The Catholic Record

ONDON, SATURDAY, NOVEMBER 11, 1916

ON THEIR WAY

Some writers arraign the Church because she will not compromise with the world. Surely our times are different from all others. In the days when humanity was emerging from the twilight and stood weaklimbed in the highway of progress it needed guidance. But with the light of education round about us and discovery and research our handmaids, we are free to go our way unhampered and unguided. And they certainly go their way. Any fad can arrest their attention. Fakirs of all kinds can get their money. Any creed fashioned over night can demand and receive their humble submission. They will listen, not ungraciously, to men and women spouting platitudes, or unravelling the tangled threads of corrupted minds. At every turn, man denying authority and scorning the assistance of the Church which has given the world all the liberty which it has ever acquired, is merely the prev of whim and caprice.

THE ONLY LIVING VOICE

They are irritated and betimes led into violent denunciation because the Church has ever the same message. They would love her if she receded just a little from her uncompromising stand; but the Church has no need of their friendship because her strength comes from above. She can neither be cajoled nor frightened. Her mission is to lead men to Heaven. When the powers of earth shake their mailed hands in her face and Master." threaten her with death, she merely answers that they would not have any power against her unless it were given them from above. She knows the past. She sees the graves that are ranged along the centuries, and Peter is always victorious. "Peter is not dead," said St. Ambrose, "since it is against him, according to the divine promise, that the gates of According to their policy he should be dead. They have plied every art to procure his hyprical to them.

According to their policy he should be dead. They have plied every art to procure his hyprical to them. to procure his burial, but every generation knows that Peter is enshrined in the veneration and love were on earth." of millions who pay him homage as the Vicar of Christ and supreme spiritual guide. His is the only spiritual guide. His is the only living voice in the world today. Clamor and sounds of discord cease Clamor and sounds of discord cease clambra and sounds of discord cease cl knows him not, listens attentively if heard coming from all not reverentially, recognizing that who feel the deep desire to continue to aid their friends beyond death: his voice is different from all others. "Why which add to contradiction and dead?' chaos. It forgets for the moment its one minister has answered: "We may." To the Episcopalian correshostility, its aversion to having any may. To the Episcopanian correspondent who put the question to him, the Reverend R. J. Campbell, centuries of unity, the history which ing All Souls' Day in a Catholic is woven of the love and devotion of Church says: Peter to the best interests of humanity. Mayhap it sees also that a generation haunted by phantoms, needed us before, they need us now, stumbling along over the sands of and we need them. If we can help doubt and uncertainty, should have one another by prayer while on the a guide for whom eternity's stars are either in logic or the nature of always shining. We are of the things, why we should not continue opinion that they are thinking that to do so even more effectually when the religion which leaves them free to do just what they please does not quite suffice for immortal beings.

THE WONDER

The wonder is that fair-minded non-Catholics do not ban and brand those clergymen who are always stirring up prejudice and slander. If they believe in the reality and truth of their denominations they should, we think, resent the methods of those who cast argument to the winds and appeal to the partizan loss-surely the best thing one could bias of the ignorant. If they believe do on this side, both for that soul in fair play or have even an elementary idea of the amenities of civilization they should silence those who poison the wells and defile the reputation of Protestant scholarship.

doctrine, Mr. Campbell says:
"Be it remembered: This, after reputation of Protestant scholarship. They should not give occasion to reasonable men to think that where lie whenever it raised its head.

CARDINAL MANNING

We are used to abuse and patient because we know its futility, but for the benefit of those who are without the gates calumny should be challenged and routed.

It seems to us that there is opportunity in this field for our loyal and educated laymen.

Now let us quote an instance of the methods of Cardinal Manning in dealing with Protestants. Intolerant of they error, he was full of charity for the erring, especially those whose ignorance may be presumed to be invincible, of whom he thought there was a very large class in England.

"I do not," he says, in the "Internal Mission of the Holy Ghost," charge all those who are not of the unity of the Catholic faith with heresy. The English people are indeed in heresy, but I do not call them heretics-God forbid. They were born into that state of privation. . .

privation has been caused by the sins of others and by no act of Christian civilization of their souththeir own. The millions of our ern neighbors and were in a mood to people, the children, the unlearned, the simple, the docile, the humble, the wives and mothers and daughters, the great multitude who live lives of in 630 St. Ansgar was commissioned prayer and of charity and of mutual knowing the truth-to call them heretics would be to wound charity. They have never made a perverse election against the truth, and I heartily believe that millions of them, if the light of the Catholic Church were sufficiently before them, would, as multitudes have done in every age, forsake all things to take up their cross and follow their

THE MONTH OF THE HOLY SOULS

Other creeds have it : Once a person is dead, his fate is fixed, and you can no more alter it than you can alter the seasons. Even to wish to do so is impious and a questioning of the decrees of

Souls in purgatory we can help just as we could help them when they

The practice of praying for the dead is not only a solace to the living and a comfort for the dead, but native country. when he speaks. The world which of loved ones, a great cry has been we not pray for our To this question, at least motive power of civilization, the writing from France, after witness-

"Our dead are not gone far; they logic or the nature of the clog of the flesh is gone. Death

is only a bend in the road of life." And of the relief that this practice may be to the dead, Mr. Campbell writes:

"If, as seems likely enough, the disembodied soul feels somewhat bewildered at first in its new environment, as we are told many do : if it has entered that new sphere through the din and the excitement of battle or fresh from the pain and weakness and delirium of days and weeks in hospital; if it longs for the old fellowships of the earthly home, and feels, as we may be sure it cannot but feel, the impact of grief and sorrow from those who mourn its and ourselves, would be to send through nothing but earnest prayers that it may rest in peace."

Touching on the sanction of the

all, is the faith of the majority of Christendom, the faith that communion continues after the shock of the Church is concerned Protestant- death. It has antiquity on its side, ism sanctions puerile abuse, flagrant and though greatly abused in premisrepresentation and inveterate Reformation days, satisfies such a calumny. We ourselves might make natural instinct and is such a solace to the bereaved, that it is a pity this slander - imagining business less Protestants everywhere should not effective if laymen would scotch a be encouraged to return to it forth-

Of the antiquity of praying for the dead there is no doubt. It is much none of His. They must all, accordmore ancient than Christianity itself.

Scripture, narrating of a time about two hundred years before Christ, and judgment," avoid heresies and two hundred years before Christ, tells of a great victory won by Judas Maccabeus. In the battle many of the general's people had been slain, so "Judas, making a gathering, sent exponents of Christianity," by whom 12,000 drachms of silver to Jerusalem we presume M. Campbell means the for a sacrifice to be offered for the sins of the dead." And again: "It is, therefore, a holy and a wholesome thought to pray for the dead that they may be loosed from their sins." who p (2 Macca. xii, 46.) And since Christ, ciples. when He came upon earth did not condemn this practice, the Church has believed that He, too, held it to be a holy and a wholesome thought. Therefore, she not only urges prayer for the dead, but has set aside the month of November as the month during which the Holy Souls are to the unity that the Catholic Church

SWEDEN

Little is known of the early They have grown up believing what religious history of the Scandin-has been set before them by parents avians. Their first contact with Christianity was due to the expediand by teachers: their state of tions of the Vikings. In this way receive the gospel when St. Ansgar, the Apostle of the North, communicated to them the message of Christ.

At the request of Swedish nobles, by Louis the Pious to go to Sweden; kindness, who never had a chance of and for over a year he preached the gospel to the people of that country. Having planted the seed of Christianity, he returned to Denmark. Twenty-three years later, having become an archbishop, he returned to Sweden and by his gentleness and work was interrupted by internal dissensions, and it was not completed until the eleventh century. German and English missionaries preached the gospel with good results. The work of conversion was slow and Christianity was not formally established until the middle of the twelfth century, when the first National Synod was held in 1152 under the presidency of Bishop Nicholas of Albano.

The patron of Sweden is St. She was the daughter of Bridget. one of the noblest and wealthiest men in Sweden. She married at the age of thirteen and was the mother of eight children, among them Catherine of Sweden. On the death of her husband, St. Bridget devoted She spent the last years of her life in the Eternal City, where she died July 23, 1373. She was canonized eighteen years after her death and

St. Bridget was announced the patron of Sweden by Leo XIII., in

UNITY

REV. R. J. CAMPBELL'S IDEAS

The Rev. R. J. Campbell expresses some very good sentiments on the necessity of Christian unity in the Sunday Herald this week. He points out the "unhappy divisions" among Christians both at home and in the mission field; recalls the benefit that Europe enjoyed when the Pope was universal Arbiter and Judge, deprecates abuse of the Holy Father, and

Our Lord could never have contemplated such a state of things as exists to-day when He prayed that His followers might be one. men who wrote the New Testament never dreamed of more than one Church, nor would they have deemed it possible that a Christian belonging to the Church in Alexandria could be denied communion in the Church at They would have said that he belonged to the Church at Rome as much as to the Church at Corinth. The Church, according to the original exponents of Christianity, was one not only on earth but in heaven, one on both sides of the gulf of death."

Hence he longs for the day " when the sundered Churches of Christendom will join together in one again.' The only true Church of Christendom has never been sundered at all, but let that pass, for we know what he means. The question is, what kind of unity does he want and intend when he cries out for a "joining together again." Is it a federation of sects, each holding its own views, like the Triple or Quadruple Alliance of different nations? If so, then it is not Our Lord's unity he wants, which is both interior and exterior; nor St. Paul's, who said he would anathematize even an angel from heaven that should preach any other Gospel than that which he was preaching (Epistle to Galatians.) Mere external union, supposing it could be attained, would be nothing without interior union in matters of belief. The Truth Our Lord delivered

schisms, and not even "bid Godspeed" to any one coming with a The original different doctrine. holy Apostles and Evangelists, not only never dreamed of more than one Church." but never dreamed of more than one doctrine, among those who professed to be Christ's dis-

THE APOSTLES AND INDIFFERENTISM

We can hardly imagine St. Paul, St. Peter or St. John saying " it does not matter what you believe so long as you live a good life, or belong to one united Church!" And this is be particularly remembered .- New and she alone, has ever taught and ever maintained, all the members agreeing in the one faith, all having the same Sacrifice and Sacraments and all being united under one Head. Outside Catholicism, we have often insisted in these columns, such a unity is an absolute impossibility for Protestantism in essence is the very antithesis of unity; it means each are for himself." And even if they learned to appreciate the they were per impossibile united, it would not be the unity demanded by Our Blessed Lord, which was to consist in obedience to His Viear on earth, the Bishop of Rome, successor of St. Peter, on whom He built His Church. The unity desired by Our Lord can only be achieved in Our Lord's own way. Catholics already enjoy that unity. Mr. Campbell does not, neither do the "sundered Churches of Christendom," because they have departed from Our Lord's They can have it now if they wish for it, on Our Lord's terms, of Let Mr. Campbell sho them the example. That will be far more effective than vague and aimless exhortations to a unity which is both impossible of realization, and, even though possible would be un-Holy, un Catholic, and un-Apostolic and un-Scriptural.-H. G. G. in Edinburgh Herald.

CONSISTORY WILL BE HELD IN DECEMBER

NAMES OF SEVEN NEW CARDINALS

GIVEN IN ROME DISPATCH A cablegram to the Catholic Press

Association says under date of Oct. 17: At the coming Consistory, which will probably be held on either December 4 or December 7, Pope Benedict will impose the red hat on Cardinal Scapinelli and also, I have earned from a reliable source, upon Cardinal Fruewirth, the name of whose successor as Nuncio at Munich, Bayaria, will soon be announced. It is stated that Monsignor Aversa, at present Nuncio to Brazil, but who is now in Rome, will be appointed in his place. The new Cardinals will include Monsignor Ranuzzi, Monsig nor Dei Bianchi, the Papal Major Domo; Monsignor Sbaretti, Assessor of the Holy Office and formerly Apostolic Delegate to Canada, and Monsignor Silj, Pontifical Almoner. Monsignor Tacci Torcelli, recently Nuncio at Brussels, Belgium, will succeed Monsignor Ranuzzi as Major

NEWS FROM ROME

THE PONTIFICAL GENDARMES CELEBRATE ANNIVERSARY Catholic Press Cablegram

Rome, Oct. 24.—Yesterday the anniversary of their establishment Villa under Pope Pius VII. After attended edge of giving a band concert in the Court of San Damaso, the whole corps was received in special audience by the Holy Father, who addressed them in | Stella !" congratulatory terms, and presented struck for the occasion.

BRITISH MINISTER'S FAREWELL

On Thursday last Sir Henry Howard, British minister to the Holy See, was admitted to a special audience by Pope Benedict, to whom he formally presented his letters of recall, and of whom he officially took leave. The Holy Father expressed regret at his leaving Rome and presented to him a large photograph of His Holiness massively framed in silver, surmounted by the Papal arms in gold, in relief, in which the triple crown and the keys are inset with ninety diamonds; and with an satisfaction at the honorable way in duties as minister, and bestowing Pope gave a set of coral rosary beads with a gold cross.

Count de Salis, dates from Thursday last, thus continuing the diplomatic relations between Britain and the that many of our villages is necessarily one, indivisible and unchangeable, because it is Divine; tials some time this week.

AUSTRIAN TRAGEDY

assassination of Count Premier of Austria, on Saturday afternoon last created a very painful impression in the Vatican. At the command of the Pope, Cardinal Gasparri, Papal Secretary of State, telegraphed to Vienna immediately after the news of the heinous crime reached Rome, asking for full particulars of it, especially regarding the political reasons alleged to have instigated it. It is known here that Adler, the assassin, is a German Jew, whose father was a bitter opponent of the Christian Social movement, which the late Dr. Lueger initiated and carried on with such great success, destroying the Jewish monopoly of the press and of power in the public life of Vienna

CATHOLIC WOMEN'S COLLEGE FOR CHICAGO

Archbishop Mundelein addressing the Women's League of Chicago, recently, announced that a Catholic College for women will be opened in

that city soon. "Within a year," he said, "at most two, one of the two great Catholic States will move all its big staff, with its entire equipment, with its pears of reputation and experience By a legacy he is enal to guide it, into this city, so as to chase ground for a new church at give our Catholic women a chance to obtain higher Catholic education right here at home, in the arts, in the sciences, in music, in domestic has been presented with the means science. Moreover, it is my purpose to establish there a course of practical Christian philanthrophy and social service, so as to equip our young Catholic women for practical charitable work here. The ground has been purchased."—True Voice.

A SHRINE FOR AIRMEN

St. Christopher has his shrine in

New York as the patron of automobilists, and now we learn that the airmen have placed themselves under the protection of the Blessed Virgin. In the seaside village of Platin in France a little church dedicated to Our Lady stands on a cliff. "Why should not the Blessed Virgin, Queen of Heaven, who by her assumption conquered the highest regions of the atmosphere, be the Queen of the air and the patroness of the airmen?" That was a question that M. Odelin, brother of Monsignor Odelin, vicargeneral of the Diocese of Paris, asked. He, consequently, had the little Church of Notre Dame du platin built on the breezy eminence. It Monsignor was consecrated by Monsignor Augouard, Bishop of Brazzavile, Africa, and the world-famed aviators, Gilbert and Brindejonc des Moulinsis," circled in the air above it in The idea was received with great favor, and a medal of Notre Dame du Platin, designed by Vernon, was struck for the aviators and their friends. Since the beginning of the present war the number of pilgrims the church have become legion Thanksgivings are frequently addressed there to the patroness and protectress of the heroes of the air. It is that fact which led to a celebration there on Sept. 8, the feast of the Nativity of the Blessed Virgin. Some thousand flags of the allied nations floated in the wind from the tower of the church. In the morning two Masses were celebrated for the repose of the souls of the brave airmen who had died in accomplishing their patriotic duty. A procession was formed which, following the statue of the Blessed Virgin, presented by Madame Augereau, the mother of the well-Pontifical gendarmes celebrated the known aviator, proceeded to the Villa Coquette, built close to the edge of the cliff. The clergy entered ing a "Solemn High Mass and "Te that building, from the balcony of Deum" in the Pauline chapel, and which Canon Guilbaut, the senior parish priest of Royan, blessed the sea and the air, invoking Mary in these words: "Ave Maris et Aeris Stella!" ("Hail, Star of the Sea and of the Air !" each member with a medal specially then returned to the church --Sacred Heart Review.

WAYSIDE CALVARIES AS WAR MEMORIALS

There has been a proposal, it seems (writes Alfonsus) to erect village Calvaries in England as war memorials. On this the Church Times remarks, "inter alia":

"Our soldiers who have been fighting in France have, in very many instances, been impressed with the beauty and meaning of the wayside Calvaries they have seen there, and, autograph inscription expressing in moments of sorest danger and need, have found in them something which Sir Henry had fulfilled his that recalled, as in a flash, the lessons they had learnt in childhood upon him the apostolic blessing. To of God's great love for the world in upon him the apostonic blessing. 10 giving His Only-Begotten Son for its Pone gave a set off coral rosary beads salvation. When they come home again they will, we fancy, wonder at The appointment of the new the absence of those emblems of the British minister to the Vatican, Crucifixion, which will seem to them as natural and seemly as the village church itself. Therefore, we hope Holy See. He is expected to arrive anticipate the return of their fighting men by having a wayside Calvary ready for them.'

Against the suggested memorials

the Protestant Alliance has, of course, protested to the Prime but we should imagine that if a village community decided to erect a Calvary no one would have any power to prevent it. The proposal is in the right direction. The better the people of Britain become acquainted with the sight of the Crucifixion and Our Blessed Lady in wood and stone the better will they be able to appreciate Catholicity. Edinburgh Herald.

NOTABLE GROWTH OF THE CHURCH IN ENGLAND

Catholic Press Association London, Oct. 5.—The strides which the Catholic Church is making in this country are very well illustrated by the pastoral letter which Bishop Amigo of Southwark recently published. He states he has funds in hand, by legacies and donations, to supply no fewer than six new Catholic churches in the diocese. This is quite apart from the jubilee gift of \$500,000 to extinguish the debts on existing missions, which the colleges for women in the United Catholics of the diocese are making him, and one quarter of which has

By a legacy he is enabled to pur-West Folkstone, which has a larger Catholic population, augmented by the number of Belgian refugees. He build a church at Newington, and has received funds for the erecchurches, New Maldon, Camberley and Woking. He can also undertake the enlargement and completion of the existing church at Norsham. This is, indeed, a fine record, and shows the growing needs of the Catholic Church in England.

QUESTION OF CATHOLIC CHAPLAINS AGAIN

Cardinal Logue has again some thing to say on the question of Catholic chaplains. He has heard from a general officer that many of our Catholic men are passing to their death without the sacraments, and that this is owing not merely to the distribution of those who are with the army. Several of these are kept at base camps and hospitals, where they have little or nothing to do, and amongst men who are on the way to recovery, rather than those who are in danger of death. In one instance three hospitals, within a few hundred vards of each other and connected by telephone, have each their Catholic chaplains where one could easily do the work. It is in the trenches and at the advanced dressing stations that the priests are needed: and, since Protestant "head chaplains" can never understand the real urgencies of a priest's work amongst the dying, the time has when a Catholic chaplain-inchief should be appointed, who would have the control of all army priests.

MIRACULOUS STATUE IN SPAIN CROWNED Spain is rejoicing this week over the papal recognition given to the famous statue of the Virgin of which has been crowned as miraculous by special rescript of negro girls, and an orphanage, in Benedict XV. The great event which there are ninety destitute brought crowds of pilgrims from all children. They also teach in paroparts of Spain to the shrine, which chial schools in Baltimore and Washis in the diocese of Salsona and Seo ington, Missouri, Kansas and Cuba. de Urgel. In the midst of Spanish elite, with the Infanta Isabella representing the King, the Papal Nuncio placed a magnificent crown of gold and brilliants for which many Spanish ladies had given valued jewels, on the head of the statue. The miraculous statue, which is surrounded by proofs of the devotion of the people and the effi-caciousness of Mary's intercession, then carried in procession followed by a rejoicing crowd, while the children strewed flowers in the path of Our Lady of Queralt.

NUNS BECOME U. S. CITIZENS MEMBERS OF AUSTRIAN ORDER PREPARE

TO REMAIN IN THIS COUNTRY PERMANENTLY Mother Mary Emerentiana, leader

of the Vincentian Sisters of Charity, an Austro-Hungarian teaching order with a large membership in this country, has applied for American citizenship in the federal court of Pittsburgh, under the law which naturalizes women as well as men. Mother Emerentiana was accompanied by two Sisters of the order, and it was said that thirty others would make similar application. The applications follow the determination of the order to remain permanently in this country.

The order is, or was, a branch of the Sisters of St. Vincent de Paul of Hungary, and they were granted a here in 1911. However. since that time, by petition to the courts of Allegheny county, the name of the organization has been changed to the Vincentian Sisters of Charity. This was done, it is undernames between this and other orders in the Diocese of Pittsburgh.—St. ways that they had come to regard in the Diocese of Pittsburgh.-St. Paul Bulletin.

CATHOLIC NOTES

The American College, Rome, sup lied the Church during the last acalemic year with 30 priests.

The lists of New York churchers give 200,000 Jews, 325,000 Pro-

testants and 1,250,000 Catholics. In the catacomb of St. Sebastian,

ne, are buried the bodies of forty six Popes and 147,000 martyrs.

Six hundred priests and 100 re ligious have already died on the battle fields of Europe. In the cloister of the Lateran,

Rome, is the chair of Pope Sylvester, who died in 335.

In South Africa, the Trappists have transformed a wilderness into a paradise-mills, orchards, bee-hives, vineyards and harvest fields. Alexandria, Egypt, is today a city

of about 350,000. Its first Bishop was St. Mark, the Evangelist, who was martyred in the year 68. Catholics of Cincinnati have just

completed a \$500,000 hospital, consisting of twenty-four buildings, and which has 65 acres.

Rev. Alphonse Charlier, S. J., for many years stationed at Georgetown College, died in Boston on October 21, aged ninety-two. He entered the Society of Jesus in 1844.

The Catholics of Philadelphia, at the latest collection, gave \$58,000 to the Propagation of the Faith and \$47,000 for the support of the Holy Father.

The celebrated anatomist, Stenson, in the sixteenth century who demonstrated that the heart was a muscle, afterwards became a convert and a Catholic Bishop.

The Pentecostal character of the Catholic Church is evidenced in New York, where Catholic services are held every Sunday and holy day in nineteen languages.

In the United States at the present time there are no fewer than 140 Bishops of the Church. Almost the entire hierarchy of Mexico has taken

The Sisters of Mercy of Pittsburgh have signed contracts for the erection of a large annex to their present splendid hospital at Pride and Locust streets. The new building will cost about \$600,000. The Catholic soldiers at El Paso.

Texas, now have a beautiful little chapel. It was dedicated to St. Catherine by Right Rev. Anthony Schuler, S. J., D.D., Bishop of El In Bengal the Jesuits from Bel-

gium have converted at least 100,000 natives in the last twenty-five years. In China and Africa there are fully 1.100.000 persons now under instruction for Catholic baptism.

A city wide mission among foreign born Catholics will be undertaken by the Catholic Missionary Society of Philadelphia, Pa., as a result of a meeting of more than 750 of the clergy and laymen of that city.

Once more Rev. Father Timothy Dempsey has been called on to act as mediator between employer and employee in St. Louis. This time the dispute is between milk wagon drivers and the dairy owners.

A community of colored Sisters in Baltimore conducts an academy for

All of the stone work of the new Cathedral of the Sacred Heart in Newark, N. J., has been completed and contractors have begun the interior work. When the edifice is finally turned over to Bishop O'Connor, it will have cost approxi-

mately \$1,500,000. On his death bed, Lord Brampton, the famous English jurist, through his wife, sent the following message to a fellow convert: "In the Catho lic Church I have perfect conviction for my intellect and peace for my heart. I believe all that the Church teaches, and reject all that she rejects. In her communion I trust to live and die."

On the "Little St. Bernard" hospice, near Aosta, Northern Italy, at an altitude of 6,930 feet, is a remark able botanical garden, in which are grown the mountain flora of the Alps, the Pyrenees, the Himalayas, Balkans, Carpathians, Caucasus and the mountains of America, Japan and New Zealand.

Bishop Thomas J. Shahan, rector of the Catholic University, pro nounced the benediction at the close of President Wilson's speech, when he accepted the birthplace of Abraham Lincoln for the people of the United States. Bishop Shahan was the guest of his two friends, leading spirits of the movement—Clarence Mackey and Peter Collier.

Addison C. Harris, of Indianapolis, one of the best known lawyers in the State of Indiana, died the other day. Although Mr. Harris was not a Catholic, coming of Quaker stock, he gave his legal services and talents to the Sisters of the Good Shepherd of by reason of a similarity of Indianapolis for years without charge him as a great benefactor.

MOONDYNE JOE

THE GOLD MINE OF THE VASSE BOOK FOURTH

THE CONVICT SHIP

XVI. A PRISONER AT LARGE

The disembarkation of the convicts as a novel scene to them, and to the officers directing their move ments. The absence of shouting and violence made it quite unprecedented to the warders. The convicts reached the wharf on barges, and marched in single file up the little street leading to the great gate of the prison of

Inside the gate, in the centre of an immense yard or walled sand plain, the governor and comptroller-general and as the long line of convicts filed by, each saluted in military fashion, and passed on to the prison.

It was late in the afternoon when

the lost convict passed. The governor was about to leave the ground, when his attention was called to one more stranger from the ship, appproached. It was Captain Draper. He walked slowly, as if still feeble from his illness; but he was care-fully dressed, and was really much more vigorous than he pretended. He raised his hat to the governor as he approached, and received a curt return of the salute, followed by a The governor had looked into Captain Draper's case that fore-

Shall I retain the crew, your Excellency?" said Draper, with an obsequious smile; "or is the ship to go out of commission for the

I don't know, sir," said the stiff old governor, not hiding his dislike and contempt; "and I don't care, sir. The ship belongs to the convict department." He turned on his heel as he spoke.

Captain Draper," said Mr. Wyville, in an official tone, "you are relieved of your command. The ship goes out of commission."

Draper's face was a study of disappointment at the news. The crew will remain

The crew will be taken to Adelaide on my yacht, which will arrive this

asked Draper, with an alarmed

No, sir," said Mr. Wyville shortly. ought to hate them." "You must seek some other means of transport.

But," said Draper, imploringly, "there are no ships in the colony, nor are any expected. I shall have

to remain here."
"True," said the governor, who enjoyed the scene. "There will be no visitors here for twelve months to come, nor any means of leaving."

Draper looked from one to the drew no gleam of satisfaction from He began to feel a sinking of the heart, such as all cowards feel in the presence of danger. He Hamerton and Mr. Sheridan, will instinctively knew that his cunning return from Adelaide next week, had been over-reached, and was use less. He knew not where to look for report in the Fremantle Herald. the hand that had played against him: but through every nerve the knowledge rushed on him that he had continued reading. been overmastered by a superior intelligence — that he was beaten, discovered, and impotent.

This knowledge came suddenly, led into a trap, and that the door had just closed. He turned to Mr.

er, I might as er here.

Precisely," said Mr. Wyville. Except that you will be a prisoner at large," said the governor. "There at large," said the governor. "There are and more natural to you than our monotonous convent life."

Just suppose to be, the unconvinced reply. "It is true, though. It was Miss our monotonous convent life." laughingly to Mr. Wyville, "that our monotonous convent life there are only two classes here—the who are in prison, and the the horses are waiting; we have a ride of 10 miles to Perth before we land."

The governor, Mr. Wyville, and the gentlemen of the staff moved off, leaving Captain Draper alone in the centre of the prison yard. Heregarded them with baleful eyes till they went through the gate and disappeared. Then he followed, emerged from the gate, and was directed by one of the prison guards to an inn or public house for ticket-of-leave men, where he took up his residence.

BOOK FIFTH

THE VALLEY OF THE VASSE

ALICE WALMSLEY'S NEW HOME

River as it flows calmly into the ing, from the high banks, the brown stones and the patches of white sand utterly alone, she opened and read on the bottom. The only ripple ever her letter. seen on its face, except in the rainy season, is the graceful curve that

One mile above the mouth of the over the stream, are situated the terrible-stone-quarries of Fremantle, is very deep at this point. After this, old time's sake."

there was one link missing in the chains at night, and there was little stir made and few questions asked. Not one swimmer in a thousand could cross a mile of water with 50ths of iron chained to his ankles.

the Swan winds in and out among the low hills and the wooded valleys Its course is like a dream of peace There is never a stone in its bed great enough to break the surface into a whirl or ripple. Its water turns no busy wheels. Along its banks are seen no thriving home steads. Here and there, in the shallows, a black man, with upraised spear, stand still as an ebony statue, while his wives and children sit

upon the shaded rocks on the shore, and silently watch his skilful fishing. Presently, without a quiver of warning, the statue moves its arm, the long spear is driven under water like a flash, and is raised to bear ashore its prize of a wide backed plaice. Along the wooded banks, the kangaroo nibbles the fresh grass, and the bright-skinned carpet-snake dives into the pleasant water, that

has become almost his second home. On a lovely bend of the river, 10 miles from its mouth, stands the little city of Perth, the capital of the Penal Colony, and the residence of the governor. It is a pretty town today, of four or five thousand people; it was much smaller at the date of our story. The main build ing, as in all West Australian towns, is the prison; the second is the official residence, a very spacious and sightly mansion.

Just outside the town, on a slope of exquisite lawn, running down to the river, stood a long, low building, within a high enclosure. This was the Convent of the Sisters of Mercy, where the children of the colony

were educated. In the porch of the convent one evening, some two weeks after the arrival of the Houguemont, sat Alice Walmsley, Sister Cecilia, and two growing girls from the convent school.

"Yes," said Alice, in answer to some remark of the nun, "this is, indeed, a scene of utter rest. But," she added, sadly, "it is not so for most of those who see what we see. There is no rest for-

"The wicked, Alice," said one of my yacht, which will arrive this ek."

Shall I have quarters on board?"

Shall I have quarters on board?"

ted Draper, with an alarmed of the school girls, the daughter of a free settler. "Neither should there be. Why do you always pity the convicts so? One would think you

The other girl stood beside Alice's chair, touching her soft hair with her hand in a caressing manner.

"Alice couldn't hate even the convicts," she said, bending to smile in Alice's face. It was evident that the loving nature was fully alive, and sending

out already its tendrils to draw toward it everything within its reach. Sister Cecilia smiled kindly as she other of the men before him; but he heard the girls, and saw their expressions of love for Alice. She, how-ever, changed the subject.

she said to Alice. Alice turned her head as if inter-

ested in the news. Sister Cecilia

"And then they will start for Mr. Wyville's home in the Vasse.' Alice silently sank back in her chair. Her eyes slowly withdrew but it came over-whelmingly. At one glance he saw that he had been hand, and settled far away on the other side of the Swan, in a waking dream-and a dream that was not content. A few moments later she Wyville, crestfallen. content. A few moments later she rose, and said she would walk home

ing to detain her, though the girls did. "I thought it would be pleasanter and more natural to make and lower of the supposed to be Libiah."

Helen, did you know that this Lawton woman is the voice grew hushed and lower of the supposed to be Libiah."

Lawton woman is the voice grew hushed and lower of the supposed to be Libiah. "Yes, I did a little business and specific the supposed to be Libiah."

people who ought to be. Come, now, among the children. It reminds me

She said the words without pain, though her eyes filled with tears.

"My good Alice!" said Sister Cecilia, taking her face between her hands in the old way; "I am so happy to hear you say that. Come, girls, let us walk to Mr. Little's farm

With characteristic wisdom and kindness, Sister Cecilia had obtained for Alice, shortly after their arrival, home in a rich settler's family Her mind, so recently freed from the enforced vacancy, became instantly "My critic, no doubt," Barbara filled with new interests, and her soliloquized softly under her breath, life at once took root in the new

country. When she had been settled so for The little town of Fremantle, with its imposing centre, the great stone prison, is built on the shore, within She knew it was from him; but she the angle formed by the broad Swan | did not open it among the children. | for religion, inoffensive, unobtrusive, When her duties for the day were calm sea. At its mouth, the Swan is about two miles wide. The water is convent, which was only half a mile shallow, and as clear as crystal, showing, from the high banks, the brown rocks beside the river, where she was

It was a simple and direct note, saying "Good-by for a time," that he After th

Alice read the letter many times. river, where the gloomy cliff hangs and between each reading her eyes ing gaze roved over the landscape rested on the placid river. Once finally it fell upon a quaint, low before, she had been haunted with stucco edifice, whose gilded cross

A few weeks later she received a letter from him, written in Adelaide, telling her of the voyage, and stating the time of their probable return to Fremantle. Alice could not help the ecurring thought that he was think-For 10 miles above Fremantle, ing of her. One day, at dinner, Mr. Little

spoke to her about the voyage. You brought us back a man we this colony, wanted in Walmsley." he said: "the man who has made the country worth living

'Mr. Wyville-yes," said Alice confidently; "he could ill be spared from any country.'

No, I don't mean Wyville ; I mean Sheridan-Agent Sheridan, we call him."

"Yes, sir," said Alice, her eyes lowered to the table.
"He's the cleverest man that ever came to this colony," said the well-meaning farmer; "I hope he'll get married and settle down here for

"O, Sam, who could he marry in the West? There is no one here,"

said the farmer's wife. Nonsense," said Mr. there's the governor's daughter for one, and there are plenty more. And don't you know, the governor is going to give Mr. Sheridan a grand ing?' dinner, in the name of the Colony, when he comes back from Adelaide?

and did not eat much herself. Mr. Wyville is coming here

to-morrow," said Mr. Little, presently. "He wants to buy that meadow below the convent, to put up another school. He's a good man that, too, Miss Walmsley; but the other man Miss Walmsley; knows the needs of this colony, and has taught them to us."

'Mr. Wyville is a man whose whole life seems given to benefit others," said Alice, quite heartily; and she joined the conversation in his praise, telling many incidents of his care for the prisoners on the journey.

But, though Farmer Little again and again returned to the praise of Sheridan, who was his man of men Alice sat silent at these times, and earnestly attended to the wants of the children.

TO BE CONTINUED

THE TURNING

Barbara Lawton entered the Corner Bookstore, nodded pleasantly to an affable salesman of acquaintance, then began a leisurely survey of the shelves. One particular title arrested her attention, and she seized the book for a critical glance at its pages.

Two young girls came to examine the books on the shelves close by. 'What did you return today?" asked one.

'Those of His Own Household' and 'Hugh: Memoirs of a Brother,' came the reply.
"Oh, I must get a book for Elsie,

and I don't know what kind she ' the girl murmured softly. likes! Although Barbara Lawton's eyes were riveted upon the open page, the fresh clear voices had attracted her, and she listened not stealthily but curiously—the result of a habit formed long ago : for from scraps of conversation, as well as the faces of the passer-by, she had gathered stray budding genius and graft it into his

sisted.

material for many a story. "Helen, did you ever read this?"

'A Gleaning' is the title." "No, I don't think so. Who wrote

'Lawton-Barbara Lawton.' "Yes, I read—or rather skimmed and sat down again.

over it. I remember now.

"They are very kind," said Alice:
"and I love to work in the dairy and to know; for she went to school with her at the old convent down on

"Well, I suppose it is so. But I should think that she would find it hard to reconcile some of the things in that hook with hear all and the state of the state o Chester Square." in that book with her religion. Barbara Lawton heard but never

stirred. "Let's look down there at those books, Helen. I don't see anything

The girls moved along. Barbara turned quickly to catch a glimpse of the retreating figures; a short, plump girl in her teens, and a pale, spectacled girl.

"My critic, no doubt," Barbara as her glance rested on the second girl. "Well, the old adage concerning the listeners did not carry false about a fortnight, and was becoming this time." The woman's mouth formed into a sneering line. "If my young lady only knew it," she thought, the popular, successful novel calls or preferably none at all; and Catholicism is used only for a poetic veneering."

The woman turned disgustedly away from her own thoughts, and replaced the book, which she was still holding, rather forcibly upon

After the purchase of a magazine, season, is the gracetic curve that saying of oldows the stately motion of the black swams, which have made the beautiful river their home, and have given it its name.

Saying of oldows, its the full state of the saying of the left the shop. It was growing late in the afternoon; and, revelling in the keenness of the autumn wind, Barbara walked swiftly along the she left the shop. It was growing late in the afternoon; and, revelling avenue. Her restless eye and shiftwhere the chain gang works. Many a time from the edge of the overtanging cliff, a dark mass had been to accurate the last words of his letter, "Yours golden sunset. Rebelliously, she and repeated the one sentence that suppressed the impulse to enter the suppressed that it is a suppressed tha unbowed head, and eyes averted.

paused and threw a glance around. Everything spoke of smartness, comback, not remotely, to the days when she had worked on the Sentinel, Then long, short and hard labor had brought no such recompense as she enjoyed. Left alone in the world an orphan, with unconquerable courage and no small amount of

talent, this woman had climbed the steep way of literary success. Annette," Barbara asked when a trim, deft maid appeared in novels of the year," he returned, with a whimsical smile.

'Mr. Sherwood !" Surely!" Barbara flushed and

now

nodded. A minute later Sherwood entered Barbara arose and extended her hand in friendly greeting.

'I just dropped in as I was going
"he said genially."

"Where have you been?"
"Out on the links; and I met old Fernald, a deucedly queer old chap." He sat down and rested his dark head against the dull, leathern chair. Barbara watched his face and move ments admiringly, unaware that they were both distinctly effeminate.

Then you found Fernald interest-She sank again into her "I'd like to have you meet him.

you work today ?" She shook her head negatively.

'Neither did I. He smiled, while her face assumed an answering glow. The man was tall, dark, handsome—suggesting an actor playing his role. expected at any moment to see the mask fall from his countenance, and curiously one wondered how he would look unmasked. The woman went over to her desk

and drew out a package of neat, typewritten pages. 'Here comes our best-seller!" Sherwood exclaimed.

Barbara smiled again. "You know, the world is dying of ennui!" he went on. "It hates the old themes. This nervous craving for novelty—the world is eager for Surely this one ought to satisfy for the plot is swift, keen and-Barbara ran her fingers through

the pages. "I have been thinking," she hesitated, "that I might cut out some of this,"-she indicated a few pages.

He looked up quickly. 'What! Entirely?' Yes. It's too strong." She made no attempt to analyze the feelings that she knew were

leading her into a conflict tonight. 'Sheer nonsense! You'd destroy the flavor. 'But I could substitute,"

'No, no! Absurd!' His tone of finality grated upon her. think so ?" she asked. 'But I think I could," she per-

"Of course, as you wish." He assumed an air of nonchalance conceal his irritation; yet mean- ing Barbara!" Madeleine laughingly while thinking how extremely awkward it would be should this woman develop any perverse tactics just when he had decided that it would be useful for him to crop her

Barbara noted with concern the shade of annoyance on the other's face, her pulsations quickened and until they met the speakers; then he she asked herself :

Oh, what am I doing for a school girl's words of folly ?' She throw aside the printed pages

rer it. I remember now."

"Do you know the firm of Freeman, Brandon?" It was she who man; but with excellent self-control "Yes. I did a little business there

'I am dining with the Brandons tomorrow evening. I met Mrs. Brandon recently—I had not seen her for years. I had no reasonable to offer, so I accepted her

invitation. half-closed eyes, and they sought the a touch of irony. woman's face questioningly

'In fact I'm rather glad to go; for Madeleine promised me it would be just a family party-her husband and the babies," she continued. "I'm rather curious to see her husband; for people thought that Madeleine married a little beneath her. Brandon was only a struggling lawyer a few years ago.

Sherwood's lips parted, but moved soundlessly. Still Barbara talked

"I remember Madeleine as a fragile. flower-like girl. She is still pretty and seems so happy. We were once very fond of each other in true, schoolgirl fashion." "But aren't you picking up the

threads of a ravelled friendship?" Sherwood asked dryly. She was quick to perceive and resent the frony in the tone.
"I had no engagement." Her eyes
darkened. "I couldn't lie out of it,

for I hate deceit." If the man in the chair opposite winced a little at the last phrase, it passed unnoticed by the woman in

her sudden burst of feeling.
"But I say," Sherwood asked easily, "at what school did you meet Mrs. Brandon ?" "We were both day pupils at the old convent school at Chester Square.

It's not there now: they've moved to He appeared interested.

"You never go there now?" "No; I'm quite sorry to say I've outgrown it—those people and that circle—although I've joined no better circle." Her voice was a Madeleine agreed.

Reaching her apartment, Barbara mixture of bitterness and sadness. "I suppose it might have been different if mother had lived. Father fort, even elegance. It was not made a good start, but death came, always thus; for Barbara could look and then mother followed him so It was not made a good start, but death came, soon!

He was silent, and appeared a trifle Reminiscences, like religion,

weary you, I fear," she said knowingly Then I am absolutely destitute of faith and sentiment? No: hardly sentiment, or we would not be collaborating on one of the greatest

Another time such words from him would bring a flush of pleasure to her cheeks; but tonight a silly schoolgirl's words recurred and tormented her.

He rose from his chair. "Cancel that engagement and dine with me tomorrow evening," he said in a conciliating tone. "We'll make a party.

"No: my previous engagement still binds," she laughed. He laughed, too, but unpleasantly. Very well. I can't stay to coax,

he rejoined, as he took his departure. Madeleine was of the old type of woman. Barbara mused as watched her—an "ivy wom clinging, strong, constant. She looked again at the husband's face, constant. She Throughout the dinner Alice was particularly attentive to the children paused, then asked suddenly: "Did and determination: his black hair, touched with white; his clear eyes bright and alert; his chin square and strong; his mouth firm; and his lips-gently caressing the soft, gold hair of the little child whom he "What a pretty clasped in his arms. picture!" thought Barbara. Sher wood was the axis around which her world revolved, and she often in her mind's eye placed him in strange positions; yet too well she knew him to venture to picture him in this guise. She turned to Madeleine and again her glance fell as it rested again, upon that sweet, confiding woman and the little lad who stood up so straight by his mother's knee. With a swift onrush of feeling, Barbara realized that here was a domes tic sanctuary-a home.

'Time is up, and toddlers go off to Madeleine arose and bore the little

ones away.
The conversation Brandon spoke of her work, and Barbara replied, remarking on it lightly. Then, since she had achieved the listener's art, she drew him on to speak of his. She was eager to study this man of the world of affairs for she was about to marry an "idealist," and she had often declared to Sherwood that only the trials of differing temperaments could

Finally, Sherwood's name was mentioned. It was she who spoke it.

"Have you met him? "Yes." The tone was incisive and uncommunicative. "He is very clever, do you not

'So is the devil," was the laconic, enigmatic comment. Why, John, I fear you're shockremonstrated, returning noiselessly to her chair.

But the devil isn't a man. I fancy he favors the serpentine form in which our father Adam met him.' There was a smile on Barbara's lips, as she said this, but her eyes

challenged Mr. Brandon. He raised his eyes unflinchingly said slowly "Strange, now that you speak of it.

but I have always thought of Sherwood as a reptile-cool, lean, glittering, coiling.

your portrayal of Mr. Sherwood."
Making no reply and betraying no embarrassment, Brandon regarded the woman with eyes distended and way, and love smile away her fears.

'Sometimes, in our branch of law especially," he replied, "I might say men and women are our merchan-

Barbara thought, "Tis plain this man knows more of Sherwood than I, his promised wife. Oh, what was the business of which he spoke last night? It was evident that he did not wish me to visit here. But why? Does Sherwood fear this man, or what he knows concerning him ' And I, who have trusted him, know nothing." The humiliation stung

home town, back in New England," Madeleine ventured, hoping to re-

store harmony. "Indeed!" Barbara made an effort to appear unconcerned, though mentally commenting that Sherwood had not mentioned this fact last night.

"I met another old acquaintance today—Horace Kent," Brandon turned towards his wife. "You've heard me speak of him. He is a priest, Miss Lawton. Sherwood, Kent and I were boys together." He paused. "It's the old story of gain and loss: what is one's gain is another's loss."

Barbara found voice to ask "What did Sherwood lose ?"

"His faith," said Brandon, shortly. Kent found it, and Sherwood lost his, or rather gave it up. He sold out cheap for the shouts of the crowd
—for the shouts that turn to jeers

"Yes. It always ends that way,"

But Barbara was speechless and motionless, for the thrusts were

'Quite a dear bargain, on which the world sets an eternal price, Brandon murmured half aloue "Well, I suppose he ran aground with his career, had to lighten the and faith weighed

heaviest." Why so serious tonight, John? Madeleine glanced apprehensively at Barbara, who sat with downcast eyes and face aflame.

"I don't know; perhaps meeting Father Kent. 'Tis apparent he walks with men; yet, priest-like, sees only souls.

Barbara's heart was rent with a struggle waging there. Sherwood a renegade! Why had he hidden it from her? She had been so open and frank with him! She knew that her idol was falling and crumbling into an inert, shapeless, mass. But then came the bitter discovery that, after all, it was made of clay.
"Seems to me that the stern Bap-

tist ancestors of Kent would not rest in their graves could they behold him in his monastic enclosure !" Brandon exclaimed.

"But doesn't the new monastery rise superbly from the morning mists heights above the city?"-Madeleine addressed Barbara. Barbara nodded silently. A little

later she arose, and, in a subdued, thoughtful frame of mind, quitted the house which she had entered a self-sufficient woman.
"A likable girl!" John Brandon

remarked when Barbara had gone. Then thoughtfully "Yes, yes." Then thoughtfully Madeleine added: "But she doesn't seem quite happy, dear !' "I fancy that she knows more of

Sherwood than she pretended," he suggested. "Then why did you rail at him so?"

"Then why did you rank the the woman demanded uneasily. wood has worked havoc with more than one woman's heart. Perhaps Brandon finished a trifle vindictively. Urged by a sudden impulse, Bar-bara alighted from the car at the

small, stucco church on the avenue The night was starry and silent. No gleaming cross sent out its sacred signal tonight; instead the pale crescent of a moon floated above head and soft shadows enveloped her as she moved swiftly up steps. She grasped the handle of the door, pulled, and it would not turn. "Locked!" she murmured breath lessly. She could not enter. Jesus Christ had waited long for her coming. Only last night she hastened by. Was, then, the Heart of God closed against her? And it was she herself who had put up the bars Ah, she had forgotten that earth can not content the heart forever! Now her heart cried out for God, and she dare not stifle the cry; for the cry of the human soul for God is an

awful cry. She turned away, and endeavored to stem this flood of agonizing thoughts, but in vain. Reaching her abode, she sank down and for once acknowledged that her home was empty her life a farce, and the days she had dreamed of as golden had

ecome hideous.
"Madame," Annette began, Sherwood has been here; he waited, then left the note there upon the

Barbara stood up. "Thank you

Annette!" she said, as the girl dis-

appeared. Finally, Barbara brought herself to break open the note and to read. It dropped from her fingers, and sh pondered upon its contents. He had urged her to reconsider her decision concerning the changes she had in-She longed to cry out, to crush this tended to make in their story; he threatened the jarring of their pleas ant relations, and clearly insinuated "I heartily disagree with you in that hers was the blame, and he the offended. She hesitated. instant the future assumed a happy

oughtful.

But no: these were vital fears.

Oh, often she had declared that her addicted to such a thing as character individuality would always be free sketching," Barbara continued, with to assert itself; but now she saw herself enchained and enslaved; for too well she knew that the victim of love is slavery. It was clear now that either he would drag her down or she would raise him up. But was she strong enough to do this? She sank on her knees and groaned. had defied the living God and made unto himself another called self. Ah, had he not tried to rob her, too. of her priceless gift? She shuddered thinking of the door that would not

open. "Is this the last flicker of a dying faith?" She shivered as she faced her own question.

Her thoughts went back again to Sherwood; and stripped of his mask, she saw him-a deceiver, a renegade, a reptile. She sprang to her feet and seized her pen. Very few were the lines that she wrote. Then with extreme deliberation she rang for Annette.

"Kindly mail this letter, Annette. It is important that it should go at once. "Certainly I'll attend to it." Annette took the letter and went out

of the room. Left alone, Barbara drew from her desk a pile of typewritten matter.

"The only copy of the best-seller, she murmured half bitterly. "Ti mine, however, to do with as I please—my work, my sin!" she whispered.

She went over to the fireplace, struck a match and a blue leaped up. Cautiously she fed it with the papers in her hand. When the deed was accomplished, her weakness had disappeared. It was

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reached the turning which led to paths of peace. — Mary Hayden Haskins in the Ave Maria.

A MILITARY CHAPLAIN TELLS EXPERIENCES

DIFFERENCE IN MINISTRATIONS

A well-known priest in England gives the following account of a hospital chaplain's duties and the manner in which they are performed respectively by Catholic and nonc clergymen. Under the Some Impressions of the

Catholic Chaplain," he writes: The reader of what follows must warned at the outset not to expect a thrilling account of adventures at the front, for the writer's worth as military chaplain has so far been confined to camps and hospitals Great Britain. Yet, notwithstanding its unexciting character, it has been work of a most interesting nature to himself and the account of some of the points which have especially struck him may interest others

The one prominent fact of all his experiences as a chaplain is the utter and essential difference between the relation of Catholic soldiers to their chaplains and of Protestant soldiers of whatever denomination to theirs. It is a difference which only a Catholic can appreciate, for it lies outside the range of any relationship with which the Protest-ant is familiar. When headquarters, military authorities and hospital staffs show, as they sometimes do. impatience towards army chaplains and their ways, or seem to place obstacles in the way of their work, it is fair to remember that their only conception of our office and work is a Protestant conception When they the Catholic chaplain about his work in camps and hospi tals in a reasonable and business-like manner and observe how his presence and ministrations are welcomed by his own men, these august personages soon learn that the Catholic chaplain and the work he set himself to do are very different from that they are familiar with elsewhere. The obstacles which they may occasionally raise to the giving of Holy Communion in a hospital ward, for instance, are due to their experience of the Anglican bedside celebration requiring fussy prepara-tion and lasting for about half an hour. They are astonished to find that the priest has come and gone, and given Holy Communion in the space of a few minutes without upsetting anyone. If they raise objections to the celebration of Mass in some room close to the wards, it they associate hymn singing and preaching with divine service and do not want the sick men in the neighboring wards dis-turbed. If they hesitate to admit the priest to visit men in a critical state, it is because they think he is going to indulge in lengthened exhortation, and have no idea of the simplicity and dispatch with which the last sacraments can be administered in cases of necessity. That their fears are not groundless is shown by an incident brought to my own knowledge. A Protestant Tommy was seriously but not hopehas had to suffer for the other's indiscrete zeal.

Very quickly, however, these people discover that the priest knows his own business and that his men understand it too, and so these incomprehensible Catholics are best left to go their own way. More than that, they watch us with a wistful interest wondering what it is which gives such a simple directness to the dealings of the R. C. chaplain with his men and makes those men at once so familiar and so respectful towards him. They are astonished to see that the men show a sincere satisfaction in the services of their chaplain very different from the attitude of the Protestant Tommy. Occasionally, too, in expansive moments, authorities, military and otherwise, lament to the R. C. chaplain how ineffective and useless the other chaplains are, and how little good results come from their ministrations. And it must be admitted the results are meagre. In a hospital with about two hundred and fifty beds, out of about forty Catholics more than thirty made their Easter Communion, while at the Anglican celebration on Easter morning one man alone was present.

Between the Protestant chaplain and the Protestant soldiers there is a great gulf fixed. At the sight of a chaplain the Protestant Tommy flees even when no man pursueth. It is as if he regards the minister as possibly an enemy and certainly a bore. If the Protestant chaplain is a man with an attractive personality and can make himself liked for his own sake, he may be able to bridge over the gulf and establish some sort of spiritual relationship with his men, but, even so, the basis of their mutual understanding is a purely natural one. How few men, however, succeed in bridging over the gulf! There is the boisterous jovial chap-lain, who calls himself "a sky pilot" and talks slang, and may be wel-comed for his jokes and kindheartedness. There is the chaplain of exper-

only then she realized that she had the places where he has been stationed, of his adventures in the Boer war, and who knows men ar officers in many regiments, and him the men delight to talk to as a pleasant companion. But neither type exercise much real spiritual influence, nor, indeed, seems to attempt to do so. When face to face with a poor boy in a hospital who is to have an arm or a leg off in a few hours they will call in to-morrow to see how he has come through the operation. The boy's comrades, who gather round his bed and sing comic songs to him with a view to keep his mind off the coming horror, do more for him. It is chiefly the non conformist chaplains who make direct attempts at spiritual ministrations, and it cannot be said their efforts are successful. To discourse to a mis-cellaneous collection of men in a ward about the necessity of having Jesus in their hearts" strikes the Catholics as profane and the irrelig ious as funny. The commandant of a hospital was pleased to find the men in one of her wards in high good hilarity, she learned that it was caused by a chaplain who had just sung them a hymn in a cracked and tuneless voice.

Between the Catholic Tommy and his chaplain, however, this gulf does not exist. Often on entering a ward, I have been conscious that the feelwas seen that the Catholic with his own men, that he was welcomed by them at the start with evident pleasure and that what he wish to be taken notice of and are quite ready to enter into conversa-tion, and "Sir" gives place to "Father." The relationship between the Catholic and his chaplain is thoroughly understood by both parties from the beginning, Both have the same belief in the priesthood and its powers, but, in addition to this, and flowing from it, there is a marked feeling of trust Rome enters to become and good fellowship. I think it is patrimony of the State fro among the British Catholic soldiers that this filial relation to the priest is most strongly marked. A Northambrian, who had knocked about the world a good deal, said to always noticed about Catholicism — wherever you go, you find a father!" It is this which makes a Catholic soldier ready to confess to a priest the first time he sees him, while the Anglican, if he ever goes to after more or less beating about the bush, and then, chiefly because he has taken a personal liking to a particular chaplain. A high church chaplain, who calls himself a priest and anoints people if he gets the chance, complained that he had heard only one confession since his appointment, but on Easter Eve the Catholic chaplain of the same place was busy hearing confessions for 3 hours. A Catholic soldier who had eagerly seized the first opportunity of confession and Communion that presented itself in coming to a hospital, was bewailing to the Catholic chaplain the sufferings which, along with the other men in the ward, he endured from chaplains and old ladies, "who talked religion" to lessly ill. His chaplain, a Wesleyan, ladies, "who talked religion" to Venetian people and that Venice, them and gave them tracts and being independent, had the right to half. Next day the poor man was because you never talk religion to restored it to them." The indehalf. Next day the poor man was found to be dying, owing to the nervous excitement caused by the chaplain's exhortations. The medical staff were in great wrath, and, in consequence the Catholic chaplain and he would have thought the consequence the Catholic chaplain. it is pietistic effusions which Tommies they hate. In the case of Protestants the misfortune is that from

> identify with it. In view of stories current at an earlier date, it may be worth while to say that from only one man have I heard any story tinged with the supernatural although I have been brought in contact with men of great faith and devotion. There could be no doubt of the absolute sincerity of the man in question and of the depth | the recent action simply revives the of the impression his experiences made upon himself. From many, on the other hand, I have heard of the and Protestant plainly regard as supernatural. It has been the cause, they tell me, of several conversions. extraordinary preservation of cruci-

To sum up, all that I have experienced as chaplain fills me with consolation at the good religious dis-positions of our Catholic men, and with great hope in the future of the Catholic religion in England.

BELGIUM CIVILIZATION THE WORK OF MONKS

Leon Van Der Essen, Ph. D. LL.D., in his

"History of Belgium "If the conversion to the Catholic Faith was mainly the task of the missionaries, the introduction of civilization was mainly the task of monasteries. There the Benedictine monasteries are the monaster monasteries. There the Benedictine author monks played a very large part, both as civilizers and colonizers. Their thing. as civilizers and colonizers. Their monasteries were, from the sixth century on centers of economic and intellectual life. Whilst some of their monks attacked the thick their monks attacked the thick alliances are formed almost at random. In reality the choosing of a disputes and discussions: "If the choosing of a dispute and discussions is "If th

opening schools for the education of They planted in the very hearts of the people the roots of that marriage of Protestants null and strong religious spirit, which has void on the ground of their not steadily developed and which has become one of the characteristics of

the national spirit of Belgium. Each monastery became a kind of model farm, where the population of the neighborhood could learn the they have nothing to say except that best agricultural methods. In the monastery, too, they could find physicians who could take care of sick. The monastery, being protected by the respect that was inspired by the saint to whom it was dedicated, was also a place of safety in time of danger. Consequently, dwellings became more and more numerous around the monasteries, and villages developed under their influence and protection.'

THE "PALAZZO VENEZIA"

This historic palace has lately passed from Austria to Italy by virtue of the subjoined decree:

"Thomas of Savoy, Duke of Genoa, Lieutenant-General of H. M. Victor Emmanuel III., by the grace of God and the will of the nation King of Italy; in virtue of the authority delegated to Us, in virtue ing among the men was, "O Lor" of the faculties conferred on the Here's another of them!"; but when Government of the King by the law of May 22, 1915, No. 671; considering chaplain occupied himself at first the Italian character of the Palazzo di Venezia in Rome, which is shown historically to be an inseparable part of Venice; in front of the innumertalked about to them did not bore able and atrocious violations of the them, before long the other Tommies law of nations which the Austrobegin to make signs that they too Hungarian Empire is committing in the present war, and the devastations perpetrated beyond all military reason to the damage of monuments and edifices in that city; in title of Italian revendication and in title of just reprisals; after hearing the Council of Ministers; on the proposal of the President of the Council of Ministers; We have decreed and decree: the Palazzo di Venezia in Rome enters to become part of the lication of the present decree; Our Minister of Finance, together with the Ministers of Foreign Affairs, the Interior, Grace Justice and Cults and Public Instruction, will see to "There's one thing I have the occupation after a term has been granted in order that whoever represents the interests of the Austro Hungarian Empire may transport elsewhere all the archives, documents, and movable things belong the Austro - Hungarian confession at all, will only do so Embassy to the Holy See; the afore said term shall not be prolonged beyond October 31, 1916." Signed by the Duke of Genoa: counter-signed

> The palace was built by Cardinal Barbo of Venice, later Pope Paul II., at an expense of approximately \$125, 000. During its time it has been occupied by Cardinals, Kings and Popes and eventually it was given to Venice as a residence for the Ambassador of the Republic to the Holy In 1797, when Austria gained Venice, the palace went with the city, and was considered Austrian property with little intermission up to 1849, when the Roman Republic of that year "considering that the palace was the property of the

chaplain did not know his business esting to Catholics the world over, had these inquiries been omitted, but insofar as the property is bound up with the Patrimony of the Holy See mean by that expression, and which The Italian Government has taken particular pains to indicate that it was within its rights in appropriathating talk of this kind, they came to hate religion itself which they recourse might be had to the principle that confiscation may be just in time of war. The place was built by a Pope, and in the varied vicissitudes of Italian history, it might be difficult to trace a clear title. The fact remains that the historic edifice has been occupied traditionally by Ambassadors to the Holy See, and persuasion that there are many things in and about Rome with a state title, just or otherwise, affixed to them, which were undoubtedly

> MARRIAGES AMONG PROTESTANTS

acknowledge the marriage of Protestants is one of the hardy calumnies against the Church and one that, if it ever die, will die a hard bench," he said, "have resulted from death, says a writer in Truth. As a the neglect of husband and wife to matter of fact, Catholics consider attend any church services. I do the marriages of Protestants as more not care what church one attends, the marriages of Protestants as more sacred than they do themselves.

The majority of them think that the matrimonial bond can, under certain circumstances, be dissolved by the ecclesiastical, that can do such a training if they themselves do not thing. "What God hath joined to-set the example in attending church?" forests/ of southern and central dom. In reality the choosing of a Belgium with axes, others engaged in wife and the acceptance of a husband Belgium with axes, others engaged in literary labors in the monasteries' libraries, transcribing the ancient lord and Letin many solutions of the matricular solution of the Most of the matricular solution of the Chapter and Letin many solutions of the Chapter and Letin many solutions of the Chapter and Letin many solutions of the matricular solutions of the solutions of the solutions of the matricular solutions of the solutions o ience who can tell the men stories of Greek and Latin manuscripts, com- monial legislation of the Church has mail delivered."

posing hymns and lives of Saints, and for its aim to prevent irremediable

So far, then, from considering the being solemnized by a priest, hold that they are so valid that, in spite of their own persuasion to the contrary, no power on earth can dis-solve them. What they do among themselves is none of our business, but what Catholics think about their marriages-this is what we ought to know better than they. that marriages of Protestants are binding "until death." Let Protestants not only learn what Catho lics think of Protestant marriages, but come to the same view them selves, and they will be the better

THE FUTURE STATUS OF THE HOLY SEE

Cardinal Newman, in referring to the manner in which the occupant of the Chair of Peter has dealt with the world's problems as they presented themselves in successive ages, says From the first he has looked through the wide world, of which he has the burden; and, according to the need of the day, and the inspirations of his Lord, he has set himself now to one thing, now to another; but to all in season, to nothing in vain." In these words we have a condensed statement of the part the Father of Christendom has ever enacted. In our own times we have seen Leo XIII. devoting himself to the solution of the labor question Pius X. in his encyclical on Modern ism combatting the insidious attempts to de-Christianize the world, and Benedict XV. working for the restoration of peace to a wardevastated Europe. It may be pre-dicted with an absolute certainty that the successors of Benedict XV will grapple with the various men aces to society, which are still hid

den in the womb of time. The Catholic Church is the Mother of Christian civilization. With a mother's anxious care she is ever on the alert to guard her offspring from possible danger. In the centuries that are dead and gone she stood between the oppressed and the oppressors and never relaxed her efforts till the wrongs she combatted ceased to exist. In days she is prepared to reenact what she performed in the past. The Rev. W. S. Lilly in 'The Claims of Christianity " referring to the possibility of this happening "It is well conceivable that in the New Age, which is even now upon us, the Pontiff's moral influence will be of unparalleled greatness, as from his seat by the tomb of the apostles he surveys his ecumenical charge, and

Listening to the inner flow of Speaks to the age out of eternity.'

reproving the world of sin, of right eousness and of judgment; maintaining the divine testimonies before kings and democracies; upholding the rights of conscience and of the moral law amid the social tyrannies, the national jealousies, the political animosities, which will doubtless be the staple of future history, as they are of the past."

These words were written years before the first gun was fired in the greatest of wars. Europe and the rest of the world had been asked to satisfied with the fruits of materialism and to turn a deaf ear to the claims of the higher life. horrors enacted during the last two suggested the question: Is this the outcome of your much-boasted progress that was to bring about the millenium after eliminating all thoughts of God from human affairs? Such questioning may yet lead to farreaching consequences. Already in unlooked-for quarters there is heard talk of adopting means to place the Successor of St. Peter in such a position that he will be enabled to exert without let or hindrance, beneficial influence so sorely needed for the restoration of society to a healthy condition.

In the Congress, that will assemble at the end of the war for the discussion of international affairs, the question of the status of the Holy See will assume an importance such as it has not possessed since the Italian Government despoiled the Holy See of its temporalities.-N. Y. Freeman's Journal.

NO RELIGION IN HOME CAUSE OF DIVORCE

An excellent little homily has been The old lies that Catholics do not Court of Domestic Relations, Chicago. "Three out of every four cases of domestic trouble which have come

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DEPARTMENT OF FINANCE, OTTAWA, OCTOBER 7th, 1916.

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

Associate Editors { Rev. F. J. O'Sullivan. H. F. Mackintosh. Advertisements for teachers, situations wanted, stc. 50 cents each insertion. Remittance to accompany the order.
Approved and recommended by Archbishops Falconic and Sharetti, late Apostolic Delegates to Canada, the Archbishops of Toronto. Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y. and the clergy throughout the Dominion.
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LONDON, SATURDAY, NOVEMBER 11, 1916

"THE COLLISION OF MIND WITH MIND"

The long evenings of our long winter are upon us. What shall we do with them? Clubs and societies of all kinds are so multiplied that our young men should have ample means at their disposal to employ them pleasantly and profitably. the complaint is pretty general that the young men of to-day do not avail themselves of the greatly increased facilities of profitably employing their winter evenings: indeed, that they fall far short in this respect of the standard that obtained a generation or two ago. Perhaps they are not entirely to blame. We have very little sympathy in any case with pessimistic criticism. And as examination of conscience is a wholesome exercise it may be heartily recommended to the pessimists.

None the less, wherever the fault lies, the distaste for intellectual activity of any sort amongst our young people is too marked and too widespread not to call for some serious consideration. This is not meant to condemn the relaxation and amusement natural and even necessary for youth in normal health physical and spiritual. These have their place; but a rational to desire something more.

Reading the other day "The Life following passage struck us as suggestive :

"Charles Russell now-1848-52mingled in the life of the little perhaps, began to show signs of the stuff that was in him. He started a society, took a interest in politics, and made himself felt among his young compan-

As the future Lord Chief Justice be seen that at the period referred to he was from sixteen to twenty years old.

"He started a debating society." As we read a train of reminiscence resulted in the suggestion which we believe will be helpful to all interested in cultivating intellectual tastes and stimulating mental activity in the young men of our generation

Debating societies ? Yes, in every club, in every society, in every parish hall, in every rural school, the old-fashioned debates intelligently conducted would go far to relieve a condition which is so generally and so futilely deplored. Nor is there any reason in the world why this admirable form of rational entertainment should be confined to

the young. from debating are so desirable and so reaches conclusions the very antievident that it is difficult to see how theses of those arrived at by the it has fallen into such comparative author of "The Problem of the Comreading with a purpose. It stimulates | should also be read by those who are mental effort. It necessitates think. interested in the question of Canada's ing. Giving expression to what is future. concerning it. From the study of a wealth." He said: well-chosen subject of debate, interest in and tastes for biographical, tion as advanced in Mr. Curtis' book historical or other serious reading would make such a federation are often developed.

It may be useful to call attention of those very up-to-date people who taken out of the field of practical grown institution of a less cultured else to discuss." age to the fact that it is not alone on modern education.

In Oxford University, which may fairly claim to be one of the great been egregiously misreported.

educational centres of the world. there is a society known as the Oxford Union which was founded in 1825 for the sole purpose of discussing "any subject not immediately involving theological questions.' Almost a century has elapsed since its foundation: during that time "the Union has passed through a variety of changes, and the small community has come to be a body of something like thirteen hundred members besides life-members who do not reside at the University. In the midst of all these changes it has carefully preserved and emphasized this particular feature, its real raison d'etre, the Thursday evening Nineteenth Century may serve to debate.'

Of the great men who have in large measure made the history of England during the past century a surprisingly large number owe much of their formation to the Oxford Union.

In the life of Cardinal Manning there is a chapter entitled "At the Union, Oxford." After telling of Manning's first triumph in 1829, in presence of many of his distinguished contemporaries, the author asks us to imagine the amazement that the British Dominions should that a prophet might cause had he "proclaimed to the eighteen or nineteen young men of mark present on that memorable day, that out of their scanty number—the pick of the ation throughout the Dominions University I grant-one would be thrice Prime Minister of England, three become Cabinet ministers, hindered very seriously by the fact three Governors General of India; that too many emigrants have endeavone Archbishop of Canterbury: six forsake the Anglican for the Catholic Church : and, wonder of wonders, two, without forfeiting the respect and reverence of their countrymen, become Cardinals of the Holy Roman Church !"

enthusiastically of the practical advantages afforded to the students by this organization. "The intimate relation existing between the Union Society at Oxford and the legislating body of the Empire is one of those unseen but mighty forces which, young men into Parliament, has made St. Stephens a school of statesmen without a peer in history. These men have already learned their savoir faire in the Thursday evening debate at the university."

We may be pardoned, then, for a little impatience with those who creature may reasonably be expected complain of the mental lethargy of our young men, and, indeed, of the older members of our societies as of Lord Russell of Kilowen" the well, and yet regard debating as an exercise suitable perhaps for schoolboys, but rather too antiquated and commonplace to interest them.

Debates may be tiresome, tedious border town; and for the first time things. So may sermons. Put her inhabitants and the undeveloped and they may not only serve several useful purposes but furnish also the keenest intellectual entertainment for young and old.

Incidentally they may go far to stimulate production" and when of England was born in 1832 it will solve the problems of clubs and ease-loving Canadians will have to societies now more or less moribund.

THE FUTURE OF CANADA

In urging Canadians to study the question of Canada's future we have indicated "The Problem of the Commonwealth," by Lionel Curtis, as embodying the results of much personal thought on the part of the author modified by the discussion of the problem with all sorts and conditions of men in various parts of the Empire. Such a work, whether its conclusions commend themselves to studied beforehand we may be the reader or not, cannot fail to be interesting and enlightening.

We are glad to note that the subject is attracting serious attention.

Mr. J. S. Ewart has also published Some of the direct benefits derived a work, "The Kingdom Papers," which disfavor. It compels reading, and monwealth." "The Kingdom Papers"

thought and learned about a subject | The distinguished Ottawa lawyer clarifies thought and compels the during the course of a recent address, ilation of the knowledge acquired to the "Problem of the Common-

> "The scheme of Imperial Federapurposeless, as the very gravest matters, such as foreign policy, the army and navy, India, etc., would be

Mr. Curtis' Federal Parliament of include very little if anything else.

The Citizen concludes its report with the announcement that "there will be a continuation of the same subject in a discussion two weeks

There is need for it.

The following paragraph from a leading article, "Britain's Coming Industrial Supremacy," in the October bring home to Canadians how people in the proposed changes in our relations with Great Britain :

"The War as has been shown at the beginning of this article may cost about £7,500,000,000. That is a colossal burden and the Empire should endeavor to pay off the debt with reasonable speed. War was waged not merely for the for that of the British Empire as a whole. It seems therefore only fair assume their full share of the cost of the War, especially as the assumption of their part should prove highly beneficial to them. A large increase in taxwould most powerfully stimulate production. Hitherto the developthe Empire has ment of ored to make a living not by produc tion but by trade and speculation. Nearly 40% of the inhabitants of New South Wales and Victoria live in Sydneyand Melbourne. Several years ago when I was in the West of Canada I found that the principal industry consisted in gambling in real estate The Dominions have developed so A graduate of Oxford writes slowly, very largely because money was too cheap, taxes were too low, and life too easy. Men could make a good living by little work. Great Britain should, by the unwillingness of the Dominions, be forced to take over an unduly large share of the war debt, it may be ruinous not only to the Mother Country but to the Empire as a whole, especially coupled with the practice of sending if the Dominions should practise at the same time an exclusive policy

towards British manufactures. This is a refreshingly novel point of view. We have been accustomed to hear of the debt of gratitude Canada owes to England for lending us the capital necessary to develop our resources. All wrong, radically wrong.

"The Dominions have developed so slowly, very largely because money was too cheap, taxes too low, and life was too easy.'

So instead of gratitude to England Canada owes a grudge to the selfish policy of English capitalists for the condition of slothful ease of reason for gratitude will come when \$40,000,000,000 of debt when "a large increase in taxation will powerfully "work for a living."

after the War will hardly be put before Canadians for their adoption with all the candor that characterizes J. Ellis Barker's presentation of the case. But it can not be too often or insistently urged on Canadians that changes in our relations with the rest of the Empire will be the dominant question of higher politics in the near future. Unless the hurried into ill considered action, which will profoundly and radically affect the future of Canada.

NEWSPAPERS FIFTY YEARS AGO

The complaints of newspapers are still living.

definite apprehension and assim. however, makes a curious reference century there was in England a have favored us with something system of finance which was intended | interesting and original. Who knows, to severely repress popular journal- mused we, but in that assembly was alone but by a large body of discrim- trade, formed little principalities, for pursuing his inquiry, but the ism. A stamp duty was imposed "some mute, inglorious" Burke or inating readers. The ambition to and spread over a considerable Anglican Church being indubitably with the avowed object of preventing Shelly, some Francis Thompson or gain admission to the pages of the portion of what is now Russia. Lutheran, they told him, he must the growth of "seditious newspapers" Adelaide Procter. This train of magazine would prove an incentive Modern historians say that the true first square himself with his own, ting any sort of popular reform. which we will take occasion here to put forth his or her best endeavors, at one of these Varangian principali. they could admit him to their altars Then there was a tax of six pence on set before our readers. consider the debating club as an out- discussion, and there would be little every advertisement in the news- It goes without saying that at the them to spend profitably their leisure | geographical position, more especially paper. And the last was a heavy present time little of abiding worth time. Incidentally too—and this is in respect to the rivers and tribut-Either Mr. Ewart is so convinced duty on the paper material itself. is being added to our literature. the point that prompted our sugaries, became the chief centre of Palmer's aspirations and he returned the concession lines that it is held a believer in the Independence of The distinct and avowed purpose of True it is that some interesting and gestion—it might be the means of trade, as well as a great place of to England realizing that he had in esteem as an important factor in Canada under the crown that he all these imposts was to make it well-written historical compendiums revealing and developing some latent military importance. Kiev was more accomplished nothing. In the event, did not think it worth while to read difficult for anybody but a capitalist have been recently produced, but genius; of revealing him to a coterie or less acknowledged as the chief of however, he did become a Catholic, and the book he was criticizing or he has of great means to produce a news- very little popular literature that of readers who would be quick to the group of principalities surround. died in full communion with the paper at all.

the British Commonwealth, in which Gladstone announced that the authors, there is no place where as this that some of the greatest neighboring Princes, however, fre-Canada would be fully represented, Government had decided to abolish they are more likely to be found authors in our language were first quently quarrelled and fought, and would have for its very reason for the duty on paper. The proposition than among a body of teachers. brought into prominence. existence the discussion and control | met with the strongest kind of oppo- | Many of the writers, who have con- | Of course, we know that there are of "foreign policy, the army and sition and when it finally passed its tributed in the past to Canadian practical aspects to this proposition These internecine quarrels laid them navy, India, etc.," and the etc. would third reading the majority in the letters, have been teachers. Nor that may possibly present difficulties, much is taken for granted by some to the reimposition of the duty, an Canadian in name or pretentions are not only to teach English Literature next session.

render intelligible their shameless osophy of life: attempts during the whole course of distrust between the democracies of the two islands.

There is good reason to hope that One thing is certain and the rest is their malignant efforts will end in utter failure.

THE CATHOLIC SAILORS' CLUB

We gladly make room for the following letter which explains itself. It can hardly fail to enlist sympathy and cooperation for the truly fraternal charity which provides, in a measure, the wholesome influences of a Catholic home to-for the time at least-homeless Catholic sailors. To the Editor of CATHOLIC RECORD

The recent campaign for the British Sailors' Relief Fund has awakened Canada to an increased interest in the good work done by sailors. May I direct your readers attention to the work done by the Catholic Sailors' Club of Montreal since 1893.

This institution is the pioneer of the modern movement, for Catholic Seamen, in the world. While it is in Montreal, this being a port for Canada, this club deserves the sup port of many who have crossed th ocean or who are benefiting directly or indirectly from the commerce brains and life and energy into them state of her resources. Our real borne by the ships the Catholic sailors on them man.

The Montreal institution has been we are apportioned our due share of hard hit by the War and the little money we were saving for a new and more commodious building is dwind-Perhaps there are some who would like to show their interest in our sailors by helping on an institution on this side, and by sending The proposed — perhaps impend- their subscriptions, thus becoming help the teachers that drink from ing-change in the status of Canada members of this club. All communications should be addressed to the undersigned.

W. H. ATHERTON, PH. D. Catholic Sailors' Club, Montreal. Montreal, Nov. 1st, 1916.

OUR TEACHERS AND OUR LITERATURE

We attended recently a teachers' whole question be intelligently convention. It was indeed very interesting, a splendid place to study human nature at its best. There were the usual addresses by veteran pedagogues and public men, and some talks by members of the association on technical phases of their work; all of which was up to the mark. We would have liked, however, to have heard from that rosyabout the increased cost of newsprint cheeked, hazel eyed little lady that and predictions of the direful conse- teaches back on the tenth concession, quences of still further rise in price or from that clean-cut youth with the remind us of the momentous revolu- studious brow, who is almost a tion in journalism that has taken curiosity by reason of the rareness place in the memory of many who of his type. We are sure that if they were given an opportunity to In the early part of the nineteenth speak out in meeting, they would -that is to say newspapers advoca- thought prompted a suggestion, to many a bright young teacher to beginning of Russia is to be sought the Latin Patriarch (the Pope) ere

In his financial scheme of 1860 Mr. we are looking for prospective has been through just such mediums House of Commons had dwindled to was this a mere coincidence. Their but these are not insurmountable. nine. The House of Lords rejected apprenticeship in a rural school The matter of fact man may dub the the bill altogether, as they held to served as an excellent preparation idea quixotic and say that we are make paper cheap would be to flood the for their literary work. No doubt advocating a school for dreamers. country with abominable newspapers | there are among the teachers in our | Be it so, the dreamer lives for ever spreading everywhere doctrines of country to-day many who would be and the penny-a-liner dies in a day. which belonged exclusively to the educational journals are also out of Canadian Literature, one that would It is a little hard for us to realize mation. The latter, which is edited and the mentality of the cream of our that the oligarchy which had ruled by the Staff of the Faculty of Edu- Canadian people. England since the Reformation held cation, Toronto University, is also down to times so recent a power so largely technical in scope. We can nearly absolute. The march of see, in imagination, some of our lady democratic progress since then is teachers burning midnight oil and measured by the epoch-making devouring the article on "The His-Parliament Act, the passage of which tory and Development of Vulgar the Irish Nationalist Party was and Decimal Fractions." A literary largely instrumental in securing. article which appeared in the same The foregoing facts suggest some number and entitled "The Rubaivat of considerations which make it easier | OmarKhayyam''stampsthelastnamed | little known to the average Canadian to understand the bitter, implacable magazine as unfit to be admitted hostility of the Die-hard wing of the into a Christian home or school. old order to the Irish Party, and Here is a sample of Omar's phil-

the War to drive the wedge of racial O Threats of Hell and hopes of Paradise! One thing at least is certain-This life flies:

lies The Flower that once has blown forever dies.

A Moment's Halt, a momentary taste Of Being from the Well amid the And Lo! the phantom Caravan has reacht The Nothing it set out from-Oh,

Come, fill the Cup, and in the fire of Spring Your Winter-Garment of Repentance The Bird of Time has but a little

way To flutter—and the Bird is on the Wing.

and slowly gathering his giant atheistic." In this Russia has perstrength, France would be overhaps in the last half century or more Ah, My Beloved, fill the Cup that

clears Fears;
To-morrow! Why, To-morrow I

Myself with Yesterday's Sev'n thousand Years.

nothing more or less than the poetry extent she is able to follow up her tions and exactions imposed upon of Agnosticism, which fortunately we more recent successes the next six them by the Government, an earnest in the twentieth century may read months will probably reveal to us. effort on the part of many to realize and enjoy without having our faith in the Divine order of things in any wise disturbed." May you? God such a poisoned spring!

difficulty would be the publication of being had to the limits of space at they were then. a Canadian literary monthly or our disposal. And first as to their quarterly magazine, not by professors origin. There is a wonderful variety An interesting circumstance arose with handles to their names, but by of race among them. Eighteen are out of Mr. Palmer's visit to Russia those of the rank and file of the named, but the principal, of which which extended over a period of teachers, whose minds have not been most of the others are offshoots, are about twelve months. He was an poisoned by scepticism and who have the Finns, the Tartars, and the Anglican clergyman, closely assostill music in their souls. Three or Slavs. The Finnish race is said by ciated with the Oxford Movement. four competent members could be historians to have originally Imbued strongly with the Branch contributions forwarded to them, call Russia. Of the original incur- studying the Russian Church with a those that they deemed appropriate sion of the Slavs, little or nothing is view to paving the way for closer and of sufficient literary merit to known, but it is doubtless as old as relations between it and his own. shop talk should be excluded. The It is recorded that they occupied the fore, he expected, as a matter of racy of the soil (not the kind copy- Dneiper by the "Volki"-probably he reasoned with himself, as so ical essays dealing with events in Trajan. Canadian history, poetry, a social page to keep the readers in touch with their old school friends, and lastly a wit and humor column gleaned from the teacher's experience with pupils, parents and trustees.

will ever be stamped as classic. If perceive and appreciate talent. It ing it.

anarchy—that is papers voicing the capable of adding something of It has been the dreamer and not the people's claims and menacing the worth to our literature, if they could practical man that has done the sword; they ravaged the whole counprerogatives of the all-powerful but find a suitable medium of expres- most for the upbuilding of the race. try, not with the intent of permanprivileged classes. This brought on a sion. The daily press is scarcely Certain it is that our Canadian ently occupying it, but for purposes constitutional crisis, as the rejection such; nor are our magazines. Even teachers should have it brought of plunder and rapine. They exacted of the bill by the Lords was equivalent those among the latter that are home to them that it is their duty tribute and then largely withdrew. assumption of the taxing power far from being that in reality. The but to create and to foster a purely of the Princes and they respected the Commons. However, the Lords the question. We know of but two be redolent of our May flowers and bowed before the storm of popular of them, "The Canadian Teacher" and our Autumn leaves, our rushing Mongolian tributary The effects of indignation and passed the bill the "The School." The former is almost rivers and our boundless prairies; wholly devoted to professional infor- one that would reflect the aspirations | the Russia of to-day.

THE GLEANER.

NOTES AND COMMENTS

ALTHOUGH BY reason of the great War the name of Russia and the doings of the Russian armies have become very familiar these days, there is no country in Europe so as the great Muscovite Empire. The common opinion one hears expressed about it is that it is a semi-barbarous nation, and that its people, still groaning under the tyranny of a merciless autocracy, are practically without God and without nope in the world.

and her impregnable winter barriers of German militarism, yet that her winter climate. unwieldiness and her characteristic slowness of movement prevented her

remarks regarding the religious and the State, was indeed, in the appointed who would select from the occupied the country which we now theory, he conceived the idea of warrant their insertion. All purely that of the other Indo-Aryan races. On his arrival in that country, theremenu might consist of leading Danube, and that they were driven right, to be admitted to communion articles or editorials, short stories from it to the Vistula and the in the Russian Church. Were not, righted by the Cosmopolite,) histor- the Romans, as early as the time of many Anglicans have done then and

tury, when the Danes were over- olic," therefore, entitled to partake running Western Europo, another of the sacraments in the one "branch" horde of Scandinavians, called the as well as in the other. The Rus-We are convinced that such a feast along the rivers running from the in that light. They extended every would be enjoyed not by teachers Baltic. They came for purposes of courtesy to him, and every facility and would be a means of enabling ties, namely Kiev, which, from its or sacraments.

THE GRAND DUKES of Kiev and the to this circumstance Russia owes another element in its population. open to the Tartar invasion. This took place early in the thirteenth century. These Tartars were a nomadic race coming from Chinese Tartary, south of Siberia, and were subject to a Tartar race in the north of China. They took Kiev, destroyed it, and put its inhabitants to the They even strengthened the position Russian religion, but they made Russia nevertheless into a mere that invasion may be traced in even

IT WOULD be a fascinating subject to trace the gradual development of modern Russia from this point, but that is beyond our present purpose. We turn rather to the conditions of the present. Mr. Maurice Baring, who wrote an informing book on 'The Russian People" several years ago, describes the peasant as "naturally a good-natured being, humane and compassionate, but capable either of enduring or afflicting suffering should circumstances demand it, with unruffled calm." As to his food, he 'feeds almost exclusively on black bread made of rye, and on a kind of porridge made either of buckwheat or millet, called Kasha." He very seldom eats meat, and on the diet described will work during the AT THE outset of hostilities harvest in the fields for 16 hours at opinion was freely expressed that a stretch at an almost superhuman while by reason of her vast resources | pitch-a circumstance that may well astonish the average Canadian who of frost and snow Russia could hold considers a meat diet indispensable out interminably against the might as an antidote to the rigors of a

THE SAME writer, while describing at the outset from being an important factor in the War. Great intensely religious, affirms that the Britain, it was said, would have to educated professional middle class, win the War, for while the Bear was and the intellectual middle class as waking from his long hibernation "completely, frankly and carelessly powered, Russia driven into her but undergone the experience of recesses, and Britain left practically Western Europe. Mr. William To-day of past Regrets and future alone to withstand the weighty arm Palmer who visited Russia in 1840 of the Teuton. To what extent and 1841, with a special view to these prognostications have been studying the Russian Church, paints falsified is now matter of history. a rather brighter picture, though he Russia, like the Western Empires, does not disguise either from himgradually overcoming the handicap self or his readers the low state of In other words, "Eat, drink and be of unpreparedness, has shown that religious life prevailing among the merry: to morrow we die." This she is not only able to withstand the secular clergy and the educated were bad enough, but the writer caps full force of German aggression, but classes. He met, however, many the climax by concluding with the capable also of carrying the War men of deep and reverent piety, and naive remark that "This is in fact into the enemy's country. To what in the monasteries, despite the limitathe purpose of their calling. The IT HAS occurred to us that some absolute control of the Church by economic conditions of the Russian responsible for the evils under which people might not be unacceptable to it suffered, and in this, the Russian A very practical solution of the our readers at this time-due regard people are no happier today than

> since, the Anglican and Russian churches but branches of the one SOMEWHERE ABOUT the ninth cen. Catholic Church, and he, as "a Cath-Varangars, advanced into Russia sians, however, did not view things

> > Holy See. The journal of his visit

to Russia with his other manuscripts he bequeathed to Cardinal Newman by whom the Journal was edited and published many years ago. It affords a most interesting and instructive study of the state of religion in Russia seventy-five years ago, and will well repay perusal at this time, This may seem like a digression but it has a very distinct bearing upon the subject in hand as affording a glimpse of the educated Russian's conception of his religious position. The subject will be resumed next

ON THE BATTLE LINE

THE ROUMANIAN FRONT

The principal German assault on the Transylvanian front is taking place in the region south of the border between the Valley of the Prahova and the Valley of the Alt. Already there is much snow on the mountains, and the transport problem is an increasingly serious one for the Germans. Command of the railways that run through the Predeal and Red Tower Passes is of great value, but on that part of the front, miles from the railway and located on almost inaccessible mountains, the bringing up of supplies is the biggest part of the task of the Teutons. The Roumanians hold Kimpulung firmly, and have, therefore, distinctbetter railway facilities than von Falkenhayn's army. Berlin reports that in this region another advance has been made and 350 Roumanians have been captured. The gives no indication as to the point at which this advance was made, and both Petrograd and Bucharest are silent regarding it. The ground gained in this wild region will not begin to imperil the Roumanian ces that lie between the Teutons and Bucharest until Kimpulung is captured. Of that there is no immediate prospect. At all other points the Roumanians are in full control of the situation, and on the Carpathian front they are now conducting a vigorous offensive.-Globe,

A London despatch, however, reads: Von Falkenhayn's troops made gains, according to Berlin's claims. South of Predeal and the Red Tower Pass the invaders forged ahead, according to Berlin. Once again the railroad lines linking the northern border lands of Roumania with Bucharest are threatened by the enemy. Kampulung, which appeared to have been saved by the powerful counterblow of King Ferdinand's army last week, is not far removed from the present lines of the Germanic forces.

THE WESTERN FRONT

The German press reports of the For the position is impossible. evacuation of Fort Vaux emphasize the fact that the retirement was law. purely voluntary, because the author-The measure of course, is not France altogether the world will no present system in Ireland. oubt be told that the men and guns of the allied armies had nothing to course, a revival of all the old terrors man army has been greatly lowered the acts of the rebels. men and munitions.

THE ITALIAN ADVANCE

The Italian advance on the Carso continues. General Cadorna reports further gains of territory and the capture of 3,498 additional prisoners, making 8,229 in two days. absence of roads is a serious draw-When heavy guns have to be moved up to new positions there must be more or less delay while emplacements are constructed and roads are built strong enough to carry the guns. The victories won by General Cadorna's troops southeast of Goritz and on the Carso in the region east of Mount Pecinka involve moving up the guns preparatory to a fresh assault. The positions the Italians must next tackle on the Carso are the strongest between them and Trieste. From the coast of the Adriatic at Duino north easterly as far as Birhula a ridge extends that is considerably higher than the rocky terrain over which Cadorna's army must advance to the attack. It is believed the Austrian engineers have done their best to make their positions impregnable. Cadorna assuredly will bring up every gun he can bear upon them before loosing his Once the ridge is won the road to Trieste is pretty well down hill. It is estimated that in Wednesbattle the Austrians lost 15,000 men, of whom a third were taken as prisoners. On Thursday the total losses must have been about ten thousand.—Globe, Nov. 4.

The majority of your faults come from a lack of simplicity. When you are given over to envy and jealousy, when you are agitated, tortured, sometimes by violent desires or human affections of a toc absorbing nature, you are the reverse of simple, for you look only to the creature, and the simple soul sees only God.—Mgr. De Gibergues. and over again—I understand it has to settle it.

T. P. O'CONNOR'S LETTER

ALL SANE OPINION FAVORS POLICY OF JUSTICE TO IRELAND

THE FOLLIES AND BRUTALITIES OF COERCION AND ASCENDENCY Special Cable to the CATHOLIC RECORD (Copyright 1916, Central News)

London, Nov. 4.—There was a cer tain lull this week both at home and abroad with the satisfactory feature that the war news, especially from the Eastern front, was much more cheerful. The unbroken equanimity of the Roumanian colony in London. even during the events of last week was more than justified by the stub-born resistance offered to great German Generals, von Falkenhayn and von Mackensen. The London manians still insist that given a little more time, the situation will unquestionably develop favorably for them.

There has been little opinion ex pressed concerning Ireland, at least publicly, especially as Redmond. Dillon and Devlin are absent, but nevertheless Ireland is at the back of every politician's mind and some eventor other is always bringing it for It is now an open secret that conscription was beaten in Australia. owing largely to the solid Irish hostility against it and that this is due to the resentment over the Dublin execution and the breakdown of the Home Rule Settlement.

Though strong appeals were made to the Irish leaders here to help the cry for Conscription in Ireland. Premier Hughes, they were not in a position to intervene. Another indinot merely by political partisans cation of how the wind is blowing, is to be found in John Redmond's visit Rule, but by the many exasperating to Sligo and his triumphant reception | incidents which are inevitable in the at every station en route. In Sligo application of Conscription to Engitself, it marked the ebbing of the anti-party and anti-Redmond tide hear anything about this; but it which ran so strongly two months ago. Ireland may now be regarded as recovering completely from the insane brain storm, as Redmond characterized the rebellion, and its sequels.

It is also significant that Redmond repeated his demand of last week that Home Rule be immediately put burns very brightly and very into operation and that the Ministry itself should assume the responsibility of any measures regarding Ulster, or other difficulties which stand in the way. Redmond speaks for an overwhelming English, as well as Irish opinion, making an incessant demand for a renewal of the attempt settle the Home Rule question

before the end of the war. Is there a way out of the Irish imbroglio? The question naturally suggests itself at this moment, for we have reached a point when all sane opinion in both the one country and the other is very much exercised by the present impossible position. the one side Ireland is under martial The martial law does not exhibit itself always in its most ities no longer considered the fort brutal forms; executions, of course, worth retaining at the price of fur- are at an end; arrests are at an end; ther sacrifices. The Berliner Tage the prisoners are being released blatt makes a very wry face, but gradually. But the military authorswallows the dose with the comment: ities have the right to stop public meetings-aright very little exercised pleasant sentimentally, but is militarily justifiable." When the time spirited people. But there is another to scuttle out of Northern and even more sinister feature in the

With the rebellion there came, of

do with the decision of Berlin, which was arrived at "voluntarily." The —terrors, I think, quite unjustified -terrors, I think, quite unjustified truth is that the prestige of the Ger- by anything in the policy or even in in the eyes of the people of Germany as well as among neutral nations by ity of calling to the assistance of the failure to hold the ground won at | military authorities - who always Verdun by terrible expenditure of take a panicky view of such situations—the old forces which had always stood behind Dublin Castle. For a period-and up to the present moment-there was a sort of polit ical atavism in Ireland, that is to say the records of five and twenty years of gradual and apparently final victory over the anti-popular forces were torn up, and the old Ascendency party once more rose to In many parts of the counthe top. try, old snorting soldiers who had lain supine and beaten for a generation came to life again; and after the manner of triumphant reaction they began to restore the old methods of bullying the population. Such an ex-soldier would enter, for instance, the shop of an Irish member-to whom he was willing to crawl a few months ago and demand the names of all his employees on the pretence that some of them were Sinn Feiners. The intruder was shown the door; but still it was a symptom of the old regime which we owe, among other

things, to the Rebellion. In Dublin, however, the changed situation of the triumphant democracy and the beaten Ascendency has taken its worst form; and as epitome of that change I need only cite the name of Major Price. Major Price sums up and embodies a whole system and the old regime. He was employed immediately after the Rebellion as head of the Intelligence Department. This was a restoration to him of work which he had given up since the war in con-nection with the police service of Ireland. He is, from all I hear—I have never seen him—a regular type conditions which it would be difficult It will be no news to your readers all for a Coalition Ministry-not to that Dublin Castle represented in its insist upon. This, then, is the practices all the time - honored methods of tyranny in all parts of the world—the well paid spy, the question; in all ranks of politicians—

a system Major Price was the heir.

The statement has been made over

been made on the authority of John McNeill, the leader of the Sinn Fein Volunteers that Major Price came his cell at the very moment when his life was trembling in the balance. What right had he to go into a prisoner's cell at all at the moment when the prisoner was awaiting trial? It is, I understand, entirely against the legal practice in England. When Mr. Duke was pressed upon the point his answer was that Major Price went to the prisoner's cell to get information with regard to the rebellion : but what right had he to ask any information from an untried man with his life in the balance. The version, which comes, I understand-I repeat again from John McNeill himself—is that Major Price suggested to him that the Irish leaders—and especially John Dillon and Joseph Devlin-were in sympathy if not in privity with the Fein rebellion. It seems too ridicu-lous for credence; but then one wants to know the official of Dublin Castle of the ancient regime to real ize all the wicked folly of which he is capable.

Thus, then, you have this extra ordinary state of things, that on the very morrow of an offer of Home Rule for twenty-six counties of Ireland had been made by the Ministry and accepted by the Irish leaders, Ireland is thrown back into all the follies and all the brutalities of the ancient regime of Coercion and Ascendency. It is a very sorry ending to the attempt to bring final reconciliation between the two countries.

Now there comes on top of all this anxious to strike a blow at Home land and Scotland. One does not requires little imagination to dis-cover what a feeling of widespread disturbance must be created when everybody in a nation, up to a certain age, has to abandon wife, children, and a business, with or without his will, to enter the fightburns very brightly and very strongly in England at the moment; I see no sign whatever of any abatement of the iron resolution of the nation to see it through; but all the same there must, under any system of Conscription the world has ever seen, be many cases of individual hardship.

This, of course, makes British opinion more impatient with the exemption of Ireland from Conscription. The result has been a growth or a rebirth of the ill-feeling between the two nations, which had practically disappeared when the war began, and especially when the gallantry of the Irish soldiers had found a glowing, though tardy recognition. This irritation would of course subsist after the war-especially as I hope and feel confident-after a victorious war. We should in all proba bility have a khaki House of Com mons, and such a House is of any folly; though I do not think anyone may contemplate even the nossibility of even the maddest khaki man trying to remove the Home Rule Act from the Statute Book. What is much more likely is that the Amending Bill would contain quite as bad, if not worse terms, than those which appeared in the Lloyd

prospect for England is not pleasant either. I have pointed out certain supreme facts to several of the most important representatives of Eng lish thought on this side of the ques tion. After the war England and her Allies will go into a peace congress the demands of the Allies must b the rights of small nations and for the recognition of the principle of nationality. France must liberate the Frenchmen of Alsace Lorraine Italy the Italians of the Trentino Serbia must not only have her own integrity and freedom restored, but must also have added to her dominion the oppressed Serbs and Croats who now groan under the tyranny of the Magyars; the Poles must be given some form of autonomy; the Roumanians must have the Roumanians of Transylvania and so on; assuredly it will place the representatives of England in a fatally false pose if, when defending these principles for other nations, they can be reproached with having ignored them with regard to the little nation and its principle own shores.

There is no British statesman to whom I have mentioned these views who has not expressed his entire agreement with them. They are, I believe nearly every one of them, in favor of settling the Irish question not after the war, but before the end of the war. But the difficulty is exasperation of that country-intelligible for the reasons I have set forth -it seems difficult to suggest any scheme at which Ireland would look of the policeman of the old system. for any British Ministry—and above impasse: on the two sides a informer, the agent provocateur outside insane Die Hards and extrem-were there to be found. And of such ists—a very strong even burning desire to settle it; and yet apparently no prospect of any successful attempt

change—for politics are a kaleido-scope in every country, and perhaps more in Ireland than in any country The first thing, I hope, the new chief secretary will see to is the removal of General Maxwell, who symbolizes the horrors of the executions; and the disappearance of such figures as that of Major Price from any share in the government of Ireland. The difficult conditions which followed the rebellion and the executions are passing away. Ireland is steadying herself; the tremendous reaction in favor of the Irish Party and the meeting and speech of John Redmond at Waterford, are also factors which encourage hopefulness of spirit. But it will be one big addition to the many tragically lost opportunities of reconciling England and Ireland if the present period is allowed to pass without bringing the quarrel of the two people to a final end.

A GREAT ARCHBISHOP

Spain.-The Official Gazette has just published a royal decree by which nobis in via'—Jesus with Mary be the present Bishop of Madrid, Dr. Jose Maria Salvador y Barrera, has been transferred to the archiepiscopal see of Valencia. The new Archbishop is a figure of national importance. Monte in Granada, he obtained by public concursus in 1878, a canonry in the collegiate church of that famous religious and educational center, and later became rector of the University and professor of its faculty of law. He began at that time to be recognized as one of Spain's best-known authorities on education. On his elevation to the bishopric of Tarrazona in 1901, one of his first steps was to restore and remodel the seminary, and to found a chair of sociology, the first of its kind in Spain. Promoted to the bishopric of Madrid-Alcala in 1907, he has played a prominent part in recent educational history. A counselor of public instruction and a distinguished figure in Parliament, he has eloquently combated the secularizing attempts and tendencies of the last few years. His forceful speeches on the subject of neutral schools in 1912, and on the obligation of the masters to teach Christian doctrine and sacred history, attracted wide attention. In his recent pastorals, he has treated the same subjects with a logic, eloquence, and learning which have made him the champion of Catholic education. To his zeal and initiative is due the creation of the Catholic University Academy in Madrid. He has likewise been the life and the soul of Catholic action in the capital. He has been an incessant parliamentary worker and has managed a splendid cam paign in the Senate in behalf of the Religious Orders, the rural clergy, and the rights of the Church. His literary and scientific attainments have won for him his election as a member of the Academies of History and of Moral and Political Sciences .-

HAVE THE AMERICANS FORGOTTEN GOD?

QUESTION PROPOUNDED BY DR. CONDE B. PALLEN

At the Columbus Day celebration, held in the Majestic Theater, Brook lyn, under the auspices of the Long George agreement.

This is not a pleasant prospect for Ireland; but on the other hand, the Ireland; but on the Catholic Encyclo pedia, delivered an interesting ing the Catholics of America today.

Dr. Pallen, who has been in the forefront in promoting the movement to interest Catholic laymen in lectures in parish halls, council rooms, etc., thrilled his large audi ence by the forceful manner in which he pointed out the tendencies of the day and the resultant dangers. gradual slipping away from God, the course followed by the nations of Europe from the time when Luther tacked his thesis upon the door of the Cathedral of Wurtenburg, and the manner in which the States is going the way of the rest were outlined by the eloquent speaker as the greatest dangers to Christian civilization.

ALWAYS IN THE TRENCHES

"Catholics must be always in the spiritual trenches," said Dr. Pallen, drawing his comparison from the war in Europe. "They must be always 'up against the real thing, since they are members nationality within a few hours of her | Church Militant. It is the duty of Catholics to learn something about their Church, the greatest, grandest, glorious institution in most world and the most real thing in the world.'

Contrasting the world at the time when pagan Rome held sway and the world after Christianity had made its influence felt, Dr. Pallen said that largely Irish now. In the present the work of the Church was to bring about the happy mean. Rome has held that the individual was as nothing, the State everything. The barbariau hordes then came down from the North, bringing with them their ideas, according to which the State was nothing, the individual supreme, a law unto himself. The conflict that ensued resulted in practical anarchy, out of which the Church evolved Christian civilization with its balanced ideas.

"The civilization taught by the hurch," said Dr. Pallen, "was a synthesis of these two, emphasizing

It may be that conditions will the Church taught then, she teaches today, and she is the only institution that can save Christian civilization from destruction. In accepting her teachings Catholics are guilty of no surrender of reason: they bow only to the infallible authority of God.

THE CHURCH AND CULTURE

"No modernism can put woman on a higher pedestal than the Catholic by the Emperor after reducing a Church did in adopting her to the rebellion. The river that passes by model of the mother of God. Chivalry was born under the Catholic Church aegis. Architecture reached its best and highest expression under the Church, since her alone were architects able to draw real inspiration. Our modern laws are based on the canon law of laws are laws ar the Church. Literature, science, art, philosophy—whatever little we have now beyond fancies and speculations -we owe to the Church, as well as virtue and condemning vice. the foundation of all modern culture, which is not spelled k-u-l t-u r, nor yet c-u-l-t-u-r-e, but in its best C-h-r-i-s-t. Columbus had this kind of culture, as expressed in the motto under which he made his voyage of discovery: 'Jesus cum Maria with us on our way.

WHAT STARTED PRESENT WAR

"None of the nations now involved in Europe's maelstrom began graduate of the University of Sacro this war. When Europe threw overboard the principle of unity, on the day that Luther pinned his It is this that keeps the family to thesis on the door of the Cathedral at Wurtenburg, the present war children and makes them a law began. For Christian unity the abiding people and lovers of peace nations of Europe have substituted the 'Balance of Power,' a great pyramid resting not on its base, but on its apex, which, after swaying perilously for years, has fallen with a crash. Their structure has fallen because in the sixteenth century they threw over the great center of unity, the Papacy. Europe is being purged, not as by fire, but literally by fire, in punishment for her great apostasy.

WHAT OF AMERICA ? "But let us come nearer home Have we in America also forgotten God? Are we, in pursuing humanitarianism, social uplift, and the religion of the future, not forgetting the real thing; men, women and children? Christ never spoke of 'humanity.' It is only a human abstraction behind which people who want to avoid work take refuge. The charitable Catholic man does not write a check for humanity; he goes to the St. Vincent de Paul Society who helps men and women. Christ did not say, 'Thou shalt love God and humanity,' He said, 'Thou shalt love God first, and thy neighbor

"It is the duty of Catholics to teach outsiders about our Church. Our laymen should first become informed themselves and then they should tell others about the Church The clergy are doing this all the time, but nobody listens to them. Their efforts are discounted, since they are looked upon as professionals. If our laymen do not become enthused and go out to 'make America Catholic,' this country of ours will go the way of all vanities of \$25,000 for an engineering building of human life, be they individuals, societies, republics or empires. Go forth as Christ-bearers to conquer this land for Catholicity, for that is the only way in which you can conquer it."—The Tablet.

LETTER FROM FATHER FRASER

Catholic Mission, Taichowfu, Sept. 30, 1916.

Dear Friend.-To the passer-by in an American street the names on a Chinese laundry signboard seem both meaningless and stupid, but to the Chinese themselves they are high-sounding, poetical and fraught with the deepest significance. Every child that is born in China gets a name made to order for himself. With us we have only a few Christian names -Peter, John, James and so forth, but in China there are as many names as individuals. The name is composed by some poet, philosopher or literary student, a friend of the family, or by the father himself if he is given to letters. Fancy 400,000,000 different names! And even more than that, as a boy takes another name when he grows to manhood, obtains a certificate in college or assumes a profession. Add to that all the names of the past generations which were different from those of the present and you have as a result billions of names!

Here are a few boys' names taken random: Nobility Increasing, Gloriously Conscientious, Precious Beginning, Little Azure, Triple Perfume, Grave Behaviour, Speaking Gold, Golden Leader, Offering Plums, Always Faithful, Disclosing Treasures, Nations Glory, Wise and Clear, Lover of Ceremony, Autumn's Sunlight, Frank and Virtuous, Future Philosopher, Reverentially Joyful, Ever wise, Coming Hero, Full of Determination, Center of Battle line. Little Harp, Beautiful Sunlight, Prehistoric Earth. Possessing Silver. Always Leading, Emperor's Forest, Virtuous Mercy, Thrice Precious, You are Gold, House of Ability, Eternal Peace, Hundredfold Sun light.

girls' names: Some Perfume, Immortal Bird of Paradise. Virgins' Grove, Scented Flower, Ever Amiable, Source of Summer, Happy Flower, Noble Sister, Beneficial Flower, Jewelled Flower.

city on Stage River," Sienku, "The Abode of the Immortals," Tientai, "The Platform of Heaven." These are three cities in my parish Ningpo means, "Peaceful Ripples, parish. Fenghwa, where I propagated the Faith seven years ago, means "Converted to Obedience." This name was given to it many centuries ago Taichowfu is called "Spirits Other cities are Azure Field, Ruby Clouds, Peaceful Clouds, Peaceful the Capital, New Sunlight, Golden Beauty. Shanghai is commonplace,

Hongkong means "River of Perfume."

The daily language of the Chinese is full of proverbial sayings praising of them point out the vanity of worldly honors, the avoidance of pleasures that entail so much misery, the horror of injustice, the effects of anger and impatience, the folly of pride, the iniquity of slander and so on. Others inculcate love of virtue, practice of good works, esteem of wisdom, patience in troubles, fidelity gratitude and good example. proverbs having reference to almsgiving are particularly expressive and beautiful. In fine, the Chinese in their heart of hearts are governed by the same natural laws as ourselves. gether, produces filial love in their God grant that the ingrafting of the Christian religion on their character may raise them to the level of sanctity!

Yours faithfully in Christ. J. M. FRASER.

BEQUESTS

A large number of bequests have been made to the Catholic Church in the United States in the last three months. Probably the largest was \$1,000,000, distributed under the will the late Miss Eliza Jenkins of Baltimore. The bulk of an estate of nearly \$1,000,000 left by Miss Jessie Gillender, a daughter of the late Arthur Gillender, New York, was bequeathed to charitable purposes. The Missionary Society of St. Paul the Apostle receives nearly \$400,000. Mrs. Barbara Givernaud has given a mansion in New Durham, Hudson County, N. J., valued at from \$200,-000 to \$250,000, to St. Joseph's Orphanage, Jersey City. Three hun dred thousand dollars will go to the Diocese of Detroit from the estate of the late Michael Caplis. The Church of the Holy Spirit, of Atlantic City, N. J., gets \$100,000 by a codicil to the will of Mrs. James Flaherty. The necessary funds for the library and gymnasium of the new \$500,000 Quigley Preparatory Seminary, Chicago, are to be prov by Misses Mary T. ided Clara A. Cudahy, in memory of their father, the late Michael Cudahy. The Rev. William T. Doran, S. J., an nounces that the Michael Dinan at the University of Detroit has bee increased to \$100,000.—Sacred Heart

A TRUTH CROPS UP

The Baptist Courier does not often have a kind word for the Catholic Church and perhaps, we ought not to expect it, but an occasional truth As if your bruises didn't hurt, crops out in its columns that must have crept in there while the editor was on his vacation. A late number of the paper contains a sermon by Rev. Dr. M. D. Jeffries, in which he shows more knowledge of early Christian history than is usual with Baptist preachers, and in which he discards some of the usual bigoted statements concerning the illiteracy of Catholic nations. Dr. Jeffries

"Rome maintained civil education until the fifth century, but with the barbaric invasion learning died. Alongside the schools of the Empire there grew up Christian schools teaching the things of their religion; but the intellectual life was different. Institutions of learning began and prospered especially in connection with the monasteries of Southern Gaul. By the end of the sixth century there were no longer any civil schools; church schools alone existed, which were called Cathedral or Episcopal schools there were a large number of them. In the sixth and seventh centuries there were three classes of schools all named for their connection with the Church, which was conducting the educational affairs of the world, namely, the parochial, the Cathedral, and the cloistral schools. They taught the seven sciences or liberal arts, grammar, rhetoric, dialects, arithmetic, geometry, astronomy and music along with religion.

'The Irish monasteries Saint Patrick surpassed all others he is said to have founded at least a hundred, but it is claimed by others that many of these were established by his followers after his death. At any rate religion and learning flourished in Ireland for these monas teries were both religious institutions and seminaries of learning in which sacred and profane studies were pursued with success.

This does not look as though the Catholic Church opposed education; it does not look as though the Irish the ignorant race were affirmed to be so by anti-Catholic both the liberty of the individual and the authority of the State. What mountains are also very beautiful and art, science, learning had their origin

appropriate. Taichowfu means "The in the so-called "Reformation" under Martin Luther. The Baptist divine has "hit the trail," and we hope he will keep on; perhaps he will be led after awhile into the fuller truth of the Gospel.—The Missionary.

ECHEGARAY, GREAT SPANISH DRAMATIST, DIES A CATHOLIC

A great figure passed away from contemporary Spanish life by the death on September 17 of D. Jose Echegaray. He was such a many-sided genius, his portentous mental activities were displayed in so many fields that he has been compared by his countrymen to Michael Angelo Leonardo da Vinci, and those men of the Renaissance who shone equally in the varied departments of litera ture, science, and art.

One of the most prominent scien tists Spain has produced for the last few centuries, and the one who has done most to popularize science, he was at the same time one of its foremost litterateurs and dramatists, in fact, the founder of the modern Spanish school of drama, and from 1874 to the beginning of the present century, scarcely a year passed that did not see at least one of his plays produced. Translated into all the European languages, they still enjoy great vogue in the theaters of Europe.

Though recently a Monarchist, his place was very decidedly among the Lefts. Yet it is the old story, so often repeated in Spain prominent revolutionists come to die. In his will, he had left it recorded that he desired Christian burial. In his last illness the priest was called, and he devoutly received the Sacraments. When rapidly sinking, he kept repeating to the end, "Jesus, my

By royal decree he was granted the funeral honors of a Captain-General who dies while actually in command. The funeral procession was certainly wonderful—troops lined the streets, detachments of cavalry paraded, military bands played, etc., but more significant than all these was the parochial cross which pre ceded the hearse, and the standard of the religious Confraternities of the parish to which deceased belonged.

Do not let us waste our time in wishing that we were like othersthat we had the things God given them; we cannot have these. Each must use what God has given to himself. Let us be content to live day by day as God leads us, making good use of every moment, without looking beyond it

TO THE UNFORTUNATE

What though you've fallen? Rise again And face the cold world and its jeers.

Be not supine, nor hide your face, Nor try to melt the ice with tears. Rise up, though aching, black and

Upward and onward, your device, Perhaps your neighbor, though he laugh,

May scatter ashes on the ice.

Be not discouraged. Others, too, Have sat down lately with a bump. The seismograph would overwork If they recorded every thump Brush off your trousers or your skirt,

Continue calmly on your way As if you did it every day. -Somerville Journa

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Dec. 11, 1915.

Dear Readers of CATHOLIC RECORD : It may be a little surprise to you to learn that it takes \$100 a week to keep my mission going. I am glad n I see that amount contributed in the RECORD, but when it is less I am sad to see my little reserve sum diminished and the catastrophs arriving when I must close my chapels, discharge my catechists and reduce my expenses to the few dollars coming in weekly. I beseech you to make one more supreme effort during 1916 to keep this mission on its feet. You will be surprised to learn what a great deal I am doing with \$100 a week-keeping myself and curate, 30 catechists, 7 chapels and free schools, 3 churches in different cities with caretakers supporting two big catechumenates of men, women and children during their preparation for baptism and building a church every year.

Yours gratefully in Jesus and Mary.

reviously acknowledged	\$8,033	00
Irs. Stubbs, deceased,		
Toronto	40	00
Irs. Stubbs' deceased		
parents	40	00
Irs. Stubbs' deceased		
aunts	10	00
Souls in Purgatory	10	00
3. M	100	00
Subscriber, Calgary	3	00
riend, London	2	00
. J. Sawey, Cochrane	1	00
Friend, Porcupine	2	00
Ars. H. J. Mathewson,		
Arnprior	5	00
RECORD Reader	5	00
ohn McDonald, Ironville	1	00
Irs. S N	2	00
riend	50	00
Irs. Edw. McDonald, St.		
Georges	5	00
Marcellus Campbell, St.		
Georges	1	00

FIVE MINUTE SERMON

BY REV. N. M. REDMON TWENTY SECOND SUNDAY AFTER PENTECOST

VARIOUS WAYS OF TEMPTING GOD "But Jesus, knowing their wickedness, said: Why do you tempt Me, ye hypocrites?" (Matt. xxii, 18.)

Sad, indeed, it is that this reproach of our blessed Lord applies in its two fold sense to so many in our day of boasted religious enlightenment. Anyway but God's seems the But to confine our thoughts to ourselves, sadder still is it that it is so strikingly applicable to many who solemnly profess God's way. We are constantly surrounded with dangers, and many of us, either through conceit in our own strength, or a presumptuous confidence in God's goodness, use not the ordinary means of Christian Are not those, therefore, safety. who conduct themselves in this reck-God? Alas, this is the sin of thou-

less manner, guilty of tempting sands-it is a daily sin. Tell me, O prayerless man! is this not the one of your daily sins which lies at the bottom of all the rest? God's authority you have, that with out Him you can do nothing. You cannot resist a single temptation; you cannot do aught of supernatural good. Prayer, you well know, is one of the great and easy means of pro-curing God's assistance—"Ask and you shall receive." You do not use it. Can you, therefore, count yourself free from tempting God when you single forth to do battle with your spiritual enemies and pretend to discharge your duty as a Christian man without His assistance? In your self-conceit you undertake to do what only those can do who have God-given strength, or you vainly presume to receive aid from God whilst you are too slothful to ask it of Him. Oh, how many in this reckless way are guilty of tempting God almost every day of their lives! This sad neglect is but the beginning of the various ways in Christians only too which tempt God. Those that ask not God's assistance, are not likely to give advertence to their Christian obligation of doing His will in all the important steps of their lives. Oh, how many, in their important steps in life, never once think, or seem to care to think, of doing that, and that only, which is in accord with the good pleasure of God! How often do pasworldly considerations prompt the selection. Have we sought God's will before entering upon onr present state? Did we dispose ourselves to gain His favor and assistance? No doubt not a few, if they speak the truth, will be com pelled to admit that they did not. To this, then, should they lay almost all their mistakes in that state of life. To undo what they have so recklessly and thoughtlessly done, in many cases, may not be in their power. It is in their power, however, to repent of past mistakes and to fortify themselves by the proper use of God-given means against mistakes in the future. Their case should be a warning to others to seek God's will, favor, and assistance in their important steps in life; and not to tempt Him as they have done, by expecting that He will favor them with His holy grace without any endeavor on their part. Not only endeavors in the proper use of the means must mark their lives, but they should ever fly from the occasions of mistakes or sins. Here, again, alas, how many, day after day tempt God! Thousands there are that wilfully self-resistent. - Scientific Tempercontinue in the immediate occasions of sin; thousands there are who wilfully expose themselves without necessity to the immediate occasions of sin. Are they not tempting God in expecting His aid in circumstances in which, contrary to His most pos itive command, they have placed themselves? He has most emphatically warned them that "whoever loves the danger shall perish in it." What but spiritual ruin can those expect, especially the young of both sexes, who so recklessly need not the warning from the lips of their Saviour? It is the height of folly for them to act under the influence of conceit in their own strength, or of the impious presumption of God assisting them in such self-placed, dangerous circumstances. What can wretched parents whose lives are very rocks of scandal for their children, say for themselves? Surely they will not undertake to deny that, whilst they bear the hallowed name of Christians and live worse than pagans, they tempt God, who most vigorously demands of them a cor-rect Christian raising for their chil-Numerous, alas, are the Christians that frequently tempt God, either by neglect of their duty as Christians, or in their particular state in life. But the Christian—the Catholic who may be called a notorious tempter of God, is he who continues in his sins in the hope of truly repenting in his last sickness. He continues in the direct road to perdition in the hope of arriving in heaven.
What can so blind such a man? Ah,
people, his blindness is clearly the
work of the devil. He allows that arch-enemy of his poor soul to per-suade him to continue in wilful sin

expose yourself by thus tempting its essence a mystery strictly so your Creator. Even granting that you will not be surprised by a sudlooked obstruct your repentance, and that you will in the end have ample time to repent, are you not conducting yourself in a manner calculated to provoke God to refuse you His grace. den death, that your last sickness will not be of such a nature as to provoke God to refuse you His grace, without which you can never truly repent? Let us, therefore, dear who are irrevocably committee. people, be on our guard not to tempt in any of these ways the Almighty God, Who will never abandon us unless we first abandon Him.

TEMPERANCE

THE PRICE OF DRINKS

Not in money, but in life. Every drink you take shortens your life 25 minutes, thinks Dr. Edwin F. Bowers, who writes on this subject in the American Magazine (New York, June). Are drinks worth 25 minutes apiece? he asks. This is the price to a steady buyer. No monthly statements are issued, but the bill is sure to come in. Dr. Bowers bases his estimate of the price of drinks in minutes on statistics gathered and published by the Association of Life Insurance Presidents, these statistics being founded upon a report of 2,000,000 cases tabulated from the records of American and Canadian life insurance companies in the past twenty-five years. Mr. Arthur Hunter Chairman of the Central Bureau, Medico Acturial Mortality Investigation, claims that the span of human life is reduced four to six years as a result of the use of alcohol. Dr. Bowers goes on:

In other words, consistent users of alcoholic drinks die six years younger than they should. Also, one-time consistent drinkers, 'reformed' before they took out life insurance policies, have an average expectation of life four years less.'

PROTECTING THE HEALTH OF THE INDIAN

The protection of the health of the Indian is the subject of a strong appeal by Cato Sells, United States Commissioner on Indian affairs, to all employees in the Indian service. The Indian, he maintains, has demonstrated his humanity and capacity for intellectual and moral progress amid conditions not always opitious. The Commissioner declares himself eager to participate in all favoring forces that contribute to the Indian's racial triumph, believing that "when he comes to himself as a factor in the modern world his achievements will enrich brighten the civilization of his native

This is a far cry from the old sarcastic tenet that "the only good Indian is a dead Indian."

The Commissioner appeals for better training of Indian mothers, guidance in the homes in matters of hygiene.

Unlike some of the welfare propa gandists, Commissioner Sells does not overlook alcohol as a factor in ill-health. He has consistently encouraged anti-alcohol education; efforts "against the liquor curse and the use of any kind of enervating drug or dope" are strongly urged in Indian. years has been vigorously enforcing the laws prohibiting the sale of liquors to the Indian. The educational methods proposed are wise in the helping to make him intelligently ance Journal.

A MODERN CONCEPTION OF GOD

In the September issue of the North American Review an article appeared which essayed to describe what moderns think of God. At the very outset the difficulty of such an attempt was freely acknowledged; and the author, evidently with mis-givings as to his success, called it "A Modern Conception of God." As a matter of fact it turned out to be not a conception of God at all, but of some creature of imagination, teeming with contradictions. The writer strives to gather together the tered threads of recent speculation and to fuse them into a consistent whole. The result, as was to be Christian Science, Spiritism and New Thought, will be satisfied with it, and this not because of any inherent probability in it, but because it novelties.

A true child of his generation, the author, with sweeping negations, rejects the convictions of the past, gropes his way blindly through the vagaries of the present, and builds his hopes on the promise of the future. He turns his gaze from the clearly defined Christian idea of God which has stood the test of centuries and still shines undimmed for all who have eyes to see, piles obscurity upon obscurity, and then he sighs so long as his strength and life will permit, in the vain hope that in the and tries to console himself and his end he will have ample time to repent. O man, thus beguiled—if

one such hear me, let me beg of you dawn trembles on the horizon. Let to remember that our infinitely good God has promised forgiveness to all With a fine disregard of facts he God has promised forgiveness to all those who repent, but nowhere is it those who repent on god." unaware, it recorded that He has ever promised time or grace to repent to those who defer their repentance to their last sickness. Forget not, O blind creature, the awful danger to which you

This error might be ov looked if it were not intensified by pelling fact that the number of those who are irrevocably committed to belief in the Trinity runs up into hundreds of millions.

Having disposed of the Trinity to his own satisfaction, the author goes on to treat of Christ, who to his way of thinking is clearly not Christ, he tells us, "needs no apothe-osis." The chief service rendered by Jesus to mankind, according to him, was not the Redemption, for he holds that "the piacular atonement" is a theory framed by man, but correct teaching about the benevolent character of God. Had the author read his New Testament with half the assiduity with which he has studied the rationalists and the Modernists, he would have known that the two salient doctrines that Christ taught were His own Divinity and His Redemption of mankind.

And yet Mr. Mozan is presumably a Christian Certainly he has occupied prominent pulpits in Baptist and Congregationalist churches. how any one can call himself a Christian who believes neither in the Trinity nor the Incarnation, the two cardinal doctrines of Christianity, or can baptize in the name of the Trinity with Christ's Baptism, which absolutely no efficacy if Christ is not Divine, simply passes comprehension It would be interesting to know just what meaning he attaches to the word, "Reverend," which he prefixes to his signature.—America.

CATHOLIC CHARITY INSTITUTIONS

ARE MODELS OF EFFICIENCY The Washington Times, Sept. 16, 1916

It has been one of the sources of the Catholic Church's power, that it has been a leader in practical good works. Its communicants have been trained to a firm belief that the deed makes the word fruitful. They maintain great agencies of mercy, aid and betterment for unfortunates and their great system of parochial schools, sustained by a community which is also called upon to contrib ute to the maintenance of the Public school system, is the most substan tial testimony to their patriotism devotion to their own high and

"Catholic hospitals, asylums, homes for unfortunates, are everywhere models of efficiency and service The constant effort to extend and improve their usefulness is one of the most important agencies of the progress and improvement of the

A VOICE FROM MEXICO

The enemies of the Catholic Church are constantly charging her with systematic neglectof the Indians of Mexico. The miserable condi-tion of millions of these unfortunate g or dope" are strongly urged in appeal for the health of the ian. The Indian Bureau for some rs has been vigorously enforcing laws prohibiting the sale of laws the Aztec peons who had been terri- of this queer seat of learning. fied into submission by the sword of Now if Christ were not professedly the first conquerors.

Such is the indictment. It is brand of Christianity come from? absolutely contrary to the truth. If Nor Moses nor Christ sat in the have not been exterminated from not to directly and formally today,

But the Catholic Church not only preserved the Indian race in Mexico, she tried generously at all times, on many occasions with rare success, to expected, is far from happy. Serious educate the millions but recently honest thinkers will not give it a moment's consideration. Only diland cruelty. Facts and documents ettanti, who have exhausted the spiritual possibilities of Theosophy, Ecclesiastical Council was the most important ever held in the newly organized Spanish colony. It was held in the City of Mexico in 1585 probability in it, but because it offers a new adventure in religious Pedro Moya y Contreras. In several of its decrees it issues stern and stringent orders to priests and ecclesiastics to watch over the temporal and spiritual welfare of the Indians. In the section on Christian doctrine, it devotes the whole of the fifth article to the education of the Indians. The parish-priests who have charge of the natives are ordered to use every care and diligence in the matter. They are to see that in the towns, villages and hamlets in which they reside erected where Indian children may learn to read and write, and where they may be taught the Spanish language." Nothing could be more explicit. That one official decree from the Acts of the Third Mexican Council is an eloquent refutation of the charge so often brought against

RHEUMATISM WAS MOST SEVERE

Dreadful Pains All The Time Until He



MR. LAMPSON Verona, Ont., Nov. 11th., 1915. "I suffered for a number of years with Rheumatism and severe Pains in Side and Back, from strains and heavy lifting.

When I had given up hope of ever being well again, a friend recommended "Fruit-a-tives" to me and after using the first box I telt so much better that I continued to take them, and now I am enjoying the best of heath, thanks to your remedy '

W. M. LAMPSON. If you - who are reading this - have any Kidney or Bladder Trouble, or suffer with Rheumatism or Pain In The Back or Stomach Trouble-give "Fruita-tives" a fair trial. This wonderful fruit medicine will do you a world of good, as it cures when everything else fails. 50c. a box, 6 for \$2.50, trial size, 25c. At dealers or sent postpaid on receipt

of price by Fruit-a-tives Limited,

Ottawa.

truth might be derived. The decree of the Third Council is by no means the only place in the official legislation of the Catholic Church, where the interests of the Indian are guarded. When in 1769 Archbishop Lorrenzana edited the First and Second Mexican Councils, he added for the use of all parish priests an admirable collection of practical rules for their guidance. Above all things the priest is told to love the Indians who, the Archbishop says, are the younger "and well loved Benjamins" of the family entrusted to their care. Owing to the constant opposition of the Liberals the Catholic Church could not always succeed in her labors in behalf of the natives, but she generously tried at least to lift them from the degradation and misery which were their lot. The poor Indian has not forgotten it. Even today, when not led astray by unscrupulous and revolutionary leaders, he knows that the padre is his best friend.

SCIENTIFIC CHRISTIANITY

social or religious training of smiles again at the fantastic product

"scientific" where as a race the Indians live to-day and | chairs of science. Their mission was their mountains and forests, it is due to the unceasing efforts of the immortal soul to its everlasting Catholic Church which has ever destiny. Nevertheless not one word fought for their outraged rights. If of their inspiring and uplifting ten millions of men and women of Indian blood are alive in Mexico coveries of true science, for the same it is because the Catholic God is the author of the starlight of Church has preserved them there. science as of the sunlight of faith-Had she not thrown around them the mantle of her protection, they He sparkles in the jewel buried deep would have been swept from their in the mine. The same light and native soil and but a few lonely the same kindred truths do faith and tribesmen would have been left to science emit. What is true in tell the awful tragedy of their externeligion must perforce be true in every department of mind. The works of science are jewels in the tiara of faith.

This Divinity School of Chicago is not engaged with Christianity but with that shallow, conceited conception of science which would pretend that a sweating labor was necessary to reconcile faith thereto. Wise in its own false pride, this infamous and irreligious propaganda is ever assuming that it is in the vanguard of civilization and hence must save humankind. The Lord deliver man from himself! As shown in the figures moving in the Chicago University. These wiseacres pronounce as new their latest bit of wisdom (?) which in reality is as old as the Cath

olic Church. Hear! "The new Christianity will accept the results of the scientific study of world and deal in every-day works more than in theological sub-tleties. This is only paraphrasing the prudent, practical and devoted teachings of the Catholic Church to which we have cried Credo for two thousand years, and yet these hawkers of novelties actually purloin our sentiments and principles and then like arrant knaves with something new (?) await the thanks of a grateful world.

Ah, for ways that are dark commend us to the paths of the Chicago University lit by the phosphorescent gleams of glow-worm professors.— Catholic Columbian.

Fresh and Refreshing

is composed of clean, whole young leaves. Picked right, blended right and packed right. It brings the fragrance of an Eastern garden to your table.

BLACK, MIXED OR GREEN



CAN BE SAVED AND CURED OF DRINK

Good News to Mothers, Wives,

To have seen one you love, going down this road to ruin, and to have heard him try to laugh and joke away your fears, while you watched the drink habit fasten on him; is to have known suffering and to have borne a sorrow to which physical pain is nothing. And when at last he comes to that turn in the road that sooner or later must when at last he comes to that turn in the road that, sooner or later must come, and wakes to the fact that he is a slave to the drink you think every-thing will come right. He will fight the habit and you will help him escape it; -but he can not do it. Drink has under-mined his constitution, inflamed his stomach and nerves until the craving must be estisfied. And offer you have must be satisfied. And after you have hoped and then despaired more times than you can count you realize that he must be helped. The diseased condition of the stomach and nerves must be

of the stomach and nerves must be cured by something that will soothe the inflamed stomach and quiet the shaking nerves, removing all taste for liquor.

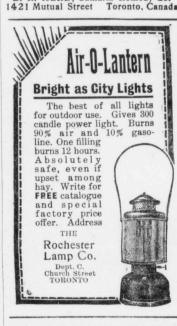
My marvellous remedy—Samaria Prescription—has done this for hundreds of cases in Canada. It can be given with or without the patient's knowledge as it is tasteless and odorless and quickly disolves in liquid or food. Read what

as it is tasteless and dorless and quickly disolves in liquid or food. Read what
it did for Mrs. G. of Vancouver:

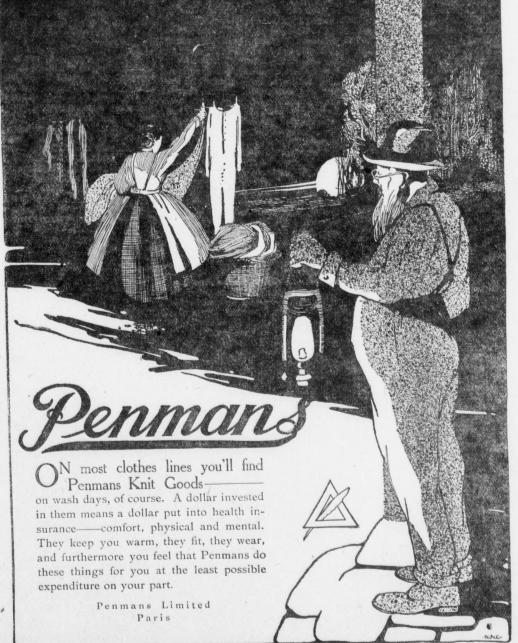
"I was so anxious to get my husband
cured that I went up to Harrison's Drug
Store and got your Remedy there. I
had no trouble giving it without his
knowledge. I greatly thank you for
all the peace and happiness that it has
brought already into my home. The brought already into my home. cost was nothing according to what he would spend in drinking. The curse of drink was putting me into my grave, but now I feel happy. May the Lord be with you and help you in curing the evil. I don't want my name published."

FREE-SEND NO MONEY will send free trial package and booklet giving full particulars, testi-monials, etc., to any sufferer or friend who wishes to help. Write today. Plain sealed package. Correspondence sacredly confidential.

E. R. HERD, Samaria Remedy Co. 1421 Mutual Street Toronto, Canada



BELLS, PEALS, CHIMES



CHATS WITH YOUNG MEN

BE SUNNY

A cheerful disposition is a valuable business asset. It is like sunshine. It makes things look bright. a silver lining to the clouds of trouble and care. It attracts customers. It wins friends.

Josh Billings said, "if a man kan't laff there is sum mistake made in putting him together, and if he won't laugh he wants az mutch keeping away from az a bear trap when it iz

Laugh and your troubles and disappointments will fall from you frown and go about with a gloomy, lowering face and you will draw a host more to you.

During an acute financial panic a merchant whose shelves were groaning with unsold merchandise and whose clerks were standing around gloomy and discouraged in going about his store one day caught a glimpse of his own face in a long mirror and was shocked at what he

'I was amazed to see how blue and gloomy I looked," he told a friend, "and I said to myself, 'I don't wonder business is bad in this store: I don't wonder people don't come here to buy. Everybody is in the dumps. The sight of all these gloomy discouraged faces would drive customers away even in the most prosperous times. Then I called all the clerks together and had a talk with them. told them that the store needed bracing up and cheering up, more their faces; that we were losing business and our faces told the story to the world. I told them that here after I would discharge any clerk who did not have a pleasant, cheerful expression. From that time on things changed very materially and business improved, for trade, even more in hard times than when conditions are normal, is a matter of attraction. I found that we had all been so blue and discouraged because of the wretched business conditions that we had created an atmosphere of discouragement which had actually driven away business."

It is not necessary for a man to have a grin on his face all the time or to tell funny stories in and out of season, but it is helpful for him to be bright, to keep his troubles to himself, and to radiate pleasantness rather than gloom.

Laugh and the world laughs with you, Weep and you weep alone.

plain talk about laying up money are greater than the first. the people who are not saving, the good fellows, the good livers and and seclusion of the cloister, he

good spenders. to say why.) They are generous, warm-hearted and lovable. But some day they are likely to awaken france. Many of the Faithful he

Guard against yourself! If you are making \$40 a week, put away \$5 of it, whether you can or not. Don't tell me it's impossible. Do it any great nation.

was proclaimed the might of the several lads in whose welfare I am ost keenly concerned. My young friend, a non-Catholic by the way, way. Shut your eyes and make yourself think that you don't own save \$500 of it, at least, if not \$1,500.

I know it sounds trite and worn and preachy, but just the same it will save you some day from a nasty, bitter time. It is the first reader, primer, elemental lesson in self-

If you cannot possibly manage it by your own will, reinforce your will, Take out shares in a safe building and loan society. Get a ten-year endowment policy. Buy a good bond on the installment plan. Then you'll have to save. You'll have to deny yourselves. You'll have to put on the emergency brake against unnecessary expenditures.

Then, too, you'll develop the habit of thrift. You'll cultivate frugality. You'll amass a competence for your day of need .- Catholic Columbian.

OUR BOYS AND GIRLS

A BOY CONVERT

Sometimes, when the catechism boys and girls did not have printed books to study, do you not? Well, wait until you are quite "grown up" to receive Holy Communion, would you? In the years following the crucifixion there were comparatively General Convention of Texas profew Christians — nearly every one was pagan. Many of the converts of those past ages would have given much for your advantages. Why, they had to wait for years before they could even be present at the Sacrifice of the Mass. How often must their of the Mass. How often must their the camps. But they were not to hearts have yearned for Holy Com-single out the boys serving under munion before they were at last permitted to receive! Nor could they reprobation as a more iniquitous voice their longing in the singing of species of sinner than all other sinthe beautiful hymns to the Sacred ners; moreover he saw no reason Heart and to the Virgin—ah, no! for believing that men in the army those songs were not yet written. Nor were there the processions of the BlessedSacrament—those processions than any other men. Cattlemen or which so delight you and express so professional men, he mentioned as well the devotion of the Catholic to being quite as much in need of his God. In those days, to be a regeneration as the militiamen, Christian was considered the foulest of crimes against the State, and those thought to be followers of the Christ in the interests of military discipanying fear of God, is a dangerous

must remain hidden lest they be line, permit any righteous orgies apprehended and tortured, or perhaps thrown to the lions, or burned to death. Hence, the necessity for the Faithful to be careful lest those who asked for instruction should be merely spies who would betray them to their persecutors. To protect themselves and to prevent violation of the sanctity of their religion, the early teachers ordained that the would-be convert must thoroughly study the religion.

At first even the meeting places of the Christians were concealed from the new student. Later he was allowed to be present at the first part of Mass, but he had to stay in the rear, and leave immediately after the sermon. Later, when he had by trial proven his sincerity he was ed with the sign of the cross," clothed in the white garment of innocence and permitted to remain during certain special prayers said over him following the sermon. For two years he had to persevere as a catechumen before he could receive the sacraments of baptism, Eucharist and confirmation.

Children now may receive Holy Communion when only seven; but then, unless their parents were Christians, it was very unusual for young boys and girls to become cate chumens. When this did occur, these young converts showed great piety and were a power for good among their fellow Christians. One of the best known of these youthful whose father was a military tribune under Constantine the Great. St. Martin became a catechumen when a than anything else; that I wanted a complete change in the expression of their faces; that we were losing of fifteen. It is he of whom it is told that he cut in two his long flowing military cloak (cape we should call it now) in order that he might share it with a beggar freezing by the wayside. And in a vision that night St. Martin saw Christ, wrapped in the half cloak, and heard Him say to the angels, "Martin, a catechumen hath wrapped Meinthis garment." Shortly after this, Martin was baptized. When his term in the army had expired he went into France and became a disciple of St. Hilary. wild and desolate region near Poitiers he founded the first monastery in France. Ten years he and a poke bonnet was informing the

remained with his monks and then came the call to the Bishopric of Tours. He refused but, being tricked into entering Tours, was proclaimed that I am trying to be funny. I am bishop by popular acclamation and finally yielded to the will of the people. Even so, his manner of life was scarcely altered. His love of side of the Church that I respect as I solitude was great, the desire for earthly glory non-existent; and as a hermit he dwelt on the out-whom I spoke last week, conceal If a man is naturally saving, I have skirts of the town. But not for long realities, so do the poke bonnet the nothing to say to him; he'll get alone, for, gradually, many saintly drum and the tambourine symbolize souls flocked to his dwelling-place a fundamental truth—distorted, it and the people who need some

Yet, much as he loved the quiet recognized a duty outside, and so we I like these people (I am ashamed find this "Apostle of Gaul" making with a sudden jolt and realize that this world is hard, forgetful, unthis world is hard, forgetful, unhas inside that are hearts. The pagan temples and hearts. The pagan temples and France. Many of the Faithful he groves gave way to churches in which and I expressed myself grieved and was proclaimed the might of the

Is your life going to be as "worth while" as that of St. Martin? Not that \$5. If you are earning \$3,000, all can become bishops, but each has a place in the world and a work that none but himself can do. Is your work 8 to be unfinished, or perhaps untouched? In life we find that which we seek, and the measure of success or failure is largely determined by the habits of youth. Shall you look downward, seeking the dross of the earth? Or, shall you gaze upward, striving, like Martin, for the things that are of heaven? Extension Magazine.

HUNTING SOULS ON THE BORDER

the phrase goes, just one thing after another. Day and night, both morn and even, the rattlesnakes bite and For all I know the subject is handled the mosquitoes sting, and now the in a scientific way, but I should most Baptists are after the militiaman's emphatically object to such books soul. The Catholic soldier is, after his kind, a sinner, and the Episco-the young people in my household. lesson is extra hard, you wish you had lived long, long ago when little palian soldier is, after his kind, a miserable sinner—according to the palian soldier is, after his kind, a miserable sinner—according to the now how a Salvation Army meeting, Prayer Book—and the remainder of a conversation with a boy in an autothem are predestined or unregen. mobile, and the prospectus of a work those times were not quite so happy as you think. You would not like to

ism which they favor. But to General Funston all sinners

the smiter and said something like hatred of sin as the Catholic Church this: "The Baptists of Texas will go teaches. But if the grace of converto the ends of the earth to set aside the order of general Frederick Funston that preachers may preach to the soldiers on the Mexican border, provided they do not tell

them they are lost."
General Funston has taken an admirable stand, and one that must meet with the approval of every person who has the least glimmer ings of religious toleration. There is in the world a particularly nastyminded type of person, not only in this country but in other countries religious side of the great event also, who does not hesitate to commemorated was emphasized. ascribe to soldiers and sailors-and probably to policemen and subway guards—a proclivity for the seven deadly sins, that manifests itself as it. a sort of urge as soon as the uniform is put on. In putting his foot down him the affectionate respect of every English - speaking enlisted man

camps, and preached a little sermon that begins Quicunque vult salvus esse, and ends with salvus esse non spired Columbus v ing if the same clergyman had made the same faux pas with General Funston; it would have been very, very interesting to have heard what the Texas Baptists would have had to say to that, and whether they religious predilections to elbow military discipline out of the way.—

A COMPARISON

I heard upon our main street the other evening a sound to which I had been a stranger for fifteen years, except as it has greeted me on my infrequent trips to the city. A tambourine was jingling, a drum was public, in a voice several shades off the key, that there was sunshine in her soul. Do not think for a moment

but still a truth.

Early in the summer some friends of mine called to take me for a ride in their fine new touring car. The father and mother of the family occupied the rear seat, and I was thus given an opportunity of sharing the front one with the son, a former pupil and now a junior at the State University. We fell to discussing conditions here in our little town disturbed over the moral lapses of replied in a manner that was meant to be consolatory. "Oh, that's all right," said he. "Those things come into every man's life. Don't worry over the fellows. They'll straighten up after a while and be A Number One." "But," I remonstrated, "the results are apt to be serious." "I know it," was his answer, "but it doesn't do any good to talk to them ; it's just a waste of breath. Let them alone, and in a year or so they'll be different." For a second I was non-plussed; divided between astonishment at the lad's callous frankness and amusement at the cynicism of his twenty years.

This morning's mail brought me an advertisement from the publishers of a well-known magazine making a club offer in connection with a work " Eugenics," represented, of The life of the United States course, as a model of its kind. I judge from the circular that every

on eugenics are related to one antion Army, despite its exaggerations, stands for a truth. Possibly I should have said a realization, a realization of the sinfulness of sin. A professor in a non-Catholic theological seminary once said that he had a higher regard for a member of the Salvation Army, groveling on the pavement with a conviction of sin, than he had for a certain complacent, self-righteous type in the denomination to which he belonged. A number of the Protestant sects have, unfortunately, placed the hallmark of approv al upon mere outward respectability. As a consequence we have the easy-going point of view of my young friend in the car, and the still laxer view of those whose vices he condones.

And the non-Catholic world is looking for a remedy for it all, of which I take the circular received in this morning's mail to be a token.

weapon, as our first parents learned to their cost. It is well for the youth of our land to have knowledge, but only well for them to have it coupled with a hatred of sin, such a sion has not yet been given a man he is fortunate if he has as much of a sense of sin as the Salvation Army lass who stands at the street-corner and shakes her tambourine.-James Loomis in New World.

THE MOTIVE OF COLUMBUS

Accounts of the celebration of the festival day of their patron by the Knights of Columbus shows that the Too often the underlying motive of Columbus is forgotten.

The personal character of Christopher Columbus carries a striking on this sort of rot General Funston lesson. His discovery was born of has done something that will gain great faith and unconquerable courage. The pioneer listened to no voice that would turn him from his throughout the world.

But it would have been interesting all the Western stars." The lesson purpose to sail "beyond the paths of if a clergyman of some other religion of his life and deeds is that of unious body had gone round the daunted valor that refuses to lower

Back of all the motives which in spired Columbus was his religion. poterit; it would have been interest- It was not only to open up a new country, not only to add to the world's wealth, but above all \$2 spread the light of the Gospel of Christ that he started his journey over trackless seas. It was the thought of the souls to be saved that kept hope alive in his heart during would, in that case, have allowed an appeal to the President to permit those dark nights when he paced the deck of the Santa Maria and listened to the mutterings of his mutinous crew. Only the grace of God was strong enough to keep his face to the

great west.

It was with thanksgiving to God in his heart that he stepped on the shores of the New World and planted the Cross of his Master, the first flag on American soil. Columbus Day is not only a national holiday, it is great religious festival.-Intermoun-

Good resolutions seldom fail of producing some good effects in the mind from which they spring.

He who suffers in patience, suffers less and saves his soul. He who suffers impatiently, suffers more and loses his soul.—St. Alphonsus.



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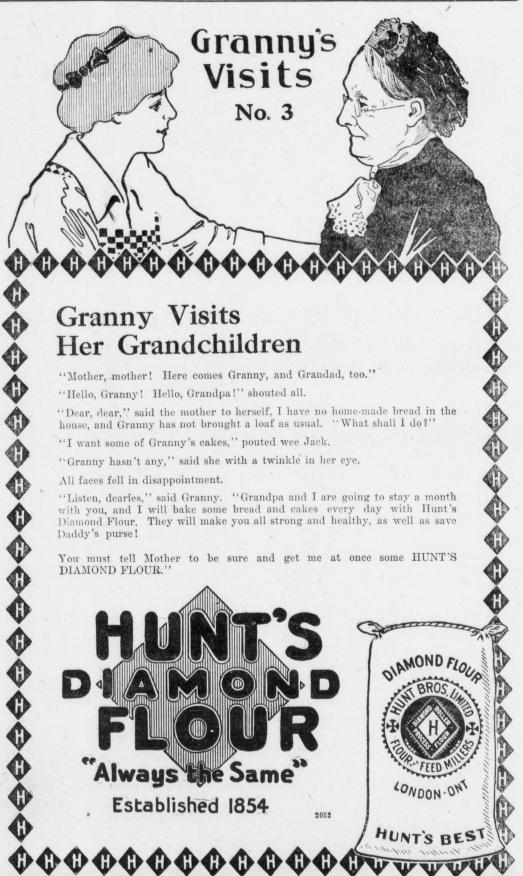
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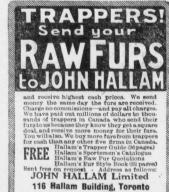
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SHE DARKENED HER **GRAY HAIR**

A Kansas City Lady Darkened Her Grav Hair and Stimulated Its Growth by a Simple Home Process

She Tells How She Did It

A well-known resident of Kansas City, Mo., who darkened her gray hair by a simple home process, made the following statement: "Any lady or gentleman can darken their gray or gentleman can darken their gray or faded hair, stimulate its growth and make it soft and glossy with this simple recipe, which they can mix at home. To half pint of water add 1 oz. of bay rum, 1 small box of Orlex Compound and \(\frac{1}{2} \) oz. of glycerine. These ingredients can be purchased at any drug store at very little cost. Apply to the hair every other day until the gray hair is darkened sufficiently. This mixture relieves itching and is excellent for dandruff. It does not stain the scalp, is not sticky or greasy, and does not rub off. It will make a gray haired person look 10 to 20 years younger."



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bestow a special indulgence upon all

who devote one half-hour each day

to the reading of the Scriptures. Regarding the Old Testament, how-

ever, she makes some discrimination

As the Jewish Church counselled its

adherents against the reading of the Songs of Solomon till they reached

the age of forty, in somewhat the same spirit the Church disapproves

of the reading of those and certain others parts of the Old Testament by

the young and the foolish. She judges that the revolting sins of the

Jews laid bare in some of the pages

of the Old Testament were never in tended to be read by the ignorant and the callow. In this sense Pope

Clement XI. condemned the proposi

tion, "The reading of the Scripture is

THE BENCH AND

BIRTH-CONTROL

It is extremely unfortunate that

Judge Wadhams of New York has put

himself on record as favoring the

for all."-The Missionary.



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with practically universal condemna-

nse belong to the extreme party.

Many even of the evangelical clergy consider themselves obliged to hear

practice win admiration and follow-

ing in unfamiliar places. If only the

men who speak and write in praise of

such Catholic doctrines as they know

could be made to see the whole of

continue to wander in error.-True

SCOTTISH LEADER DEAD

British Catholics are mourning

the death of that grand old Scottish

Catholic leader, General Lord Ralph

Drury Kerr, C. B., hero of the Crimean and the Indian mutiny

wars. He was a son of the seventh

and heir presumptive to the present,

received into the Church at the age

of sixteen. The Kerrs are descended

from the renegade Abbot Kerr of

New Battle Abbey, who at the time

of the so-called Reformation, became

a Protestant, married and seized the

abbev lands which ever since have

been in possession of the family, in

addition to the magnificent estate in

Norfolk, Blickling Hall, the birth-

place of Ann Boleyn. Philip Kerr, son of the dead general, is now heir-

presumptive to the Marquisate of

A MINISTER'S VIEWS

The reunion of Christendom may

still be far distant; but, to all who

observe the signs of the times, says the Catholic Press of Sydney, there

are some indications that this blessed

consummation is now more generally

desired than formerly, and that an

ever-increasing number of non-Cath-

olic Christians are seriously asking the question: Did Our Lord Jesus

Christ while upon earth found a

Church, to remain unchangeable

the Church are now trying to get an

there been a more universal willing-

ness to hear the Catholic side than

WHAT THE REV. DR. REID SAYS

Almost every number of the "Con-

struction Quarterly," "a journal of the faith, work and thought of

Christendom," now in the fourth

year of its existence, affords abundant proof of our assertion. Several

well-known Catholic writers at home

and abroad are contributors to this

journal, which welcomes from any

source light on fundamental Christian doctrines. Perhaps the most

notable paper in the current number

-the one, at least, that has had

greatest interest for us-is by the Rev. Dr. Gilbert Reid, formerly a

Presbyterian missionary in China.

His subject is "Appreciation of Another's Faith," and he has much

to say that will be no less gratifying

to Catholics than surprising to non-

Among other reasons why every

its unparalleled organization; its

Protestant should appreciate the

Catholic Church, Dr. Reid assigns

demeanor and reverence (the reverential quality of the Church of Rome

deserves the admiration and also the

imitation of all Protestants); its cul-

tivation of the devotional spirit; its

devotion to the needs and sorrows of

The devoted lives of those who

more powerfully than any sermon the

essence of Christianity, which is the

and turned not from them, so there

Catholic readers.

savs:

exists at the present time.

Lothian.—Catholic Citizen.

(now Admiral of the fleet)

a confession if they are asked.'

ES TORONTO ONE MONTREAL ARE TWO CEREMONIES reached the point where the Church, standing before the great American public, has got to stop quibbling," he

New York newspapers stated a week ago that a marriage had taken place which had the unique distinc-tion of being celebrated with two ceremonies, the Catholic and the Protestant. Minor variations appeared in the accounts, for there was a good deal of confusion as to which ceremony had the priority, but there was unanimity about the fact of a double celebration. Circumstantial details were not wanting as to the Protestant service; but no one seemed to know when, or where, or whom the Catholic ritual was employed. The story would not be worth noting, were it not that one of the persons concerned is an international figure in the world of sports and as a consequence the account of the efforts of this much-married man to enter wedlock has been industriously making its way north, south and west, and will soon be quoted as another instance of the inconsis-tency of Catholicism. The whole thing, of course, is a reporter's mistake. Non Catholics would be inclined to question it, and to wellinstructed Catholics it is intrinsically

ALLOWED?

No Catholic can be married by a Protestant minister. The word can as opposed to may, is to be noted, for there is question here not merely of liceity but of validity. A Catholic who gets or permits a Protestant minister to officiate at his marriage, goes through a ceremony, it is true, but a ceremony that has no power whatever to establish the matrimonial bond. Hence he is no more married than if he had dispensed with the ceremony altogether. This was not the case before Easter, 1908. Prior to that date such a marriage would have been grievously sinful, it would have involved excommunication, but it would have been a real marriage. Since Easter, 1908, it is not only sinful and carries with it excommunication, but it is in addition null and void. Therefore, if one of the persons in the marriage referred to had been a Catholic, it would have been quite erroneous to peak of a Protestant marriage. The Protestant ceremony, whether it preceded or followed the Catholic ceremony, would have been an empty

form and nothing more. Besides, unless there were fraudulent concealment and deceit on the part of the Catholic, which the publicity given to the marriage in question rendered impossible, the Catholic ceremony simply could not have taken place. Had the Protestant ceremony preceded, it would have brought down on the head of the Catholic the excommunication of the Church, which fact would have barred him from the licit reception of the sacrament, so that no priest would have married him until he had been absolved from his censure. Public co-operation in the Protestant rite of matrimony would have made the Catholic suspect of public reparation. Of this there is intelligent grasp of its teaching. Not not a sign in the case. On the other hand, no priest would have married a Catholic, when he knew that a subsequent Protestant marriage was contemplated. a marriage that contemplated, a marriage savored of heresy and involved excommunication. The whole matter therefore may be regarded as a blunder or forgery, and, as such, may safely be consigned to the limbo of misrepresentations.—America.

GLIMPSING THE TRUTH

Catholic teaching, once bitterly attacked by Protestants, is now becoming popular among them if we may believe press reports. The Protestant Episcopal Bishop of the Philippines, the Right Rev. Charles H. Brent, in a sermon in St. Louis last Sunday, according to press reports, "spoke of the Roman Catholic doctrine, with the invocation of the saints and the prayers for the dead, and said that a leading Canadian Methodist Episcopal minister had told him that as a result of the war thousands of Methodists in the Dominion have been praying for the dead, an innovation for that denomination.

It would do us no harm to study other creeds," he said, " with a view to adopting the things worth while for ourselves.'

On the question of divorce there was some plain speaking at the convention and some of the speakers humanity," etc. Speaking of the gave much praise to the Catholic self-sacrifice of the priesthood and Church for her uncompromising stand against this growing evil. Rev. Leighton Parks of New York urged divorce was necessary to protect children.

In this corrupt generation let us go on record as setting the standards love of God and the compassion of of our church in accord with the Christ. As Christ healed the lepers,

ideals of Christ," he said.

early schooldays. I was so attracted ling, who had just passed through scourge of the yellow fever in one of our Southern cities, that to this day the impression of his life remains with me.'

THE SUPREME PONTIFF

Another notable passage for which we must make room occurs in the author's description of the Church's wonderful organization:

"The Supreme Pontiff is certainly the greatest ruler on the earth, his sway extending into every country, amongst all races—all alike called his children. He is rightly called in Chinese 'the Emperor' of the Religion or of the Church. From him as Holy Father, the system works out in perfect symmetry and gradation, far Confession," the Church Times, an English paper, admits that at the Cæsars down through the Papal Court, the Cardinal, the Archbishops, dawn of the nineteenth century there were few Anglicans who retained any Bishops, and priests, to every humble member of the Church, whatever his sort of belief in penance as a sacra-ment, and that the doctrine came to color, class or nationality, going to be regarded with the most virulent hatred and dislike." "To-day," it the same Mass. . . . Leaving out for the moment, the religious or divine aspects of the Church of Rome says, "this opposition has largely disappeared. Tens of thousands of it stands forth amongst all human organizations, all forms of govern penitents make their confessions regularly, and it is now generally ment, all societies or associations recognized that their right to do so is unassailable. If any Bishop were as the most complete and compact, the most universal and efficient to endeavor to stop it, he would meet organization, that the world has ever known. The Holy Father who sits There are also numbers who at the Vatican in Rome, whether go to their duties who do not in any regarded as Vicar of God, or not, commands the homage of more men, clear round the globe than a Cæsar or a Constantine, a Charlemagne or a Napoleon, ever dreamed to be his Thus Catholic truth and Catholic destiny.

This from the pen of a Presbyteran minister! Although, as Dr. ian minister! Although, as Dr. Reid declares, "fairness united with friendliness, and friendliness united with fairness, are difficult to attain in discussions of religion," he is to Catholic truth, they would not long congratulated on an admirably able and unmistakably sincere endeavor to give his readers a clearer understanding of the religion of

ASSISTING AT VESPERS

Whilst the whole world bears witness to the faithfulness of Catholics in hearing Mass on Sunday, it is un-Marquis of Lothian, and with his mother and brother, Lord Walter fortunately true that they deserve but little praise for the way in which they attend Sunday afternoon

Of course there is a vast difference between the two services. The Mass is the great central act of Christian worship. There is a strict obligation of assisting thereat. On the other hand, although Sunday Vespers is a public office of the Church, attendance thereat is an exercise of private devotion. But the Catholic who is in earnest about the salvation of his soul should, notwithstanding the absence of the obligation, deem it a duty to be present, especially to receive the blessing of our Lord at the Benediction of the Blessed Sacrament which closes the Vesper service. -The Monitor.

THE CATHOLIC

The Protestant who has always een a close reader of his Bible, on becoming converted to the Catholic faith, is not likely to lose his interest in the Holy Scriptures; indeed, he is more disposed to lay stronger hold until His coming again? This is upon them, for now he sees a light much, and it is very much more that saw before, a clearer meaning is given them, and a reasonable and however, bound to do so; for to be unnumbered earnest souls outside of intelligent grasp of its teaching. Not since the so-called Reformation has the best contained by the so-called Reformation has Protestantism and to know the truth. to be born, and the hope of giving He finds that the Church looks upon the Bible as the inspired word of

God. Though intended to prove rather than preach the doctrine of Christ, the Bible, by having the Church for Catholics at any rate will not be influits exponent, does both. It may be stated that in the history of legislation there is no record where any law, no matter how explicit, has been able to enforce itself by itself. The Bible is no exception. Taken alone, the Bible would be as helpless in the conversion of a nation as a dumb prophet would be in the preaching of the Gospel. Christ did not found his Church on the Bible, but on a living personality; for He knew that and at all times, must reside in a with all its material progress is on living organism with a living voice. was the sole medium of Christianity. does a written code of law. She interprets it in the light of the high ideal concerning the Church of God; its cultivation of the spirit and traditional belief of twenty centuries. Catholics, put your children into She accounts the reader her pupil, the Bible her text-book, and herself

the teacher. the Catholic Church forbade the Bible to be read by the laity, and ones a Catholic education. Catholic this prohibition is one of the first parents, send your little ones to things he seeks to have cleared up as he enters upon an investigation of sisterhoods of the Church, Dr. Reid the Church's claims. What he finds olic education, whether or not your that the adoption of the canon against thus deny themselves all has ever is that should ever the Bible fall into children are its immediate beneficiar other hands and be shorn of her commentary, she forbids it as such, to be read by the laity. This was the stand she took in the Councils of care for the Catholic children of won the praise of men. Such speak Toulouse (1229) and Taragona (1234), today; the morrow of the Church when the Albigenses made a spurious will be provided for in America. Dean William M. Grosvenor of New York said that previously he had opposed the change, but that he had been "converted." "To-day we have been those in the Catholic of Church who have not shrunk from them, so there when the Catholic translation of the Bible into the Church in America. Let us neglect Catholic education, the future of the Church in America. Let us neglect Catholic education, the future of the Church in America. Let us neglect Catholic education, the future of the Church in America. Let us neglect Catholic education, when the Aloigenses made a spurious translation of the Bible into the Church who have not shrunk from them, so there when the Aloigenses made a spurious translation of the Bible into the Church who have not shrunk from them, so there when the Aloigenses made a spurious translation of the Bible into the Church who have not shrunk from them, so there when the Aloigenses made a spurious translation of the Bible into the Church who have not shrunk from them, so there when the Aloigenses made a spurious translation of the Bible into the Church in America. Let us neglect Catholic education, is to be despaired of.—Archbishop Ireland. DIED

McBride.-Killed in action, on October 8, 1916, Pte. Charles McBride, son of Mrs. M. A. McBride, 102 Metcalfe street, Ottawa, aged twenty-one years. May his soul rest in peace.

BURKE. - Killed in action. October 15, 1916, Pte. Allen J. Burke, son of Mr. and Mrs. John Burke, 58 Botelier street, Ottawa. May his soul rest in peace.

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dissemination of instruction on methods of birth-control, for his judicial character gives to his errone ous opinion an adventitious force that will deceive the ignorant, although it will have no weight with those who can think for themselves. It ill becomes a judge, who has been entrusted with the safeguarding of the law, to advocate the legalizing of a thing that is essentially illicit The Judge must know that positive human law cannot justify an act that is in direct opposition to the two higher laws, the natural law and the positive Divine law. Nature cries out against illicit methods of restricting offspring, and in Holy Writ God by positive prohibition has forbidden them. No legal enactment therefore could make them permissible. There is one licit method of pre-venting the increase of the family,

and only one. History states that St. Edward the Confessor, King of the English, having been forced into matrimony by his Court, lived with his wife in virginity until his death.
The self-restraint which he practised is the remedy for conditions like those the Judge deplores. The tubercular father with no prospect of supporting his family might, by the exercise of self-control, follow the example of the Saint. He is not, born, even with a strong probability of future infirmity, is better than no a human soul the chance to attain the endless beatitude of the Beatific Vision, might well outweigh even at present advocated, is grievously sinful; for them the clear prohibi tion of God overrides any specious pronouncement of man.—America.

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Then, if you wish that your men scholarship, learning, teaching and and women of the future be valiant and develop those schools. The Church knows well its needs; it The convert used to believe that pauses before no effort, before no sacrifice, to bring to all its little Catholic schools. Catholics all, take deepest interest in the work of Cath-

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First

Announcement We have in preparation s new book under the suggestive title:

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which will be ready for the market about October 1st, 1916. The work is written by the Rt. Rev. Mons. P. F. O'Hare, LL.D, who is well known as a writer and lecturer on Lutheranism. The object of the volume is to present the life of Luther different phases as

HE forthcoming celebration to commemorate the 4th centenary of Luther's "revolt" which occurs October, 1917, tend to invest the volume with a special timeliness. But, apart from tais consideration, the need has long been felt for a reliable work in English on Luther based on the best authorities and written more particularly with a view to the "man on the street". Monsignor O'Hare admirably fills this want, and the book will be published at so nominal a price that those whom the subject interests may readily procure additional copies for distribution. We also beg to call your attention to the fact that this work will be an excellent addition to the mission table.

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