The four Gospels in Flemish (Bel-

The entire Bible in Belgian, Cologne, 1475. Bible of Julien, 1477.

Edition of Delft, 1477. Bible of Ferrier, Spanish, 1478. Edition of Gonda, 1479. Edition of Des Moulins, French

Four translations mentioned by Bausobre (Histoire de la Reforme. livre iv.) printed before 1522. To this enumeration it is as well

script translations : Of the Bible into English, 1290. Of the Bible into Anglo-Saxon

erse, 1300. Of the Bible into German languages, Of the Bible into Italian, 1970

Ct the Bible into Spanish, 1280. Of the Bible into French, 1294. Before Luther's time three trans-

ations of the Bible appeared in taly; four translations and a multitude of editions were published in the Gælic language, and in French two Belgian translations, which passed through several editions. A translation at Prague in 1488; at utna, in 1493 : at Venice in 1506 and 1511. Many other Catholic transla-tions into almost all the languages of the world were published at Rome, the sanctuary of "Popery." The anti-Catholic prejudices of certain

writers are so deeply rooted, that it is with the greatest difficulty we succeed in making them believe that Luther was not the first translator of the Bible in the vulgar German tongue. Before the apostasy of the two famous Augustinian monks, there existed twenty-one German translations (fifteen in Hochdeutsch. and six in Niedersæchsisch) in Ger many. Luther himself made use of the translation of Nicholas of Lyra, which appeared in 1473, and passed through several editions before the Reformation. Luther made such good use of the translation of Lyra that a comic poet has rendered this proverbial. Pius VI, writing to Martini, Archbishop of Florence, regarding his translation of the Scriptures, congratulates him on his zeal in publishing this translation and exhorts the faithful to read it. This letter, dated April, 1788, is placed at the beginning of all English Catholic

" DOIN' GOOD'S NO NEWS "

Dooley's friend said to him Dooley, the world is going worse every day. Just look at the papers There is nothing but murders and burglars and graft and divorces and all kinds of divelment reported. Dooley replied; "That's so, Hinnessey, according to the reports, but ye must remember that doin' good's no news." Our Irish wit and philos opher spoke to the point. Evil attracts notice more than good because it is exceptional. It is sensational because it seldom happens. If evil were common and good rare, then good would be the sensational thing and would crowd evil off the front page of the newspapers and the newsboys would be crying it in special edition on the street. When a man eats his wife, the whole town knows shout it, but not even a remark is made about the many husbands who treat their wives with unfailing courtesy. When the sun is all splendor nobody looks at it, but when a tiny spot flecks its brightness everybody looks at it. If the sun were commonly dark, a bright spot on its surface would set the extraord. conversion that took place recently in one of these institutions:

"Daniel J. Richardson, of San Diego. Cal., is a recent convert to the Catholic Church. Mr. Richardson was for four years a student at the Bible University of Eugene, Ore. Bible University of Eugene, Ore. British, into which he was baptized on June 6 in the Benedictine Monastery, June 6 in the Benedictine Monastery, Just now the newspapers are all ter Curtin er Br. Casimir, June 6 in the Benedictine Monastery, Lacey, Wash. Next month he will return to the monastery to continue his studies for the priesthood,"

light, but good is modest and retiring and has little to say about its work. Just now the newspapers are all attame with war news, as though the whole planet had burst into a vol.

cano of fire and blood. Hardly a good deed gets mentioned amidst the mass and flood of war stuff. But underneath the blackest storm the grass is still green and tender flowers are blooming, and underneath all these wars and rumors of war the old world is still green and fruitful with human affection and service and goodness. Goodness is in the majority. God is with it, and it will yet prevail.—Presbyterian Banner.

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### This Washer Must Pay For Itself

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse. But, I didn't know anything about horses much. And I didn't know the man very well

Well, I didn't like that. I was afraice the horse wasn't "all right" and that I might have to whis tle for my money if N. SELECTION OF THE PARTY OF TH You see I make

out wearing or tearing them, in less than half the time they can be washed by hand or by any othe machine.

I know it will wash a tub full of very dirty clother in Six minutes. I know no other machine ever in vented can do that, without wearing out the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edgenor break buttons the way all other machines do.

It just drives soapy water clear through the fibre of the clothes like a lore pump night.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with thorse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "100 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after two washes and the strong of the clothes and the strong of the clothes and the strong of the

the balance.

Drop me a line to day, and let me send you a bool about the "1900 Gravity" Washer that washes clothe in 6 minutes.

Address me personally 1. A. Morris, Manager, Nineteen Hundred Washer On 857 Yonge 8t.
Torente, Ont. (Factory at 79-81 Portland St., Toronto).

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#### SOME RECENT CONVERTS

Rev. P. G. M. Rhodes, M. A., tormerly it curate at Kidderminster

Rev. Cyril Howard Stenson, B. A. England, and formerly an exhibitioner of Kible College Oxford, has been received by the Abbot of Caldey.

Rev. Arthur Dilly, a London clergy-man, and Rev. Samuel Fairbourn of the Anglican Church, were confirmed by the Bishop of Southwarck London, on Oct. 4, along with the Misses Rachel Parkinson and Veronica Wight-

man, formerly Anglican nuns.
Rev. R. Cecil Wilton, B. A., rector of Londesborough, E. Yorks, honors in history, Cambridge, Lightfoot scholar, 1887, and for many years lecturer for the Church Defense Society. He is son of the late Canon Wilton a well known writer of religious verse.

The late Col. I. C. Guinn, president of the First National Bank, Milan, do., and director and stockholder in the Quincy National bank, received a few days before his death. Miss Lavinia C. Wiseman, Den-

Mrs. R. A. Hedley, Portland, Ore. Miss Blanche Owen, Galveston

Mrs. Leonard J. McEnnis, Hous

Miss Catherine E. Stricklin, Toledo.

George Arpp and Miss Clara Dennis Huntington, W. Va.
Mr and Mrs. Mantell, Memphis. Mr. Mautell is city chemist and s Mr. Mantell 18 city diversity. graduate of Cornell University. graduate of Cornell University. So far

Meyer R. Ruffner, Denver. this year there have been twenty six converts at the cathedral, according to the Denver Register. Dee Brown, Denver, converted at a

Sunday revival. W. R. Mitchell, Colorado Springs, Miss Clara K. Stadtlauder, Denver

Henry Trepper, Denver, (son, grand

Charles Shinn and Mrs. J. C. O'Neil have been received into the Church

Mrs. George W. Doyle, Kerrville, Tex; Episcopalian.
Miss Louise Strackbein, Kerrville,

Tex. Now a Sister of Charity. Dr. Orville Egbert, Kerrville, Tex. Julius C. Tips, Sr., a prominent merchant of San Antonio, Tex.; received on his deathbed. Lieut. G. R. F. Rowley of the Cold-

#### HOW PIUS X. MET TWO GREAT ISSUES

stream Guards, England.

"The Reign of Pope Pius X." by Hilaire Belioc is a notable feature of the British Review (October). Commenting on the simplicity which was the note of the late Pontiff's reign, Mr. Belloc says :

"It stood composed of a few very clear principles like a carefully constructed classical thing of cut stone standing against a flood.

For as the note of that reign was simplicity of principle rigidly applied, so the note of the society which it had to meet and subtly to dominate was one of very rapid and anarchic

change. nong the many issues between two such opposing forces in the flow, Modernism and the Persecution in France particularly arrest the mind poraries.

'Note how in each of these it was that unexpected mark of simplicity which stood out."

Continuing his analysis, Mr. Belloc relates how Pius X. met these diffi In combating Modernism "the method used by Pius X. was that of restating clear doctrine. how quickly it was killed!"

In France a tremendous alternative was proposed, as Mr. Belloc

They held out what was morally the property of the Church as a bribe. It the Church would accept a form of this administration in this property, which was not Catholic at all but Presbyterian, then the propmeans whereby to live. If she would not so put on her enemies' uniform her resources should be taken from her and she would die.'

It was an occasion when menlooked for a compromise at least, but Pius X. would have no compromise. Mr.

He resolutely refused anything whatsoever save the full and exact admission of the Church's rights, and since they were denied he sacrificed, against much strong advice from de-vout and good men, and against the results of all immediate calculation, the bread and meat of the Church in Gaul. He sacrificed what a nation sacrifices when it loses a campaign, nd he made no compromise in any

When this war is over, and when the vast liquidation of so much in Europe is concluded, no long time hence, it will be seen that the action

of the saint was prophetic." Immediately following Mr. Belloc's paper, Mr. Walker, the editor of the Review, contributes an appreciation of Pope Benedict XV., and he ex-

presses the conviction that:

"It is not for nothing that on the throne of the Fisherman, at a moment when the whole world stands in need, above all things, of the best diplomacy and of the best states-manship. God the Holy Ghost has set a diplomat and a statesman."



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#### THE CHURCH AND THE WAR

"I came to set the earth on fire, and what do I wish but that it be kindled." The fire with which unfortunately the earth is burning, not the fire of divine love of which brist speaks, but the fire of hatred and vengeance. The present European conflict clearly shows it.

The religion of might, foretold by Nietzsche, is to day celebrating in the civilized world its magnificent, but at the same time, horrible solemnities of its nefarious cult.

Let us go back to the iron age. Philanthropy, love, fraternity, bene dcence, chivalry, are all words with out meaning and have no reason to be unless they are brought into usage by the teachings of the great alilean philosopher.

These words are so many masks worn in the carnival of life to hide the writing on every man's face:
"Man to man is a wolf;" a bitter truth forcing itself to the front wherever the spirit of Christianity has not conquered. Our moral culture is then but a farce, and as Campoamor in one of his works was wont to say: "It walks timidly, wont to say: "It walks tin smoothening the tiger's paws."

These tigers to-day smoothen their paws casting away the mask, and destroying the "pity," of that false-hood which we call right, morality

That in government circles Nietzsche had a greater following than we can give of our means, in meast sche had a greater following than the schedule for the clearly shows it, as it shows likewise that diplomacy, culture and elegant phrases have no moral value because whatever is fictitious and violent

It shows that the Carpenter's son, as Julian the apostate contemptu-ously used to call Christ, still continues digging graves to bury therein verything that is not moved by

France will have to spend more money than the amount stolen from the Church to defend herself from an enemy which ever if conquered (?) will bring her more anxieties than her pious congregations.

When Donoso Cortes used to wonder why Prudhomme could not understand how it was that theology would intermittently be found at th bottom of every political and social question, he did not forses the fact that to day mathematics have sup planted religion and morality; that the genesis of all jurisprudence and legislature is in numbers; that might is in numbers; and might the Sup-

rema ratio the Alma Mater of everything worshipped here on this earth: because the fire of divine love which Christ brought to set the world on fire has been quenched. To day we see but the fire of hatred and discord; if love begets union, and union produces strength, then the truth spoken of by the great poet David: "Iniquity deceives itself" is here modern civilization, Nietzsche to tary hospital, let us buy bandages, Patrick's evidently demonstrat Jesus, strength to religion, is to remain empty handed. There is no true union and strength without the fire of divine charity and Christian

The natural equilibrium is hampered by the loss of strength, and then follows war and the desolation we are to day deploring.

It is a well-known fact that the great Founder of twenty centuries of civilization; the moment we separate ourselves from Him, the wisest of all philosophers, who told His dis-ciples: "You ask me to let fire fall from ciples heaven to destro your enemies, because erty should be set free, and the you do not know from what spirit you are:" the moment we separate you are ;" the moment we separate ourselves from that loving heart who in His last conversation with His disciples told them: "In this shall the world know that you are My disciples if you love one another," moment, I say, we separate ourselves from that life of love, which is force, union and liberty, we fall back into barbarism, progress is held back, culture is forgotten, science darkened

and religion suffers. Undoubtedly we are to day twenty centuries behind civilization, we do not yet know "from what spirit we are ;" we are still asking God to let fire fall from heaven to consume our

The world hardly knows because it little influence on all those social and political problems.

redeemed by the same precious Blood of Jesus Christ. Let us love one another as Christ hath loved us; in that love we shall have then unity; in union, strength; in strength, social equilibrium, liberty; in liberty, progress; in progress, culture; in culture, peace; in peace, the happiness for which man was created and which belongs to him by reason of his nobility of soul and by the pur-chase made by God on the top of a mountain and which has as witness the wonders wrought in the world .-

#### BANDAGE OR BON-BON?

Famine is closing in on desolat Belgium. England appeals to the world for help, that her orphaned children may not be forced from their asylums into the street. The peasantry of France, inured to toil and privation, await with anxiety the coming of a bitter winter. Fathers and husbands, sons and brothers, the bread-winners, lie in the trenches. And in the homes they have left behind, there is dread and the sound of weeping, wan little faces, and the plaintive voices of children who ask in vain for bread The world is drenched in a rain of blood and tears. Rachel who will not be comforted, lives again in the nothers of Europe.

Frenchmen or Englishmen, Belgians or Germans, they are all our brothers, children of God, redeemed in the blood of His Son. What can you do, what can all of us do, we whom God has mercifully spared? We can pray for those who will not, can not, pray for themselves. We can ask our Father in heaven to wrap in the mantle of His infinite love, the almost countless soul which, in these dark autumn days of the world, are rudely torn from life by war's unsparing blast. our own hearts, we can foster a deeper love of God, that from its depths may spring a peace-giving love of all men, a love that is constant, a love that is Catholic. Last of all as proof that our love is real, we can give of our means, in measin His Name, to the innocent victims

from whom famine may soon withhold the broken crus s of the poor. But let us give with a generosity guided by wisdom. We have been asked to send a "Santa Claus" ship to the children of Europe. "No real Christmas without toys, oranges, candies and nuts," we are told. "What will Christmas be for the war kiddies whose fathers are fighting far away from home?" For the gentle, mother like spirit, awakened to sympathy by the grief of a child, who in his broken toy sees all his world in ruins, we have nothing but world in ruins, we have nothing but lived until about twenty five years the truest respect. But in the ago, when the family moved present circumstances, we can not to Windsor. The funeral was present circumstances, we can not praise its wisdom. To day there are praise its wisdom. To day there are little children in the Protectories of England, France and Belgium, who in default of speedy aid, will shortly lack a root over their heads. The hospital Sisters and the Red Cross hospital Sisters and the Red Cross Associates, report a shortage in medicines, in surgical appliances, even in suitable bandages. Plague now knocks at the gates of Austria. By the time these lines are read, famine and disease may be leading the

masque of death across the broad stage of Europe. It is to our credit that our wishes are more generous than our resources. But when children ask for food, it is not kindness to give them Hanlon and Valentin, London; Father a diverting toy. When their fathers and brothers lie with wounds untouched on the rude cots of a mili-sor. Father O Reilly, C. SS. R., St. not bon bons. The empty Christmas stockings of the little ones of Europe, lend an added pathos to the of the grim toil of war. Would that we might fill them, and for every desolate home in Europe, dress a Christmas tree, and bring father and brother home to light the candles, and make merry, as they did one short year ago, in the laughter of moment we cast off the spirit of that moment we cast off the spirit of that moment represent Foundar of twenty centuries of the spirit of that happy children. But we can not consider funds must buy necessities. To employ them in the purchase of toys and bon bons for the children would be folly; a lovable sort of folly, it is true, but none the

### WHY THIS SILENCE?

less unwise.—America.

secuted in Russia for an alleged ritual murder, the public press of this country was loud in its pro-testations against the injustice done to the Jewish people by this re-crudescence of an exploded cal-umny against the race. Why are these same papers so silent now, when priests are being murdered and nuns ravished by the brutal soldiery of Villa and Carranza in Mexico? Is this change of attitude to be attributed to sectarian bias? Or is it because these brigands who are in control of the political does not clearly see in us that spirit situation in Mexico enjoy the friend-which Christ said would be a sign by ship of the American Government which Christ said would know we are His whose unwarranted intervention in Mexican affairs makes it responst the Catholic Social Action has so the social so whose unwarranted intervention in against Mexican Catholics by the so called Constitutionalists? It would The Church, the true and only be interesting to know just why the built public press is so silent in regard to a matter of such grave importance.

Man of Galilee, do not cease clamor. If they do not know the facts they ing to day for union and love in can easily find them out. Let them Europe as well as everywhere.

There is no difference for us between a Frenchman and a German, and a Servien, a Belgian or an Austrian. Sons we are of the same father, heirs of the same glory, and saint defenceless religious in the

#### TIPPERARY TOWN!

An Irish paper says: "There are five hundred widows in the town of Tipperary alone, as a result of the late fighting in which Irish regiments took a prominent part."

There are just five hundred widows lone in Tipperary Town, Who miss their gallant soldiers gone

But there's more pride than tears For the Munster Fusiliers, For the Dublins and the Royal Irish

At Compeigne they're lying, and at

Mons and Charleroi, And their kinsmen make no wail of it—for why?
They have died on honor's field,

They have died the weak to shield, And this is how the Irish want to die. They stood up to face the enemy

ne'er quailing from their fate, And their bayonets flashed terror, as they burst Through the shrapnel and the mines, And the foeman's serried lines, For the Irish in the battle must be

They said no word of vengeance to be wreaked when they got back, 'Gainst their brethren in the grin

and stubborn North; But with hearts elate and gay They went singing to the fraythe North go in and emulate their worth !

(Send your best—'twill take your best—O noble North!) -SLIEVE-NA MON in the Globe

DEATH OF FATHER MCKEON'S MOTHER

Mrs. Ann McKeon, mother of Rev

Father McKeon, Rector of St. Peter's Cathedral, this city, died on Tues day evening at the residence of son John, 95 Goyeau street Windsor, at the age of ninety two. She leaves behind her four daugh ters and three sons: Mrs. Mary Cada, of Blind River, Out.; Mrs. Frank Pingree, Detroit; Mother Aldegonde, St. Joseph's Hospital, Parry Sound; Sister Monica, Loretto Convent, Stratford; John A. McKeon, Windsor, Stephen McKeon, Windsor, and Rev. Father McKeon, Rector of St. Peter's Cathedral and Chancellor of the Diocese of Lon-don. Her husband predeceased her about fifty years ago. She also had a son James who was a Christian Brother in Montreal. He died in held on Thursday, November 5, Seminary, London, subdeacon, Father Egan, Stratford, master of cere monies. Besides those already mentioned were: Dean Downey, Rec tor of St. Alphonsus Church, Windsor; Father Frank Forster, Super ior of Assumption College, Fathers Howard and Collins of Assumption College, Father Cote, Rector of Assumption Church, Sandwich; Father preached the funeral sermon, paid a high tribute to the deceased as the mother of a priest, a Christian

### DEATH OF FATHER MORLEY

Brother and two Religious.

Windsor Record, Nov. Rev. Father Arthur J. Morley, for the past seven years connected with Assumption college, died at Hotel Dieu Friday morning after a short illness. Last Sunday he was assisting Rev. Father Van Antwerp in Holy Rosary church, Detroit, and was taken ill. He was removed to Hotel Dieu Tuesday, and Wednesday at noon an operation was performed. He could not rally from it, and death

cam ethis morning.
Father Morley was well known and popular in this vicinity and had a large circle of friends. He was ordained a priest ten years ago, and was formerly stationed in St. Anne's church, Detroit. He spent a year in Texas and then came to Assumption college, where he became secretary. college, where he became seriously.

He was born in Leigh, England,
thirty-eight years ago and has lived
in this country for twenty years.

Surviving him are his mother in

England, three sisters and one brother. One sister is in Germany, and one in Toronto. His brother lives in South America.

Funeral services were conducted Monday morning in Assumption church, Sandwich, after which the remains were interred in Assump-

CATHOLIC PRACTICES WANING?

Are any of our good old Catholic practices falling into "innocuous de-suetude? How many of those who read this paragraph wear a scapular medal, or an Agnus Dei, or rarer still a "gospel?" Do you keep holy water in a convenient place or use at home perhaps I had better say, at flat; or a blessed candle, or a crucifix, or a little statue of the Blessed Virgin, or

name of liberty. It is time to let the public know the real facts about the situation in Mexico. — St. Paul Bulletin.

a few holy pictures? Have you forgotten the old-time custom of the resary or family prayers in the evening, or asking a blessing before meal and saying grace after? Each one can make answer: I won't.—The can make auswer; I won't.-The

#### DIED

McDonnell.-At Peterboro, (Otonabes) on Sept. 30, 1914, Mr. Louis McDonnell. May his soul rest in

QUILTY.-On Monday, Oct. 12, 1914. Joseph A Quilty, beloved son of Mr.
John Quilty, Ashdad, in his twentyfourth year. May his soul rest in peace!

GILLESPIE.—At Vancouver, B. C., Mrs. M. G. Gillespie, formerly Miss Blanche Gillis, daughter of Mr. and Mrs. John A. Gillis of Halifax. May her soul rest in peace!

FOGARTY.-At Moncton, Nov. 2nd, 1914, Mrs. E. J. Fogarty, aged 38 years, leaving a husband, three brothers and two sisters to mourn The decease their loss. The deceased was a daughter of the late Patrick Hagarty, of Halifax, N. S. May her soul rest in peace.

#### TEACHERS WANTED

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professional certificate. Duties to commence Jan
2nd., 1915. Applicants state qualifications, experience and salary to Frank Meagher, Sec. Treas
C. S. S. No. 5 Glenelg, R. R. No. 6, Markdale, Ont
1882-3

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ance whatever from anyone.

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money until you have tried and are satisfied with the new method. The Numeral Company is willing to send it to you on one week's free trial, and you will not have to pay them one cent unless you desire to keep it. There are no express charges t There are no suppress that yet a paid, as everything will be sent by mail. Simply write a letter or post card to the Numeral Method Music Co. of Canada, 118R Curry Hall, Windsor. Ontario, saying "Please Windsor, Ontario, saying "Please send me the Numeral Method on seven days' free trial." If you are satisfied after trying it, the Method and fifty different pieces of sheet music will cost you only \$5, although

If there be no loyalty there can be no great friendship.—Black.

He who, when he has once knocked, is angry because he is not forthwith heard, is not a humble petitioner, but an imperious exactor. However long He may cause thee to wait, do thou patiently bide the Lord's leisure.—St. Peter Chrysolo-

STAINED GLASS

Notice is hereby given that a Dividend at the rate of SEVEN PER CENT. (7°), PER ANNUM upon the paid-up Capital Stock of this Bank has been declared for the THREE MONTHS ending the 30th of November, 1914, and that the same will be payable at the Head Office and Branches on and after Tuesday, the 1st of December, 1914. The Transfer Books will be closed from the 16th to the 30th of November, 1914, both days inclusive. 1914, both days inclusive.

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JAMES MASON, General Manager.

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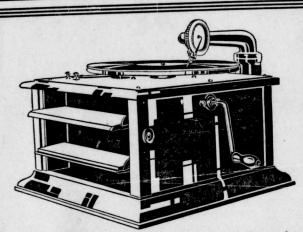
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