bristianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

The Catholic Record

LONDON, SATURDAY, SEPTEMBER 18, 1915

WHY NOT !

We have read the story of the angels visibly present on a battle field during the British retreat from Mons, who protected an army corps from the annihilation that seemed inevitable. We are not concerned now with the evidence as to this in cident, but we fail to understand why it should be regarded as absurdly in credible. For the readers of the Bible can glean sufficient knowledge to cure them of flippancy in regard to angelic ministrations. Abraham entertained three angels. An angel prevented the sacrifice of Isaac, and Lot's hospitality to angelic visitors saved him from the destruction that fell upon Sodom. Sennacherib sought to destroy the Holy City, and he and his forces were smitten by an angel. Tobias walks with an archangelic companion. When Heliodor ous would have seized the treasure of the temple he was baffled by "the horse with a terrible rider upon him and two other young men, beautiful and strong, bright and glorious and Zachary heard an angel foretelling the birth of John. The star-crowned head was bent when he hailed the Immaculate "full of grace." And at Bethlehem the shepherds, astounded at the radiance round about them, were calmed and comforted and above them rang out from the heavenly host the jubilee of exultation and glory. St. Peter is released by an angel. The Apocalypse teems with angel ministrants. At the last day the beauty of the angels will be fully revealed as God's messengers. With triumphant hosannas they will marshall the saved into their own bright domains: with pity perhaps they

GUARDIAN ANGELS

will drive the lost into the pit of un-

ending misery.

Every man has a guardian angel to enlighten and guide him during the whole course of his mortal life. This consoling truth is one of the best founded on tradition and Scripture. "He has given his angels charge over thee, and in their hands shall they bear thee up lest perhaps thou hurt thy foot against a stone.' These words of the royal prophet though pointing specially to our Saviour, yet are equally applicable to each one of us. He Himself says of the little ones that their "angels do behold the Face of my Father who is in Heaven." They are the enlighteners of our souls, the protectors of our bodies, the wardens of our goods. "God aiding," says St. Cyril. "we have nothing to fear from the power of darkness for it is written : The angels of the Lord will encamp around those who fear him fruitful. and will deliver them." St. Thomas says that no sinner is entirely abandoned by his guardian angel. It is the opinion of theologians that each province, city, parish, has an angel specially charged with its care. They guard empires, for Daniel tells us that the archangel Gabriel disputed with the Prince of the Persians. From this passage and others the Fathers conclude that every Kingdom has its tutelary angel.

STILL WITH US

In the present form of the Liturgy the Church permits the use of three archangels. The first is St. Michael who, clothed in full and radiant pan oply, hurled the rebel angels into hell by the power of God.

St. Gabriel, the strength of God, the angel of the Annunciation and of the day of judgment has his feast day on March 24th.

St. Raphael, the healing of God. who is a guide to the traveller, eyes to the blind, medicine to the sick, is venerated in October.

They who are blinded by the fas cinations of the world cannot see the angels whose "golden pinions wave the flitting skies like flying pursuivants." Wordsworth deplores the dark, cold, soulless ideas of religion of the Reformers and begs the angels and saints, "Let not your radiant shapes desert the land.' "Are ye forever to your skies departed?" cries another. Catholics, how-ever, know that angelic misistrants are with us to uphold, to fortify, to Malony.—St. Paul Bulletin. ed?" cries another. Catholics, how-

preserve. Sleeping and awake, in ARCHBISHOP IRELAND afety or danger they surround us with their protection. They rejoice when one sinner repenteth: and God's warning to the Israelites is just as applicable to us on our journey of life: 'Behold I will send my angel who shall go before thee on thy journey and bring thee into the place I have prepared. Take notice of him and hear his voice, and do not think him one to be contemned."

WHAT TO AVOID

Mixed marriages are regarded by the Church as hateful marriages The worldly Catholic smiles when we speak of the evils inherent in a mixed marriage, but facts attest eloquently the wisdom of the Church's legislation. "Marriage," says a prelate, "means unity of heart and mind, but what unity is there here, when at the moment of union the two stand separated at an unspeakable distance in all that concerns the soul

-its faith, its hope and aspirations.' There can be no community of teeling on which should be the chief sentiment of life. They can have no not depart with the passing of the feeling concerning the spiritual welfare of the family. More, these marin comely apparel." The priest riages are a fruitful source of indifferentism. Given the most favorable circumstances the influence of the To be effective, the school must be non-Catholic mother or wife is authoritative : the master's word is bound to impress itself upon the offspring. It may not be visible in the beginning, but as the child advances in age that influence colours its thoughts, animates its actions, and determines its course in life. It envelopes the child so effectively that, as ourselves have seen more than once, the children of mixed marriages become not only estranged from, but antagonistic to the Church. And pastors of experience tell us that where mixed marriages are frequent, there are the dank growths of indifferentism, of worldliness that is impervious to the light of eternity.

The Church permits mixed marriages for just and grave reasons, and to prevent greater evils. But on the wedding-day she shows again her disapproval by allowing no Nuptial Mass, no rejoicing, no blessing. A mixed marriage is as bleak as a windswept moor, and as joyous as a funeral.

THE RIGHT KIND

The marriage upon which the Church invokes many blessings is the one between a Catholic man and a Catholic woman. Standing before the altar she hears them engage to cherish and support each other till death. The ring is blessed and placed upon the finger of the bride. And then the priest begins the Mass, during which God is implored again and again to shower His benedictions upon them and so make their union

The wife must be subject to her husband as to the Lord, and the husband must love his wife as Christ loved the Church and delivered Himself up for it. " Thy wife shall be as a fruitful vine in the walls of thy house." No thought of race suicide

The Church has ever branded as ignominy black, and soul destroying any conspiracy to defeat the great primal law of nature. The men and women who, weighing all things in a worldly balance, advocate for various reasons expedients to frustrate the end of matrimony, would not perceive the majesty and beauty of the Nuptial Mass. They would not understand the blessing she invokes upon those whom she pronounces to be henceforth of one flesh : May the Lord bless thee out of Sion : and mayest thou see the good things of Jesusalem all the days of thy life. Mayest thou see thy children's chil dren.

BRAVE CHAPLAINS

One priest chaplain with the British forces at the front has twice re fused the Victoria Cross, and in General French's last despatch, seven Catholic army chaplains are men tioned for courage and conspicuous devotion to duty. Of these five are trish, and one is a Jesuit. They are, respectively, Monsignor Keating and Father Forrest, both of whom were through the South African war; Father Gwynn, S. J., who was with the Irish Guards and is wounded; Father

ON NECESSITY OF CATHOLIC EDUCATION

We regret that our limited space forbids the reproduction in full of the magnificent sermon preached by Archbishop Ireland before the delegates attending the National Convention of the Catholic Educational Association. The following extracts, however, we commend to the particular attention of Catholic parents, to those especially who, for any reason whatever, have been permitting their children to attend secular schools and colleges. The great Archbishop's words are full of solemn warning of the inevitable results of spiritual starvation in the school-room. Speaking of the impossibility of secularized schools being accepted by the Church as suitable nurseries for

her children, he says : "The influence of the school upon future manhood and womanhood cannot be overduly emphasized. It is the nursery where mind and heart are put into enduring form. This is the rule, which exceptions only confirm. The lessons of the school, direct or indirect, are those that in coming impressions set there upon the soul sink into its deepest fibre : they will the school holds sway: they are the days of serious labor, of serious reflection. Outside those days, play and rest are urgent in their claim. the law : the master's nod, the com pass of orientation. As he speaks, as he breathes, so speaks and breathes the pupil. The silent atmosphere of the school in itself is a strong forma tive element : it is to the mind and the heart as the air of the skies to the material body. That the lessons, the influences of the class room are paramount in importance, is the open proclamation of leaders in plans and systems of pedagogies. What does not enter, one way or another, into the curriculum of the class room they ceaselessly repeat, will be part, or only a minimized part, of the subsequent career of the pupil. It has become a truism, that the classroom is the training field of manhood and womanhood. As the pupil in the class room, so later the man and the woman. This being the undenied fact, I put the question-Is the secularized school-room the place for the Catholic child? Can the Catholic Church, with loyalty to her principles and to the requirements of her faith, countenance the secularized school ?"

Proceeding, then, to consider the secular schools in their most favorable aspect—granting all the claims of their most ardent advocates—he finds in the exclusion of religion and even the very name of God an allsufficient reason why the atmosphere must prove deadly to the tender of the Catholic child :

"Glacial and soul chilling this secularized school, from which God, His Christ, His Church are bidder How could the Catholic parent dare thrust into the vast void his tender minded, tender hearted child! To have the supernatural world forgotten, designedly and pro fessedly, is a sacrilege, a violence to God, a violence to the soul of the child. God is the Creator, Alpha and Omega of all things : Christ is the Saviour, through whose name there is salvation to men and to nations: religion, the ascension of the soul to God and to Christ, is the all in all in the life of the human soul. Yet dur-ing school hours, the time of serious thought, God, Christ, religion, are not spoken of the entire span of the hours being devoted solely to the earth and to the things of earth. The compelling effect upon the pupil is the impression that amid the activities of men earth and the things of earth prevail, that Heaven and the things of Heaven, if at all worthy of notice, must confine them selves to odd moments, the nooks and corners of human life. The negation of religion in the schoolroom is fatal to religion, to the sense of its importance, to the vigor of the influences that should radiate from t across the whole sphere of man's thinking and acting. Memories of youth endure; to the adult whose formative days were spent in a secularized school room, memories those are of a humanity without God,

without Christ. "But we must go farther and accept facts as they really are. There is no neutrality in the secularized school. Text-books abound in nisrepresentations and calumnies with regard to the Church ; teachers on Catholics, non-Christians, do not refrain from giving expression to their views. Those yiews, when not openly spoken, exude from the very tmosphere these teachers create consciously or unconsciously. To the pupil the teacher sits in the chair of knowledge; he is listened to with respect and obedience; his opinions and judgments, whether he will it or not, he cannot conseal For the child, untutored and tender minded, the neutral school does not exist; it is Catholic or Protestant, Christian or Hebrew Theist or Agnostic or baldly materialistic." These are strong words, and every

word is absolutely true. They will reach our Catholic parents most armour show where they hit.

FOUGHT FOR FIVE HOURS

But it was of no avail. She had coidentally come to the congress.

But it was of no avail. She had oried for help over the wireless. We had been hard at it for over two explicit warning of the danger to which he exposes him, dare to place his child in a school which knows not God ?-Holy Name Journal.

SWISS BISHOP DEAD

RISHOP BOVET OF GENEVA DID MUCH TO ALLEVIATE THE CONDITION OF PRISONERS OF WAR

Catholic Switzerland mourns the death of Bishop Bovet, of Lausanne and Geneva, who succumbed on Aug. dence in Fribourg. When the Sover-eign Pontiff designated him for the position, Monsignor Bovet was proesor of dogma at the diocesan sem inary of Fribourg. His first mission was in Neuchatel, but the Fribourg Council of State soon appointed him professor of the College of St. Michsel, and from thence he went to be professor of dogma at the Fribourg seminary. His "hobby" was always the defence of Christian doctrine indeed, he won his doctorate in theol ogy by a fine thesis which treated of the science of Jesus Christ. Since the war began he rendered immense services to the prisoners by the in-stitutions he founded, which formed the nucleus of the Swiss Catholic missions to the prisoners from whence has grown the Holy Father's intervention, and the development of witzerland as a convalescent home of gigantic proportions for wounded soldiers of all belligerents.—St. Paul Bulletin.

ON A SUBMARINE

AMERICAN ABOARD FOR ELEVEN DAYS DURING WHICH THEY SANK ELEVEN MERCHANT . SHIPS

By HENRY REUTERDAHL By Canadian Press

New York, Sept. 7.—This is the tory of an American lad, Carl Frank List, a sailor on board a Norwegian hip sunk off the Irish coast by Garman submarine U.9. Picked up by he submarine and later landed in Heligoland, he remained eleven days on board, while the undersea boat raked the Irish Ocean and sent to the ottom eleven merchantships and came near being sunk herself

To me all hands on the German submarine U.39 appeared to be a kindly lot. They shared everything with me. And when a life was lost there was sorrow.

"I saw nothing but courtesy, brusque and hasty, of course, thown to the crews of the vessels destroyed.
"They made more fuss over the St.

Bernard dog which was killed during the sinking of French schooner Hirondelle than if a millon dollar steamer had gone down. And this before the eyes of two French torpedo-boats coming up in chase. Every command was executed instantly and the discipline was top-notch. The smallness of the boat made a certain chumminess between officers and men, unknown to a big ship. I guess they thought they were likely all to die together.

"It was now a full week since I had climbed over the shiny side of the U-39, dropped below through a hatch, found myself on board the German submarine and stared wildeyed about its inside, which looked to me like a subway car full of slam bang machinery, swimming in electric light and tended to by goops in leather suits. I found myself getting used to the life.

SHORT OF TORPEDOES

One day I heard the Captain ask the torpedo room through the tube if

all was clear. "But when the huge Anglo Californian full of war material, cavalry horses and Russian reservists, how in sight, we went for her without single torpedo in our tubes and with but a handful of shells for the deck gun. That meant surface work only. She needed no warnings. It was about 7 ca.m., Sunday, July 4. We fired into her rudder, hoping to disable her, but she kept on steering in circles. The U-39 was shaking Hammer, hammer, went the engines. doing almost trial trip speed. Rush doing almost trial trip speed. Rushing with increasing revolutions the spray fell from all sides on the boats, the pointers at the gun were drenched and their oilskins look varnished in the sunlight. The gun is

eating up our last shells.
"But it is a wily commander on the Anglo-Californian's bridge, working in spirals to escape. So our captain orders the gun to aim at the bridge and sweep the deck undermeath. And the lookouts, through their glasses, note that the steamer's skipper had fallen, and that some on was steering flat on his stomach, grabbing the spokes of the wheel.

"Meanwhile boats are being low-

are kept from being swamped and the people spilled, as the Anglo Californian's crew whonever a head showed itself around the boat davits. Our fire is returned, rifle shots are dropping on deck and spattering our con

cried for help over the wireless. We had been hard at it for over two hours, and assistance is coming to

"Like lightning we scattered pell mell for the conning tower hatch and we were unshipping the maxim and handling rifles below as a shell whizzed over our heads and struck the water within fifteen feet. We literally beat it — dropped below the surface like a rock. We could hear the sound of propellers of the pursuers over our head and could imagine their cursing, for we stayed

under the water for an hour. "O! for the torpedo we missed with yesterday. We have got to go home, we are harmless as a kitten—can't even defend ourselves. That Californian man was 'some captain.' He ought to have the Iron Cross, said the crew. We learned afterward in Heligoland that he and nine men had fallen, and several had wounded."

HEROIC WORK OF PRIESTS

The secular press, which is not prone to give too much space to Catholic news, has without exception warmly commended the heroid work done by the Catholic priests of Chicago in the recent steamship horror, which in the space of a few moments wiped out more than a thousand lives. Within an incredibly short time the priests of the near-by parishes were on the spot, minister-ing with superb disregard for their own safety to the dying, and even to those in whom life was apparently extinct. A great number of those who had embarked on the ill-fated steamer were Catholics—honest workingmen and their families out for a well-earned holiday. As in the case of the Iroquois fire, the wreck of the Titanic and other great catastrophes, where personal absolution was impossible, a general absolution was given to all the dying, in or under the water. In such instances a priest is permitted to give absolu tion without knowing for sure that the victims are Catholics. If those receiving it are baptized, and if they are sincerely sorry for their sins, the absolution will be effective.

In the matter of giving the last

sacraments to those who to all appearances are dead, the Church shows herself, as always, a loving nother, and permits, even insists that it be given, since the exact moment of the separation of the soul from the body cannot be known with any degree of certainty. Modern cience has shown that in many cases of asphyxiation or drowning life lingers long after every indica-tion of it has vanished. In the Eastland disaster the religion of many of the victims was determined without medals, crucifixes, etc., which they

Among the many instances of providential escape recorded, none is more wonderful than that of thirty children belonging to St. Augustine's parish. They were on their way to join their friends at the dock when, risk being late rather than miss hearing Mass. Immediately upon its conclusion they hurried to the boat -to find an indescribable scene of horror.

Incidentally, it is worthy of notice that the ministers of other denomin ations, if present, made so little impression that their names were not even mentioned in the accounts given in the daily papers. It is in such a crisis that the Catholic priest towers head and shoulders above the average man however good his in tentions.—The Holy Name Journal.

PRESBYTERIAN INDIAN WHO HAD HIS EYES OPENED

HANCE BROUGHT HIM TO THE GREAT ANNUAL CATHOLIC INDIAN CONGRESS

At the recent congress of Catho sixteen tribes were represented by upward of two thousands delegates. For five days these Catholic Version concerned themselves with devising ways and means for preserving their of the Catholic Indian bureau in Washington, D. C., was present and pointed out that the recent decision of the courts in denying governmental support to certain Indian schools was a bad omen for the future. The result was that the Yankton Indians resolved to found their own schools One of their number promised forty acres of land, others pledged large mms of money.

The priests present exhorted the Indians to renewed religious fervor. The subjects discussed all bore on the religious interests of the Indians. Toward the close of the congress, a

had been hard at it for over two hours, and assistance is coming to our prey. A grey patrol yacht turned up behind her bow, followed by a swarm of destroyers, all summoned by the Anglo Californian's wireless.

"Like lightning we scattered pell the right road. During these five days I saw you as you spoke of God; I heard you sing; I observed how you in this congress discussed only important business, the education of your children, the preservation and promotion of your faith. Your young men and the best of your people are here, and your utter prove that you are on the right We in Omaha also have a church, but only twelve attend. We have no congress as you have. I will tell my tribesmen what I have

> Then turning to the priests present, he concluded :

One word more. There are your leaders; they are good men; they guide you. Follow them. They have guide you. Follow them. They have made you what your are to day. This I shall relate to my tribe when I shall have reached home. Farewell! I you, and extend to you all the hand of friendship .- Chicago New

METHODIST MINISTER

PAYS TRIBUTE TO CATHOLIC

Rev. James Benninger, a Methodist minister at Wilkes-Barre, Pa., asks a number of interesting and pertinent questions regarding the influence excised by the Catholic Church.

How does she do it? How does she get men out of bed on Sunday morning at an early hour-men who work late on Saturday night? How does she fill the streets on Sunday morning with worshippers when the Protestant world is fast asleep? I know some of the explanations that are offered, but they do not explain. fany that we have heard and read only seem childish twaddle. One man will tell you that the Catholic Church contains nobody but ignorant people. But is that true to the facts of the case? Do we not know of brilliant lawyers and judges and prolessors and business men who are devout worshippers at her shrine But if it were true that she only had ignorant people, would not the crit cism pay her a high compliment For every Protestant clergyman in Christendom knows that the hardest people to get along with are ignorant people. A Church that can gather and hold the ignorant rabble has a vitality very much to be desired But the criticism is not true.

Another man will tell you that the Catholic Church scares people into her fold. How often have you heard that? But that explanation is no batter than the first. readily see how one generation might be frightened into doing something, but who is willing to believe that twenty generations can be worked upon in the same way? The scarce-crow method is bound to play out with the growing years. No, such explanations as we usually hear explain nothing. Her secret lies deeper, "The reason the Catholic Church

succeeds, in spite of our misgivings, s because she is true to the central fact of revelation. She makes the death of Jesus the centre of her devotion, and around that point she organizes all of her activities. When you see a company of Catholic people on Sunday morning on their way to church, you can be assured of this: they are not going for the sake of hear an eloquent dissertation on 'Dr. Jekyl or Mr. Hyde.' They are going to that place of worship to attend What is the celebration of the Iass. Mass? It is what we call the celebration of the Lord's Supper. That fact is kept prominently before the mind of every Catholic. What is the first thing you see as you approach a Catholic Church? A cross. What is What is the first thing you see as you enter that church? A cross. What is the first thing you see a Catholic do as he seats himself in that church? Make the sign of the cross. What is the last thing held before the eyes of a dying Catholic? A cross. He comes into the church in childhood imbued with the death of Jesus; he goes out of this world thinking of the death of Jesus."-Buffalo Echo.

THE NEED OF GOD

The need of God-this is what I find as I consider what has come to pass in these twenty-five years; the need of a divine truth to complete our search after knowledge, the need of a divine law to secure the justice of our human enactments and their proper observance, the need of an earnest faith to sanctify the gentle ministration of love. To supply this need is, in my judgment, an under-taking of the highest value, worthy of the best effort that learning and authority can put forth. It is a duty that we owe to the Church and to our country.—Cardinal Gibbons.

CATHOLIC NOTES

From Pekin comes the news of the conversion of a Chinese prince, Paul Ggal, of the imperial family, to the Catholic faith. The Rev. Father Planchet, procurator of the Catholic mission in Pekin, informs us that the young prince was baptized.

In the city of Warsaw there are 415,000 Catholics; in the archdiocese, 1,415,000. Its cathedral dates from the thirteenth century; its parish churches have large congregations ranging from 18,000 to 20,000 souls The religious orders repreented there are many. Its seminary of chigher studies was formerly the University of Warsaw.

Of the 10,000 copies of the Knights of Columbus edition of the Catholic Encyclopedia published, 9,600 were sold within ten months, representing an outlay of \$305,000. This fact was announced by Father Wynne, S. J., at the national convention of the Knights of Columbus.

Amongst recent converts to Catho licism in China are Mr. Ma-liang and Mr. Lan-tseng-ziang. The latter is Minister of foreign affairs, and the former is Chairman of the Committee for editing the constitution and was formerly president of the legislative assembly of Nanking.

Launcelot J. S. Wood, the Roman correspondent of the Catholic Press Association, sent the following cablegram from the Eternal City: "Pope Benedict XV. has issued a Pontifical gram from the Eternal City constitution granting to all the priests of the world the privilege of saying three Masses on All Souls Day, which was granted by Pope Benedict XIV. to the priests Spain.

The great monastery of Monte Casino, near Naples, where one thousand four hundred years ago St. Benedict lived and founded the Benedictine Order—the Monks of the West-was badly damaged by the earthquake. It is, in history a foremost in the world. The valuable library part is in imminent danger of collapse

Among the religious orders who have paid their debt of blood to the cause of patriotism the Society of Jesus holds a foremost place. At the beginning of July, out of 592 French Jesuits on active service, 42 had been killed, 10 were missing, 19 were prisoners, 6 had been decorated with the Legion of Honor, 6 with the military medal, one with the Russian Cross of St. George, and one with the medal given for devotion during epidemics. Thirty had been ed in the order of the day for their noble attitude under fire.

Launcelot J. S. Wood was recently received into the Church at San Clemente, Rome, by the Very Rev. Prior L. Nolan, O. P., and Cardinal Merry del Val administered the Sacrament of Confirmation. Mr. Wood has rendered good service to Catholic journalism, and his " Anomalies" in the weekly paper, "Rome," has gained for him a host of unknown friends. He is the Roman corresnondent of the Catholic Press Association of America.

The estimated number of Poles in the United States is 3,000,000-a low estimate, probably. Almost all are Catholics. Of Bohemians and Moravians there are 800,000, 96 per cent. of whom are Catholics. There are 0,000 Slovacs, 70 per cent. Catholics The Slovens, or Slovenians, or Krainers, number 150,000, only a few of whom are non-Catholics. Of Catho. lic Croatians, Slavonians and Dalma tians, there are 520,000. The Ruthenians and Lithuanians, the vast major ity of whom are Catholics, are estimated at 1.000,000. Finally, there are 1,000,000, Magyars, three fourths of whom are said to belong to the the Church.

The " Acta Apostolicae Sedis " has published a decree altering the date at which the Roman Congregations are to rise in future for the summer vacation. At present these congregations, in ascordance with the traditional usage of a time when conditions in Rome were very much different from what they are now, sit throughout half the month of September- the hottest month of the yeargoing on vacation then until the beginning of November. This does not fit in with the transaction of other ecclesiastical business in Rome. The decree orders that the autumn "fernia" of the congregations shall last from August 20th until October

Rev. John B. Furay, S. J., was made president of Loyola University August 26th. He received his appointment from the general of the Jesuit Order, Very Rev. Valdimir Ledechowski, who owing to the war in Italy, is at present in Switzerland. Father Furay was born in Omaha March, 1873, and is a nephew of Count John Creighton, who so munificently? endowed Creighton University, Omaha. The new president comes from Cleveland, where he has been president of the Jesuit College for the past five years. During the past six years the new president has specialized in economics. He brings to his new office many years of ex-perience in teaching and in execu-tive work.

Copyright CARDOME

A ROMANCE OF KENTUCKY

BY ANNA C. MINOGUE CHAPTER XVIII.

When she entered her room, Virginia stood for a full minute, her hands clasped over her breast, her face white and quivering. The night was cold and wild. She shrank from tamphing its inclaments and the sample of the short of the start of the short of tempting its inclemency and the dangers that might be encountered she carried into effect the resolu

tion she had made.

That company of Confederate sol whelmed by the enemy at the junc-tion of the Frankfort and White Sul-phur roads! She walked across the floor and back, twice; then she went to where her father's portrait hung, and gazing on it, said, half aloud :

believe that what I intend doing is right. I believe that not to make an attempt to save those men from death would be something that you could never condone. But oh, my father! I need your knightly heart

in this hour!"
As she stood thus, her woman en tered, and as Virginia turned and caught the expression on the dusky face, it was as if her father had answered her by sending to her this

loyal servant.
"Honey," said the negress, when
Virginia had told what she had
learned from the soldier, "lak ez not it's Marse Powell, an' yoh see here some moh uv de debbil's workin' uv dem woodem han's. Yes, I know dis am Marse Dallas, but Marse Dallas an' dat ole lady's spawned from de sam pon'. Dey's boi got a gredge again' po'h Mis' Mary Clay's son. I know! I know, honey chile, but yoh's too young yet to onderstand such wicketness;" and she buried her face in her apron, muttering, "Mah po'h chile! Mah po'h chile!" Then she lifted her head, and said "Doan yuh run 'gainst 'em honey Nobody evah's hed eny luck 'at did Jus' 'membah po'h Marse Dupont. 'Ef he da kep' clah uv de workin' uv den han's he wouldn't a be

what he is to day!"
"Do not talk like that!" commanded Virginia. "Cousin Dupont was a rash man, that was all. Why should Mr. Dallas make himself second in Mrs. Powell's quarrels?"
"He's not secon' in Miss Powell's

qua'hl, but furs' in his own," said the shrewd negress. "He hates the shrewd negress. "He hates Marse Clay Powell, a little bit worse'n he hates Marse McDowell, an' all a' cause, honey chile, dem gentlemen's yoh bes' friends." The words came like a revelation to Virginia Castleton, and in the moment' silence that followed were explained many things that had hitherto been

If I thought that true, Chloe. she cried, angrily, "I should never again permit that man, Mr. Dallas, to sit in the same room with me!

'Now, doan yuh do nothin' rash Doan draw bitin' dogs after yuh"

said Chloe. Virginia did not hear her, but stood looking into the fire, a frown on her Then she came back to the brow. Then she came back to the present, and gazing at her nurse,

said : "Chloe, those Confederate soldiers must not be trapped."
"How's yoh 'goin' to help it ?" she

I am going to get Vindictive and

ride by the Willow-wild road to Frankfort. I'll meet them on their way, and warn them of their danger. And I want you to come with me. God! Miss 'Ginia, is yuh losin' vuh mind ? Yuh ride to Frank-

fort on a night lak dis! Yuh, Miss Ginia Castleton! Go 'cross de country, jus' to save de necks uy some po'h white sojurs!" "Chloe," said Virginia, "perhaps your Mis' Mary Clay's son is one of those 'poor white soldiers.' Will you

not come with me to night and help save her son and his comrades from death ? Yes! Yes! Miss 'Ginia, course I'll

go," cried the woman. "But de Judge'll nevah fohgive me, nur yoh, nevah! nevah!"

Oh, the Judge will forgive me, she said.
"No, Miss 'Ginia," she warned

"I'se willin' ter go wif yah. 'T'won't be said Chlce 'lowed her chile to run into dangah alone, nor dat she forget Mis' Mary Clay; but doan yuh t'ink de Judge'll fohgive yuh. 'Member he doan fohgive Marse Hal, an' Marse Hal is his'n an' Mis' Love's chile." A fear shook her heart as she heard

the words—and yet those men, of whom Clay Powell or Phil was one, coming down to death! She glanced toward her father's picture and the eyes seemed to smile on her.
"Chloe," she said, "you knew my

father-would he have allowed inno cent men, friends among them, to fall into a trap set by an enemy, because of fear ?"

Yoh father wus nevah afeared uv anything, honey," replied the slave.
"Neither is his daughter!" cried

Virginia. I'se ready to go wif yoh, honeychile!" she said, and turned to get the riding habit. Virginia went to Mrs. Todd's room, but that poor lady was asleep. The Judge, too, had re-tired. On her way back she encountered Aunt Charity, who was putting out the lights in the hall. In a little while the entire house was wrapped in darkness and sleep. With her hand clasping the waiting woman's, Virginia stole down the backstairs which opened on to the southern veranda. The light announcing the veranda. The light announcing the rising of the moon was brightening t. Darkness was their sures friend. They ran to the stables, and

with her own hands Virginia bridled and saddled the surprised Vindictive, while Chice made ready the Judge's while Chlos made ready the black riding mare. The cold had black riding mare. The cold had now penetrated their warm clothing. were trembling in every limb and dread was knocking at their hearts, but Virginia would not turn back, and the faithful slave would have gone with her to death just as cheerfully as she rode out with her into the night. As they were passing through the white gateway Virginia turned her head to look back at the house they were thus leaving, and started to see a light shining in her

window.
"Chloe," she whispered, "didn'tyou
put out the light and lock the door See, there is a light in my room! It is moving around. Now it is gone! Oh merciful Heavens, if we are dis-

The two spirited horses needed nothing more than the quick touch of the rein along their eatiny necks to send them into a gallep, and in ten minutes the stretch of white road lying between the riders and Car-dome's gate precluded all fear of

being overtaken.
"We are safe, I believe," said Virginia, drawing in Vindictive from his mad gallop. "Chloe," she said,

who was in my room ?" "I'se jus' hurtin' my head tryin' to tink," returned the negress. "I've de key in my pocket. I put out de light. Yet sho' as yoh's bohn, I saw a figgah pass afore de window cyahan yoh silvah candlestick. Honey, I be-lieve it was Mis' Mary Clay, uh yoh

Virginia smiled to herself, but said nothing. The moon was now up and the weirdness of a snow-clad, moonlighted world was about them. The negress' teeth began to chatter. "Chloe," said Virginia, solicitously,

"you are very cold, aren't you?"
"Not so cole, honey chile, as I'se
skeert. I swah I've heerd footsteps yain't nuffin' on de road but de moonlight an' de snow. I've a feelin, Miss 'Ginia, we's goin' to meet a sperit. I wish to God we wus past Willow wild. Dey say 'ole Marse Powell's ha'nt is seen dah every night, 'cawse he cyan't rest in 'is grave as he mahyed his son's sweet-

Well, didn't she marry him and willingly?" asked Virginia, glad to divert Chloe's thoughts from her physical and mental discomfort.

Yes, honey chile, she mahyed 'im An' why? 'Cause she wanted to 'venge herself on poh young Marse Waltah. An' she s'ceded, ah, mah honey, she s'ceded! An' killed po'h Mis' Mary! I went wil yuh muthah to see huh w'en huh leetle baby Clay was bohn, an' she jus' took hole ob my han' an' says, Oh, Chloe, I'se de happiest woman on yearth! An' I ses to huh, 'Bress yuh heart! yuh 'serbs to be, for aftah my own mistus, juh's de bes' woman on yearth! an' den, honey, we went home, an' de nex' t'ing we huhd, Mis' Mary wus dead. An' den Marse-Oh, ebens! Miss 'Ginia, luk comin' down de road! It's de ha'nt, foh we's a

"Come on," said Virginia, for Chloe's horse, mistaking her rider's cry of fear for a command to stop, had obeyed.

"I cyan't, Miss 'Ginia. De mah won't move. She knows it's a ghost!" Virginia felt no fear of ghosts, but thousand thoughts rushed through her mind as she saw the approaching figure, who, noting their sudden had spurred his horse into a

gallop. For the love of God," cried Virginia to her half dead woman, "whip up the mare and let us ride rapidly past him. He may be some one we know Chloe, Chloe, come on !" she cried, in agonized tones. But before Chloe ould re man was beside them.

"Miss Castleton!" he exclaimed and Chloe, seeing the face of the map uttered a cry of horror, creamed:

'My Lawd! It's him!" "Miss Castleton, what has happened

that I meet you here at this hour? What can I do for you?" "Nothing has happened, Mr. David-

son," replied Virginia. "And all that you can do for me is to permit us to pass," for he had laid his hand on her horse's rein. Chloe was sitting upright in her saddle, in frozen astonishment. The eyes of the man now travelled to her and he caught a gleam of recognition.

Marse," she was beginning, but he cut across her words by saying slowly and distinctly, and threateningly : "Davidson is my name."

"Marse Dav.id.son," and she repeated the name slowly, "Miss 'Ginia an' me's gein' to save Mis' Mary's De Linkum men's waitin ketch 'im at de head of de Frankfeht pike."

He leaned across Vindictive's neck and looked into Virginia's face, as he asked: "Is this true?" and she mowing he was Clay Powell's friend,

answered: "If Mr. Powell is leading the Con federate company from Frankfort, it

"It is Mr. Powell," said Davidson. "I have just come from Frankfort, where I left him making ready to start."

"Then no time must be lost!" cried Virginia, in agonized tones, now that her worst fears were realized; and hastily she related what she had learned from the Union soldier, but refrained from all mention of Howard Dallas' name.

Howard Dallas!"

"Ah!" exclaimed Mr. Davidson, look ing from the black woman to Virginia's face, which showed like a lily under the crimson hood. Then he leaned toward her and, laying his gloved hand tenderly on the one which held the impatient Vindictive's rein, said:

"Go back, my dear Miss Castleton to Cardome. You have accomplished well and valiantly your hard work I shall return to Frankfort, and the Yankee soldiers will ride nard and fast who catch Powell and his men to night." Then he moved his horse so that he could meet the eyes of Chloe, and said, more to her than Virginia: "Should this ever be discovered, you will have made Clay Powell's enemies your enemies and as unfeeling as tigers. They never forget and never forgive. I am your friend from this night on. Call on me when you are in trouble."

Then he bade them good-night and they parted,

CHAPTER XIX.

The Judge waited long hours for the return of Job, while down in the "quarters" Ben and his wife wept and denounced the soldier alternate-

"Dah yain't no use uv you tryin' to comfo't me," cried the old man to Aunt Charity, who sat with the distracted parents in their neat little cabin. "Dem blue-coats done runned off wid mah boy, an' I won't nevah see 'im eny moh. Mah po'h, po'h Job! an' 'e'll hev te go to de wah an' mebby get shot by Hal's sojurs. An' dat'll jus' break his heart, sut'nly!"

Early in the afternoon, however, Job returned, leading the horse the Union soldier had ridden the night previous.

Dat imp'dint blue-coat!" he said to the hostler, "tried to steal ouh hoss by sayin' de Jedge 'tended 'im tried to steal oub ez a present. An' I jus' up an' tole 'im, a foh all de sojurs, he wus de lowest down w'ite man dat I evah seed; dah warn't 'nuthah gen'lm'n in de country 'ud a done foh 'im w'at me 'n Miss 'Ginia an' de Jedge hed, an' den to wanter run off wif one uv ouh bes' horses! I tole 'im 'e wus walkin' w'en 'e come to Cardome an jus' could walk to Tennessee ; but 'e wahn't a-goin' to take ouh hoss an have huh shot er skeert to def. No,

How much of this Job really said will ever remain an uncertain page of history; but that he carried his point and brought home the horse was indisputable. Virginia met him as he was on his way to the library

where sat the waiting master.
"I done it, Miss 'Ginia, dough I
'mos' freezed to def!" he said, his eyes seeming to bulge cut of his head with joy. "It wuz twelve a fob we reached dem Linkum men, an' den one fellah, w'at wuz up a waitin oh us, cams pu'ty nigh a-shootin' Den we all stahted back," and he showed his white teeth in a grin, "an' we didn't git to de Fran'foht pike tell aftah sunrise. I tell yoh, Miss 'Ginia, dah yain't no maddah lot uv men on yarth dan dem blue-Oh!" rolling his big eyes until only the whites were visible "de way dey did cuss! Aun' Cha'ty
'ud a died, ef she'd be'n dah. Now, w'en's I goin' to Marse Hal?" he

finished. Soon, you good boy," said Virginia, little dreaming how she would alfil her promise.

Mandy was dusting the library, and as Job entered she threw up her hands, palms outward, and made a grimace, expressive of the wrath he had incurred by his delay. But Job didn't care. He was going to join "Marse Hal" and could afford to take a scolding.

"Where have you spent your day?" demanded the Judge, sternly, as the boy stood before him. Job scratched his head, and said :

'Twahn't mah fault, Jedge, dat de sojur man travelled so slow. Yoh tole me not to lebe 'im tell I brung 'im to de Fran'foht pike, an' I didn't."

"Do you expect me to believe that t took you from seven o'clock last night until two to-day to guide that gentleman from here to his men and pack again ?" "Dat sut'nly am de trut, Jedge."

"How did it happen?" asked the Judge, in dismay. you take?"
"De lowah 'n," replied the negro

"Why did you do that?" asked the udge. "You know I gave you ex-Judge. plicit directions about the road."

"An' I followed 'em," said the hoy, "tell we comed to de bridge. You know, Jedge, dat bridge is feahfully unstiddy, an' w'en it give a leetle an' began to creak a whole lot, day sojur man 's got skeert, an' axt me if it wus safe. It yain't, yoh know, Jedge, an' w'en I tole 'im so, well, sah, dat sojur man, 'e jus' turned back. So dah wahn'r nuffin lef' foh me to do but come all de way back, an' take de lowah road. Den w'en we got to de camp, we med dem othan sojurs rize out uv dan sleep, an' my! but dey wuz mad. They sw feahful and said dey wisht to God all de niggahs wuz in hell an' de politicians wif dem : an' dat ef dey wuz home ag'in, ur could git away, de Union might go to de debbil a toh dey'd 'list ag'in. An' de hosses, dey jus' cyahed on worser'n de men. Dey kicked an' bit, 'cause they wuz cold an' de hosses med de men maddah, an

see, Jedge, dem po'h w'ite trach w'at's nevah be'n ust to hosses, dey was neven be'n ust to hosses, dey didn't know dat dey oughter rub de bits a foh dey put 'em in de hosses' moufs. I thought foh sut'n we wuz goin' to be tromped to def. W'en de hosses got quieted down, we statted."

"And what time was that?" asked

the Judge, "Danno, Jedge; seemed to me it oughter be neah on to daylight. But oughter be neah on to daylight. But I heard dat sojur w'at wuz hyah tellin' de Cap'n dey had plenty uv time to ketch de 'Rebs.'"

"Which way did they take coming back?" asked the Judge.

"Doan yoh axt me, Jedge!" exclaimed the boy. "We comed back

'most every way, 'peared to me.
Yoh didn't tell me how I wuz to come back, so w'en dey wanted me to staht out in de lead, I tole 'em de only way w'at I know'd uv wuz de way we comed, 'less'n dey wanted to go back ovah de bridge : an' I tole em I wuzn't goin' to cross it 'ceptin dey all went ovan fust. Dey said I'd have to go 'cross fust, 'cause it didn't mattah ef a niggah did get killed. Dat med me so mad dat I jus' 'fused to take 'em enyway. So dey stahted, fus' one way, den anothah. I kep' up wif dem 'cause I wanted to git ouh hoss from dat sojur. W'en at las' we got to de Frankfoht Pike, it wuz long attab sunrise."

The Judge's eyebrows met in a angry frown, as he asked:

"And then ?"
"Au' den we waited an' waited an waited; an' all de time de men wuz gettin' maddah an' cussin'—"

"Don't mind what the men said. What did they do?" broke in the udge. "Dat's all, Jedge. Jus' waiten an

cussed," replied Job. "Are they waiting there yet?"
asked the Judge, who now began to
think that the Ohio soldiers were quite capable of doing anything uneasonable.

"No, sah, dey's gone Souf. Yoh see, aftah we'd waited moh'n a hour. de fellahs went down de hill an stahted a flah to get de breakfas' It took a mighty long time, foh de snow wuz deep an' dry wood skeerce. Las' dey got de coffee biled, an' es dey wuz all crowdin' 'roun' de flah eatin' dah grub, I seed ole Mis Powell's blue gummed niggab Powell's blue gummed a comin' down de hill. noticin' me nur eny uv de ras'. 'c went straight up to de Cap'n handed 'im a lettah. W'en de Cap'r read it, he swah savagah 'en eny uy de men, ez I heers. An' I thought, frum de way 'e looked at me, 'e wuz goin to have me shot. Den 'c teared a piece frum de bottom uv de lettab, an' called me, an' said, like 'e wuz so mad 'e jus' couldn't talk : 'Hyah, yoh ugly black niggah, take dis lettah to yoh ole Massah, an' tell im, ef it wuzn't foh de fac' dat I'm undah odahs not to 'stroy eny property in dis part uv Kentucky, I'd go ovah an' burn 'is house to de groun', an' sen' im' an' 'is fambly out uv dis State so quick dey wouldn't mow w'at happened to dem!' Den he tol, me to git, an' I tole 'im l wouldn't go tell I got de hoss dat w give dat sojur man uv his'n. An' got hub!" tinished Job, complacent

The Judge was too surprised at the message sent him by the Cap-tain to speak immediately: but re-covering himself, he said: "Give me the letter, Job.

TO BE CONTINUED

THE HARD FIRST YEAR

YOUNG LOVE'S MISUNDERSTANDING LEADS TO THE MORE PERFECT UNDERSTANDING OF LOVE IN

When Arthur Temple woodd Agnes Ridley all the conditions and interested persons were so favorable to their marriage that they had to make the most of the unkindly attitude of Agnes's aunt, for lovers enjoy martyrdom and hug to their souls opportun-ity to be valiant for the beloved's The aunt had no voice in the matter and her opposition consisted in finding the young people too young, besides preferring that Agnes should marry her husband's nephew, who was, of course, not related to

Arthur was indignant at the suggested sacrilege. 'Let me not to the marriage of true minds admit im pediment," he quoted scornfully The aunt was right; Arthur was de cidedly young, young enough to be secretly proud that he was able to voice his faith by a Shakespearean onnet.

But the great miracle that impres ed Arthur and Agnes to trembling blissful awe was that theirs would pe truly a marriage of true minds. Daily they discovered that heaven had indeed ordained their union, for it had made their two souls from one ubstance that melted into its origin. al singleness when they met. There seemed not to be a taste that they did not share; it was marvellous There never had been such a case Nobody would believe it, if it were not too sacred, too miraculous to dis-cuss with any one else—only Agnes did talk it to her mother, her sister her most intimate friend. Her mother smiled tenderly, with a touch of whimsical pity born of experience "Well, I suppose Arthur had to like and dislike something; it could as easily be the same things you like and dislike," she said with the lack "This is some more of her work!"

Said Mr. Davidson, as to himself.

The low words were caught by the quick negress, who added: "Dat's so, Marse—Davidson! but she gets a mighty heep uv 'sistance from Marse."

This is some more of her work!"

dey cussed an swoh et each othan, of enthusiasm that proved, as Agnes why she looked like one of the middle and at de hosses, an' at everyting. Of enthusiasm that proved, as Agnes why she looked like one of the middle and set a long time thinking serious. Oh, but de 'fusion wuz feahful! but one that knew she would never loved."

But her intimate friend was as get off whole? And Agnes dimpled that this charge that had come upon that this charge that had come upon and laughed under his question and spirits, filled with zeal for a great why she looked like one of the middle and set a long time thinking serious. Oh, but de 'fusion wuz feahful! but one that knew she would never loved." But her intimate friend was as get off whole? And Agnes dimpled that this charge that had come upon and laughed under his question and spirits, filled with zeal for a great why she looked like one of the middle and set a long time thinking serious. Oh, but de 'fusion wuz feahful! but her intimate friend was as get off whole? And Agnes dimpled that this charge that had come upon that the sophed into his chair why she looked like one of the middle and set a long time thinking serious. Oh, but de 'fusion wuz feahful! but her intimate friend was as get off whole? And Agnes dimpled that the sould for a great why she looked like one of the middle and set a long time thinking serious. Oh, but de 'fusion wuz feahful! Arthug sank back into his chair why she looked like one of the middle and serious that her to his charge in the production of the string that her to his charge in the production of the string that her to his charge in the production and specific the sould for a great why she looked like one of the middle and serious that her to his charge in the production and specific the sould for a great w

that led Agnes to confide in her his treatment; for her trouble, what-further. When she shyly breathed a ever it was, improved chiefly under further. When she shyly breatness in further. When she shyly breatness hope that her engagement, if ever she were engaged, might lead her into an equally perfect union, Agnes into an equally perfect union, Agnes said: "Indeed, I wish it might, you said: "Indeed, I wish it might, you dearest, but such a case as ours is one of the rarest miracles. Most people have to learn to bear and for-bear, but Arthur and I are from the

And her friend agreed with a sigh to this dictum of Agnes's new ex-perienced authority.

It was just as wonderful to Agnes and Arthur to find that they both liked carnations better than roses as it was to find that they both preferred roast beef to steak and cooked to the same degree, or that neither could endure pink, nor onions. That they enjoyed Beethoven more than Wag ner, Tennyson than Browning, was no more nor less a rapturous proof of fitness than that they agreed in liking the suburbs better than the city for their new home, were unani mous in wanting colored servants thought blue Agnes's proper color thought that no husband and wife should ever have separate pleasures, felt that it was their duty to sacrific their own preferences and go out nto the world and entertain within limits, to allow others to see what a erfect marriage might be and do for them. They were beautifully serious to their intention to live up to their high vocation, to illustrate the sacrament that is most apt to be regarded flippantly. It was enough for them to be together, but they knew that they would be called upon to live as a sort of Object Lesson, and were prepared to sacrifice themselves to a degree to that requirement.

How beautiful it was, Agnes thought, to see how Arthur leaned on her while protecting her, how eager ly he served her, how empty were his old pleasures unless she them, how tireless he was in telling her that he loved her by deeds, service, eyes, and lips. And she thought little twenty year old Agnes, fresh from her convent school, that all this could never sink to an everyday level, was a condition peculiar to this one pair of lovers, and that life would be lived by them in a world whose clock hands perpetually pointed to high noon in the sunshine of love.

Now, there were her father and mother-Agnes had not had any to study at other married people close range. Mr. and Mrs. Ridley were happily married, of course ; they did not quarrel, they were comfortably, prosaically happy. Agnes ably, prosaically happy, Agnes thought, devoted to their children. But the child not understanding the effect of years of married intimacy and trust, wondered pityingly that her father and mother took their mutual affection for granted in a settled way, satisfied to go on sharing their joys and sorrows with little outward effect of remembering love's more ardent young day. It was good and safe, but—well, dull and deficient. Agnes did not like to formulate her opinion. She contented herself with dwelling on the home to which she was going, in which love would burn on the altar. forever, as if the priest had just kindled the flame, and all should feel its holy glow and inhale its incense.

So Arthur and Agnes were married nd after two months' wedding-trip, which served to emphasize dentity in taste and feeling, returned to begin their home life in the pretty louse which had been Arthur's wed ding gift from his father.

It was a charming house exterior ly, individual without being eccentric mong its well kept conventional suburban neighbors. Inside Agnes's taste and her father's generous furnishing, supplemented by her wedding gifts, made it as pretty a home might desire. The bride was bliss fully happy, superintending her housekeeping, which was as absorb-ing a task as it should be to any one happily and newly married, anxious lest she fail to fulfil her husband's high ideal of her wifely qualities. But there was no danger of Agnes failing! Life moved for a quarter of a year in a daily renewal of the cling ing regret of parting when Arthur left the house to take the 8.27 train for the city, and the bliss of his re-turn on the 4 30 to find Agnes lovely and glad, waiting for him on their rug and willow furnished piazza.

They carried out their intention to take part in the life around them; they joined the country Club and did their part in the parish work, but their best evenings were spent to gether, alone, and that proved that heir happiness was real.

No one could have said when, and no one but Agnes herself could have said why, it was that her joy began to flag, as if love had folded his wings and taken to walking. It was not in the least that he had gone away, mind, but only that he no longer flew; life did not move with the same rushing glory of upward flight. Arthur was not conscious of this— not at first—but Agnes felt it instant-ly, felt it, indeed, before it was so and thereby made it true, perhaps. For thus a foreboding often brings its

own fulfilment. After a time, however, Arthur, too dimly perceived that something was if not pesitively, wrong, at least not right. He caught Agnes watching him with a new, wistful look in her eyes, a look that betokened pain and was not far from tears. At first he invariably jumped up to kiss her when he saw the look, or else to draw her to his knee, asking her

ever it was, improved chiefly under the treatment. As time went on, if Arthur, coming home tired, read his paper or a book in silence and not aloud, as had been his custom, and chanced to meet Agnes's eyes, they wore this melancholy look increasing. ly, and often tears were on their ashes.

He grew tired of asking and never being told what was the matter, and, lt was true that he was utterly worn being assured that nothing was wrong, and having worried over it "nonsensically," as he told himself by such clever work that older wrong, and having worried over it "nonsensically," as he told himself with just and masculine common sense, let it alone, thinking, with his masculine lack of uncommon sense that where nothing was wrong th symptoms of something being wrong would pass off if he ignored Which, naturally, increased his girl-wife's burden, that burden being nothing less than a growing conviction that Arthur no longer loved her as he formerly did! For it seemed to the poor child that his lover like was cooling, he was less demonstrative, proving to her mind that there was less to demonstrate, and the hurt this inflicted made her withdraw into herself till even Arthur, sure of her, man like, satisfied thus to be sure without constant. ly talking about it, even he was amazed to feel the chill in the atmosphere.

It was manifestly unfair, he thought, but he stifled the desire to complain of Agnes to himself. After he had been told that "she wasn't ill," that "nothing was wrong at her mother's," that "the housekeeping was not too much for her and the servants were good in every way,"
that "nothing had happened," that "she needed no more money and certainly no more clothes," he gave it up and gave up cross examining Whereupon she voluntarily told him with a burst of tears that it was "be cause he did not love her as he had

"Oh, Agnes, you'll have to be called goose instead of a lamb!' Arthur much! Is it because I protest less Why, little wife, don't you see that we have passed beyond the lover stage, and are settling down into the hum-drum certainty of old married

He said this with an inward glow of joy that they were settled security, that the years could take nothing from them, said it thankful ly, rating the present higher than the past, but she heard him with sinking heart. She had opened her lips to remind him that they had promised each other never to settle down, to live forever on the heights but she was too hurt to speak and in silence deepened her own wound Arthur misunderstood and thought that his answer had silenced doubt, not her tongue. Thus they went forward with danger looming around them, for after this Agnes's tears flowed less, but her heart ble inwardly. She went on making her salf more and more miserable, and as Arthur perceived it he took refuge in the dignified forbearance of a good man who feels himself wronged, but can do no more towards justice on

One day Agnes came into the library where her husband sat reading

How about the tea this afternoon at the club ; are you going, Arthur? Agnes asked.
"No, I think not, dear," he said,

laying down his open book to smile at her loveliness arrayed for tea. Her face fell, "I should like to

go," she said childishly.
"Why, yes, go, by all means," he said cheerfully. "Honestly, I'm dreadfully tired, Agnes. We had a mighty hard forencon in court and I was glad enough to get out early to rest. But you go, honey. I'd rather ginnings.—Marion Ames Taggart, in you would. And if I can screw my ments and bring you home. Home is too comfortable, little woman! You make it such a good resting place that I'm getting more and more averse to society."

He meant to coax the gloom from her eyes, but she turned from him unsmiling.

"We agreed not to have separate pleasures. Once you would not have let me go alone," she murmured.

He sprang to his feet and forced her toward him as he took a hand to button her glove. "Little girl, don't take that tone

please," he said gently. "I really am worn out and don't feel up to going But that's no reason why you should lose the fun. Isn't it fine that the selfishness of lovers is replaced by the larger love of marriage? I've found out that we can't have separate pleasures, for when your happy I am, perfectly satisfied to know you're off giving and receiving pleasures and to wait here to be told about it-that is, once in a while. I shouldn't want to have you get into the habit of being a semi-detached wife, of course. Marriage is much less wearing than courtship. Mistress Temple, I'm appreciative of its security and bigger, deeper love."

Agnes would not respond to his half jesting, half serious tone. She turned away to hide the look that she knew crept into her eyes, a bitter hurt, a scoffing look.

"Then good-by," she said lightly and went away repeating under her breath: "Security! Bigger love! Deeper love! Indifference that's what it means! Oh, can it be true promote the end, which the Church that men are hunters, savage at heart, and do not care for the game products of venal souls: rather they after it is captured ?"

been able to grasp the fact that she was absurd enough to doubt his love for her until he had seen her turn for her until he had seen her turn from him and go away with a light laugh, disdaining to reply to what her action showed she did not be-lieve was true. For he knew that when Agnes hid her thoughts with a laugh and silence she had travelled far over a road which is hard to re-trace. After a time he fell asleep. lawyers pressed around to congratu-late him at its close. He had been looking forward to telling Agnerabout it that night.

When he awakened it was nearly dinner time. He heard a man's voice in the hall and a frightened cry from the maid instantly stiffled Then silence

He went swiftly and quietly to the library door. He saw a strange man standing by the hall-seat on which the maid had dropped, her black face gray and borrified.

"She surely dead!" the man mut-tered. Arthur crossed the hall and seized the man's arm. dead ?" he demanded. "Mrs. Temple was being brought home in a motor car that turned

turtle and — " The messenger stopped short as Arthur groaned. The stranger led him back into the library and laid him on the couch, while the maid rushed for brandy. But Arthur could not take it. With teeth tight locked he lay staring at the ceiling with unseeing brain went the strange words:

lamb is slain !" He had called her his lamb, playing on her name. And now she was dead? Agnes dead! And she had gone away to die thinking that he no longer loved her as he had loved

and his face was wet. He wrenched his eyes from that horrible carved cornice and looked up into the bending face.

For several minutes he looked. staring as the pleading eyes dropped a rain of tears on him and a voice far off cried: "Arthur, Arthur, oh, my dearest, don't you know me?

"Agnee," he said softly, with difficulty, "am I dead too?" "Oh, my beloved, no one is dead. I am not dead—I am not hurt. They thought I was when they picked me up—was dead, I mean, but I am here. Forgive me, ob, forgive me for all my cruel, stupid, dreadful misunderstanding of you! I have lived through agony of compunction since

woman. You grew up before I did ny dearest husband. Arthur did not half hear Agnes passionate appeal. He reached out a hand and carefully touched her sleeve. Then he brushed her wet Its warmth convinced and restored him. He sat up, the blood rushing to his face as he enatched

I left you. Suppose I had died and left you as I did! Ob, Arthur, for-

give me, for I was a child. Now I am

her to him. "Forgive you. Agnes! Oh what is a boy's love to a man's love for his wife?" he cried. "We're one so " Wa're one so truly that I should have died

They held each other in silence that thanked God eloquently for continuing their life together. And Agnes saw the years that stretched shead, years of union that each passing twelvemonth intensified, saw at last that her father and mother's profound peace lay deeper than the undisciplined romance of love's be-

THE CATHOLIC PRESS

ITS RDUCATIONAL INFLUENCE DISCUSSED BY SCHOLARLY EDITOR OF AMERICA

ting paper by Rev. Richard H. Tierney at Catholic Press Convention Most subjects have at least two aspects: this one is no exception to the general rule, for it may refer either to the influence the press really exercises, or to the influence it should exercise, apart from any consideration of its actual power. The latter phase of the question appears the more important of the two. You will bear with me then, for a few minutes whilst I engage in the un-pleasant task of dogmatizing on this

What power should our press bring to bear upon the people? The self same that the Church exercises. The mission of the press is the mission of the Church: the former is but an instrument of the latter in the great work of redeeming man and bringing him into the enjoyment of the fulness of life, according to God's design. This, I think, will become clear both from the origin of the press and the stress which the Church lays upon it. Of the latter, suffice it to say that the three last Popes have been insistent and eloquent in pleading the cause of Catholic papers; the former is not dismissed so easily. Our papers are a manifestation of life, the life of away repeating under her the Church. They have been "Security! Bigger love! brought into existence not for money or other sordid motives, but solely to are spontaneous productions of spirits, filled with zeal for a great

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serve at once as her trumpet, her handmaid, her warrior, her friend, her consoler. They are in short, her instruments pliable for a thousand different means to the constant different means to the one great en imposed by Christ upon His Spouse What is that end? The question ruffles your spirit: it is elementary and too obvious for labor. Perhap this is the reason why editors miss part of its significance. Editors look at it, recall the answer of the Catechism, and like fire-eating missioners pound away on the Four Last Things, Death, Judgment, Heaven and Hell, without thought of all that goes before, life with its hope and sweetness and light.

The purpose of man's life cont than the Four Last Things It means that man should be brought as near as possible to his primitive state of innocence on earth, and sen forth through death to heaven. God intended man to live in suprem happiness in Paradise, and after pro-bation to be caught up to heaven without suffering. Sin frustrated the divine intent: but it still remains a part of the divine economy that man should be brought by th Church as near to Paradise on earth, as possible. For this reason the Church is concerned in one way or another with everything that per-tains to man; with his will, the ultimate source of good and evil; with his intellect, memory and imagination, agents of a high and joyous life; with his success, his happiness, everything. Pure theology is not her only care. Ethics, Sociology, Economics—all fall within her ken. Everything that concerns man con cerns her, directly or indirectly. She can with perfect propriety apply to herself the words of the pagan poet, "humani nihil a me alienum

The history of the Middle Age tells how she took this maxim to herself in the past. The Church inspired not only man's hopes for heaven, but also his legitimate amusements on earth, setting his holidays and promoting his frolics; in short, neglecting nothing that was human and innocent. She was never so wrapped up in the Four Last Things that she forgot all other things, thereby making life a burden There you have the Church's mis sion, and with it the mission of the

The very comprehensiveness of this mission gives rise to a great variety of papers. No one paper can accomplish everything. Some papers are purely theological and philosophical, stressing intellectual characteristics entirely. Others are purely devotional, and strive to arouse and preserve noble emotions others again make a more general interests and stir many faculties. This is the kind of paper that you and

To exercise a proper educational influence such a paper must instruct its readers. It must clarify principles, illustrate them, vin-dicate them in short, put be-fore men correct ideas in simple attractive language. The scope of its subjects is unlimited; theology, metaphysics, ethics, pedagogy, scon-omics, sociology should all flud place within its pages. All need vindication. For this is a revolutionary age : the tide of disruptive doctrine is running high; many men are ught in the waters and carried to the fathomless sea, where the cry of their lost souls haunts the night. This, gentlemen, is a most serious m: our responsibility in the matter is great : none of us are rising to it. Let me illustrate. There is a movement under way to secularmembers of the New York School of Philanthropy, openly proclaim their doctrine and purpose. Their doctrine is that the States should assume entire control of dependent people of to see to it that asylums, and hospitals, and other institutions under the care of religious corporations, be de-

A double effect will arise from the success of this infamous plan. The souls of numerous dependent people will be placed in danger: the corporal and spiritual works of mercy so plentiful in blessing for individual d State, will lose much of their What are we doing to meet the situation? Nothing. Yet most Americans would be loath to tolerate a movement of this kind crudescence of one phase of pagan ism, popularized these days by Pro Royce in his Gifford Lec-

Such a question can be easily approached. An interesting article could be written showing the rise and spread of secularization, and its effects, personal and social. This movement could be traced to the old pagan idea that the community is the source of morals and religion, the arbiter of right and wrong. The whole could be topped off by pointing out these self-same doctrines in Joyce's lectures, thus it makes all parts compact and cohershowing how peganism is taught in ent. "He who destroys religion," our universities, and gradually filters says Plato, "overthrows the foundadown to the man in the street. This is but one example of the many ways, in which our press could exercise its educational influence. The same methods could be used in dealing with other problems; problems in epistemology, like the false doctrine on relative truth which is playing havoc in religion, philosophy and religion here in its broadest an science: problems in economics, arising from the detritus left by the damnable Manchester School : prob-lems in metaphysics, like evolution,

problem : problems of ethics, like sterilization. Of course you smile severy one of you, and judge me an idealist who knows nothing of people or newspapers. You are quite con-vinced that your readers could not grasp any of these questions. But I have heard them discussed from street corners by Socialists in so simple and popular a way, that listeners shouted back approval. I have heard fundamental problems in one of our large cities to an audience of rough, unwashed men, who caugh every idea. Gentlemen, our diffi-culty is not with the subject nor with our readers: it is with us The subjects can be made as simple as arithmetic, so simple that the people, who can understand the

Baltimore Catechism, can under stand these other topics, but — and pere's the rub-there is no one to give us the catechism in sociology, omics and so on, and the devil is glad of it. Of course, as I have already said, I

would not have your whole paper of this nature. Every legitimate in-terest of man should be met, at least now and then : the hunger of every faculty should be appeared. There hould be articles on science, travel biography and so on, not to mention editorials suitable to the end in view. There should be articles in a light vein, elevated but as humorous and whimsical as you please. The class a very important item, but by reviews like America an item of minor importe And lastly, there are communica

able adjunct and are proportionately difficult to manage properly. The result, however, is worth the cost. Our Catholic people are a strange lot, disunited in everything save the bare essentials of the Faith. It were bootless to discuss the reasons for this: it is not useless to remark, however, that the defect must be remedied, if we are to preserve the measure of peace and liberty we now enjoy. Hope of better things does not lie in the so-called prominent Catholic, who is more often than not a parasite, but in the plain, every day man, the average man. He must be reached, educated, given an idea of his power and his responsibility. The first step towards this consists in awakening his interest in current problems, in prompting him to think about them, in permitting him to about them. This accom plished, the average man finds himself and comes to realize that he is not a lifeless peg in a machine, but s live individual, able to promote the welfare of Church and State by persanal endeavor. Under such con ditions it is but natural for him to same mission, and co operate with In this way the army is formed thus it works: ideals first, then

action prompted by the ideals.

For obvious reasons this plan car be promoted, if not entirely consum columns. God knows there is need of such work—the layman's apostol-ate. Priests have their defects: I their greatest defect is lack of practical interest in the work of Church. They are not taking and not constructive thought in philosophy sociology, economics; they are build ing up no strong line of defence; they have wrapped their talent in a napkin and buried it deep, and are contentedly awaiting the return of the Master from the far country.

The Catholic press must set them to cognizance only of overt acts. It has 'trading:" their energies are

precious to be lost. But enough of this: it borders on carping. You have my idea both of the influence every Catholic paper should exert, and of the way that influence can be acquired, but you will never carry out this idea, nor obtain this influence for your paper, unless you are devoted to the cause from proper motives, and have the courage of strong unselfish conviction, the courage to do and dare in the cause of truth through the Catholic press, whose mission is the same as the Church's, whose influence will be proportionate to the scholarship, zeal and bravery of those who com-mand it.—Catholic Telegraph.

RELIGION NECESSARY FORMATION OF GOOD CITIZENS

His Eminence Cardinal Gibbons, in New York Sur I hold that religion is the only solid basis of society. If the social edifice rests not on this eternal and immutable foundation it will soon crumble to pieces. It would be as vain to establish society without religion as to erect a palace in the air or on shifting sands or to hope to reap a crop from seed scattered on the oceau's surface. Religion is to society what cement is to the building;

tions of human society."

Religion is the bond that unites man with his Creator. It is a virtue in which due lono and worship are pad to God. It embraces all those fundamental truths that involve God's sovereignty over us and our entire dependence on Him. I employ most comprehensive sense as embody ing the existence of God, His infinite power and knowledge, His providence over us, the recognition of a divine law, the moral freedom and respectcal, not a biological or physiological, ability of man, the distinction be-



tween good and evil, the duty of rendering our homage to God and justice and charity to our neighbor and finally the existence of a future state of rewards and punishments.

This implies a moral training, so that when I speak of the necessity of religion for good citizenship I have in mind the moral training which true religion imparts.

The social body is composed of in-

dividuals who have constant relations with one another; and the very life nd preservation of society demand that the members of the community ous and complex duties.

What is needed for good citizen-ship? What does society require of your rulers and magistrates? does it require of you? It demand of your rulers that they dispense jus-tice with an even hand. It demands of you that you be loyal to your coun try, zealous in her defence, faithful scientious in the payment of imposts support. It demands that you be scrupulous in observing your oaths and vows, just in the fulfilment of your contracts and obligations, conest in your dealings and truthful in your promises. It demands that you honor and respect your lawful superiors and that you be courteous to your equals, condescending to your inferiors, faithful to your friends, magnanimous to your enemies and merciful to the poor and oppressed. It demands of the married couple conjugal fidelity, of parents provident vigilance, of children filial love. In a word, it demands that you "render to all men their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor;" and that you "render to Cassar the things that are Cassar's and to God the things that are

How can these virtues be practised without sufficient motives ? motives must be strong and power ful, because you have passions and self interest to overcome. They must be universal, because they are binding on all members of society. They must be permanent because they apply to all times and places.

What motives, religion apart, are forcible enough to compel legislators, rulers and magistrates to be equitable and impartial in their decisions? What guarantee have we that they will not be biased by prejudice and self-interest? Will a thirst for fame and a desire for public approbation prove a sufficient incentive for them to do right? How often has not this very love of glory and esteem impelled them to trample on the rights and liberties of the many in order to giving; they are adding nothing to win the approbation of a few sycophants.

What principles without religion are binding enough to exact of you that obedience which you owe to society and to the laws of your coun no jurisdiction over the heart, which is the seat of rebellion, the secret council chamber where dark schemes are concocted. The civil power can not enter the hidden recesses of the soul and quell the tumulte raging there. It cannot invade the domes-tic circle to expel the intemperance and lewdness that enervate and debauch both body and mind. It cannot suppress these base calumnies. whispered in the dark, which poison the social atmosphere with their foul breath and breed hatred, resentment and death. You might as well expect to preserve a tree from decay by lopping off a few withered branches while allowing the worms to gnaw at the roots as to preserve the social tree from moral corruption by preventing some external crimes while leaving the heart to be wormeaten by

The case of the Founder of the Christian religion is familiar to the reader. Who was so great a benefactor to society as He? He went about doing good to all men. He gave sight to the blind, hearing to the deaf and walking to the lame and strength to the paralyzed limb and



to the dead. He promulgated the most sublime and beneficent laws that were ever given to man. He in-variably inculcated respect for ruling powers and obedience to their auth-ority, and yet He was branded as a seditious man, an enemy to Casar, and He was put to death by the very people whom He had sought deliver from spiritual bondage.

But perhaps you will say that s natural sense of justice, independent ly of raligion, can exercise sufficient influence in inducing you to practise the duties of an upright citizen. But to discard religion and yet profess to believe in natural justice is self-contradictory. It is grasping at the shadow and rejecting the substance. It is unconsciously clothing oneself in the garment of religion while re-jecting its spirit, "having, indeed, an appearance of godliness, but denying the power thereof." It you seriously reflect you will discover that natural justice has no solld foundation unless it rests on religion. Natural justice may sound well in theory, but it is a feeble barrier against the encroach-

ments of vice.

Tell me, what becomes of your natural love of justice, of what inflaence does it exert on your conduct when it stands in the way of your personal interests, pleasures and mbition 2

It is swept away like a mud bank before a torrent because it has not the strong wall of religion to sup-

Would your love of justice lead you to give a righteous decision against a friend and in favor of a stranger though you were persuaded that such a decision would convert your friend into a lifelong enemy? Would it prompt you to disgorge ill gotten wealth, and thus to fall in a single day from affluence into pover Would your natural sense of duty inspire you with patience and resignation if you were defrauded of your property by the treachery of a friend? Would a mere natural sense Would a mere natural sense of duty or propriety restrain a Joseph or a Susanna from defiling his or her conscience and violating the sacred laws of marriage ? Would a natural lobe of truth and honor compel a guilty man to avow his secret crime that he might vindicate the innocen falsely accused? Such acts of patience, justice and truth are not uncommon in the Christian dispensa tion; but they would have been deemed prodigies of virtue in pagan

There are many that consider mental culture a panacea for every moral disorder. "Let knowledge," they say, "be diffused over the land. Social order and morality will follow

The experience of other nations, as well as that of our own, shows it to be a very great illusion to suppose that intellectual development is sufficient of itself to make us virtuous men, or that the moral status of a people is to be estimated by the wide spread diffusion of purely secular

When the Roman Empire had eached the highest degree of mental culture it was sunk in the lowest depths of vice and corruption. The Persian Empire, according to the estimony of Plato, perished on account of the vicious education of the princes. While their minds were filled with knowledge they were guided by no religious influences. The voice of conscience was drowned amid the more eager and captivating cries of passion, and they grew up monsters of lust, rapine and oppression, governed by no law save the instincts of their brutal nature.

It does not appear that vice recedes public education advances. Statistics, I fear, would go far to prove the contrary to be the fact. The news-papers published in our largest cities are every day filled with startling accounts of deep laid schemes of barglary, bank defalcations, premedmurders and acts of refined licentiousness. These enormities are perpetrated for the most part not by unlettered criminals but by inlividuals of consummate address and skill; they betray a well disciplined mind, uncontrolled by morality, and religion. How true are the words of "Sublime words make not a man holy and just, but a virtuous life maketh him dear to God."

If neither the vengeance of the civil power nor the hope of emoluments nor the esteem of our fellow-men nor the natural love of justice nor the influence of education and culture, nor all these motives combined, can suffice to maintain peace and order in society, where shall we find an adequate incentive to exact of us a loyal obedience to the laws of the country? This incentive is found only in religious principle. Religion I maintain, is the only sure and solid basis of society. Convince me of the existence of a Divine Legislator, the Supreme Source of all law, by whom "Kings reign, and law givers decree just things," convince me of the truth of the Apostolic declaration there is no power but from God, and that those that are ordained of God, and that, therefore, he who resisted power resisted the ordinance of God;" convince me that there is a Pro vidence who seeth my thoughts as well as my actions, that there is an incorruptible Judge, who cannot be bought with bribes or blinded by deceit, who has no respect of persons, who will render to every man according to his words, who will punish transgressions and reward virtue in the life to come, convince me that I impels me to virtue without regard | Numa of ancient Rome made religion

comfort to the afflicted, and even life to earthly emoluments or human applause, and who restrains me from vice without regard to civil penalties; you set before my conscience a living witness, who pursues me in darkness and in light, and in the sanctuary of home, as well as in the arena of public life.

> Religion teaches me that we are all children of the same Father, brothers and sisters of the same Redeemer, and consequently members of the same family. It teaches me the brotherhood of humanity.

Religion, therefore, is the fostering mother of charity, and charity is the guardian of civility and good breeding, and good breeding is one of the essential elements of the wellbeing of society. Worldly politeness, de-void of religion, is cold, formal and heartless; it soon degenerates into hollow ceremonies. Good breeding, inspired by religion and charity, in-culcates a constant self-denial. It is sincere and unaffected, it has the ring of the genuine coin, it passes current everywhere, and it is easily distinguished from the counterfeit nger who would feel oppressed by the rigid mannerism which rules in the salons of Paris would be charmed by the quiet dignity and genial warmth with which he be received by the simple and religious people of the Tyrolese moun-

taine The Christian religion is all per vading. It influences the master and the servant, the rich and the poor. It admonishes the master to he kind and humane to his servant by reminding him that he also has Master in heaven who has no respect of persons. It admonishes the servant to be docile and obedient to his master; " not serving to the eye as i were pleasing to men, but as the ser vants of Christ, doing the will of God from the heart."

It reminds him that true dignity to compatible with the most menial offices and is forfeited only by the bondage of sin.

It charges the rich not to be high minded nor to trust in uncertain riches, but in the living God, Who givething abundantly all things to It counsels the poor to be ar privations with resignation, by settin the words of the Apostle, "being rich, became poor for your sake that, through His poverty you might be

In a word religion is anterior to society, and more enduring than gov-ernments; it is the focus of all social the most powerful instrument in the hands of the legislator; it is stronger than self-interest, more awe inspir-ing than civil threats, more universal than honor, more active than love of country—the surest guarantee that rulers can have of the fidelity of their subjects and that sub jects can have of the justice of their rulers ; it is the curb of the mighty the defence of the weak, the consola tion of the afflicted, the covenant of God with man; and in the language of Homer, it is "the golden chain that suspends the earth from the throne

of the eternal." Every philosopher and statesman who has discussed the subject of human governments has acknowledged that there can be no stable society without justice, no justice without morality, no morality without religion, no religion without God. "It is an incontrovertible truth." observes Plato, "that if God presides not over the establishment of a city, and if it has only a human foundation, it cannot escape the greatest calamities. . . . If a State is founded on implety and governed by men who trample on justice, it has

The royal prophet, long before Plato, had uttered the same senti-ment: "Unless the Lord build the house, they labor in vain that build it. Unless the Lord keepsth the city, he watcheth in vain that keep-eth it." And Isaiah says: "The nation and the kingdom that will not

serve Thee shall perish."

Xenophon declares that "those cities and nations which are the most devoted to divine worship have always been most durable and the most wisely governed, as the religious ages have been the most dis tinguished for genius." not," says Cicero, "whether the destruction of piety toward the gods would not be the destruction also of good faith, of human society and of the most excellent of virtues, jus-

"If you find a people without religion," says Hume, "rest assured that they do not differ much from the brute beasts.'

Never," says Rousseau, who had his lucid intervals of strong sense never was a State founded that did not have religion for its basis.'

Machiavelli, who was not ah ex tremist in piety, avows that good order is inseparable from religion. He brands the enemies of religion as infamous and detestable men, destrovers of kingdoms and republics that do honor to the human race and

Even Voltaire admits that "it is absolutely necessary for princes and people that the idea of a Supreme Being, Creator, Governor, Rewarder and Avenger should be deeply en-graved on the mind."

Legislators and founders of empires have been so profoundly impressed with the necessity of religion as the only enduring basis of social order that they have always built the life to come, convince me that I upon it the framework of their conam endowed with free will and the power of observing or of violating affirmed of pagan as well as Jewish the laws of the country; and then and Christian legislators. Solon of you place before me a monitor, who Athens, Lycurgus of Lecedemon and

the corneratone of the social fabric which they raised in their respective

So long as the old Romans adhered to the religious policy of Numa their Commonwealth flourished, the laws were observed, their rulers governed with moderation and justice and the people were distinguished by a sim-plicity of manners, a loyalty to their sovereign, a patient industry, a quiet contentment, a spirit of patriotism courage and sobriety which have commended the admiration of pos erity. "The vessel of State was held in the storm by two anchors, religion

and morality."

It must be observed, however, that by harshness, cruelty, ambition and other vices, which were grave de-tects when weighed by the standard of the gospel. But a righteous God, who judges nations by the light that is given them, did not fail to requite

Montesquieu traces the downfall of Rome to the doctrines of Epicurean-ism, which broke down the barrier of religion and gave free scope to the

sea of human passions.

Lust of power and wealth, unbridled licentiousness and the obscenities of the plays corrupted the morals of the people. The master had unlimited power over his slaves The debtor was at the mercy of his creditors. The father had th of life and death over his children of the social body.

Toward the close of the last cen

tury an attempt was made by atheists on the ruins of religion and it is well known how signally they failed. Christian Sabbath and festivals were abolished and the churches closed The only tolerable temple of worship was the criminal court from which justice and mercy were inexerably banished and where the judge sat only to condemn. The only divinity recognized by the apostles of anarchy was the goddess of reason; their high priests were the executioners; the offending citizens ; the altar was the scaffold; their hymns were ribald songs; and their worship was lust,

nore sacred the profession, the more innocent the accused the more eager ly did the despots of the hour thirst for their blood. They recognized no liberty but their own license, no law but their own wanton and capricious humor, no conscience but their own insatiate malice, no justice but the was soaked with blood, suspicion and terror seized the tyrants themselves and the executioner of to-day became the victim of to-morrow.

In a few months, as De Lamennais

says : "Tney accumulated more ruin than an army of Tartars could have left a six years invasion. ceeded in a few weeks in demolishing the social fabric which had ex-

for a conviction that grows stronger as the years come and go that in the formation of good citizenship we must build apon the solid basis of

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these virtues were too often marred the Romans for the civic virtues which they practised, guided solely by the light of reason. The natural virtues they exhibited were rewarded by temporal blessings and especially by the great endurance of their re-

sanctuary of the home desecrated by the individual invaded the family and soon spread through every artery

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LONDON, SATURDAY, SEPTEMBER 18, 1915

MR. MICHAEL O'BRIEN'S APPOINTMENT

In appointing Mr. Michael O'Brien of Peterboro as their paid secretary for educational affairs, the Bishops of Ontario have done something decidedly in the interest of the hundred thousand Catholic children of this province. Of these something less than two thirds are enrolled in the Catholic Separate schools; the rest attending the Public schools. Obviously, therefore, Catholics are concerned in all school legislation school policy and administration Departmental regulations, the distribution of legislative grants for school purposes, text books ; in short everything connected with the elementary and secondary schools towards whose maintenance they contribute both directly and indirectly.

By virtue of their office it is the right and duty of the Bishops to watch over the educational interests and safeguard the educational rights of the Catholic people. And quite naturally they are regarded by Government and officials of the Department of Education as qualified to speak with authority in the premises. Disregarding for the moment that small but excitable element of the population which shudders at the thought of the "Roman Hierarchy" exercising ordinary civil rights, this is taken quite as a matter of course in this democratic Province of Ontario. It is good democracy and good sense for the powers that be to keep in close touch with the people whose affairs they administer.

But this very fact imposes on their Lordships the duty of being thoroughly informed on matters educational. In the appointment of an educational committee composed of the Archbishop of Toronto, and the Bishops of Hamilton, London and Peterboro, with Mr. Michael O'Brien as permanent secretary, the Bishops of Ontario have made very any matter without sufficient consideration or adequate information.

Mr. O'Brien has devoted his whole life to educational work. During his life he taught in every grade of school, ending his eminently successful teaching career as a highly esteemed and energetic member of the staff of Peterboro Collegiate Institute. During the years he spent as Separate School Inspector he covered the whole province, coming into close personal relationship with clergy, people, teachers and children. No one knows better educational conditions, no one is held in higher esteem. It is quite impossible for any one who takes an intelligent interest in school matters to come into contact with Mr. O'Brien and not be impressed with his forcefulness, his enthusiasm, his great good sense, his thoroughgoing appreciation of the merits as well as the defects of of our school system.

There is no reason to think that those charged with the administration of the educational affairs of the province do not desire to treat Catholics fairly, but that is a reason the more why there should be a perfect understanding between us. Transparently honest, straightforward and earnest, thoroughly conversant with his subject in all its bearings, Mr. O'Brien will be able to prevent unintentional injustice and undesirable misunderstandings.

We were pleased to read this kindly reference to Mr. O'Brien's promotion in the Toronto Globe :

"The selection of Mr. Michael late Inspector of Catholic Schools under the Ontario Government, to fill the education position under the hierarchy of this Province is an admirable one. After Province is an admirable one. After the wartostop; yet its appeal has gone long experience as a Principal of the wartostop; yet its appeal has gone of the honor of humanity and separate schools and as a member of forth for the love of Christ's sake in of the twentieth century we might

the High school staff of Peterboro, he has had fifteen years of inspectoral work of an exceptionally arduous work of an exceptionally are and trying character. His di duties have been discharged with tact and toleration, and probably this sort of self-control will be found peculiarly useful in his new office. It is quite certain that his chief aim will continue to be, as it has been, to secure for every Separate School pupil as good an education as condi tions make practicable."

His innumerable friends through out the province who will sorely miss the inspiration of his Inspectoral visits will be interested to know that Mr. O'Brien has three able-bodied sons enlisted in the service of King and country; one with a field battery at Shorncliff, (perhaps now in France), one at Niagara and a third who recently joined the Army Service Corps. Another son who was graduated two years ago at the University of Toronto is now studying theology in Rome preparatory to enlisting in the service of the King of Kings.

"THAT THEY ALL MAY BE ONE "

At no time since the rending of the eamless robe of Christian unity four centuries ago have the evils of sectarianism been so fully realized and so deeply deplored as at present There may be those who advocate the union of Churches for reason material and utilitarian, and others who assent because of religious indifference; but there is not wanting the deeper note of a real aspiration of earnest Christian souls toward the unity for which Christ prayed: "that they all may be one, as Thou Father in Me and I in Thee . . . that the world may believe that Thou hast sent Me."

The Constructive Quarterly, in whose pages earnest Christians of all denominations meet in frank and serious discussion, furnishes evidence of this aspiration and, it may well be, contributes materially to the desired end. The candor, the spirituality and the Christian charity which characterize so many of the articles make the Catholic reader realize the distinction which theologians make between material and formal heresy.

The Rev. Newman Smyth, in the June number, holds that after the War will come the greatest test and the greatest opportunity of Christian Churches.

"To prepare for this coming day of judgment for organized Christianity, the American Churches can not begin too soon to mobilize their several forces and to make them ready to act as one nower. . .

"For many in the trenches, for others waiting in the homes, the war has put new meaning into life. . .

'Is our present disorganized Pro testantism prepared, or so much as gathering itself together to make ready, for its full part and effectual working in this coming epoch for Christianity after the war? shall the Churches, because divided and powerless to act together, be found wanting in this notable day of the world?

"The reserves of moral and religious power in all countris must be called to the colors to overcome the causes of war; for until these shall be searched out and destroyed in every people, disarmament by the vanquished in the present strife may prove to be a truce for a time, but not a peace of God which shall come to stay."

Making all allowance for the bias of education and the influence of environment the Catholic reader will ask : Can he not see the strikingly visible unity of the Catholic Church? He does. He cannot see the Church of Christ in all its spiritual beauty and unity as these are apprehended by those who have the great happiness of belonging to the Church which is the mystical Body of Christ but from the outside he sees Catho lic unity as through a glass darkly, while from within, he beholds Pro testant division face to face; and he contrasts them thus :

" There is one Church that stand always ready. For centuries there has never been a day when it has not had the power, for better or worse, to speak its own mind with authority: and it has led its own following. At any time of need it has not to wait. the Reports of the Belgian Govern-In the morning its voice may go mental Commission on the Violation forth to the ends of the earth. At of the Rights of Nations and of the midnight it may speak; and, as the Laws and Customs of War in Belsun rises the whole world round, the gium. people shall listen. Before the sovereignty; it cannot command of unspeakable crimes. . . .

voice, and it can make it heard even amid the storm of war. The Protestant Churches cannot. The voice of the Roman Church is one voice, as the voice of many waters ; there is none to declare the mind of the Protestant Churches, though all would hear it spoken. Its voice is the murmur of distant brooks from disant source. . . The out standing fact which confronts Protestant Churches - their independ ence of one another has left them powerless to act, even when they ought to act together in their power as a whole. They do not, they can not, stand up as one solid force to confront an impious wrong; they cannot rise at an hour's summons to meet an emergency; nor can they minister, as one body for Christ's sake, to the urgent suffering of any land. They are not united or even practically federated sufficiently in any city to do the greatest possible good which they have the men and the means, the mind and the heart, to

do. . . "They can do almost everything else together; but this one thing which the Lord Himself prayed that the disciples might be, they have not become ;-they have not made their unity so visible that the world, seeing it, may believe in their Christ. This is the plain fact as visible as their Church doors, facing each other, which the world, passing by every Lord's day, sees, and seeing does not believe in their Christ."

Another writer in the same review William Porcher Du Bose, an Episcopalian Professor of theology in Tennessee, writes of the Church, whether consciously or not, in almost the precise terms of St. Thomas Aquinas.

"It is the Church only that is His true and abiding Body, the real Incarnation-the Fulness of Him that filleth all in all'-that which He fills with Himself as the soul or spirit fills the body and makes it all Itself. So true is it that the Church is Christ's body and self, and that we are in Him only as we are in that we need not hesitate at the extra ecclesiam nulla salus (out of the Church there is no salvation)-if we mean Christian salvation: 'Christ is the Head of the Church, Himself the Saviour of the Body.' As only the soul can save the body, only the spirit can sanctify and save the flesh, so only Christ as the Head and Heart, the Soul and Body, of our humanity is Christian salvation. We are fallen away from the meaning and actuality of the Church, if not of the fact of Christ Himself in the world, and of ourselves in Him, when we allow our selves to come down to and acquiesce in the conception and use of it as a creation and matter of mere human expediency or utility. The easy and endless multiplication of Churches, as against The Church, has been the natural result as well as the cle evidence of a growing loss of any real sense of the divine and necessary fact of the latter; and this, I hope, we are all more and more com-

ing to realize and feel." Such evidences of aspiration toward Christian unity are of deep interest and significance. " And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters." May not the spirit of God be even now moving over the dark and troubled waters of Protestantism? Obviously the first prerequisite for the reunion of Christendom is the recognition of the evils of division. And this condition is beginning to be fulfilled. Not unsympathetic or scornful criticism of the futility of Protestant aspirations and efforts towards unity should be the attitude of Catholics. We who see the beauty of God's House from within, whose inestimable privilege it is to belong to the Church which is the continua. tion and projection of the Incarnation, should in grateful humility pray that all may recognize and accept Christ's own plan of unity, that there be one Fold and one Shepherd.

AUTHENTIC INFORMATION

We have received from the Belgian Consul-General at Ottawa a copy of

" In the pages of this book," re powers of the world it can appeal the preface, "there is unfolded in for millions of people, and in every the sober and restrained language of tongue. It retains no temporal a sworn judicial statement the story

well desire that we were not com- struction. When this is completed the British and French offensive is see my way clear to accept the nelled to give that gradenes to the to bis satisfaction they are received. stories of the atrocious acts which have been committeed far from the field of battle, and in the by-ways as it were, of the theatre of War. Unhappily doubt is not admissible.'

Sober and restrained, indeed, is the language which constitutes nevertheless a damning indictment The German professors in their appeal to the civilized nations have

"It is not true that our soldiers have done violence to the person or the property of a single Belgian citi zen unless acting under the hard necessity of legitimate defence. .

"It is not true that our troops brutally destroyed Louvain. "It is not true that we carry or war in defiance of the laws of humanity. Our soldiers commit

Quoting the above, Mr. Van Dan Heuvel, the Belgian Minister of State who writes the preface, remarks with

neither acts of indiscipline nor cruel

quiet but biting irony : "These affirmations are made by eminent professors. They are boldly formulated and would be of great authority if the professors had spoken of facts within the range of their knowledge, but these gentlemen have neither visited the places nor questioned witnesses."

In the Sixth Report the Commis sion says :

"The facts are stronger than all arguments. Against the professorial protests of the German Universities the Commission of Enquiry opposes its reports. There is not one fact mentioned in them of which it cannot furnish proof. There are besides, documents, the authentic character of which the German Universities would not think of contesting. We refer to the proclamations of the generals of the invading army; the lack of conscience shown in them is no greater than their cruelty." Then follow several of these proclama

tions. The volume may be considered by some gruesome and depressing reading. But the whole war is a gruesome and depressing fact. The authentic information contained therein of what have now become irrevocable facts of history may serve a twofold purpose : to deepen our reverent gratitude to martyred Belgium, and to make us more fully realize the meaning and magnitude of the great struggle which we are bound to bring to a successful issue A copy of the volume in question will be sent free to any person apply

ing therefor to the Consul-General of Belgium at Ottawa.

A "NEIGHBOURLY" CONVERT

If there is one note more than another that marks off and defines the system of contradictions that is labelled Protestantism it is beautiful thing or nothing, and you can still be a "member in good standing." Protestantism has no definite creed It does not know what it believes or what it denies. This is, to some extent, an explanation of its intense hatred of Catholicism. Catholicism has a certain definite dogmatic system. It knows what it believes, and it makes the acceptance of this belief an essential condition of member ship. This, in the minds of the loose theologians of Protestantism, is tyranny. Protestantism does not claim certitude in its teaching. This is what I think, it says, but since I may be wrong you are perfectly free to think as you please. This it calls liberty of conscience.

An incident that was recently reported to us well illustrates this Protestant "comprehensiveness." A person of our acquaintance, a Presbyterian, joined the Anglican Church. He lived in a section that did not possess a church of his own persuasion. A friend expressed his wonder that he should leave the church of his childhood to embrace another belief. "Well, I don't know that I believe in the English Church," he answered, "but I like to be neigh-

Contrast this with the method followed in the reception of Protestants into the Catholic Church. We will have nothing to do with "neighborly" converts. We have the certain teaching of our Church, and the convert-to-be must give proof that he or she accepts that teaching before he or she is admitted into the fold. Converts to Catholicism are real converts. For one reason or another their belief in the form of religion they profess having been shaken,

Sometimes, because the priest has doubts of their full acceptance of the Church's dogmas, they are not received at all. This it is that explains the different calibre of converte to Catholicism and "converts" to Protestantism. Protestants be-Catholics from conviction. Sometimes a few renegade Catholics come Protestants through self in-

terest. Catholicism gets the Newmans. Protestantism gets the Chiniquys and the Margaret Ls. COLUMBA

ON THE BATTLE LINE

Transcending all War news of the past week is the deposition of Grand Duke Nicholas from the supreme command of the Russian armies and the assumption of that office by the Czar himself. No satisfactory explanation has been given though various guesses have been hazarded The Grand Duke has been regarded as a great military genius and his saving of the Russian armies seems sufficient ground for ranking him great amongst the greatest generals of the War. Now he is banished to the Caucasus. Does the Czar fear a revolution and has he flouted the omnipotent bureaucracy by placing himself at the head of discontented people? Has the Grand Duke been a failure in spite of his wonderful reputation? Or has he fallen a victim to the intrigues of discontented and incompetent subordinates resentful of the iron dis cipline he was reputed to maintain? All remains shrouded in mystery until events prove the exception to

stream. In Washington the Austrian Ambassador's incredibly impudent assumption of the right to foment strikes in American munition factories and the German Government's repudiation of its own Ambassador's assurances in the matter of the sink ing of the Arabic have seriously complicated the relations of the United States with the Teutonic powers. Despatches from Washington report " amazement and intense dissatisfaction" amongst the officials there. This can readily be believed.

the old adage of the unwisdom of

swapping horses while crossing a

It is cold comfort that Col. Repington, the military expert of the London Times, serves out to the Germans on the eve of their winter campaign in Russia. Their armies, he says, will waste rapidly by exposure and disease. Great masses of Cossacks are forming, who, when the snow comes will begin to worry them. In Russia vast hosts of soldiers are preparing to renew the war, and in every allied and neutral country all available factories are working day and night to supply the munitions that Russis The west offers the German no better prospect, even were they able to add a million men to the 1,800,000 now on that front. After immense losses, such as they would able to pursue their campaign either east or west with any hope of success Col. Repington conveys the impression that the invasion of Poland rep resented Germany's supreme effort and that failure to destroy the Russian army inevitably brings in its train failure all round.

From Petrograd come statements having, it is believed, official sanction, that the Czar's first orders on as suming command of the army were for a further retirement, because the German centre had pressed beyond the point anticipated when the Russian front was rearranged. This retirement is now being carried out in an orderly way, and apparently ut pressure from the Nothing has come through to show east or the west of Vilna. Farther north, of course, the Dwina lines will be maintained. In the Argonne and in the Vosges

there have been sanguinary strug-gles. The Germans in both cases used asphyxiating shells and bombs and in the Vosges flaming liquids were added. A trench of the first ine on the Linge ridge had to be evacuated by the French, but by a counter attack they won back the lost ground to within 30 feet of their also made a lodgment in the French trenches, but there by a counterattack all the lost ground was re-covered, and the midnight Paris reort states that " a new and violent artillery action against Hartmanns Weilerkopf was completely repulsed. The Crown Prince makes no progress in the Argonne. An attack near St. Hubert yesterday, following upon a combardment of the French trenches with shells of large calibre, was quickly stopped. It is probable that these vigorous German attacks in the Vosges, in Lorraine and in the Argonne are intended to disclose the French strength on the portions of the front attacked and give some clue

Turkey's concession of territory in Thrace to Bulgaria under the treaty between the two states, which it is believed was signed last Monday, is more important than expected. Bulgarla is given about 780 square miles which she is to occupy a formight after the signing of the treaty. This is the price paid by the Turks for the passage of war supplies through Bulgarian territory. It remains to be seen whether the Allies will make a higher bid before the time comes for Bulgaria to disclose her position to all the world by cocupying the ceded territory. The position of Bul-garia has been doubtful all along, but the day of decision comes very

Vague rumors of important pending developments in the Dardanelles are in circulation throughout wes tern Europe, but nothing definite as From Mitylene comes a report that bombarded the camp of the Turks at Aivali on Wednesday, and killed or wounded many Turks. Another squadron of seaplanes attacked the Turkish fortifications at Smyrna. It s almost time to hear from the Italians who left more than a week ago on a great fleet of transports to take part in the campaign against the

The Italians are resuming a vigor ous offensive on the Isonzo. An Austrian report states that they have at Tolmino, but were repulsed every time, leaving many men near th Austrian wire entanglements. South of Goritz, in the Dorberdo region, they were also repulsed. Vienna ad mits that an Austrian torpedo boat was hit by a torpedo from a hostile torpedo boat and forced to make for port damaged at the bow.-Globe Summary Sept. 11.

NEW YORK PRIEST ON PRISON REFORM

REV. J. E. CURRY IS AGAINST CAPITAL PUNISHMENT

AND WOULD SUBSTITUTE LIFE IMPRISONMENT

Because of his religious work mong the prisoners in the Tombs and Sing Sing for many years the Rev. James B. Curry, pastor of St. James' Church in James street, New York City, is one of the best informed men in that city regarding the good and the evil qualities to be found in criminals.

For this reason Father Curry's opinions on the possibility of true re formation on the part of the criminal

are of especial interest. "There is no doubt that some of them do make good it the world gives them the chance," said Father Curry. "But the chief difficulty lies in the attitude of the world toward the man who has been in prison.

Speaking of Warden Osborne theories I think he has the right idea. There is no doubt that there is room for great improvements in the conditions that exist in Sing There should be no such things as dark cells or anything like that, for it is easy enough to govern the men, provided you understand treat them like human beings instead of beasts. Warden Osborne has had sufficient exper ence and has amply studied the ques for improving the prison.

" Here is a little incident which convinced me that some of Thomas Osborne's ideas which installed at Auburn prison at his sug sentence there produce some good.

'A young man whom I was ested in had been arrested for an offence and I used some influence to have the man released, believing that he was a good man at heart and had committed the offence on an impulse. He wished to get marrie and I loaned him money, I think about \$19, to help pay for furnishing

SECOND OFFENDERS

"Just when I thought I had this young man on the right path, greatto my surprise he was again arrested, and it being the offence, he was sentenced to Sing I'll admit that I was so dis-Sing. appointed and surprised that I lost interest in his case, and decided to wipe my hands of the affair. him again, but I turned a deaf ear to all of them.

"Not long after I had occasion to visit Sing Sing, and while there I was informed that this man, whom we will call James, had committed an assault on another prisoner with original position. On the ridge of Hartmanns Weilerkopf the Germans had been transferred to Auburn prison, where some of Mr. Osborne's suggestions had been put in practical use. Incidentally I wish to tell you that James was good at heart but had a violent temper, which was the cause of the assault on his fellow

Well. I had forgotten all about James when I received a letter one day in which was enclosed the equivalent of the money I had loaned him some months previous. In his letter James stated that he had never intended to cheat me out of the money, but he did not have the opportunity of getting together the sum of \$19 until he reached Auburn. By dint of hard work and economizto the nature of the concentration that is manifestly in progress at some point behind the Allies' lines.

The Germans are attacking in the hope of learning where and when point behind the Allies' lines.

The Germans are attacking in the hope of learning where and when points in him. But I could not seem that I renewed hope of learning where and when points in him. But I could not seem that I renewed by the most devoted care.

NO SLACKER

Sergeant the Abbé Règis Chavana, who was a student at the Grande Séminaire of Lyons, of the 5th

I sent the money to Father Cashin chaplain of Sing Sing, with the request that he distribute it among the prisoners in the death cells.

"On my next visit to Sing Sing Father Cashin met me and told me that James was there, not as a prisoner, but as a delegate at large from Auburn, where they had some sort of organization such as the Golden Rule Brotherhood which has been formed at Sing Sing. When I met James I never saw such man in all my life. All the criminal features in his face had sion in his face was almost angelic.

James informed me that the conditions in Auburn were such that they had changed him completely. Since his incarceration there his haracter had undergone a complete transformation. While in Sing Sing ne was morose, vindictive and selfish but on being transferred to Auburn ander the changed conditions for the batter, he became joyful, optimistic and devoted much of his time to doing good work among the prisoners and charitable deeds.

"In fact, I was so impressed with the complete transformation that I said to him, 'James, you look so good now that you could wear one of these collars and be one of us." and Father Curry put his finger on his clerical collar to emphasize

"Apropos of capital punishment," Father Curry went on, "I do not be-lieve in capital punishment personally, but I admit the State has the supreme right to take a life for a life. The Roman Catholic Church admits this right. Warden Osborne has expressed my sentiments when he delared that while he is against capital punishment he will execute prisoners and do the work thoroughly according to law as long as the law compels him to. Therefore, before any of our suggestions can be put into practice the law must be changed. If you could visit the death house and see the condemned prisoners in their cells you would not hesitate to raise your voice in favor of abolishing capital punish ment. The prisoners in the death cells are under a terrible strain which is really inhuman.

"My suggestion is that capital punprisonment be substituted, with the power of communication removed from the Governor. However, such prisoners should be granted the privilege of a new trial on the preentation of new evidence, etc. I think life imprisonment would be just as effective in preventing crime as capital punishment. - Providence

SIDELIGHTS ON THE GREAT WAR

THE PRIESTS AT THE FRONT

A young French soldier, writing to an ecclesiastic at home, eloquently voices the appreciation felt at the Front for the priests who are there

either as chaplains or soldiers : They have joined the priest and soldier in the trench, and whatever one may think of it, good has come out of it. What a happiness it is for us when an attack is pending to have someone to whom we can tell our sorrows and beg pardon of our faults. The priest in the trenches is a great blessing. There is not a moment in which he is not encour-The victory towards which we are going will not only be for France; it will be one for God also. And that is why we do not fear to sacrifice ourselves.

A PRIEST-LIEUTENANT'S RECONNAIS-SANCE

Nor is the appreciation above expressed confined to the soldiers. It extends also to the military authorities, as may be seen from the long ists of mentions in dispatches de servedly obtained by chaplains and priest-soldiers. Here is the official mention awarded to Sub-Lieutenant Pierre Marque, an ablé of Neufchateau, who has already won a previous

mention and the Cross of the Legion

of Honour:
A young officer of remarkable intrepidity and coolness, who after having distinguished himself in the attack on June 17, on that day and the next made a series of most dangerous reconnaissances which enabled the command to fix the attack of June 18 and our troops to find the weak part of the enemy's position, thus assuring the success of the operation. He is adored by his men of the Chasseurs, who follow

A VOLUNTEER CHAPLAIN

Here is a brilliant record for a volunteer chaplain with a brigade of light horse, the Abbé Girardin, who the cure of Jeanne d'Arc at Luneville :

From the beginning of hostilities he has spent himself body and soul with the most admirable devoted ness; he has accompanied his brigade in the Marne, Flanders, Belgium. and Lorraine, constantly assisted the men in their outpost duty and in the trenches. During the fighting on June 20-23, he greatly contributed by his example and spirit in restor. ing and strengthening the moral of the men, never ceasing, day and night, and under fire, to give encour-agement to all, and to the wounded the most devoted care.

Colonial Infantry, has the following official record to his credit:

Wounded in the left breast by the bursting of a bomb, he returned to his post after a hurried dressing, and only suffered himself to be sent to the rear next morning on the formal order of the doctor. Before leaving, he returned to the trench to make sure that the men under him were fully informed of their duties, and to send a few more bombs into the enemy's trenches.

HOW FRENCH SOLDIERS DIE

Here is an extract from the last letter of Francois Hugon, of Aurillac, a member of the Catholic Associa-tion of French Youth, who fell on

the field of honour on May 13: I sacrifice myself entirely for the good cause. . . I commend my mother to you. . . . We go with courage, for our sufferings will not be lost. But, all the same, I cast a last look on the belfry of Aurillac and our beautiful mountains as I leave to offer myself for France.

THE HAPPINESS OF BELIEVING A French soldier of Aix, who is wounded and a prisoner in hospital at Heidelberg, in Germany, writing

home to his curé, says: I have suffered much, and in my long nights of sleeplessness I said many prayers. It is in those alone that I have found courage and resig-nation to bear everything. I never before so well appreciated the happi-ness there is in believing.

A MONK AS CHEF DE CUISINE Father John Stéphan, O. S. B., French monk of Buckfast Abbey, Devon, who was called up for war work not long since, is now in Little Brittany, where he is acting as Inr at a camp for the internment of German prisoners of war. In addition he is chef de cuisine there, having to give out orders for the cooking arrangements to three of the German prisoners who are the cooks for the camp. Father John, in a letter to Dom Wilfrid, O. S. B., Totnes, says he is happy in spite of the very much altered conditions of life which he is now experiencing. His companions are a Trappist Father and a French Abbé who are also soldiers.

THE BIBLE BEFORE LUTHER'S TIME

Anti-Catholic societies intend to celebrate the four hundredth annition" next year, and we are sure to hear a great deal of talk about Luther and the Bible. Knights of Luther orators and anti-Catholic editors will tell us that there were no translations of the Bible until Luther began his "Reformation" movement. Now, we want the read ers of Truth to remember th that before Protestantism existed there were more than twenty translations of the Bible in most of the modern languages. Here is the enumeration of some old Catholic translations: Bible of Just. Mayence, 1467.

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

gian.) 1472. The entire Bible in Belgian Cologne, 1475.

Bible of Julien, 1477. Edition of Delft, 1477. Bible of Ferrier, Spanish, 1478. Edition of Gonda, 1479.

Four translations mentioned by Bausobre (Historie de la Reforme, habitants always on the verge of livre v.,) printed before 1522. starvation can do nothing in the way livre v.,) printed before 1522. To this enumeration it is as well to

Edition of Des Mouline, French

add the following list of old manuscript translations : Of the Bible into English, 1290.

Of the Bible into Anglo Saxon Of the Bible into German lan-

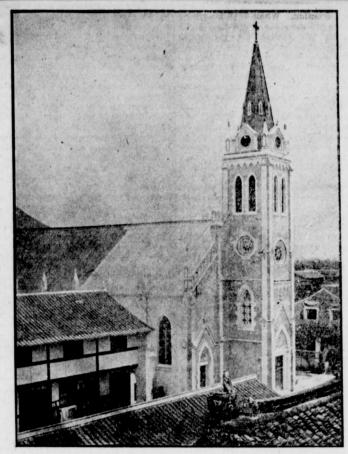
guages, 800. Of the Bible into Italian, 1270.

Of the Bible into Spanish, 1280. Of the Rible into French, 1294.

lations of the Bible appeared in

Italy ; four translations ar tude of editions were published in the Gaelic language, and in French; two Belgian translations, which passed through several editions. A translation at Prague in 1488; at Putna, in 1493; at Venice, in 1506 nd 1511. Many other Catholic translations into almost all the languages of the world were published at Rome the sanctuary of "Popery." The anti-Catholic prejudices of certain writers are so deeply rooted that it is with the greatest difficulty we succeed in making them believe that Luther was not the first translator of the Bible in the vulgar German tongue. Before the apostasy of the two famous Augustinian monks, there existed twenty one German translations (fifteen in Hochdeutsch and six in Niedersaechsisch) in Germany. Luther himself made use of the translation of Nicholas of Lyra which appeared in 1473, and passed through several editions before the "Reformation." Luther made such good use of the translation of Lyra that a comic poet has rendered this proverbial. Plus VI., writing to Martini, Archbishop of Florence, regarding his translation of the Scrip-tures, congratulates him on his zeal in publishing this translation and exhorts the faithful to read it. This letter, dated April, 1778, is placed at the beginning of all English Catho-lic Bibles.—Truth.

Save for the beautiful memories Save for the beautiful memories, sweet and tender, which linger like the perfume of roses in the heart of the day that is gone, I have nothing to do with yesterday. It was mine; it is God's.—Burdette.



CATHOLIC CHURCH, TAICHOWFU, CHINA, SHOWING NEW EXTENSION 1915

THE FAR EAST CALLS TO THE WEST

WHO WILL VOLUNTEER?

PATHER FRASER'S GRATITUDE

Taichowfu, China, Aug. 2, 1915 To the Editor CATHOLIC RECORD : Dear Friend, — With a grateful heart I acknowledge the receipt of your latest remittance, \$1,122.19, which I received yesterday. I had just been wondering whether I would be able to open my schools this year or not when your letter came to solve the difficulty. It is so kind of you and the readers of the CATHOLIC RECORD to continue their help towards my mission. I have finished my church here in the city of Taichowfu and enclosed send you a picture of it. After my letter you published in your issue of June 12th, in which I said "the Cross now dom inates the spires of the Protestant churches and the pinnacles of the pagan temples of this city," I am sure your readers wish to see what it looks

like. Some people think that for-eign built churches on the missions ought not to be shown to friends at home for fear they might think we were well enough provided for, but I have more confidence than that in my friends of the RECORD. I think it will be a great satisfaction for them to see what their money has enabled me to do and an encourage ment to do still more for the mission cause. For with me in this battle with satan it is churches and churches and still more churches that I want. And I think you will agree with me when you consider that my parish contains a thousand towns and villages, many of then big, populous places. They are all clamoring for churches, and their inof church building. One big city forty miles west of here is especially attracting my attention, and my curate is there now buying two piece

of land on which I hope to erect a church, presbytery and convent. In another town fifty miles in another direction I have bought a lot and am ordering bricks. In still another I have a fine building lot. If we cannot give the Chinese priests at least let us give them churches.
A priestly friend wrote me the other day from America: "keep up your good work; as Bishop Curtis said—"build the churches and God will Before Luther's time three trans send some one to take care of them.

This is encouraging, it is like killing two birds with the one stone.

Now here is an offer to some young Canadian priest or seminarian soon to be ordained : Honestly I will hand him over this church of Taichowfu if he will come and take charge of it and I will go off to so pagan city still unevangelized and

start all over again. My best wishes and God's choices blessings upon all the readers of the

CATHOLIC RECORD.

Yours faithfully in Jesus and Mary J. M. FRASER.

P. S. We had a typhoon the other night that blew a house down. I was afraid for the new church tower out it stood the storm well. I hear that three hundred Chinese vessels and thirty European steamers were wrecked along the coast. J. M. F.

CATHOLICS HERE FIRST

The Catholic Church has been in America officially before Protestant-ism was started by Luther in 1517. There were twelve priests with Christopher Columbus on his second voyage in 1501. The diocese of Sant Domingo was erected in 1512 and that of Santiago de Cuba in 1522. In 1502 a priest emigrated with Cabot from England to adminster to Eng-

WHY AM I NOT A CATHOLIC?

EDITOR OF LADORA LEADER ANSWERS THIS QUESTION IN A CHARACTERISTIC WAY

E. W. Van Doran, editor of the Ladora Leader, who has been paying his compliments to the bigots, antic ipates the query they might put to him by asking and answering the question, "Why am I not a Catholic?"

He answers it thus:
"Well, perhaps for the same reason that you are not-I don't like restraint; I don't like the idea of being forced to confess my cussedness; I don't like the idea of getting up and going to church early in the morning before breakfast; I don't—oh well, I can give you the same old excuse that every one outside the Church gives—to be a good Catholic you must make sacrifices, and I that in this respect I am no better than the rest of you fellows-

I don't like sacrifices.
"If I ever do get the idea in my head that I want to work twenty-four hours a day at a sure-enough, dyed in the wool brand of Christian-ity, I shall begin to study up on the hings of the Catholic Church, and if you don't want to know what real religion is, I'd advise you not to begin the study, for some of the smartest men that Protestantism has ever produced have begun that same study and in the end they have landed in the arms of the mother Catholics as Church, never again to return to of their life. Protestantism. Hardly a week passes but that records can be cited of ministers of the Protestant faith the cause of even one conversion from the Catholic priesthood to your

way of thinking! Of course, you may point with pride to the 'ex-priests' that you have in your ranks, and fine models of Christianity they are!— self-con-fessed, and self-advertised immoralists, drunkards and libertines - offal from the Pope's garden — fine bunch of associates they are. And have they reformed and become better men for their conversion to 'Protest. antism' and 'patriotism?' Not in a thousand years! If you want to know just how much these fellows have reformed, just follow up the history of each one since he became a 'Protestant' and see if it has made him any better than he was when he was fired out of the Catholic Church ?'

Of the present wave of bigotry which he is so manfully combating (and suffering persecution for) he holds that :

"It will last only so long as the supply of gullible suckers holds out, and while they make a great splurge and bluster temporarily, the Catho-lic Church, its organization and its institutions will not be hurt in the

"The mother Church counts not her numbers by men, but by time alone; generations will still continue to come and go; she has seen nations rise, fall and pass away, and the spires of her institutions will atill point skyward and the observ-ance of her daily worship will still continue. She has seen centuries and will see centuries, not changing one jot in the future, but still stand

ing and teaching as she does to-day "In the future, as in the past and present, movements will be organ-ized against her, but she will live to say Requiem Mass over them

Addressing his anti-Catholic friends he concludes :

all !"

"I am wondering just what you fellows are going to do when the present agitation for the unity of faith that is being advocated by the Protestant denominations get to-gether and unity the confusion.

"When that time comes, and come it will, we'll all be Catholics! "When the four hundred different

denominations get together and unify the whole, out of the unifica tion will come the Catholic Church!
"Church statistics point to the fact that Protestantism as it now stands with its division of opinion and doctrines, is a failure, and in order to become a power they pro-pose to formulate a general amal-gamation of doctrinal faith, a faith that will be accepted by all, and to this end each sect or denomination will be expected to accept and toler-ate the doctrinal features of the other, no matter whether they in conscience accept that particular belief or not. And when the 'unifica tion' takes place they will have arrived at the exact spot from which they started—they will have nothing more or less to offer than has the Catholic Church.

"Phe Catholic Church cannot de viate from its standpoint of authority -if it does, it at once acknowledges that it's wrong and that there is no authority in the world for the Chris tian belief!

"The mere fact that Protestants are clamoring for a 'unification' re-veals the fact that they acknowledge the authority of the Catholic Church!

progress of time.
"In the past the Roman Catholic Church has achieved victories in the face of the world's greatest opposition, and she will continue to achieve victories until not only will America be made Catholic, but the whole Christian world will be Catholic.—

ARE YOU A NEW CATHOLIC?

Catholic Standard and Times.

"Confessions of a Convert," Robert Hugh Benson discusses the defects of "new" Catholics. One of these faults is, he says, a jealousy of converts.

"A second defect is that of jealousy against converts. Now I should not have ventured to draw particular attention to this if I had myself suffered from it in any marked degree, since in that case I should distrust my own judgment in dealing with it. The fact is that I have not. I have received extraordinary generosity on all sides even in such matters as my early ordination in Rome after only nine months of Catholic life. course there were many who disap-proved of the rapidity with which I was promoted to the priesthood, but in practically all these cases it would be ludicrously impossible to suspect in them the presence of jealousy or of that subtle form of it which manifests itself in the desire to snub the neophyte. On the whole I am aston-ished at the kindness which Catho-

lics have always shown to me.
"But I have come across case after case, I have heard sentence and fragments of conversation which leave no possibility for doubting but that many converts do find jealousy and suspicion on the part of second rate Catholics as among the greatest trials Such an attitude is, indeed, exceedingly human and natural. 'Thou hast made them equal to us, cries the man in the parable, 'who embracing Catholicism, and you wise have borne the burden and the heat embracing Catholicism, and you wise have borne the burden and the heat guys have got to show me where you of the day.' And this attitude is, of or your much boasted campaign of calumny and vilification have been the cause of even one conversion a convert or two now and then—of a convert or two now and then-of persons who march into the Church so to speak, with banners flying and bands playing, as if they themselves were the conquerors instead of the conquered. But, honestly, I think that arrogance among converts is extremely rare. The course of instruction through which they have to pass, the vast sacrifices which many of them have had to make—these things, to say nothing of the amazing Grace of God which has brought them into the Church, usually purge and chasten the soul in an extraordinary degree. After all, other things being equal, the convert has been called upon by God to give a greater witness of sincerity than can any man who as a Catholic from the cradle has found his main duty merely in the keeping of the Faith. Other things being equal, it is more heroic to break with the past than to be loyal to it.
"Here again, however, it is not

among the genuine old Catholics—aristocrats of the Faith, so to speak —that jealousy or suspicion towards converts usually manifest themselves but once more, among those who de sire to be thought so-among those who in a determination to mark their alcofuess from the 'convert spirit,' think to advertise the fact by fault finding and illmannered contempt. They have come into their fortune comparatively recently, and they think to hide their spiritual origins by snubbing those who make no claim to such spiritual aristocracy. It is among this class too, that that other kind of jealousy on behalf of favorite churches or priests usually manifests itself—a jealousy which is not content with plaguing the life out of the unfortunate clergy who, they think, are alone capable of under-standing them, but proceeds further by slander and spite and gossip to attack the good name of everyone else."—New World.

On Sept. 3, 1914, the news went forth to the world that the "vacant see" had been filled by the election of the wise and holy Arch. bishop of Bologna. Three days later he was crowned with the Papal tiara. How well Pope Benedict XV. has die charged the tremendous responsi-bilities of his office no words can adequately describe. His attitude towards the warring nations has won the respect and admiration of all fair-minded men. Favoring none, and grieving for the vicissitudes of all the peoples engaged in the con-flict, the Father of Christendom has put forth every effort to restore peace and end the agony of inter-national strife. If his counsels had prevailed Europe would not now be a battlefield; and tens of thousands of men would be gathering the harvests instead of being themselves a harvest for death .- Sacred Hear

INVENTED BY CATHOLIC

Students of aerostatics enthusias tically laud the services which the air-fleets are able to render their armies in this war. But how many "So you see, my anti friends that time is doing what you cannot do, time in hastening the acceptance of the Catholic belief, and you puny tific principles, Francis Lana, the learned monk of the seventeenth

Verily, science has not moved very far, after all. Friar Lana knew nearly as much about aeroplanes as do the air men of the European and American armies. Lack of means prevented him from giving to the world an airship two hundred years before the craft came to make things so lively. This was towards 1670. St. Paul Bulletin.

30,000 PRIESTS UNDER ARMS FOR FRANCE

Philadelphia Standard and Times The Rev. Andrew L. Levatois treasurer of St. Mary's Seminary Baltimore, who went to France las summer to spend his vacation, was practically marconed when the war broke out, and for the last year

taught in the seminary at Coutances He finally got permission from the French Government to return to America to resume his work at St Mary's seminary, and he arrived there a few days ago.

The Rev. J. A. Baisnee, another

former member of St. Mary's faculty, whose arm was amputated as the result of his being struck by fragments of a shell while fighting at the front with the French army, will arrive in Baltimore within a week. There are 30,000 priests fighting

the battles of France to-day," Father Levatois. "Many have been killed."

killed."

"From the seminary at which I taught last year fifty of the eighty-five students went to the war. The other thirty-five remained at home because their Government deemed them too young or because they were physically incapacitated.

"Many priests and students have been taken wiseners of wer In

been taken prisoners of war. In this connection there is one bright feature. Many of the students who been have taken prisoners have deter mined that they cannot make better use of their enforced detention than to continue their philosophical and

"Thus we have it that these young men who want to see France strike a crushing blow at Ger-many are being helped to complete their ecclesiastical education by the same men who hope and pray that France and her allies will be defeated.

'The request of Pope Benedict XV to the German Bishops to have the French priests who are prisoners of war treated with as much courtesy as possible has borne good fruit The Kaiser has given orders that the priests be treated as officers of the French army. They perform the duties of the priesthood in the prison camp."

RIDDLING SCARE STORIES

Two Italian gentlemen, brothers, with a taste for photography and sea excursions in a small boat, indulged their hobby as usual this year. They sailed along the Italian coast whic is now patrolled regularly. An Italian torpedo boat challenged the pleasure seekers, inspected their photographic apparatus, photographs and drawings, and took outfit and owners ashore. They were asked to establish their identity which they did, and were allowed to go.

The sacristan of the Cathedral of Ancona was imprudent enough to scan the Adriatic through a pair of glasses, after he had wound the clock on the top of the Cathedral. He was accused of signalling, but the court enquiry resulted in his dismissal.

The Dominicans of Bari furnished material for another scare story. Their house faced the sea, and they were accused of flashing signals from a window. The officers who searched the house had found the searchlight apparatus, said report, but when the evidence was sifted in court, the flashlight apparatus proved to be just a lantern slide projector used in lec-There is always to be found those who teach that it cannot be wrong to do what you like, provided you can pay for it.—Rev. Bernard Vaughan.

ONE YEAR OF POPE BENEDICT

XV.

the Archbishop of Antivari. It was also proved that the friers had offered the entire second floor (from which the light came) of their house to the military authorities. The verdict was one of complete ac-quittal—"the most satisfactory ver-dict of innocence that an Italian

court, can give," says Rome, adding :
"The suggestion of anti-patriotism was transformed during the course of the enquiry into the proof of patriotism, ending in a jubilant ova-tion to the accused and to Italy; it became more and more evident as the enquiry went on that there had been an enemy at work, that the accusation had been-if not started at any rate fomented by anti-cler-icalism. . . . We have related icalism. . . . We have related the history of these "cases" be-cause they are types of all the inci-dents which the Catholic press in Italy has been regretting and denouncing as attempts on the part of anti-clericalism to disturb the concord of the country."

It would seem that all such stories

are investigated, trivial cases dismissed, and others subjected to exhaustive enquiry, such as in the Bari case. In the course of this enquiry more than malicious and untrustworthy felt the severity of the court, which was determined to get at the truth.—Sacred Heart Review.

ISSUES A MANIFESTO AGAINST MEXICAN PRIESTS

Catholic priests remaining in Mex ico after Carranza has firmly estab-lished himself will do so at their peril proclaims the First Chief. "No was will be made on priests where they have not taken a hand in revolution,' declared the message. "The major ity of the priests as well as the Cath olic Church have been fighting the Constitutionalists," the message continues, "and they will not be welcome in Mexico. The Government will grant religious freedom, but not to those churchmen who have been enemies to the cause. The property of the Catholic Church belongs to the State and may be used for educational purposes."—Catholic Sun.

RESPONSES TO THE HOLY SEE'S PEACE APPEAL

A special cable to the New York Sun states that the Vatican is so deluged by letters in response to the Holy Father's peace appeal that the Vatican authorities find it impossible to sort and examine them. The writers of them suggest various peace plans which the Holy See is asked to adopt. It would be physically im-possible for the Holy Father to bestow any time upon even a small percentage of these plans. He has therefore, given orders that there shall be presented to him only such peace plans as have been submitted to him through the Bishops who are expected to report briefly on each The New York Sun's correspondent, who sends the cablegram we are dealing with, says that he has learned that "among proposals the Pope has received are several of American origin which, besides suggesting mediation, offer to finance peace pro-paganda. These offers have been rejected, since they are suspected of having been provoked by belligerent countries.

We have called attention to this cablegram for the purpose of once more emphazing the part the Father of Christendom enacts in the world's affairs. He speaks, and millions in all parts of the world listen reverentially to his words. They may be divided on all other questions, but they are one in their profound reverence for the Vicar of Christ. In time of war, according to a Latin saying, legal edicts or laws are in a state of suspension. Not so the authority of the Successor of St. Peter. The thunder of cannon cannot drown his voice, which is heard in the remotest corner of the earth A Reader (favors).....

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calling upon the warring nations to devise some methods for putting a stop to the bloodshed that is in-undating Europe.

The Pope has neither armies nor material resources of any description to enforce his will. And yet he exerts a greater influence than any of the rulers at whose bidding mil lions of armed men are now in battle array. His influence, insomuch as it is of a moral order, far transcends that which depends on brute force for making itself felt. It is well that making itself lett. It is world-wide such a source of world-wide authority exists. It is a break-water against evils which, if water against evils which, if wholly unchecked, would destroy our very civilization. Think, for a moment, what would be the state of things if the doctrine that might

makes right should rule supreme.
In that case human rights would In that case human rights would cease to exist and would be restored only by revolutions, which might bring about a social cataclysm that would make a wreckage of the civilization that is the outgrowth of Christian principles of which the Church through the centuries has been the guardian and the prop-

It may be said here that it would be impossible to bring about such a condition of things. To those who make this assertion we answer that the mad and unscrupulous pursuit of wealth, which is the dominant note of our times, is preparing, however remotely, the way for a catastrophe such as that to which we have just referred. It is well then, even from a human viewpoint, to have a source of authority that always can be counted upon to array itself unflinchingly against abhorrent forces which are such a menace to society. Such is the authority exercised by the Holy See. At the present mo-ment it is exerted for the purpose of bringing to a cessation the human slaughter at which mankind stands aghast. It is the latest evidence of the beneficent influence the Holy See has exerted, not only during our day and generation, but through the long centuries it has been engaged in carrying out the commission confided to St. Peter and his successors .- New York Freeman's Journal.

FATHER FRASER'S CHINESE MISSION

Taichowin, March 22, 1915. Dear Readers of CATHOLIC RECORD :

Yesterday (Passion Sunday) I laid the corner stone of the church in Taichowfu. The former church was being converted in the city and neighboring towns. Even with the new addition of forty-eight feet and a gallery it will be too small on the oig Feasts. May God be praised Who deigns to open mouths to His praises stilled in death in Europe. And may He shower down His choicest bless-LIC RECORD, who are enabling me to hire catechists, open up new places to the Faith, and to build and enlarge churches and schools. Rest assured, dear Readers, that cent that comes my way will be immediately put into circulation for the Glory of God.

Yours gratefully in Jesus and Mary.

J. M. FRASER.

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BIBLE

Thirty years ago we stood at the corner of Santa Ysabel and Mariscala

Streets in the City of Mexico and

watched the active exertions of a

Bible propagandist as he distributed copies of the Protestant Scriptures to

the crowd standing around him. An

ordinary ranch wagon, drawn by one ancient ribbed horse, which in turn was controlled by a small Indian boy

seated in front, was filled with

several large uncovered cases of Bibles, while a man dressed in the

clerical garb of an Episcopal clergy-

among the bexes and handed the

books to the curious spectators

Occasionally a five-cent piece would

be passed up to the dealer in payment of the Bible or Testament

handed out, but the distribution was

mainly gratuitous, and it is hardly

secessary to say that customers on those terms were numerous. A groceryman who stood near, and

a few feet of the wagon, secured a

number of copies, and he informed us a short while after when we were

making a purchase from his counter

that "Bishop R. came in his wagon

to that corner nearly every day" and made a generous distribution of

Bibles. Thousands of copies must

have been disposed of every week

the most of them to people who could

not read a word, and who certainly

To scatter tens of Bibles among

quainted with Christianity, and who

can feel no reverence and scarcely

any interest in the writings of proph

het or evangelist, is surely not the

way to promote either the true in-

terests of religion, or respect for the

sacred writings. It may be all very well for Mr. Tomlin, an Anglican

clergyman, to write to his employers :

good sized chests, well filled with the bread of life!" but, unfortunately, it

is bread so badly kneaded and baked

that scarcely any one in Siam is to

be found who can digest it. Speak-

ing of the Chinese, a Protestant mis-

sionary openly declares: "We have had no proofs that the thousands of

books thrown among this people have

excited one mind to inquire concern-

ing them, have induced one soul to

find a teacher among the foreigners

in China, or have been the means of

converting one individual." As to

Maley Scriptures, 'no less than seven

versions have been printed. The

Rev. Howard Malcolm, who was spe-

cially deputed to investigate and re-

port on their subsequent fate, did so

in these candid words : Many thou

sands have been distributed, but, so

far as I can learn, with scarcely any perceptible benefit. I did not hear of a single Malay convert on the whole Pennsula." In fact, this

singular form of propagandism, so

entirely contrary to the whole spirit and commission of Christ, is most lamentable and discressing to any

one who is at all concerned or in-terested in securing respect for the Word of God. Secretaries often rep-

resent the poor heathen as being ex-

tremely desirous to obtain copies of the Holy Book, and no one denies

this. Only it must be remembered

that the cause of this eagerness, as

Archdeacon Grant says, "cannot be traced to a thirst for the Word of

Life, but to the secular purposes and

to the unhallowed uses to which it has been turned, and which are abs

lutely shocking to any Christian feel-

ing." These Protestant "Bibles have been seen," says Dr. Wells Williams,

a Protestant agent, "on the counters of shops in Macao, cut in two for

fruit, a purpose for which the shop

man would not use the worst of his own books." Sometimes these Pro

profitable, though equally profane purposes. They were not unfre-quently unsewn and the pages used

as wall paper.
"At Singapore," writes Bishop

Courvezy, "I saw the walls of two houses entirely covered with leaves

of the Bible; this profanation, how-

wrapping up medicines and

testant Bibles were turned to

We are taking to Siam twenty two

volume placed in their hands.

man (for such he was) sto

FIVE MINUTE SERMON

BY REV. F. PEPPERT SEVENTEENTH SUNDAY AFTER PENTECOST

hou shalt love the Lord thy God with thy e heart, and with thy whole soul and with thy e mind."—(Matth. xxii. 37.)

When God commands us to love Him, it is not because He derives any advantage, pleasure or additional honor from our doing so ; it is inevitable that a creature must glorify God, but man, who possesses reason, has it in his power to glorify Him voluntarily or involuntarily. If a man turns to God in love and seeks Him in all that he does, thinks or speaks; if he makes God's glory his aim throughout life, rather than his own welfare : if he cares little about possessing other things, and desires chiefly to be intimately united with his Creator, he is giorifying God voluntarily, and this voluntary service is meritoricus to himself. If, on the other hand, he is indifferent towards God, making himself and not God the object of all his exertions, if he even goes so far as to cherish feelings of hostility to God and His holy commandments; it he is lost in self-love or in love of created things so completely as to care nothing at all for God, and, having lost all faith, to idolize himself alone and worship material objects, he must still glocify God, though he does so involuntar ily. He can not help glorifying God's wisdom and power that are manifested in man's inability, in spite of all his efforts, to alter the decrees of God. Thus Joseph's brethren glorifled God's wisdom, for, then they despised the Lord and His commandments and sold their brother into slavery, they were actually assisting to carry out God's

Goliath mocked the people of Igrael and their God, but he was giving an opportunity to God's loving providence to reveal itself, and he was overcome and slain by the hand of the youngest and most insig-nificant among the chosen people. Nabuchodonosor commanded divine honors to be rendered to his statue. but his wickedness only contributed to God's glory, for his real weakness, and the weakness of all who rebel against God, became apparent when he went mad. Those who refuse to love God, can not help contributing to His glory, in spite of their bad will, for in their case His justice is revealed, and after vainly struggling against His will they are finally overtaken by eternal punishment. It depends, therefore, upon a man's will whether he loves God, and by leving Him glorifac Him and obtains loving Him glorifles Him and obtains his own salvation; or whether, turn-ing away from God, he glorifles Him by his own weakness and suffering,

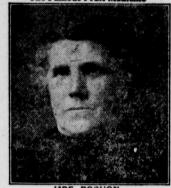
and finally loses his own soul. When our Saviour told us that the commandment requiring us to love God was the first and greatest of all the commandments, He was aiming at nothing but our good; and to-day's gospel is a loving admonition to be careful for our own salvation.
Why are we often so lukewarm, doing right in a mechanical way, by force of habit, rather than zealously and with real interest in the welfare of our souls? We ast in a most contradictory way, for we forget and neglect what is indispenable to our ppiness, although there is innate in all our hearts a constant craving vation should be the most important business of our lives, for it affects something infinitely more desirable than all the advantages of this world. If we are really anxious to be saved. If we are really anxious to be saved, we shall seek the love of God, in he fluds you off your guard. To destructible, unshanging-peace of heart and eternal bliss. Our salvation means our being united with the great, wise, loving God, our knowing Him as He is, in all His infinite grace and mercy, our recegnizing in all His works the un fathomable greatness of His power, our loving Him, as children love their father, though with a far closer and more heartfelt love, having no wishes or cravings spart from this love, but being filled with peace and joy, such as our feeble, perishable arts now can not contain.

If we think of this glory in God, this intense, ineffable love of Him, is it impossible for us not to wish most earnestly to attain to it? Must not every other longing, every dream of earth vanish before it? Are we not drawn irresistibly towards Him who is our All? Can any desire for earthly things make us deaf to the call of this holy love and of eternal happiness?

Man exerts himself to win prosperity in this world, although it is panther never stole with half the often a mere phantom, so fleeting as stealth, to make the final leap upon to deserve rather to be described as his victim, as does intemperance Our only true happiness, creep upon its prey. our only true joy, truth, clearness of our only true joy, truth, clearness of vision and bliss are in heaven. Let this be our aim, let us not cast away our treasure in heaven for the sake of the filth of earth. Yet this simile is most inadequate; for we are speaking of something absolutely ingesting the possession of God describable, the possession of God. describable, the possession of God Himself. Can we throw this aside for some fleeting advantage here? No; it is indispensable for us to labor earnestly for our own salvation, in order to secure it. You all know the parable of the five foolish virgins, who, having no oil, went too late to purchase some, and censequently came to the bridegroom's door only to find it closed, and to hear Him say: "I know you not."
If now, in the days of our health, whilst we have strength and vigor, we do not trouble to know Jesus and His love, if we have in our bearts no fire of love, no ardent longing to serve God and please Christ, if our ood works do not shine with light,

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MDE. ROCHON

Rochon, P.Q. March 2nd, 1915. "I have received the most wonderful benefit from taking 'Fruit-a-tives'. I suffered for years from Rheumatism and change of life, and I took every remedy obtainable, without any good results. I heard of 'Fruit-a-tives' and gave it a trial and it was the only medicine that really did me good. Now I am entirely well; the Rheumatism has disappeared and the terrible pains in my body are all gone. I am exceedingly grateful to 'Fruit-a-tives' for such relief, and I hope that others who suffer from such distressing diseases will try 'Fruit-a-tives' and get well".

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now shall we fare at the hour of death, when through our whole being rings the cry "The Bridegroom com-Black darkness will prevail within

us, for the joys of this world will no

longer charm us as in our time of

will leave us cold, and even if we try to persuade ourselves that our illness is not dargerous, we shall still hear the cry: "The Bridegroom cometh." Then we shall look for the lamp that has perhaps long been extinguished; and it may be that with sorrow we shall have to confess: "It burned brightly in my childhood, but gradually I forgot this lamp of Divine leve, and now it has gone out and lies neglected in some obscure corner." In our urgent need we may look for it and try to set light to it, but we shall have no oil; the good works that we have failed to do can not then be accomplished. It is possible for the foolish virgins to find mercy at the last hour, but the merit that they failed to secure is gone for ever. Let us be eager now to make our salvation sure. Let us set to work quietly, but with deter-mination, and labor at our task by fervent prayer, by faithful fulfilment of our duties, by obedience and by conquering the enemy, who, like a roaring lion, goeth about seeking whom he may devour. Do not put off matters until to morrow, for your enemy who desires your ruin will not postpone his assaults: he is morrow may never come, so do your bast to day to secure your salvation, for perhaps the night is already close at hand, when no man can work. Amen.

TEMPERANCE

THE HISTORY OF THE DRUNKARD

No man ever became a drunkard in a day. No man ever set out with dren who wish, to attend them. The the avowed purpose of becoming a Ave Maria reprints from the Protestdrunkerd. We point the flogers of ant Sunday School Times, the follow-scorn at the victim of drink and say, ing words of the Rev. William Mac-"Why doesn't he quit his drinking?"
"If I were him, I would take the pledge." You know the most dis-gusung sot that ever filled a drunk-is the task of the Church to set beside and's grave said and thought the self same thing. He could boast of being able to take a drink or leave it alone. But the time came when the boast was in vain, for he was helpless in the grasp of that vice. The

The haman being for whom I have caused; but in his helpless, pitiable schools. In time, however, non Cathcondition he needs sympathy and assistance. Strange, it is how, very often, the sunniest, best natured of men fall victims and that demon drink quires more class after the regular transforms their nature so that we school hours. After all, religion is can call them by no other name than not something to be added on like a devil. Yet they once felt secure perhaps as you do new; never dreamed that they would lose control, and here they are now, slaves bound hand and foot, ready to be cast into hell.—

better a little religious instruction on Rev. William P. Curtin.

NO LIQUOR DRINKERS NEED APPLY

A special dispatch to the Boston Herald from Topeka, Kan., June 29, for the virtue of patience.

reads as follows :

A man who takes a drink cannot work for the State of Kansas. That's the new order of things in the State that has had prohibition thirty-five years and now has fewer liquor users than most States. Governor Capper laid down the rule in a letter to the new civil savyles commission. to the new civil service commission, which goes to work in July, and applicants for jobs and those now holding places on the State payroll must be without the liquor "bouquet." The Governor, in discussing the pro-posed rule, said Kansas should have

applied it many years ago.

There are about three thousand men and women on the payroll of the State. It is a big employer of labor of all kinds, from the high-priced scientist in its schools and its heads of great institutions, down to the lowest-paid laborer to be found any-

Kansas is the first State to prohibit the use of liquor by its employees. As the rule is proposed to the commission, two members of which are named by the Governor, the use of liquor will be sufficient cause for dismissal from the public service.

DECADENT DRINKERS

Our drinking population has be-come fearfully decadent. Men used to be willing to battle for the drinking privilege. Once the distillers could count on an unbreakable phalanx of booze fighters at the polls, houting "Personal liberty forever! and full of the thing for which they voted. Those good days are over The bartender in these degenerate times listens unprotestingly to prohibition conversation from serried ranks of lips moist with the aromati cocktail and the cool highball. More horrible still, the bartender often drops a remark showing that he is himself a "prohib" in sympathy. The average drinking man either not care a continental whether prohibition carries, or plumps his vote for it. Anti-saloon sentiment has broadened tremendously. Nobody can be counted on to respond to the old wet slogans, simply because the number of Americans who feel any deep interest in their grog has diminished until it is practically confined to the most recently arrived toreign element and to certain groups with whom drinking is a cult. -Collier's Weekly.

NEED OF RELIGION IN EDUCATION

NON-CATHOLIC WRITERS AWARE OF THE NEED OF RELIGIOUS TRAINING IN SCHOOL

Boston University, a Methodist institution, proposes to open a department for the training of religious teachers. The need of this department is thus stated by the university:

"The future welfare of our country depends upon the religious elucation of the coming generation. It our boys and girls are to grow up into trustworthy, unselfish and morally had no respect nor reverence for the efficient citizens they must learn how to take God into account. teaching of religion has been removed from the public schools. The average home does not provide for it. Hence upon the Sunday school falls practically the entire responsibility for the religious training of the young. The Protestant Church is now losing over fifty per cent. of her young people, because it has not yet developed an adequate system of re-

ligious education. Nearer and usarer are our separalways awake, and will miss no opportunity of destroying you when the flads you off your guard. To be flads you off your guard. To year we have noted protests made by Baptists, Lutheran and Episcopal clergymen against the lack of religion in education. Jewish rabbis in many parts of the country are earnestly striving to establish schools of religious instruction. At Gary, Indiana, such schools have been founded by several Protestant churches, and by arrangement with the Superintendent of Instruction. the time-schedule of the Public school has been changed to allow the chil-

Kenzie, D. D.:
"In the matter of education, the it the school of religion. This requires nothing less than a vast army of trained teachers who have been prepared by special study of the Bible and of Christian truth and the relations of the Christian spirit to modern civilization to become the convinced and inspiring teachers of the children of America. They must have intellectual force equal to that of the Public school teachers, but they must have in addition the definite religious aim, the conscious

evangelical spirit."

It is true that this movement aims to add religious to secular instruction, rather than to put religion in the olic educators will recognize that this system makes religion a burden to the children, inasmuch as it repatch to a garment, or an appendix Sundays or after class, than no religious instruction at all.—St. Paul

Some folks mistake their laziness

ever, is not greater than when they are employed to roll round bacon and are employed to roll round bacon and tobacco." Eye witnesses tell us that in the frontier towns of China whole cases of Bibles, for which simple old ladies and foolish old gentlemen have disbursed their precious gold, were constantly sold by auction, and purchased at the price of old paper especially by shoemakers, grocers and druggists. M. Boucho writes from Pulo Pinang: "I have myself interrogated many intelligent heathens as to the use which they make of the Bibles distributed to them. They have invariably replied A Health-preserving delight The use of Lifebuoy Soap makes the bath a supremely soothing pleasure as well as a health-insuring delight. The cream of pure oils gives a velvety lather that is cleansing and healing. The very mild carbolic solution means a perfectly health? means a perfectly healthy skin. The odor vanishes in a few seconds after use. ALL GROCERS SELL-LIFEBUOY HEALTHY is not a day but some object passes through my hards enveloped in the SOAP leaves of some Protestant publication. How many houses are there, in Singapore alone, of which ceilings and walls are covered with the leaves of some hundreds of Bibles in the form of tapestry."—The Missionary. SCATTERING THE

FROM MASTER MINDS

The first rule of Christian charity is to believe no evil if we have not seen it, and to be silent it we have seen it.—Pope Clement XIV.
"Die when I may, I want it said ca

me by those who knew me best that I always plucked a thistle and planted a flower where I thought a flower would grow."-Abraham Lincoln.

It would make us all good if when we go to the altar we were to say, "This may be my last Communion." -Cardinal Manning.

TRUE COURTSHIP

Preaching in St. Leo's Church, St. Louis, Mo., on "True Courtship," the Rev. James T. Coffey gave the fellow-

ing pointed and candid advice :
"Know the person you are going to marry. Know the family you are going to marry into. . . You whose place of business was within can't tie yourself for life to the

drunkard, or courtesan, or the gam-bler, or the blasphemer of God, or the associate of thieves, or the hater of your religion, or the person to whom morality is a joke. You might just as well hitch up with the devil. Things will be made as hot, if not hotter, if you pick out a life partner from the above list of missite. "Den's try to love the man who doesn't love his own mother and sister; if he hasn't practiced this virtue at home, you may be sure he will not have much of it to spare abroad. Don't waste your time in loving good ooks, divine forms, heavenly tresser nice manners, generous These are all external and ficial. They change and perish with time. Go deeper and you will fare better. Don't fall into love. Go at it slowly. Those who fall into love find often a will-o-the-wisp and marshy ground instead of the real thing and solid footing. Violent love

is like a violent, tempestuous temper -it will engulf you in all kinds of misery. It you crawl down the precipice slowly, you will be able to come up again; if you roll down headlong, you may break your neck and have to be buried there. It isn't love that makes young people marry on the spar of the moment; its delusion, dellrium. Don't be lunatics. Don't let lunatics fool you by telling you they love you and must have you now, instanter. Call the police in these cases."

The Battle of

(A) A COMMUNICATION OF THE PARTY OF THE PART

N this, the most terrible this is exactly the number of those now in good health aged 49 who will die before reaching 53.

Therefore, those who fight the everyday battle of life should seek protection for their families seek protection for their families just as earnestly as those who fight the battles of their country We issue insurance on all ap-

ASSURANCE COMPANY OF CANADA

them. They have invariably replied that they employed them for ignoble purposes." The Abbe Albrand was a great Catholic missionary, and drew so many souls into the Church, not by Bible scattering, but by preaching and teaching, that Mr. W. Earl (himself a Protestant) sulogized him for his "great success in converting the Chinese." One day, hearing an American missionary boast that he had distributed "twelve large chests full of Bibles in a few months," the said Abbe Albrand remarked: "He must have a great reputation among his countrymen, who count the num ber of conversions by the number who have accepted Bibles; but I, who am on the spot, know the uses to which they are destined. There

> Gettysburg War, out of each 1,000 engaged 55 were killed. And

In the battle of Shiloh, of each 1,000 combatants 42 were killed, which is the number of those now in good health azed 30 who will die before they reach 35.

THE MUTUAL LIFE WATERLOO, ONTARIO



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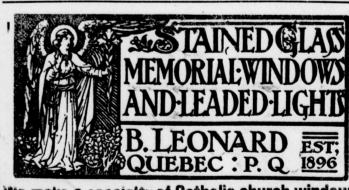
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I WAS SAVED This man had made a scientific study of drunkenness as a disease. He had found a cure for it."

found a cure for it."

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

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CHATS WITH YOUNG MEN

THEIR DUTIES AND RESPONSI-BILITIES IN EVERY WALK OF LIFE

Extract from Bishop Canevin's Sermon at the Catholic Young Men's Convention in Pittsburg.

"The Catholic young man is not expected to be a trained theologian or controversialist, but every young man of ordinary intelligence should know the catechism and be able to give a clear account of the doctrines of his faith and of the principal dis-puted question of Church history. In discussing any important moral In discussing any important moral problem of the day there is some spect of doctrine of religion to be considered and some basic principles of Catholic faith or practice to be explained. Take the question of edu-cation, of war or peace, of neutrality. Take the perplexing problems of marriage and divorce, of capital and labor, of Socialism, of civil allegiance, of respect for authority and the sacred obligation of reverence and obedience to law, divine and human. If men hope to combat the evil in-fluences which assail religion and society, they must be solidly educated in the fundamental truths of Christian doctrine. If it were politics, or baseball, or tennis, or basketball, bowling, or other form of recreation and amusement, the average man would let his neighbor know what he had to say. Why not try him on a religious theme? Why not get the start of the non-Catholic in religious inquiry? Your neighbor wishes to know something about the belief of Catholics. Questions of the soul are the supreme things of life. The knowledge of them is more important than the knowledge of earthly affairs, and no Catholic should treat the truths of religion with cowardly silence when he can assert and defend

"What Church and country need is men, men of rugged faith and clean hearts, men instructed in their religion and brave in practicing it, ready to assert and defend it before the world, ready to obey its laws, and if the necessity arises ready to die for its doctrines. Such men are always the most faithful citizens and truest patriots, the most honest and most kind friends and neighbors to their tellow-men. Indeed, our nations need badly to-day a generation of stalwart Catholic young men, who will manfully strive to live up to the high ideals of truth, honesty, sobriety, purity, justice and charity, which their religion holds before them. They are needed to secure the home on the strong foundation of Chris tian marriage, of obedience and rev erence, of respect for law, of mutual charity and forbearance.

CATHOLIC MEN IN PUBLIC LIFE

"The true Catholic young man is in the public service of his country, where the dictates of commorality and the commandments of God are too often set aside for private gain and to the detriment of the rights, progress and happiness of the people.

"Every Catholic young man should be trained to take an intelligent interest in all that concerns the welfare of the people. He ought to know the community he lives in and take an active part in all that pertains to its and a citizen is to be fostered, for without this deep sense of responsi-bility no man can live either the life of a Christian or a citizen. To awaken and cultivate this sense of responsibility and teach man to recognize the duties he owes to God, his neighbor and himself is one of his neighbor and himself is one or the aims of the Church and of Cath-olic societies. There is the duty of self-respect. No man can be expected to be respected by others unless he he respects himself. Self-reverence is a primary law of our well-being. Hence impurity, obscenity, intemperance or any other sin that vitiates human character, degrades the Chris-tian and tends to brutalize the man Weakness or decay of faith inevitably leads to private and public corruption of morals. The shameful immoralities hat are exhibited in theatres and under the name of art; the depraved naturalism and licentiousness of many papers, magazines, books, the social disorder, perversion of marriage, divorce, suicide, youthful crimes, even economic wrongs and injustices, are traceable to the rapid decline in faith in Christian dogmas ncerning man and his relations to God, his Creator, and to Jesus Christ,

their knowledge, He delivers them up to a probate sense. Without relig-ion, no morality. Gratification of the lowest passions, allurements to sins of the flesh are the chief motives of many stage performances; they form the chief attraction in many motion pictures, vaudeville sketches, musical comedies and various other forms of decency are the secret of success for hundreds of books, papers and maga-zines, while bill boards, post-cards and pictures display representations that appeal to all that is sensual and corrupt in human nature. This pestilence of moral filth is epidemic; it eats into and poisons the hearts of men and women of every class who wilfully expose themselves to its contagion, robs them of all modesty, self-respect, refinement and grace. No Catholic who has proper self-re-spect and the grace of the sacraments will become the victim of the terrible sin of impurity, or drunkenness, or dishonesty, or lying. No self respect-ing young man will frequent saloons or drinking clubs or any other place that men of honor and high moral character shun. Drink and drinking places, more than any other cause are responsible for the failure of so many Catholic young men. I repeat the warning: Shun all societies and associations that do not rise above the low level of the saloon and drink ing club.

When we consider the duties a man owes his neighbor, the Chris-tian home and society rise before us. The moral life of men can be measured with fair exactitude by the reverence in which they held women, marriage and domestic life. Men who respect the virtue of women who regard the marriage vow as sacred, and value the sanctity of the relations of husband and wife, of parent and child, are almost sure to e morally sound.

EQUAL RIGHTS FOR CATHOLICS

There is among a large number of our fellow-citizens an undeniable and apparently an incurable antipathy and hostility to a Catholic because of peace, happiness and prosperity. A his religion. Many signs and occur-deep sense of his duty as a Christian rences of the present day indicate

ALLETTS MADE LYE CANADA **GILLETT'S** LYE EATS DIRT. KEEPS A HOME CLEAN AND HEALTHY LIGHTENS THE HOUSEKEEPERS BURDENS. REFUSE SUBSTITUTES DANGERS TO CATHOLIC MEN When men like not to have God in

> that there is an organized, well devised and strongly financed cam-paign of slander, abuse and calumny against us. The anti-Catholic press pulpit and lecture platform are pour ing out a flood of villification, insult and calumny against the Church and Catholics that delight the ignorant and malignant bigots who still survive one hundred and thirty-nine years of civil and religious freedom. It was the fond hope of the patriots who framed the noble charter of American rights and liberty that Providence has decreed this land to be the grave of persecution and the home of religious tolerance and civil liberty. Multitudes have yet to learn that Catholics are in the United States not by Protestant tolerance, but by equal rights of citizenship; that the Constitution under which we live is not an instrument drawn by Protestants as the liberators and benefactors of Catholics, but a sacred compact between freemen, under which all are equal in religious and civil rights. Therefore it is proper for us to be vigilant and resolved to let no body of misguided and evilminded men impeach our patriotism asperse the purity and sincerity of our motives, rob us of the least of our civil rights and privileges, or limit the opportunities of wealth and advancement that should be equally open and guaranteed to all worthy citizens of the Republic.

> "It cannot be denied that a Catholic sometimes requires the courage of a soldier and the will of a martyr in the battle. The world says to him: 'All these will I give to thee, if falling down thou wilt adore me. The bribe of worldly advanta ever offered the renegade and hypo-crite who will outwardly deny the sith in which he believes. In politics, in business, in social life, the Catholic must often content with great odds and secret foes as he struggles onward and upward on the paths that lead to the higher positions of trust and honor; to oppor-tunities of just and fair competition in commercial enterprise; to equal and impartial advancement and re-ward of merit, and to that decent regard and consideration to which honest men are entitled by the canons of civilized society and the distinguished and noblest principles of free institutions."—St. Paul Bulle-

OUR BOYS AND GIRLS

" SMILE AND BE HAPPY" Scowling with children is a habit. a very bad one. It requires persever-ance, patience and tact to break a auce, patience and tact to break a child of it, but it can and should be done. Recently the writer overheard a brief conversation between a mother and daughter which indicates that one woman at least was on the

The mother was citting at the open window and the daughter was stand-ing on the walk outside, with her books strapped together and tucked

her pathway and the pathway of others with whom she came in con-tact during the day. Children should be trained to smile

instead of scowl. The smiling habit is as easy to cultivate as the other, and the child who smiles at his or her work or play will enjoy life bet-ter and accomplish far more than the one who goes about with a perpetual scowl. Smile, and keep on smiling until it becomes a fixed habit, a sort of second nature. of second nature.

The old proverb says: "Laugh and grow fat." But nowadays no one cares to be fat, while everybody, we take it, wants to be happy. There is a whole lot in philosophy for you condensed into four words, "Smile and be happy."

How simple and yet how effective!

Try it and see.—Toledo Record.

A GIRL'S TEMPTATIONS

Many young girls in their love for what they call a good time are led down into the forbidden way, and before they are hardly aware of it they awake to find that there is only a step to ruin. "It was only for fun, and I did not think it was wrong," many a young girl says too late for her good. " It was only for fun,

The books you read are shaping your life and thought, and for this reason you must be very wise in your choice. Books that make you want to be better, and that point you the way, are the only safe ones. Books that deal with a questionable side of life and that makes you desire what you should not have, and that give you mistaken notions of life, must be carefully avoided, if you would not get on dangerous ground.

Your love of dress may be a snare to you. If you have not a wise mother to warn and guide you, this may be one great influence which leads you downward. Many of our girls in business places are assailed this way, by a gentleman friend (but an enemy in the guise of friend) who makes fine presents in return for liberties which no self respecting girl can grant, and which leads to the greatest liberties when once a girl is under his power.

Among your own set there are those whom you should shun, as you would the most evilthing. You know the reputation of these men : it is not good, but they are attractive and captivating to a class of girls who are innocent of their devices and they easily engage the affections of unsuspecting. Very pleasant attentions are shown you, and you are led step by step away from your highest ideals, until things that once seemed wrong and far from the path which you would tread are covered with a false attractiveness. Cherish your high ideals, dear girls, for they are your beacons, and if lowered will inevitably lead you down. - The

HOW MUCH DO YOU WISH IT? Have you ever said: "I wish I had more cheerful disposition?" How much do you wish it? Enough to dispose yourself so as to be in the way of getting it? Your words are idle and sinful unless you will to have it, instead of wishing to have it. You are not responsible for the disposition you are born with, but you are responsible for the one you have to lay. And you have no business to bewail your "bad disposition" while doing nothing to improve it.

Everything you carelessly or seri ously purpose to do affects what von are disposed to do. You are dis-posed to look on the dark side, borrow trouble, and say discouraging things. Suppose you earnestly pur ant things, and speak of them and never speak of what you dread or do not like. You will be more cheer fully and hopefully disposed at the end of the week, and you know it.
"If ye know these things, happy are
ye if ye do them." It is your duty your business in life-to work up out of your evil environments, what everethey may chance to be.-True Voice.

THE METHODIST AND HIS

MOTHER CHURCH "Though the Catholic will not recognize us, nor learn anything from us respecting the varied gitts of the Spirit, we are free and willing, or ought to be, to recognize the parent body and learn much from her wide and wondrous experience of the things of the spirit." This quotation is not from a high church newspaper, but from a striking article entitled, "Musings of a Methodist in a Catholic Chapel," which appeared in the last issue of a virile organ of nonconformity, the Methodist Recorder. The scowl, the awful scowl of a stage villain.

"Evelyn," her mother called to her, "I don't think you'd better start just now."

"Why not, mamma? I'm all ready." And the young lady stamped her foot impatiently.

"Oh. no. you're not." responded with a notebook." And her young lady stamped her foot impatiently. her foot impatiently.

"On, no, you're not," responded her mother, pleasantly. "You won't be ready for school until you get rid of that dreadful scowl you've got on your face."

And the scowl van. "O, I forgot!" And the scowl vanished as if by magic.

"Data" wight that the "O, I forgot!" And the scowl vanished as if by magic.

"Now smile. That's right; that looks much better, too. Good bye." And with a smiling face and a light heart back of it Evelyn ran to join her companions on their way to school.

A dozen words tactfully spoken had dispersed the clouds and caused the sunshine of good nature to brighten

folk who are not obsessed with ques-tions of Continuity and Validity or Orders, that the Church will find her Orders, that the Church will find her most fruitful field. Our Methodist friend closes thus: "The hour was up. I bowed and prayed for my Mother Church, Rome, and went out." We, too, pray that he and others like minded, will, ere long, find their way back to that Mother Church, for he is not from the threshold. Exthreshold.—Ex.

A MODERN "INDEX "

Pit'sburgh has slipped back into the Middle Ages. It has opened up an institution which has met with the stoutest kind of opposition and the deepest opprobrium from twen-tieth century Americans. Pitteburgh has started an Index of forbidden books. But the inquisitorial judge are not priests or professors, but four simple policemen. Hereafter, no magazine or periodical is to be displayed on the news stands until it has been passed upon by the four policemen.

idea will work out effectually, and whether the judges on the board will

be alive to their responsibilities.

It proves one thing, however, and that is that a great deal of the current literature on our stands is of such a nature as to call forth the fears of men whose business it is to look after the public safety. It is only too true that a great many of our secular magazines are out and out Socialistic, and therefore creature of dynamite and violence. Nearly all the big secular magazines carry stories that are flagrantly objection able on account of their unbridled sex appeal. Whether the Pittsburgh inquisition will take it upon itself to censor magazines that print stories which are objectionable on moral grounds has not been made known. But unless it does so its usefulness will not only be greatly lessened, but it will be rendered ridiculous in the sight of serious-minded men.

Right here is the place to appland the authorities of Pittsburgh for the sane course of conduct which they have begun to follow. We need censoring, and a great deal of it. need strict, serious censoring, and the more of it the better. Pittsburgh has had the courage to set its face against the lewd, the violent and the

That is what the Catholic Church has been doing with her Index of for-bidden books for well-nigh three hundred years. And for three hundred years the Index of forbidden books has been the butt for every

cheap, glib talker.

After all, Pittsburgh's conduct is a Church was at least patriotic and wise in instituting the Congregation of the Inquisition, of which the Index forms a part. The Index, like the Church herself, has only one thing in view—the safeguarding and salvation of immortal souls,-Rosary Magazine.

A PATHETIC APPEAL Jared S. Moore, an Episcopalian

clergyman, writes to America (July 17:) "The difference between us is

one not of intelligence or of sincer-

ity, but of convictions: on your

part, that acknowledgment of the

sovereignty of the Bishop of Rome is of the essence of Catholicism ; on our part, that it is not essential nothing else than this, or what necessarily follows from this. But ommon to us also are certain tremendous convictions, such as the necessity of Apostolic succession, the Real Presence of Christ in the Blessed Sacrament, the Eucharistic Sacrifice, the Perpetual Virginity of the Mother of God, the Invocation of Saints, Prayers for the Dead and innumerable others. You may say that only one party of Anglicans accepts these essential Catholic principles, you probably will say, as Father Woods has already said of fasting Communion, that 'the true (sic) Church of England has looked upon these doctrines as supersti-tious.' As to the latter statement I tious.' might be tempted to remind the writer that he can hardly be more capable than we Anglo Catholics of determining what 'the true Church of England' teaches, but I refrain! As to the former statement, we plead guilty: some of us 'glory in our comprehensiveness, others of us are not so sure that such 'comprehen siveness' is a virtue to be rightly gloried in; for myself I am ashamed of it, and not ashamed to admit that writer states that in his visiting he had occasion to call upon a man living some distance out. He was informed that he would be home in convictions of Roman Catholics, and under her arm, in readiness to start out for school. On her face was a scowl, the awful scowl of a stage Roman allegiance is that they grant us that. Call us mistaken if you like, pray for us if you like, even pity us if you like, but please grant us the sincerity of our convictions.
What we Anglo Catholics are fight. ing for first of all, is the Catholic faith against both Protestantism and infidelity, not Anglicanism against Romanism. Can not you, without the slightest degree compromising the Roman Supremacy you hold vital rejoice with us in whatever we may do toward the advancement of the

they cannot see as we see. We think that they are mistaken and we pray for them that the full light of faith may shine upon them, but in the meanwhile trust that their sincerity s acceptable to God as it certainly ought to be to us who have not per etrating insight to judge the heart.

As to the High Church Anglicans

we ought to be especially thankful or their championship of nearly the whole Catholic Creed. Not only is their concurrence in our belief a strong factor in mitigating the prevalling prejudice against us, but ex perience proves that Catholic truth, when it has taken root in a soul, has Whether they know it or not our friends among the High-Church Anglicans are on the road to Roman Catholicism which in our persuasion is the only Catholicism. Let us not hinder their journey, which is in the right@direction, by placing stumblingblocks on their road as we do if we call their religion a sham and its professors hypocrites .- The Guard.

"PARLIAMENT SAINTS"

Observing that "The Lower House of the (Protestant) Convocation of Canterbury is getting very bold," and noting in proof that "it has taken noting in proof that "it has taken upon itself to canonize a Saint, and to add the name of King Charles I. to the Church of England Calendar of Saints," the (London) Tablet re marks that, "Before the new Saint can find a place in the Prayer book, the consent of Parliament is neces--which is to say, that the Brit-Bary' ish Parliament may make and pro-claim a saint for the Protestant

Church. Truly, a fitting body for such work. A number of them are probably non-Christian. Many are infidels, atheists, agnostics. It would be interest ing to know what are the qualifications such persons would require in a candidate for the Church of England Calendar of Saints ?- New Jer-

Recipe to Darken Gray Hair

This Home Made Mixture Darkens Gray Hair and Removes Dandruff

To a half pint of water add:

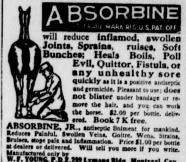
lycerine..... d oz. These are all simple ingredients that

After all, Pittsburgh's conduct is a proof to the American mind that the Church was at least patriotic and the scalp once a day for two weeks, then once every other week until all the

nixture is used.

A half pint should be enough to darken the gray hair, rid the head of dandruff and kill the dandruff germs. It stops the hair from falling out, and relieves itching and scalp diseases. It promotes the growth of the hair and makes harsh hair soft and glossy.

Let us never forget that an act of goodness is of itself an act of happi-ness. No reward coming after the event can compare with the sweet reward that went with it.



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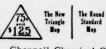
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DOHERTY five octave organ, oil finished walnut case, high top with mirror, sliding fallboard, lamp rests; has 10 stops including Vox Humana, Bass and Treble Ccuplers, Forte, Vox Celeste, etc. Grand organ and knee swell. The tone is very sweet and this organ will be an ornament in any parlor. Price....... \$44

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FIELD CROPS

Ottawa, September 2nd, 1915. Ottawa, September 2nd, 1915.

A special press bulletin issued today by the Centus and Statistics
Office gives the following report on
the condition of field crops throughout Canada, at the end of August,
as summarized from telegrams received from the Dominion Experimental Farms and Stations under
arrangements made between the Departments of Trade and Commerce
and Agriculture.

and Agriculture.

Prince Edward Island, Charlottetown: Beneficial rains fell on 17
days causing heavy growth of all cercals, roots and corn; cereals have ripened rapidly and prospects are excellent for a big harvest which is just commencing. A heavy hay crop has been safely stored. Summerside: Hay has been saved in good condition. The weather has been ideal for both roots and cereals; all crops are looking well. Nova Scotta, Kentville: Grain corn

and roots are exceptionally good, but grain in many places is badly laid by wind and rain on the 17th. Haying has been late and the quality is be-low average. Potatoes have blighted in many sections. River John : Owing to much broken weather a Owing to much broken weather a quantity of hay is not yet housed. Grain ripening slowly and is not a very good colour. Turnips and potatoes are doing well. Antiggonish: A fair bulk of a bumper crop of hay has been saved. The grain crop is excellent but much is healty leid by heavy rains of 20th. badly laid by heavy rains of 29th and 31st. Potatoes are uneven and some blight is showing. Amherst: August proved very unseasonable.
A heavy storm has broken grain down badly; the precipitation being inches within 24 hours. Haying is very backward; much yet to be cured. Root crops are doing nicely

nd barley is just ripening.

New Brunswick, Fredericton:

Twelve rainstorms, making the total precipitation 4.11 inches. with 18 cloudy days made a poor harvest month. Grain is filling well; only a little has been cut; frost on the 28th damaged some sections. Potatoes are goed, where sprayed late. Blight is prevalent. The root crop is an extra one. Much hay is yet uncut. Anagance: The harvest has commenced early; the grain has filled well; all root crops are good. Heavy frost on the 27th did considerable

damage on low lands.

Quebec, Lennoxville: Precipitation amounting to 3.47 inches throughout the month retarded haying and interfered with grain harvest, which is very good. Root crop favourable; also after grass, especially young clover. Two degrees of frost on August 27th did very little damage. Knowlton: Early planted potatoes are good; late ones struck with rust Root crops extra good; grain good, but late oats rusted. Frost August 19th and 20th hurt corn on low lands but the corn will be about an average crop. Cap Rouge: Beneficial rains fell from the 14th to the end of yield mere than average crop. Corn for silage will also be better than usual, swedes are a normal crop but all other roots have failed.

Ontario: From Essex County ex-cessive rainfall from the 1st to the 5th Grain, though much damaged by rain, will give an average yield. Corn and hoed crops are later than usual, but give promise of splendid crops. Peaches, plums, apples and vegetables are splendid. In Waterloo County, the grain is practically all harvested; wheat is badly sprouted and barley is discoloured. Potatoes and turnips are spoiled by the wet alfalfa look fine. Ontario county: All grain crops flattened by heavy with heavy yield. rain storms on August the 4th harvest will be over in a few days, if weather is fine the damage will not be serious; corn and roots are good; potatoes are rotting; apples are a poor crop. In Eastern Ontario the during August was the for twenty-three years heaviest for amounting to over seven inches. The grain is practically all cut, but is not yet all in. Having been too much exposed to rain it is badly coloured, especially oats. The aftermath of hay is good, and pastures are in ex-

cellent condition. Manitoba. Brandon: Although crops were late at the beginning of August they were ripened quickly by hot dry weather and cutting commenced at average time and was completed without delay. Threshing is in full swing at the end of the complete of the comple month, yield and quality are both good. Severe frosts on August 28 and 25 were too late to injure grain but killed corn and tender garden

Saskatchewan, Indian Head Weather during the month has been favourable for the crops, 80 per cent. of which are now in stock. Threshing has commenced at several points Corn and roots are excellent. Lloyd minster : No damage by frost, grain somewhat tangled owing to winds, but of fine quality; harvesting general; potatoes and roots fine. Kindersley: Grain ripened rapidly, and harvesting is well advanced; a threshing has been done and wheat should yield 25 to 40 bushels pats 75 to 100 bushels per acre. Flax is a good average crop. Ideal weather prevails. Rosthern; conditions very dry, one degree of frost on the 25th injured potatoes, corn and tender vegetables in some parts; but nearly completed; operations slightly delayed through shortage of twine. Scott Station: Weather ideal for harvesting. Frost on the 23rd left cereal crop uninjured. Cutting is graveful message arom an overnow. It. Redmond to take the first step toward stopping the struggle. The Blahop urged that the war is especially ruinous to Ireland, and he suggested completed; and reassuring in their fatherly ring; and listened to by a people whose

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well advanced; binder twine has been expressed to evercome sho and farmers are well supplied with help. Station plots of wheat threshed 37 to 54 bushels per acre.

Albarta, Lacombe: Weather ideal; harvest 90 p. c., ripe, 65 p. c., cut and etacked. Samples better grade than usual. Quality of oats and barley good; yield heavy. Edmonton: August fine and warm with more August electrical storms than usual. A hail-storm on August 3 did considerable damage in some districts. Grain is all ripe; cutting general on August 18 and now well advanced, with con Is and now well advanced, with con-tinued favourable weather bumper crops of grain and hoed crops are assured. Letbbridge: Weather of August favourable for ripening; grain cutting well advanced; over 50 p. c., of wheat cut in Southern Alberta; many districts 75 to 100 p. c., out. Threeshing begun in some localicut. Threshing begun in some locali-

ties. The average yield of spring wheat in Southern Alberta will probably be 25 bushels per acre. In Southern Alberta the crop is from one half to two thirds cut, no frost yet, threshing has started in a few districts. Rust has done considerable damage to late wheat, in some cases 25 p. c., estimated yields of wheat 25 to 28, oats 65, barley 40 bushels per acre. Corn has made exceptionally good growth, polatoes will yield high, roots are very late. South western Saskatchewan from Maple Creek to Herbert about 60 per

British Columbia. Agassiz : The hottest and driest month experienced for years. All grains and second crop of clover have been harvested giving excellent yields. Much threshing has been done. Corn and mangolds are making good growth : turnips and pasture are suffering. Kamloops: A month of splendid the month but pastures have not yet harvest weather. On unirrigated recovered from drought. Grain will lands good average crops: on irrigativisld mere than average crop. Corn ed lands bumper crops of cereals, hay and fruit. Range and dairy cattle in fine shape. Illustration Farm commenced threshing August 20, yield and quality very satisfactory. r condition Invermere : The weathe have been favorable for the harvesting of grain and second cuts of clover and alfalfa. There has yet been no frost. Fodder corn much improved. Swede turnips are good, potatoes sound and producing heavy yield. Sidney, Vancouver Island: August very dry, all grain crops harvested in good condition, 50 p. c. of threshing done, yield good, grain of good sample, Second crops of clover and corn and roots good, pasture dry, fine. Ontario county: fruit and vegetable in good condition

ARCHBISHOP ROCHE

(Communicated) On the festival of SS. Peter and Paul His Excellency Mgr. Stagni, Apostolic Delegate to Canada and Newfoundland, consecrated the new Archbishop of St. John's, Newfoundland, Archbishop Roche. The cere-mony beautiful, impressive and magnificent, was attended by a congre gation that taxed the great cathedral to provide accommodation. Amongst the congregation were many prom-inent non-Catholics. His Excellency the Governor of the Colony was present. To us in Newfoundland the name of Archbishop Roche is a household word—loved and revered and needs no words from any of u to describe his many and beautiful traits of character and personality. Newfoundland has indeed been sing. ularly blest and fortunate in having the gentle, kind and erudite Mgr Roche appointed as its Metropolitan and St. John's especially favored in and St. John's especially involved in having such a prudent and loving Archbishop placed over the Arch-diocess to rule and guide its destin-ies with a gentle, loving and affectionate care of a father. To say that the appointment is popular is to put it very mildly. Anyone witnessing the unbounded enthusiasm of the the unbounded enthusiasm of the week of the consecration, can never forget the imposing scene, which baffies description, on that Thursday evening, July 1st, when after the citizens demonstration, His Grace came forward to address the assembled thousands, densely packed in front of the cathedral, cheer after cheer followed his beautiful words—words which carried with them a words which carried with them a grateful message from an overflow-ing heart to a loyal and devoted

devotedness, loyalty, reverence, affection and faith occupy second place to none in this world. The past in St. John's has witnessed similar demonstrations, but upon this occasion the greatest that has ever been. May our beloved Architches. noche be spared by Almighty God for many, many years to rule over us and bless our lives as the days pass, guiding our footsteps safely to the haven of peace and everlasting joy. Ad Multos Annos.

TRUE AMERICANS

SHOULD HEED PRINCE OF THE CHURCH

STATEMENT OF CARDINAL GIBBONS ATTRACTS GREAT ATTENTION IN EUROPE

In connection with the situation between the United States and Germany, extraordinary importance is being attached to the statement issued by Cardinal Gibbons on his return from his vacation. It is asserted in the highest quarters that the Cardinal's utterances can be accepted as proof positive that the widest and most far reaching influences have been called on to prevent war between the United States and Germany.

There is considerable improvement in the outlook for peace as between the United States and outside powers. owing to the action of the Germa Government in expressing regret for the loss of the White Star liner Arabic and making a request for the suspension of judgment thereon until all the facts have been clearly ascertained. In the note presented by Count Bernstorff the Government states that it is contrary to the intentions of Germany that neutral lives be endangered by the action taken against enemy ships. This declaration eases the situation considerably, since, in order to constitute
"an unfriendly act," in the words of the President's note on the subject of the submarine warfare, the intention with which the act was done should be unfriendly or heedless of the remonstrances of the United States. Apropos of this phase of the discussion, Cardinal Gibbons has issued a statement in furtherance of the maintenance of peace. He is of the opinion that in a critical situa-tion such as we find ourselves in at present it is not patriotic to jeopardize the peace of the country by crossing the seas in vessels belonging to belligerents that may be attacked.

The Cardinal said:
"The sinking of the steamship
Arabic precipitated the present crisis between the United States and Germany. This was an English vesse and it is deplorable that Americans take the risk of travelling on ships that are subjected to such dangers.

"A true lover of America should sacrifice personal whims when the honor and the peace of the nation hang in the balance. But it seems like asking too much to expect the country to stand up and fight just ecause a few are over daring.

Calm thought and great prudence is what the nation requires in the crisis. We can rely on President Wilson to lead us right. The people should not in any manner hinder him in deciding the issue. Loud voiced opinions, no matter from what source, are untimely and only com-

plicate matters. This is quite in accordance with the Cardinal's attitude all through his long life. His Eminence loves his country, and in loving peace he believes he is loving his country all the more, for in the path of peace he sees the true road for the happiness and prosperity of the American people. The President is equally a lover of peace, and he will sacrifice everything but honor to preserve it.

"It must be considered that Cardi nal Gibbons is the oldest American Cardinal," said a German Catholic who has been thoroughly informed all through the controversy with his country, "and that it is against the policy and practice of the Catholic Church to interfere in or discuss temporal matters. When Cardinal Gibbons does so, therefore, it is not a strained assumption to believe that the consideration which moved him was the extreme gravity of the situa-

"Neither is it too much to believe that his authority to speak so openly and frankly and forcefully came from Rome. It is fair to assume, also, that the influence which caused Cardinal Gibbons to speak in this country ikewise has made itself felt at

Berlin.' Cardinal Gibbons' statement apparently attracted much more attention in Europe than in this country. Its significance does not appear to have been as quickly nor as fully appreci-ated here as abroad. At any rate, the full text of the statement not only was cabled to all the European countries having cable connections, but it was permitted to take up the entire capacity of the wireless to Germany for one whole night in order that it might reach that country in full.—Catholic Columbian.

> BISHOP DWYER AND MR. REDMOND

One of the most notewerthy incidents in the recent history of the great war was the appeal of Bishop Dwyer of Limerick, Ireland, to John E. Redmond to take the first ster

ment he would be doing a great service to his country by exercising his influence on the British Government, toward peace. Mr. Redmond replied however that he did not see his way clear to following the Bishop's advice.
"It is time," said the Bishop, in presenting his suggestion to Mr. Redmond, "to look facts in the face. and recent events show that all the belligerents, including Germany, have had a profound lesson in the terrible destruction of this coloses war, and must long for some way out of it."—Sacred Heart Review.

ROOSEVELT ON PUBLIC SCHOOLS

Catholics in this country owe many a debt of gratitude to Mr. Roosevelt, and they do try to show their appreciation. They are espe-cially grateful for a recent statement on the attitude of school boards towards Catholicism.

Owing to the stress which Catho lics place upon the necessity for Catholic schools, some unthinking or bigoted Protestants, have dropped into the way of regarding the Public schools as Protestant; and they seem to resent it, or not to be able to understand it, when Catholics apply for positions as teachers in Public schools; and in some cases, they have succeeded in having Catholic teachers dismissed because they were

But Catholics on the other hand have regarded Public schools as the property of all the people and they have felt that they were as eligible (assuming that they were competent) to be teachers as they were to be policemen, or firemen, or stenogra phers ; and it is a great gratification to them to be able in the future to quote the following words of Mr. Roosevelt in support of their contention:

"The very fact that we believe, as one of the cardinal principles of our American public policy, in the non-sectarian Public school system, sup ported by the money of the State, should make us insist that Catholic and Protestant, Jew and Gentile are in every respect treated alike as re-gards these schools. The Catholic must be given exactly the same rights as the Protestant in the management of the schools and in teaching them The Protestant who tries to keep school board exclusively Protestant is an enemy of the Public schools; and so is he if he tries to do the same thing with the teaching force. -The Guardian.

DE LA SALLE MATRICULATION

Toronto, September 6th, 1915 The following pupils of the De La Salle, Toronto, were successful at the recent midsummer examinations for entrance to the University of Toronto. Honour Matriculation :-Raymond Conlogue, Robert Durand, Richard

Hanley, Armand Aymong.

Pass Matriculation:—Vincent Defoe, Cyril Moore, Edward Murphy, Larkin Maloney.

NormalEntrance—Harold O'Rourks Partial Matriculation: — James Andrew, Claude Brawley, Paul Dwyer, Leo Hearn, Maurice Hearn, Gerrard Kelly, Cecil Mayne, James O'Neill, John V. Ryan.

DIED

Casey. — At Newport, Tipperary, Ireland, Aug. 19, Elizabeth Mary, sister of Rev. D. A. Casey, (Columba) May her soul rest in peace!

No eulogy is due him who simply does his duty and nothing Saint Augustine.

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