LONDON, CANADA, SATURDAY, APRIL 10, 1915

The Catholic Record

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NOT TRUE

The absurd report that a Belgian priest had counselled girls in distrees, from the brutality of the German soldiers, to become other Herods is of course not true.

The London Universe, March 5 "The Executive Committee had communicated on the matte with Bishop De Wachter, Cardinal Mercier's Auxiliary in London, and had been assured that such advice was never given by a Catholic priest. The Bishop thought that a public protest should be made in the Catholic papers as the story had been circulated all over the world."

THE REFORMER

You cannot make the reformer more lonely than he always has been. Again, and yet again, men will ask him to cease being true to type for a little while, to give them a respite from his intensity, his fleree handling of the sore spots in human conscious ness. But he gives them no rest. He has no gentle speeches, no playful interludes : he has driven himself hard at the flinty opposition, till he has become stern and solitary. One thing he sees, one thing he does. Sometimes with over emphasis, some times with heat and rage; sometimes wearily and unwisely, but still he drives on, as if himself driven by overmastering command. Men grow tired of him, for the novelty of his onslaught soon stales, and for a time they speak well of him, he quickly sets their teeth on edge by smiting their dearest traditions. To carry through to the end an unflinching, sturdy attack on privilege, an established power in any of its worldly manifestations means that the fighter is seamed and scarred and broken before he has half finished his fight. The forces he has challenged will surely reach some personal weakness, and reveal an infirmity of temper in a youthful slip. At this they will direct their attack till they force from him the cry of pain. It may be that the world shall read 'his victory in children's eyes." But he will not live to see that day. What he will live to see is more hate, more scorn. Sometimes he will wonder if all the anxious striving is quite worth while. He will wonder if the long future is a safe custodian for the precious element in his individual life, which might have gladdened others and enriched his own career.

THE FUTURE

After the war many things will be changed. The old terminology may survive, but it will adapt itself to altered conditions: it will connote finer shades of obligation: enlarged views of human right. Patriotism will come to mean more than a regard for one's own land, and a contempt for others. Points of contact will be sought, while superficial differences will be lessened. To regard peoples who occupy foreign lands as foes, to be hated and outwitted, will be seen to belong to a discredited order of thought, and which is condemned alike by the international sentiment of justice now spreading rapidly, and by the principles of Christianity.

the "price of admiralty," and the blood tax of imperial ambitions are reckoned up, we shall reverence the heroes who have fallen in defence of home, country and the imperilled liberties of the civilized world. Praise be to the countless hosts of men and women who have suffered the loss of all save honour: and to the saintly and noble, who have ministered to the needs of those who tought abroad, or borne themselves

Also, we shall not fail to rejoice in the kindly humour which has gilded gloomy days on the field-that national asset which has its own distinctive value, being closely related to the love of fair-dealing. It is the happy temper which, knowing its own weakness, can think charitably even of foes, forgiving because comprehending, as also it hopes to be forgiven and comprehended.

NOT THIS TIME

The French military authorities have learned that it is folly to pit mere bravery against a seasoned and well organized army. They threw their squadrons into the melee of Napoleon III's time, and saw them crumpled up and ground to powder. We remember what became of Bourbaki's army. They marched to raise the siege of Belfort, and they found themselves in Switzerland in a state which defied description. Some had bits of wood under their feet, others wore wooden sabots, hundreds had no socks and no boots, and parts of their feet were frozen. None had washed or changed their clothes for a long period. For three days they had neither food nor fodder, and even prior to that period of absolute famine, one loaf was often shared between eight men. To-day, however, it is not an improvised army that faces the invaders of their country: it is well officered and well organized not given to the spectacular, and is extorting the admiration of those who but a short time ago fancied that they had a monoply of efficiency.

THE IRISH

Speaking of the tendency to ex hibit the Irish as old, weird, and wild, because they sing old songs and join in strange dances, G. K. Chesterton says "this is quite an error : indeed it is the opposite of the truth. In all this, the Irish are not in the least strange and separate. In all this, the Irish are simply an ordinary, sensible nation living the life of any other ordinary and sensithey turn to a blither champion. If ble nation, which has not been either sodden with smoke, or oppressed with money lenders, or otherwise corrupted with wealth and science. There is nothing Celtic about having legends. It is merely human. Ireland has no need to play the silly game of the science races; Ireland has no need to pretend to be a tribe of visionaries apart. In the matter of visions, Ireland is more than a nation; it is a model nation."

He tells us " that the glory of Ireland is that it has conquered races. Ireland, unrecognized and oppressed has easily absorbed races, as such trifles are easily absorbed. She has easily disposed of physical science as such superstitions are easily disposed of. Nationality in its weak. ness has been stranger than ethnology in its strength. Five triumph. ant races have been absorbed, been defeated by a defeated nationality."

OLD STUFF

This age, we are told, is one of surpassing enlightenment. We have no for Belgium what Belgium will not uarrel with its legitimate aspir tions, and we concede its claims to many trophies of art and science. We refuse, however, to accept it as appraised by some valuators. refer to those who prate about it as an age that has no place for the outworn Catholic creed. These individuals, who are, as a rule, acquainted neither with religion nor with science but are merely phonographs that repeat the latest dictum of some mushy sentimentalist, or of an up to date creed maker, are but object lessons of what verbosity, unchastened by knowledge, can accomplish. The real scientist, however, knows his limitations as well as the domain in which he can labour. And he knows, also, that the questions which When the present war is over, and fretted man's soul in ages past, are living to day and that the waves of passion still beat against the human heart. These things are not pushed aside by the talker or the writer, who for reasons best known to himself has a quarrel with God. They are essential and vital, these questions, and they are answered by the Church, which keeps watch and ward over Christ and His teachings.

The great Positivist, Harrison, terms the Church. " that principal form of bravely in darkened dwellings at Christianity, and the most permanent form compared to which all the other forms are more or less perversions of transitional and morbid and sterile offshoots." Other writers refer to the Church as "that institution, the most august and durable which crosses the chasm between ancient and modern times, which has caused mankind more thought and treasure, and given them a more wonderful guidance than any earlier and later agency."

SPIRITISM

In reply to a correspondent we beg to say that spiritualism as a cult is regarded by the Church as an invention of the devil. There is nothing, of course, impossible about spirits appearing to men. An angel guided young Tobias on a long journey: angels were entertained in Abraham's

We know that the Witch of Endor raised up the spirit of Samuel, who foretold the fate of King Saul. But we learn from Scripture that God forbade all dealings with wizards and spirits of the dead : " Neither let there be any wizard nor charmer, nor anyone that consulteth pythonic spirits, or fortune tellers, or that seeketh the truth from the dead, for the Lord abhorreth all these things."

In the present - day spiritualism there is a good deal of imposition. Still making allowance for a certain amount of imposition, it seems true that some of the manifestations of spiritualism must be attributed to the agency of the devil. The souls of the just are not at the beck of the medium. And what power on earth shall release from their bondage those who are lost bevond redemption.

Outside the Church there are many who do not accept the idea of a personal devil. They admit the exist ence of the tendency to evil, but that fallen spirits, clever, intelligent and subtle, work and plan incessantly for the souls of men, is scoffed at. But the Church of God tells us that devils do exist and in vast numbers. They are made up of those rebel angels, who were hurled out of heaven for refusing to obey God.

It is our clear duty to have nothing todo with the spirits of evil. They who use contrivances of any kind to know the future are invoking the devil, Let us be on our guard and free our selves from the fascinations and seductions of the devil, "for who plays with the devil can have no part with Christ."

ANOTHER WORD FOR BELGIUM

From the London, (Eng.) Tablet So many of our own sons are in the fighting trenches, so many of our heroes are maimed or dead, so many great deeds are being daily wrought by our own ferces on land and sea, that in the stream of selfpraise or self pity we may perhaps overlook heroic Belgium. Not that we should ever forget it through wilfulness or neglect, but through the mere powerlessness to cast ourselves out beyond the intense otions mobilized in our own souls. For this reason there will be nothing itself, and recall men for moment from the sight of their own

ewe lamb. Heroes are of two kinds - the resolute and the steadfast. I know not which is the greater; and the heroes, who perhaps know, will not

deeds to the heroism of Europe's

The hero resolute is discovered on occasion. With that suddenness which is one of the qualities of war a great danger threatens. The comnonalty of men, and even of fighting men, are struck motionless. await the danger with a quiet which is perhaps the shadow of lost hope. If they see a desperate venture which might save others at the cos of life, a thousand wild thoughts hold their limbs rooted to the earth Give them a word of command, and bedience will unlock their limbs But left to themselves they await death with the quiet of despair.

ment like this that It is at a moment like this that the hero resolute comes into his own. The overwhelming circumstances which nothing in his life could have which nothing in his me count led him to expect, seem to be a led him to expect, seem to be a matter of daily occurrence. He deals with them as if his life had been spent in their midst. What genius is to the man who tathom truth when other men are out of their depths in error, heroism is t the man who takes a thousand risks the narrow self-chosen path which he swiftly resolves to follow. times he dies—but the rest live But mostly he lives; for the Master of life and death looks kindly on the hero who by his bravery takes God the Redeemer for his God.

The hero steadfast is of another It is not a sudden onrush or plight that discovers him. He does not live any intense moment on a level high above the heads and wills of his fellows. He does not suddenly summon from the still fastnesse his soul massed levies of power and daring. He is not the gift of a supreme instant of intuition and re-solution.

On the contrary, he is the matured growth of time. He is discovered, not in the opening moments of a battle, when many men have the inbattle, when many men have the inspiration to be brave, but in the last hours of a wearying day of fight or flight, when the here resolute may perhaps have sunk back exhausted into sleep. He is not at his best in moving forward to attack, but in failing to move backward towards defeat. He is not gifted in the art of undertaking or planning; but what he once takes up he has the art never to give up, and what has been planned for him to do he will die rather than desert. His symbol is not the sword, with its swift thrill

of intense pain ; but the Cross, with its lingering hours of agony.

I wish all my readers knew what our forefathers meant by the forgotten word "to thole." If they knew it in its untranslatable vigou they would say that "the hero resolute dares, and the hero stead-fast tholes."

I have said I do not know which hero is the greater. Only this I know, that the man who has both modes of heroism is twice a hero. And this my readers know, and the whole world now knows with them, that Belgium is that hero with a

double portion.

At nightfall, when Belgium could not summon her full board of coun-sellors to deliberate, she found a offering her the twelve hours of night to choose between dishonour and death. The deliberate choice of night for this ultimatum was the first discharge of that "frightfulness" which has given a new word or a new meaning to the vocabulary of

The little ewe lamb was at once the hero resolute. She met the miscreant with almost a saucy daring, as a deep-sea yacht might saucily dip its bowsprit into a stormangered billow. And she still rides

Seven months have passed. The slow tragedy of a martyred people has been wrought, and is still being wrought, in Europe's Haceldama. Every kind of national suffering that could crush a people has been vented on the saviours of civilization. Belgium loved peace; Belgium is in the flercest fire zone of the war of wars. Belgium loved to till the soil the soil is wasted, and the tillers cowed or fied. Belgium loved the Arts, and her world-famed monuments, now in ruins, have been "cannon fodder." Belgium loved her own people, and thousands of her people are fugitives in foreign lands. Belgium loved freedom, having lought for it through two thousand years; and Belgium, after a few years of freedom that have enriched the world, is once more the slave of a tyrant whose yoke is not only thraldem, but insult. Belgium loved God, and God's ministers have been shot and God's homes destroyed.

stands. It still fights. It still tholes. It is the hero steadfast.

King Albert is at once the saviour and the symbol of Belgium. He has cause the Villaistas in turn evacuated realized the proverb of St. Vincent de the city and the ferocious Dieguez man who knew: "Le bruit ne fait pas de bien; le bien ne fait pas de bruit." He has added to his heroism the consummate touch of eserve. His words are still to seek. Even the destruction of his people has not unlocked his lips; it has merely unsheathed his sword. motto; but must have been his model Like his people, he has suddenly dared without a cry; and is now holing without a word.

The day will come when history will have to give the King of the Belgians a name. "Albert the Belgians a name. "Albert the Silent" would be such a name; true, vet not sufficient, as failing to give the heroism that was the soul behind his silence. I sometimes wonder if we could find a fitter title than Albert the Undaunted.

Indeed, I shall hope one day to see omewhere in the halls of humanity a statue of Albert with the words ALBERTUS INVICTUS.

and near it a symbolic statue of Belgium, with the words BELGIA INVICTA. VINCENT MCNABB, O. P.

BELGIAN ENVOY TO THE HOLY SEE

RECEIVED BY BENEDICT XV.-HAS HAD A DISTINGUISHED CAREER On March 17, Baron Vanden Heuvel.

newly appointed Belgian minister to the Vatican, presented his credential the Vatican, presented his credentials to Pope Benedict, who received him in the throne room, surrounded by the Papal court. Baron Vanden Heuvel made an ad-

dress in which he emphasized the loyalty of the Catholics of Belgium and said he felt certain of the assistance of the Holy See in attaining the ultimate triumph of the rights The new Minister was born at

Gand in 1854. He has been for many years Professor of International Law at the University of Louvain; he is the author of some valuable

volumes on Associations in France the Belgian Constitution. In 1899, although he was not a member either of the Senate or the Chamber, he was invited to become a member of the Cabinet, and one of the reforms with which his name is linked is that of proportional representation. Until 1907 he continued in office as Minister of Justice, when he was appointed Minister of State, which allowed him Minister of State, which allowed him to return to his Chair of Law at the University, where he founded the school of social and political sciences. He is also a cultured art critic and art lover, so that he will at once find himself at home in Rome.—St. Paul

A ZEALOUS YOUNG PRIEST SLAIN IN MEXICO

REV. DAVID GALVAN EXECUTED FOR THE "CRIME" OF HEARING CONFESSIONS OF REVOLU-TIONISTS' DYING VICTIMS

senger, of San Antonio, Texas. On January 30 of this year a young priest, the Rev. David Galvan, was shot upon the order of the so-called Governor of Jalisco, Emmanuel Diegzeu, in Guadalsjars, a Catholic city against which the impious revolu

tion has been been raging merci lessly.

Father Galvan, ordained only five or six years ago and full of life and hope, joined to his sacerdotal virtues a remarkable talent, which presaged world of science and letters. He was Guadalajara, one of the most noted institutions of eacred learning in the neighboring republic and the cradle of thirty Bishops and numberless wise and saintly men. He was also a brave and spirited Catholic writer, one of a cluster of young priests who lashed the impious and blasphemous Jacobins of Guadalajara with the lash of a triumphant logic through the columns of the excellent newspapers, El Guerrillero and El Piquin."

This was perhaps the cause of his martyrdom. He was thrown into prison and kept there more than a month for his Catholic writings during the first unhappy stay of the Constitutionalist forces in Guadalajara. upon condition that he would not hear confessions. When the tigerlike Dieguez evacu-

ated the city it breathed a little easier under the control of Villa, himself a frightful tyrant, who nevertheless appears as a gentle dove in comparison with Dieguez. The churches were reopened, the priests could come out again on the streets, Every billow of the deeps of sorrow and overlooking some scares—as, for has swept over this little people. But the land of sand dunes is, not as was killed—the Catholic faithful had the sand, but as the rock. It still a little respite in which they could

> But it seems as though the revolutionists are playing hide and seek, became in through a sea of blood that was poured out before the very suburbs of that unfortunate city. His arrival took place on the 18th of January, and on the 30th of the same month the Villaistas made an unhappy attempt to surprise the troops in the barracks. Their failure was complete, and the Carranzista soldiers, under Dieguez, went out on the streets and shouted "Viva Villa!" ("Long live Villa!") then, if the innocent unwary passerby answered: "Viva Villa!" he was mercilessly shot

About one hundred of these unfor without any help whatsoever, as no was then that Father Galvan, notwithstanding the danger, went out to hear the confessions of the poor, dying victims, and while engaged in this glorious task he was surprised by the Carranzista soldiers who caugh him, and, after some hours of imprisonment, shot him also. They told him that his life had once been spared and that the soldiers had discovered him hearing confessions again, but of this there is no certainty. When Father Galvan was being

conducted to the place of execution it happened that he passed by the house of a fellow priest, named Jose Maria Araiza. Father Galvan called nim, saying: "Brother, if you wish to help a man condemned to death come along with me." He made his confession on the way to Father Araiza, both feigning a simple conversation.

Before the unjust execution the ourageous martyr spoke feelingly to his executioners, succeeding even to touch their hearts, forgiving and excusing them, and divided among them whatever of value he had with him—his watch, his hat and his money. After this the fatal shots the earth and his soul flew to

To the honor of one of the soldiers be it said that he refused to fire.

The martyred priest's father could have obtained a countermand from Dieguez to save his son, but he

arrived too late.

The source of the above informa tion is from an honorable person who came to El Paso from Guadala jara, and the statement is corroborated by several letters worthy of

WHO CAUSED THE

A ten-year old boy, reading the title of Prof. Edward Kylle's pamphlet, "Who Caused the War?" said, "That's easy. Germany." A good many of us can skip from the questions. tion to the answer and be sure we are right. Yet it is pleasant to find that the historical temperament pro-gressing by slow degrees from document to document, and from deduction to deduction, reaches the same conclusion, and not mistily, as we did, but triumphantly.
Mr. Kylie has not only read the

Tionists of the White Paper and elsewhere, but the unfortunate Mexican Republic he has digested it. He has set forth in the utmost detail the points in the utmost detail the points in the Cormon official statements of differing dates are contradictory.
He takes the German picture of
Austria Hungary being forced to
make a stand against the onrush of
the Balkan Slavs and sets against it meditated an attack on Serbia in 1913 and asked for Italian support, which was refused on the grounds that such a war would be aggressive and not according to the terms of the Triple Alliance. He dwells on the persistent evidence of Germany's eagerness to support Austria Hungary in the offensive ultimatum to Serbia. He shows the horse trading spirit of the German Government in giving an undertaking to Great Britain that French territory would not be demanded by Germany at the issue of a successful war, and yet in refusing to give a guarantee that French colonies would not be molested. Clearly, dispassionately and logically he dayslops the story of the most reck. less and criminal adventure Euro

"There never was a great war," says Mr. Kylie, "when such complete evidence was so quickly put before the public. Documents such as students hitherto have awaited for many years are already accessible. The truth which they establish cannot be shaken." One of the finest things in the pamphlet is the justification of Sir Edward Grey's course and the disproof, on credible testimony, of the slander by Mr. Bourassa and others, that the British policy was solely that of self-aggrandisement. The pamphlet cannot be too widely circulated. It has intrinsic value, and besides, it is highly creditable to the author and to the Department of History of Toronto University, to which Mr. Kylie belongs.—The Tor-

LAETARE MEDALIST

On the fourth Sunday of Lent of each year, Lastare Sunday, the University of Notre Dam makes known the name of the Catho-lic layman or woman distinguished in some field of Catholic endeavor to whom it awards the Lastare Medal as a mark of recognition for services to Holy Mother Church. This year the honor goes to Miss

Mary V. Merrick, Washington, D. C. the founder of the Christ Child Society. Miss Merrick is the daughter of the late Richard T. Merrick, an eminent lawyer and orator. At the age of fourteen she re ceived an injury which so disable her that she has since been unable to stand, sit or walk. Practically her entire life has been spent on a rolling chair by which she moves from room to room in her home. She is totally incapable of locomotion in any other way and in her chair i aken to church and for her daily outings. On this bed of pain Miss rick conceived and carried out the idea of the Christ Child Society which was founded in Washington in 1891. The original purpose of this Society was to prepare clothing for and distribute gifts to the children of the poor and to make at least one child happy on Christmas Day. In a of the poor and few years the Society took more definite form and branched out into other lines of activity such as the establishment of sewing classes children's libraries, Sunday School classes, settlement work, visiting nurses, summer outings, industrial instructions, etc. Besides her exclusively social ac-

tivities, Miss Merrick is the author of a Life of Christ, a series of lectures for children, and translator of Mme. de Segur's "Life of Christ for Chil-She has developed a metho of her own in the physical, moral and religious care of babies and growing children.—St. Paul Bulletin.

A good thought propagated is an angel who goes, in the name and to the profit of Him who sends it, to do good everywhere it has the mission to penetrate.—Golden Sands.

CATHOLIC NOTES

A new church, the first of its kind, for the Catholic Syrians of the Greek rite, known as Melchites was blessed in New York, February 14th.

Sunday, January 24, two Irish nissionary priests left Cork for the West Coast of Africa, there to labor among the negroes.

The Indiana Catholic and The Catholic Columbian Record have consolidated and will appear in future as The Indiana Catholic and Record.

Mrs. Philip Van Valkenburgh, whose fortune is estimated at \$10,000,000, has gone to Italy to aid the victims of the earthquake. She has lately become a Catholic.

Father Albert, the Josephite mis sionary, reports having received into the church 224 colored converts during the year 1914. Thirty converts joined the inquiry class as the result of a mission recently given in Memphis by Father Dorsey.

"Last year, in New South Wales," said the Archbishop of Sydney, in a recent address, "we had 424 Catholic primary schools, attended by 52,520 children. In Sydney alone last year we had 209 Catholic primary schools, attended by 28,145 children. The finger of God is on our work."

With the approbation of His Emminence Cardinal Bourne it is proposed, as a memorial to the late fgr. Benson, to undertake the completion and endowment of Bunting. ford Catholic Church, in which he was much interested.

Rev. Albert Breton, who has charge of the Catholic Japanese mission in Los Angeles, Cal., has arranged with the Japanese consul to have four native nuns come to California to asthe first time Japanese Sisters have come to the United States.

The death has taken place in Flor ence, from blood poisoning of Maximilian Count Michiel. "Patritio Veneto," Count of the Holy Roman Em-pire. Count Michiel was connected with Ireland through his mother, a niece of the late Dowager Lady O'Connell.

Fears are entertained for the safety of Fathers Jean Baptiste Rouviere and Guillauma Leroux, missionaries among the Eskimos, who, it is thought, have murdered them. The information has been received from Father Lecuyer, of Arctic Red River, who communicated his fears to Father Allard, of Dawson, by letter dated January 15.

Ripley Dunlap Saunders, dramatic and literary editor of The Post Dispatch, St. Louis, Mo., died on March 16, and was buried from the New Cathedral. Mr. Saunders, who had been a Presbyterian, recently praced the Catholic faith, and the day before he was taken into the hospital, he was baptized by Rev. Francis Gilfillan of the New Cathe-

Brother Anthony, President Emeritus of Manhattan College, New York died recently at St. Vincent's hospital in that city, in his seventy fifth year. Brother Anthony was born near Rochester, N. Y., his family name being William W. Byrnes, and he en-tered the Order of Christian Brothers extended to many cities in country and Canada

Twenty thousand dollars is given to charity in the will of Charles A. Mair, filed for probate in Chicago recently. His widow and five others will share the remainder of his \$440,000 estate. Mr. Mair died. March 2. Bequests of \$5,000 are made to the Little Sisters of the Poor and the House of the Good Shepherd. The Little Company of Mary is given \$10,000.

Mgr. Genez, Vicar Apostolic of Basutoland, Africa, has brought to the Holy Father a letter from the king of that country couched in the most devoted terms, praising highly the work of the Oblates of Mary Immac ulate in his kingdom, but saying how vast the country is and how few are the priests. The king has been a Catholic for four years.

A well merited honor has come to the Rev. G. A. Morice, O. M. I., of British Columbia, a well-known missionary and ethnologist, author of several authoritative works on the life, culture and religion of the Déné, an Athabascan tribe, and of a history of the Catholic Church in Western Canada. A short time ago he was unanimously elected first honorary member of the Royal Can adian Institute, "in recognition of his eminent services to science."

In the English Catholic Directory for 1915, issued last month, the Catholic population of England and Wales is given at 1,891,006, of Scotland at 518,969 and of Ireland (based on the Government census of 1911) at 3,242,679, the total population of Ireland being 4 390,219. The Catholic population of the British Empire in Europe is returned at 5,872,238, in Asia 2,305,954, in Africa 587,079, in America, 8,291,117, in Australia, 1,217.846. The total of Catholics in while the total Catholic population of the world is estimated at 801,172,-712, as compared with 298,784,824 in the previous year.

BORROWED FROM THE NIGHT

BY ANNA C. MINOGUE

CHAPTER XVII

During that short walk across th lawn to the house, with Taress and the stranger, the emotions that surged over Preston Martins' heart were painful in their intensity. When his father turned away with the un-known man, he sank into his vacated chair, like a person overpowered by physical weakness. The chatter of the white robed girls fell meaning. less on his ears. When they left, his mother rose frem her chair and took another by his side.

"Preston," she asked, "is there

anything the matter? Has anything

anything the matter? Has anything gone wrong with you?"
He turned his eyes upon her, with an expression like the appeal of a wounded dog. His mind caught and held two of her words—matter, wrong. Matter? Did it matter it he wrong. Matter? Did it matter it he had failed in a punctilious sense of honor, since he had opened for himself the door of happiness? Wrong? Was it wrong? He raised his hand and pushed back the clustering locks from his low brow, and turned his eyes from his mother, as he an-swered, his voice creeping over the

words:
"Mother, I do not know if it is wrong with me or right with me. This has been," he finished lamely, o draw her attention from his word "a day full of turmoil and worry. I fear I have not the staying power of the Prestons as I have not the calculating, resourceful nature of my

You are young," she hastily in-posed. "The ordeals of this day would try older nerves than yours."
Then knowing that his thoughts should be distracted from their present trend, she began to talk of the little events of the party and the pleasures expected from the evening. It was a conversation that did not all for many exerction on his part call for much exertion on his part and as her voice poured its music on his ears, his mind began to shake off its lethargy and by the time the guests reappeared, he was himself

The hidden dramatic element which the scene of that supper-room presented appealed to George Mar-tins in all their strength and magnet ism. Here were his wife's uncon-scious girl guests, white robed, smiling, blushing, and among them and queen of them the long defrauded mistress of this house, standing upon the threshold of great and wonderful discovery. There was Preston, wearing, with the ease and grace of the young Kentuckians, his long accepted right to an inheritance of wealth and honor; before him, was his wite, filling her position as the lady of a great establishment, with the graciousness and dignity distinguishing those to the manner born; by her side, talking to her with the court liness of a Spanish grandee was the Indian woman's son, whose blood-crimsoned hand had helped to lift her to her position. Fate stood over that scene, that hour, and her hand was ready to fall upon them. The future was waiting for them-and what a future! He was the magician whose fingers held down the veil of whose ingers held down the vertor the unknown. Why not lift it now, give to the act all its dramatic beauty and like Samson, perish with the temple he had destroyed? A smile crossed his face with the thought. He met his wife's eyes and when she smiled back upon him, a coldness crept over his heart and the damp broke on his brow. He raised his cup and half emptied its contents before replacing it on his saucer, and the hand that held it to his lips trembled like the hand of a palsied man. The dramatic was lost, swal

lowed up in poor, base fear. When the stranger, after the pres entation to Mrs. Martins by her hus band, had found himself bowing be Gerald Martins' daughter and meeting the full, soft, darkly mysteri ous eyes, he knew that his destiny was looking out upon him. He had traversed half the American continent, had met women of every clas and nationality, had felt toward them according to the degree in which they affected his stern, self centered nature; but love he had never known until Teresa's eyes met his. Then one of those strange character miracles was wrought, and as the evenadvanced. George Martins saw the self elected delegate of Fate become the interesting if ordinary lover, and he felt a greater horro that when he had seen him with the well directed pistol in his hand.

A feeling she could not analyze, made Teresa shrink from Preston She knew that not only would he seek her that night, but that he must do so, or offer her an insult that no woman could forgive. She knew what he would say and that she must give him one of two answers. There was no middle course for her. She must either turn to the calling of St. John Worthington or to the appeal of Preston Martins. She did not hate She was not turning from him in the madness of unhappy love or the powerlessness of destiny, the latter she did not believe in, the former she would not acknowledge. She knew that she had her self to blame for hastening the hour. She had felt his fine reserve, had understood by her woman's intuition its significance, as woman's intuition its significance, as perhaps she was dimly conscious of his struggle against his dearest thopes. She herself had precipitated this hour, had helped him to overthic hour, had helped him to overthrow his reserve, scatter the conquering forces of his scruples, by her admission of the truth, that his

father's touching, dramatic recital of the afternoon's event had been so dextrously worded as to leave his son the hero, the one actor of the scene; that under that recital the other man was made to appear as an automaton, a figure only as necessary the consciousness that those ever-lasting worlds were there and his immortal soul was here. But pres-ently his companion's step slack-ened, stopped. the hour, Preston Martins never lost the consciousness that those ever-

"I am afraid, Preston," she said.
His arm was around her to support
her, for she was trembling. He
bent over her face on which the
beautiful starlight was falling.
"Afraid, with me!" he said, and
the quiver that ran over its ivorylike fairness, sent a thrill to his for the hero's action. She had the consciousness that the Preston Martins whom she had recognized fully and truly and for the first time as they had stood for that brief moment in the breakfast room, was the property respect the sures of

She had the

knowing poignant regret because of the situation, which was now past human remedying. So she exper-ienced no sentiment of anger, nor ill-will. If there came to her at times

a whisper that there is, after all, s

destiny which brings us, willingly or

unwillingly, to joy or sorrow, she banished it, and turned instead to the old, sweet faith, which teaches

hat the Eye that marks the sparrow's

field, held her life in full, tender fatherly view. Yet the heart would

push its moment of supreme trial away, and she permitted, as if they

ity. This was written on his face. When he began to speak those im-

essions became fixed, while the aconscious hints his words threw

out that a poet or an artist had been lost by Fortune's making a mere man of the world of Senor Martinez,

made an unerring appeal to her im-

pressionable nature.

pressionable nature. He spoke of Canada and she saw link after link

of hills, white, clear, cold, dazzling; heard the long, lone cry of the gaunt

wolf, looking from pitiless earth to pitiless sky, or the last, death-agonized yell of his victim, that left

a red mark upon the white land. He referred to New York and there

passed before her eyes a piteous pro-pession of humanity. Little children

lifted up their bony hands to her and women looked upon her from

hollow eyes. All nations were there represented from ice bound Russia to vine-covered Italy, but

strangers in a strange land, the mot-

ley crew was soul-wrenching instead of pleasingly picturesque. He spoke of Cuba, the land of the sun, the

pearl of the western main, and her

eyes grew softer and her heart was

filled with longing. His voice took on its lowest, tenderest tones, and more frequently fell from the trench-

ant tongue of the north into the

vowel spilling language of the south:

and though their meaning misse

tropical beauty, luxury and bewilder

ound himself again alone with Ter-

beautiful face, the dorman

received from a rash white

esa, met her glorious eyes, her en

fall and considers the lilies

"Yes, even with you," she answered He bent lower over her.
"Teresa! Teresa!" he cried, softly
"is it that you are afraid of me?"

She looked on the face above her, the strong, good, noble face, illumined by his mother's eyes.
"No! no. Not atraid of you, but

myself. I want to be good and strong, and I am not."
"In what are you not good and strong?" he was gazing down into her eyes as if to read below them the truth of the soul. Perchance he did, for he lifted his glance to the

away, and she permitted, as it they were pleasing to her, the marked attentions of the stranger. Nor was she entirely displeased. She perceived at the first glance that she was in the presence of a man of character and unusual intellectual. did, for he lifted his glance to the stars; when next his eyes met hers, they were clear and steady and wondrously tender.

"Let us go on," he said, in his old sad voice. "It is stifling in the house. I wanted to have a talk with you all the evening. That fellow was monopolizing you like a bear—or a Spaniard." His hand had slipped away from her shoulder and was lightly clasping her fingers.

slipped away from her shoulder and was lightly clasping her fingers. They went to the little graveyard and she sat on the steps, while he stood, leaning against the low wall. "What do you consider good and brave?" he asked, after a pause.

"Give me an illustration of your thought on these qualities which all men boast that they possess, and yet so few do." His tones were usual, save for a certain terseness which betrayed a desire to lead the mind away from a subject, or a flerce de-termination to hear all that may be

"Have you ever heard of the monk of La Trappe?" asked Teresa. "They have a house in this State. It lies over from Loretto, in a hilly, lonely country. I doubt if there is a harder life than the one lived by the Trappist monks. They eat only one meal They give but a few hours to sleep and their bed is the bare floor. They labor in the fields, summer and winter, and beside the vows observed by all Religious, they are bound to keep perpetual silence. They came from France and among them are several noblemen. I heard this story her ears, her mind grasped their significance, and she passed with him through a never ending scene of of one of those monks: There were two brothers, the sons of different mothers. The elder, who inherited his father's title and estate, hated ment. When the others moved away to the dance, and the stranger the other, who had been his father's favorite. The younger fell in love with an estimable lady, and his brother was his rival. The Count, who was powerful, had his brother sent off to the war and then cirstrange irresponsible nature which culated the report that he had been killed in battle. He had now the field to himself, and whither by fair means or foul, he secured the lady's

for it in the other world, this son offered up the sacrifice of his life, gave up his title to wealth and honor,

self on his cruel brother and faith-

less love, and entered the Trappiet Order, sedulously observing its rigor-

ous rules and perpetual silence. That illustrates my idea of what is

Preston Martins mused, with his

"It was an heroic sacrifice," he id, "but an unjust act."

"Unjust?" she questioned, looking up at him. "To whom? Himselt?

That is because you do not believe

with us in the efficacy of sacrifice for

"Perhaps," he said, but without re-turning her gaze, "if the sacrifice

that was consummated upon Mount

Calvary, offered by Him Whom Chris

tions hold was the Son of God, is i

not all-sufficing—if it cannot pur-chase complete forgiveness, I do not

see how the sacrifice of one pitiful, human life, full of faults and imper-

lections, can be in aught efficacion

in turning aside the judgment of the unchanging and unchangeable God.

The young man believed in the efficacy of his sacrifice and that made it right

for him. But it was, nevertheless, unjust. Wrongdoing calls for pun-

shment The elder brother had

done wrong, first by his cruel usage

of his brother, then by sending him

the report of his death and deceiving the lady, who may not have desired

the marriage. She may have been forced to wed that man, who, by the

very circumstance of his birth, if he were guiltless of the other sins,

hould have been debarred from

union with her. She was to be con-

sidered and posterity was to be considered. The fact that the unlawful

birth of the father was not known, does not alter the injustice toward

hose helpless, unborn children."

to war against his will, circulating

face lifted to the stars.

the living and the dead."

father and a too fond Indian mother. leaped with mad new force into vigorous life; and the cosmopolitan, the citizen of the world, whom mo-tives of interest could not bind long promise to marry him. The younger on was notdead however. On his way to one place, nor pleasures or purhome he discovered that his fat suits assimilate with any one people, had become the veriest slave to his who had been wild in his youth, had not been legally married to the fire newly-welded chain.
"But I shall see my sun-bright woman; hence, he, the son of the second wife, was rightful heir to the land no more," he exclaimed, with a title and estate. He had it in his tremor in his voice.
"Ah! that must grieve you," said power amply to revenge himself upon his brother. But he had loved his father, and knowing that as his Teresa. "I can understand how you Teresa. I dan dander.
love your island home."
"You do! you do!" he half-cried, ather had not made atonement for his sinful life, he must be suffering

strong.'

said.

rapturously. "Never have I met a woman who understood me so perfectly. I could speak to you as to cause I have met you, I can say, and know no great sorrow, 'I shall see you no more, my sun kissed Cuba ?'

Teresa had grown accustomed to the extravagant compliments of young men; but this man was no longer youthful she could see, and there was too much warmth in his tones, too much expression in his face for her to permit further expressions of admiration. But his words were not to be stopped by her maiden reserve. She knew there was no escaping from him now, for s new dance was beginning, in which ner companions were engaged. At that moment she glanced toward the doorway and saw Preston. He read in her beseeching eves her wild desire to escape from the man at her side; so he went to her, and asked her to dance with him. word she rose and laid a hand on his arm. It had come, the hour which she dreaded, and that it had come bringing her release from the man she was growing to regard with a deep, strange fear, seemed like an omen of ill. She felt her strength leaving her and she leaned heavily on his arm. Her actual presence the remembrance of his mother's veiled words, strengthened as they were by her own admission that afternoon were as human foes assailing him mercilessly. He scarcely knew which way he was leading her until he found himself on the lawn with their faces turned toward the graveyard. The cool night air re-called him.

"Do you mind it—a little walk with me, before the dance ?"

" No," she said, under her breath then she began to regain control over her scattered senses, shook of her cowardice and walked by his side loved her! Was it true what his mother hinted, what her words seemed to confirm, that she loved him? Then had be made no compromise with his honor; not to tell her of his love would be as unjust as he deemed the action of the young monk. What was the meaning of that story for her? What to her constatus story for nor? what to ner con-stituted the beauty of the action, if not sacrifice, the sacrifice of self? Then the thought that she was fain to follow the example of the young nobleman, hoping by her sacrifice to win faith for him, flashed across his mind. It blinded him to the reality of things. It seemed to explain fully the meaning of the look he had met from her eyes as they crossed the lawn, a look which was denied by the clinging of the little hands to him, the words she had spoken. Its influence was over-powering. It was as a cry from his soul for justice to him, to her. And was this her fear? that she had not strength and courage to set her feet in that higher pathway. because of the human desire of

"Sacrifice is hard, Teresa," he said, his sore heart giving the words the

fervor of truth.
"I know it," she said. "Yet don't we ask God daily to show us the way to holiness? The way which He chose for His only begotten Son must be the best way, mustn't it? And what way was that?"

it? And what way was that?"

"The way of the cross," he answered sadly.

"Even so," she responded. "He entered it without murmuring and without rebellion. He needed not holiness, Who is the All-Holy, but He took that hard way, that painful way, that way of complete, perfect sacrifice, for human souls. He wanted to save souls, bring back

His hand fell gently on her shoulder, for her words seemed to

"Teresa," he said, "you believe with the monk, that the sacrifice of human hearts is powerful with God, even to the working of miracles, do

you not?"
She rose, her face paling. She knew that the moment had come, and she felt stronger standing Then she said.

"I do."
"And you love souls with such a fervor that you would rush with St Francis Xavier to the farthest India to rescue them, tempt a thousand langers for them and suffer a fearful martyrdom for them? O my little aint! Think you there were no souls for St. Francis Xavier to help in Europe—in Spain—nay, in his own fair Pampenola? His hand had left her shoulder and was clasping her hand, his eyes were meeting her eyes, and all the new sadness was gone and in its place was the clear boyish light which had been lost for while, but which she so well re membered.

"Have I read aright the meaning of your words? that you would fain do as the monk did to save a soulperhaps two souls—which you thought in danger? that you would sacrifice your life to God to buy from Him their salvation?"

"Yes, God helping me," she replied she lifted her eyes from his face to the star lit sky.
"Teresa," he said, "that would be

unjast." 'Unjust?" her eyes were again on his face and a wonderful radiance had sprung into them at his words,

"Yes, unjust to that other soul, unthan by sacrifice? more by compan ionship than by irrevocable separation? Can you not teach me the way to God and Truth more certainly, more truly, by the precious daily example of our presence, than the saintly daily prayers of your meant by the words brave and

> But she gave a sob that was half cry as he drew her to him and held her there in the closeness of strong young love.

TO BE CONTINUED

THE IRISHMAN AND LITTLE JEWESS

By Rev. Richard W. Alexander in the Missiona Is there anything more attractive than a beautiful, innocent child? You would say "No," if you saw little Esther, flitting through the flower beds of her father's garden, her dark eyes shining with the joy of living, her long black curls floating in the breeze, her cheeks like roses, and her little red mouth parted in ecstasy as she warbled her childish songs like

the broken notes of a bird. She was only five years old, the idolized daughter of a Jewish father and mother, who seemed to live but to make their only child happy. Her Hebrew lineage was on the pretty features, and youth and perfect health made them lovely with a dark beauty

that attracted every eye.

Patrick, her father's gardener, was a fervent Catholic. The faith of the old sod lighted his rugged face, and as he bent over his spade or his rake, many a muttered prayer for "the sweet baby" rose to heaven for the little soul. And the child loved him: yes, loved him! Every day she pat ered down the well-kept walks, and chattered to him about the flowers, and about the birds. She would coax him to let her hold his rosary, which one day had slipped out of his pocket quite unknown to Patrick, and much to his embarrassment, for he knew it was as much as his place was

worth if he ever breathed the Faith of Christ to his employer's only daughter, child though she was. "I'll let ye hold it this once, acush la," he said, looking around cautious

ly, "but ye must never speak of it to the father or mother! "But why, Pattick?" said the child in her broken talk. "Well, it's because they don't like

But I likes it, Pattick.' "God love ye, it's yer innocence that likes it, and the great Mother of

God knows it, alanna. But ye would not want me sent away, now, would Oh no. I would cry if you were sent away, Pattick. Just let me

it and kiss the silver Lady, and I'll give it back, Pattick." The poor man was constrained to take out the old, worn beads, and let the child, all radiant with joy, hold them and kiss the large and really beautiful medal of our Lady, which he had brought from his home in old Roscommon, and which he prized as

much as his life. While she fondled the old fashioned rosary and kissed the medal, Patrick uneasily watched the doors and win-dows, lest some unwelcome form might appear, and the child would be summoned away, leaving him for a later punishment. Esther gave back the beads reluctantly, and Patrick re-stored them to his pocket with a sense of relief.

Here's a rose for ye, alanna. Sure, it isn't sweeter than yerself. And he broke off a rare, rich rose, with a deep crimson heart, carefully stripping the stem of its thorns. Little Esther, laughing merrily, took the long stem in her hands, and flitted back to the house singing all the way. Bye bye, Pattick, bye bye!"
"God bless her!" murmured the

God bless her: murmured the cold gardener. "May the Blessed Virgin Mary (who they tell me was a Jewess, but Idon't believe it)—may she watch over this blessed child, and the cold they be to the cold. brit that will never happen, save by a miracle," he would add, as he picked up his spade and fell to work. Day after day little Esther ran into

the garden for a chat with Patrick, and to ask questions that puzzled the old man to answer. But he did her bidding—gave her flowers, carried her when she was tired, told her stories about the angels and heaven and about the beautiful Lady and her Son, until the child would fall asleep in Then he would carry his arms. gently to the house, and give her o her mother's care. The parents o Esther were touched at the reverent devotion of the old man to their little girl, and often gave her little gifts for him; they felt she was safe when Patrick was near. In fact, he con-stituted himself her knight wherever she went, and many a troublesome journey she cost him. She still loved the beads, and nothing pleased her more than to have them, although Patrick was stern, and obliged her to give them back when he demanded

One day when she was unreason able, as a child often is, he said:
"Ye don't understand them, alann Wait till ye are baptized."

What's baptized, Pattick ?"

"Och, it's being made clean, and holy, and pure in the sight of Gcd and His Blessed Mother."
"But ain't I clean, Pattick! My dress is just put on!"
"'Deed you are like a little prin-

cess, mayourneen. I don't mean that a away; I mean your little scul. There's a little spot on it of original sin,—not your fault, alanna,—and until that's off you can't go to

Just then Esther's mother came just to your own. O my beloved can along, and there was no more con-we not help each other more by love versation between the child and the gardener. But Esther kept his words in her little heart.

Some months after this the whole house was in confusion. Esther was taken with scarlet fever. Physicians were summoned, and nurses procured, while the frantic parents listened to every suggestion stopping at no expense that might save the life of their only child.

Pale and terrified, they gazed at the flushed, little face, and their hearts were torn with anguish lest she might be taken from them.

The child repeatedly called for Pat rick. The good man came and held her little hand, and silently prayed the Mother of God to save the little one. "Oh, Pattick!" she cried, "what

does it mean to baptize? I wants to Patrick trembled. The parents wer

istening. He dare not speak.

Again the little, weak voice cried Pattick! Can't you baptize

What is it? I wants to be clean!"
The parents started. Her mother said through her tears : What in the world does she mean

Patrick? Surely she is spotless !" And the father said : Give her what she wants, Patrick no matter what it costs."

And then the Christian man spoke out with a great sob: "Ye are going to lose her! Then for God's sake let her have the waters of baptism. That's what she means!" The father's face hardened. " To

urn our only child into a Christian !

Ve have been Hebrews for genera ions! It would be an infamy!" said. But the mother's love wept out "Oh, what matter? If she is crying and fretting for it; why refuse her anything? If it will save her, or quiet her, Patrick, humor her. What

Patrick drew a long breath. ye must let me do it right. I will bring a Catholic priest, and I will bring him now. You will see how

the darlin' will grow alsy. No one will know but yourselves," he added, as the father made a strong sign of

But the child moaned, and cried his "Well, then go! Bring him here, and say nothing to a coul! I will not have it known. If she gets well she will forget all about it. If she does not—" here the strong man covered his face with his hands. Esther was his only child. Patrick rose from his knees: "Don's fret, acushla You're going to be baptized, and if God wants ye, sure ye will be whiter

than the driven snow."

The child tried to stretch up he little hand. She was satisfied. Pat

At once he went to the priest of the parish and told the story : the child was going to die, and what mat-ter if the house were filled with He brews, since she cried for baptism-Catholic baptism-and her parent consented, even unwillingly. She should have it. The good priest agreed, being assured by Patrick that his little friend could not possibly get well. At once both returned to the house. Esther was worse, but she recognized Patrick; and then and there the priest baptized her. rick was godfather. The stricken parents said not a word. Esther was quieted, and the doctor had said if she were quieted there was

chance for her life.

No civilities passed between the parents and the priest. Patrick brought him, and Patrick went with him to the door. It was a sacred duty for both, and they parted in silence;

they understood.

The doctor came. Esther had sunk into an uneasy sleep. He said it was probable she would never wake but pass away without pain.
parents never left the bedside.
rick sat at the foot of the The Patan humble and devoted watcher. willing to give his very life for the little one so dear to him, and whose soul seemed to have been in his hands. His fingers were in his pocket on the rosary that she loved, and ob, how he prayed to the Mother of God to intercede with her Divine Son for this child of grace, now in

her baptismal innocence!

Hours passed by. The strain grew terrible. No one spoke. Esther's sleep became more natural, and when the doctor came in the evening, he said in amazement that the crisis had passed. Esther would live!

The household took a long breath of relief. The father and mother smiled as they gave their place to the nurses, and went to take a little rest Patrick went to his garden, and whistled softly at his work. Time passed on. The child was slowly re-covering; a pale shadow of her former self, but she was spared to them and they were glad.

long days of convalescence went by, the family watched her re-turn to health with delight, and more than all did Patrick. He felt a sort of responsibility now, and he was her devoted slave, carrying her when she was tired, and doing her bidding always. Not a day passed without this good man praying for this unusual god-child.

The years came and went, and Esther was sent to a school under Hebrew control. She went with her parents to the synagogue, and always proclaimed her Jewish Faith. The scene in the death chamber was anparently forgotten. It was neve mentioned. But God was watching over her, and Patrick prayed.

The day came when a strange dis satisfaction possessed her on the score of her Faith; the grace of baptism was unconsciously stirring her in nocent soul. She thought, and read, and prayed. Finally the light came, her. She renounced her Hebrew religion, and became a Catholic Chris tian. This was not done without many pangs of soul, many hours of pain, many domestic scenes of anguish. It is the way of all conversions. But her heart was ready : the virtues of her baptism were there, and grace had a sure triumph. She often recalled Patrick's words to her one day: "Sure Miss Esther, ye are not a Jewess at all, ye are a true, good Catholic. Wasn't I at your baptism? and ain't I your god-

She found that it was all true, and when the time of her reception into the Church came she blessed the old gardener who had led her by his simple faith and prayer into the Church of Christ.

Such a child of grace must have been predestined to a special call from Heaven and it was true of Esther. We must pass over much of her young life after her conversion, but it was no surprise to those who knew her best, when she applied to the Emmitsburg Sisters of Charity for admission into their Congregation. She began her novitiate with fervor, and it was soon seen that she was a chosen soul. In time she be-gan her active life. Her love of God, her devotion to duty, her charity and zeal, made her one whom all loved and revered. At the great Hospital her advice was sought for, her min istrations were coveted, and where ever she went devoted affection fol

lowed her.

Time passed on, and one day not so long ago the famous Hospital in the "City by the Delaware" was clouded with a great sorrow. The sick who revered her, the Sisterhood who loved her, the friends who trusted her, all mourned, because dear Sister Stanislaus had fled to her eternal reward. She was Esther!

Reason, which is the voice of God, tells us that we must sacrifice every-thing to virtue.—Silvio Pellico.

PASTOR'S EXPERIENCE OUTSIDE HIS PARISH

By Rev. Thos. V. Tobin in The Mi

In spite of duties which are as numerous and as onerous as usually fall to the lot of any moderately active and zealous pastor, wherever I have been, I have always managed o meet the clergy of the var ions Protestant denominations on occasions of civic or philanthropic endeavor, and my relations with them since I came to Little Rock my

opportunities have been especially good, because it is the Episcopal City, and the bishop who is popular with non Catholics, encourages the priests to cultivate friendliness with the other clergy whenever there is no principle at stake. It may interest the readers of the Missionary to learn the results of such endeavors, and hence I wish to set before them some of my experiences.

Shortly after my arrival in this city I met the Rev. Hay Watson Smith, D. D., at the meetings of the Vice Commission, of which we were both members, and I soon learned to Christian influence in dealing with the passions of men, in opposition to members of the Commission who claimed no restraint could be put on adolescent youth, and robust and lusty manhood.

About the same time the Missionary Baptist, a local paper, was carrying on a weekly (I was going to spell it with an "a") attack on the Church and its authorities in this State. Deeming these attacks too contempt ible for personal notice, I suggested to Dr. Smith that, for the of the Protestant clergy, he ought to take up the matter. To his credit be it said he did it with the same alacrity with which he champions any cause, and not since the days of Brann, former editor of the days of Brann, former editor of
The Iconoclast, have I read anything
so vigorous. In addition, Dr. Smith
laid the matter before the Ministerial
Alliance, of which he is chairman,
and all the clergymen present at that
meeting signed a letter addressed to
Bishop Morris, deprecating the conduct of their Baptist brother. This was something new in the way of apologetics-to have one Protestant clergyman champion the cause of the Church against another.

As a mark of my appreciation of their conduct, later on I gladly accepted an invitation to address the Ministerial Alliance, after it had finished its regular order of business, on the book that had interested me most during the year 1912. "Life of Newman" was selected for two reasons: First, because of its overshadowing importance beyond all other books which I read that year; and secondly, because in giving my reasons I could improve the opportunity to give a Baptist brother a lesson in controversy, for Newman did a service to mankind by lifting religious controversy above the regions of mud throwing; and for mud throwing the Baptists are easily

the champions in this State.

The editor of The Baptist Advance is, in controversial style, very much like the edi'or of the Missionary Thinking that I might ascertain a reason for the hostility of this sect towards the Church, I called at the office of the paper and asked the editor frankly what was the matter with him, what was his reason for stirring up strife in every issue of the Baptist Advance. seemed a little surprised at my presence and my question, and, as an lection for Mayor was pending at the time, he found it convenient to allege the activity of the Church and of the Knights of Columbus in politics son for his seemed still more surprised when I assured him as a priest and a Knight of Columbus that it was absolutely against the rules to discuss politic at a meeting of the Knights of Columbus. The surprise, however, was of short duration, for in the next issue of the paper he said: Tobin (he would not call me "Father") denies our charge, but the readers of the Baptist Advance can take his denial for what it is worth." dently not much in the mind of another writer in that paper who said he would not believe any priest on oath). Before leaving the office the 'phone rang, and this is the answer of the editor: "Yes, he is all right; he voted for our bill." After remarking that others besides the Knights of Columbus were in politics, left the office with this observation A new instance of the ease with which some persons accuse others of what they themselves are guilty."

When the Bar Association of Arkansas met last in Little Rock, there was a reception given by one of the leading lawyers of the city. I at tended the reception, and upon meeting a Protestant clergyman who was getting ready to move to the city in which I formerly lived, I said to him: "Dr. _____, I am credibly informed that you are a bigot, and I take this opportunity of telling you that you can't afford to go to Chattanooga with this sort of reputation, for that is the biggest and broadest small city in the South." He denied the charge, but it has since come to my knowledge that a Catholic lady Chattanooga had occasion to rebuke him for bigotry.

But perhaps the most interesting of all experiences with Protestant clergymen came through Dr. Smith, who asked me to address the Men's League of his congregation in the banquet room of the Second Presbyterian Church. Realizing that religion is losing its hold on non-Catholic men, this active pastor has formed the male members of his

congregation into an organization which meets from time to time. When they assemble they have a simple supper, after which they discuss some topic of interest. Wishing to learn something about the Catholic Church, they concluded to make it the subject of discussion for an evening, and to invite me to help out.

Dr. Smith opened the discussion in his usual frank manner by referring to the bigotry of our time. After deploring the violent character of some of its exhibitions, he exof some of its exhibitions, he expressed the hope that his men had no share in bigotry, at least in its violent form, although he was free to say that all Protestants exercised more or less opposition to the Catholic Church because they have been brought up with an antagonistic feeling towards it. He went on to say that when I had asked him for the reason for bigotry in a land which is the home of creeds he was unable to account for it, and now that the Lesgue wished to discuss the Catholic Church he deemed it a the Catholic Church he deemed it a suitable time to invite me to help out with the discussion. To get the what, in his judgment, were some of the reasons for the hostility of non-Catholics towards the Church.

1. Catholics keep aloof from Pro-letants, and in this way excite sus-

picion and distrust.

2. The Catholic Church has pertain doctrines for which there is not sufficient Scriptural proof.

8. The Catholic Church is too

friendly towards the saloon.
4. The celibacy of the clergy. 4. The celibacy of the clergy, whilst theoretically possible, is prac-

Eager as I was to address those men I was greatly relieved after I had heard the nature of the objections, and had noted the kindly tone in which they were urged. I began by complimenting Presbyterian theol oy complimenting rresoyerian theology for its sound views on the Divinity of Christ, and on the necessity of Christ's atonement. Incidentally I remarked that it would be a great remarked that it would be a great gain for the world if we all spent more time in dwelling on points of contact than on points of difference, and in these days of Modernism, which is playing fast and loose with the traditional notion of Christ, it is much that Presbyterians agree with Catholics in recognizing the Virgin Birth and the other supernatural expects of the Inparastion.

aspects of the Incarnation.

After adding a word of praise to each of the leading exponents of Presbyterianism with whom I have come into contact, I proceeded to deal with each of the reasons alleged for Protestant hostility towards the

The alcofness complained of was not as conspicuous as they were disposed to believe, but non-Catholics have grown so accustomed to assuming that they are not only right, but broad and liberal, that they actually believe it. And yet many non-Catholics have nown been inside. lics have never been inside the Cathedral. They never attend the special lectures given for their benet, and whilst I was actually talking that night there were several Paulist Fathers trying in vain to do away with that alcofness of which Dr. Smith complained, for at least in two places they were refused hall accommodations in the towns in

accommodations in the towns in which they had expected to preach.

The reason urged from the (to them) apparent lack of Scriptural warrant for certain Catholic doctrines; e. g., Infallibility, Transub stantiation, etc., was disposed of by showing that the early Christians showing that the early controlled got along splendidly without that fuller Scriptural proof for which Protestants clamor, for they had the Church, and if the Church could, by

mony to truth then, why not now?

As to the saloon and the saloonkeeper, they were not held in as high
esteem as Protestants were disposed believe. There are saloon keeper in the Church because the Church is for the Publican as well as the Pharisee. But the Councils of the Church recommend and urge Catholics to abandon the saloon for some other business, because it is so easy to be come a sharer in another's sin in the liquor business. I mentioned the devotion of the Church to personal prohibition, and reminded them of the moral influence of the thousands of Catholic men pledged to it in the Catholic Total Abstinence Union. The taunt that I was not the potent factor in the community that I should be because of my aloofness from the the statement that through the confessional I got more men to give up liquor than Dr. Smith did through

The fourth reason alleged by Dr. Smith for hostility towards the Church—the celibacy of the clergy—I welcomed for the opportunity it afforded to correct misunderstandings and to show that the subject could and to show that the subject could be discussed without the vulgarity that too often disgraces debates and discussions on this delicate subject. Dr. Smith was too insistent on the need for Scriptural warrant for other teachings not to be ready to acknowl-edge the tribute of St. Paul to celibacy. But he contended that, taking human nature into consideration, it was safer on the whole to have a married rather than an unmarried clergy, and that as far as he was conthe fact that he was married did not interfere with his pastoral duties. I cheerfully bore testimony to Dr. Smith's zeal as a pastor, but pointed out that he had his limitations, and they were Mrs. Smith and four children. It is impossible for a married clergyman to reach the highest point of efficiency, for in the language of the Apostle "he that is without a wife, is solicitous for the things on the same as they are and to justify them. Bread of Life, seated at the same

that belong to the Lord." (I Cor. vii, 32). In other words, the priest gives his whole time to the Lord's work in

his whole time to the Lord's work in His Church, while the preacher must give some time to his family, or be branded as a bad husband and father. I then laid stress on the possibility of celibacy, citing the testimony of physicians to the effect that the gratification of the sexual instinct is not necessary to health or happiness. And if this be true of men in the world, how much more must it be world, how much more must it be true of those who freely pledge them-selves unreservedly to a single life, and who daily deal with spiritual things which are such a protection to all except to those who will not be protected, and who are rash enough to imagine that they can be of the world and of the Church at

This is the barest abstract of what it took me an hour and fifteen minutes to elaborate. After the meeting ad-journed many remained to ask quesjourned many remained to ask ques-tions on points not touched upon in my address; e. g., our opposition to State inspection of convents, and not a few stopped me on the street since to say how pleased they were to hear my detense of a position for which they had fancied there was no de-

fense.
I concluded by thanking them for the privilege of addressing them, for their action was in marked contrast with other denominations who when they wish to hear about the Church

they wish to hear about the Church invite ex-priests, bogus or genuine, to address them, and by expressing the hope that "He who orders all things sweetly and does all things well" will bring good out of it all in His own good time.

This was my motive in addressing that Presbyterian gathering. My motive in telling the incident to the readers of The Missionary is to encourage timid brethren of the clergy, who are inordinately strict in observing the admonitions of the Church with regard to Communicatio in Sacris, to cultivate more friendly relations with the Protestant clergy, for there are all sorts of opportunifor there are all sorts of opportunities of cooperating with them for the common good without doing violence to principle or condoning heresy.

SOCIALIST SUNDAY SCHOOLS

By Frank Urban

To the superficial observer, Social ism presents itself as a movement which need never be dreaded unless a probability were to arise in which the danger of the Socialists acquiring nation-wide civil power made

ing nation-wide civil power made itself manifest.

To the mind profoundly impressed with the spirit and character of this movement, Socialism is identified as a dynamic as well as a potential menace, because of its intellectual activities.

activities. It is essentially necessary at the outset that the reader shall appreciate the fact that Socialism is not merely a political movement, no rists. mainly an economic question. "The dominant factors," writes Morris "The Hillquit, " in the Socialist thought, movement and ideal, may be said to be of a politico economic nature But Socialism is not devoid of ethica and spiritual implications. The So cialist philosophy involves certain definite views of right and wrong in the individual and social conduct of

men which are sometimes at variance with accepted standards."
Until recent years, Socialism has confined its proselyting activities almost exclusively to adults, except, of course in the home of Socialist parents. To day there are hundreds of Socialist Sunday schools wherein

he convolutions of the child's mind. Many of these Socialist instructors blic school teachers, and the Socialists are strenuously striving to capture the Public school boards. In some cities they have been suc-

In the past, Socialists devoted their time and energy in attracting the attention of the man with average intelligence, whose knowledge was fragmentary, and which developed into educated ignorance and intellectual vulgarity when such a person became imbued with Socialism. To-day the child is also to be made the

A now defunct Socialist paper, The Worker, offered the following suggestion: "Socialist schools should tactor in the community that I should be because of my aloofness from the prohibition cause, I met by hazarding prohibition cause, I met by hazarding sible, to counteract the influences of sible, to counteract the influences of the churches, synagogues, and Public

has I open it, I had the substitute of the brochure's preface to be "A Word to the Teacher," in which the nature and aim of the Socialist Sunday school is set forth in the following manner:
"The proletarian (Socialist) philosophy should furnish him (the teacher) with the ethical and social side of the lessons. The first volume of Marx's 'Capital,' Morgan's 'Ancient Society,' Ward's 'Ancient Lowly,' and last but not least, Professor Vehlen's 'Theory of the Leisure Class,' should be read and in a measure mentally digested. The above named books are scientific works * * * which form a working class philosophy and an ethical system of thinking that is diamentrically opposite to the ruling class philosophy and ethics as taught in our schools and churches,

The ruling class philosopher and moral sentimentalists teach that each individual is a free agent to do good or evil as he pleases. The proletarian (Socialist) philosopher shows that man is a creature of his environment, that he thinks and acts in vironment, that he thinks and acts in terms of his own interest, or what he conceives to be his interest. Therefore, preaching about beauty and goodness in a society based upon competition is usless."

Socialists minos no words in admitting that the aim of Socialist schools is to "counteract the influence of characters, avendence and

ence of churches, synagogues and Public schools," and that our institutions teach "purely sentimental notions," as for instance, "that each individual is a free agent to do good or evil as he pleases." In a word, agnosticism or atheism is inculcated as a substitute for raligion.

agnosticism or atheism is inculcated as a substitute for religion.

"The Young Socialist Magazine," a monthly magazine published by the Glasgow Socialist Sunday School Union, declared: "The object aimed at is to guide the child's mind and activities, so that there may not and activities, so that there may not be a great deal to unlearn in later life—the only way—is to encourage by all means the growth of Socialist Sunday schools."

Caroline Nelson is so bold as to confess that these schools do not hesitate to undo the parent's purpose. "The greatest difficulty," she declares, "the teacher will have will be with the child whose parents are what may be termed half baked Socialists." Since "Nature Talks on Claires." Since Nature Tails on Economics "is extensively used in Socialist schools, I therefore desire to show how the author attempts to explain to the children how every-thing came to be, all without God's God is not even alluded to in the

Exhibit 1: "The plants like peopl have to adapt themselves to circumstances. A gardener knows this, if he is a good gardener, and he makes conditions for his plants which will conditions for his plants which while enable them to express those lessons or qualities that he desires. Many gardeners of human life — parents and teachers—make themselves believe that a child can control his condition and they always preach to him.

dition and they always preach to him.
Instead of changing the conditions, they want to change human nature."
Here the child is taught to repudiate individual accountability and to reject the doctrine of moral responsibility. He is told that society and not the individual is responsible. The cause of wrong doing and criminality are attributed to society—the nonentity—and not the individual—the reality.

the reality.

How came the universe to be? Caroline Nelson offers Exhibit 2: No man ever created a single atom of anything in nature ; all he does is to labor and make it useful. For millions of years the little cellbuilders labored to store up coal and build up forests and perfect plant

Such an answer is no explanation and since it lacks sense, it is non-sense. To teach it to a child, as an explanation of the universe, is to detraud it.

Evil often has the advantage of concealing itself in varied disguises. No evil is so treacherous as when it endeavours to produce a counterfeit of that which is good. We are taught to remember the Sabbath and keep it holy, but in those intellectual child-defrauding-dens, God is never men-tioned and no prayer is ever uttered. As a thing stripped to its nakedness reveals its true inwardness, so do we find the Socialist Sunday school betraying its identity by proving itself to be like unto the proverbial wolf in sheep's garb.

Caroline Nelson having taught the child that "man is not responsible for his actions" and that the "universe just came," calmly continues:

Exhibit 3: "A human being is the highest advanced animal only be-

cause it has learned thousands of better ways of doing things. The animal that learned to walk on its hind legs in order to use its two forelegs to work and fight with became human and learned to make tools

Is it not ludicrous? To speak of animals becoming human by walking on their hind legs is the height of in-

tellectual buffoonery.

Think of the little ones in Socialist schools, who, when asked where the universe came from and the greatest of all questions, "What is man?" having to choose between God in Heaven and Caroline Nelson of San Francisco.

A SCHOOL OF VIRTUE

Holy Communion is more than remedy. It is, says Pere Eymard, a strengthening power, aiding us to become good, virtuous and holy. It is indeed, a difficult thing to acquire a Christian virtue. A virtue is a quality of Jesus with which we must lette opyselves. It is a divine adu. clothe ourselves. It is a divine edu-cation; the manners of Jesus in us. Now, in the Holy Communion, Jesus forms Himself in us, becomes our true Master. By His loving inspira-tions He awakens the gratitude that we owe Him as our Benefactor, the desire to remember Him, the thought of the happiness there is imitating Him, and living of His life. What charms virtue has in the school of Communion. How easy is humility when we have seen the God of Glory humbling Himself so far to enter a heart so poor, a mind so ignorant, a body so miserable! How easy is gentleness under the action of the tender kindness of Jesus giving Himself to us in the sweetness of His Heart! How beautiful the dear

Divine Table, and loved with so much effusion by Jesus Christ! Penance, mortification and sacrifice lose their bitterness when we have received Jesus Crucified!—Catholic Bulletin.

THE FAITH OF THOMAS MOORE

Cleanser

It has very frequently been stated that Thomas Moore, the famous Irish poet, who was born and reared a Catholic, forsook the faith of his fathers and died a Protestant.

Apparently there have been many grounds for this assertion. Moore spent many years in fashionable society in England. He died in England and was buried in that country. His grave is in the cemetery attached to a Protestant church. In that church a stained glass window has been exceed to his manner. been erected to his memory.

Moore's wife was a Protestant

Moore's wire was a Processant.
Lord John Russell, who edited
Moore's Memoirs, wrote of him: "He
was bred a Roman Catholic, and in
his mature years he published a
work of some learning in defense of
the chief articles of the Roman Catho lic faith, yet he occasionally attended the Protestant church."

There is no more doubt, however of the faith in which the great poet died. He lived a Catholic and he died a Catholic. Dr. Ambrose, one of the members of the Irish Nationalist Parliamentary party dis-covered the evidence that Moore did not forsake the faith he was reared in. He gave this proof to the world in an article in the Irish Ecclesiasti-cal Record of Dablin. Dr. Ambrose made inquiry where Moore died and where the post lived for many years, Bromham, a village near the town of Devizes, in Wiltshire, England. It was there that Moore died in 1852. The Rev. Mr. Edgell, who at that time was in charge of the church in which the window in memory of Moore is erected, was interviewed by Dr. Ambrose. It was from him that Dr. Ambrose learned the facts about Moore. Dr. Ambrose said in his

"I drove to the rectory and was fortunate enough to find Mr. Edgell at home. He proved to be a gentleman of the old school, kind and courteous; and, as I saw he was about to fulfil an engagement, I came to the point at once and stated the object of my visit. To my question as to Moore's change of faith, he gave a most em-phatic denial. He said that he had known Mr. Moore intimately for many years. He was a man of deep religious convictions, and said Mr. Edgell, lived and died a Roman Cath-

'Did he attend your church? "Never. He would sometimes ac-company his wife, who was a member of my congregation, to the door; but he never entered or took part in the

Dr. Ambrose asked Mr. Edgell if he attended the poet in his last illness, and this is the way Dr. Ambrose "No, certainly not," he replied. 'I

did not even see him for the last two years of his life. I frequently called, however, at his house to see d, however, at his house

Mrs. Moore, who, as I have told you, was a member of my congregation.' "Mr. Edgell aided, what does honor to his love of truth, that he re gretted very much that the report of



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both in the neighborhood and abroad but he, with the intimate acquaint-

ance which he has enjoyed for so many years with Mr. Moore, could

state positively that there was not a shadow of foundation for it."

Moore should have been lost or over-looked. Having known Mr. Moore

well, I can confidently say that he never changed his religious belief— that he died as he had lived, a Roman

Dr. Ambrose set at rest a question about which there was considerable

doubt. The admirers of Tom Moore

will be glad to know there is no foundation for the statement that he deserted the faith of his fathers.—

ST. PATRICK'S DAY: HERE;

THERE

By John O'Keefe

Devoid of guns,

His martial air

Entrances there

Stride proudly down the way-

The gay procession passes
Along the Avenue,
And folk are there in masses

To get a closer view.

And Erin's sons,

On his St. Patrick's Day

Upon his prancing steed, And girls for him are sighing—

Amid the banners gay.

And Tim in France is dying

On his St. Patrick's day !

The fine, green flags are waving Above the city throng, And on the easy paving

The warriors march along.

Sure, such a site
Makes hearts more light
And stirs the blood that's red.

But Jim in France is raving, With bullets in his head!

Beneath red hair and gray.

But wait a bit!

Let's send the green for wreathing

HELPING HAND AND

PIETY

We are prone to be critical of the mind that is stumbling along with its limping logic towards the Church.

We marvel at the contradictions that

appear in its expression, and instead

of thanking God for the faith that is so gloriously consistent in all its

parts and so sublime in all its pur-

poses, we ourselves are apt to be un

kind in our estimates of a poor crippled soul. In order to properly

appreciate our well-meaning dissent-

ing brethren, we should read the

lives of Orestes Brownson or Car-dinal Newman. Here were massive

intellects that at periods in their

progress to conversion were guilty of declarations about faith that would

make a child in our catechism class

blush before his little fellows. Let

us give sympathy's helping hand, and not be lacking in fellowship when

even a word can go far.

It is not an easy thing to be a convert. To tear up the heart strings wound around the past, to break with friends and sever the mind from

traditions of our early home—all this is to be as brave as a captain on the

firing line. When the convert finds

indifference in ourselves who should

commend his efforts, his troubles are increased and his burdens multi-plied. We have met many converts

who were surprised at the want of consideration and concern of those in the household of the faith.

It is true that truth is the grand

reward for earthly sacrifices made by the convert, but then we, who have

the convert, but then we, who have the truth and love it, should make it diffusive of itself in shedding the radiance of blessed charity about the sore or weary feet of the poor fellow coming from afar "out of the dark-ness into the light."

Our brothers of the sects are accustomed to have their churches

nothing but club rooms where socia-bility is cultivated. With them

The orators are breathing

The feelings of the day.

Emotion high is seething

A greater far expanse.

The Irish dead in France!

The lordly Marshal's flying

A mighty man indeed.

Catholic.

REVERENCE DUE THE VIRGIN MARY

Rev. James S. Montgomery, pas-tor of Metropolitan Memorial M. E. Church, Washington, D. C., says: "Reverence is the prime energy of

Christian character. It is the sover-eign power of godly life. For cen-turies among the Hebrew people it was the hope, the thought and the prayer of every maiden that she might become the mother of the Re-deemer and the vindicator of Israel. Yes, this was the cherished prayer of every home that from its portals might go forth a Saviour of the

might go forth a Saviour of the nation.

"Among the generations of the world one woman was selected, one woman was taxed. What a recognition, to be selected to be the mother of the only pure man who ever lived! We bow in her presence with a reverent stoop. Protestantism sometimes omits to assign her to her holy place. We would not worship her, but we would exalt her somewhat and come into her presence with a reverent stoop and with a devout silence, as God Himself placed upon her brow the crown jewels of undying glory."—St. Paul Bulletin. a shadow of foundation for it."

Mr. Edgell subsequently put his positive assertion in writing, at Dr. Ambrose's request, in the form of a letter in which he says:

"I am very sorry that a former letter of mine in reference to Mr.

LOYALTY NOT IN WORDS

"Tolerant talking," says Monsig-nor Benson, the eminent English writer and lecturer, "indicates a weakening of faith." The man that looks for the good points in a rattle-snake is in imminent danger of being stung. Likewise the soldier that s his enemy is not true to his flag and is a traitor. Wishy-washy Christians are the delight and play-thing of infidels.—Catholic Advance.

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persons, not principles, are subsequently between the very reverse holds. Our church is a "house, of prayer" and eternal principles are the bond of er The Auther, Bracebridge, Out. W. E. BLAKE, 123 Church St., Terente, Out. or The Author, Bracebridge, Out.

union. The convert therefore looks for cordiality, and we should help him not to be a stranger in our midst.—Catholic Columbian.

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LONDON, SATURDAY, APRIL 10, 1915

THE GOLDEN JUBILEE OF THE CATHOLIC WORLD

Catholic World! The very name of our magazine marks an era in my life, for its mention gave me my first knowledge of Father Hecker. One day in 1865 I met a friend of mine in the streets of Detroit, a young law student—destined to hold inent place in the Detroit bar named C. J. O'Flynn. He was but recently graduated from Georgetown College, a bright, cultivated mind, and an ardent Catholic. Instead of simply returning my passing greet-ing, he stopped me and said : "Have you read the Catholic World?"

"The Catholic World," I answered, "I never heard of it."
He said: "It is a Catholic magazine just started in New York ; it is

full of good reading." whose magazine is it? Who is the editor ?"

Father Isaac T. Hecker." 'And who, pray, is

O'Flynn's answer sank deep into my soul with a mysterious penetra-tion: "Father Hecker is a man who says that we can convert America."

I felt that instant a powerful and quite peculiar charm in the words: Convert America," as well as a resistless drawing towards Father Hecker; fhe very first stirrings of my vocation. The occurrence—to me it was a holy event—is ever placed high in my memory, beaming with divine light, the figure and voice of my zealous friend, his gentle in sistence, the curious novelty of my feelings, even the street corners and the sidewalk and the curbstones.

This happened fifty years ago. O'Flynn has gone to his reward after a life of singular virtue. His kindly zeal was God's first touch leading me and choosing me to be one of the disciples of Father Hecker, then known as the founder of the Paulist Community, and the originator and ditor of The Catholic World.

Thus Father Walter Elliott opens his article, Personal Reminiscences, for the Jubilee number of the great Catholic magazine whose very mention was the first stirring of the vocation which called the able young Detroit lawyer to a long life of fruitful apostolate in the conversion of America. To many of our readers who have heard the great disciple and biographer of Father Hecker his words will have something of the charm of a persons reminiscence, and may help all to realize the large part The Catholic World has played in Catholic intellectual life for the past fifty years. But it is not alone, nor even chiefly intellectual activity as such that its spiritual-minded founder and first editor designed The Catholic World to promote amongst Catholics. His intention and his spirit are well interpreted by the present able editor when he savs :

"The measure of our true growth is not primarily numbers, or influence or external works. It is the spirit-ual life, the life within of every individual Catholic. It is the endeavor of every individual to live in perfect ith the teachings of our Holy Church, for she alone is the Guardia of the teachings of Christ. And that life must necessarily receive, both for the souls within, and those without the Church, its intelligent expression the Church, its intelligent expression.

It was so from the beginning; it is so to day. The spiritual man is unwilling to have his highest faculty of reason remain idle in the service and love of God. Where there is no intelligent expression of the Faith that is in us, and of the works which that Faith produces—the Faith is marked by indifference and decline.

The abiding burden and duty of every generation is to proclaim the glory and the merit of the truth of glory and the merit of the description of human en-Christ in every field of human en-deavor. That truth alone sounds deavor. That truth alone sounds life to its fullest depth, and explains the final worth of all human experience. Intellectualism is not spirit-uality: it may be its enemy and de stroyer. Nevertheless, spirituality, unless directed by a thoroughly in uniess directed by a thoroughly in-telligent understanding of the teach-ing of the Church, will rapidly be-come weak and emaciated, and de generate into emotionalism."

We should like to express our appreciation of the earnestness and ability which the present editor of corded." Dr. Brend comments

The Catholic World brings to the "A loss of more than 400,000 infant work of realizing, with an ever increasing measure of success, his high ideal of a Catholic magazine. The bare list of noted contributors would fill columns of our space. We cannot refrain, however, from noting one or two in the number before us. It may serve our purpose to quote from an article by the distinguished essayist, Agnes Repplier, whose first work, by the way, appeared in The Catholic World :

Mr. Hilaire Belloc says truthfully that Europe and its development are a Catholic thing. "The Cath-olic Faith was the formative soul of European civilization. Where ever it was preserved, there the European tradition in art, law, marriage, property, everything, was preserved also." Therefore was preserved also." Therefore it is that the Catholic reads history unconfusedly. He does not regard it from without but from within. "He feels in his own nature the nature of its progress." . . . A clue to the past! It is more than a clue—it is the key of the past which the Church holds in her sacred keeping, and only when ing, and only when she unlocks the door do we see the stately procession of the centuries, linked indissolubly one with another, comprehensible to the clear eyes of faith, beautiful to the serene understanding which comes of Christian charity.

Here we have a great truth which is already openly acknowledged by some recent Protestant historians and beginning to be dimly felt by all. Hilaire Belloc's appreciation of the War, its causes, the principles in issue, and its progress from week to week is read throughout the world. But Hilaire Belloc with the same masterly grasp of his subject, the same forceful lucidity of expression and the same clarity of reasoning has treated subjects more important than the War in the pages of The Catholic World. The very words cited by Miss Repplier appeared there a few years ago in a series of articles of exceptional value just at this time when history is being re-written. That series of articles the present writer has read and re read, and intends again to read and re-read.

There is heard at times the com plaint that despite increased facilities for Catholic higher education and greatly increased numbers of those taking advantage of those facilities, the result is somewhat disappointing. May it not be that after graduation the Catholic student is left too often without the means to continue the studies which, at best, can only be begun in college or convent? We venture the suggestion that if The Catholic World were found in every home where there is sufficient education to appreciate its worth, the ground for the complaint would largely disappear.

Stimulating and suggestive to young and old, it is almost a necessity to young Catholic graduates as an inspiration and stimulus to continue and complete the education into which they have been initiated by our higher institutions of learning.

"THE PASSING OF THE CHILD" A widely quoted article in Hibbart's Journal recently indicated the inevitable predominance of Catholics even in England and Prussia should the practice of neo Malthusianism continue amongst Protestants. That it will continue and progressively increase is the conclusion to which vital statistics points inexorably.

Under the significant title "The Passing of the Child," William A. Brend, M. B., B. Sc., in the Nineteenth Century, now deals with the question from a point of view thus indicated :

"The hatred of England which has

arisen in Germany may, if she is beaten, leave a bitter and sullen people filled with a desire some day to wipe out their humiliation. International animosities persist for long periods, and nations have displayed astonishing powers of recuperation after defeat." He wishes to point out that "the population of Germany, already much greater, will, in ensuing decades, tend more and more to outstrip ours at an increasingly rapid rate." And he holds that present efforts will have been largely in vain if the next generation must succumb to an attack from their more virile and prolific enemies.

Carefully tabulated vital statistics bear out the writer's conclusions. The birth-rate per thousand in England and Wales has steadily fallen from 36.3 in 1876 to 28.9 in 1913. The Registrar-General's Annual Report for 1912 says : "If the fertility of married women in proportion to their numbers had been as high in 1912 as in 1876-80, the legitimate births would have numbered 1,290, 480 instead of 835,209 actually re

lives every year from one disease alone would lead to the most stupen done national efforts being made to check it. To compensate for this loss, the effects of infant clinics and schools for mothers are like saving a boat-load from a sinking liner." More superficial writers on the

subject take great comfort from the

fact that if the birth-rate is declin-

ing so also is the death rate pari passu. Dr. Brend is under no such illusion. We cannot, of course, give his analysis of the vital statistics even in a summary way. It may, however, be worth while to note that statisticians do not now take the "crude" birth-rate or the "crude' death-rate as sufficient evidence of fertility or mortality. "An interesting example of the way in which a crude death rate may be misleading if not read in conjunction with the age constitution of the population is afforded by Ireland. The death rate in that country, in 1912, was 16.5 per thousand, which is 3,2 per thousand above the English rate for the same period. At first sight this might suggest that Ireland is not so healthy a country as Eng. land, though the opposite is probably the case. . . The Irish infant mortality rate is the lowest in Europe with the exception of those in Norway and Sweden." He points out that emigration is the cause of high death-rate and low birth rate in Ireland. The crude birth rate is low owing to the comparatively low proportion of married women in the Irish population ; "for the steadiness of the rate, which has scarcely changed at all during the last thirty years, gives good ground for believing that the practice of preventing conception has not reached Ireland." And as the high death rate and low birth-rate in Ireland are due to the higher average age of the population, our writer shows conclusively that the diminishing birth rate in England must inevitably raise the death rate to an alarming degree. "Even if the practice responsible for the fall of the birth-rate were at once arrested we cannot escape yet to pay the full penalty for the restriction of the earlier years." He predicts that on conservative estimate "twenty

Dr. Brend does not discuss the notives, and protests that "denunciations of 'selfishness' or the 'pursuit of pleasure' are futile, and to a large extent unjustified." He is right so far as the futility of denunciation is concerned. The divine authority of the Church enunciating and enforcing the immutable laws of God and nature is the only remedy for the corroding evil that is eating its canerous way to the very heart of non-Catholic populations. The Protestant parts of Germany are likewise afflicted but to a somewhat less degree. Dr. Brend suggests: "The intense national consciousness of the Germans may, if they are beaten, engender a desire for revenge in the future which might be more effective in resting the decline of the birth rate than anything we can hope to do in this country." This is horrible; it suggests that Hate may impel certain people to practice a Christian and natural virtue which the Commandments of God were powerless to enforce. But whether it is worse than the anticipated homicide so universally and callously practiced by those who are beyond the influence of the Church, it may not be so easy to determine.

years will see a stationary population

in this country."

Dr. Brend points out that it is important to give "the profoundest onsideration to the future growth of populations when terms of peace are discussed," and laconically remarks that " France in the matter of population is even in a worse position than we are."

He concludes thus :

"The artificial restriction of the family is a new feature in the history of mankind which has not so far received the attention from the detached, biological point of view that it deserves. Yet it may have effects ultimately more stupendous and far-reaching than any of those great movements view that it deserves. Yet of the past—migrations, conquests epidemics, religious changes,—which beginning in prehistoric times, have so profoundly influenced human development. In this country, with one exception, the process earlier and has gone further than among any other people. Unless we can—and quickly too—reduce our infant mortality to an extent hitherto unhoped for, can improve conditions of life so that our young people no longer seek for happiness or oppor-tunity abroad, and can awaken the national conscience on the question of births, the future of our nation is

While private judgment makes each individual conscience a law

unto itself, the awakening of the deposition of a king. We have seen onal conscience on the matter of births" will be a difficult matter. 'Unless the Lord build the house, they labor in vain that build it."

" EMPIRE AND LIBERTY "

Party politics and patriotism are not exactly synonymous terms. The British Government just now have some very critical problems to solve Labor troubles are serious and widespread; the drink problem can not be solved as in autocratic Russia; un less supplied with munitions of war and all necessary equipment Kitchen er's army will fail of its purpose yet just when these and other ques tions urgently demand the combined wisdom and the most cordial co operation of both political parties, the Unionist press begins a campaign for the removal of the Prime Minister Asquith on the ground of incapacity. We may hope, however, that there is more patriotism in the rank and file of the people than party leaders give them credit for.

At any rate it is pleasant reading that in Manchester, a couple of weeks ago, John Redmond was accorded such an enthusiastic reception that

an overflow meeting had to be held. "Since the declaration of war my one theme has been to impress upon Ireland the duty of taking a part worthy of her history and her tradi-tions. The only one political hope I ventured to express—and I express it again here to day with all the fervour of my soul—is that when the war is over, with the common danger which all Irishmen of all creeds and all parties have faced together, the co-mingling of their blood upon the battlefield, and their death side by side like brothers in a foreign land, then the effect of that may be to utterly and completely and for ever obliterate the bitternesses and the divisions and the hatreds of the past, so that the new Constitution which we have won may be inaugurated in a country purified by sacrifice, and amongst a people united by the memory of a common suffering.

There is no true Irishman who will not say Amen to do so good a prayer. Since his great speech at the outbreak of the War the attitude of the great Irish leader has been consistently patriotic and statesmanlike. That speech thrilled Englishmen of all parties in and out of Parliament. His sustained and successful efforts ever since must go far to deepen the conviction that Home Rule for Ireland was a great act of Imperial statesmanship which has already justified itself, and demonstrated the unwisdom of purblind opposition to

the national aspirations of Ireland. "I do not think that any man will be found in this country to deny that Ireland is doing her duty. But, after all, we make no boast of it; it is nothing to be wondered at. It is in keeping with the history and traditions of our race. If Ireland had

held back in this war, she would have belied her whole history. We Irishmen feel that to day at last we have entered on terms of equality into the Empire, and we say we will defend the Empire with loyalty and devotion. For the first time in all the history of the British Empire we can feel in our very souls that in fighting for the Empire we are fighting for Ireland. My belief is that every Irish soldier who gives his life on the battlefields of Flanders dies for Ireland, for her liberty and her prosperity, as surely as any of the heroes and martyrs of our race in the past. Ah! it was a blessed day that the democracy of Britain trusted Ireland. That trust has done what force could never do. That trust has done what centuries of coercion failed to accomplish. It has bound the two nations together in unity of common interests and common rights and mon liberties, and it has given to us for a watchword for the future the old classic motto: Imperium of Libertas—Empire and Liberty."

The prophets of evil in the future will find it hard to get a hearing, for instead of the spectre "D'smemberment of the Empire" materializing, the actualities of the war will have demonstrated that Home Rule has bound the two nations together in unity of common interests and common rights and common liberties;" and will have furnished a watchword for the future whose patriotic significance will appeal to all races and classes and creeds - Empire and Liberty.

SOCIETY, THE PAPACY AND PEACE

All through the Middle Ages it was part and parcel of the public law of Europe to look to the Papal authority with reverence, and that not from expediency or choice, but from a sense of duty. Religion governed all the relations of life, social, civil, and domestio; and as the Pope was universally acknowledged as the true interpreter of the natural and the divine law, his teaching was accepted by the State, render their dreams a reality. and was applied in everything, from the punishment of a criminal to the eyes to the light, there were not joice in his downfall.

wanting signs to guide their feet in part how he exercised his power aright were they but prepared to -always, on the side of justice and profit by them. This era of petty right—to promote peace, in support persecution of the Papacy affords the of the weak and oppressed. Had the most signal proof of its absolute fit-Church been given the opportunity ness to be the final court of appeal to continue and perfect her work between the nations. In 1885 Ger. what might she not have accommany and Spain were about to go to plished? But the Reformers, in one war over their respective jurisdicfatal hour, destroyed the harvest of tion in the Caroline Islands. Had they drawn the sword half Europe centuries. Christian principles were nce more challenged, and Force would have been involved. To the again enthroned as the deciding surprise of everyone Bismarck, at the eleventh hour, proposed the Pope as factor. Quickly the seed sown by the Reformers ripened into the harvest. arbitrator. Spain accepted the proposal. The Pope was not appointed When the civil powers rejected the to be a mere mediator in the case. over lordship of the Pope they It was agreed that he should have thought their authority was secure as well as supreme, and that they authority, and that his decision should be final. Both sides sent on could rule for ever at will. But the people were not slow their documents and their pleas. learn from their masters. The Pope gave his decision on and they in turn rebelled against the October 22nd, 1885, one month after Bismarck's proposal had been first civil rulers. They did but put in practice against kings the principles mooted. And his decision gave which the kings had supported in reentire satisfaction to both Spain and Germany. The Riforms, an Italian ligious life against the Popes. Authority was defied. The people anti-Catholic paper, said of the Papal verdict: "He reconciled the took the reins of government into their own hands, and a new era of historical rights on which Spain reliberty and prosperity was promised lied to affirm its sovereignty with to the world. How has the promise the conventional right claimed by Germany to explain its occupation. been kent? For more than three centuries the world, having thrown He saved the pride of the one, whilst he took account of the interests off the controlling power of Rome, of the other. He respected the has been having its own way. The past, and provided for the future." nations have paid the price of their rebellion, and we are paying it to-day. The Fanfulla, another Italian paper of the same kind, wrote: "It is a The nineteenth century, that boasted document sober, but rich in thoughts. era of enlightenment and advancement, has witnessed every nation of Few words, and many reasons deduced with convincing logic by Enrope deluged with the blood of its children. War succeeded war, and diplomacy not at all verbose or all were waged to secure a permacavilling. Ordinary diplomatists nent peace. But the treaty with would have lost themselves in a Blue which each war closed contained the book. Two pages were enough for the Pope." This is the last great seeds of the next, for which the powers used the time of peace to preinstance of Papal intervention for the sake of international peace. There pare. It could not be otherwise, for where the sword is the arbiter there have been lesser instances since then. In 1895 Leo XIII, settled a can rarely be a just decision. The dispute between the Republics of weaker side must inevitably submit; Hayti and St. Domingo. In 1896 but right is not always on the side of the big battalions. The victor im-2,000 Italian prisoners were captured poses his own terms, in the by King Menelick. The Italian framing of which the dimengovernment spent millions to release them, and failed. The Pope intersions of the victory is the sole consideration. The vanquished fered and they were set free at once. accept the terms-uptil such time as As once before the pagan Attila she is ready to settle the score. The listened to the prayer of a Leo so now another Leo pleaded with the peace made at the Congress of Paris pagan Abyssinian monarch and did was used by France and Italy to prepare for war against Austria. The not plead in vain. COLUMBA peace of Villafranca was used to prepare for the war of 1866. The peace NOTES AND COMMENTS of Prague was but a prelude to the Franco Prussian war of 1870. The close of that war saw Germany start

on the preparations for the world

war of which we of to day are wit-

nesses. It could not be otherwise.

It is as natural for nations as it is

for individuals to differ, and to dis-

pute about rights. But it is absurd

to think that a question of right can

he settled by rifles and siege guns.

Only a question of might can be

settled in that way. The only way

to decide a question of right is by

arbitration. This is where the "Dark

Ages" showed their superiority.

They submitted their disputes to the

highest court of arbitration, the

either war was altogether averted, or

the treaty of peace was founded on

the principles of justice, and not on

the mere accident of victory. But

there always was, as there is to day,

men who ambitioned power and

empire, and to such as these the

thought of the curbing power of the

Papacy was galling. The Luthersn

revolt gave them a chance to over-

throw it, and right gladly they took

advantage of the opportunity. And so

it happened that although the Pope

was still the ambassador of the

Prince of Peace his hands were tied.

All this time whilst the nations of

Europe were striving with might

and main to annihilate each other

whilst the people were groaning

under the burden of taxes; whils

the wealth of unborn generations

was being mortgaged for the main-

tenance of enormous armaments.

the talk has always been of peace.

It is proverbial that men have least

of what they talk most, and so the

nations prated of peace when their

were organized, and conferences

held, but nothing was effected, for

they attempted to build without the

foundation. There was one voice

that could have been heard above

the babel of contending interests

one power that could have made it-

self felt, and exacted obedience, but

peace they circumscribed more and

car of the Prince of Peace, and

THE CLARITY and prescience which n his spiritual and mental outlook is coming more and more to be recognized as characteristic of Cardinal Newman was never better illustrated than in his attitude towards the Turkish power in Europe during the Crimean War. At that time Great Britain and France were banded to gether and took sides with Turkey n resisting Russia's attempt to obtain a footing on the Bosphorous. In other words, two Christian Powers, out of jealousy one of the other and more especially of a third in the person of the Muscovite, entered into author's judgment would be incoman unholy compact to prolong the plete, and not lead to a definite contermed "an infamous power, the enemy of God and man." This was the real though not the ostensible issue of the war and the victory of the allies in the event had but the effect of extending for another half century at least the term of Turkish domination on the European side of the Bosphorus.

NEWMAN took what was at that time the unpopular side, and in his celebrated "Lectures on the History of the Turks," placed in its true light the moral effect which the defeat of Russia would have in perpetuating the Moslem scourge. "Many things are possible," he said, "one is inconceivable-that the Turks should, as an existing nation, accept of modern civilization; and in default of it, that they should be able to stand their ground amid the encroachments of Russia, the interested and contemptnous patronage of Europe, and the hatred of their subject populations," In this Newman predicted truly. "Young Turkey" has in our day made every thought was of war. Societies the pretence of conforming to civilized usages, and by the demolition of lished in fulfilment of a wish certain distinctive barriers has sought to put off his evil day. But the world has not been deceived as to his real intentions and the "subject populations" have at length freed themselves from his hated rule. that voice and that power they Little by little Turkish power in Europe has declined, and at last studiously ignored. In fact the Russia, in alliance with her quondam while they pretended to work for foes is preparing to deal the death more the one agency that could stroke. Unless all signs fail, the hour of the Turk's doom has come. And yet, the while they shut their and Europe and the world will re-

JUST AS THE Turk in our time has fattened upon the jealousies of rival European Powers, so, in the six teenth century it was the internal dissensions following upon the Lutheran upheaval that gave to him his opportunity. And it was the Catholic Church, in the person of her great Pontiff, St. Pius V., that stood in the breach almost alone, and saved Europe in spite of herself from complete subjugation. About the year 1565, the Ottoman armies were continving their course of victory: they had taken Cyprus, massacred as was and is their wont the nobility and clergy, were scourging the Gulf of Venice, and threaten ing the cities along its shore. The Saint upon the Papal Throne had found it impossible to move Europe to its own defence. England and Germany, given over to Protestantism, seemed almost to regard the Turk as their friend and ally as against the Holy See, and France under the Bourbons was scarcely more favorably disposed. It was the Catholic Powers, Spain and Venice, that harkened to the Roman Pontiff, and their fleets, united with his, that at length and forever shattered the Turkish naval power in the great battle of Lepanto, and by that victory freed Europe as a whole from fear of the Moslem voke.

IN THESE days of relaxing faith and, outside the Church, of countless novelties in doctrine, we cannot have too many expositions of the True Faith, whether as enlightening the world at large or as invigorating the faith of Catholics themselves. It is impossible to estimate the good that in the past has been accomplished by such books as Hay's "Sincere Christian," Wiseman's " Lectures on the Principal Doctrines and Practices of the Catholic Church." or Cardinal Gibbons" "Faith of Our Fathers." These are but a few out of several score of manuels of instruction which might be named as having in their day and generation won many souls to God and made knowledge of the Faith the intimate possession of a great host who without them might still have believed but have had no capacity for imparting the pearl bevond price to others.

AMONG RECENT expositions of the Faith there is not one that we have seen which is better adapted to the exigencies of the age than the Jesuit Father Phelan's "The Straight Path." published by Longmans Greeen & Co., New York and London. Taking the Four Marks of the Church as the basis of his thesis he expounds it in a manner which enlightens the reason, warms the emotions, and leaves no unpleasant impression to even the hostile reader. Controversy as such has no part in it, for "controversy begets bad temper more often than conviction." Comparisons between the Church and the other Christian bodies are made because the exigencies of the argument demand it, and, where omitted, the reasoning in the clusion. The manner of Father Phelan's treatment of the subject may be inferred from his chapter headings, as, for example : "The True Church Must be One ;" "The Catholic Church is One :" " No Other Church is One:" and so on with the other attributes of Holiness, Catholicity, and Apostolicity. We unhesitatingly recommend this book as being peculiarly adapted to presentday requirements.

ANOTHER JESUIT writer, Rev. Robert Kane, is responsible for a volume of discourses from the same publishers (Longmans) under the title "From Fetters to Freedom," which deals with the trials and triumphs of the Faith in Ireland. Father Kane, who, though blind, is among the most indefatigable of Ireland's missionaries, enjoys also the reputation of being among the first of her orators and is much in demand as a preacher upon special and noted occasions. The twentytwo addresses making up this volume were all so delivered, and are now. as he tells us, assembled and pubexpressed by a former Superior, now deceased, and endorsed and emphasized by the present Provincial. They are broadly illustrative of the emerging of Catholic Ireland from the serfdom of the Penal Laws into civil and religious liberty and their perusal cannot fail to inspire the heart of the reader whether of Irish or other extraction.

ONE OF the most noted of these addresses is that delivered at the dedication of a new church at Oldher converts were won in early days, and it is the best way still. And never was Catholicity more infectious than it is now, when a Catholic population of the catholic population.

lation of nearly seven millions is seen by our soldiers to be struck down by the ruthless fist of war, and seen to

be uplifted by the merciful ministra-tions flowing from the consecrated hands of a Catholic Cardinal and

Catholic Bishops, and a whole host of Catholic priests, dauntless and desti-

first time in the lives of many of them, the Catholic Church 'in being.'

They have tried to count the images of the Crucified on the roadways of

Belgium, and given it up. They have stood open mouthed before the statues of the Madonna, which smiled at the men from Krupp's and

remained underfaced, as though by

'R. C. Chapel' in the rear, and coming back to the post of danger, cross-

ing themselves, handling their cosaries, uttering some inarticulate

rosaries, uttering some inarsiculate ejaculations and begging pardon of God and His Blessed Mother for missing at the call of duty, the better half of the Holy Mass. It is

all so wonderful, no wonder they

as if it were worth God's while to take into His hand the scourge of

war, in order to bring into strong re-lief before an unbelieving world the

forgotten realities and the slighted

eauties of the Catholic Church,

Perhaps it was His only way. Any-how, He has succeeded in showing

His Spouse, unwrinkled, resplendent

SIDELIGHTS ON THE

GREAT WAR

THE STRENGTH OF MEDIÆVAL

BUILDINGS

Tuesday's papers the Eye-witness with the British General Headquar-

ters, after describing the heavy bombardment to which Messines was

The astonishing strength of many of the old mediæval buildings in this

country, such as the Templars' Tower

at Nieuport and the church tower of

they have resisted bombardment by

modern artillery. The latter is, of

course, in a more or less ruinous condition, as a result of the German

bombardment four months ago; great

locks of masonry have been blown

off it, the belfry has been shot away, the interior is completely burnt out,

but the framework, though irregular

in outline, and full of gaping holes

still stands deflant amid the surround-

ing ruins. The church contained s

on the 31st of October the German

shells had set alight the woodwork which was completely burnt, and everything in the church destroyed,

with the sole exception of the cruci-fix, which was not touched.

A CHRISTIAN SOLDIER

leaving for the Front, by Alcide

Joseph Espritoz, of Annecy, an adjut-

ant in the Chasseurs Alpins, who

eight days after his arrival in the line

was shot through the head near Ypres, provide a striking illustration

of the Christian patriotic spirit animating the soldiers of France.

Announcing his approaching depart-

For a sacrifice to be fruitful, it

must be made willingly and joyfully consented to. That is how I made

mine; and that is how you must bear yours as a good and valiant Christian woman. You will be the first to be

proud of having a husband who is

determined to do his duty bravely

and, if need be, to make the sacrific

of a life which belongs only to God.

In his last letter, written or

November 11 when leaving, the same

I am off, going with a light and even joyous heart. What God guards is well guarded, and what He wills

will happen. One may die a sudden death elsewhere than in war, but

children, to spare them the horrors

which we now see. May they never forget the last wish of their father if

he fall on the field of honor; may

they then give all the love of their hearts to their mother, and live always as good Christians and good

Frenchmen. I am determined to do my duty, and it I die, you may say

ithout fear of making a mistake

that I died bravely.

He made good his words. His

comrades were unanimous in declar-

THE POPE AND THE EXCHANGE OF

PRISONERS

ing that " he died like a hero."

there at least it is not unexpe

ure for the Front, he said :

note is struck :

The letters written to his wife, on

Messines, is evinced by the fact that

subjected by the Germans, says :

ters.

In his communication printed in

and alone."—Chicago New World.

lessed Oliver Plunkett, Archbishop of Armagh, who was martyred at Tyburn in 1681. "In that moment and from that spot, with a triumph of innocence that shall forever abash the enemies of Truth and Honor, with an evidence of heroism that shall forever rejoice the eyes of the just, up to the throne of God soars the soul of the Martyr Primate of Ireland. Oh! disgrace that is changed to glory! Oh! death that dies in the Resurrection of Life Eternal! Oh! Holy Primate! Oh Martyr Hero! Be thou still the Father of thine own Flock, the model of thine own children, the honor of thine own Oldcastle!" In such terms does the preacher enter into the soul of Irish history.

On THE subject of Presbyterian "Prayers for the faithful departed" to which reference has already been made in these columns it is not a little surprising to find that ministers of that persuasion in Scotland essay to justify the recent proceedings in Edinburgh from the point of view of faith and practice. A "Parish Minister" writes to the Glasgow Observer that "these prayers are by no means a novelty in the services of the Church of Scotland." "As one," he continues, "who has been a parish minister for more than forty years I have to say that in all that time I have used such prayers in public worship, and have heard other parish ministers do the same."

This is interesting as well as surprising. As one who was brought up on the Westminster Confession of Faith and the Shorter Catechism, and who can claim some knowledge of the inner workings of Presbyterian. ism, we should say that prayers for the dead as made use of in the recent memorial service in St. Giles, and as espoused by this "Parish Minister" is a decided "novelty." Who that has lived on terms of intimacy with Presbyterian Scotsmen particularly with those of the old school, can be ignorant of the horror and detestation with which they regarded this "Popish practice," or the lengths to which they could go in denunciation of it. It would be interesting to know how "Parish Minister" gets over clause 4, of chapter xxi. of the Westminster Confession, to which as a Presbyterian minister he subscribed at ordination : "Prayer is to be made for all sorts of men living, or that shall live hereatter, but not for the dead." We may marvel at the mentality of those who so subscribe but to whom mere words, like "scraps of paper" are meaning. less. Yet the fact that Presbyterians show tendency to return to so holy and wholesome a practice as prayers for the departed is not without its own measure of consolation.

IT is matter of pretty common knowledge that there is in Dublin a church generally known as the church of "Adam and Eve." References to t are often met with in current pub lications and we recall having more than once seen some explanation as to the origin of the name as thus applied. These, however, were more are now to be prey for the pirates. or less legendary and fanciful. In Three North Shields fishing vessels James Collins' recently published
"Life in Old Dublin," the matter is
some into fully and the history there. gone into fully and the history therein given is no doubt the true one. Recast and somewhat abbreviated it is as follows:

IT MAY BE said at once that the Church is not, as its popular appellation would indicate, dedicated to our first parents but to Saint Francis of Assissi. In 1615, when the Penal Laws were actively in force, the Franciscans rented a small house in the rear of an old tavern on Cook Street, then known as "The Adam and Eve." The entrance to the Franciscan house was through a long narrow passage from Cook Street, which also served as a side entrance to the inn. The law at the time prohibited Catholic places of worship except under stringent regulations, though these were neither so harrowing as they had been or later were again to become.

To EVADE the restrictions under which they suffered the friars said their Sunday Masses in this house at unusual hours and stationed a watchman at the entrance who would ard says:

"Germany has been preparing a allow no one to pass into the chapel except those whom he knew to be Catholics. As an additional preadmitted that he chance are to be applied to the obscure chapel and has to the chance of the duplicity of the the chance of the chance, creates her own atmost the chance and chance are chanced by the chance are chance

castle, Co. Meath, to the memory of adhered to the church of St. Francis which, in course of time, took its place. The old "Adam and Eve" tavern was removed long since, its site now forming the large courtyard and entrance; enclosed with an iron railing into the Church from Cook Street.

ON THE BATTLE LINE GERMAN AMMUNITION GIVING

The British Official Observer made a report dealing with the recent French offensive in Champagne which contains the following signifiwhich contains the following signifi-cant sentences: "As regards ammu-nition, the German artillery has practised economy, which is unusual with them. On many days they made no effort to keep down the fire of the French guns, although this meant heavier losses for their in-fantry in the trenches. This showed clearly in the trenches. This showed clearly that their supply of ammuni-tion was not all they could have wished, and an extra expenditure may well have made itself felt in the amount available on all parts of the

RUSSIANS AGGRESSIVE

The Russian official report of opera tions in Poland and in the Carpa-thians shows that the Muscovites are waging aggressive warfare all along the front. The fighting in the region of the Uszok Pass was of a most san-guinary nature. The Russian troops scaled escarpments covered with ice, and carried with the bayonet an important line of heights. At one point the Austrians had erected two lines of barbed wire entanglements rein forced by timber, but the Russians took this well detended position by assault. They now hold a firm grip of parts of the crest of the range southwest of Palizzed for the range southwest of Baligrod, for which they have been battling for several weeks Similar successes have been won east of the Uezok, while in Bukowina 30 officers and 2,000 men who took part in the raid toward Bessarabia have been captured. The total Aus trian losses in prisoners during March 31 and April 1 was about 4,400. The Russians are forcing the fighting now because of the approach of reinforcements recently despatched from Germany to assist in holding

The Austrian official reports admit that the Russians are attacking the Carpathian positions vigorously, but claim that these attacks have been repulsed, and that in Eastern Galicia, between the Pruth and the Dreister the Russians were forced to beat a retreat that at some points became These Russian retreats flight. should be fairly well understood by this time, especially by the Austrians. who suffer so seriously from them. The Austrian army in Bukowina, with its German supports, numbers 140,000 men, and has conducted vigorous warfare for two months t is now confronted, however, by a largely augmented Russian army and must inevitably fall back before long into southern Bukowina. The Russians, according to a despatch from Frederick Rennet, have been well equipped for the spring camare now in a position to move forward. Eight hundred and fifty thousand additional conscripts paign, and been called to the colors .have been cal Globe, April 3.

SUBMARINES

The German submarines have gone far afield. The Eton, a British ship, has been torpedoed by the U.28 off Cape Fir coast, 700 miles from the r German submarine base. This ex-ploit brings the raiders too close to Gibraltar for comfort. Trawlers also and gave opportunity to them to leave their vessels before they were destroyed. He told the fishermen that he had been ordered to sink

everything in sight. Everything in sight" apparently includes neutral shipping as well as British. The Norwegian bark Nor, bound from Norway to Hull with a cargo of wood, was set on fire and erhaps also torpedoed by men of the German submarine U 20, after her crew had been ordered to take to their boats. The Norwegians were landed at Rotterdam. The Dutch steamer Schieland, en route from Hull to Holland, was sunk off the Dutch coast as the result of an explosion caused either by a mine or a torpedo from a submarine. One memof her crew of 16 men was killed by the explosion, and eight who stood by the ship till she sank have not yet been picked up. The Dutch people have been strengthening their army on the German frontier recently. They may tire of Prussian arrogance, and decide to take a hand in making an end of it.—The Globe Summary, April 3rd.

INVASION OF HOLLAND (Special Cable to the Free Pr

London, April 2.—The Daily Stand dramatic stroke to reassure her people after the fall of Przemyel and the threat on the Dardanelles, and there is reason to believe this stroke is to be an invasion of Holland. Strate-

ordered for the Dutch coast forts has ordered for the Dutch coast forts has never been supplied.

"In event of partial success, Germany would by this move obtain fresh territory from which she could secure supplies and with which to bargain at the end of the war.

"The primary object of the invasion of Holland would be to obtain new North Sea bases from which to threaten England."

TOMMIES TURN TO CATHOLICISM

TROOPS OF ENGLAND IN CATHO LIC COUNTRIES ARE DRAWN TOWARDS THE CHURCH

Much has been written of France return to the Catholic Church in these days of war and peril to the nation. Now from England comes the glad tidings that the devastated fields of Belgium and her crumbling cathedrals, the long lines of bloody trenches and bloodier fields of charges and ambuscades, will be the means of bringing under the cloak of the Catholic Church many of the children of England who have strayed in error since the days of Henry VIII. This joyful news is buried in an article, "The War and the Conversion of England," written by Missionaries and appearing in the London Television of England,"

don Tablet.
When the troops now struggling in Catholic Belgium and France return to England there will be in the ranks many who are "half converted" and thousands who have joined the Catholic Church The recent for the catholic Church The olic Church. The reasons for this are twofold: Firstly, because there is in the Catholic Church an element that appeals strongly to the soldier; and secondly, because of the conduct of the noble the priests and sisters who are on the battlefields, and the bravery and the faith of the children of the Church in Catholic Belgium.

AUTHORITY OF THE CHURCH MAKES FRIENDS OF SOLDIERS

element of the Catholic Church that appeals to the Protest-ant soldier at the front is its authority. Speaking of this, the writer says: Belief in an ever-present and ever-energizing authority, that may be grumbled against but never disobeyed, is the very soul of the military profession. Men now in military profession. Men now in arms are giving the salute to officers socially beneath them, and applying the words "sir" to those they had once called "chaps" or "pals" or 'blokes" or worse—not a bad prae-ludium fidie for the Protestant campaigner. The moment an old soldier finds himself up against the more than military authority of the Catho lic Church he is more disposed to submit than rebel. Tommy is not far from the kingdom of obedient be-

Thus favorably inclined towards the Catholic Church, there is yet another influence at work that is making converts of the Protestant soldiers of the British army at the front. This is the conduct of the priests and sisters and the Catholic population of Belgium. Regarding this point the writer says: "When the din of arms is silenced, many Protestants will return from the field Protestants still, but only in name, half Catholicized by what they have seen and heard on the Catholic soil of Flanders and France. men, who know nothing of the anticlerical enormities of M. Briand or M. Viviani, and nothing at all of the teaching of St. Thomas Aquinas, that the only blood a priest is allowed to shed is the Blood of Christ, mystically outpoured at the altar of God, have heard with the deepest sympathy and hole-hearted admir story-all well authenticated-of the prodigies of valor performed by Catholic priests fighting and dying in the service of France. More than this they have got to know from the French and British press. They have been told of the strange phenmenon they had never imagined before, of many a priest who, in the act of falling on the stricken field, was not unmindful of his spiritual powers and duties, and with wounded arm and last breath dispensed the rich alms of absolution to his perishing comrades. There are motives here instantly recognized, even by Protestants, as immeasurably even by Protestants, as infinesatishing higher than those which belong to the natural plane. The Catholic Church has come down to the level of the battlefield, in all her supernatural colors and all her fairest pro portions best displayed through a nist of blood and tears. She was jolly good church to live out of, once thought the Protestant warrior; she is 'a d--n good church' to die in, he thinks now, as he sees his Irish Catholic fellow sufferers flocking to the priest for absolution, receiving the Bread of Life with a faith that throws the heavens as wide open as they were to the eyes of Stephen, and then returning to the trenches, with the supreme satisfaction of knowing that the worst sting of death has been extracted and its terrors swal-

lowed up in victory. PROTESTANTS WEAR MEDALS

"This moment thousands of Protestant soldiers are wearing the medal of Our Lady, invoking her name with faltering but half believing lips, and begging their Catholic friends at home to send them more cigarettes, more soap and more medals. It is the old story over again. From the beginning even till now, Catholicity has always been blessedly infectious.

priests, to attend their services, to agreed to the mutual exchange of in-read their books—that was the way valid civilians.

A NUN'S DEVOTION Here is an official testimony to the work of a nun, taken from the Order

of the Day of the French Army Madame Boyé in religion Sister Madeleine, Superior of the Sisters of Madeleine, Superior of the Sisters of St. Charles, of the Hospice of Bayon (Meurthe et Moselle), has by her in-genuity provided, in the house for old people of which she is the Superior, a perfect hospital establishment, in which she has received and treated tute, and reinforced at every turn by the consecrating touch of religious nurses who have gladly converted a large number of our sick and younded, upon whom she the most complete and skilful care, with an unwearled devotion which is their noiseless convents into hospices for the groaning dying, and their the praise of all. trim gardens into rugged graves.
"This is what our non Catholic soldiers see and wonder at and partially understand. They see, for the

A BRETON COLONEL The Abbé G. de Lesquen, writing to the Archbishop of Rennes, pays a glowing tribute to the piety of the Breton soldiers, telling how they flock to the churches and to the Sacraments and say the rosary together in the trenches. By way of illustra-tion, he describes the following little ncident which happened in the trenches : miracle, when everything around was a mass of shattered stone. They have watched their Catholic 'pals' making a dash for the priest's but or

The commanding officer of the neighboring village one day saw one of the soldiers in the trenches saying his rosary. "Do you say it because you are afraid?" he asked. No, mon because it helps me." "That's right," said the colonel; "let's say it together." And with this, he took out his beads and began to say them with the soldier. The example was infectious; one after another the men did the same, and soon the whole rench was saying the rosary to wonder! Here is a new heaven coming down upon the old earth and fusing the Divine with the human till it is hard to say which is which! "Reverently be it said, but it looks it it more worth God's while to

THE CARDINAL ARCHBISHOP AND THE IRISH GUARDS

Cardinal Bourne visited Brentwood on Sunday and inspected and addressed the 2nd Battalion of the Irish Guards at Warley Barracks. After the inspection, at which Lance Corporal Riordan was decorated with the Distinguished Conduct Medal by Lieut Colonel the Earl of Kerry, D.S.O., and cordially congratulated thereon by His Eminence, the battal ion marched to the gymnasium, where the Cardinal, as reported by the Daily Telegraph, spoke to them to the following effect :
He said it was a great pleasure

and a great consolation to him to be able once again to be among the Irish Guards. He had seen a good deal of the regiment during the last six or seven months. Early in August he had addressed those who were about to depart for the Front. Of the 700 he saw then, many, including the commanding officer, had already had already given their lives for King and counry. Only six weeks ago he had seen the regiment again near Bethune On that occasion the men were mustered in a field, and he spoke to them for a few moments only, for they were due that same evening in the firing line. Subsequent fighting reduced the ranks of both officers and men. He believed that the men of the 2nd Battalion would emulate the courage of their predecessors in the fight, and would in all things uphold the honor of a great regiment. He warned them against two dangers— the temptation to drink and yielding to passion. He pointed out that no could have a better cause for which to fight. The cause of the Empire and of the Allies was a fight very fine oak screen, in the centre of which was a life size plaster crucifix. for the upholding of the civilization When the British evacuated the place

Before separating the men in their hundreds knelt reverently while the Cardinal gave them his blessing.

WHAT WILL THEY THINK?

"What will people think?" is question that is not infrequently on our lips, and still less infrequently in our hearts. To it can be traced he reason for the omission of many a good action as well as the cause of many a foul deed. For many it is the highest censor whose " nihil obstat ' must be obtained at all costs. In every contemplated undertaking, and all the more so in such whose fulfill. ment will make them in any way appear singular, they must satisfy then selves as to the answer to this magic question, just as though the valid ity, the utility, the reward of their doing depended upon the thoughts of others. Can they persuade them selves that these are favorable they proceed without hesitation; if, however, they see that the comment they will incur is one disagreeable to hear, or, even if they have any doubts as it, they feel their way, so to speak; their progress is more cautious so as to be able to stop promptly should any-one make them the subject of dis-concerting remarks, though the action We are still absolutely united in heart. And I am happy in the thought s perfectly licit or perhaps, even of that I am working for my dear little

obligation.
Upon contemplating such people some might be tempted to ask themselves, and one who is accustomed in any way to reflect a little will ask himself, why it is that, since they are so strongly influenced by what other people think, they fail to think of or show the slightest regard for God's opinion in the matter. What He thinks, after all, is what tells most. He it is, Who is the Judge, the Rewarder, and not John Smith or any. body else. These may make remarks if they chance to see anyone go to Church or abstain from meat on Friday. As this is all the further they have any power over another they need not be feared. God's power, Mr. Primrose, Under Secretary for however, is not limited thus. Foreign Affairs, in the House of Com-

should find more consolation in knowing what God thinks rather than in knowing what "Tom, Dick and Harry" think. Besides when we Harry" think. Besides when we come to investigate why it is that we seek their favor, we shall find that it is because they may be of some aid to us. But there are times when all their help, separately and combined, will be of no avail, while on the other hand we know for certain the other hand we know for certain that God is able to help us at all times, no matter what our difficulty Must they not, then, be considered as foolish who make the opinion of men the form of their actions rather than the opinion of God, Who is their all?—C. R., in Intermountain

ANOTHER BOGUS NUN

From the Thornton (Ind.) Times, February 11, 1915 In the issue of January 28, The

In the issue of January 28, The Times printed the following: The Holiness Christian Church posted bills the first of the week which read as follows: "Mrs. Mabel McClish, the converted nun, will tell of her life in the convent at the Holiness Christian Church on Feb. 4,5,6 and 7. Everybody welcome."
The woods are full of these scavengers upon society and church who, endowed with a below mediocre

calibre of intellect, cater to the ignorant, salacious and scandal loving public, sapping and preying upon meagre means of support.

Mrs. McClish conducted her meet

ings all last week, baiting large audiences with promises each evening of something sensational on the morrow in the way of an expose of life she was compelled to lead as a Catholic nun. This led to a fame abroad, and on Sunday night, when she was to 'let go" a heavy charge, visitors

came to town. Rev. Father T. M. Conroy, of Craw fordsville, and the Rev. Father J. F. Connolly, of Lebanon, attended the meetings. They arrived in the midst of the opening exercises and took seats in company with Mr. M. L. Clouser well back. They were known to several, and a real live wire soon conveyed the information of their resence to the pulpit.

Following the collection an attempt was made to close the lodge in short form, but Father Conroy, under the head "Good of the Order," claimed the floor. The "grand padisha" was reluctant to yield, but finally told

him to proceed. Father Conroy remarked that the collection of the evening seemed rather small. "I have \$150 here to deposit in a Thornton bank to morrow morning to guarantee the proof of the fact that the lady claiming to be a converted nun was never a nun at all and that all the statements degrading to the Catholic Church which she has made were false and untrue, the decision of the facts pre-sented to be left to three of the most prominent Protestant citizens of the lown which they might select." offer was rejected and the services promptly closed.

WORLD'S DEBT TO CATHOLIC CHURCH

REV. H. E. STAFFORD (CHRISTIAN MINISTER) DECLARES CATHOLIC CHURCH TO BE MOST PERFECT IN WORLD

If I were a Catholic I would date the discovery of America from 1494. That is the date which marks the beginning of the evangelization of merica by the Catholic Church. We are indebted to the great

Catholic Church for many contributions which it has made in fostering and propagating Christianity. The first of these is the wonderful organized solidarity and force of the Catholic Church.

It was this perfect organization that enabled the Catholic Church to save Christianity when the wild, cruel, barbaric hordes broke through the Roman army and swept down on went. No other organization could have met, Christianized and assimil Gertrude.

THE Thornton-Smith Co. Mural Paintings Church Decorating 11 King St. W. Toronto

ated these wild people save that per-

fect organization.
"The intense and corporate union of the Church is another contribu-tion. The Czar of Russia rules over the greatest nation, numerically speaking, on the globe, but the Pope of Rome rules over a body of people which out-numbers the Czar's subjects by 70,000,000. Yet this vast people is bound in perfect unity! while Protestantism is divided into

300 sects and subsects.

"The marvellous missionary zeal of the Catholics is still another inepiring contribution. At no time in their history have they not been missionary. Columbus had hardly returned to Europe after discovering America when representatives met him. As soon as the Church learned that he had discovered a new world, having people, missionaries were sent with him on his return trip two years later. Therefore if I were a Catholic I would date the discovery of America from 1494."—The Evening Independent, Massillon, O.

LET THE WORLD TALK

Let people's tongues and actions be what they may, my business is to keep my road and be honest, and make the same speech to myself that piece of gold or an emerald would if it had sense and language : the world talk and take its method. I shan't but sparkle and shine on, and be true to my species and my color."-Antoninus.

FATHER FRASER'S CHINESE

Taichowfu, China, June 7, 1914.

Dear Mr. Coffey, - When I cares here two years ago I only had five catechists, now I have twenty one. I owe this rapid progress principally to my dear frience of the CATHOLIC RECORD. God bisse hem and your worthy paper!

It takes about \$50 a year to sup port a catechist and for every such sum I receive I will place a man in a 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 begin-ning of the year as a result of their 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. Fraser.

Previously acknowledged.... \$5,296 88 Thos. Grant, Corbin In memory of mother...... Mrs. W. Clark, Metcalfe...... M. D., St. Raphael's West... A Friend, Whitby..... 8 00 In honor of St. Joseph...... Thos. Connolly, Cedarville. 1 00 A Priest......
Julia Critz, Stevensville..... 1 00 A. W. Miller, M. D., New 5 00 Waterford.....

Courage is a necessary virtue in all disciples of Jesus Christ. Christianity is a religion of courage and of combet .- Magr. Pie.

You can offer Me nothing more agreeable than to patiently endure the remembrance of My passion, and Rome, destroying everything as they the torments, interior and exterior, which were inflicted upon Me .- St.

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FIVE MINUTE SERMON

BY REV. F. PEPPERT LOW SUNDAY "Thomas answered and said to Him: 'My Lord and my God.' " (John xx, 28.)

In commenting on to day's gospel, St. Gregory says very beautifully:
"Do you think that it happened accidentally that the Apostle Thomas was first absent, and, after he came, heard; and having doubted, touched; and by touching obtained faith?" No, all this did not happen accidentally, but by the grace of God: for in a very wonderful way God in His mercy allowed the wounds of our unbelief to be healed by the Apostle who, because he doubted, touched the actual marks of His Divine Master's wounds. St. Thomas, by his want of faith, did more towards helping us to believe than did the other Apostles by their faith, since he was brought back to faith by touch, and this fact encourages us to cast aside all doubt and In commenting on to day's gospel ages us to cast aside all doubt and strengthens our faith. Therefore, our Lord permitted tais disciple to abt after the Resurrection, but He did not let him continue to do so. He wished Thomas to be a witness to the truth of the Resurrection, because, consequence of his doubts, he tually touched the marks of our

People might have been inclined to think that the Apostles' credulity led them to deceive themselves, or to be deceived, regarding the Resurrection, had it not been impossible even to suspect St. Thomas of credulity. He said: "Except I shall see in His hands the print of the nails, and put hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." But afterwards, being thoroughly convinced, he threw him-self at Christ's feet, exclaiming: "My Lord and my God." Surely only one unwilling to believe could still refuse to admit the truth of the Resurrec-tion! Thomas cried: "My Lord;"
—Thou art here Thyself; it is no illusion of my excited imagination no ghost, no apparition resembling Thee that I behold; Thou art here, with the same body which suffered the torture of the Cross and the agony of death. "My God."—From the very fact that Thou art Thyself present, I know Thee, Jesus, to be indeed my God. — Thus spoke St. Thomas, and thus we, too, should

speak with Him.

Through Christ's Resurrection we recognize His divinity. The truth, so often and so plainly proclaimed, that He was God, was confirmed by all His miracles, for God would cer tainly never give one, who spoke untruths, power to work miracles. It is impossible for God, being all holy, to confirm falsehoods by miracles. Therefore, our Lord's miracles in eneral are a proof of His Divinity, but His Resurrection is the greatest and most glorious of them all; for Christ rose from the dead by His own power. He was not raised by some higher authority. By rising again He proved the truth of the words:

"I have power to lay down my life." and I have the power to take it up again; as the Father hath life in Himself, even so hath He granted to the Son to have life in Himself. I am the Resurrection and the Life. Every creature has life, not of itself, but given to it by its Creator; God alone has life in Himself; conse-quently Jesus is God. This doctrine of our Lord's Divinity is a fundamental doctrine in Christianity, and denial of it involves a denial of Christianity as a whole; for to deny that Jesus is God involves a denial that He spoke the truth, when He declared Himself to be God indeed, the Son of Himself to be God indeed, the Son of the Almighty Father. Let us always eyeless, the eyeballs, optic nerves found in the Gospel pages, where and chiasma being absent. Such detection we find its mode described. is confirmed by the strongest proofs. Everything—all our faith and all our virtue—depends upon our belief in the Divinity of Christ.

Jesus is truly God. Of what avail is the learning of men, profound and attractive as it may appear? Every owever wise, is not only capable of error, but does actually err in

many respects.
History teaches us this truth; for we read of great men who have propounded famous theories, universally accepted and believed, and yet in ourse of time the errors underlying them have revealed themselves, and the theories have gradually been discarded, giving place to others, more scently put forward; until at last the mention of these men and their loctrines is enough to remind us how easy it is to make mistakes. We should indeed be in a sad plight had we to rely exclusively upon human We should have no firm learning. We should have no firm foothold, but only a fear of being compelled to deny to morrow what to-day appears true, and to curse what to-day seems most sacred. But, as it is, we rely not on the doctrines of men, but on the teaching of Him Who, by His Resurrection, proved Himself to be God. What can make us waver in our faith ? Nothing, for what we believe is the word of the ternal, unchanging Truth, and His doctrines are as true now as they were in the past and as they will be forever. Heaven and earth may pass away, but His words can never

pass away,
pass away.

Jesus is truly God. This truth
strengthens us to do right. Even if
men could teach infallibly what is right and true, their teaching would be of no avail, since the fairer the colors in which they depicted virtue, the more painfully should we recognize our inability to attain to it, as they could not impart to us strength to do right. But He Who teaches us is truly God, the Bestower of grace, the support of our souls, the vine of which we are the branches, and the strength of our hearts, without

HIS HEALTH IN-A TERRIBLE STATE

"Fruit-a-tives" Healed His Kidneys and Cured Him

HAGERSVILLE, ONT , AUG. 26th 1913. "About two years ago, I found my health in a very bad state. My Kidneys were not doing their work and I was all run down in condition. I felt the need of some good remedy. and having seen "Fruit-a-tives" advertised, I decided to try them. Their effect, I found more than satisfactory Their action was mild and the result all that could be expected.

My Kidneys resumed their normal action after I had taken upwards of a dozen boxes, and I regained my old-time vitality. Today, I am enjoying the best health I have ever had.

B. A. KELLY "Fruit-a-tives" is the greatest Kidney Remedy in the world. It acts on the bowels and skin as well as on the kidneys, and thereby soothes and cures any Kidney soreness.

"Fruit-a-tives" is sold by all dealers at 50c, a box, 6 for \$2.50, trial size 35c, or will be sent on receipt of price by Fruit-a-tives Limited, Ottawa.

Whom we can do nothing, and with Whom we can do all things. God Himself helps us to accomplish what He would have us do. How consoling and encouraging is this doctrine!
Whoever recognizes Christ as truly God, can never cease to strive after strive in vain, as, by aid of the grace given by our risen Saviour, it is possi-ble for him to advance daily on the way of salvation.

My Lord and my God! In Thy

Resurrection I recognize Thee as my true God, whose teaching and grace are given me for my salvation. Throughout my life I will acknowledge Thee as my God, by the firmness of my faith and perseverance in doing what is right. Amen.

TEMPERANCE

ALCOHOL'S INHERITED EFFECTS

The influence of alcohol as a detrimental factor in inheritance is one which has not readily lent itself to convincing experimental proof in the past. During the last four years, Prof. Stockard of the Cornell University Medical School in New York City has been engaged in a study of the effects of alcohol in heredity. He has demonstrated conclusively that the germ cells of male guinea pigs can be so injured by allowing the individuals to inhale the fumes of alcohol, that they give rise to defective offspring, although mated with vigorous females.

The extension of these unique investigations, in which the offspring of the treated animals which reach maturity are usually nervous and slightly undersized, have further shown that the effect of the injury of the germ cell is not only exhibited by the immediate offspring of alco-holized animals, but is conveyed through their descendants for at least three generations. There are many instances of matings followed by negative results of early abortions stillborn young or defectives.

An instructive illustration was affects result, according to Stockard from the injury originally inflicted on the germ cells by the experimental treatment. Yet this injury may have been received by earlier generations only. Thus the parents of guinea pigs mentioned were un-treated, their four grandparents were also untreated, but their great grand-fathers were all alcoholized, and their great grandmothers all were

normal animals. The defective eyes of descendants are due to impaired development not to the direct action of a Plainly the germ cell actually is weakened, if not disabled, by the alcohol treatment, and all individu-als arising from combinations involving such a germ cell are likely to be below normal. There is food for reflection in these facts.-American Medical Association Journal.

A PROBLEM EVERY NATION HAS TO DEAL WITH

Prohibition has a special sanctio as a war measure which is lacking in time of peace, and the motive may according to conditions. vary



If you are having trouble with your Bladder—with incontinence or suppression of urine—burning pain—weakness or pain in the back—or Stone to the Bladder—take Gin Pills. They cure—50c.—6 for \$2.50 At dealers everywhere

Russia forbids vodka in the interest of sobriety: what course it is to take in regard to milder beverages is not yet clear. Germany, on the other hand, limits the making of beer, not as a temperance measure, for beer has a well established place in the national life, but to save grain for food, and in case of shortage this tendency would increase. France has not the same motive, because toodstuffs can be imported from abroad and paid for with the products of the vineyards, and the primary concern of the government is to encourage the replacement of deleterious strong drinks with the mild wine on which the country long flourished. This no doubt explains the action of the Senate in agreeing to the compromise by which licenses are to be made unnecessary for the sale of so called "hygienic drinks," which in France includes not only soda water, milk and cocca, but cider, wine and bear. The new law, which in the course of the same in the deadly breath of pestil enteriors and flinch not where death Russia forbids vodka in the interest of sobriety: what course it is to take in regard to milder beverages is not yet clear. Germany, on the other hand, limits the making of beer, not as a temperance measure, for beer has a well established place in the national life, but to save grain for soda water, milk and cocoa, but cider, wine and beer. The new law, which went into effect January 1, retains the high tax on distilled liquors, the effect of which upon the nation has been by general consent harmful. Every country has to deal with the problem in its own way.—Spring.

WHY? "Some years ago I was working for a large wholesale liquor house in Chicago," said a business man re-cently. "Among their employees was a number of salesmen who drummed up orders around the country. It the liquor firm found that any one of these was indulging

in the drink habit." he continued, "he

was immediately discharged."

Why was this? Who has ever heard of a salesman being dropped from the pay-roll of a company be-cause he ate the flour sold by his cause he ate the flour sold by his firm. Who has ever heard of one being discharged because he drank the grape juice kept for sale by his employer. Why should this liquor company so arbitrarily demand total abstinence from indulgence in the products of its own business? There is a reason. And the reason is just as strong a one for all others as for the

alesman of the liquor firm.

Those who drink intoxicating liquor are in danger of becoming un-fitted to perform the duties devolving upon men and women. The drink habit robs human beings of the greatest treasure they possess—a clear mind. Why not be as wise as the liquor seller, and avoid the danger of falling a victim to its insidious snare?—St. Paul Bulletin.

LIKE A CITY ON A HILL

Following is a portion of a notable discourse delivered by the Right Rev. Michael J. Curley, D. D., of the Diocese of St. Augustine, one of the world's youngest Bishops, on the occasion of the dedication of the Church of the Assumption, South lacksonville. Fla.

That the Blessed Redeemer gave a doctrine to the world calls for no proof. It is a fact shining out from every page of the history of twenty centuries, reflected in the ages' life. To perpetuate that teaching, to carry it down the corridors of time, to bring it home to us in the twentieth century as well as to those who lived in the second century. He established a Church, an organiza-tion to which He gray Hi tion to which He gave His own authority and power, and sent it forth to carry on His mission among men, to guide them and direct them, to point them heavenward, to furnish them means of salvation. The forded in a case in which two of the four young animals were completely history of that foundation is to be

"Behold the infant Church in its swaddling clothes! Christ is its head, its foundation. In it, through shost enlightens it and will teach it

all things. 'The Saviour's representative amongst men was Peter, the rock Peter to whom Christ confided the care of lambs and sheep. How it grew with a growth divine—that little Church! I am not called upon to sketch its growth. Its history is the history of the world. Its progress is the progress of nations. HELL'S GATES COULD NOT PREVAIL

"These fishermen and their follow-

races enterment and uterit colors are conquered the paganism of Rome, and Greece. They met and refuted the great lights of the intellectual world, they sowed the seeds of the new faith in imperial palace and humble hut. They gave it to Roman Senator and lowly slave. Bishops and priests multiplied; the Christian faith soon became known throughout the world, and then per secution in its flercest form broke out against them. The Roman Eagle the standard that rarely knew defeat, was carried against the followers of the Nazarene. They were driven to burrow rabbitlike into the very bowels of the earth, their bodies bowels of the earth, their bodies were lighted as fagots in the city streets, they were thrown to the lions in the Coliseum to make a Roman holiday. Emperors issued edicts against them, blood was shed, Christian the control but the the control of tian blood in torrents, but that blood was but the seed sown. Rich and plenteous was the harvest;

could not prevail. OUT OF THE CATACOMBS

no, not Roman emperors, not imperia

or tigers, could overcome this youth-

ful Catholic Church. Hell's gates

rmies, not fire or sword, not lions

"She came forth bearing on her brow the laurel of victory, young and strong, and when given an era chance to do God's work,

for the weak and down trodden of humanity; she staunched its every wound; her consecrated children fear not the deadly breath of pestil sear not the deadly breath of pestil stalked claiming thousands in battle's array. She changed the face of pagan nations, and gave them Christ as God to be adored instead of some idel of stick or stone. His kindly generous hand was stretched out to shield the orphan and the homeless; she smoothed the pillow of the lonely dying; she took to her chastened bosom the Magdalenes of

the city street.
"She gave no heed to passing ephemeral whims and novel move-ments; she kept on steadily at work holding aloft the Cross and the Gospel, she kept up to and abreast Gospel, she kept up to and abreast of the times, and never yet met an age with its new problems, with the difficulties of which she could not cope. She has spread her arms out from one end of the earth to the other, all embracing as were those of Calvary's victim. To day she confronts the world like a city on a hill, an object, the Catholic Church which men may pretend to despise, but which no man may neglect in thought, for the Catholic Church is hought constraining.

AGES AGO IT WAS THE COLISEUM, TO DAY IT IS SYSTEMATIC CALUMNY

"To day as throughout the age she is persecuted, maligned, belied, accused of every crime. Against her and her holiest institutions are hurled vicious accusations in high-ways and byways, and sometimes they come from places where at least knowledge and charity should action. Christian sulpits. Vila reign — Christian pulpits. Vile sheets and pamphlets cover the land, deluging our towns and cities with filth, anti-Catholic, reptilic and venomous. Men calling themselves Christian and American stand opposed to the Church's children because they are Catholics; bigotry, narrow · mindedness, prejudice, progeny of ignorance are rampant and cometimes we find men otherwise same showing symptoms of rabid in-sanity and deep hate at the very men-tion of the Catholic name.

"It was the Coliseum, Catacombs,

untold torture in years gone by; to day it is systematic calumny, bitter hate expressed in blasphemous accusations and impure innuendo. But she fears no man, no aggregation of men. To day stronger than ever she is doing her work, with just one aim, one noble ambition, to restore all things in Christ, to lead men to the heart of their Saviour. She has seen her enemies in every age, she knows them and their methods, she has conquered and she does to-day. They have come and have done their little yelping and disappeared; she remains, paying as little attention to them as does the silvery moon to the noisy baying puppy on the porch.

THE CLEAR, SWEET, CERTAIN VOICE OF JESUS CHRIST

"Here she is, therefore, three hundred million children drawn from every corner of the earth, differing in everything but one-their faith bound together in a unity that is the world's wonder, she has the same sacrifice and the same sacramente, she unites round the means of grace millionaire and pauper, king and peasant, intellectual lights and ignorant alike. In her the poor at home, and the great ones find consolation. She alone has found a real basis of

equality.
"Here she is a universal Church as Christ's Church ought to be. She knows no bounds, she steps over all limits, for her Divine Founder did not come for one age or race or nation. Here she is giving to the world a doctrine soul stirring, purifying, elevating, sanctifying, and as a result she can point in every age and race and condition of life to men and women who by the close following of the Master in Catholic teaching have attained highest degrees of

"Hers are the Augustins, Chrysos toms, Cyrils, Benedicts, Dominics, Ignatius of Loyolas, Francis of agnatus of Loyolas, Francis of Assisi's; hers the Theresas, Cath-erines of Genoa, Roses of Lima. Here she is to-day stretching back into the centuries, bridging the space between our twentieth and the first century, going back not to any man or woman, out to Jesus Christ Him-self. She is one Holy Catholic or Universal, Apostolic; she is the Saviour's infallible mouthpiece, she stands out in a world of chaotic thought to day as an authoritative teacher, and we hear her with the same reverence and respect as if we ing by the lake shore or hillside. She is our rule of faith, she is a living voice, she interprets for us the does the Supreme Court the country's Constitution. She is what she is to us not because of her splendid she went out, occupied for Christian human history, but because of her worship paganism's proudest temple divine foundation, because she is the

clear, sweet, certain voice of Jesus Christ adown the centuries."—Phila-delphia Standard and Times.

Short is the little that remains to thee of life. Live as on a mountain, for it makes no difference whether a man lives there or here. Be like the promontory against which the waves continually break, but it stands firm and tames the fury of the water round it.—Marcus Aure-lius.

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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 friend 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."

It was a case like this that made me realize 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 and sisters 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: "Please tell me how I can cure drunkenness," that is all you need to say. I will understand and will write you at once telling you all about my wonderful cure for DRUNKENNESS, and will also send you a TRIAL PACKAGE, which will show you how the treatment can be given without the patient's knowledge. All this I will send you ABSOLUTELY FREE in a plain, sealed package, at once. Do not delay; send me a post card, or write me a letter to-day. Do not be afraid to send in your, name. I always treat correspondence as sacredly confidential. E. R. HERD, Samaria Remedy Co. 1421 Mutual Street, Toronto, Canada

Mrs. Wiseneighbour says

"I should have told you the other day when we were speaking of EDDY'S WASHBOARDS, that it is quite as necessary to have an Indurated Fibreware Tub in which to wash the clothes if you want to make a success of washday."

Mrs. Newlywed says:

"I've often heard of EDDY'S FIBREWARE Pails and Tubs. What's the difference between Fibreware and Woodenware?

Eddy's Pails and Tubs are made from compressed fibre baked at extreme heat. All in one solid piece. Cannot warp or fall apart. No chance of splinters-wear longer look better, and are very light to handle. The latter point should always be a matter of consideration when buying kitchen utensils, concludes Mrs. Wiseneigh-



CHATS WITH YOUNG MEN

GETTING AN EDUCATION

Perhaps no more absurd fallacy exists than that to the effect that it is impossible to prepare one's self for the battle of life in any place save at a school or college. It is true that no other place offers as good opportunities for acquiring a schooling as a school, but the point must not be overlooked that there is some difference between an education and schooling. Many of America's great men lacked the privilege of obtaining a schooling, yet their acquirements and schooling, yet their acquirements and mental capacity mark them as lead-ers in the thought of their day. Lin-coln was educated, but he was not schooled except in the school of experience. His knowledge of the law was no less broad than his conception of the political problems of his day, yet his was an education acquired by persistent self-instruction.

Thousands of young men who are not permitted to attend institutions not permitted to attend institutions of higher learning, but who nevertheless realize the advantages of possessing a well-ordered mind and a fund of useful information, can acquire both notwithstanding their inability to go to college. The desire for an education is really more than half the battle. Of course, the desire must be more than a feeble wish; it must include not only the wish but the willingness to work. If in the the willingness to work. If in the business world time is money, cer-tainly in educational lines time

enters as a necessary part.

The principal advantage of attending a school is that the work of the students is guided in channels which experience has proved most advanta-geous. This, however, is possessed of the disadvantage of narrowness. The free lance student, if he would

seize the opportunities around him, might attend free lectures from rostrum and pulpit upon all sorts of topics; he might at small cost attend travelogues, motion picture shows, musical entertainments, fairs, industrial exhibitions, poultry shows, at any of which, whether he be particularly interested or not, are opportun-ities for acquiring information and

The stuff from which an education may be acquired is on every hand-for those who really want an education and are willing to work and study for it. The mere expression of a wish for an education, however, will avail nothing. It does no good to would give anything for an education when you are not willing to give work to the job of acquiring it. Once started in the work it will be found fascinating. If suggestions may be made, let it be said that a good dictionary offers perhaps the most valuable aid of any ok-an aid that is indispensable not only to those whose ambition is to acquire an education, but to those who have already reached the happiness of achievement — Intermountain

RUST AND WEAR

No, sir," answered the man who had been advised to carry on his business at a little less strenuous "it's better to wear out than fled air with which that statement is impatiently.

"That remark is all very well in its right place," he said, "but the majority of those who are so fond of making it never seem to consider that it is possible to rust out in the very process of wearing out, and that it is quite probable they are doing both. A man who makes himself such a "rea to his business that he has no time for good books and helpful friendships, no time to find out what great movements are going on in the world outside of politics and the markets, no time to enjoy the the markets, no time to enjoy th beauty of earth and sky, to take the Sabbath rest free from the office and mail, or to have much share in the interests and occupations of his own family—he may be wearing out, but to my thinking, all the finer parts of his being are rusting out more rapidly still."

The old story of the Frankenstei The old story of the Frankenstein
—a creature constructed by a medical student from bones in the dissecting room, and brought to life by
electricity—which finally became the
master and tyrant of its creator, is
the story of many a carefully built
up industry. Good and useful in its
beginning, the business has become
bigger than the man and dominates
him completely. Whoever is wearing out unnecessarily is surely allow. ing out unnecessarily is surely allow-ing himself to rust out also. He has lost the sense of proportion.—Catho-lic Columbian.

CHARM "I mean by charm," writes Arthur C. Benson in a delightful essay on "Charm" in The Century, "not a mere superficial gracefulness which can be learned, as good manners are bearned, through a certain code of behaviour, but a thing which is the flower and outward sign of a beauti-ful attitude to life; an eagerness to welcome everything which is fine and fresh and unstained; that turns away the glance from things unlovely and violent and greedy not in a disapprov ing or a self-righteous spirit, because it is respectable to be shocked, but in sense of shame and disgrace that such cruel and covetous and unclean things should be. If one takes a figure like that of St. Francis of Assisi, who for all the superstition and fanaticism with which the record is intermingled, showed a real reflec tion and restoration of the old Christian joy of life, we shall see that he had firm hold of the secret."

OUR BOYS AND GIRLS

POWER OF AN AVE MARIA

Arturo de Gounod was a youth of excellent character, distinguished no less for his virtuous life than for his learning. He surpassed many young men of his age in education and culture; was an artist of no mean order, an accomplished musician, and the possessor of a fine tenor voice. Having come to Paris on a visit to his uncle, the Count of Medina, Arturo devoted much of his time to the study of the fine arts. His fame as a singer soon became known far and wide and in the salons of the society in which he moved his beautiful voice was often heard and ad mired. One night he sang an Ave Maria, every note of which was soul stirring. His audience listened spell bound, breathless to the sweet, powerful notes. At the conclusion, usually made, and the friend to whom it was addressed turned away half singer was greeted with enthusiastic His delighted hearers



gathered round him, vieing with one another in their tributes of praise.
One among them, an elderly lady
seemed deeply moved. Approaching
the young man, she said, in a voice
full of emotion: "Are you a Catholic, monsieur?" "I am, and I hope
a fervent one," replied the youth.
"To judge from your singing," continued the lady, "I should say you
are devoted to the Virgin, and reverence her in a special manner." "You
are right, madam. After God. I love another in their tributes of praise ence her in a special manner." "You are right, madam. After God, I love and honor her with all my heart."
"Your rendering of that beautiful Ave Maria," she said, "has thrilled my soul to its depths. I am a Protestant and until to-night I have never doubted that my religion was not the true one. Not only has my heart been touched, but my mind has been enlightened, and I shall be deeply grateful if you will tell me something of the Catholic faith."
Arturo introduced his friend to a priest, who after duly instructing her received her into the one true fold. To-day she is a fervent Catholic, an ardent lover of Our Lady, and she blesses the hour when listening to the sweet strains of the Ave Maria her soul (until then enveloped in darkness) was flooded with the true light and with the peace which passeth understanding. — St. Paul

For disinfecting closets,

drains and sinks-and 500 other purposes.

SMALL, BUT IMPORTANT Small but important courtesies are to bow pleasantly, to greet acquaint-ances cordially, to give a friendly clasp of the hand, to cultivate a memory of faces and names in order to be able to say something to show interest in affairs of others. A point

is to put others at ease.

A prompt reply to note of invitation is an important point. It is an obligation to answer an invitation to a luncheon, dinner, tea party or house party within twenty four hours, because a hostess wishes to know on whom she may depend or whether it will be necessary to fill a vacancy. An invitation to a home wedding or wedding breakfast should elanswered promptly.

Many little courtesies are to be

observed in conversation. Among these are to look people in the face when talking or listening, not to let the attention or mind wander, not to show impatience in listening, but to try to be interested in what others

In the streets there are many small courtesies observed strictly by well-bred people. A well-bred person never brushes past anyone. If the contact is unavoidable in a crowd, one should say, "Pardon me."
Good manners are the outward

inward graces of heart and mind. They sweeten social inter-course and contribute to happiness beyond proportion to the effort of here this morning to say: "Let us thoughtfulness and self discipline begin and try what Christianity can which they cost.—Exchange.

THE WELL-BRED GIRL

The girl who is well-bred never finds it necessary to announce the fact to the world. Good breeding is as natural to her as breathing, and as necessary, too.

She never gossips or listens to tales about her triends. This sort of conversation is not pleasing to her.
The well bred girl seldom apolo gizes—it is not necessary for her to do so, because she is always careful of other people's feelings, and she never talks of her private affairs. The well bred girl never makes her

self conspicuous in public places, and does not permit herself to be drawn into any arguments in conver-sation which might involve others. She is gracious and hospitable giving of what she has with a good

will, and never attempts to entertain in a way she cannot afford. Indeed in a way she cannot anord. Indeed, she is just a simple, wholesome girl, careful of other people's feelings and always has a ready fund of sympathy for those in trouble.

BEGIN NOW

Youth is the time when habits are formed which will stay during life. It is vain to think that you can be careless and lazy, perhaps even worse while you are a boy and then becom energetic when you grow to be a man. Bad habits are formed in youth and are very hard to get rid of and in most cases the disposition to get rid of them is lost before the age of manhood, and the habits stick. Get rid of them now and form good ones while you may.

"PEACE ON EARTH"

A PLEA FOR CHRISTIANITY BY FATHER BERNARD VAUGHAN

In the course of a sermon preached at the Church of the Immaculate Conception, Farm Street, London, recently, Father Bernard Vaughan,

We have been told—I am told over and over again—that Christianity has failed. Look at the war! It is the plentiful lack of Christianity that has failed. We have tried to do without Christianity and we have failed miserably. In our relations individually we have put Christianity aside. In our international relations we have left out the Christianity of Christ and have failed. We have tried to rely upon our natural re-sources and can only say we are failures. Take diplomacy: diplomacy is set up on purpose to adjust difficult international situations.

AND DIPLOMACY HAS FAILED

Socialism proclaimed that it was going to have such comradeship throughout all the world; Socialism would see that peace was not broken. Socialism has failed. Culture was going to civilize people into such beautiful simple ways of peace that all the rugged ways would be ironed out; and we have been teaching cul-ture from the mouths of siege guns; culture has failed. Science was going to save the situation—science with all her wondrous life-saving appliances - with her keenness of eye and her dexterity of hand. She was going to see that no such thing could ever spring into being as the roar of the cannon and the shrick of the gun. Science has failed. Then we were told by the great powers of earth, "Let us only increase our armaments and build up such armaments as would defy nations linked together. We are for peace, but the only way to secure it is the almighty armament." And the armaments have burst in their hands. Armaments have failed. Lastly, we were to have, and we have had, Hague Conferences and Congresses with a duty as a Catholic priest to tell diplomatists and representatives of every one except the Holy See. They were to see to universal peace and to were to see to universal peace and to raise a great building in which it was to be carried out. Instead of peace it is in pieces. Conferences have failed.

LET US RECOGNIZE OUR BANKRUPTCY All natural resources have failed to keep the nations of the earth from springing at one another's throats and numbering in their joy the slain on the other side. It is very terrible. It is to me most humiliating. Christianity has been left out. It is not Christianity that has failed. I am here this morning to say: "Let us Why not try Christianity; put it on its trial just to see if it is worth anything?" It has a good record. When Christianity dawned on this earth the state of things in on this earth the state of things in Europe was, if possible, worse than to day. Europe was dying and Christ sat at the bedside to inspire humanity and to breathe into it fresh life. It was expiring and Christ saved the situation. Christ inspired humanity, and in Europe there sprang up the Christian family with its love of home and traditions of chivalry. There sprang up the Cathedral Church and Abbey with cathedral Church and Abbey with its shelter for God's poor. There sprang up the hospital and asylum where the sick and the lame were cared for by God's priests. There sprang up the Christian crafts and guides where commercial difficulties were settled on a Christian basis. There sprang up in Europe Christian education—universities and schools for the feudal lord, and as much for for the feudal lord, and as much for his serf if he liked it. There sprang up Christian nations with their mottoes "For God, King and Country," and those days — days called "days of darkness"—to the children of light were called the days of "Merrie England." And the more Christianity and can unt into a life Christianity you can put into a life the merrier it is.

I have just been reading a modern writer who says this: "When we look over the situation of Europe we are forced back to the question whether it would not be best to give a whole-hearted adhesion to Christ and His Christianity as a new basis for the structure of our social life. All else has failed." Christianity: what is it? In this country outside the Catholic Church there are many different views about Christianity. My countrymen took their Christianity some three hundred and fifty years ago; they borrowed it from Germany and it was fragmentary Christianity—much of the piety, much of the beauty, much of the artistic life, much of the dogma omitted; two sacraments indicates that we read habitually, the mental food that we use day after day plays a large part in the making of our character. The girl, who believes that a lord or a handsome duke will come for her some day with a gold crown hidden under his derby, is laying up a stock of foolish notions that may lead to her undoing. In this world, in which so many things are always tempting us to be more foolish than Mother Nature ever intended that we should be—in this old topsy-turvy place where we "see and His Christianity as a new basis

through a glass darkly," it is the part of wisdom for us to choose safe, sane and sensible guides—in liter-ature as well as in all else. We do not want blind leaders for our boys

stead of seven, for instance. Since then what has happened? They are

BORROWING THEIR CHRISTIANITY

FROM GERMANY

They are telling us to day not merely that Catholics have too much Christianity, but they say to day that

Christ Himself has no personality. I read in Eucken the concept that the personality of God is no longer regarded as an ultimate truth, but

regarded as an ultimate truth, but merely as unseemly anthropomorph ism. In other words, you got your fragmentary Christianity from Germany, and now you get your Christ from Germany and Christ is not a Divine Person. That is the present teaching pretty general in England outside the Catholic Church; that the Christ of history and the Christ of faith are two distinct persons; that in reality the Christ of

persons; that in reality the Christ of history is not divine, but the Christ

of faith is divine if you like to think Him so—and it helps you to be good

in thinking so, but in reality it is not so. If Christ is not what Heclaimed

to be, I say "Away with Him and crucify Him." If Christ is not what

He claimed to be, His example in-stead of being beneficial is most hurtful, because it tells me that here

is a man who claimed to be what he was not. He demanded greater love from us than we give to father and mother; He is to have first place in

our affections as God, or none at all

A LEADER AND AN IDEAL

You have tried diplomacy, you have tried Socialism, science and philos-

ophy, you have tried peace congresses.
All have failed. To whom are we to
go? Come to Jesus Christ. Make

your act of faith in Him, and tell Him you will accept the whole of His teaching. There is as much reason for accepting one part as another, because we accept it as coming from

Him. It will give you an object in life to follow, it will give you a grand ideal, a splendid leader, and you will

find in the thick of the fight, not

caring whether you live or die, a leader who will see you triumph at

Addressing those of his auditors

who were not Catholics, Father Vaughan said: Look at the claims of the Catholic Church and consider

them. If the Protestant Church was the right one I would expect that all

good Catholics going to the front

would become Protestants. But on

the contrary, I find that there are

hundred and thousands and tens of

bousands of young men coming into

the Catholic Church at home and

abroad when they are going out to die. Why is that? I think I have a

right to tell you. There is something

in it. It must be a call from God

It cannot be the music, because the

scream of the gun is not pleasant. It cannot be the loveliness of the sit-

uation, because to stand waist deep in water is not exhibitanting. It can not be the wonderful ritual, because

it is "Corpses, corpses all the way.

What car it be? It must be a call

from the Divine Master. Have I not

you this and remind you before it is too late it may be worth your while to enquire?—The Catholic Times.

AN ANTI-CATHOLIC EDITOR

INDICTED BY A FEDERAL

GRAND JURY

Comrade Philip Wagner, publisher of the National Rip Saw and Melting Pot of St. Louis, Mo., has been in-

dicted by a Federal grand jury, charged with circulating through the mails "defamatory and scurrilous

This action is based on the publi cation in The Melting Pot of a cartoon in which the sensations

preacher, Billy Sunday is pictured as gathering in the shekels for his "evangelistic" work.

Both The Melting Pot and Rip Saw

are strongly anti-Catholic sheets.— St. Paul Bulletin.

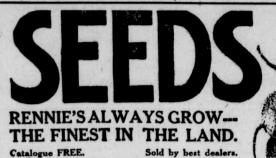
literature."

the end of it.

to it carefully that they are not

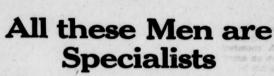
secretly reading "stuff" which they are ashamed to speak of in your presence. "As the twig is bent, so the tree's inclined;" and we son not be too careful that the growing minds of our young people shall be fashioned by the daily perusal of that which is lovely, and honest and true.

—The Casket.



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we specialize in every part. One result of our the ordinary boiler).

specialized methods is the simple Safford hotwaterboiler, which has only nine main parts above the base (ten parts less than

Another is the Safford's extra large amount of direct heating surface, having 70 per cent. immediately around the fire, whereas ordinary boilers have but 51 per cent. Another is the rapid circulation of water, due to the fact that the water, after being heated, has only one-third the distance to travel to get out of the Safford's fire-pot that it has in an ordinary boiler.

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send for our "Home Heating" booklet. It will only take you a minute or two to write a post-card-request for it. And this booklet will show you the road to a more comfortable home in winter and a 331/4 per cent. reduction in your coal bills, 'That is surely worth while.

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a hot, nourishing dish containing all the muscle-building, brain-making material in the whole wheat grain made digestible by steamcooking, shredding and baking. Warm the Biscuit in oven and pour hot milk over it and you have a deliciously nourishing, warm breakfast.

Shredded Wheat is made in two forms, BISCUIT and TRISCUIT—the Biscuit for breakfast with milk or cream, or with fruits; Triscuit, the wafertoast, delicious for luncheon with butter or soft cheese, or for any meal as a substitute for

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The Catholic Church applies the truth, enforces the truth, and drives home the truth to men in their pubtic and private and individual lives. Her Gospel is against hypocrites, against men who believe like gods and want to live like demons. Her Gospel is against false practice, against that crucifixion of truth neans belief without pr

[46-3

WHAT ARE THE CHILDREN READING?

When your young daughter site staring at a paper bound volume while her school books lie in a neglected heap, just examine the stuff that she is taking into her innocent young head.

cent young head.

It may possibly be Louisa M. Alcott's "Little Women;" but the chances are that it is a thriller by "The Duchess"—" Married at Midnight," or something else equally trashy and untrue to life.

And your boy, too,—does he sneak up to his bedroom with "The Boy Bandits," under his jacket? Every now and then we read some laconic paragraph in the newspaper to the effect that a youthful pickpocket was started on his darksome path through the reading of dime novels. You doubtless think that your children have been too carefully brought up to like literature of this sort. The to like literature of this sort. The point I make is just this: The child must read something, and if his feet are not set in the right path he will follow any leader that may happen along—good, bad or indifferent. The books that we read habitually, the mental food that we use day after day plays a large part in the making of our character. The girl, who believes that a lord or a handsome duke will come for her some day with a



CHURCH'S WATER

THE C. M. B. A.

Editor CATHOLIC RECORD : - Your kindudes in offering space in your valuable paper affords great pleasure to the members of the C. M. B. A. The many well written letters con-tributed are interesting to all on ac count of the new arguments brought forward by the writers. I respectfully submit the following in order to dis-

also to submit my own.

One particular feature noticeable is the uniform manner the correspondents accept the N. F. C. rate and 4 per cent., as the only proper rate for the future of the Association in the outset of their letters; and then invariably they commence to tell us that it is not applied in a proper manner, and that it should be applied in some other way, such as at age of entry, etc., instead of at pres-ent age, which would have the effect ming the cost of insurance to bers; thereby affording an opportunity to pay an insufficient rate in a different manner than at present and also destroying the one ential feature of that rate—sound

The great mistake made in fraternal insurance has been the levying of a rate not high enough to insure the stability of the associations. The N. F. C. rate, based as it is on the actual mortality found by the experience of some forly Fraternal Societies, is the most reliable and up to-date in existence and is the net cost of insurance without any additional charges as found by their experience, and any deviation from it which would lessen the cost, destroys all the virtues it possesses and would not be safe insurance. We are all anxious to buy insurance at as low a cost as it can be obtained providing we are sure the cost is sufficient for the solvency of the insurance com-pany. But there are no bargains in life insurance, and no insurance company can pay something with noth-ing. Each member must pay to the Association an amount equal to what he expects his heirs to receive at his death otherwise the Association would not have the money to pay his claim.
One feature entirely overlooked by the correspondents is the fact that the the senders by means of a War Stamp protection afforded to members has a for sale by Postmasters and other money value. In nearly all cases the amount of assessments quoted are not sufficient to pay the actual cost of the protection afforded let alone of the protection afforded let alone form a surplus in order to provide for the higher cost of insurance as they get older, thus the cost of in-surance per \$1,000, at age thirty years, is \$5.88, while at age sixty years it is \$21.87 and at age seventy years it is \$51.58 and the level rate nust be high enough to provide for this constantly increasing cost as age advances. For example, in your paper of the 27th inst. appears a letter from the President of the Chesterville Branch comparing the amount he paid, some \$1,148 30 in thirty years joining at age forty-five years, in 1900, with one who would join at the same age in 1915, paying for thirty years, also whose amount is \$741, only he states that he is penalized to the amount of \$406 because he joined fitteen years before the other. Of course he had fifteen years more protection, therefore he would have to pay for it just as he would pay for fire insurance on his house for fire insurance on his house for the protection afforded and if the second party had no in-surance on his house he would not pay anything. The second letter is from Smith Falls. He states he paid since 1888 the sum of \$573 30 on \$2,000, or \$286.65 for \$1,000. Now the cost of the protection alone afforded him is \$199.80, which leaves only \$86.85 of a surplus and he is now fifty-three years, which will all be fifty-three years, which will all be absorbed in a few years, whereas the present value of what he expects to leave per \$1,000 is \$885, and it he does not provide it who will? He states if the proposed new rates are put in force, and he lives to be sixty-five years old, he will have paid in \$1,483.30 on a \$2,000 policy and if he dies at sixty-five years where does he dies at sixty-five years where does he expect the C. M. B. A. will get the \$2,000, he expects to leave? In reality the cost of a \$2,000, paying the N. F. C. rate at age twenty six years, at 4 per cent., is \$1,258.39 per \$1,000 insurance or \$2,516.78 for \$2,000 and he must contribute an amount which will provide for it at 4 per cent. in will provide for it at 4 per cent. in order to make a company solvent. The difficulty to overcome in the proposed rate is the hardship it inflicts on members over fitty five years of age who find it so high as to be prohibitive, causing them to drop their insurance at an age when they are unable to obtain any other, and any proposition which would enable them to retain their insurance without injuring the interests of the

them to retain their insurance with-out injuring the interests of the younger members or the solvency of the Association I am sure would meet with the approval of all members irrespective of age.

At the Kingston meeting I made a motion to the effect that the maxi-mum rate be \$8 per \$1,000, members up to fifty-three years paying the new rate. This motion carried, and a committee was appointed to have an actu ary prepare a statement for the Grand Council on that basis. In the meantime I have prepared one and forwarded it to the trustees, and if we have a special convention will have an actuary's opinion on the sound-ness of the proposition forwarded to them. At the present time we should old woman lived five or six miles

\$1,119,165 against which we have a surplus of some \$700,000 along with a surplus of \$243,619 provided by the a surplus of \$243,619 provided by the difference in the present value of contributions under fifty three years, and the Single Premium of the N. F. C. will only leave a very small deficit some \$175,546 which would easily be offset in several ways.

1st. If our death rate is not as high as the N. F. C. mortality table.

2nd. All the lapses themselves would soon provide for it.

3rd. A higher rate of interest than 4 per cent. on surplus funds.

By these means our C. M. B. A. would be perfectly sound and solvent and the rates would never have to

and the rates would never have to be increased and all members could-

retain their insurance.

To any branch which writes for it a copy of this proposition as laid be-fore the Grand Council will be forwarded, providing enough ask for it to warrant having it printed, and if it meets with their approval all branches should request the Grand

Council to adopt it.

I humbly apologize for taking up so much valuable space.

Yours respectfully, M. BRODERICK,

Pres. Br. 23, Seaforth, Ont.

NOTICE

Post Office Dept., Ottawa, Can.

E ONE CENT WAR TAX ON LETTERS AND POST CARDS MAILED IN CANADA FOR DELIVERY IN CANADA, UNITEI STATES OR MEXICO, AND ON LETTER IN THE UNITED KINGDOM AND BRIT-ISH POSSESSIONS GENERALLY ANI WHEREVER THE TWO CENT RATE APPLIES

A war tax of one cent has been im-posed on each letter and post card mailed in Canada for delivery in Can-ada, the United States or Mexico, and on each letter mailed in Canada for delivery in the United Kingdom and British Possessions generally, and wherever the two cent rate applies, to become effective on and from the 15th April, 1915.

This War Tax is to be prepaid by the senders by means of a War Stamp

pastage stamp vendors.

Wherever possible, stamps on which the words "War Tax" have been printed should be used for prepayment of the War Tax, but should ordinary postage stamps be used for this pur-

pose, they will be accepted.

This War Stamp or additional Stamp for war purposes should be affixed to the upper right hand portion of the address side of the envelope or post card, close to the regular postages to that it may be readily can-celled at the same time as the post-

In the event of failure on the part of the sender through oversight or negligence to prepay the war tax on each letter or postcard above specified, such a letter or postcard will be sent immediately to the nearest Branch Dead Letter Office.

It is essential that postage on all classes of mail matter should be prepaid by means of ordinary postage stamps. The War Tax stamp will not be accepted in any case for the prepayment of postage.

EIGHTY-FIVE THOUSAND BABIES BORN IN BELGIUM

Since the war began eighty-five thousand babies have been born in Belgium. Hundreds of them are suffering and dying. The shivering bodies of the homeless, and helpless mothers are unable to provide them help some little Belgian child to food, warmth and shelter? There are children in Belgium who have lost father and mother before they have learned to name their parents names. Children shelterless, childrer lost, children almost foodless and wholly comfortless, whose little brothers and sisters have proved "food for shot" or bombs. Children shaken by the terror of it all, who may die unless tender care and proper food are swiftly forthcoming. While your own children are play-

while your own children are play-ing in security, thanks largely to the Belgian army, will you not help that other army of defenceless Belgian children who cannot help themselves?

If the suffering children themselves could stretch out their tiny hands to you, how gladly you would fill them. But the horror of it is so far away that imagination cannot grasp its full meaning. Try for one moment quietly to picture to yourself what all this baby-suffering means, and you will be irresistibly moved to do what you can in the matter of contributions for this fund. Any amount of money, no matter how small will be thankfully received by Mr. W. E. Blake of 98 Pembroke St., Toronto, who is hand-ling the "Tablet Fund" for the re-lief of the Belgians.

IRISH FAITH

Under the above heading, the Monitor (Newark, N. J.,) has the following: "We heard a story the other day of an old Irish woman them. At the present time we should have nearly \$5,000,000 to be solvent: the proposed rate will entirely wipe out the deficit as soon as it comes in force, because the present worth of the promised contributions will equal the present worth of all policies. Under the proposed rate of \$5,00 per \$1,000 over fifty-three years there would only be a deficit of

The Choir

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each the church and there was man; a spell of rest; but what a comfor and consolation for the aged saint when she knelt before the Eucharis-When she knett before she fitted are the God Whom she loved (so much! What a lesson for the young and strong who live within a few blocks of the church! What a display of that grand Celtic faith—strong enough to move mountains as it moved miles! May we be worthy of such an ancestry !"

POPE BENEDICT ON PREACHING

The Holy Father, in his address to the parish priests and Lenten preachers of Rome, laid stress chiefly ipon making their sermons fruitful One passage from the address of His Holiness is as follows :

We have referred to the fruits of preaching. Be not impatient, dearly beloved sons, if We insist on this point, and tell you openly that a sacred orator must not aim so much at ting the intellect as in reform ing the heart, nay the very act of correcting the errors of the mind must be ordained by the sacred orator to the betterment of the practical life of his hearers. Let no one among you, therefore, con-tent himself with a beautiful exposisatisfied with a brilliant refutation of modern errors, without descending to the practical applications in both cases. Oh! how often it happens that the hearers are unable of themselves to draw the consequences which are contained in premises recognized to be beyond discussion. It is for you hard-a discussion. It is for you, heralds of the Divine word, to perfect your work to bring home to your hearers how and when they are to alter their conduct, now by abstaining from doing something which they formerly did, now doing that which they formerly failed to do. Do not be deterred by the fear of being lacking in the esteem due to those who listen to you; the concrete indication of the fruit which is to be drawn from a sermon is for many an shedute necessity : for no one can it be superfluous just as the words of a friend are not superfluous when he encourages another in a good action which has already been de-cided upon.—Sacred Heart Review.

BELGIAN TOT'S GRATITUDE

In connection with the gigantic amount of relief supplies sent by the United States to Belgium, which fed millions of stricken people, there is perhaps not a more tender episode than the recent exchange of letters between twin children, nine years old, of the foreign land and President old, of the foreign land and President
Wilson. When the children in the
Temple cried out, "Hosanna to the
Son of David," and the chief priests
and scribes said to the Saviour,
"Hearest thou what these say?"
He quoted to them by way of reply
the words of the Psalmist, "Out of
the mouths of infants and of sucklines they have prefeted wrise." lings thou hast perfected praise."
And the royal singer continues, "Be-

cause of thy enemies, that thou mayst destroy the enemy and the avenger. The letter of the Belgian tota is worth preserving:
"Dear Mr. Wilson: Thank you very

much for the good bread. The poor people in our villages were starving, forty had nothing to eat, but now that you have sent over to our dear little country a big provision of wheat both rich and poor can live— thanks to the Americans. Best love and wishes from little
PUSSY DESPOELBERCH

Pussy's brother added by way of

posterript:
"I join in with my sister in thanking you, too, for it is jolly good
bread, enough to satisfy any school-

boy's hunger."

President Wilson's answer is one which no doubt will be preserved for these children as a historic legacy:
"My Dear Little Friends:" Your
letter touched me very deeply and I
thank you for it with all my heart.

do the work that will have to be done in the days of peace that are coming. It would be a great pleasure to me if some day I might see you both when those happier times have come.

Your sincere friend

WOODROW WILSON One touch of sympathy makes the whole world akin, and it is best appreciated from the lips of the innocent, of whom Christ said, "Suffer the little children to come unto Me and forbid them not; for of such is the Kingdom of God."—Intermountain Catholic.

WHY STAND YE IDLE?

In God's vast vineyard there is work for all; Those that stand idle He will there

employ; Some tend and dress the Vine, and some destroy
Those sins that cause His grapes ere

ripe to fall; Others extend the Vineyard at his call, Bringing the suckling and the girl

and boy
Into the fulness of the parent's joy,
Away from worldly vinegar and gall. Why stand ye idle in the market

When there awaits you work so full of grace, Transcending all the toil that ends in dust ? Go ye in faith and undertake the

Nor reason on the wages ye shall ask. For He Who calls you loves you, and is just.

—George Benson Hewetson

THE TABLET FUND

Toronto, April 1, 1915.

Editor CATHOLIC RECORD: I thank you for giving space to the Appeal for the Tablet Fund for the Relief of the Belgians. So far I have received because of this appeal: Previously acknowledged.....\$413 04 Isabel Macdonell, Brockville.. 1 00

E. A. Malloy, Toronto..... Mrs. Ellen Toner, Porcupine.. James Dolan, Shelburne...... James Garvey, Mono Mills.... Misses M.&K. Garvey, Mono 1 00 Mills.....

Miss Annie McMillan, Orange-Reader of the RECORD,.....

Iroquois......Separate School, Barrie...... Mr. Lee, Taber, Alta..... Mrs. Jordan, Taber, Alta..... Reader of the RECORD.....

would be very grateful.

Respectfully yours,

W. E. BLAKE.

5 00

A PICCADILLY ANGEL

One Saturday evening, when the fog was at its worst in Piccadilly, London, the van of the Sisters of round of begging goods for the poor. The amateur driver, an inmate of Nazareth House, was unequal to the lifficult and even dangerous situation. The Sister in charge therefore alighted and led the horse. Three smart young men emerging from s club at once took charge of the horse's head, sent the Sister inside. and themselves escorted the var through the city of dreadful night two miles westward, to the door of Nazareth House. They then disappeared before the Sister then disappeared before the Sister had time to express her gratitude. "Perhaps they were angels," suggested somebody who had begun to believe that the age of human chivalry was dead. "Yes," said the Sister, "I might have said the same, but one of them was smoking a cigar."—Standard and Times.

DIED

KANE.—In Chatham, Ont., March 25th, 1915, Mrs. Elizabeth Kane, aged seventy-six. May her soul rest in

O'MARA,—InDover Township, March 25th, 1915, Wm. O'Mara. Interment in Wallaceburg, Ont. May his soul rest in peace!

McCool.—At Pembroke, Ont., on Feb. 17, 1915, Mrs. John McCool. May her soul rest in peace!
WALSH.—At Toronto, Ont., on Mon-

day, March 22, Mrs. Rose Walsh, be-loved wife of Thos. J. Walsh, Chief Engineer at the High Level Pumping Station, Toronto. May her soul rest in peace!



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TEACHERS WANTED

CATHOLIC TEACHER (MALE OR FEMALE) fully qualified to teach and speak French and english for C. S. S. No. 3 B. Colchester North, for the term beginning at Easter. Applicants please state salary and experience. Address D. A. Ouellette, R. R. No. 1, Amherstburg, Ont.

A QUALIFIED NORMAL TRAINED CATHO-olic teacher for Separate school. Duties be-ginning after Christmas holidays. Apply stating salary, to W. Ryan, Box 22, Charlton, Ont.

WANTED FOR S. S. No. 6, HUNTLEY, A second class professional teacher. Duties to commence after Easter. Salary \$500 per annum. Apply to W. J. Egan, West Huntley, Ont.

LADY TEACHER WANTED FOR S. S. NO. 2. Properly qualified. Duties to start at once. Apply stating experience to Geo. A. Miron, Sec. Treas. Espanola, Sta. Ont. 1993 6 WANTED BY REFINED CATHOLIC LADY position as housekeeper to widower, fond of children. No objection to farm. Can furnish good recommendations. Apply to Box 75, Hill City, Minn., U. S. A. 1903-2

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WANTED A GENTLEMAN WHO IS CAPAble of leading a small choir in a live town, as a
side issue. State occupation so that other work may
be obtained. Address Box W., CATHOLIC RECORD.
1993-4 HELP WANTED

CHAUFFEUR, SOBER, HONEST, RELIABLE good mechanic and repairman, seeks engage ment with private Catholic family where real work is appreciated References furnished. Immediate correspondence invited. Apply at once to Box X CATHOLIC RECORD LONDON, Ont. 1903-1

FOR SALE
SLIGHTLY USED GASOLINE ENGINE AND cream separator for sale. Both in first class condition. Bargain. 'Address Box V. this office.

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200 ACRES, COUNTY HURON. 2 MILES
from Seaforth; 2 farms: (t) 100 acres, first
class house, hot water heating; bank barn, driving
shed, spring trees never dry; 10 acres hardwood
both, but not be been stored by 100 acres across road from above farm
both louse; bank barn; spring water all year;
among choicest farms in County. Will be sold
jointly er separately. Apply to Mrs. Johannah McQuaid, Box 97, Seaforth, or to Proudfoot, Killoran &
Proudfoot, Goderich, Ont. 1992-4

ASSISTANT MATRONS WANTED WANTED ASSISTANT MATRONS. APPLY to The Matron, Assumption College, Sandwich

Pope Benedict's Prayer For Peace

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The Catholic Record

LONDON, CANADA

Actress Tells Secret

Well Known Actress Tells How She Darkened Her Gray Hair and Promoted Its Growth With a

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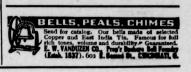
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