#### The Catholic Record

LONDON, SATURDAY, AUG. 17, 1918

of courage which lack the safeguard armies single-handed and outwits of instructed habit, we may notice the shrewdest diplomats offhand, the bold self-assertiveness which finally marrying either his nurse or relies upon the vulgar reverence for the heiress of the most aristocratic outward display in dress, lavish family in France, will share honours that the German believes neither in expenditure, fashionable repute and with the youth who comes from the conventional symbols generally for farm to the city and within a week the success it craves. How different. or so earns the fortune demanded by the success it craves. How different or so earns the fortune demanded by defends the dominant German school by the courage of genius manifests his rich employer's daughter as the itself, often in loneliness and poverty! price of her hand. Of heroines the by the Kaiser, and his Prussian is the common tale of steady per nurse or the infallibly omniscient junkers—the school that claims the It is the common tale of steady perseverance in face of obstacles until a spy will vie with the débutante. a tribute from the nations of the new gift has been bestowed upon a No "slackers" these—they will be earth. too forgetful world. Art, science, sure to "do their bit." It promises philanthropy have enriched mankind to be a great year. incalculably at the cost of pangs which were endured for the sake of benefits others received. The martyrs of Truth applied to large common ends have been and are the salt of the earth. Alas, that the salt should lose its savour by contact with inferior elements in the confusion of a sordid struggle. Corruption is most deadly when masked in forms of authority and external grace. It is heartening to turn from the scene of nerveless statecraft and civil discord to the spectacle of disciplined valour displayed by our troops and their leaders day by day. They are not splitting hairs, over the kind or degree of their country's claim upon them. They have staked all upon the issue. It is we talkers and scribblers who need to blend discretion with our over-confidence. The supreme joy of self-sacrifice is not within our reach; but even in our peaceful spheres of activity there of a rebellion which rested on the is ample room for calm resolve and self mastery. The mine, the factory, and the public thoroughfare may be the scene of a true adventure of the soul. Why forfeit the distinction that fidelity secures by cowardly compromise in the hourly conflict with evil? Life is a battle throughout. We are conscripts, held under the discipline of changeful events. Aim and means are linked in the wise man's experience. Souls are not launched by blind fate on their sublime course; their orbit is defined and the wisdom that rises from life's depths decrees a glorious end field Mass, and the spectacle of the to the valorous combatant. Age should contribute wise counsel, but in the sacrifice was most impressive it is the prerogative of youth to spring on the instant to meet the mystic summons that breaks upon

"Though flesh @repine and reason There comes a voice without reply—

in the crucible of a splendid trust-

the cause abolishes personal inter-

#### COMING-THIS YEAR

will be felt this year. Fewer German and more French phrases will be seen, especially in the writings of those who know no language but English, and that not very well. say, but human to give vent to pent of our old friend chic (suggesting, as up feelings, and to resort to lancommonly uttered, a young fowl) will be much in evidence. A new word much affected is camouflage, if crises do arise, and dangers to our senerally mispronounced and misunderstood. On the whole, there will be a heavier draft than usual on the italic case. In plain English the old favourite "crisp new bill," unknown to most of us in real life, will have its usual run. No one in this year's fiction will be interested or fascinated, but always "intrigued." There will be the regular quota of virile" women-the kind no man would ever care-or dare-to marry Another favourite is "virginal." Through one short story some time ago ran a regular refrain describing the heroine as "tall, white, virginal, Obsess and obsession will continue to be prime favourites. No composition on any thems will be complete without at least one occurrence of one or the other. No writer who fight until we obtain our objective, one or the other. No writer who cares for good form will permit any character to say anything this year. He may murmur, whisper, wheeze, husk, compliment, equivocate, sparkle-do anything but say. An occasional old-fashioned writer in the Atlantic, Harper, Century, or wrongs, the liberation of the nations the

always be followed.

As to content, the predominant notes will be war and love. The Coming to social displays of a kind young officer or private who routs nurse or the infallibly omniscient

#### DOERS OF DISCRETION

The great Lord Bacon preaches discretion most eloquently in his Essays, but his own fate exemplified the contrast between theory and conduct which discloses itself in high places as in low. The New England maxim, " Be sure you are right, and then go ahead," was well illustrated by Washington, who was praised by Earl Standope for his extreme relucting for the supremacy. We are fighting for the supremacy of justice and right, rather than the supremacy magnanimity in persevering." So of race. also in the contest with France, Pitt hesitated before letting loose the British forces, but never swerved from his resolve to carry the war through to a victorious conclusion. Lincoln is of course a later and most impressive example of wise delay: but he was relentless in his justifiable determination to make an end university or lecture hall, or where institution of slavery. President Wilson is worthily following in his great foregoer's footsteps.

#### A STRUGGLE OF PRINCIPLES

WE ARE FIGHTING FOR SUPREMACY OF JUSTICE AND RIGHT, SAYS ARCHBISHOP GLENNON

A stirring address was made recently before a congregation of 50,000 people by Archbishop John J. vast throng of worshippers assisting many whose kin is now enrolled the rest the English language will with the colors, and the Archbishop said that their appearance in such the dull routine of a degenerate numbers proved that the Catholic time. Valour and discretion coalesce heart of St. Louis beats with its country, and that they stand beside the altar of their country as they stand beside the altar of God. Con-

ests, and quenches sordid hopes and tinning, the Archbishop said:
"As the world war advances, and as the situation becomes more and food to sustain them. more critical, it is very natural for our people to give way to extravagance of thought and action-where as public opinion is slow to form and public interest not easily aroused in democracy; but once aroused it is tection, preservation and safety of not easily controlled or directed. our soldiers, that they may return More especially now, as we witness | triumphaut in their safety and safe the troops journeying forth—as we Naturally the influence of the War hear from the front of the horrors of war-of the death of brave men we read the growing casualty list; and in its wake the crepe tells us of those who will return no Under such circumstances, it is, I guage and deeds inspired by hatred

and vindictiveness. 'It is well for us, therefore, even to bring to mind those principles for which we struggle, whatever be the fate of the battle of yesterday and today, and which must and shall endure; and that we must work deliberately and calmly, so that they shall endure; and that their triumph shall be reached with the least sacrifice of human life and with the largest measure of effective par-

#### A STRUGGLE OF PRINCIPLES, NOT OF RACE

"In the struggle we must pay little heed to those who claim that this is a struggle of race against race, or language against language. It is a struggle of principles that are true and just as against principles that

'We are struggling-we are fightwhich is destruction of a threatening militarism-the elimination of philosophy which holds its right to govern by the sword-the assump n of the power that the stronge nation may oppress and hold peonage the smaller and weaker nation; the undoing of national

oppress and crush them.

principles such as these are our enemies. If Prussia alone defends them, then Prussia alone is our enemy. But if all Germany is united in sustaining these principles, then all Germany is our enemy, and all other nations who join with her.

"Ofttimes we hear the statement militarism, autocracy or the divine right of his nation to rule the world; but he belies that position when he

do not believe that this is a war of races, nor a war of languages. It is true that at the beginning of the War, that on the eastern front, it was the Teuton opposed to the Slav, and it read like a war between them for race supremacy. France then was but a pawn on the checker board. In this latest year of the War it is again binted that it is a fight for supremacy between the Teuton and the Anglo Saxon. Let me say deliberately and advisedly that in so far as America is concerned it cannot be so regarded. We are not fighting for Anglo-Saxon supremacy. We are

"Indeed, that philosophy created and taught by English and German, that certain races must dominate and that it is their conscientious duty to reach that domination by destroying others, is a philosophy that is both false and damnable—a philosophy which should receive the immediate attention of our vig-liantes, and be driven from school, ever found; for it is a philosophy that teaches disloyalty to your fellow man. It is the philosophy of the inhuman, and opposes, ridicules every element of mercy, altruism or love in the human heart. It is one of the chiefest causes of this war's commencement and dread devastation. It has done more to dechris tianize and brutalize the world than any other known cause.

Neither is this a war of lan-guages. Language is but the vehicle of thought and is cursed or blessed by the thinker, whose servant it is. Sentiments of disloyalty may find their place in any language, and equally so, sentiments of loyalty and fidelity.

"I believe, again, that our care should be to eliminate and destroy disloyalty in word or act in whatever language or by whatever indi-vidual it may find expression. For be, and must be, the language of this country. And for the others, it is better to leave them to their natural extinction through time, than to force an issue without a gravely sufficient cause. All our energies today should be listed up under four headings, to wit . Man to fight, arms to fight with, ships to carry them and

EVERY AMERICAN FORCE UNITED FOR TRIUMPH OF JUSTICE

"And we may add thereto all those forces which will make for the proin their triumph. Among these forces one of the most helpful is the organization for war activities created by the Knights of Columbus, and sustained by them and by us all generously and effectively. It is true, they are not receiving the publicity and consequent support necessary for their organization to reach the full measure of its eff chiveness. Perhaps it is because they have not the methods known to the modern promoter, nor the scientific way of reaching the public mind or perhaps it is that conspiracy of ice which can be made so won derfully effective when our managers resort to it as fitting in with their policy. But, whatever the cause may be, I wish now to make public acknowledgment of the great work, and pray for them and ask for them your continued support and co-opera

"And now, turning to our soldiers and citizens here, I believe that it would ill-become me, speaking from the altar, to so appeal to you as to inflame your minds and souls with hatreds, even though there be just the volume of bitterness rising moun tains high; but rather to seek to fill your minds with the justice of our cause, with its inherent nobility, and as a consequence to urge you to the right and duty there is to defend it. To your hearts should come a conse-cration—a spirit of service, and of sacrifice, such as would ennoble and transfigure them, that thus you would achieve victory worthy of your cause, your nation and your

Scribner, may fail to observe this decree, but in the cheap weeklies and material than the cheap weeklies and material than the correct style will nation is prepared or has decided to press and crush them.

"Those who maintain methods and guarded with all that a generous that a generous country-a grateful nation can offer of protection, physical and. The country, itself, will be their mother; and as a mother will be slow to offer them as sacrifices. Her ample resources and genius will reduce the mortality to a minimum.

"And grateful, too, must we be to all others, those who work in the factory, the office, the laboratory, or the field, who give all their time and their strength, physical and mental, that victory may be achieved; that your sons may be sustained and protected in its achievement. And with these latter a united nation moving onward, step by step, shoulder to shoulder, unto the grand consumma tion: Neither fearful, nor faint hearted, but united as one man should we all be, to promote each in our own way, as best we may, the great cause.

'A hundred millions are we, with manhood, resources and a patriotism unexcelled in all the world; and yet withal, we have no room-we should have no place, and less patience with the slacker, the striker, or the grafter. They are our real enemy aliens, whatever their race or tribe or creed, while he who loves our and who fights for our cause is a friend and brother, whatever be the race he sprung from or the place of his birth."—The Monitor.

#### THE CATHOLIC CHURCH AND FREEDOM

If liberty exists in the world, we we it to the Catholic Church. From the beginning of her history, the poor, the outcast, and above all the slave, were the object of her solicitude. As far as the religious society of the Faithful is concerned, St. Paul anounces the abolition of slavery, for he writes to the Galatians: "There is neither bond or free . . . . you are all one in Christ Jesus." one before him had dared to write such a charter of freedom. Not content to define the rights of the slave, the Apostle pleads for him in his tenderest words when he begs Philemon to welcome back to his household the ungrateful Onesimus: "Not now as a servant, but instead of a servant, a most dear brother, especially to me; but how much more to thee both in the flesh and in the Lord?" The conduct of St. Paul is the conduct of the Church. If from the spiritual point of view, there is no slavery for him, he recognizes that the civil law acknowledges serfdom, and that the law cannot be vio lently abrogated or changed. His prudence equals his zeal. So with the Church. While she proclaimed the Church. While she proclaimed the equality of all men before God, she did not attempt the impossible task of upsetting at one blow the huge fabric of oppression which weighed so heavily on the multitude. She knew that freedom was the work of years. But she was nobly confident that one day the colossal fabric of slavery would fall.

Two things had to be done to free the slave. These had never been fully attempted even by the wisest philosophers and statesmen of antisult of a moral upheaval and victory; forces and agents. God v the second was to be a political and helped her in the gigantic task. economic triumph. It took time to built went deep down into the life his civic rights restored to him. selfishness and heartless indifference to make the labor of the slave free, his person had been emancipated, or where that result had not been accomplished its speedy realization had been prepared.

Under the beneficent influence of a plaything, serving the caprice and the passions of his master. In the religious society which he entered when he became a Christian, he regained the use of the rights despised creature, fit only in the eyes of pagans, for the vilest uses, gradually but surely ascended in the social

ren of God. In the Catholic Church the, barriers

everywhere else separating the slave from the freeman were broken down. For the bondsmen as for the master there was but one Faith, one Lord, one Baptism. In the Catacombs, when the martyrs were preparing, by the reception of the bread of the strong and the wine that maketh virgins, for the contest of the arena, the slave knelt at the banquet table of the Lamb by the side of the heirs of the Glabrios and Caecilii, the con-suls and senators of old Rome. Time and again, slave and master died to-gether for the Faith. Their mortal remains were buried together in the Catacombs and their brethren hon-ored them both as stalwart soldiers of the Cross.

In the Church, the slave might even be held in higher estimation than the free man, if the former were baptized and the latter a catechumen only. The Church even opened to the former the ranks of her priesthood. As a rule, however, the Church and the prudently required that the priest or bishop should at least have been emancipated. But a former state of servitude she considered no bar to the highest office within her gift, and in the second and third centuries she was governed by two Popes, Pius and Callistus who had once been slaves.
Thanks also to the Church, this

religious and spiritual emancipation was to be accompanied by the regeneration of the family life of the slave. For the serf of Greece and Rome, those sacred words, family, home, wife, husband, child, were empty sounds. In his case, the law recognized no such thing as the legisimate union of man and wife. It did not assure the permanence of the marriage bond or protect it against outrage. The slave was without family and without kin. The Church taught him that he was not so wretched or so forlorn. She sanctified and protected his affec-tions and his love, taught him that the words father, husband, mother children, bride, were as holy for him as they were for the sons of consuls. She admitted him to the sacramental contract of matrimony, blessed his nuptials and declared guilty whosoever should attempt to outrage their integrity and sanctity. On the day she did so, the world went for ward with a giant's step in the path of true progress and civilization. If she had not felt the strength of God Himself nerving her hand for the task, she would never have dared

attempt it. Passing further, the Church taught Christian masters to treat their slaves not as chattels, but as men. She reminded them that the noblest gift they could confer, the most welcome alms they could bestow on the poor of Christ, was the gift of free dom. A striking instance of liberality thus inspired is the well known story of St. Malania, who generously freed her 8,000 slaves.

Such were the results of the direct and personal action of the Church. It is doubtful whether in her long history she can point to another victory of similar magnitude and splendor. To have given back to millions the sense of their own dignity as human beings and to have slowly forced the world to recognize them quity. The slave himself had to be as such was an undertaking which emancipated; his labor had to be encoded. The first was to be the re- was beyond the power of natural forces and agents. God visibly

In her religious society the slave had reconquered his place. It was foundation on which slavery was not so easy for the Church to have all of the people and rested on an almost unshakable substructure of she emerged from the Catacombs and had something like official recognito suffering. It took a longer time tion from the State, her influence and example gradually secured for the slave his personal liberty in the eyes of the law. Nothing can be more in-teresting than to watch, after Constantine's accession to power, the struggle between the spirit of pagan ism and that of the Church. the Church, thanks to the wise and one of the most dramatic spechrymane legislation of the Popes, and the example of the early saints and are in deadly conflict, the spirit martyrs, the slave regained his rights of true liberty and that of as man. He ceased to be a chattel, to win many a heartless victory Now paganism is triumphant and the cause of the slave seems lost; now Christianity wins the day, and the hopes of the oppressed revive. The privileges of manhood, which for victory long hung undecided in the centuries had been denied him. The scales, but after the middle of the centuries had been denied him. The Gospel restored them. And thanks fourth century the first glimmerings to the Gospel and its teaching, this of the coming triumph are faintly despised creature, fit only in the eyes discernible. Through the fifth century the light of the full orbed day of freedom grows more resplendent. In spite of itself, the Roman State any pure arety ascended in the social freedom grows more respindent. Scale and recovered even his civil in spite of itself, the Roman State and political freedom, accordingly as had to recognize the influence of society became more and more imbued with the spirit of Christ. The the little mass of leaven vivifying world seems to have forgotten this the whole body. Even in the politi-inestimable benefit which it owes to cal sense there was progress. From the Catholic Church. She wrote the the days of Nero and Domitian, in Magna Charta of the slave. She found him prostrate. She stretched out her hand to the thousands groaning in the mines, in the holds of Roman galleys or lash-driven to face the days of Nero and Domitian, in spite of the crimes of pagan rulers, any form. They remembe turbance of two years ago. of an Heliogabalus and a Galerius, in the holds of Roman law had made substantial Roman law had made substantial a religious situation, but the substantial progress along nobler lines. Uncontaining the days of Nero and Order and Orde selves.

"To you, mothers, who have given your sons—the best you had to give, r sons—the best you had to give, that though their masters might bind greatest sacrifice you could their bodies in iron gyves, they could taken the Church under his protec day Visitor.

man and safeguard his rights more jealously. They are approaching nearer and nearer every day to the spirit of the Gospel. The day is not far when at the head of the great book of the Roman Law the Cross will be inscribed to safeguard and ennoble its statutes.

Constantine forbids masters or magistrates to brand slaves on the face where "resides an image of the Divine Beauty." He gives to priests and even to the simple Faithful, by

the mere act of "manumission" per-formed in their presence, the privi-lege of conferring all rights of citizenship. He decrees the abolition of those gladiatorial contests where so many were butchered to make a Roman holiday. He safeguards the sanctity of the family life of the slave, forbids the separation of parents from children and husband from wife. The slave was thus slave, made to feel that the law realized at last that he had a right to love and be loved, and that his humble hovel was a sanctuary inviolable to the lust and the cruelty of his master. Constantine also declares guilty of homicide those who so maltreat their slaves as to cause their death. The laws of his successors, Constantius, Valentinian, Gratian, Honorius, Theodosius, those particularly re-lating to the protection of female slaves, hitherto the most unfortunate because the most helpless, carry on his work, until, under Justinian, the great movement of civil emancipation, more especially of the wand the girl, reaches its height.

A cursory view even of the history of the early ages of the Catholic Church affords convincing proof that she is not the enemy of liberty. Had she been such, she needed only to keep silent about the oppression and outrages under which thousands groaned. But she championed their cause. She warned their oppressors that slaves were men redeemed by Christ. She herself treated these wretched outcasts as her favored by threats, by sacridce and deeds of heroic courage, she won the sacred battle of freedom. Of the many services she has conferred on humanity, this is one of the noblest. When the slave lifted up to her his shackled hands, God gave her the will and the power to break his chain.

## A FEW PERTINENT

ABOUT THE IRISH QUESTION

We note from criticisms which are sent to us that few people in this country are sufficiently acquainted with the Irish situation to discuss it at all. Here are a few facts which must not be left out of consideration

when thinking of the Irish question:
(1) Ireland was not only the first country to furnish volunteers for the British army, but has, up to date, supplied 170,000 men. This represents about 5% of Ireland's population. Hence it means that she gave three times as many men, propor-tionately, as the United States has both by volunteer enlistments and

(2) Ireland's population, because of unsatisfactory conditions, has diminished by one half during the past fifty years, and she has the largest percentage of old people of any country on earth; the young price; "He gave evidence on March 29. country on earth; the young principally, have been the ones who have migrated.

not merely the 170,000 men who joined the colors at home, but the hundreds of thousands who have been fighting with the British from the United States, Canada, Australia, India, New Zealand, and countries allied with Great Britain against the Central Powers.

(4) Many more soldiers would have enlisted voluntarily if England approximately \$5,000,000 was raised had permitted Ireland to organize, recruit, and equip her own regiments as do other dependencies of Great Britain. The Office set itself against the raising of Irish divisions as such.

(5) Ireland has been awaiting the fulfillment of England's promise to grant Home Rule by which an Irish efforts of the delegates will be direct. Parliament could be formed and to which the Conscription proposal might be submitted as it was in Canada, Australia, New England, Newfoundland

Some months ago the United States Government published a re-port revealing the percentage of un-naturalized citizens who waived the exemption (from conscription) to which they were entitled, and the proportion of Irish who ceded their out knowing the nature of the lec-

(7) If the Catholic Bishops of Ireland are acting as advisers of the for the hall rent. In the meantime Irish people in their resistance of the board discovered the nature of conscription, it is to so take the opposition movement in hand as to prevent bloodshed and violence in have the hall as a consequence. The

all a religious situation, but a purely national one. The Pope was neither consulted, nor did he offer advice The Pope never meddles in the polit-

#### CATHOLIC NOTES

William P. Larkin, director of the Knights of Columbus Committee on War Activities, announces that fifty Knights of Columbus secretaries and chaplains have arrived safely in France and have been assigned to duty along the American front in Flanders.

The Catholic Bulletin of Reking announces that four Sisters of Charity have been decorated by the President of the Chinese Republic in rec-ognition of services rendered him at St. Michael's hospital, when, pursued by revolutionists, he was in great danger of his life.

John McCormack has more than fulfilled his promise to raise \$50,000 for the K. of C. war fund, for in the five concerts given for the fund in the early part of June the receipts were over \$52,700. Every dollar of this goes to the fund providing spir-itual protection and mental and physical recreation for America's fighting forces.

The American naval authorities are building a big base hospital at a port in Ireland for sick and wounded sailors, to be manned by the Red Cross with a staff brought from America. A big residence has been taken for the main building and sectional huts are being imported from home to give room for additional beds. The site is an ideal one for convalescents.

Queen Wilhelmina of the Netherlands, according to a dispatch from the Hague, has charged Deputy Nolens, leader of the Catholic party, with the formation of a cabinet in succession to the ministry headed by Premier Cort van der Linden, which recently resigned. The Catholics now have thirty representatives in the Dutch Chamber.

By decree of the Sacred Consistorial Congregation at Rome a Bishop Inspector for the French Navy is established in the person of Msgr. Gillibert, Bishop of Frejus and Toulon. He is, to all intents and purposes, though it is more convenient not to give the title, Field Ordin ary for the French Navy, as were the two Bishop Inspectors appointed

some time ago for the army.

Pope Benedict XV. has appointed the Most Rev. Joseph Petrelli, Titular Archbishop of Nisibis and Apostolic Delegate to the Philippine Islands, as Papal Nuncio to China. China has appointed Tai-Tcheng Lin as Minister to the Holy See. He had previously served as Minister to Portugal. His appointment has received the official approval of the Holy

Father.
The United Press correspondent with the American army in Lorraine has cabled: "Chaplain Walter F. Dankers of Worcester, Mass., died July 14 of wounds received during the German bombardment which followed Mass on Sunday. He is the first American chaplain to be killed from No Man's Land during a heavy enemy barrage."
Abbe Marcel Gauthier, of the Paris

church damaged on Good Friday by a shell from a German long range rated.

To Ireland must be credited | markable courage and coolness.

Amidst the ruins and under tumbling arches he promptly took charge of the work of rescue. By his example as well as by his energy, he did much to prevent a panic and refused to leave the church until all the victims had been rescued."

A check representing the results of the recent National Catholic War for War work, will be presented to Knights of Columbus at the Convention of the Order at the Waldorf, August 6 and 7. James A. Flaherty, Supreme Knight of the Order, will receive the check for the K. of C. Presentation will be made by a Church dignitary. The entire ed toward the development of the "Help Win the War" policy.

Annie Lowry, the noted ex nun and anti-Catholic lecturer, lost her suit against the Grand Lodge of the K. of P. of Indiana in Judge Eubank's court in Indianapolis recently. The woman advertised an anti-Catholic lecture in the K. of P. hall in Indianright to exemption was the largest of any of the allies.

ture, but said he had to have the approval of the Board of Trustees The woman deposited \$25 on account They remember the dis- trustees offered to give her back ber (8) The Irish situation is not at brought suit for \$1,000 damages. Judge Eubank in giving his decision for the defendants, said the trustees had the right to rent the hall, and no

#### THE RETURN OF MARY O'MURROUGH

BY ROSA MULHOLLAND Author of "The Tragedy of Chris," "Nanno,"

> CHAPTER VI THE REMORSE OF OWNY

Shan on his way home had to pass Father Fahy's little shanty.

The priest's house was a thatched ottage with a narrow path leading to it, shut off from the road by small wooden gate. You walked straight into a little earthen floored kitchen, off which were two small rooms. The Father's private apartment was one of the latter, with a poarded floor, a table covered with books and papers, a blue check-curtained bed in the corner, a shelf for that either could be opened when the storm beat on the other side of the nouse, and a flagged hearth for the

turf fire. Father Fahy was growing old as a curate, and would probably never be a parish priest. His cure was at the cult and remote end of the parish, and he had no wish for a change, for his heart had taken root in these scanty pastures and in the fissures of these grand rocks. He had seen a good deal of missionary rk in the world before coming Killelagh, and was the more more pleased with the peace and inno-cency of his now long accustomed surroundings, in the midst of which he hoped to end his mortal life

He came out of his little gate as Shan approached, and stood expecting him; a spare figure, somewhat stooped, with a face which in repose was slightly austere, but benignant

"I'm waiting for you, Shan. I'm goin' up to see your father.'

"It's good of y", Soggarth Oir. Will y' take a seat ?'

"Thank you for a lift, Shan. frightened. It isn't going to be

Shan was silent a moment from shock. Then he spoke:
"My father's not what he was. The

years is beginnin' to be hard on your father is?" 'None of us are getting younger.'

said the priest, "but please God he'll not be leaving us yet awhile." Shan urged his horse, and the cart soon arrived at the little farm of

Owny Sullivan. It was about the last of the better class holdings in the mountainy direction, and a ce showed that fostering care had long been at work to improve it. The new close thatch, the trim fence the climbing rose on the sheltered wall, told a tale of their own of love for Mary the romance. against the others, but Mary's the

A big sheep dog came out to wel-come them into the kitchen. An old woman putting turf on the fire 'He's middlin' now," she said, "but the turn he took was a'most his

Owny was lying on his bed, but

soggarth. It was a little wakeness I took he explained, "an' I'm over it, thank God. All the same, I'm glad to see

your reverence comin' in."
"Well Owny, that's good news; but now that I'm here, you'd better make the best of a good opportunity. It'll do v' no harm to be fair an'

uare with God."

"It's thrue for y' Father, but I'd my Office to read on the way."

rather have a little longer to think through "None of us can count on a minute.

And you haven't a whole mountain on your conscience. It won't take you any quicker out of the world to settle up your affairs with the Almighty."

After a little more encouragement

Owny agreed to make his confession. and Shan left him alone with the priest, and went out and walked about the fields that had cost him so dear, thinking his own thoughts. Owny's sins were not heavy ones.

but every fault was dwelt on with scrupulous exactness. The thing that troubled him the most was mentioned last, and after the confession was all over he returned to the subject with anxiety.
"Y' see, Father, as I tould God in

ver presence, it's weighin' on me a that I was a bit too hard about sendin' Mary to America. The time's gone over, an' the farm isn't bought out yet, an' maybe won't be ever. An' I would have liked to see Shan's childher about my knees—"
"It's a pity, Owny—it's a pity.

You know I was against her going."
"I know y' were, Father; but, what could we do? The pair o' them might ha' gone together, an' Shan's mother an' me to the poorhouse. An' now she has the little place to back to, an' they're young still. Could v' do nothin' to hurry up thim that has the sellin' o' the farms ?"

They wouldn't mind me Owny." They're askin' too much money,

"Why need you wait to have the farm bought before Mary comes 'See that now! Maybe we needn't.

But it's a kind of a pride we have to bring her home to what'll be our own. When she did go, it's what she has a right to expect to come back

"She will have a little money, I suppose, after her years of in-

"Of course she will. But that'll be wanted for stock, an' to make a good beginnin'. The debt to buy the he came to this mission. He re- two, I'm thinkin' of goin' myself to father on the land to keep all to

farm'll be enough of a load on our called the warm welcome of gener-

"Well, Owny, I think you have been a little over careful. Prudence is an excellent thing, but trust in God is better. And now, take my advice, and let Shan write at once to Mary, and tell her to put her foot on the next boat and come home to Killelagh. It will be better than regretting and lamenting the past."
"It's thrue for yer reverence. It

what I was thinkin' acouple of hours ago, when I thought I was off. But some way. I would like a little longer to think about it all, now I'm betther. A few more months is not goin' to make so much of a differ.'

"I'm afraid you're a hard man, Owny. I hope that little bit of pride of yours won't make a delay for you in purgatory. Now that you're better, you have time to put things right before you go. It's what I sometimes think, that Mary's a great deal too good for either you or Shan.

"Is it Shan, Father? Is it the boy that worships the very thought of her.

"Well, Owny." said Father Fahy much better, anyhow, and able to argue your points the same as ever. I'll see you to morrow, and in the meantime, think of what I said to

He went out and found Shan waiting for him in the field.
"The old man is not going to leave

us yet," said the priest, "but his d is uneasy. I think you and he would both be happier if you would send for Mary at once, and have her sitting there between you." Shan's face lit up. "Is that what

he was sayin' ty y', Father?"
"He said it, and he went back of it. But I hope he'll say it to you

again. "If he does, he'll go back of it again. He's set on havin' the place bought out before he'll see me

married. "I'm afraid you'll both be sorry for it some day, Shan."
"Why would I be sorry, Father.

was a little message i got. Your father's not so well. Don't be Ar't hingell all be settled about the An' things ll all be settled about the land, they tell me, in six months or a year at farthest.' Do you mean that you yourself

are willing for a longer delay, as save Thy faithful children 'God knows I'm not," said Shan "But I'll tell y' what it is, Father. When Mary brings home her hard earnin's, I'd feel a sort of a shame if

I hadn't the place to offer her as kind of a balance against it. "I see. I see. Well, God send you both happiness! Mary's the best girl I ever christened in Killelagh, the sweetest and the bravest. She was a mother to her own mother when the trouble came, and to the brothers and sisters that died, and she's worthy to be a mother of children of her own, if God will give them to don't want to say a word

Shan's face was radiant, listening. "I could say more to the back of that, Father," he said. "Well, well, say it to herself, here

You're not thinkin' ill o' me, Father, afther all my sthrivin' to get Mary for my wife?'

'I'm not, I'm not. You've been as true to Mary as Mary has been to But don't be losing the race you. when the winning post's in view.
I'll come to see your father again in when the winning post's in view.
I'll come to see your father again in
a day or two. No, no, put up the
cart and go in and look after him.

"God bless y'! Miles has a good
father! Oh, what's come over my
mother at all, at all?" I'd rather have the walk home this

grandeur, made up of mountain and valley, lake and river, and scattered woodland. That mingled tenderness and sternness of expression which is great charm of Irish scenery is hardly more impressive anywhere than here; and, for colouring, the grave greys and violets, the solemn purples deepening to black, of the mountain crags and sides, the fantastic fringes of orange and tawny brown, the sprightly greens of the fields and pastures that bring their golden irises and star daisies to the wayfarer's feet, all these have peculiar brilliance and softness in the dreamy and luminous Southern atmosphere.

The sun was setting as Father Fahy closed his breviary, and walked on meditatively through the glamour of the after glow transfiguring heaven and earth. The priest's heart was sad as his eyes rested on one after another of the little cots and cabins, and saw them caught into the glory, their gables shining rose-red and golden, looking as though each little dwelling might be In almost every house there reigned the woe of impending separation. The coming autumn movement of a wholesale emigration was already casting its shadow before it, was creeping round every homestead, and would settle on every poor thatched roof as surely as the night would in roof as surely as the night would in blacksmith's mind was running on a few hours blot out the splendor of declining day, and plunge the hills was a relief to the girl to hear him

The young were going and the old her to utter. staying behind. Killelagh would soon be depopulated. "She doesn't."

ous souls, whose joys and sorrows had become his own. How many brave young pairs he had married before yonder rude altar; what a number of babes he had christened at the worn font, now men and women hastening from their hills and glens to the cities of America, there, perhaps, to unlearn the lessons of purity and faith which he had

ored to teach them. Could noth ing be done to stop this fatal exodus He, who loved them, was impotent. Those who did not love them were pitiless. When the old who were left ween ing on the lonely hearths had joi those others in the near God's Acre. wept and pined no more as des-

poiled of love, who would build new homes where decaying ones had stood? What magic would accom-plish the return of the flock by the ld mountain passes? Would children's voices never more mingle with the piping of the wind around

He himself would soon lie, like the rest of the old, under the cross now shining in the twilight with a now shining in the twilight with a softly. "The whole thing's a bit lingering glimmer reflected from the o' fun that done me good. I'd ha'

Long after that day of release had dawned for him, who would drive home the goats to be milked, and banks, when the children would be

The stranger from a foreign land would not endure life in these fast-nesses, would not live in them and love them in contentment with poverty. The habits of prosperty would not thrive on this poor soil so near the bed-rock of the mountain. The stranger would come and look around him, and hasten away

A land," he would say, " only fit for a picture! None but savages could live in it." Yet God's children have lived in l' said the old priest with tears. The savages are those who are

driving them out of it. And the old, who were so generous, are growing hard, and cold, and niggardly, refusing their blessing to the natural desires of the young

they have nurtured. O God, show forth Thy face, and

CHAPTER VII

"I WOULDN'T HA' LET HER GO " The next evening, Tom Donohoe was at work shoeing a horse when Bess Dermody came into the forge, and stood aside watching the glow and the sparks fly, big hammer rang its mu while the big hammer rang its music; until the horse was shod and the owner of it finished his gossip and departed with his business done.

Then she came forward into the red light, her pretty face looking fretted and her eyes swollen with

crying,
"Oh, Mister Donohoe, you're Miles' father, an' I'm ashamed to look at y' after the trouble he's been gettin,' an' all through me !"

Never say the word! Yer a girl that has courage! My sowl, but Miles can take care o' himself, and I'll back him to take care o' you as well. Sure a bit of a row will do neither of yez any harm. You're not goin' again' us ?" said

Bess. 'Not a vein in my body but is

"She's a good mother, if she would let herself alone. To think of her "Oh, she said some hankerin' afther the likes o' Foxy

visions did not rise before one to dispute the statement. Nowhere is mother's blessin'," said Bess. "But there a more continuous stretch of I can wait till God sends us some

thin'. "Oh, I warrant y' will! waitin' an' waitin'. By my faith, I didn't wait long before I married Miles's mother, but of course I hadn't the bit o' land to be comin' between me an' her. We worked hard to gether, an' we've never been wantin for the bit or sup."

"Why didn't y' give Miles trade ?" asked Bess. My mother hits it up that he's nothin' but a laborer.'

"Miles didn't like it. He has his own notions. An' I have another son that likes it. Cf course he's a laborer, an so am I, An' isn't yer mother a laborer, feedin' pige, an' for us," said Miles cheerily. fightin' with wind an' rain, workin' on with the job at Ballyorg. the flesh off her bones to pay the buildi rent? Why didn't yer mother let Anne Bridget marry the dacent boy days.' that could have got work neardher home, but went to America in disgust at bein' looked down on? If she wants to keep the little place and have gran' childher in it afther her, why does she provocate a neigh-bor's son, and get him put in the the very home and secure haven of lock up, an' a bad name sent before happiness. Yet, what happiness, him to Dublin Castle, tacked to a what security were possible here? string o' lies to make money for the polis that is tired kickin' their heels in Ballyorglin?"

and the valleys and the woods in darkness. express the thoughts which loyalty to an affectionate mother forbade

"She doesn't look at it that way, she doesn't," said Bess. "But seein' how things is goin', an' the big emi-

earn a little money for Miles, the way Mary O'Murrough did. We might earn between us, there an' here, what would buy us a little houseen an' a cow. an' a couple o' fields."

It you go, I think Miles 'll be with y'."
"I wouldn't marry him without the sin' I love him my mother's blessin'. I love him thrue, an' I'll stick to him thrue. But my mother 'll have to give her consent before we stand up before

the altar. An' will she give y' her blessin' to go out on the world like a sthray bird?" asked the blacksmith. She'll think it'll part us : but it

won't," said Bess.
"Here's himself!" said Tom Donohoe; and Miles walked in. He had just been over at Flynn's shaking hands with Foxy.

"Look at this girl here, cryin' about y'," said the father to the son with a proud glance at the square shoulders and the well-set head of the "boy" he thought good enough for a princess, let alone the daughter of Mrs. Dermody,
"Ah, sure she needn't said Miles

softly. stayed in the lock-up a week for the pleasure o' seein' the crestfall'n looks o' Serjeant Hourigan when the padrole came back."
"There's nothing can be proved

against you,' says he to me. Myself could have give it to y' handy, an' saved yer men the walk.

'Don't be impertinent, sir,' says he, an' remember that the polis has a bad lot on the outrage-list. "Thank y' Serjeant,' says I. 'A good turn is never lost, an' maybe

y'll be paid back for this, some day Then he out with this book, an' put me down for intimidation; an' L laughed at him, an' went out of the

place-an' I whistlin' 'Hervey Duff.' Bess made a despairing exclama tion and began to cry.
"Stop that, asthoreen! There isn't a ha'porth o' harm in the whole transaxion. They can't shake an outrage out o' yer pockets when y've

ne'er a wan about v'.' "If this thing goes on, the pair o' ye'd betther head for America," said

the blacksmith.

Bess's tears flowed afresh. She was the joy and comfort of her mother, whom she loved with a tender, daughterly affection, and the thought of going from her, never to see her again was terrible. could speak of emigrating when she knew that Miles' father was against it, but the proposal coming from him overwhelmed her. "There, now, I thought y' were

wantin' to go," said the blacksmith with yer mother's blessin'. An' in such a case she could har'ly refuse seein' she's nothin' else to give

Bess was silent, except for her weeping.
"Bess," said Miles, "what are thinkin' about? What are we goin

to do ? I said to my mother, that why wouldn't she hold out her han' to y an' take us both, an' let you work for her as well as for another; an myself to work on for her as I'm always doin'? Anne Bridget's good an' she does a lot, out an' in, she's quiet in herself, an' my mother doesn't make much o' her. Myown way is to keep a bit of heartsomeness about the place, an' she'd miss me horrible!

'An' what did she say to that 'Oh, she said somethin' about no

man comin' to push her out o' the little place my father an' her worked The priest's walk home was through what might be called the most beautiful bit of Ireland, if other visions did not rise before one to man's land, she'd leave her own to us to live on respectable to the end of our days. 'Matthias Dermody's of our days. e ground, says she, an won't have any other man's comin' diggin' them up.'

"An' then she sat at the fire an' cried, an wouldn't taste her cup o' tea : an' my own eyes are boiled in my head with the day's cryin'!" The men were silent for a few mo ments, while Bess sobbed. Then

There's work many's the place neardher home. All 'd be well if y'd take courage to make a run for it." "I'll never marry without my mother's blessin'," reiterated Bess.

Well, avourneen, dhry your eyes, an' take heart o' hope. We'll wait on a bit yet, an' see what'll turn up on with the job at Ballyorglin at the buildin' o' the new poorhouse, an' I'll be up an' around here a Sun-

"I wish to God I could marry the pair o' yez myself this minute, here at the anvil, if it was a thing that I had to hammer an ould horse's shoe into a ring!" said Tom Donohoe, "but yez know yer own business best. An' here's a good man with a little pony to get a shoe on him; so be off with yez, an' take yer walk before the night gets dark."

Miles and Bess went out of the forge, and took their way across the

"It's what I was sayin' to your father," father," said Bess, as they stood among the golden irises in the red sunset—" that I would go away like Mary O'Murrough, and earn money -" that I would go away like to come home with. But I don't know how I could do it. I haven't the courage to go away over there without either you or my mother." If I had been Shan, I wouldn't

let her go without me," said Miles.

gether for better times. An' Mary the distance were lost upon her, for had no mother to leave, an' nobody belongin' to her."
"I mind seein' her before she

went," said Miles. "I declare but it was her that had the beauty! She was a grand crature, every bit of

An' she'll soon be comin' home now with her money saved," said Bess wistfully. "I wish to God I was doin' the same. Will y' come in now with me to Mrs. Mulquin's, to see how they are % I hear some has brought me many a blessing.

of the girls is goin'."

Mrs. Mulquin's house was a mere cabin compared with Mrs. Dermody's snug little cot. As Miles and Bess drew near the open door, a sound of sobbing was audible from within, and crossing the threshold they saw the mother and two of her daughters sitting on three stools, crying with their heads together.

Mrs. Mulquin raised her eyes at the sound of footsteps.
"Oh, come in, come in!" she said.

God forgive our foolishness when it's His will to part us! Ellen Jane have made it up for Bess, with her heart full of her

own trouble, joined in the weeping, and Miles stood with his head bent, as if in a sacred presence.

Bess soon recovered herself.
"Why would y' be goin', girls?"
ne said. "Miles is always sayin' she said. that there's work neardher home Would Where is it, then, Bess?

point it out?' asked Kate sadly. My Jim writes to me from Dublin that the poor 'll be atin' each other in the winter, for the want of work," said Mrs. Mulquin. "An' the boy that went to Liverpool says the towns is all the same. The girls know nothin' about service in a gentleman's house, an' I'll never let them go harvestin' or hop-pickin' to England, to lose their goodness."

Is America good?" asked Bess. It's big enough to have every thing in it, good and bad," said Mrs. Mulquin. "There be to be goodness in is, or it wouldn't have Mary O'Murrough in it all these years

TO BE CONTINUED

THE CROSS OF THE O'KELLEYS

The soft summer breeze on this Sunday afternoon was fragrant with the odor of pine and fir as Anna O'Kelley walked down in the path thickly carpeted with needles, across which the sunlight flickered and danced, to the small wooden chapel in the clearing. Her niece Eileen, a restless little sprite, accompanied her. Reaching the door, Anna gave a gentle push and to her delight it

opened.

The chapel was but a temporary affair for the convenience of the Catholic visitors at the summer re sorts near by. Many visited this town of Granby, on the Maine coast, and here Anna O'Kelley had come to spend the summer with her brother d his family at their summer cot-

She was pleased to find she could enter and say a few prayers, as it was closed during the week, and sometimes immediately after Mass on Sunday. To-day Father Burns had not returned at once to his own town, ten miles distant, and the chapel would be open until he was ready to return. The place was cool and quiet, and so soothing after a week of fun and excitement that she felt inclined to spend the afternoon

there in prayer. She finished her Rosary and began on some special prayers for favors received, when Eileen began to get restless. She gave the child her Rosary beads to keep her quiet; but after a while the child tired of these wish," she said, and began walking up and down, going into the different pews and picking up the prayer-books which

had been left in the benches. A few moments later she wandered outside and spent the remainder of the time running in and out until her young aunt was ready to return

Anna was just closing the door when she missed<sup>3</sup>her Rosary beads and then remembered that she had given them to the child.

Eileen, darling, where are auntie's beads?" she said.
Etleen ran back into the chapel and returned with the beads, but as Anna took them in her hands she felt a thrill of alarm, for the small silver cross was gone.
"Eileen," she cried, "what did you

do with auntie's cross? Eileen was frightened and began to cry. Didn't do nuffin' with it. Anna saw that if she was to get

any information she must keep calm; so taking her small niece by the hand she led her into the church. Now, dear, show Aunt Anna where you put the cross," she said

Eileen went straight to one of the It commed off and I put it in this book.

There were several prayer-books about and Anna examined them all, but no cross appeared. She searched up and down, inside and outside of the chapel, but her labor was fruitless. Then she knelt in one of the pews and prayed, with a sob in her throat, that she would find the miss-

It was near supper-time when she at last gave up the search and started wearily for home. The scent of the pines, the flickering shadows across his her path and the roar of the sea in | tioned

of her loss. Granny O'Kelley had given her the

cross. It was a family heirloom.
"It's an Irish cross, given me by
the O'Kelley himself," the whitehaired old lady had said proudly as she placed it in her granddaughter's hands a few hours before the Angel of Death had summoned her, "and when I'm gone, child, it's to be yours It's blessed for a happy death and it give it to you with my blessin the blessing of those before me.

The family at the cottage were much concerned over her loss, especially when they saw how badly she felt about it. Continued questioning of Eileen elicited the information that she had put it "in the birdies' nest.

Try and not think about it tonight Anna," her brother comforted and to morrow we will make a systematic search.

But the systematic search failed to bring the cross to light.
"The little rogue hid it carefully,"
was the comment of her father, but one by one they came to the conclusion that she had dropped it some

where, perhaps among the pine needles and really did not know where she had lost it. "Keep up your courage, Anna; we'll hear of it before the summer is John O'Kelley cheerfully as

sured her. At the post office, on trees by the path leading to the chapel, in the hotel office, at the boat landing-any where that there was a good chance of being seen—he posted notices offering a reward to the finder for its return. But the summer passed and

it was not found. Day after day Anna knelt and offered a prayer to St. Anthony, begging his intercession for the finding of her beloved cross. Sometimes the tears came unbidden as she thought of the little old lady who had given it to her. Poor Granny, to think I had it so short a time, and she brought it over the sea and had it

for years !

The blessing of the O'Kelleys is on it," Granny had often said, and she had lost it. But all her prayers and all her sorrowful longings brought no results.

"St. Anthony will surely help," said Anna, hopeful to the last, and up to an hour before train-time on the day they were to leave she searched. Well, I guess St. Anthony went

said teasingly when they were finally on their homeward way, but Anna spoke up spiritedly: There's time enough yet. It may be found besore the last of the sum-

back on you this time," her brother

mer visitors leave." But it was not discovered although Anna made a novena to the good saint. She said little to the folks about it, dreading her brother's teasing, but never a day passed that she not offer a prayer for the return of her cross. Oftentimes she stepped into her own parish church and prayed, and lighted a candle; never a day but she watched the mail for

ome news.

The winter passed and another summer came, and they returned to the woods on the outskirts of Granby The chapel was gone and the summ visitors were donating money for a permanent church in the center of Granby - more convenient for all concerned. All hope for the recovery of the

cross was apparently gone, and though she often searched there was less chance of finding it now, as a new growth had started up on the On her return home after the sum-

cross was gone for all time. St. Anthony did not obtain my wish," she said, "but there was probably some good reason for it, and I shall not think any more about

mer she made up her mind that the

With this logic she resolutely put her loss from her mind; but just as if God had been trying her faith and courage, so came the answer to her prayer, and Eileen, who had been the one to cause the loss, was also the chief factor in its return. Anna had taken Eileen to visit

Boston and they were obliged to cross the city on the elevated cars on their return.

They were on a South Station train and seated opposite them was a group of young men, some with dress suitcases and bags, some with instruments. Apparently they were surveyors—their tanned faces help-

some friends in the suburbs of

ing in the surmise. After the first glance Anna paid no attention to them, having an inter esting story to read; but Eileen seemed fascinated by the instruments and studied them with a child's unabashed curiosity. Suddenly Anna felt a tugging at her sleeve, and Eileen spoke excitedly :

"Aunty, Aunty, he's got your cross." Anna gave a glance of startled dismay; and sure enough, fastened to the fob hanging from his pocket was a silver cross! Surely there was no other just like hers, and right in the

center, just as in hers, was an emer The young man was as surprised at the child's outburst as was Anna herself. He blushed red through his tan at her niece's accusing finger.

Anna recovered herself. "Sit down, Eileen; you musn't act like that," she said sternly; but the child's eyes were blazing; she remembered the long search and how she had been continually ques-

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"It's yours, aunty! its yours!" she d. alive with excitement.

young man became embar. Several of his party were The young man watching him quizzically. An older man, apparently the engineer in spoke to him, glancing at ho had returned to her story, unmindful of the fact that she was ading a page of advertisements up-

'I beg your pardon," she heard a low voice say, "but your young friend seems to think I have some thing of yours. Perhaps I have; but as I get out at the South Station, and must catch a train, I have no time

He gave her a card on which she 'Edward J. Burke." "If you will give me your address, I will communicate with you on my

return," he said simply.

She hesitated, but his face was so

frank and so honest that she yielded to impulse, and taking her visiting-card scribbled her address on the back and handed it to him. South Station!" called the guard.

There was a general collection of luggage, and in a moment he had disappeared with his party. It was a wonderful tale of adventure to tell at home.

It sounds like a fairy tale," John O'Kelley said, but he smiled go naturedly as Anna, excited and happy, said: "Now did St. Anthony forget me?" and Eileen talked incessantly of the bad man who took

aunty's cross.' Two postcards came from a town

Two postcards came from a town in Connecticut, signed "E. J. Burke," the first words: "Just to show that I haven't forgotten," and the second: "Will call on Tuesday of next week." John O'Kelley liked his looks the moment he saw him. "A straight, clean young fellow," was his mental vardict as he listened to his story. verdict as he listened to his story.

"We were surveying a tract of land near Granby, Me., last spring," he said. "There had been a fire the autumn before and we saw the ruins of a chapel. I heard it was a Catho lic church. In making the boundaries we cut into the trunk of a tree near the church and found it hollow. There was a very small opening made by some animal, and inside were about a dozen prayer books. We could not get it through our heads how they came there. I, being the only Catholic in the party, took charge of them and I thought the best thing I could do was to burn the lot. The last book while burning turned over on its side and this cross dropped out. There was no name in the book : no one about the town seemed to know anything about the prayer-books and I made no mention of the cross. The priest who had charge of the chapel in the summer had been transferred to a distant place; so I showed it to the fellows and hung it on my watch fob

He handed it to Anna who received it gratefully. They then entered into explanations.

Eileen must have spent her time pushing prayer books through the hole," they said laughingly; but Eileen, who had been listening made the old persistent answer:
"I put it in the birdie's nest;" and

then light dawned upon them as to

This first visit of young Mr. Burke was not his last by any means, and as he grew to be a favorite with the family and also to realize that the sincere regard he had for Anna was beginning to be returned, he said joyfully to himself

The cross of the O'Kelley's seems to have brought me their blessing. -Margaret E. Donnellan in The Mount Angel Magazine.

#### A MAN OF FAITH

SIMPLE PIETY OF HIM WHO

In an article in Studies, by M.

the characteristic message to Joffre:
"Outflanked on the right, outflanked

on the left, situation on the whole excellent. Am going to advance." His, too, the answer to the congratulations of the Bishop of Cahors after the Marne victory: "Monseigneur, do not thank me, but Him to Whom

railway embankment. An embank-ment four feet high saved France." The sea poured in, the flood grew, the German heavy guns were buried. The road to Dunkirk was closed. Of these "sudden and saving inspirations," Ferdinand Foch says sim-

ply "God gives me ideas."
We are told of General Foch that he can turn to account the mistakes of his own lieutenants. With him a repulse is a half-way home to victure of the can turn to account the mistakes any sin, small or great. For every sin, small or great. For every of his own lieutenants. With him a repulse is a half-way home to victure of the can turn to account the mistakes any sin, small or great. For every of his own lieutenants. With him a repulse is a half-way home to victure of the can turn to account the mistakes any sin, small or great. For every of his own lieutenants. With him a repulse is a half-way home to victure of the can turn to account the mistakes any sin, small or great. tory, he makes use of it to defeat the enemy by an unexpected maneuver. He is further described as a psychologist with a knowledge of the enemy's state of mind. His personality radiates tranquillity and

Possibly the France of today has come to realize that it is the man of faith who is the man of daring—the gravate our case by being impatient man with the knowledge of God who or complaining.-The Casket, knows men, and that the man who has been appointed chief of the French general staff has become the directing brain of the army by virtue of his "disabilities."

"Tomorrow," said Foch, to one of his army chaplains, "we are to make our supreme effort in arms. Do you also make a supreme effort in prayer all my trust is in God.' der the French say, "Foch is r turbable."—Milwaukee Citizen Foch is imper-

#### WE CAN NEVER BE TOO GOOD

them for. And He will reward every one as much as they have merited. But He has the right to reserve that reward till we are in the other and better world. Even when men and women commit no grievous sins, their venial sins are reason enough for their being tried by affliction. Afflic-tion, borne with patience, for God's sake, and with resignation to His will, is a means of merit, and God will reward all merit in this world or in the next. We human beings are constituted that we look on worldly misfortunes as great evils. We see these close at hand, and feel them; they hurt us in the body, or the mind; they come home to us; because our limited perceptions are able to grasp them. The evil of a cut or bruise is more real in our minds than the lack of God's grace, coldness in religion, or indifference to prayer, which are spiritual evile, and great ones, which may lose us our salvation and land us in hell for We do not realize spiritual evils. They do not come home to our perceptions; and so it is that the Church has to pound them into our ears day in and day out, through all the years of our life. The idea that a world'y affliction may be the means of grace coming to us from God which will save our souls from a great danger, that idea seldom occurs to us. God does not tell us what He means every time He permits us to be afflicted. If He saw fit to do so we should see His justice in all cases. We never know exactly what danger our souls may be in. If we did and realized how much more important such a danger is than sickness, wounds, or even death, we should never complain that means of be painful means. Tell a man who is sick, "You must be cut, or you geon's knife. Tell him: must swallow this bitter dose, or your health is in danger," and he swallows it down day after day, even with a smile. God is the great physician of the soul; and He makes no mistakes in His diagnosis. He knows not only how our soul is now, but how it will be every day and every hour to the day of our death. He knows when we shall pass from venial sin to mortal sin. He knows every temptation in wait for us from childhood to the grave. article in Studies, by M. We see only a few moments ahead; hardly that; God sees on to the end Charles Baussan, where General foch is placed before the reader, we have a reiterated tribute to the "simple piety of the man who kneels down with the rest," having "the faith which sees the hand of God in all that happens," who, when commander in chief of the armies of the north. "walked in the Corpus own case. We are like a man paranorth, "walked in the Corpus own case. We are like a man para-Christi procession and knelt in the dust with the others at the benedic-so to speak, which is affected by dust with the others at the benediction."

General Foch's record in the present War is well known. He was one of the victors of the Marne, the victor on the Yser and Ypres. As M. Baussan says, he is the directing brain of the French army. His was the characteristic message to Joffre:

to speak, which is affected by a rosebush which had been planted seventy or eighty years before by delicate. But that side of us which ought to be affected by spiritual evils is paralysed by original sin; and we feel and see nothing clearly. We look on earthly and perishable goods, the esteem and respect of men, high position, riches, freedom, health, and to escape as he had entered. But he lead to the present the Popper of th bodily comfort, as great and valuable possessions; and the loss of them seems to us a bitter and terrible evil. And we cry out, oh, what that poor man has to suffer in the loss he lately experienced; how miserable is the lot of those wretched people who lack snough to eat; how deplorable do not thank me, but Him to Whom victory alone belongs."

According to Hillaire Belloc, the victory of the Marne lies virtually to the credit of General Foch, whose strategic doctrine produced the superb tactical stroke of Sept. 9, 1914: "Had it not been for the 9th that many to had been for the 9th this young woman to have lost her bushand by an untimely death; how pitable the fate of that man, bedridden for years. We look on all these superb tactical stroke of Sept. 9, 1914: "Had it not been for the 9th army and had that army not had a Foch for a commander the plan in spired by the genius of Gallieni would have failed, and there would have been no victory of the Marne Gallieni and Manoury were the hammer, but Foch was the anvil on which victory was forged."

M. Baussan reminds us that at Dixmude, after the Germans had been reinforced, and a retreat to the Somme contemplated, it was, in fact, General Foch who "called in the sea as a fresh ally. The sluices were opened at Nieu port, and the Belgian army retired beyond the "Belgian army retired beyond the "superbolic processing of the tate of that man, bedrid den for years. We look on all these things, as exceedingly great evils. But many of the holiest and best of men from the beginning of the race to this day, have had to endure these things. God then, must have other views than ours as to what are the greatest evils that can befall His creatures. On the other hand, what do we make of a sin, great or small? Some people who seldom commit a great sin, do nevertheless commit multitudes of lesser sins. And can they expect God, though He will not send them to hell for these sins, to be satisfied with them? For these lesser sins, moreover, there is little

or no sorrow. They are openly de-lighted in; and God cannot be indifferent about them. God is infinitely above us, and no sin against Him can be unimportant, as men com monly think. To gain the whole world and to have earthly joy forever would not justify any sin, small or great. The whole world is not worth penalty. If God chooses that we should pay that penalty in this world He has the right to do so; and we have no right to complain. We can-not drive a bargain with God. We cannot arrange to have an easy life and to pay for our lesser sins in Pur-He may choose to punish us gatory.

#### RESPONSIBILITY

tion of the awful responsibility of standing between a human soul and its convictions he may find it in the words uttered by the unfortunate Oscar Wilde upon his deathbed. "I would have been a better man," he said," if my father had not prevented me from becoming a Catholic." There is reason to believe that this is true; that, instead of being a byword on two continents, his name would have been an honor to his poor por prace and nation, if Bigotry had not stepped in and sald, "A son of mine shall not be a Catholic." Instead of a clouded life, there would have been rendin ood, nor better than God can reward one in which honor dwelt and honor

The apostle of aestheticism repented at the last; but even God's mercy does not wipe out the lasting effects of one's misdoings. Probably the sharpest pang of his last days was caused by the remembrance of the unwholesame influence he had wielded over those who were attracted by his winning personality. We can call back yesterday's floating thistle-down, perchance, but not one word or deed that has begun its work for good or ill.

The case of this erring and unfortunate man is doubtless an extreme one, but it has its counterpart in hundreds of homes where those who rule aver. "No Roman Catholic shall ever be one of this household.' date do not achieve an unenviable notoriety; in fact, most of them con-tinue to lead blameless lives and suffer in patient silence; but it is no that a certain proportion, thwarted in their dearest wish, cease

to listen for the Divine Voice.
The intensity of the malignant persecution which converts to the Cathlised only by those who have had the experience of it. It is relentless and unreasoning, and its persistence almost passes belief. It is unconceivable how parents and others in authority, usually professing some sort of religious faith themselves, can and do drive souls away from peace,-yea, oftimes from heaven. One may become an agnostic or an infidel, a Theosophist—a sectarian of any sort, without encountering much of an intention to join the Catholic Church is almost sure to raise a

storm of refined persecution. But there are, happily, lights upon the picture. Everywhere there are indications that intolerence is grow ing less, and that the Kingd we pray is surely, if slowly, coming -Ave Maria.

#### FOR HIS SICK MOTHER

THE BOY WHO STOLE A ROSE FROM VATICAN GARDENS

Leo X., who filled the Chair of Peter from 1513 to 1520, was a man of singularly benevolent disposition and rare affability of manner, says The Ave Maria. In a special mannerhe was the friend of children. He was standing one day at a win-

dow overlooking the Vatican gardens when he noticed a boy who was climbing with great agility the rather high wall which surrounded the grounds. Having accomplished the difficult feat, he ran swiftly towards a rosebush which had been planted

was pursued. An officer of the Pope's body guard, who had been an unseen witness of the larceny, quickly cap-

ence, the Holy Father gently ques tioned him.
"Why did you enter the garden

and take away a rose?"
"Your Holiness," stammered the

The Pope was so pleased with the boy's filial love that he arranged for his education. He never had cause to regret his benevolence. His probecame a holy and learned t. He always retained the most grateful recollection of his benefac tor; and in the extreme old age to which he lived it was one of his chief delights to relate the story of the Vatican rose.—Sacred Heart Review.

#### HOW THE BRITISH ARMY FED THE SISTERS

An old Ushaw chaplain in Fngland contributes to the Ushaw Magazine an interesting article in which he recounts a few personal incidents to illustrate the courage, heroism and loyalty the French nuns have dis-played: "The first time I went up the line was after a heavy attack on the part of the Germans, in which they met with partial success. It was at a time when the English were none too numerous, and can-didly, we did not know what would Villages near the line were ordered to be evacuated, and these poor people will never be able to for-

"I must dismiss the description with the phrase that it was heart-rending, but everywhere you saw the nuns, who must have been as much afflicted as any one, aiding, helping and giving consolation.

"They were guides, philosophers, friends, and in the hope of helping, I asked one of the Sisters what could be done. She actually smiled in answering that it would be all right, they would be well cared for by the good Sisters in the Convent de Ste. , in a town a few kilometers back Gas had just been used by the Germans, and fear of the hidden death was gripping us in a way that made that smile a thing of value. We were not finished with the Sisters even on that day, for later on, and within measurable distance of the line we were greeted by the Rever-end Mother and her community from the steps of the convent, which even then held some of our wounded and gassed.

Continuing, the chaplains tells the

As is well known, the gas found us more or less unprepared, and even in the zone of it these Sisters had materially helped our own authorities to cope with the ghastly results that attended its use. More than that, for hour after hour all through the night, with death imminent to each and every one of them, they masks. My brigadier knew this, and he passed the word down for 'eyes left,' and gave them the full military salute, as the men passed their con

Later, when attached to an advanced dressing station near the German lines, the chaplain, on his first morning there, went round the

church, I suddenly came face to face with a nun, and naturally, I expressed my surprise. I then learned that the second respectable adobe in the place had been, and was still, a

'The Sisters had obtained special leave to stay where they were, though I know that fond mother will hear apart from ourselves they were the only occupants of the villago.
"I knew the place to be frequently

sheltered, indeed, there were abundant proofs of the fact everywhere one the convent and to take me to the other convent over yonder, and there is no room for us to stay there.'"
Then follows the pathetic refer-

ence to the straits to which the

After breskfast I went over to the other convent, which lay in one

sick woman. Having inquired into her case, the doctor prescribed suitable remedies, and before long the poor consequently I found full of refugees who were being cared for by the strength. Her dream was verified. consequently I found full of refugees are living in a world where social, who were being cared for by the economic, political and other condinuns obviously returning from a little tour of the soldiers' billets farther down the line: they were carrying a huge clothes basket which was full of things that we English soldiers had thrown away. Curious again—but I hope not entirely so—I

asked what they would do with it all, and was promptly told, 'Eat it.' "Only a few days later a shell tore its way through the kitchen of the little convent opposite to our dressing station, and though the shells were coming with a steady regularity, one of our orderlies came to me with the message that one of the ladies wanted me. It was to tell me that two of the Sisters were killed and two others wounded. I found white faces but no tears and no hysterics; indeed, the bearing of the Sisters lent a dignity to the tragedy

that is impossible to explain.' "Eventually the nuns gave up their school to the British authorities, retaining only an isolated part of the building for their own use."

"The writer was asked where he was billeted, and when he returned to his billet after acquainting the general of the offer, he found that bed, pillow and sheets, and little odds and ends had been sent from the convent to make him comfor table. Subsequently, the genera came to pay his respects to the Sisters, the immediate result of which was that, as they had nono too much to live upon, they were put upon the rations of the British expeditonary forces. A field ambulance soon after and indeed utilized all that was left of it for its work, and from that time on a friendly rivalry existed between the Sisters and the unit as to who the one to the other."-The Casket.

O MARY, MY MOTHER!

O Mary! my mother! what joys in Bright star of our hope, sweet solace

in pain! A shield to protect us when enemies

A guide to our youth, a comfort in When the last joy is fled, and the last hope is gone,

And the death-stricken victim stands trembling and lone, When the gloom of the grave gathers round my soul fast,

And the child of affliction fears mercy is past; When the cold sweat of death trickles

And my spirit in agony breaths its last vow : Oh! then, in that moment when life shall depart,

down my pale brow.

And the pulse cease forever to throb in my heart, Oh, Mary, my mother! with my last

feeble breath, As I love thee in life, let me love thee in death! Oh! be thou my refuge, my solace, my shield;

Coming round the ruins of the Be thy name on my lips when my spirit I yield!
When friendless and lone in that strange, distant land.

spirit, with trembling, in judgment shall stand, I know that my mother will meet her child there,

her child's prayer. Her name is my refuge, her bosom

Her love is the dearest, the sweetest, the best: looked, so I asked why they stayed. Then Mary, my mother, be it e'er to

me given, ove thee on earth still to love thee in Heaven.

NEED THE ANCHOR OF TRUTH

Intelligent Catholics need an im partial and objective presentation of, the events that are making history

Monitor, San Francisco tions are changing rapidly and need interpretation according to the im-mutable principles of Catholic faith. Wild and erroneous ideas threaten revolution and an upheaval of society Thinking people need the anchor of Christian truth to keep them from going adrift with the raging floods of disconted and false doctrin

#### THE ONLY REMEDY

As was natural, the uselessness of the protests made against the appointment of Dr. Henley Henson to the Anglican Bishopric of Hereford has seriously disturbed the minds of many Anglicans. Of those who be lieve that the new Bishop is thorough ly unsound on fundamental Christ-ian doctrines not a few are asking themselves whether the Established Church is a Church in which they can remain any longer with safety for their souls. Hazy talk about dis establishment at some future time does not satisfy them and they are anxious and uneasy. Some have already solved their difficulties by becoming Catholics. It is announced that amongst those who have already been received into the Catholic Church are the Rev. Gerald Rowland Fothergill, M. A., Vicar for the last six years of St. Stephen's, Poplar, and his curate, the Rev. Duncan St. John Kennedy-Bell, formerly of St. James', Wednesbury, and St. Peter's Vauxhall. Mr. Fothergill was receiv ed at Eastbourne by Mgr. Cocks, Mr. Bell at St. Vincent's, Clapham, by Mgr. Hinde, both former Anglican clergymen at Brighton.-Catholic

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LONDON, SATUBDAY, AUG. 17, 1918

PREACHING THE FAITH AT THE FRONT

When the nations lie in blood, and their kings a broken brood, up, O most sorrowful of ghters !

Lift up thy head and hark what sounds are in the dark. For His feet are coming to thee on the waters."

In one of his most majestic poems, Francis Thompson uttered the prophesy that after a great scourge of the nations of the world they would once again turn their eyes in the direction of Catholicism and see in Christ's Church the healer of their wounds. With the eyes of the flesh as well as of faith we can even now see the fulfillment of the poet's prophesy. The Church Catholic is standing forth as the biggest thing in the world. The Catholic Church is a big thing in Canada and America. Even those of our countrymen who have spent their lives in the most purely Protestant sections of the country, who have had the minimum of travel and reading to take the sectarian blinders from their eyes, even these men know that the Catholic Church is one of the great factors of the national life. But what a revelation it is to these Protestant young men when they get to Belgium and France. There they see the monuments of the most magnificent civilization of Europe, monuments of the history of more than a thousand years. And what are those monuments? Not principally the palaces of kings or the halls of parliaments or the mansions of rich men. The buildings that overshadow all others in Europe, that surpass all in glory and beauty and history are the shrines of saints. the great cities round which our solin the Roman Pantheon with other diers now fight are famous above all faiths not a life would have been loss, for their cathedrals. The Protestant soldiers from Canada and the United high and with statues of Christ's sweet Mother and His saints. They do not see the chapels of Baptists or Methodists or Presbyterians or centuries old and they are all Catho-

WHERE CATHOLICS LAGGED In a thousand ways the Protestant ism held pride of place. This was the Y. M. C. A. Huts. These admir- If there are such things as right and able institutions must have done something to make the soldier think that Catholics had to yield some part of the foreground to Protestantism. that of the Allies is wrong; if the There were no Catholic Huts! We were even glad to accept Y. M. C. A. hospitality for rooms in which to celebrate the Holy Sacrifice of the the words of its Founder: 'I am the Mass. It must be confessed that Way, the Truth, and the Life; no Catholics had allowed themselves to he excelled by non-Catholics in this branch of social, patriotic, and we might almost say religious service. But thanks be to God, the Catholics of North America are lagging no longer.

#### A THRILLING ACHIEVEMENT

It is now about twelve months ago diers overseas. The Canadian Chap-

Canada would willingly do when chiefly because of her "intolerance." need. Our fellow-Catholics in the to anything approaching the same United States have set us an inspir- extent. There are some creeds whose ing lead. A Catholic could only be professors are disliked, but Catholithrilled at the following news item cism is not one of them. A Catholic which appeared on August 3 in The is generally welcomed as a good Toronto Star.

"A check for five million dollars representing the results of the reent Catholic war fund drive in New York city, will be presented to the Knights of Columbus at the Victory convention of the order, which is to held in the Waldorf-Astoria on August 6 and 7."

Five Million Dollars raised in one city by voluntary contributions! What generosity of sacrifice is represented by such an achievement! has a consciousness of its own power and faith in the willingness of Catholic people not to be outdone by any in generosity towards our soldiers. No more will Protestantism monopolize the field in providing for the recreation and social welfare of the men oversess.

#### THE CAMPAIGN IN THE MARITIME PROVINCES

On Monday next, August 19th, the Knights of Columbus in the Maritime Provinces will go "over the top " in a drive for a hundred thousand dollars in behalf of Catholic in Canada will hope for the success of the drive. It is for the Catholics of the Maritime Provinces to justify these hopes of Catholic Canada. How much will I give?" No one should ask that question. It should rather be: "How much can I give?" Give until your heart says stop. Give until your patriotism says you have done enough for the defenders of your country and your Catholic interests tell you that you have honour of the Faith! Do not give

#### " THE INTOLERANCE OF TRUTH"

"It has often been pointed out that the sole reason why Christianity was persecuted by the Roman Empire was cause of its refusal to be regarded as one out of many religions, and its consequent insistence on being the only method of approach to God. If Ypres and Amiens, Laon and Rheims, it had been willing to take its place not a limb injured. But because it claimed to be the sole religion, and as such supreme over all life, it had States see everywhere the temples of to endure opposition, ostracism, and Christian Europe, with the Cross on persecution, even to death. In other words, it was the intolerance of Christianity that led to opposition."

The heading of this article and the above paragraph are taken from an Anglicans. They see the cathedrals editorial in The Toronto Globe. The is intolerant. When the Archbishop written and well-argued, and though lic. Could any more eloquent Catho-lic sermon be preached to Protestants written and well-argued, and though dren in the Technical School joining about twelve miles straight east of the writer probably does not dream with non-Catholics in the religious the starting point Thursday mornthan is preached by the cathedral of of it, he shows that only the Catholic exercises which take place daily in position is right, and that the Protesthe school he is branded as intolerparagraph of the editorial. What ant. And so it is intolerant, in the

> this is simply due to the fundamental difference between right and wrong truth, then wrong and error are their opposites. We this illustrated before our eyes today. If Germany's aim is right, Allies are right Germany is wrong; And it is because Christianity stands for a principle of right that it cannot man cometh to the Father but by

The Globe writer is speaking of Christianity in relation to its ancient and modern rivals, but if he substituted for "Christianity" the word "Catholicism " the logic is the same. If Catholicism consented "to be regarded as one out of many religions," one out of many forms of Christianity, it would not have to "endure since the Catholics of Canada awoke opposition, ostracism and persecuto a sense of the needs of our sol- tion." We know that there is never a moment when the Catholic Church plains Hut campaign was the result is not enduring opposition, ostracism of this awakening. Ontario had the and persecution, not indeed in all honour of being the banner province places at all times, but always at in this work. What was done last some place, whether in England,

Methodist Church. That Church quite openly busies itself with politics and does its utmost to influence legislation. But when Col. Machin speaks of the Methodist But there is more and better to tell. Church as a "menace" to Ontario That Victory Convention of the nobody takes him seriously. If any Knights of Columbus decided on a person, in such a position as Col. new drive to obtain Fifty Million Machin, said the Catholic Church Dollars for Catholic work for soldiers | was a menace, tens of thousands of

Church singles herself out, because of God's Kingdom upon earth. she makes tremendous claims upor a man which he may admit or deny, but which he cannot treat lightly. Catholicism claims to be the religion of Christ, and as The Globe argues unanswerably, the religion of Christ must be intolerant in the sense of admitting no rivals." We suppose that a Protestant who believes that while Christianity must be intoler-Army Huts. Every Catholic heart ant of non Christianity the various creeds which profess to be Christian should be tolerant of each other But why should they be tolerant? Truth must be intolerant of error The Globa writer affirms, and there is no escape from the logic, that " if there are such things as right and truth then wrong and error are their opposites." If Christian sects or creeds are to be tolerant it cannot be because they have the conviction of their own truth, but because they done all you-ought to do for the feel themselves liable to error. The Protestant state of mind is that as little as can be given with a saving there are different forms of Chrisof your face. The fruits of one day's tianity, each form having more or labour is surely the least that a less of truth and more or less of Catholic will offer for such a cause. error. As no form is quite free from error it must not be intolerant of other forms though they contain error. Thus we see that it is consciousness of error, or at least, uncertainty as to the truth, that makes

The Catholic Church claims that preserved by Christ from teaching prisoners, about 800 guns many imerror, that He Who is the Way, the doctrine to be lost among a number of opposing " forms of Caristianity." the truth inextricably mingled with falsehood. The Catholic Church is all truth as Christianity is all truth, miles north of Montdidier, to Contoir, and the Catholic Church is intolerant to Arvillers, Beaufort, Warvillers, as Christianity is intolerant, as truth Rosieres, Rainecourt, Morcourt, and whole editorial is exceedingly well of Toronto objects to Catholic children in the Technical School joining tant attitude to religion is not ant. When Catholics refuse to take by English troops of Rosieres, which

ant of what is not truth.

THE COMING COLLEGE YEAR education during the academic year material reduced the number of senior stu- taken, also immense advantage of the children, and of the strategic railroads have

#### NOTES AND COMMENTS

THE CATHOLIC Truth Society of let, "The Facts of the Raid upon the

made by certain designing ministers they were brought to understand the Catholics personally are not disliked in Guelph against the Novitiate may be seen to be simple calumnies.

IT SHOULD be good news to readers of the CATHOLIC RECORD that the Canadian missionary to China, neighbor, companion and friend. It Father Fraser, has arrived in Canada is true to say that Mathodists, for on the business of his mission, and instance, are as a class not popular. will, during his stay, which may Whether there is good ground for extend over twelve months, visit the the common antipathy towards them different parts of the Dominion in need not be discussed, but there is that behalf. Father Fraser's chief no widespread antagonism to the purpose is to enlist assistance in the way of volunteers to carry on and extend the work to which he has himself given the bast years of his manhood. Among other evils which the War has inflicted upon humanity and French official statements last is the withdrawal from the foreign missions of so many priests and brothers who answered to the call of patriotism. Many of these have shed their blood for the great cause overseas. American Catholicism people would get a cold shudder, and in France, and very few, probably, they would say that this view of the will be able to return to their mis-Catholic Church had always been sions when the day of conflict is over. It devolves, therefore, upon Why is the Catholic Church thus the Catholics of this continent to singled out for special hatred and step into the breach, with the great distrust? It is because the Catholic object of extending the boundaries

> IT WILL BE consoling also to Father Fraser's friends among readers of the CATHOLIG RECORD that the fund to which they have contributed in his behalf has enabled the zealous missionary to erect something like twelve churches in different parts of his field, and that every one of these has been a rallying place for converts. To maintain the great work that has been accomplished, and to extend it, assistance in the way of English speaking priests is absolutely necessary, and Father Fraser is hopeful that among his young country men he may find a number who will dedicate themselves to so necessary a work. The vast field for mission ary endeavor which China presents need not here be enlarged upon. To the Canadian people Father Fraser will himself present the needs of his mission and we bespeak for him their warm hearted, even enthusiastic co-

#### ON THE BATTLE LINE

LUDENDORFF OR Hindenburg, whoever has charge of the flight in France, is now too busy to remember the Marne. The German High Command are now seeking means toleration the policy of Protestant by which they can prevent the desects. Truth itself cannot be toler-struction of a large and highly trained army before it reaches the Hindenburg line. In two days the French, Canadian, Australian and she teaches only truth, that she is English troops have captured 17,000 portant towns and villages. and achieved an almost complete paraly-Truth and the Life has not left His sis of the foe's principal lines of communication leading out of the great Albert Montdidier salient. new line, according to the British War Office statement issued night, runs from Pierrepont, northwesterly to Morlandcourt, Rain represents the extreme advance of the Allies thus far, being THE OUTSTANDING results of vester

worthy of intellectual respect. What we have quoted above is the opening is said that their religion is intoler. between Albert and Montdidier, and icism such as they never dreamed of. But there was, until recently, one department, very important in the soldiers' eyes, where Protestant.

"It is obvious that a religion which makes such claims, and which has such 'an enduring principle of regeneration,' must be 'intolerant' in the sense of admitting policies."

"It is obvious that a religion which makes such claims, and which has such is intolerant thing to say, but it is indisputable that truth is intolerant of one of the main objectives of Sir Douglas Haig, as this last named town is believed to be one of the big there cannot be more than one true.

German supply centras: the there is intolerant to one of the main objectives of Sir Douglas Haig, as this last named town is believed to be one of the big there cannot be more than one true. French forces; and the complete re moval of any peril to Amiens and the valuable railroad running from there It is the well-understood duty of the Catholic press at this period of which already is being operated by the year to encourage parents to be the Allies as a great artery of military the year to encourage parents to be thinking of their children's Catholic flicted upon the enemy troops and The British War which starts next month. We want last night announced that, in addiour High Schools and Colleges to be tion to the capture of prisoners and filled. The Military Service Act has guas a large number of trench mortars and machine guns have been dents in our colleges, and therefore stores and materials of all descripevery effort should be made to have as many students as possible in the inner classes. This will be to the junior classes. This will be to the indicates clearly that the enemy colleges, and above all, of the Catho-lic body in general. Education is the best of all investments at the present best of all investments at the present blowing up bridges across the Somme bombing railways and depots making it absolutely impossible for the Germans to make any effective use of the larger means of removing THE CATHOLIC Truth Society of Canada has issued in a small pamph. let. "The Facts of the Raid mon the Jesuit Novitiate." It is desirable than the mere delivery of more French territory from the Germans that said facts should receive as wide is this tremendous loss caused to the publicity as possible, in order that it foe in men and munitions, for it is

areas held by the foe without damaging the foe to any large extent only leaves the way open for effectual counter strokes such as that at Cambrai last November, which proved disastrous for the Allies. Now, however, the pursuit is so rapid and coninuous that Prince Rupprecht is unable either to organize real assistance or save his men from destruction. Four years ago this month German cavalry, known as the Uhlans, were pursuing and cutting up Allied regiments. To day Canadian, French and English mounted forces are carrying death and dismay into the s land to an astonishing The freedom of movement and comparative immunity enjoyed by the Allied horsemen is one of the nost hopeful and spectacular features night said that the Allied losses were extremely light. Berlin its relative silence on this body blow to the Kaiser's legions. The day report says that German counter attacks stopped Allied progress be tween the Somme and the Avre, but admits that "we suffered losses in prisoners and guns." The evening report simply says that "the enemy continuing his attacks between

the Somme and the Avre.' CANADA WILL be stirred by the lews of the valuable work being done by her soldiers in conjunction with the Australians. It was stated nofficially that a large proportion of the prisoners so far captured are in the hands of the troops from this country and the Antipodes. Operating between Rosieres and Arvillers the Canadians yesterday occupied the villages of Beaufort and Warvillers, the latter situated on the main highway between Rosieres and Montdidier. Only local fighting occurred yesterday north of the Somme where the Germans desperately resisted the advances of the English forces. The latter held Morlancourt in spite of the foe's efforts It was efficially reported that the foe had succeeded in recapturing Chipilly, just north of the Somme.

INCREASED PRESSURE by the British in the Lys sector compalled the Germans to resire from the villages of Locon, Le Cornes Malo, Quentin, Pacaut and Le Sart, which Haig's new hold. North of Kemmel the British extended their line on a thousand yard front. The enemy will without doubt be forced to quit all his positions in the Lys Valley A despatch from Paris last night said that the American troops operating on the north bank of the Vesla River between Rheims and Soissons, captured the village of Fismette, a short distance northwest of Fismes. hundred prisoners were taken in the

action. ACTIVITY INCREASES in the mountain section of the Italian front. General Plummer's forces on Thursday night carried out eight raids announced that Austrian attacks in the Asiago, directed against Col. del on Austrian concentrations at other points on the mountain front.

#### MASTERLY SERMON BY ARCHBISHOP HANNA

AT OPENING OF THE CATHOLIC EDUCATOR'S CONVENTION

The scope of Catholic educational forces in presenting to the American people the ideals of their cause in world war was graphically portrayed to the gathering which at-tended the celebration of Pontifical High Mass at St. Mary's Cathedral, mal opening of the convention of the Catholic Educational Association of America.

At the conclusion of the Mass Archbishop Hanna entered the pulpit and addressed the congregation and delegates on the subject of Religion and Democracy. The Archbishop spoke as follows:

ARCHBISHOP'S SERMON In the midst of the most titanic struggle that earth has ever known, we gather here, representatives of Jesus Christ; representatives of His Church, which has been, through the ages, the teacher of mankind. From the heights of heaven did the Father send Christ, the Light of the world, and Christ sent the Apostles and their successors to continue His mission-" As the Father hath sent Me. so I send you." "Go teach all nations." In virtue of this command Divine, the apostles sent forth unto the conquest of the Roman Empire, and in virtue of the same command, teachers in Christ's Church, have, in every crisis in the world's history ministered wisely unto men's needs have solved the problems that have vexed the human race; have directed men unto the realization of their high destiny; have saved our civilization from impending ruin.

#### CATHOLIC TEACHER'S MESSAGE

Today the same teachers, illumined by light from on high, have a message for our battle-scarred world; a message of hope; a message of power; a message of healing. We come, therefore, not in the name in this work. What was done last year was very good, but it was only a first instalment of what needed to a first instalme

same good tidings that went forth for their brethren, how they will be from Jerusalem unto the conquest of cheered on to victory, when they look the pagan world; with the strength that conquered the hosts of Mohammed; with the same wisdom that saved the world's culture through the tenth and eleventh centuries; with the same puissance that made the Papacy dominate the world in the days of Albert, and Thomas, and Innocent; with the same teaching that held the banner of Christ triumphant through the Reformation; with the same mystic message that holds the love of millions in these days when the promised progress of science has left the world cold, doubting, selfish, even hopeless; and when the boasting enemies of Christ, proclaiming their independence of His teaching, and of His power, have failed beyond hope of recall. We come with the faish that can move the me and with a devotion that knows no bounds.

CHRISTIANITY AND PAGANISM

The struggle, which today involves the nations of the earth, has many phases. It is the pagan ideal opposing the ideal that has come into the world with Christ. It is the supernatural that lifts unto heaven; struggling against the natural that seeks only the things of earth, the gospel of national selfis It is making strife against that generosity which would give to every defined group its inborn right to freedom. defined It is the last stand of imperial autocracy against the rights of the people to rule themselves, and to develop their own powers unto fulness. It is a battle against men who would bring the world under the dominaof their cold, cyaical, inhuman philosophy. We have espoused the cause of freedom, the cause of de-mocracy, and we must transmit our inheritance of liberty unto the children of the next generation; and with liberty, we must hand down the inheritance of Christian culture, which has come to us across the ages. Nor do we believe that we can pass on to posterity, our cherished hopes, our boasted liberties, unless that is good and true in our freedem, all that is great in our culture; nor is such feeling possible, unless in us accompany democracy has always are developed those ideals which been the forerunner of revolution. spring from religion, yea, the relig- and the beginning of that tyranny, the development of a Democracy, and have brought on democracy's downfall. The old story always. has been, and will be, supreme.

#### MEANING OF DEMOCRACY

Democracy means government by the people, and government by the people implies faith in our fellow-But faith in our fellow-men, and confidence, in their power to realize great ideals, are man's inborn dignity. Going back over the history of the struggle of men for freedom, of the struggle for British War Office announced that the right to rule themselves, it is clear that the great democrats, since the time of Christ, believed in man's against enemy positions between Asiago and Canove, capturing 315 have the ages learned man's great prisoners. The Italian War Office estate, his place in the world around him? Where, save in that revela-tion that teaches us that man was Roso, were repulsed by artillery fire made in God's image, and that in his being he reflects the intelligence, the power, the beauty, and the love of the Most High. Where, save in that same revelation, have they learned that what is great and noble in man, must in the end triumph, in spite of inborn weakness and tendency to Where, save in the clear light evil. that has come from God, through Christ, have men learned to trust men, conscious that they will grow by being placed in a position of responsibility? Where, save in the light beyond reason, have men been able to recognize that the voice within, which told them of their dignity, and of their rights, was but the far-off echo of the voice of God Himself, speaking for right and for truth

#### FAITH ESSENTIAL TO DEMOCRACY Faith, such as this, is the finest

flower of religion, and Democracy, without such ennobling faith, could never be perfect, never be enduring.

Democracy must be anchored to hope, and indeed, the men who have fought the battle for liberty, and for the rule of the people, have always been men of great and of yearning hope. Nor could it be otherwise, for they must have believed in the right. ousness of their cause, they must have had confidence in the permanency of their ideals, in spite of man's weak-ness, in spite of his tendency to tollow his personal selfishness, in spite of the those who ruled with a rod of iron, genius defines the liberty loving man And is not this faith, this confidence. this hope, another of religion's finest products? Can the hope that makes sure of the final victory of truth, and governed, but can we leave the of right, be possible save in him observance of the law to the fickle who believes in God, and who knows fancy of each individual? When that God will make triumphant what is just, and right, and available unto man's destiny? And where save in religion, has man thus learned of God ?

The men, who through the ages. have fought for freedom; the men who believe that their fellows developed unto highest things, under the rule of the people, must have been lovers of men. But man is only worthy of enduring love, when viewed from the standpoint of religion, when viewed through the eyes of God. For history attests, that those who have labored in behalf of

cheered on to victory, when they look upon men as reflecting God's glory; ook upon men, even as Christ say them, when He loved to the end, giving for them His life that they might live. And this great love for men is absolutely fundamental if democracy ever achieve a perfect triumph; and only religion will be able to make the triumph effective.

THE SURVIVAL OF DEMOCRACY DEPENDS ON THE EXISTENCE OF HIGH IDEALS

But these are indeed, lofty i deals and seemingly beyond the power of man, as we know his recorded deeds n history, nor can we deny this contention; but democrats of the which the great Leo describes in his Encyclicaton "The Christian Constitu tion of States;" democrats of the type of our great Lincoln, believe that in God's hands were the destinies of nations; that the aspirations of men for liberty, were God's inspirations unto higher things, and consequently they looked to God to heal man's weakness; they looked to God's presence in man to make him feel, only his dignity, but the great need of help from on high, without which he could not live in keeping with his high place; they looked to God's kindly answer to the prayer of his children, to make them worthy of the faith and of the confidence which their fellows must repose in them; and they looked to this faith, trium phant in God's mercy and in God's aid, to make them eager and ready to risk all, that their great ideal might stand. But men will say that democracy,

in the course of the ages, has in variably failed. The obvious com ment on this assertion is, that in the world's history, every form of ernment that has depended upon the unaided wisdom, the unaided strength of man, has had its day; has reached the apogee of its glory, and then has passed away. Recall Greece and Rome; recall the story of the growth of the nations that make up our modern world. But, tracing through we ourselves, feel in ourselves, all history the failures of the world's democracies, it is clear that the cor ruption of the high ideals must ever accompany democracy has always Men, in their longing for happiness, put the fulfillment of their hearts esires, in treasuring wealth, in seeking comfort, in abandoning them selves to idle luxury, and to the pleasures of sense: they loved the acclaim of the people; they longed. for power over their fellow men. But they forget that the human heart finds no lasting rest in these things; they forget that man must subordinate all these things which catch his fancy to truth and virtue, to mercy and affection, to service born of love—for these only can fill his mind and his heart. They forget that treasure and luxury, and pleasure and power, no matter how they may fascinate, pass with the night, while trath and justice are everlasting; and though man must use these passing things, as stewards of the good things of God, they forget that he must not place in them his happiness for he was made for God and his heart will find no peace till it rests in God.

#### THE LIBERTY-LOVING MAN MUST BE THE "SLAVE OF LAW"

But if these be the great securities of democracy, then in a democracy, religion must have the largest place, for only in religion have me these mighty, these saving truths; only religion has made men adopt those high and lofty standards; only religion has taught men to place the fulfillment of their hopes, not in the the possession of the treasures which belong to the life to come; only re-ligion, through the centuries, has begotten that faith in the life beyond which has made men give up consistently, yea, and finally, the things which the heart of man so craves, to the end that truth and justice may

be triumphant. Often where liberty abounds, there is a tendency to believe that freedom means the privilege of doing as one pleases. No matter how much desire to follow the passing whim, the thoughtful man must know that the full enjoyment of freedom is only possible in the reign of law, which is ever Reason's Ordinance, and so oppressive tyranny of true is this, that Rome's greatest as the "Slave of Law." True, in our democracy, the law represents the will and good pleasure of urges, will he still obey ? Only when men recognize that man's law is the reflection of God's eternal ordinance; only when men know that all author ity comes from God; only when men see in the law giving body, representatives of the Most High; only men obey because God speaks unto them in those who rule, will there come in the reign of law, without which no government can endure. Again, only religion, yea more, onl the religion of Christ has brought men to recognize the supremacy of law, as the reflection of the mind and will of God Himself, and only religion has made obedience to sacred to the individual who lives where men are free.

FOUNDATION OF IDEAL DEMOCRACY

The very essence, therefore, of our sion we place upon ourselves : the

very success of our democracy must come from the sacrifice of our per-sonal likes and tendencies unto the good of the whole body politic-and is not sacrifice the supreme test of all religion? We can also affirm that our ideal democracy must ultimate-ly depend upon the developed sense personal responsibility in each individual making up the nation, for as the individuals are, so will be the nation. Every man, no matter of what estate, must take his place; he in particular, he must, with wise appreciation, and without hope of personal advantage, choose the men whom he places in authority over This must mean a high appreciation of man's personal dignity, a clear insight into the value of liberty, a knowledge of the checks necessary because of man's frailty, and the willingness to sacrifice every personal interest that would stand in the way of the great good of the larger group. Here again, it is man's deep religious convictions which make him appreciate his dig-nity, and his God given freedom, and force him to forget his private, perhigher rights and privileges of his brothers may rest secure.

INSPIRATIONS TO HIGHEST IDEALS OF

In the ideal democracy, where the people really rule, religion must ever e a directing, energizing power, and if we hope for such a democracy in the future, the Church which represents religion, and bears unto the world the message and the power of will ever be democracy's Christ. greatest bulwark.

It has ever been the boast of democracies, especially in our age, that they mean naught save solicitude for the welfare of men because they are men; that they mean anxiety for the equal rights of our fellows before the w, no matter what may be their station, that they mean care for those who because of their circum-stances in life, are least able to care for themselves-in a word, "a benev-In this, too, history teaches us that religion has been effective. Christ, when He came unto our estate, was born on the wayside: His early life was one of exile in a foreign land; His Nazareth home was among the poor; He earned His bread with the sweat of His brow, and when He came forth unto the light of public gaze, He astounded the world by His simplicity of life: by His attitude towards the rich and powerful; by His championship of the cause of the weak, the poor, the downtrodden, and through the ages the religion of Christ, as personified by the Church, has ever been the champion and the advocate of the cause of the people. I need not re-Christian Church whose democratic spirit has passed into proverb. I need not tell the the organizations for relief, that under the leadership of the Bishops, lifted the awful burden of hunger and sickness from the poor, in the time of Constantine, and during the reign of the Emperors that followed him. Did not Julian, the bitterest of foes, exhort his pagan priests to emulate the Christian elergy, in the field of popular action? when the empire fell, and the feudal lords began their sway, the Catholic Church continued to advocate the claims of the masses; and in the laws of Charlemagne, her impress is marked to a high degree. Is not the great rule of St. Benedict the charter for popular action? Did not the crusades in which men fought for God and not for gold. bring in an era of democratic feeling such as was never known before The great Franciscan movement is mocratic, surely, and the guilds of Medieval Europe, under the guidance and leadership of the Church, taught the people the power of organized effort, and taught them, too, that they could gain for themselves much greater advantage than they could hope for from kings and princes, who promised much and did so And the highest places in the gifts of the Church, went unto the men who rose from the poorest and lowliest of places, while her theo-logians, from Thomas to Suarez, spoke with uncommon clearness, of the inborn rights of the people, even in an age when the privileges of caste were not questioned. Surely, too, the monasteries, in all time, have been the center of democratic action, and the Church celebrates the deeds and the prowess of one, who with organized effort, did more to help the social fabric; did more to champion the cause of the poor, than any man since the days of Christ—and his spirit today, marches triumphant through the land. Nor was the interest in the people's cause ever asserted with stronger emphasis, than in the great Leo, whose pronouncements on democracy, and on the rights and duties of States and of peoples, form the Greater Charter of all our modern Christian Sociology. To many of the modern democrats, these things indeed sound strange, to them religion seem-Monitor. ingly has no place in advancing the people's cause, for they have abandoned the God of their Fathers, they have forgotten that the laws made of men, must reflect the truth, and the justice which are God Himself they have, by asserting too great a freedom, thrown off the yoke of authority which is from God, or they have robbed man of his own individual dignity, by making him a slave, a plaything of the Dominant State they have weakened the place of conscience in the life of man, and forgetting that they must give to God an account of their gifts and

their stewardship, they have used the vast opportunities of freedom for selfish aggrandizement, and for imposing upon their fellows burdens more onerous than were known in the days of the tyranny of kings and of feudal lords—of these things, the traditional doctrine of the Church is the corrective ; against this impiety, in all its forms, the Church has been teaches man's subjection to God's behests; she teaches man's high estate, and that he must not be a slave; she teaches man's obligation to listen to the voice of consci speaking with the authority of God she tells of justice and judgment b fore God's august tribunal; she de tests greed and dishonesty : she defines the obligations of wealth, and the rights of the poor; she inspires unto highest ideals of justice, and purity, and truth; she ministers strength unto men, that in spite of inborn weakness, they may stand valiantly for the things that contrib ute most unto the great purpose of our life here and hereafter. RELIGION THE BULWARK OF IDEAL

DEMOCRACY

Religion, then, will be the great bulwark of our ideal democracy, re-ligion provides, and has provided ever for the betterment of the masses, and for increasing the measure of men's happiness here below, while it always avails itself of the chance to fashion minds and hearts to things which are everlasting. You who gather here, are representatives of religion in a very high sense; speak as others may not, for the Catholic cause; your deliberations shadow forth the Catholic mind, as others do not, cannot, and of a consequence upon your utterance, your own people will stand, while those outside the pale of the Church will listen, at least, with that respect which is due to the great institution. the wisdom of which, you so honorably represent.

What, then, is your message to the American Nation in these awful days of ruin and bloodshed? word of strengthening, of hope and of consolation, do you send forth from the city of St. Francis? Watchman, what of the night! And the answer rings clear—with banners unfurled you call us to battle, to battle for God, to battle for Christ, to battle for truth, to battle for justice, to battle that our fellows may be truly free, to battle for the highest national ideals that have ever been set before a people, to battle for the inheritance of light and of power, which has been transmitted to us adown the centuries, to battle our children may live in peace, and may grow unto the fullness of the which is in Christ. More efficacious than the crash of cannon and the clang of arms, will be Christian teacher, at whose fest we can learn the answer to the questions that vex our age, and can learn the cause of the desolation, which has come upon us; more efficacious than embattled militarism will be the Christian School wherein the children of our great Republic will learn that there is a God in Heaven to whose behests they must bow, and before whose judgment seat they must stand-wherein they will be taught the place of Christ in the economy of Divine Providence. and that He lives and teaches in the Church against which the "Gates of Hell cannot prevail." The Christian School wherein they will know the great moral sanctions of the law unto the children of men wherein they will con the counsel of Christ, and from His Hips that their rule of life—wherein they may find that man is God's image, and of mind of the nation in khaki; stronger mind of the nation in khaki; stronger all the forces of earth, find that man is God's image, and of find that man is God's image, and of the nation in knaki, swant of the nation in knaki, s of personal interests for the higher ority behind all temporal sovereignty will be made to recognize the higher rightly solve the mystery of that code taught by Christ, in accordance silent, khaki line. The voice of the with which men are ruled by moral force, not by armed power—wherein they will search out the mystery of he commands, God commands, man's weakness, and learn God's way of strength—wherein they will know the power of humble prayer, and the moral strength that flows from the heavenly Sacraments— her doctrine the arms wherein they will be trained unto bidding her children: self-conquest, and be made, verily great by becoming verily humble, where, in a word, mind and heart, in the School of Christ, will be made to reflect Him, who, in the end "must reign," yea, until He "puts His en-emies under His footstool." Thus ' Thus will you fulfill your great task, and through education and through its mighty force, place our Republic on a foundation so strong and so deep that it may rise majestic through the years to come, to be unto men of every clime, a refuge from danger and a home of peace : to be unto all men, the opportunity to develop what is best and noblest in them while they journey here below; to be in very deed the City of God here, that ever leads to the City of God, which is everlasting. - San Francisco

BENEFIT OF BEING QUICK-WITTED

The quick wit of a traveling sales man who has since become a well known proprietor was severely tested one day. He sent in his card by the office bey to the manager of a large He sent in his card by the concern, whose inner office was sep arated from the waiting room by a

waste-basket the boy came out and told the caller that he could not see the chief. The salesman told the boy to go back and get him his card the boy brought out five cents, with the message that his card was torn up. Then the salesman took out an other card and sent the boy back, say ing: "Tell your boss I sell two cards

He got his interview and sold a a large bill of goods.—Pittsburgh Chronicle-Telegraph.

#### THE MYSTERY OF THE SILENT KHAKI LINE

Preaching at a military Mass before thousands of officers and men and in the presence of the Governor of the State at Newport Camp, the Rev. Joseph N. Dinand, S. J., president of Holy Cross College, paid a worthy tribute to the exceptional heroism and humanity of the American navy. Looking out then over the cantonments and navy yards of the nation, each a "crucible of sacrifice," he asked the pertinent

To me as I visited Camp Bartlett and Camp Devens, Newport and Charlestown, and saw the fusing process in action, the overwhelming, crushing thought that seemed to baffle and benumb me was: Why this annihilation of the individual? Personal ambitions, past experiences, individual talents-all, all were swallowed up in the military routine of the present.

At the call of duty every man had laid aside his tools, his pen, his books, life's bright hopes, future success, the affection of dear ones, the very center of his heart's love, home, all were foresworn as each boy contributed his best and his all to the crucible of sacrfice. As he stood in that silent. strong, khaki line, each man, no matter what his qualities, his studies, his influence, his race, his creed, was "one," "two," "three," or "four" when the order was given. This was the mystery of Bartlett and Devens to me, and what is the mystery of Bartlett and Devens is the mystery of Upton, Dix, and every camp clear across to Lewis on the Pacific

Is it not a crime against reason? Is it not folly and madness of national pride to demand such sacrifics, so utterly to crush and seemingly annihilate the individual ? Every man in that line is a living breath ing witness of sacrifice. Was it for this service uniform and hat that the college man exchanged his academic cap and gown? Was it for this service rifle he exchanged the parchment of his degree? Was it to fit him for a commission in a camp that his Alma Mater gave of her life, her talents, her years of toil?

Shall the mystery of Bartlett, Devens, Upton, Dix and Lewis be solved, when before the bow of the transport the mist clouds of ocean shall lift and, revealed in clear vision. shall be seen the outline of the shores of France? The man who stands beneath that emblem of our liber ties, the man who takes that sacred standard in his hands can never. according to our American mind, too worthy of it, whatever be his education, his environment, his character. When his country's honor is at stake, when her safety is to be guarded, her preservation maintained no sacrifice is too heroic, no obsdience too irksome, no labor too difficult, no annivilation too pro-found. "Sacrifice" is the call from the soul of America : the reply from the heart of the peo-

they will be taught to make sacrifice the nation in khaki: That the authof the Spirit-wherein they is from God. Thus alone can legitimate ruler of these United States is the voice of God. When man in obeying him is obeying God. So in every century and under every rightful form of government the Catholic Church has upheld by her doctrine the arms of authority, unto your temporal lords as to Christ Himself." But neither has she feared, by the sole might of that same doctrine and in the name of the same Christ, to check the abuse of power and declare: "Thus far shalt thou go and no farther."-America

#### THE SPIRIT OF EVIL

The Church does not put forth decisions without good reason. When she speaks, no matter what the subject, we listen attentively, A few months ago she spoke in no uncertain ones about the present dangers of Spiritualism. Those dangers, as we know, have increased through the War. How great they have become is evident alone from the fact that the Church with so many serious subjects ever holding her attention

a sin against the first commandment. But there are times when we need to be warned. And surely we are living in such times. All the dangers from

twenty circles looking for business. We even find one "ordained medium," whatever an ordained medium may be. We find, too, a "Reverend Mrs.—," medium. So, down the line through all sorts of promises—psychic heal-ling, free flowers and even "circle and supper."

Where there are so many advertised mediums there must be a great number of patrons. It is terrifying when one thinks of it. Let one re Benson's 'Necromancers," so filled as it is with the conviction that Spiritualism is essentially diabolical and then run down the list of advertised mediums in Boston; the thought arises that the devil is still the roar-ing lion going about seeking whom he may devour.

It cannot be dismissed with a smile at the utter silliness of it. It is one of the modern evils infecting society. It is a thing to be feared, to be guard. against, to pray against.

#### THE CHAPLAIN

How often in the letters that come from France we see clear and im-pressive evidence of the love and es em in which the Catholic chaplain is held by the soldiers. The priest is the real "padre" over there, and although others may appropriate the title, the soldiers know when the word rings true. And the priest, in turn, loves the men under him, and is happy in the continuous sacrifice which his position demands. In all his dangerous and exhausting trials he is amply consoled and rewarded by the strong attachment of "his

It is some time since the following etter was written to the Chaplains Aid Society by the Rev. John de Valles one of the chaplains with the Expeditionary Force; but we publish it now because the spiritual conditions it describes are continuous 'over there' and because, too of its deresting reference to the Little Flower:

'With my heart's desire fulfilled. here I am, right in the danger zone in a Massachusetts regiment of 3,700 men-70 per cent. of which is Cath-olic. They had been clamoring for English-speaking priess. may then imagine what a royal welcome I received when I arrived and established myself in their midst. The regiment is quartered along three neighboring villages, in which there are medievalice cold stone churches, without even the luxury of old fash. ioned stoves. The men do not, how-ever, compiain even after waiting three or four hours on confession nights for their turn. We are suffering hardships and privations, but I wouldn't exchange the experience for the best parish in the land. 'Tis an inspiring sight to see these churches filled to every inch of space with our soldiers in khaki. Every evening they file into the church for Rosary and night prayers. In these medieval inland villages, far from the theatres, dance halls and saloons, these men are closer to God than ever before.

"I believe I've already told you in my previous letter that I made a pilgrimage to Sister Theresa's convent neither man nor child could and grave. Devotion to her has be me very popular among the men. rush for medals and souvenirs was something to be remembered. You But as "Music, when soft voices die York and how I relied on prayer.
Well, the Little Flower has been a which the bells called."

May the bells of Maurepas soon all my men to the Sacred Heart and to the protection of Sister Therese.

Since this letter was written Father de Valles and his boys have gone into the trenches. Gold stars on the serv ice flag of many a Catholic church in Boston tell the result. As our read ers doubtless know, many of the survivors, including Father de Valles were decorated on the field of battle for conspicuous bravery.-Buffalo

#### HENRY SOMERVILLE COMES TO ST, FRANCIS XAVIER'S

Henry Somerville, M. A., the wellknown writer and authority on signatories and thank them for what social problems, will join the staff of St. Francis Xavier's College, Antig-step in the right direction. onish, N. S., in September next, Though only a young man of twentyeight years, Mr. Somerville has had a great deal of experience in social work both in England and in Canad ». Some years ago he won a scholarship at Ruskin College, Oxford, where he spent two years, devoting himself ex clusively to the study of Political Science, including History and Esonomics. He received the University Diploms in this denartment with subjects ever holding her attention has deemed it necessary to call the attention of her children to the evils to Canada Mr. Somervilla was sub of Spiritualism and the dangers to those who even play with it.

Sity Diplomation.

Set of German corruption are ubiquitous—but these, I believe, the Manchester Guardian. Have diminished in number as the He is a contributor to the Dublin truth has come more and more to light. But I feel equally certain. sity Diploma in this department with towards the Central Powers—for the the highest honours. Before coming forces of German corruption are Spiritualism are not on the other side Canada he lectured extensively for of his acquaintance. It is easier to of the ocean. Modern Spiritualism is after all, an American product. And one of the founders of Catholic this kind than by any other.

Reform Movements and Social Progress, Principles and Methods of Social Reform, Poverty, Relief Agencies, Historical Review of the Agencies, Historical Review of the Methods of Social Review of the Methods of Agencies, Historical Review of the Methods of Social Review of the Methods of Work of the Church, State Systems of Relief, Public and Private Agencies and the Present Day, Principles and Methods of Charity and Relief Work. Methods of Charity and Relief Work.
Classes of Dependents: Children, the
Disabled the Aged The Lattington Disabled, the Aged, The Institutional Care of Dependents, Family Relief, Social and Personal Causes of Dependency, Problems of Crime and mies. Delinquency, Connection between Religious Work and Social Service in parish life, the St. Vincent de Paul ociety and other Catholic organ ization

#### "THE BELLS OF MAUREPAS"

The Rev. Thomas Tiplady, a Methodist chaplain, describes in his recent book, "The Cross at the can be no dallying with it even it to forms which may seem but as appeals front," how he found nothing left of to curiosity. It is all of the devil the church at Maurepas but two great bells which lay just where they fell when the steeple tumbled down under shell-fire. He writes:

"The church had gone, but its music lingered. In peace time, the music of the bells had floated out over the rolling downs and through the sleeping valleys that lie around the village. As the people ploughed the land, gathered in the corn, or tended their stock, the sound of the bells came to them as a voice from heaven. Daily, like the peasants in Millet's picture," The Angelus," they had, at the call of the bells bowed their heads and said an evening prayer ere the passing of the sun brought on the night, with its train of stars. On the first day of each new week they had left their fields at the sound of the music, and, donning their best garb, had sought the church the absolution of their sins, and a fresh start. Mothers looking on the picture of the Virgin and Child had felt a new sacredness in the duties of motherhood. Fathers had gazed upon the crucifix and become reconciled to a life of self-renouncing labor for their off-spring. Children, with wondering eyes, had looked upon the picture the Angels surrounding the ascending Lord, and felt the power and giory of the world to come. All had listened to the simple words of the village priest and been reminded that they were but pilgrims, and must not set their affections too deeply on farmstead or field, but on things which are eternal and beyond the chances and changes of this mortal life. When Christmas had come the bells had rung merrily calling to the farmers as aforetim the Angels of Bethlehem had called to the shepherds, "O come, let us adore Him, Christ the Lord. days had come and gone, but never without the bells calling the people from the toil of the fields to rest and rejoicings in home and church. When the children went to First Communion, or when the Church's blessing was given to a bridal pair, how happily the bells rang! And how sadly, when some old man finished his journey and went to his long home! Back home in Eng. land] old people and young children often die without any notice being taken of their passing. They just slip away like the birds in autumn But in the district about Maurepas The balls tolled the news to all and The Protestant boys have often asked me for medals and are wearing them. I gave a lecture on Lisieux and Sister Therese in the Y. M. C. A. hut and the process of the sorrow of all. Now the church in which the old and young had prayed, bridal parties republifor medals and souvenirs went. more. Only the bells remained. remember how troubled I was in New vibrates in the memory," so there

May the bells of Maurepas soon here. The night before going into again ring forth a jubilant peal in resurrected France !- America

#### DEFENDS THE POPE'S ATTITUDE IN THE WAR

The following letter was addressed to the London Tablet by Rev. Spencer Jones, an Anglican minister, who commended the protest made by the ministers against bigotry :

"Sir: May I say how overjoyed I was to read 'the protest,' in your paper of May 18th? Had I known of before, I should have begged to be allowed to add my name, and I am sure there are many others in the same case. As it is, I salute the

"I am as certain as I am of my own existence that from the very outset, the Pope and Cardinal Secre tary of State have held themselves firmly, as it were, in the presence of

cent form, because the Pope's proposal in effect is onesided, and exhibits partiality in favor of our ene-

"In other words the German journal is sure the Pope means well, but it is equally sure that he is partial to England and her Allies; and if English journals are equally sure that he is partial to Germany, that suggests that he has succeeded in securing his neutrality after all. No reader the Tablet would respect any of us Anglicans if we rejoiced in posing as enemies to our own people; but the point is, that we should step forward as chivalrous gentlemen, and not leave to God alone the task of repu-diating what we, equally with yourselves know to be a grave misunder standing."

#### THE KAISER PRAYED

The little birds were flying north. And on Cathedral spires
They stayed their homing flight

awhile To hear a King's desires, The birds that sing the love of God At dusk and break of day Folded their little wings and stood To hear the Kaiser pray.

Now, God, send fear to children. And give my great guns power To scatter de Forget the promises you made To those who weep or are afraid. The swallow said : " My wings ar

come from sun-warm palace walls Across blue seas. The way is long And-I have stopped and heard men pray

By wayside shrines and in great halls, In house and hovel by the way But I have not heard anywhere A prayer that was like this man's

The sparrow said: "No sparrow falls Without God's pity! Doss

know-This man who prays-on Whom he The King of Prussia stood below

In the Cathedral nave and said:
"Now let their harvests be their dead Let gas and shell go tear and kill.

Until the world bends to my will! The birds on the Cathedral spires Waited to see the prayer go by. (The little birds can see your

prayers. White-winged, ascending to the sky! Pale lilies on the marble grew, Carved saints were on the walls, and

through The flower windows shone the sun. The sparrow said: "His prayer is

The swallow said: "Where did it go ? It is a strange prayer, flying low!"

They rose and searched the larkspur They asked the clouds that drifted

But the prayer had no wings and In the dark heart where it was made. -Louise Driscoll

TRIBUTE TO THE CONFESSIONAL

The late Rev. Dr. Watson, under his pen name of "Ian Maclaren," contributed an article to the British Weekly, shortly before he died. In his article he writes One thing I have learned, and it has kept me from criticizing the Roman confessional with the high spirit of many Protestant writers. There are certain situations where a man or woman must confide in some person to obtain advice or sympathy, or simply to unload the soul, and there is no one to whom it is more becoming they should turn than a sincere and honorable minister of Christ. For one thing he knows more of life, if he has been a receptive person, than even a lawyer or a doctor, and he is bound by every sacred consideration to absolute secrecy. During the course of his life he has become the depository of many hidden sorrows and family tragedies. He has been with people through many a cruel trial of which the world knows noth ing, and has suffered with them in ways even his nearest friend does

#### THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

PERSONAL INTEREST

To do the will of God as expressed Thy Kingdom Come' means. missionary work or the extension of the Catholic Church. Every mem-ber of the Church is called to this work and expected to use his energies hose who even play with it.

Catholics know that all this is say in the Month, Studies, The Boulding is an against the first commandment. Spectator, America and other periodicals. He has also written much is warned. And surely we are living n such times. All the dangers from Torouto Star. Before coming to Special spe It is a remarkable disposition of Divine Providence that God saves ground-glass partition. When the boy handed his card to the manager the salesman saw him impatiently tear it in half and throw it in the tear it in half and throw it in the tear it in half and throw it in the tear it in half and throw it in the tear it in half and throw it in the tear it in half and throw it in the tear it in half and throw it in the tear it in half and throw it in the tear it in half and throw it in the tear it in half and throw it in the tear it in half and throw it in the tear it in half and throw it in the tear it in half and throw it in the tear it in half and throw it in the tear it in half and throw it in the tear it in half and throw it in the tear it in half and throw it in the tear it in half and throw it in the tear in the t

wrought. The continuation of this salutary work is given by Christ to other men. So we really carry in our hands the Eternal fate of others! How seldom however, does it ever strike us or influence us that some sacrifice, some act of self-denial, some prayer of curs, is the very means upon which depends, by the dispen-sation of God, some souls glorious immortality! Too true, we are each one of us our brother's keeper, more than we suspect or reckon

When God, without any merit of ours, gave us the true Faith, it was not that we should take it and greedily relish it in private and wrap it up in the napkin of self sufficiency and selfishness. Far from it! Our precious gift was bestowed purpose, for the honor and glory of God, for our own salvation and for the benefit of our less favoured brethren.

By taking an active part in mission work we are doing the will of God fulfilling our obligations as members of the Church and meriting the "Well done" of the Lord.

As citizens of the Kingdom of God we have privileges, but, we have, too, responsibilities. The supreme law of the Kingdom is obedience to the King's mandate. This mandate says: Go forth and teach My doctrine to every creature, make My word known to the uttermost parts of the earth."

The mission-field of the Church is of vast dimensions. The Vicar of Christ and the successors of the Apostles are the directors of the sowing and reaping of the barvest. We are the labourers under their direction. Without our co-operation, our prayers and sacrifice, the field will not be tilled and sown; without our aid the harvest will not be garnered into the storehouse of the L and the field will remain barren and hateful to the Master's eyes.

Why do not Catholics give person al service and material gifts sions more than Protestants do? Reasons are alleged: "Protestants have more money and Catholics are poor." Again, "Catholics have so many urgent needs at home that they are to be excused from their seeming lack of interest in mission work.

These explanations are not to be mitted. The reason for Catholic indifference—to call it by an honest name—is that Protestants lock upon mission work as something peculi their own, a work for individual church-goers. Catholics look upon mission work as something belong-ing to the ecclesiastical authorities. Why is this? Just a matter of training. Once upon a time our people were well trained in mission work. They had the mission habit. Persecution, poverty and the resulting ignorance destroyed the habit. We must commence all over again and by frequent missionary actions acquire gradually the salutary prac tice, once ours, and lost by no fault of ours.

When will this happen? When we learn and realize the meaning of our daily prayers, for example, Kingdom Come" "I believe in the Communion of Saints" and that the gift of Faith bears with it not only privileges but also responsibilities

Donations may be addressed to : REV. T. O'DONNELL, President, Catholic Church Extension Sociaty,

67 Bond St., Toronto. Contributions through this office should be addressed:

EXTENSION, CATHOLIC RECORD OFFICE.

DONATIONS Previously acknowledged ..... \$678 50 Friend, London..... Edw Tuffy Cohd Reader, London... 5 00 Friend Dundas Richards, Mundare, 2 50 Alta. Love of Sacred Heart.

#### FATHER FRASER'S CHINESE MISSION

Taichowiu, China, Nov. 26, 1916. Dear Readers of CATHOLIC RECORD That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Peregrins F. Stagni, O. S. M., D. D., Apostelic Delegate, Ottawa: "I have been watching with much interest the contributions to the Fund opened on behalf of your missions by the CATH OLIC RECORD. The success has been very gratifying and shows the deep interest which our Catholic people take in the work of the missionary in foreign lands. . . I bless you most cordially and all your labors. as a pledge my earnest wishes for your greatest success in all your under-takings." I entreat you to continue the support of my struggling mission, assuring you a remembrance in my prayers and Masses. Yours faithfully in Jesus and Mary

J. M. FRASER.

Previously acknowledged \$13,063 58 Friend. London. J. J. Saway, Cochrane.... John Brick, Fisherville... 1 00 Edw. Tuffy, Cobden Reader, Penetanguishene. 1 00 Davoted Catholic, Rimby, Alta. 1 00 From the late Mrs. E. M. Mackintosh, Toronto 25 00 Thos. Richards, Mundare, 5 00

#### FIVE MINUTE SERMON

REV. F. P. HICKEY, O. S. B. THIRTEENTH SUNDAY AFTER PENTECOST

A TYPE OF OURSELVES

"There is no one found to return and give glory to God, but this stranger," (Luke xvii. 18.)

We cannot afford, my dear breth-ren, to pass by the Gospel read today. It is a picture, in which we shall find ourselves. Which likeness is That is just the question. Nine, that received God's mercy, disappointed our Blessed Lord; only e was grateful and was com

At the entrance of a certain town were made clean. And one of them, when he saw that he was made

many a time, have we had cause to cry out: "Jesus, Master, have mercy on us." And the mercy of of Catholic doctrine is rather amusreally power to forgive us our sins Law, they merely gave a certificate

that the leper was made clean. Sacred Heart of our Lord that He complained? He freely cured them at a word. Yes, God's grace is given the thanklessness of nine out of ten that made our Blessed Saviour utter

If ingratitude were not a common sin, this, miracle would not have happened so. We must not say nine ungrateful out of ten, that were cured, is out of all proportion. If it in so marked a manner. Only one, and he a Samaritan, to return and

give glory to God. Are we classed by God amongst the nine, or happily, are we pictured by the grateful one?

Let us test ourselves and see

Many pray a good deal, but is not the asking, begging, petitioning out of all proportion to the thanksgiv-ing? "In everything by prayer and supplication with thanksgiving let and afflicted are often heard blessing

And another way we can test our spirit of thankfulness is this: is our gratitude as fervent after confession nd absolution, as our anxiety was keen before? There is an old saying, "Eaten bread is soon forgotten." And God's favours, once received, are soon forgotten too.

The practice of being thankful has a good effect on our own heart. Selfishness naturally makes us hard. Gratitude takes us out of self, by referring the good we have accounted. ferring the good we have received to the kindness of another. So the spirit of thankfulness makes our hearts kind and tender. A grateful heart is a joy to itself.

Such a heart receives and imbibes fresh graces from God. The graces do not run like thunder-rain from parched ground; they sink in, and make it more and more fertile in piety and goodness.

But the wonderful power of grati tude is over God. Yes, over the Al mighty. Why, from the very first, did God demand sacrifices and holocausts to be offered Him? To make men thank Him. To show their homage, their dependence on Him, that all was His. And the Scriptures tell us how He delighted in sacrifices — Abel's, Melchisedec's. Abraham's, when he was ready, at Carver (of the Harvard University.) God's word, to sacrifice his only son. And there is one sacrifice that God never rejected. Sometimes He turned away His face from holocausts and burnt-offerings, but never from a contrite and humble heart, returning its love and thanks and devotedness to Him Who made it. And at no time can we feel gratiit. And at no time can we feel gratitude more keenly than when sin has
been forgiven. "O Lord, Thou wilt
open my lips, and my mouth shall
declare Thy praise. . A sacrifice
to God is an afflicted spirit; a contrite and humble heart, O Lord,
Thou wilt not despise." (Ps. 1. 17,
19.) Picture the Prodigal's gratitude
on his return, when he realized his on his return, when he realized his father's love and forgiveness. And what a welcome that gratitude merited from the father.

Being grateful makes our own

hearts happy; pleases God, and causes Him to shower down His choicest blessings on our soul. We hearts happy; pleases God, and double the scientific agriculture, engineering, and business." have not been sufficiently grateful in the past; be humble, and afraid that

we have actually been ungrateful. ever, of the splendid service per we have actually been ungraceful. Nine out of ten never thanked the good Saviour for their cure. The only price for fresh blessings is thankfulness and gratitude for past ones. After every blessing "return and give glory to God."

#### THE METHODISTS SUGGEST GRAPE JUICE

In a recent issue of a widely read Methodist weekly there is an editorial which in courteous language conveys the impression that there is considerable controversy among Catholics as to whether the use of unferten men, who were lepers, lifted up their voice, saying: "Jesus, Master, have mercy on us." Whom when He saw He said: "Go, show yourselves to the priests." And it yourselves to the priests." And it came to pass that as they went, they than a discussion as to whether hard or soft water should be used in Baptism. The only reason which the clean, went back, with a loud voice glorifying God: and he fell on his face before His feet, giving thanks; and this was a Samaritan. And Jesus, answering, said: "Were not servative tenacity in holding to tra-Jesus, answers.

ten made clean? and where are the nine? There is no one found to return and give glory to God, but this stranger."

this stranger."

ditionat, who details of ecclesiastical practice, and he gives Catholics the comfort of his assurance that "the establishment of National Prohibition will the debate and enable the head My dear brethren, repeatedly in the Scripture leprosy is spoken of as the type of sin. So we must not be offended, when we are told that of that Church to decide that in the sight of God the unfermented juice of the grape will be just as acceptable of the farmented product."

God did not disdain us. The answer has always been: "Go, show your selves to the priests." In the Sacrament of Penance, the priest has y power to forgive us our sins cleanse our souls; in the Old the Protestants that there is any controversy among Catholics on the subject of the Mass may be dismiss-But what happened when they were made clean, that so hurt the troversy. No Catholic holds that the troversy. use of grape juice, not the mercantile article, but undoubted, unadulterated and unspoiled juice of the grape, would invalidate the Holy Sacrifice, freely; the only price is thanks. would invalidate the Holy Sacrifice, God loves to be thanked. It was for such a substance is truly called wine because the initial process of fermentation has already taken place in it, even though the complete pro-

cess has been arrested It is not true that the Church would ever declare that such a sub-stance is equally acceptable for the were not true, our Blessed Lord imperfect wine, not perfect wine, were not true, our Blessed Lord imperfect wine, not perfect wine, would not have drawn notice to it would not have drawn notice to it stituted the Holy Sacrifice and comstituted the Holy Sacrifice and comstituted the Holy Sacrifice and their successors to do what He had done. The insistence of the Church on the use of wine, perfect wine, is not blind adherence to rock bound custom, but exact fulfilment of the Divine man-

Nor is the parallel drawn in the editorial between the use of hard and soft water in Baptism and the use of grape juice and wine in the your petitions be made known to Mass at all to the point. If Christ God." (Phil, iv. 6.) "Giving thanks had commanded the use of hard God." (Phil, iv. 6.) "Giving thanks had commanded the use of hard always for all things, in the Name of water in Baptism, the Church would our Lord Jesus Christ." (Eph. v. 20.)
And how often is it the case, that
that He issued no such command have insisted on it; but the fact is those, who seem to have the least to those the least to the juice according to the common ac and thanking God for little favours that others would take for granted. It is true that the Church sometimes permits her priests to use the juice of the grape in which only the initial process of fermentation has taken place; but she restricts its use to certain rare, exceptional and un-avoidable circumstances, when the celebration of the Divine Mysteries would otherwise be impossible. Under normal conditions she proscribes

#### ECONOMIST PRAISES WORK OF THE MONKS

RECOGNIZES THEIR LEADERSHIP AMONG PEOPLES OF PAST

same university), and Thomas Nixon Carver (of the Harvard University.) The aim of the authors is to jointly place before the American people as series of studies in the "Conservation of Permanent National Resources."

In the very last treatise Prof. Carver speaks of the "Conservation of Human Resources," and in this connection he writes as follows, following up the viewpoint of the economist pure and simple:
"Travelers in Southern Europe

must have been impressed by the large numbers of priests and their high average ability. Except where this talent is employed in constructive leadership, it is a serious drain upon the human resources of those countries. If it were the stupid and inefficient who were thus withdrawn from productive work the loss would from productive work the loss would the said.

The Bishop also asserted that wo shildren and old men had begin and carring away everything. of constructive talent in such fields

Prof. Carver then continues:
"One must not be unmindful, how-

formed by the monks of an earlier day in preserving the learning of the ancient world and handing it down to the newer civilization of modern Europe and America. Their part in the civilizing of the rude barbarians of northern Europe entitles them to the respect of all mankind. The laboring monks especially call for our admiration. The clearing of the land, the draining of the swamps, the preservation of the arts of horticulture and agriculture, and the fur-ther development of both, was constructive work of the very highest order. Moreover, it was performed at a time when constructive industry was all but submerged by the general brutality and violence which prevailed over the whole of Europe those countries where the priests are still doing that kind of work, they deserve the highest commendation. The countries with the largest numbers of such priests are the countries which are advancing most rapidly not only in the arts of civilization, but in wealth and power as well. The way in which they are using their influence to decrease the num ber of holidays is of the highest utility and must have a profound influence upon the national efficiency. One cannot help being impressed also with the fact that much of the co-operative work among the farmers of Ireland, Belgium, Holland, Denmark and Germany is fostered by the priests in Catholic communities by the pastors in Protestant com munities. The president of the local co-operative society is usually

the priest or the pastor.' Recognition of the economic and civilizing achievements of the monks of old is particularly gratifying when coming from such a source. Yet a word of correction, lest a false impression be permitted to spread along with this avowal of merit, will surely be opportune.

It must be remembered, that when Prof. Carver speaks of the economic duties of present-day priests and the achievements of those who lived centuries ago, he ignores the fact that these endeavors are not the first and principal duties of the priest. His first and foremost obligation is that of spreading the Kingdom of Christ upon earth. While efforts on the part of the priests directed towards social and economic betterment of the masses are desirable, when cir-cumstances both demand and permit their execution, yet they still remain, and always must remain, works of supererogation. And in the last analysis it will be found, that as a teacher of the Gospel he becomes also a true social leader.

The economic achievements of the monks in ages past are, wholesome as their effect has been, essentially secondary to their initial vocation and pursuits. Their work was a missionary work primarily. Even in their code the "ora" came before the "labora"—prayer and spiritual duties before the manual labors and the teaching of the useful arts of civilization to the barbarians. Civilization itself is not a project to their wholesome example of work, but primarily of their teaching of the Faith and the tenets of morality. The result is all the more gratifyin because the useful arts were taught the barbarians at the same time at which they received the moral teachings of the monks. But the success is primarily due to the higher fluences, and only secondarily to the

ore material improvement.

Just one word in reference to Prof. Carver's criticism of the number of olidays in some countries. It may be granted that in some instances the number of holidays was so great as to impair the efficiency of the people. Yet it is equally true that the later utilitarian movement seriously over-stepped the mark when ously over-stepped the mark when its promoters sought to abolish practically all holidays. Today we note a return, as an evidence of reaction a return, as an evidence of reaction of the Blessed Trinity, should not of the Blessed Trinity, should not to "teach all men."

To this deposit of Faith she may subtract. When moreover we have, by and by, instituted no less than seven bank holidays, besides election days. Furthermore we must not forget that en-forced occasional rest is the portion of many workers who are employed in our factories. Hence, a demand for a reduction of holidays in certain countries should at least be

qualified. AMONG PEOPLES OF PAST

Anotable book, recently published "The Foundations of National Prosperity," contains four individual treatises by such authorities on economic questions as Richard T. Ely (University of Wisconsin), Ralph Ely (University of Wisconsin), Ralph the clergy is constantly exposed.

In spite of these minor points of death, that her divine Son took it to Himself, and, reuniting it with her august Soul, crowned it and placed it next Himself in the glory of Heaven.

That God in His wisdom did not see fit to have the translation of His many unscrupulous attacks to which the clergy is constantly exposed. In spite of these minor points of

#### ONE HUNDRED CHURCHES DESTROYED

The Bishop of Soissons, who is now in Paris, described the havoc witnessed and even His Ascension to wrought in the bishopric of Soissons Heaven had but a few chosen spec-during the recent offensive of the tators. Of all the years of His Life Germans, He said 100 churches at Nazareth with Mary and Joseph had been destroyed by the Germans there is no authorized, authentic and that at least 100 others had been record. He has hidden the events pillaged and partially demolished. of those beautiful years for the con-The famous cathedral in Soissons templation of the Blessed in Heaven.

they knew nothing but war and pillage. They were methodically stripping and carring away everything, allows her children to draw consola

brutally murdered by German aviators, who flew over and with machine guns fired upon long lines of refugees on country roads.—Providence Visitor.

# HE MUST OPERATE

She Took "FRUIT-A-TIVES" Instead, And Is Now in Perfect Health.



MME. F. GAREAU

153 Papineau Ave., Montreal, "For three years, I suffered great pain in the lower part of my body, with swelling or bloating. I saw a specialist, who carefully examined me and gave me several tonics to take, which did not help me. Then he told me I must undergo an operation. This, I refused to permit.

I heard about 'Fruit-a-tives' and the wonderful results it was giving because this medicine is made from fruit juices, so decided to try it.

The first box gave great relief; and I continued the treatment, taking six boxes more. Now, my health is excellent - I am free of pain and swelling-and I give 'Fruit-a-tives' my warmest thanks".

MME. F. GAREAU. 50c. a box, 6 for \$2.50, trial size 25e At all dealers or sent by Fruit-a-tives

#### THE ASSUMPTION OF OUR LADY

The Assumption of the Blessed Vir gin Mary, Mother of God, the transla tion of her body as well as her soul after death into Heaven, is not an article of Faith. But it an article of Faith. But it evidently has been tacitly believed article by Catholics from the beginning of the Church, and at no time in the two thousand years of the Church's history has there seemed a necessity to define it dogmatically.

St. Gregory of Tours, St. Thomas Aquinas, St. Bernard, St. Peter Damien, and other theologians, speak of the bodily Assumption of the Blessed Virgin without any reserve or hesitance, as a universally

The earliest writers of the Church, from the first to the fourth century, make no mention of it, which fact may be reasonably accounted for in many ways. In the first place, so near to the event itself, being known as a fact there was no disputing it, and no need of proving it. The evangelists and first Fathers of the Church had to use all their learning and logic to bring mankind to the knowledge of Jesus Christ, and to proofs of His Messianic mission.

The Church was an acutely suffering, militant body, and had martyrs to chronicle every day and to properplace in the liturgies. Self evident truths required no conferences to settle them.

That Mary was carried to Heaven body and soul was understood and believed and handed down from father to son without any wonder or question. It was natural and reasonable that the Ark of the Covenant, the womb and the breasts and know the foulness of the grave. Numerous bodies of the Saints bave been, by God's Providence, preserved through ages intact and fragrant.

It was to be expected that the beautiful body of the Mother of God, the Queen of Saints, should be honored above all created things. And so it was easy and sweet to believe that when the body of Mary was not to be found, a few days after her death, that her divine Son took it to

even His disciples, is no wonder. God's ways are not our ways. His own glorious resurrection, a fact so necessary to the foundation of His Holy Church, had no witnesses but the few blind tools of His enemies. His ignominious Death was a public The Bishop added that the Ger.

mans knew neither faith nor law; they knew nothing but war and pillege. They ware methodically stein tion and strength from them; but the world is not asked to believe them, and so they remain precious bits of God's generosity to those who love and believe.

There has been no age of the Church in which such glimpses of the Hidden Life of Our Lord with

Mary have not been revealed to some favored soul, but these pictures are precious ornaments of, and not body and soul of Mary are to any part of, the body of Faith, and the skeptical and the uninquiring may pass them by without incurring the charge of infidelity. But the Assumption of the Blessed

Virgin, body and soul, into Heaven shortly after her death, has been a tradition of the Church always, and to doubt or to deny it would incur the blame of temerity.

The Church, while not defining the Assumption as an article of Faith, sanctioned the belief, by instituting the Feast of the Assumption—one of the earliest Feasts of the Mother of God—giving it a vigil and an octave and prescribing for it the prayer of the Introit:

Let us all rejoice in the Lord, celebrating a festal day in honor of the Blessed Virgin Mary, for whose Assumption the Angels rejoice, and give praise to the Son of God. My heart bath uttered a good word. I speak my words to the Kings.—(Ps. xliv.)

In the old martyrology of the

Latin Church the Feast of the Assumption is clearly mentioned The tradition avers that the Blessed Virgin died, and was interred by the Apostles. That on the third day but found only her garments and these emitting a sweet odor. They naturally and logically inferred that her body was taken to Heaven. This is the substance of the tradi-There are many details which added to the beauty and poetry of it, but which are not necessary to the reasonable or to the historical evi lence of the tradition.

But though the Church has never

settled in what manner the Mother of God was translated into the presence and the company of her Divine Son in Heaven the inspired artists of the ages of Faith have been allowed to represent this closing scene of the earthly career of the Blessed Virgin Mary; and under patronage of the Popes, and the full sanction of saints and scholars, have filled the world with representations of the august Mother of God lifted from the tomb and borne aloft by the power of God. through bedily some eighteen or twenty years before in the sight of Mary and His Apostles and disciples. Of all the representations of the Mother of God by the early Christian

painters none has been more popular or more oft and variously repeated on canvas and stone and shining glass than the exhaltation of Mary through space, surrounded by angels, under the title of "The Assumption. The early Byzantine artists have

left to the world numerous pictures of the death and Assumption of the Blessed Virgin, all with some, and some with many, of the fanciful accessories found in the oldest legends. Such as the falling to earth of her girdle which the Apostle Thomas receives and is again cured of doubt, as he was after the Lord's Resurrection.

More numerous and more beautiful and fully expressive of all the feas and the fact imply, are the works of the great masters on this subject

Raphael, Titian, Corregio, Durer Rubens, Ghirlandajo in fact all the great painters of the renaissance found in the Assumption an inspira

tion to some of their very best work.

In all we have the glorified body cleaving the skies surrounded by in numerable angels, and below the empty tomb surrounded by the Apostles. These with their eyes lifted heaven-wards as if actually seeing what they believe-the body and soul of their mother and queen carried to glory to reign with her divine Son forever.

But the Church moves with a grave and careful slowness in all matters of

add nothing nor subtract. When time and circumstances call for it. she takes from the treasure thus given her a gem and holding it up to the world, explains and defines it and puts it beyond doubt forever.

Feast of the Assumption of the Bless ed Virgin Mary, calling on her chil dren to lift their eyes and hearts and supplications to Mary in Heaven triumphant through the Jesus Christ over sin and death.

But whether in her Assumption w must celebrate the Assumption of he soul into glory and power over all the and saints; or the tion of her body also with her sou



body and soul of Mary are together in Heaven, and incur no blame. We may believe that the glorious soul of Mary is in Paradise but that her virginal body somewhere awaits the General Resurrection, and incur no

Circumstances will require the Church some day to declare, aided by the Holy Ghost, which is the truth and all Catholics of the world will accept the Fiat. Hasten the day! for though "blessed are they who have not seen and have believed," the merit of believing, what we do believe, is enhanced when we can say "I believe, because the Holy Catholic Church teaches, "-St. Paul Bulletin.





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#### CHATS WITH YOUNG MEN

MOTHER

'God is good," she used to say In her calm and gentle tone; Dear old mother, worn and gray, Sweetest face that I have known Childish grief that brought the tears Passed when mother came and stood ose beside to soothe my fears. Whispering ever, " God is good."

Then, as time let down the bars, And the world before me spread, Shade and shine and gloom and stars

Alternating o'er head. Hope from out her smiling eye Flashed across each heavy road, Like an angel in disguise Softly whispering, "God is good."

Like an angel, did I say ? Surely of the angels, she Ever faithful day by day, Guardian angel unto me; With the angels now she dwells And I fancy in the sky This unto our Lord she tells, Bless my boy, don't let him cry."

BEATEN BY TRIFLES

When we allow a thing to conquer us we are practically confessing our-selves its inferior, says The Pittsburg Observer. And yet when we stop to realize what trifles sometimes get the better of us, we must look small in our eyes. How many of us give up for a little failure when determination and persistence would carry us triumphantly through, on a second trial!

An obstacle in our way often turns us aside, even though it is so small that resolution could easily find a way to conquer it. We allow our-selves to be beaten by trifles. And in each defeat we tacitly acknowledge our inferiority to these little conquerors.

It we are to strike our colors, let it be to worthy foemen. Let us make an end of being beaten by little things which courage and determintion could trample underfoot.

ON FORMING GOOD HABITS

depend the years of maturity and time when good habits should be acquired. The child who has had great good fortune of being piety from his earliest throughout his life a reverence and love for these blessed Names. Seed-time memories may become obscured in the turmoil of life, but thouse outside Assisi she founded her in the sepoused to Christ. In a miserable obscured in the turmoil of life, but house outside Assisi she founded her in the success, large and the right in the second at Cracow raised a dead youth to life. He had inherited from St. Dominic a most brown are never entirely forgotten, order, and was joined by her sister, and many an eleventh hour conversion is only a renewal of early holy habits.

Good-habits cannot be commanded at will when we need them, and if they are not acquired in early life, they become, as the years go by, more and more difficult to form. Take, for instance, habits of attention, which open the eyes at all times to the great activities of the universe, to great activities of the universe, to the swift-speeding bird, to the mystery and beauty of the "lily of the field," to the flower "in the crannied it, prayed, "Deliver not to beasts, O Lord, the souls of those who confess in his arms it was light as a reed. Lord, the souls of those who confess with the Blessed Sacrament and the with the Blessed Sacrament and the souls of the souls of the Bost with the Blessed Sacrament and the souls of the Bost with the Blessed Sacrament and the souls of the so His Providence. And this awareness of His presence, this consciousness, and alert, of His Fatherly f bird and beast and flower, cannot fail to engender a fearless dependence on Him, an unquestioning trust in the Love that has said : "Are not two sparrows sold for a farthing, and not one of them shall fall on the ground without your the angels conducted her to glory. Fear not, therefo better are you than many sparrows."

In the annals of Erin there is surely no more striking characteristic of the race than that wonderful habit of submission to the will of God, the cry in joy and sorrow, "Welcome be the will of God," so universal as to have become almost a onal watchword. And is not this habit of conformity to God's will a great need for our day? The children of an age so restive, so critical of lawful authority, need above all to form habits of seeing God's will in the events of life, in its vicissitudes, in its failures and humiliations, its honors and successes, in order to be able to cry out with St. John Chrysostom, "Glory be to God for all things.'

with cultivating habits which it sees to be necessary, which every one expects, and which are of immediate use, but those which seem accessory, the absence of which are not are often neglected and not even understood. Such is the habit of reading serious books slowly and with concentration. This habit corrects instability of mind, gives balance, and lays up in the memory a treasure of material available for thought when external forces fail. Just here a word might be said about vacation reading. Now that the longed for pause has come in the breathless strain of the year's work, giving a certain measure of free time to each busy toiler, it is advisable that some amount of it should be devoted to reading. It is not only the bodily faculties that need rest and relaxation, but those of the soul as well; they need the toning up of good reading. If it is true that we

by the stream. Such habits tend to the true development of the mind and soul, leading to that delight in interior solitude which makes it possible to live without excitement and distraction. The Church, with the insight of a true mother, has provided her children with many solid devotions, in the practice of which devotions, in the practice of which the soul is nourished in prayer and reflection. One of these is the First Friday Communion. When the world had grown cold, she set hearts on fire with the flame of devotion to the Sacred Heart, one phase of which is the First Friday Communion. This sweet and con-Communion. This sweet and con soling devotion has grown as "the seed planted in the night, "until now it is a mighty harvest filling the whole earth. Wherever the Name of Jesus is known, there will be found the habit of the First Friday Com-munion. This holy habit of going to Communion on the First Friday of each month, cannot be too strongly encouraged. It brings peace and joy to the soul who practices it, and carries the almost certain promise of perseverance, because the happy recipient of the Precious Body and Blood is brought ever nearer to Jesus. A happy union of heart and interests with Him is thereby fos-tered and "to live pure, speak true, right wrong, follow Christ the King, else wherefore born?" becomes the unquestionable and only aim in life He Who is never outdone in generosity will not fail to shower abundant graces on the soul who seeks to honor Him in that last and most generous proof of His love for mankind. His Presence in the Sacrament. - Providence Blessed

#### OUR BOYS AND GIRLS

Visitor.

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

AUGUST 12.-ST. CLARE, ABBESS On Palm Sunday, March 17, 1212. Dominic sent him to preach and plant the Bishop of Assisi left the altar to the Order in Poland, where he founded present a palm to a noble maiden, eighteen years of age, whom bashful-ness had detained in her place. A well known author writes, Youth is the seed time upon which lepend the years of maturity and lepend the years of maturity and hate the world, and was secretly rethose of old age." It is above all the hate the world, and was secretly resolved to live for God alone. same night she escaped, with one companion, to the Church of the Portiuncula, where she was met by St. years, who has been taught to lisp Francis and his brethren. At the the holy Name of Jesus and Mary at his mother's knee, will have off her hair, clothed her in his habit throughout his life a reverence of penance, a piece of sackcloth, with fourteen years of age, and afterwards by her mother and other noble ladies. ual abstinence, constant silence, and perfect poverty. While the Saracen army of Frederic II. was ravaging dels advanced to assault St. Claire's leaving the Church. As he passed convent, which stood outside Assisi. by an image of Mary a voice said: convent, which stood outside Assisi. The Saint caused the Blessed Sacrainfidel host, which took to flight, and the Saint's convent was spared,

The Church celebrates this day the memory of St. Eusebius, who opposed the Arians, at Rome with so much zeal. He was imprisoned in his room by order of the Emperor Constantius, and sanctified his captivity by constant prayer. Another Saint of the same name, a priest and martyr, is commemorated on this is at present said of these and of day. In the reign of Diocletian and their thousands of fellow religious Maximian, before they had published any new edicts against the of Europe, we nevertheless catch Christians, Eusebius a holy priest, a glimpses of them, from time to time, man eminently endowed with the through the wreath of battle smoke spirit of prayer and all apostolical virtues, suffered death for the Faith, probably in Palestine. The Emperor Maximian happening to be in that country, complaint was made to scenes of carnage and destruction. Maxentius, president of the prov-ince, that Eusebius distinguished Sometimes youth satisfies itself himself by his zeal in invoking and preaching Christ, and the holy man was seized. Maximian was by birth a barbarian, and one of the roughest and most brutal and savage of all men. Yet the undaunted and modest virtue of this stranger, set off by a heavenly grace, struck him with for instance, that the life-boat from awe. He desired to save the servant of Christ, but, like Pilate, would dovery Castle, carrying twelve nursant of Christ, but, like Pilate, would not give himself any trouble or haz ard incurring the displeasure of those whom on all other occasions he despised. Maxentius commanded Eusebius to sacrifice to the gods, and on the Saint refusing, the president condemned him to be beheaded. Eusebius, hearing the sentence pronounced, said aloud, "I thank your goodness and praise Your power, O Lord Jesus Christ, that, by calling me to the trial of my fidelity, You have to the trial of my fidelity, You have treated me as one of Yours." He at the treated me as one of Yours. He at the treated me as one of Yours. He at the treated me as one of Yours. He at the comparatively unprepared the Sisters that instant heard a voice from heaven saying to him, "If you had not been found worthy to suffer, you ghastly results of this dire instruare what our thoughts are, there is no surer or safer way to elevation of mind than through the congenial companionship of good reading.

But it is above all habits of piety that feed and nourish the soul and counteract the tendency to be carried struck off.

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AUGUST 15.-THE ASSUMPTION OF THE BLESSED VIRGIN MARY

On this festival the Church co memorates the happy departure from life of the Blessed Virgin Mary, and her translation into the kingdom of her Son, in which she received from Him a crown of immortal glory, and a throne above all the other Saints and heavenly spirits. After Christ as the triumphant Conqueror of death and hell, ascended into heaven, his blessed Mother remained at Jerusalem, persevering in prayer with the disciples till with them Ghost. She lived to a very vanced age, but finally paid the common debt of nature, none among the children of Adam being exempt from that rigorous law. But the death of the Saints is rather to be called a sweet sleep than death; much more that of the Queen of Saints, who had been exempt from all sin. It is a traditionary pious belief, that the body of the Blessed Virgin was raised by God after death and taken up to glory, by a singular privilege, before the general resurrection of the dead. The Assumption of the Blessed Virgin Mary is the greatest of all the festivals which the Church celebrates in her honor. It is the consummation of all the other great mysteries by which her life was rendered most wonderful; it is the birthday of her true greatness and glory, and the crowning of all the virtues of her whole life, which we admire single in her other festivals.

AUGUST 16.-ST. HYACINTH Hyacinth, the glorious apostle of Poland and Russia, was born of noble parents in Poland, about the year 1185. In 1218, being already ble are Thy tabernacles'—except in Canon of Cracow, he accompanied his uncle, the bishop of that place, even fainteth for the courts of the to Rome. There he met St. Dom-inic, and received the habit of the emphasized the deplorable neglect of Friar Preachers from the patriarch Divine worship by the minister's co-himself, of whom he became a living religionists during summer, was the copy. So wonderful was his pro-gress in virtue that within a year appearance of the Catholic churches gress in virtue that within a year appearance of the Catholic churches Dominic sent him to preach and plant presented. For at least a half-dozen two houses. His Apostolic journeys church, he noticed, even on the extended over numerous regions. warmest Sundays of July or August. Northern China on the east, and Sweden and Norway to the west, were evangelized by him, and he is said to have visited Scotland. Everywhere multitudes were converted, churches and convents were by definition of the converted churches and convents were were definition. built; one hundred and twenty thousand pagans and infidels were baptized by his hands. He worked numerous miracles, and at Cracow vation. When St. Hyacinth was at They went barefoot, observed perpet- Kiev the Tartars sacked the town, ual abstinence, constant silence, and but it was only as he finished Mass that the Saint heard of the danger. Without waiting to unvest, he took the ciborium in his hands, and was "Hyacinth, my son, why dost thou leave me behind? Take me with thee, and leave me not to mine

to Thee." A voice from the Host replied, "My protection will never image he came to the river Dnieper, borhood of a church where Mass is A sudden panic seized the and walked dry shod over the sur-lost, which took to flight, face of the waters. On the eve of face of the waters. On the eve of the Assumption he was warned of breezes, social advantages, good During her illness of twenty eight years the Holy Eucharist was her wasting fever he celebrated Mass on

only support and spinning linen for the altar the one work of her hands. She died A. D. 1253, as the Passion was being read, and Our Lady and the created hards are day, A. D. 1257.

#### AUGUST 14.—ST. EUSEBIUS, PRIEST | SISTERS AT THE FRONT

Announcing the arrival of a pior eer band of Sisters of Charity at New York on their way to France the New York Herald remarks in passing that there are already 15,000 members of that single Congregation in France, on active duty at the front. If little thousands of fellow religious and amid the noise of bursting shells. We behold them nursing the wounded, protecting the orphans and heroically offering up their lives amid

In the post of greatest danger the Catholic Sister will ever be found, for she does not fear to stand in the presence of death and she is at home amid the deprivations and the hardships of the battle-front. Even on the high seas we behold her, tossed the Canadian hospital ship, the Lau-

the men passed the convent." So again the Sisters are pictured as the only occupants of a heavily shelled village. "We cannot leave it," they said; for the soldiers needed their

Only a few days later a shell tore its way through the kitchen of the little convent opposite our dressing station. Though the shells were coming with a steady regularity, one of our orderlies came to me with the message that one of the ladies wanted It was to tell me that two of the Sisters were killed and two others wounded. I found white faces but no tears and no hysterics : indeed the bearing of the Sisters lent a dig-nity to the tragedy that it is impossible to explain.

No honor-roll may contain the names of these Catholic heroines of the great War, but their deeds are written in the hearts of the soldiers at the front and will remain record. ed, in golden letters, in the Book of Life.—America.

"EXCEPT IN SUMMER

A satirical minister of Ritualistic leanings, on observing how many Protestant churches close their doors and hold no services during summer. amused himself by setting down a few of his favorite texts, adding to each of them the cynical clause which the sad spectacle he beheld naturally suggested: "'Preach the naturally suggested: "'Preach the Gospel,' he quoted, 'to every crea-ture'—except in summer;" "'Preach the Word. Be instant in season and

out of season'—except in summer;"
"The Lord is in His holy Temple, except in summer;" "How amiable are Thy tabernacles'—except in summer;" "My soul longeth, yea, crowded congregations filled each warmest Sundays of July or August.

domineering priests."
"Remember that thou keep holy the Sabbath day" was Almighty God's command to each and every individual of the Chosen People, and from the detailed directions He gave regarding the manner the day was to be observed, it is perfectly plain that the Divine Legislator wished to be formally worshiped "even in summer." So at least the Church and her "domineering priests" have interpreted the Third Commandment from the earliest times till today. Consequently she obliges every Catholic. 'even in summer," and even during vacation time to devote some thirty minutes each Sunday to the formal worship of God by assisting at Holy Mass. Accordingly the Church takes care to remind her children at this season of the year that in choossaid every Sunday is quite as imporbathing, ample golf-links, etc., and that the very automobile that carries a party so swiftly and pleasantly to a distant mountain top or to a sound. ing beach is admirably suited too for bringing the same people to Sunday Mass.—America.

#### DISCARDING PRAYER

us to pray during this world crisis, while the President of our own coun try urges us to prayer and sacrifice in order that we may win the War. there are some who look with scorn

resorting to Divine aid. This attitude is expressed in two letters recently published in the Christian Regisdoubt. The mistaken Protestant idea ter (Unitarian). One correspondent writes: "Is it possible that Unitarian ministers are still steeped in the through His infallible Church is superstition that wars are won by responsible for Spiritualism and, like thought we Unitarians had reached the conclusion that things are done in this world by human effort and not by divine inthings are done in this world by human effort and not by divine intervention. A survey of the history of the world surely justifies such a conclusion. And dependence upon a superpartural power to win this West. supernatural power to win this War for us is disastrous, in so far at least supernatural power to win this War for us is disastrous, in so far at least as it leads men to depend upon it for results which they should accomplish themselves. This War will be won, or at least successfully prose. won, or at least successfully prose-cuted, in just so far as we turn our thoughts from the alters of the de-thoughts from the alters of the departed gods to the tasks that lie around us; for once we transfer men's efforts from seeking help from heaven, whence no help comes, to a firm and confident reliance upon ourselves, success is assured. . . The trouble is, we are still halfstrangled by the traditions of the past, still flabby from the long reliance on prayer. So off your not been found worten to state, you could not be admitted into the court of Christ, or to the seats of the just."

Being come to the place of execution gas-masks. "My brigadier knew this," factories, to the fields, to—anywhere

The other correspondent is a bit more pointed, but equally blasphe-

"There was once a time when, if an epidemic of disease broke out, the people would resort to religious processions and observances together with supplications at the shrines of saints, or prayers to God. The enlightened age of today scorps these were things as relics of the Dark Ages, one and under similar circumstances we now call in physicians and sanitary, officers and employ the methods of modern science to combat the spread of disease. We know that this is the only effective way.

"There is but one way to win the present War, and that is to defeat

Germany by force of arms. And vet in this enlightened age we are asked to pray and fast for the success of our armies. If prayer would win the War, there would be no need to despatch an army. The fact that we are raising troops is an evidence that we do not depend upon prayer, and so why do we go through the pre-tence? Fasting might be of value as a means of food conservation, but otherwise why should such an act have the slightest effect upon the course of events in Europe? The whole thing is absurd in this day, and I for one feel humiliated that my country should officially call for such a thing.

"Furthermore, there is supposed to complete separation of Church and State in America. I do not be lieve that this government has any right to ask people to stay away from the churches nor to abstain that it is proper for it to issue a proclamation calling upon the people to do these things. Less than forty per cent, of the population profess any religion, and the government should not mix up religious affairs with civil officiar?"

with civil affairs."

The argument of these correspondents is—we can get along very nicely without any help from God.

In another paper of the same date there appears an extract from the letter of a young English soldier to his father: "Father," he writes, "England will never win this War until it gets down on its knees and recognizes the Omnipotence of God." The young. active, prayerful soldier who is risking his life at the front will make a better ally for us than the cynics who do not pray, and as far as we can see do nothing else but criticise. "In God we trust," is our glorious motto. It is a poor patriot who ridicules it.—Boston Pilot.

THE FOLLY OF DOUBT

The tendency of the age is to doubt. It is thought a sign of intellectual activity to openly doubt the truth of religion, and even the existence of God. The popular periodicals invite controversy, possibly for the sake of establishing the grounds on which belief is built, but too often, we fear, because doubt is the fashion of the day. Much is said of the triumph of reason over antiquated ideas, the pleasure of freedom.

But what pleasure is there in doubt? The pleasure which the reckless man takes in venturing too near the precipice, the freedom from restraint which becomes the wild nature of an animal, but not the soul of a man made in the image of

Doubt serves the doubter in no vay except to unsettle his mind, and he is continually driven first to this extreme and then to that. It makes him ever ready to embrace a new idea however false, and leaves him to be imposed upon by the most erroneous teachings. It insures no stability, no safeguard against delusion and error. Where, then, is the "freedom" which comes from doubt, whether it be called Free Thought or Liberal Christianity?

in the Catholic religion, which while While our Holy Father is urging it guides and restrains, at the same time stimulates thought. Religion is the only safeguard against error and imposition. It gives the mind perfeet freedom from superstition, vain delusion and, most of all, from upon such appeals, regarding them as peurile, as a reflection upon our manhood, upon our ability to do any thing we wish without any help from God.

The ottime of these was a reflection upon our manhood, upon our ability to do any thing we wish without any help from God in the sixteenth century has been called the emancipation of the The attitude of these men is—we intellect. It was rather the beginning of a black shadow which has can get along without help from ning of a black shadow which has God; we can do this thing without darkened thousands of minds and doubt. The mistaken Protestant idea that God reveals Himself through the individual conscience instead of superstitions, even the religion of the latter-day saints might come in the

the most clearly are the most reluc tant to embrace it. The will stands in the way, and no force of argument can move one who has determined to follow his own will rather than the truth.-Truth.

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#### RELIGION AND THE WAR

The War with its myriad domestic calamities is making serious people think more of eternal things. They pray more. In England the roadside oss is being reinstated in pride of oce. The Anglicans in great their dead soldiers. In a recent issue of the London Times a reprint from the Church Union Gazette appeared.

" Herbert, Earl Kitchener, F. M. "June 6, 1916.

We have been requested to ask the prayers of the members of the Union and their remembrance of him Rapids, Mich. at the altar on June 6, for Herbert,

of E. C. U."

Prayer for the dead has been for many years a distinctively Catholic practice. Those who broke away from the center of unity repudiating belief in Purgatory, by that very act made prayers for the dead a superstition and a Popish device. Despite their ridcule, the Catholic Charab has clump to the consoling Church has clung to the consoling dogma, a dogma that is required by humanity and by the simplest dic-tates of logic. The return of the Anglicans to the ancient belief is another proof that they acted rashly who repudiated the universal belief of the Church of ages.

In Washington all the church bells are henceforth to ring at the noon hour each day to remind the people to stop and pray for the success of our

denounce anything savoring of order to gain that fortitude which tary, A. M. Hunt, London, Ont. is necessary to meet the exigencies of battle.

When the struggle is over, the "War Angelus" will doubtless become a memory. It does not argue well for our sense of religion that we recur to the Almighty in time of distress, and turn away from Him in time of success. Such a manner of dealing with the Most High indi cates and indeed demonstrates that we approach Him rather through the love of concupiscence than through the love of benevolence. We do not so much take complacency in the divine good as seek the divine help for ourselves. We go to Him in our extreme needs and forget Him in our prosperity.

Were we less selfish in serving the Most High, we would think of Him and of His glory in good fortune as well as in ill fortune. Instead of War Angelus" we would have an Angelus that would be perennial. God is always good. He is always worthy of whatever of worship we can bestow upon Him. Moreover He is absolutely necessary to us and if our faith were right we would never cease to protest our gratitude and never stop trying to prove our appreciation of His goodness to us.

However, it is well for the race that they obey the instincts of the one brother Edward, three daughters, soul and turn to God in time of Men of finer fiber will not forget to pray and be grateful when the War is over. Some will remain and five sons, Thos., London; faithful to the practise which they will learn in the dark hours of distress. The spectacle of so many earnest people outside the Church adopting Catholic practices ought to make Catholics themselves more ex-act in the discharge of their religious duties and more eager to display in their lives the teachings and the principles of the Church which alone holds men to their duties to the Most High whether in sunshine or in storm, whether the face of the Lord be hidden or whether His smile be as legible as the beneficent rays of the sun that make glad the just and the unjust.—Catholic Tran-

DEATH OF MOTHER MARY JOACHIM OF "THE PINES," CHATHAM, ONT.

It is with deep regret that we record the death of one of the mem-bers of the Ursuline Convent, Chatham, in the person of Mother

herself a devout religious, and has said Mass in the vestry. Her pall

in the Mother House in Chatham, filling at different times many responsible positions, as Directress of Music, Treasurer of the College, and numbers are beginning to pray for Secretary General of the Institute which latter office she held at the time of her death. Her bright, cheerful personality and winning manner has won the hearts of many, who will be truly grieved at the news of her death.

Her mother Mrs. Henry McGrath, brother reside at Grand

The funeral obsequies were held Rat I Kitchener, Field marshal, for seventeen years member of the E.C. U. for whom a solemn requiem Mass was sung at St. Mathew's, Westminster, on June 21, 1916, at the request of the president of the Council of E.C. U."

The funeral obsequies were held in the convent chapel of "The Pines," on Thursday morning at 9.30, at which Very Rev. fr. O'Connor, Vicar-General of the London diocese officiated. Rev. Dean Downey, Windsor, Ont., sang the funeral Mass assisted to the property of the prope funeral Mass assisted by Rev. Fr

THE WESTERN FAIR

LONDON'S POPULAR EXHIBITION

This Popular Exhibition will be held this year from Sept. 6th to 14th., Queen's Park, where the Exhibition is held, has been occupied since last year by the Military Authorities. They have recently vacated the buildings and grounds, going up to Carling arms. The same practice has been inaugurated throughout the state of to do to prepare the place for the California.

The noon day prayer at the Capital is called the "War Angelus."

Among devout Catholics the Angelus is recited in times of peace as well accommodate the large entry expenses of the capital in the capital as in times of war. Calling the pected. The large cattle barn will practice the "Angelus" will not conhave a new root put on, making it practice the "Angelus" will not contribute to its popularity among those who who are keen to discern and to denounce anything savoring of be a large entry of live stock of all ry. But the necessities of the kinds this year as the Prize List has demand that we repair to the had such a substantial increase. All God of Consolation and Strength in information supplied by the Secre

#### OBITUARY

JOHN MCLAUGHLIN, BIDDULPH

On Saturday evening, 27th inst., one of the pioneer Catholics of Biddulph was laid to rest in the per son of Mr. John McLaughlin, at the advanced age of seventy-seven years. Deceased was father of Mother M. Veronica and uncle of Mother M. Magdalene of the Ursuline College, Chatham; who both had the conso-lation of being with him during his short illness of but one week. He was regarded by those who had the honesty. He died fortifled by all the consolations of religion. His lastmoments were moments of peace and his death was characterized by that calm Christian resignation be longing only to a life of virtue.

The funeral took place at St. Patrick's Church, Biddulph, and the large procession which accompanied his remains to the tomb was proof of Drive is the high esteem in which he was held by all classes. A Requiem Mass was sung by Rev. Father Brisson.

Mr. McLaughlin is survived by Mother M. Veronica, The Pines, Chatham: Mrs. Thos. Ryder, Stratford; Mrs. Wm. Barry, Detroit, Mich. Edward, Goderich; Dennis and Michael, Edmonton and Joseph at deceased him nine years ago. Requiescat in pace."

MRS. MARY O'DONOGHUE

In Lindsay on the 4th of July last, Mary O'Donoghue, beloved wife of William O'Neill, died after a short illness, fortified by the rites of Holy Mother Church. She was an exemplary member of the Catholic Church and was beloved by all both old and young.

Besides her sorrowing husband she leaves to mourn her loss two sisters, Mrs. W. F. O'Boyle of Ottawa, and Mrs. James F. Crowley of Peterboro, and one brother, D. G. O'Donoghue of New York. Her eldest brother, Daniel, in religion Rev. Brother Agapetus Leo of the teaching staff of de La Salle College of Baltimore, recently predecessed her. May her soul rest in peace.

MRS. THOMAS LANGAN

Chatham, in the person of Mother Mary Joachim, who passed to her eternal reward in St. Joseph's Hospital, Londin, on Tuesday, August 6.

The deceased had been suffering for the entire past year, and had ample time to prepare for the holy and happy death which was hers a few days ago. During her sickness Mother Joachim was a constant example to those around her of resignation and patient faith in the designs of Divine Providence, in that she ever displayed a beautiful submission to, and a cheerful compliance with the trials, so inevitably characteristic of a prolonged and painful illness.

Mother Joachim, known in the world as Miss Mary Elizabeth Medrath of Hastings, Ont., has been an active and zealous member of the Ursuline Community of "The Pines," Chatham, for the past twenty years, having been professed in 1898. During all these years, she has proved

MRS. THOMAS LANGAN

It is with the deepest regret and heartfelt sorraw that we record the death of Mrs. Thomas Langan, who died on Joly 16, after a few weeks illness. The deceased whose maiden anew as Elizabeth Ann Doyle, parish of Association, Ottawa, on Tuesday evening, July 23.

The occasion being the blessing of a service Flag, contributed by the Association, bearing Seventy - Five as forty years married. She died on Joly 16, after a few weeks a few days ago. During all these year, and had ample time to propare for the holy died on Joly 16, after a few weeks and was Elizabeth Ann Doyle, parish of Maryville, County of Hastings, Ont., was sixty-three years of age and was forty years married. She died on Joly 16, after a few weeks and was forty years of age and was forty years married. She died on Joly 16, after a few weeks a few days ago. During have a constant example to those around her of the universal example to the providence, in the designs of Divine Providence, in the designs of Divine Providence, in the designs of Divine Providence, in the

earned the respect and gratitude of many young people, whose privilege it was to be numbered among her music-students.

The deceased has always resided

The deceased has always resided resting place in the family plot in the cemetery followed by her many friends and laid to rest amid tears and prayers. Her nephew, Father Rooney, Windsor, performed the services at the grave, assisted by five other priests. She leaves behind her a husband and seven children who were all home, Sister Bertrand, Chatham; Sister Anselm, London; Sister Gonzaga, Kingsbridge Alphonsus, of the Royal Air Forces Toronto; J. J., a merchant in Sarnia; Mrs. McAlpine, Marysville, and Margaret at home. Kind readers please offer a prayer for the repose of her soul.

#### ARMY HUT CAMPAIGN

The Knights of Columbus of Nove Scotia open their campaign August 19th,—objective, one hundred thou-sand dollars for Knights of Columbus Army Huts. The Maritime Knights have organized strong and energetic committees, and His Honor, Lieut. Governor McCallum Grant, has kind-ly consented to act as Honorary Chairman. J. A. Neville is Chair-

Organizers have been appointed from Halifax and Antigonish dioceses. J. A. Walker is organizer in Antigonish and J. D. O'Connor in Halifax. R. G. Sare of the Mer-chants' Bank of Halifax, is Honorary Treasurer; D. T. Lynagh, treasurer of Halifax diocese and J. M. Wall for Antigonish section.

A very ambitious publicity ca paign has been inaugurated. The Publicity Department is in the hands of J. F. O'Connell, chairman, with W. E. Donovan, secretary. A speak ers' committee has been appointed. headed by J. P. Quinn: Hon. Justice Chisholm, Deputy Mayor Godwin, T. W. Murphy, K. C., Ald. F. A. Gillis, W. R. Wakely, with Grand Knight Godsoe taking an active interest in the work. The Province is fairly well organized and it is to be hoped that in another week all Catholics throughout the Maritime Provinces will be actively associated with the work.

A very gratifying feature of the Campaign is the co operation of our non Catholic friends, who have already interested themselves to a great extent and expressed the wish to associate themselves in any way which will help to make the Drive a success. Nova Scotia Knights are very optimistic and Chairman J. A. Neville has expressed himself as delighted with the hearty support that has been accorded on every side.

Colonel Thompson and the Military Authorities at Halifax throughout the Province are doing their share to make this, the first Knights of Columbus Drive in Canwas regarded by bloss who had the pleasure of his acquaintance as a ada, one that is going to set the pace sincere Catholic, and a man of strict for the other sections of the Domin-

> The Archbishop of Halifax, the Bishop of Antigonish, with clergy-men throughout the diocese, by their inspiration and co operation are proving a great factor in helping to cure the co-operation of all the

The slogan of the Knights in this

"Everybody welcome, Everything free!"

and it is the duty of every Catholic in Nova Scotia to accord by their financial and energetic assistance, every support so that this, the first organized attempt of Catholics in Nova Scotia to associate themselves with this work, will be even a greater success than is anticipated.

DIED

HEALY.-At Bear Lake, Mich., July 3, 1918, Joanna Walsh, beloved wife of the late James Healy, Strathroy, in her seventy-third year. Interment took place from All Saints Church, Strathroy, July 25, 1918.

MADORE.—At his home, 347 Townsend St., Sydney, N. S., on July 15, 1918, after a long illness, Mr. Louis Madore, aged seventy-six years. May his soul rest in peace.

McDonald .- On April 29, suddenly at his home Port Hawkes-bury, N. S., Allan R. McDonald, aged sixty-seven years. May his soul rest in peace.

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Hon. Chas. Doherty, Minister of Justice, Brig. Gen. Helmer, Lieut. Laflamme, (returned), E. P. Gleeson, Barrister, Dr. H. L. Sime, and Father MacGregor. Musical numbers were rendered by Miss Stringer, vocalist, Miss Lytnott, accompanist Mrs. Driscoll, vocalist, and Miss Poulin, accompanist.

The White Fathers of Congregation of Our Lady of Africa, established by Cardinal Lavigerie, of France, for the conversion of the Mohammedans and the emancipation of their slaves, attains its golden jubilee this year. There will be no celebration of the anniversary, but the occasion will be marked by erection in Bishop's Waltham, Hants, England., of an apostolic college for the training of English youth for the

#### TEACHERS WANTED

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