The Catholic Record

LONDON, SATURDAY, FEBRUARY 27, 1915

REFERCTIVE

New York Catholics are doing commendable work in selecting the plays which may be seen by those who wish to be amused and instructed and edified. Recognizing the popularity of the drama as a social amuse ment, and that the stage can be made a tremendous force for good, they are giving their support to the clean theatre. And it seems to us that this method of procedure is bound to be effective.

In the fourth century, for instance the stage was vile and worthless. Good people either scorched it with invective, or made lament over the downward tendency of the times. Meanwhile, however, the proprietors of the theatres saw their golden store increasing.

The shrewd and resourceful St. Gregory of Nazianzen stemmed the tide of degradation by composing plays of a moral character which instructed and pleased the people. He found that the people desire the drama as an entertainment, and will attend it in spite of all prohibition. And hence, by giving them a clean stage, he safeguarded them.

It was the presentation of these plays at the Council of Constance, between the sessions, that brought them to the notice of the English bishops, who imported them to England : and thus began the miracle play which gave birth to the English drama.

WHY

It seems to us, therefore, that the method of these New York Catholics is eminently sensible, and canno fail to make the stage a most useful medium of virtue. It is already creating a healthy opinion in this respect-an opinion which managers whose eyes are not upon ideals, but upon box-office receipts, are beginning to respect. Why Catholics go to plays which are subservient to impurity passes our comprehension.

It is not, of course, exhibited in all its repellent degradation, painted and smelling of the streets, for that would be too visible to some nearsighted guardians of the law. But it is veiled and embroidered with witticisms and concreted in some individual who looks upon the commandments as mere conventions. We wonder what the spectators think of it? We wonder why Catholics, who have any respect for their souls, any knowledge of their faith, and any consciousness of their duty to show good example, approve of any play which panders to the worst passions. Do they like to hear the laughter evoked by suggestive lines, or do they think that a portrayal of "low life," in which married people flout their vows, is just the amusement that is craved by self-respecting citizens. Their attendance may be due to curiosity : to following the fashions, to criminal disregard of their obligations, but whatever their pretext it means that they are co-operating in the work of the devil. They are helping in the formation of s debased public opinion.

now living with the nuns and eating the bread sent from America." In the province of Liege alone there are AN INSTANCE Some time ago we witnessed a some 300,000 out of a population of theatrical representation. The the-900,000, who are absolutely destitute and entirely dependent upon the Commission for food to keep them alive. . . Rich and poor have to send for bread, and all get the atre was crowded. The acting though mediocre was acclaimed generously and to the end. It reeked of vileness: it emitted a suggestiveness that warred with the most elementary principles of decrease. And when we heard a to distinguish between the distressed of decency. And when we heard a of decency. And when we heard a and the destitute—pay, the poor get their bread and soup for nothing. clever we could only pray God to give him vision. And this is the kind of drama that pleases some parents so well that they must introduce their children to it. They submit them to defilement, and expect them to be unstained. They thrust them into a theatre to hear that awful laughter at fundamental verities, at the purity which should enwrap them in its beautiful and protecting folds and think nothing of it. Men and women know that they must avoid all that is corrupting and must give up what they find by experience has led them to sins of thought or desire. They must bear in mind, that no pretence of custom, or of modern ideas, can make lawful that which is wrong in itself. They must avoid dangerous occasions which include the theatre that is the ante-room of hell.

PRETEXTS

Catholic ideals and ought to be repro-

bated by every individual who be

lieves that purity is one of the essen-

tial requisites of national stability.

SIDELIGHTS ON THE

GREAT WAR

KINDNESS ON THE BATTLEFIELD

Private J. Edwards, in a letter

poor chap was dead he asked to be

aken to have a last look at him be-

A MOTHER'S PRAYERS

The Paris correspondent of the

Daily Telegraph, in the issue of Friday of last week, gives the follow-

ing moving picture of a war-bereaved

At the hour of the Angelus, and he

returned to his post near Verdun, a

corporal of gendarmes saw an old woman kneeling by the side of a

soldier's grave. He approached with his three companions and asked the woman what she did there. She re-

woman what she did there. She re-plied, "Five of my sons were killed early in the war, and I do not know where they lie. This is the grave of my sixth and last child. I have come from La Rochelle to render

four gendarmes, touched beyond

words, silently, with a single motion,

presented arms to this mater dolo

from her knees and, in a firm voice, cried: "Vive la France, quand

Dr. P. H. Williams, a well-known

surgeon of New York, who has arrived in London from Liege, where

for the last month he has been direct-

ing the operations of the Commission

for Relief in Belgium, has given the

following description of life in the city that bore the first brunt of the

The people of Belgium never com-

plain, but they never laugh. Their stoicism—it is the only word for it— would mislead even trained observers

going on as usual. Under the sur

face are suppressed implacable hatred and untold misfortune and

suffering. A small girl in Liege, who

had been lucky enough to get a warm

petticoat among the Christmas presents distributed by the Commission

for Relief wrote to the American child who sent it: "My country has been devastated by sword and blood. Our dear priest is dead. The burgo-

master, who was a doctor and gave his whole time to the poor, has been

shot. My father was shot, and I am

be no distinction to make. Practi-

cally every person in Belgium will be

on the bread line, because every one's private means will have dis-

MR. T. P. O'CONNOR, M. P., AND THE

Mr. T. P. O'Connor, M. P., who

took part in the presentation made to Corporal Holmes, V. C., at Ber-

mondsey on Saturday, and handed

the Mayor a cheque for £10 from

the Irishmen of the borough, speak

We regard this as a struggle against one of the foulest, one of the most cruel, one of the most intelerable, and one of the most per-

tolerable, and one of the most per-nicious doctrines and systems that the world ever produced in the shape

of German militarism. This must

not be a patched up peace. We must exorcise the devil of militar-

ing of the war said :

appeared.

fore he was buried.

We must liberate the soul of Ger-We must liberate the soul of Germany. That can only be done when militarism is so crushed that it can never raise its head again. I am here to proclaim on behalf of my people that we shall never sheathe the sword until the cathedrals, and the libraries, and the towns of Belgium are restored, and the people repaid; that we shall never sheathe the sword until the two provinces that forty four years ago were torn Some people, who are not averse to plays of the seamy kind, shelter themselves behind the pretext of broadmindedness. They are not prudish and they chant solemnly the infernal rubbish that to the pure all things

are pure. It does require a very powerful optic nerve to discern purthat forty-four years ago were torn from the bleeding side of France are restored to the mother country. ity in corruption, and beauty in remarks that are supposed to be the stock in trade of the underworld A CHAPLAIN WITH THE AMBULANCE However, most of us who are honest Another of our chaplains, writing with ourselves admit that the broadfrom somewhere in France, says:

I go out with the ambulance for
fear there might be some wounded mindedness, which views complacent ly a flippant and unclean stage, is a broadmindedness which is banned by

Catholic who would not live to be brought in by the ambulance. On one occasion I did have such a case -a man whom I was able to anoint ambulance dressing-station. That one case has made me determined to go out with the ambulance whenever I can. Our brigade was resting on Christmas Day, so we were able to celebrate the day fittingly. We had a soldiers' Mass at 8 with a short sermon, and though the church here is quite large, it was filled with soldiers. Even then there were Private J. Edwards, in a letter home, tells a story of a dying Tommy's thoughtfulness for a wounded enemy which recalls the classic instance of Sir Philip Sidney: One of our lads was at the point of quite a number who preferred to wait until the High Mass at 10. I was hearing confessions on Christ-mas Eve for three hours and would have been busier still only we had moved that day and proper arrange-ments could not be made in time. It is indeed in a time like this that death, and when I stopped for a minute with him he pointed to a German who was wounded and said, Look in my haversack and you will find some grub. Give it to that German chap; he is half starved." The German was very grateful, and when next day he heard that the the hidden faith in a man comes to light. I have met many men who have been Catholics in name only, who have never been taken care of even in childhood's days, and now they come forward almost eager to

go to the Sacraments. "JOHN AYSCOUGH" AS A "TWO YEAR OLD'

In a letter received from a Private with the Field Ambulance occurs the following account of the devoted work done by Mgr. Bickerstaffe Drew whilst with the Expeditionary Force

as a chaplain :
Mgr. called all the Catholics together on the boat and gave us a good lecture, and then heard the confessions of those who desired to go. Well, he influenced every man that much that Catholics like myself who had not been for ages, thought it was a god-send to have such a priest in our Field Ambulance. So I think that every one of us went, and went pretty regular after that. He was so good and nice it made many Catholics think of what they had learned at school, and caused men to come to their religion who never thought of it He was through all the big engagements here, and proved himself a very good priest and a hero. He was not satisfied if idle; he would be buzzing about the hos-pitals like a two year old, taking soup to our wounded or giving the last Sacrament to the serious, or robbing himself of some of his own underclothing. If he saw a man with a poor shirt on, or anything, he would give them one of his own. We were just in time here to be in the reat retreat from Mons. Of course e was mentioned in despatches by Gen. Sir John French for bravery

under German fire. MASS IN AN AMBULANCE WAGON The Abbe Rouanet, curé of Montpeyroux le Barry, who is with the ambulance, gives the following de-scription of a Mass in unusual sur-

I shall never forget the first Mass celebrated in my wagon which is our church. We had what was necessary. but no table, and for that we had to use a stretcher stained with blood And when the Blood of Christ rested on this improvised altar, I could not help associating in my thoughts the Blood of Christ and the blood shed by this son of France and offering them together for the success of our arms. The blood of France is flowing in torrents, and it is to be hoped that this blood will be the seed of a new and Christian France. What sorrow and death; but what copsolations too! There is no false shame here now; the soldiers wear the medals of Christ, the Blessed Virgin, and the Saints, and several have shown them pierced with bullets, de-claring that it was the medals that saved their lives. The Church can be proud of her priests; they are doing their duty. They are falling on the field of battle, with arms in heir hands; they are looking after the wounded; and they are loved

and esteemed by all. A PRIEST'S CALL TO CHARGE A vicaire of the diocese of Toulouse who is engaged in hospital work, tells of the following incident, in which a Lazarist Father, lying wounded in the hospital, was the hero:

This Lazarist Father, who wounded in six places, porformed an heroic action. One day noticing that the men hesitated to carry out an order to charge under a fire that threatened them with destruction, he took his crucifix in his hands and going in front of the trench, showed it to the soldiers, and cried: "If you will not march in the name rance at least do not hesitate to march in the name of Christ Whose ism which has haunted the soul of Europe for the last half-century. Image I show you." These words dissipated the involuntary hesitation

of the men, who dashed forward immediately.

A NAVAL CHAPLAIN'S WORK

A naval chaplain, who is with the 2nd Battle Squadron, thus describes our chaplains and their work:

To the best of my knowledge there are at present chaplains attached to the 1st Battle Squadron, the 2nd the 1st Battle Squadron, the 2nd Battle Squadron, and to the 1st Battle Cruiser Squadron. Each Squadron consists of eight or nine ships, and the attached chaplain is over these for spiritual administration. If I give my own experiences and methods I expect they will be found to more or less coincide with what obtains in the other Squadroons. Each ship is taken in rotation for visiting purposes, when such a course is possible. I goon board such

ship, therefore, in the afternoon, and all Catholic ratings are advised that I am on board and visit me individually after I have been able to say a word or two to them collect. ively, and on the following morning Mass is celebrated, at which the men are enabled to receive Holy Com-munion. On the Sunday I have an early Mass for Communion, and sometimes another at about 10.30, but I find that it is at times better to forego the latter and hold instead a service consisting of a few English prayers and a short discourse. It is mpossible to find time for both Mass and a sermon; and my experi-ence is that a few forcible words work untold good among the men and bring a great number to their duties, who would not come in all probability did they never have any thing but the Mass. May I ask if any of your readers could spare such hings as small erucifixes and rosaries I have had a great number of appli-cations for such articles and very limited supplies.

SOVEREIGNS CONSENT TO POPE'S APPEAL

The Holy Father has received the following replies to his appeal for the release of prisoners of war who are unfit for further military service The first answer to reach the Vatican was that of King George and the second that of Emperor William.

THE KING OF ENGLAND

To His Holiness, the Pope, Vatican Rome: I am glad to thank Your Holines for your telegram. It is with pro-found satisfaction that I and my Government have given the best wel come to Your Holiness' proposal which has strengthened the one we have already suggested to the German Government. A moment ago that government has made known it consent and I have confidence that agreement will be effected within some few days of the New Year.

GEORGE R. I. London, January 1st, 1915.

THE GERMAN EMPEROR

To His Holiness, the Pope, Rome : In thanking you for your telegram it is grateful to me to assure Your Holiness that your proposal tending to mitigate the lot of the prisoners incapable of continuing their military service meets with my entire sympa thy. The sentiments of Christian charity which inspire this proposal correspond fully with my own convictions and wishes.

Berlin, January 1st, 1915.

THE EMPEROR OF AUSTRIA To His Holiness, Pope Benedict XV,

Profoundly touched by the sentiments of Christian charity which

nave inspired Your Holiness in your magnanimous initiative to secure the exchange of prisoners of war recognized to be unfit for military service I have already telegraphically charged my ambassador to the Holy

See to inform the Cardinal Secretar of State that my Government heartily accepts on general principles this generous idea and will hasten to begin negotiations with the hostile tates with the object of reaching the practical realization of Your Holines proposal. Imploring the Apostolic Blessing from Your Holiness I am Your Holiness' most obedient son.

Vienna, January 1st, 1915.

THE EMPEROR OF RUSSIA Congratulating Your Holiness on your generous initiative I agree willingly to your eminently humanitarian proposal for the exchange of the prisoners recognized to be unfilled. prisoners recognized to be unfit henceforth for military service. I profit by this occasion to renew Your Holiness my sentiments Your Holiness in high esteem and sympathy.
NICHOLAS.

Zarkoie Selo, January 5th, 1915.

THE KING OF SERVIA To the Most Holy Father Benedict

XV. Rome : Let Your Holiness be persuaded that Servia will not fail to do what the other belligerents will do in the question of the exchange of the prisners recognized to be henceforth un fit for military service.

Nisch, January 1st, 1915.

THE KING OF THE BELGIANS Cardinal Gasparri, Rome :

I appreciate highly the thought of Christian charity which inspires the message which has been addressed to me; it corresponds with my own sentiments. I reserve the best wel-come for the proposal which is to be made to me in the sense indicated. ALBERT

Belgian General Headquarters, January 5th, 1915.

PRESIDENT OF FRENCH RYPUBLIC To His Holiness, Pope Braedict XV,

In reply to the benevolent proposal which Your Holiness has done me the honor to transmit to me by your telegram I hasten to give the assurance that France faithful to its tra ditions of generosity has always treated the prisoners of war with humanity and that it is studying the means to exchange totally those who shall be found definitely unfit for military service.

THE KING OF BAVARIA

Count Hertling, Prime Minister and Minister for Foreign Affairs of the Kingdom of Bavaria, to Baron Von Ritter, Minister of Bavaria to the Holy See, January 1st, 1915.

I beg to inform His Eminence the Cardinal Secretary of State that the Royal Government has received with the warmest sympathy the pro posal of the Soveign Pontiff to ex change the prisoners who are no longer capable of bearing arms.

VON HERTLING

THE OTTOMAN GOVERNMENT The Ottoman Government to the Delegate Apostolic, January 1st.

If there are prisoners wounded so as to be unfit we accept exchange of prisoners with the necessary condition that the hostile Governments

THE KING OF MONTENEGRO The King of Montenegro has also communicated through the Archbishop of Antivari his acceptance of the Holy Father's proposal for the release of incapacitated prisoners.

THE SULTAN OF TURKEY To His Holiness Pope Benedict XV

Rome, Sublime Porte, Stamboul January 7th, 1915:

Appreciating highly the humani tarian aim which has inspired the pro-posal of Your Holiness regarding the xchange of prisoners recognized to to give it my adhesion.

MEHMED V. e unfit formilitary service I am happy

THE LATE DR. MURPHY

FORMER RECTOR OF OTTAWA UNIVERSITY SUCCUMBS TO HEART FAILURE

The Very Reverend William Joseph Murphy, O. M. I., for thirteen years pastor of St. Joseph's Catholic church and former rector of Ottawa University, died at 9:30 o'clock, Feb. 30, in the General hospital, Water street, of heart trouble, with which he had been afflicted for over a year and seriously ill for several months past He went to the hospital on Jan. 30th. Archbishop Gauthier was at hedside of the reverend father for sometime

death came and administered the last rites of the Church.

HIS CAREER

Deceased was in his 50th year at the time of his death, being born in Cariboo, B. C., Feb. 10th, 1865, the son of Denis and Ellen Murphy. His primary education was obtained at private Catholic schools in British Columbia. Then he came to Ottaws in 1886 and graduated with the de-gree of B. A. in 1888 from Ottawa University and three years later took the degree of M. A. from the same institution. In 1905 he was granted the degree of D. D. from Laval Uni-

versity. His death is a serious blow to his congregation, by whom he was loved dearly for his many sterling quali-ties; to the church of which he was a valuable member and to the city of Ottawa, for his activities and interests extended to worthy objects beyond the limits of his church.

EXCEPTIONAL ABILITY

He was a man of exceptional ability, of an impelling and lovable per-sonality, a forceful and eloquent preacher, a learned theologian and an eminent mathematician. It was often said of him he was well fitted

to be a bishop.

As rector of the University Ottawa, he was very popular with the students. Their best interests were his. The dignified place that institution holds in the educational world to-day is largely due to Father Murphy, as he was perhaps best known. People of all religious beliefs in the city and country at large, who knew the departed priest, will deeply mourn his death.

The Very Reverend Father Murphy first joined the staff of Ottaws University as Professor of physics and astronomy. For some time he served as prefect of studies and secretary there. Nine years ago he was appointed the university's rector, a position he held for six years.

AT ST. JOSEPH'S

In 1901 he was appointed pastor of St. Joseph's Church, and as such ex-erted a decidedly helpful influence over his large congregation. In 1906 he was made a member o

the Ontario educational advisory council and in 1908 he went to Rome as a delegate of the Oblate Order to the General Chapter. The next year he attended the Plenary council in Quebec and the Eucharistic Congress Montreal in 1910.

Deceased leaves three brothers, all of whom live in Victoria, B. C. They are: Chief Justice Denis Murphy, of Frank, and one sister.

NIGHT WATCH OVER THEIR PASTOR The remains of the late Father Murphy rested in the university until yesterday at 3.30. when they were brought to St. Joseph's church. There they were placed on a cata-falque in front of the main altar, while eight hundred students who had escorted the remains from the college said the office of the dead. Clad in its priestly garments the body remained during the night in the church where the late pastor has officiated for the thirteen years. Priests and people took turns in watching. Clerics from the semin-ary, alternating two every hour performed this ceremony, while the office was shared until 1 o'clock by mem bers of the Catholic Mutual Benefit Society, from then until 5 o'clock by the St. Vincent de Paul Society, and later by the general public.

STUDENTS' MASS

There were two funeral Masses the first a students' Mass and the las one which the general congregation attended. The first commenced at 7.30 and was celebrated by Rev. Father Lajeunesse of the university. It was a solemn High Mass sung by the boys from the latter institution and attended by eight hundred col-lege students, the children of St. Joseph's and St. William's Separate schools and of the Rideau, Gloucester and Water Street convents.

PONTIFICAL HIGH MASS

At 9 o'clock a Pontifical High Mass was sung by Archbishop Gauthier. He was assisted by Rev. Father Lajeunesse as deacon of office and Father Sherry, also of the university, as subdeacon, while a Solemn High Mass of Requiem, in parts, was sung by St. Joseph's choir. Clad in his archepiscopal robes, the archbishop occupied a throne to the left of the altar. Beside him were canons and priests from the cathedral, while the sanctuary was filled with clergy from Ottawa University, from other Catholic churches and religious orders in the city and archdiocese and by many members of the Oblate Order from

other places.
Funeral orations were delivered in English by Bishop Ryan of Pembroke and in French by Rev. Father Raymond of Forget, Ont. Then the Libera was sung and the remains were borne from the church with priests as pallbearers. The immense congregation of parishioners and religious flowed out of the church and formed in a long cortege which es-corted the remains to the Oblate plot in the Hull cemetery, where they were placed in the vault.

MANY SOCIETIES REPRESENTED

In the cortege marched members Catholic Order of Foresters, Catholic Mutual Benefit Association, the St. Vincent de Paul Society, the Ancient Order of Hibernians and of St. Patrick's Literary and Scientific Association. There were also students from Ottawa University and children from the parish schools and hundreds of parishioners of St. Joseph's.

CLERGY WELL REPRESENTED Among those present at the funeral services and in the cortege were Mgr. tagni, papal delegate; two repre sentatives from every Catholic parish in the city and from the Dominican, Capuchin, Redemptorist and Marist orders and the Fathers of the Holy Ghost, members of the Oblate Orde from all Canadian houses, Bishop Fallon of London, Father Wade Smith, American provincial of the order, and Father McKenna, superior of the Oblate scholasticate, both of Buffalo; Fathers Vincent and John Meagher of Kingston; Father John McDonnell and Father Campbell of Alexandria; Father John Burke of the Paulist Order, New York ; Father Kerwin of Buffalo, Father Dowdall of

Pembroke and others. Hundreds of spiritual offerings were received from parishioners o the deceased, a large and beautiful floral offering from the college students, messages of regret from the Old Boys at McGill and Toronto universities, and scores of other tributes from various points.—Ottawa Citizen.

The ground of my confidence, the joy I find in believing in God and His Christ, is enrooted in the hope that I may still improve; for if I could be certain that I should never become wiser or more unselfish or more loving I should despair and feel there is no God. Since, then, my capacity for self-improvement is the mainspring of my happiness, I am senseless if I do not strive day by day to grow better, more reverent, more self devoted, more lowly minded, more loving.—Bishop Spalding.

CATHOLIC NOTES

In Westphalia, Germany, the Fran-ciscan Fathers give yearly retreats for the soldiers. At the last retreat 1.700 soldiers attended.

With several dioceses not reporting the English Catholic Directory for 1915 gives figures of 7,000 conversions in that country last year.

The priests and people of the dio-cese of Killaloe, Ireland, sent Cardinal Mercier over \$8,000 for the relief of the Belgians.

Father Gill, S. J., editor of the Irish Monthly (founded by the late Father Matthew Russell, S. J.,) has been ap-pointed a British army chaplain.

Joyce Kilmer, whose fine poetry is appearing quite frequently in Catholic magazines, is a convert. He is won a high place for himself among American critics and poets.

Cardinal Tecchi died in Rome on Feb. 7, He was born in Rome on June 24, 1854, and was created Car-dinal Deacon May 25, 1913 He was assessor of the Consistorial Congregation before he became Cardinal.

Three hundred and thirty-nine Catholic churches were built United States last year. Out of that number, the Catholic Church Exten-sion society, through its chapel building gifts, is to be credited with 175. This means that the C. C. E. S. is now instrumental in the erection of

a Catholic church every other day. According to Right Rev. Bishop Biermans, Bishop of Gargara and Vicar Apostolic of Upper Egypt, the Catholic religion has made great progress in his diocese. More than 75.000 have been converted during the past fifteen years. The Mother House of the Fathers of Saint Joseph, who have been laboring in Upper Egypt, is at Mill Hill, London.

The wife of Prince Von Buslow .ex Chancellor of Germany and Am-bassador to Italy—is a Catholic of Italian birth, and a member of the princely and ducal house of Campor-cale. She also has a strain of Eng. lish blood, through her mother who was a Miss Acton, of the old Shropshire Catholic family of Acton.

Many priests, monks and nuns perished in the earthquake disaster in Italy. At Sora, the rescuers clearing the ruins of Santa Restituta Church, found Father Annoni and seven nuns dead on the spot. The priest had been giving the nuns Communion when the shock came. He still held the chalice in his hands.

During the bombardment of Rheims a convent was destroyed. The nuns heroically continued their adoration of the Blessed Sacrament for twenty five days in a cellar after their convent was destroyed, and eventually had to leave through a rain of burning sparks and shells falling thickly. They are now all safe at the mother house in Paris, but have nothing left.

The parliament of Nicaragua, after space of thirty years, has removed the ban which prevented the Society of Jesus from laboring in that country. And so it happens that while the door in Mexico is being rudely closed to this great order, the parliament of Nicaragua, which of late has been seeking to place its higher institutions of learning on a level with the best there is in America, is

the exiled priests. An Italian Franciscan Father has succeeded in inventing a delicate piece of mechanism which, even in its more or less tentative form, gives sufficient warning to allow people who live in earthquake areas to view the work of destruction from the vantage point of the open air. The instrument, so far, gives notice only four and a half minutes before the shock. The learned regular hopes to perfect his instrument so that varning may be given a considerable time before the approach of an earth

'Dr. Edward Lee Green, one of America's foremost botanists, has given his complete botanical library to the University of Notre Dame. It consists of 5,000 yolumes and 200,000 plant specimens, one of the largest collections in the country. It contains many rare books and many rare plant specimens; it will fill box-cars and is valued at \$35,000. The Government held an option on the library, but this ran out in May, The Canadian Government and also the Leland Stanford University wished to purchase this valuable collection, but Dr. Green determined to ionate it to Notre Dame.

The recent death at Innsbruck, of Father Hugo von Hurter, S. J., comes home with personal sorrow to all who thumbed his "Compendium Theologiae Dogmaticae" in the seminary. He taught to the very end, being over fifty six years professor of the-ology. He was born at Schaffhausen in Switzerland, in 1832. His father was the famous historian, Frederick Emmanuel von Hurter, a Protestant minister, noted for his defence of Christianity, who came into the Church. His two sons, Henry and Hugo, were ordained priests and came authors of note. Hugo com-pleted a brilliant course of philosophy and theology at the Gregorian University, and was ordained to the priesthood in 1855.

BORROWED FROM THE NIGHT

BY ANNA C. MINOGUI

CHAPTER XII

By the glance exchanged between erosa and St. John Worthington cross the aisle that morning, Presacross the sisle that morning, Pres-ten Martins found his position with her subtly altered. He was as per-plexed by the intangibility of the change, as he was startled at finding himself admitting its existence; and when he returned from Lexington that evening, after escorting her home, he wandered out to the little grave-yard, and leaning against the low stone wall, he began to review, calmly at first, passionately afterwards, the circumstances that had marked the past twenty-four hours. There had been a faint, tender hope in his heart that the interest she had manifested in his spiritual affairs had been seconded, at least, by a more human feeling than that of the zealous evangelist—the hope that the love filling his heart had begun to awaken a responsive feeling in her maiden soul. Here last night he dawn was dearest to him, and in thought he called her his rose, with dew of youth and innocence ing it; while he thus dreamed of her. lo! another hand was reached out to gather and wear his heart's flower. He flung out his arms in protest at the thought, then sank on the stone steps, and buried his face in his hands.

In the eyes of the world Prestor Martins was a young man to be envied. But the eyes of the world never see past the surface, and he knew himself to be one meriting pity. The place into which he was born, and which he was expected to fill, was not, he felt, the place for which his soul was fitted. There was a consciousness of the inconwhat the son of George Martins neces sarily ought to be; and this con sciousness had grown with his growth. He had tried to accommo-date himself to his position but his date himself to his position, but the effort had been fruitless and he realized that his soul was not to be shaped and moulded after a pattern approved of by others. After that, se had begun to live, and each day widened the gulf, which, from the first dawn of reason, he had recognized as existing between himsel and his father. This separation was felt, never seen. The unthinking many said: "They are of such different temperaments;" the few of insight knew that that subtle faculty, name, set those two farther apart than the antipodes. Alienation from one parent naturally made him yearn for closer sympathy and connection with the other; but whether because she felt that there was hidden in this apartness from his father a reon her wifely choice, or be dause of dread of something intangible, unknown, of which that son's intuition was the prophesy, Mrs. Martins clung the closer to her husband. Her love for him had been first in her heart; it would remain first through all time. Thus thrown back upon himself, Preston Martins back upon himself, Preston marving had learned to know what is meant by loneliness of soul, and he had indulged in none of that sentimentality when to which young men are prone, when the little grave her dreamless slumber. With the coming of Teresa into his life, its cloud had somewhat Her beauty, the melancholy that shadowed her eyes and thoughts, the cultivated mind and richlyand the affection thus awakened had roused him into a fuller realization of all life might come to mean. His heart began to gather up its unused weapons of ambition and earnestness and from the society seeker and aim-less dreamer he was developing into the man of lofty purpose. He had laid down the plans of his future. They were along lines worthy of his effort and her inspiration. Even in that bitter moment, as he sat alone in the moonlight on the stone steps, he experienced a glow of satisfaction because his dream of the future had been so high. If she were lost to him must the future be lost also? It must, for he thought he had not the courage and the strength to folway to the grave alone. His mind then went to his rival, the man whom he knew was hated, per haps dreaded by his father—St. John orthington, who was inseparably associated with his earliest recol lections of his native town. He re-

sentiment. He is good—but O Teresa! must lose you?" he cried to himself.
Lose her? Lose her! What did
that mean? The wreck of his life.
This love was, he knew, the mainspring of his existence. Was it not
then his duty, that primal duty a man owes to himself, to seek by every means in his power to secure this woman's love? to thrust aside, or break down, regardless of conse-quences, every obstacle that stood between him and that desired object? The advantages from the world's point of view were all on his side. He had youth; the beauty of his face was not touched by the hand of time and sorrow; he had greater wealth; prospects, were he to enter the itical field, were limitless while political field, were limitess white the blood that ran in his veins was

membered how in boyhood that man had ever attracted his fancy, inspir-

ing him with sentiments of respect and admiration; nor could he now

though feeling bitterly against him, divest himself of the old clinging

And if all these counted for nothing in the eyes of this girl, when eptance, he would throw the redemp ion of his soul into the scales. Le him make that appeal to her and he knew that she could not resist him He had read that upon her face last night. He would make her happy, and she would love him and then— and then? His eyes went from the dark dimpled earth to the clear moonlit sky, as he thought of St. John Worthington. "Fair fight on Joan Worthington. "Fair fight on an open field—that is what the Ken-tuckian accords to, and tuckian accords to, and expects from his rival." Where had he heard se words. His surroundings faded and he was standing on the stage of and he was standing on the stage of the University Hall. It was the evening of the Commencement exer-cises. Before him were the great men of the young state, and the fair women of the town; but as he, the valedictorian of his class, rose to speak his farewell words, he saw in John Worthington; and as he mut-tered that sentence, he paused, and involuntarily turned toward that one man for approval. It had been given him in the rare smile that illumined his face. "Fair fight on an one his face. "Fair fight on an oper field!" was this what he now pro posed to give his rival? A wave of shame surged over his heart. It made his face burn and his ears tingle. Great God! He had dared to call his love holy, when its first promptings were to sully his stainless

"A fair fight on an open field, Si John Worthington, I promised to give my rivals on that day when I stepped from the school into life. You, my first and greatest rival, take both and in addition, whatever advantage a gentleman can accept." He turned with the unuttered promise, toward the house, and in doing so, his eyer fell on the child's grave, with its covering of dark green leaves." "Amy!" the cry broke from his lips,

the old cry of the boy to the dead girl, and he pulled his hat over his eyes and walked away.

Two weeks passed, during which Preston Martins neither sought nor saw Teresa. Then his mother sent him to Mrs. Halpin's with a messag to the girl, but that worthy woma informed him, with a pleasure truly feminine, that Miss Martinez was out walking with Mr. Worthington. Preston bowed, retired, and to Mrs. Halpin's chagrin, mounted his horse and rode away, apparently uncon-cerned. That evening, at supper table, with the same coolness that had shattered Mrs. Halpin's enjoyment, he informed his mother that Martinez, as she was out walking with Mr. Worthington. A shadow crossed Mrs. Martins' face, but her husband gave a start and glanced keenly at his son. Then he said,

Mr. Worthington is growing quitattentive to our little friend. Yester day I passed them in a superb turn out, which, I hear, Worthington pur chased lately. They tell me that he is talking about buying out Major Deering's estate. I wonder what all this, coupled with his devotion to Miss Martinez, means ?"
"I certainly cannot say," returned

Preston, adding carelessly to the negro server, "Another piece of negro server, chicken. Mose."

A baffled expression passed acros the handsome face of the father, and involuntarily he leaned back in his chair. There was something in this expressed weakness that smote the watching wife as unusual in her husband; but not evincing any cog-nizance of it, she said lightly: "We must not permit Mr. Worthington to monopolize our Teresa. I am sorry," she continued. "that she cannot tak a vacation this summer. She is overworked, and is beginning to show in-dications of the strain that is being made upon her delicate constitu

tion.' A silence followed the words. George Martins had not heard them or if he had, failed to grasp their meaning, for his quick mind was now being worked by hopes and plans fears and schemes. Preston must therefore take up the conversation, although his heart was faltering.

" I thought she was going to Loretto when the school closed. I think— am certain, indeed—that she said not long ago she hoped to spend her summer there.'

"She did intend going home, as the dear girl calls the convent, but so many of the parents objected to the discontinuance of their children's music for that length of time, that she yielded to their wishes and gave up hor vacation."

"How cruel! How selfish!" exclaimed Preston pushing away his unfinished supper, while his eyes were alight with indignation.

"Yes, my dear boy; but we must

do what we can to make bright her summer. We can be selfish in a different way toward her and more cruel than are those exacting parents.' Mrs. Martins' eyes were on him with an expression he could not interpret as he could not quite grasp the mean-ing of her words. No more was then said on the subject, but as he was walking on the long piazza after-

wards, she joined him. "Your father is bnsy," she re-marked, taking his arm, as he laid aside his pipe. For some time the walk was continued in silence. The young man's step was not as certain and firm as the woman's, and under the moonlight which was pouring its pale glory upon them, his face showed haggard beside hers, calm and holy. Except for these, there was no other indication that the political field, were limitless while the blood that ran in his veins was as good and the honor of its ancestry as clear, as those of the Worthing.

Introduction that the honor that honor was making her life or death struggle. What he cause for this changed attitude, she

needed then, what his whole soul cried out for, was the word of ascur-ance that the conflict was worth the winning; that the citadel of his bewinning; that the citadel of his be-leaguered soul must be guarded by every high and noble motive; and that if all these, at last, fail him, dogged, sullen Will must at the gate-way, and single-handed fight against those assaulting powers of darkness. And she, his mother, who would have given her life to save him, who would rather see him deed at her would rather see him dead at her feet than know he had yielded, even in thought, to these evil persuasive voice, her gentle chiding remonstrance, to join hands with his foes. His heart weakened to the core as she said, lifting her eyes from the moonlit floor to his face. "You were puzzled by the words."

by the words I spoke at supper Preston? I have come to explain their meaning."
"Yes, my mother?" His voice had lost some of its clear fibre, and it seemed rather to repel than encour-

age her explanation. This made her add, immediately. "That is if you wish me to do so An opportunity was here offered him to escape, but it was contrary to his code to admit weakness, as it would have appeared unchivalrous to

repulse her words.
"I did not fully comprehend the meaning of your remark, mother. I should like you to tell me how it is possible for us—her friends—to be unkind or cruel to Miss Martinez?"

By a supreme effort he kept his tones even and steady, as he deliber-ately opened up the avenue for the struggle which he knew must ensue. Voice and words reassured the

"The world, Preston," she began "wears a curious pair of spectacles. They magnify the insignificant, ig-noble things, and diminish the size of the important and holy. An act, a word, a glance may become moment ous affairs, while a deed of heroid value is unobserved. I know your surprise that I. of all women, should come to you with the admonition to make your views, or outward actions at least, consort with the views of the world's mis spectacled eyes. Yet, my son, though you may take your opinions without thought of, cr care for, the world's, though you may shape your acts according to those private opinions, and have the strength and purpose openly to avow them in defiance of the world, re member that a woman may not do likewise, at least not without harm to herse'f. In the hands of the world we women are like soap bubbles. A breath, an ungentle motion, and we are as surely ruined as if a hurricane is not a kind one, it is more ready to assist in our destruction than to help in our safe guarding; yet it permits us to rest there in all our irised beauty and perfection, while both remain, or, are permitted to remain. Left to ourselves, we would keep our place; but how few, alas! How few are left to themselves! How few but at some time are brought into contact with other lives, willingly or unwillingly, with cognizance or with

Her voice died into silence and she walked by his side in deep, sad thoughts. Then, as they made the turn at the eastern end of the piazza and again faced the west, where the

little graveyard lay, she said: "When a woman is alone, withou the protection of father and home, all the greater need is there for her friends zealously to guard her from anything that might tend to be in the slightest way derogatory to her or give others an opportunity to cease to think of her with full regard and honor. There is one who stands in this relation to us—Teresa Martinez. She is alone and what is worse, is entirely ignorant of the world. Her mind, as yet, is the mirror of truth, her soul the dwelling place of confiding innocence. A fledgling thrown from its nest is not a greater object for pity than a young discernment perceived this from the who could fill a daughter's place in my heart, bade me become her friend. I have done so, and if she has won my love, I am convinced that I have a share in her affections. I have thought, 'and the thought brought me joy!—that, in time, she might become more to me than a friend. I have thought that the mother's affection for her lived as a man's love for woman in the heart of the son."

She paused involuntarily, and Preston set his teeth firmly behind his compressed lips. Tumultuous emotion marked his face but the soft light failed to reveal it to her kindly eyes. He was looking toward the graveyard and did not remove his graveyard and did not remove his glance from its white tombstones. They reached the railing at the western end of the piazza, and he paused, as his mother continued:

"What we desire naturally pre may be that I am mistaken." Again his continued silence a rebuke to, or a sorrowful confirmation of, her words, she added hastily, "But all this is apart from my subject. I am come to it now, and if I speak directly, remember that it is a woman of the world who knows its cruelty and injustice, speaking for a woman, innocent and undefended. I cannot close my eyes to the fact, even if there were not those to point it out to me that you have for two weeks sedul

not would be affected. But she is not. On the contrary, she seems to be fully as much puzzled over your conduct as the gazing, censorious, crutinizing world is suspicious. Some one has been talking to her, she said as much to me that Saturday afternoon she visited us. What was said I surmise and I know the wound it gave her sensitive soul, although she tried to draw over it her woman's pride and silence. This is not the last cruel blow she will receive Will you put a weapon in the hands of the worldly-wise to be used upon

"Yet, Preston, this is what you are "Yet, Preston, this is what you are doing," she said, moving aside to bring herself face to face with him. "What has wrought this change in you, not alone to her but to all the other conditions of your life, I do not inquire, because I have not the right. Not even a mother's eyes are sacred enough to pierce the holy of holies of a human soul. But it is my right and my duty to tell you that you cannot, you dare not, permit that girl to not, you dare not, permit that girl to become a target for the world's cruel glances and words! For months we glances and words! For months we saw you seeking her society and happy-in it. That your motive was not the motive of the idler, the society man, I know; else I should blush to call you my son. The world did not openly call you her lover; it knew that you were her friend, and you are bound by every law that gentlemen acknowledge to continue to be her friend."

It would have been easy for him to

It would have been easy for him to say, and bring her to his side instead of having her stand thus against him, 'I cannot be her friend, and St. John Worthington is her lover!" But he would not, to draw aid to his cause, leprive Teresa of one lota of this womanly affection, as he should have done by the appeal to her maternal love and sympathy. Teresa needed her love and he was strong—at least he felt so then—to withstand the tempt-er, reinforcement coming though it did from his mother's heart. She had now paused and was regarding him with her calm blue eyes; they demanded what the words and voice suggested, confession, or explanation.
He could neither give the one nor
make the other; and to evade his
mother's question would be as base as

to lie to another.
"Mother, I acknowledge the wisdom of your words," he said. "Your sincerity calls for like sincerity from me, but I am not prepared to answer now, I must have time to fight this trouble-slay it, or be slain by it."

She advanced as he was speaking and laid her hands upon his shoulders. As his words ceased, she said, gazing into the eyes so like her own

"I would not force your confession, my son, but while you meet your trouble alone, I ask you to remember that while we can make no compro-mise with dishonor, we are as strict-ly bound not to ignore the rights of

She leaned forward, kissed him and retired. He stood by the white railing looking after her, conscious of but one thought—to call her back to hear his confession and advise him what to do. He was roused by his father's voice greeting her in the hall They might return to the verande and he did not want to see any one then, least of all his father; so he sprang to the ground and started the lawn. He turned fro force of habit, toward the graveyard but paused, thinking, "It is a haunted place!" and hurried instead toward the deep wood which stretched from was haunted by memories not less treacherous than those the gravevard sheltered: for here he had spent many an hour of that spring with Teresa. One March day the ad searched among the dead leaves for reviving Nature's first hint of green, and had sat on the beechen log, listening to the tender, uncertain note of the early robin. How near to him she had been that day! He seemed to feel the touch of her arm against him, as she turned to follow with her eyes the northward flight of a flock of wild geese, the long, far off, lonesome cry of whose leader had followed her joyous exclamation like a knell. Why had he not then spoken to her of his love when perhaps she was heart-free? he asked himself now, in passionate regret, as he stood alone where they two had stood that blue-skied March day, Why? Relentless word, when we turn with it on our lips to the past! He could not remain by the beechen log, and went on, scarcely heeding his way, until a cluster of red bud shrubs stopped him like a command. That Sunday afternoon they had again walked these woodland ways together, for the last time, he had thought, in bitterness of soul. Oh, the beauty of the wood that day! It seemed to nock him, with its snowy arms of blossoming hawthorn, its blue eyes of violets, its blushing face of redbud, its words of a happy birdsong, its laugh of rippling waters. "I am fair for the Spring, my lover," the wood had said to him," and she is fair, but not for you, not for you, but another!" He had gathered for her the flowers that had pleased her and as she stood under the shrubby red-bud, with its thickly · flowered inter · lacing boughs beside and above her, he had thought, not of Venus rising from the sea, but of Maidenhood, floating away on the roseate clouds of earliest love; and the beauty of the picture and the and the beauty of the picture and the holiness which it suggested had so appealed to him, that although he felt she might not be his he prayed that she might be happy. The vision returned to him now in the moonlight, but the passion-rocked heart could not echo the prayer of the sunlighted afternoon. Instead, it made

him cry out, "I cannot! I cannot! I cannot! Every fibre of my being claims you. Mine you must be! My happinese has as great a claim for consideration as bas my honor, and St. John Worthington must learn, with the rest of the world, that in love, as in war, all is fair. And how do I know that she loves him? That he loves her, I cannot doubt. How could it be otherwise, seeing her daily, almost hourly? O blind, blind that I was, never to think of that life of I was, never to think of that life of hers under the same roof with him! hers under the same roof with him!
But does she love him? Could I not
have misinterpreted the meaning of
that glance? Did not my mothersay
that she hoped to see Teresa take a
dearer place in her heart than a
friend's? She can read souls more
accurately, maybe, than I can read
glances. May it not be that Teresa loves me, that my mother knows this and is striving to save me from not only wrecking my own happiness but my darling's with it?"

but my darling's with it?"

As nis eyes fell again upon the red bud shrubs, now a mass of dark green, he shivered under the sudden remembrance of the refrain he seemed to catch from the wood's many voices that day, "Not for you! not for you, but another!"

"She shall be for me or for no other."

other !" he cried out, and then startled, shocked overcome by a sense that he put self above all else, he thrust aside the branches and hurried on through the wood. But the words seemed to have thrown down the wall of resistance which he, through long days and longer nights, had built about that place in his heart where Honor was enthroned; and over the debris rushed a host of wild passions and black thoughts.

" My life is ruined, my soul is lost, without you, Teresa, Teresa! You must save me! You will save me when I tell you this, tell you that not alone does my heart call for you, but my soul needs you." he pleaded, as, spent by his wild walk and tumul emotions, he emerged from the deep shade of the trees. He had made almost a circuit of the field, and coming back to the lawn, found himself directly opposite the low stone wall of the graveyard. The gleam of the white tombstones sent a chill along

his frame.
"Is there no escaping it? Oh! is there to be for the man, as there was for the lonely boy, only the dead child—only unknown Amy in her grave!" He crossed the strip of turf, nd reaching the wall, gazed on the child's grave, until his face grew calm and his heart still.

Hours afterwards, Preston Marting turned from the wall. The moon was traveling down the western sky and as he walked toward the house, its light threw his shadow, long and dark, before him. He saw therein an emblem of his life; henceforth, he would follow the shadow of a lost joy. Once he turned, and lifting his grief marked young face to the calm

white moon, said :
"If there were a cloud on you, there would be no shadow on my way. Better a thousand times that there should be gloom before, than darkness behind.

For Will had come down in the gateway and was holding the citadel of Honor. The next morning when he met his his mother, he said

"I encountered my trouble, and mastered it. I am what I have ever been, Miss Martinez' friend and your son." He took her hand and kissed it, with a smile that smote the

TO BE CONTINUED

LED BY A SPIRIT

"I am in the mood for a really authentic ghost story, Father Cuth-bert," I said. It was a May morning and we were on the Palatine. Father Cuthbert waved his pipe expressively at the scene before us.

"There are ghosts all around us, Dudley. The atmosphere is perme-ated with tragedies of a pagan past —and that is what most people mean by ghosts. Only neither of us is as yet sufficiently sensitive to see

"I should think you might be!" He paused to apply a match to his beloved pipe. "What kind of a ghost story do you mean?" he asked, while we gazed at the intense azure of the sky above us and the flower-strewn grass at our feet. Wild flowers in

profusion grow on the memory-haunted site of the Cæsar's Palace scarlet poppies and blue forget me note, foxglove, cyclamen, bonevsuckle pale monthly rose—to be looked at but not to be picked. Such is the decree of the stern faced guardians at the gates. "One of the old fashioned sort?" from the battlements of an ancient

queried Father Cuthbert. castle on a certain night in the year. long corridot? Or a man with his head under his arm. By the way, I do know a yarn of that kind, an object lesson in the suggestion line. Remind me to tell you about it another

ime."
"All right, but I want an authentic

Father Cuthbert reflected a moment. "I will tell you a short ghost story, and I can vouch for its authenticity, but it must be a short one—I am lunching with the rector of the North American College at half past twelve.

my hopes and ambitions were all centered upon a diplomatic career."
"Were they?" I asked eagerly. 'I never heard that before!"
He looked at me for an instant with

a kindly glance in his eyes. "At one time I was very keen about getting on in diplomacy. I was fond of power

—I am still, for that matter—and I

wanted to set the inner machinery of the world's affairs in motion. was young, and I believed in myself. And that Dudley, is half the secret of

success."
I studied the clearly cut profile be side me, noting the virile strength of the firmly molded chin, and real-ized that the delights of success, as the world counts it, would have been his in no stinted measure. "I won-der how you were able to give it all up!" I blurted out impulsively. His lips, so indicative of the man's

self control, so capable of relaxing into tenderness, smiled at me.

"I became a Catholic you see, Dudley," he said simply, "and God called me to serve Him in the priesthood and—how about interruptions "Sorry," I murmured.

'I had recently heard of the en gagement of a young fellow who had been in the 'House' with me some sighteen months before." he contin ued, "and had promised to act as his best man. The wedding was to take place at the home of the bride's parents, in the country, in the late pring, and the ceremony was to be performed by the prospective bride-groom's brother, who had just taken

"These two brothers were twins and there was an unusually strong sympathy or affinity—call it what you will, between them. When one was how aware of it—they had never found themselves mistaken on this point.

"The wedding was fixed for the 13th 13th of May, and on the 11th I went down to Brooklands to be introduced to my friend's flan cee and to meet his brother, whom I had never seen. The family kindly offered to put me up, but I had en gaged a room with gabled windows and bed linen that smelt of lavender at the picturesque old village inn.
If I close my eyes this moment, here amongst the ruins of the Cæsars' Palace in old Rome, I can see the wealth of color which made that English landscape a joy to behold. The hedges were white with May on either side of the narrow lanes, the white loveliness, lilacs and laburnan and gaudily tinted tulips bloomed in every cottage garden. And in the Brookland woods there lay, a shimmer of blue on the grass, tender green which when approached resolved itself into a carpet of blue bells. In Italy spring is the magical Primavera but I think there is greater charm in the way she steals upon us under grayer skies, smiling at us in shy coquetry, first one cluster of blossoms then another in her hand.

'My friend had met me at the tation and driven me up to the Hall He was so happy that it was good to see him, and delighted that I was to meet 'his other self,' the clergyman

crother.

'You can make any pictures you choose of the bride-elect and her relatives. The lady seemed a healthy natured, clean souled English girl of no remarkable beauty or talents, but devoted to my friend and likely to make him a good wife. They had many tastes and ideas in common, and that makes for a more perfec union than sentiment will ensure.

"Dick was feverishly anxious for his brother to arrive. He had promised to come the day before the 12th he wired from London that a friend would motor him down in time for the ceremony on the day itself. Dick was disappointed and could see that he was greatly de pressed.

What is the matter?" I asked. We were standing beside the sundia and he was gazing moodily at the somewhat illegible motto, written in old French, 'I mark only the happy hours.' He roused himself with an effort and raised his eyes. There was a look of fear in them.

"'I can't tell exactly, but I feel that a frightful catastrophe is hanging over one I love. It sounds absurd, I know, but—'he hesitated, you understand.'

"I knew he meant that the marvel ous sympathy between himself and his twin was asserting itself on the very eve of what he believed would be the happiest day of his life.

" We dined at the Hall and walked together in the moonlight to the vil lage Inn, where he was staying, then sat till the small hours smoking and fitfully exchanging reminiscences of Oxford days. He made no further reference to our conversation beside the sundial and I forbore any illusion to it. But when we met again on his wedding day I saw that the baneful shadow still hovered over him. As the hour fixed for the ceremony approached, everyone felt more or uneasy at the non-arrival of the officiating clergyman. At last it was decided not to wait for him any longer, but to call in the services of the rector, who was an old friend of the bride's family. He was to have assisted in any case, and expressed his willingness to perform the his willingness to perform the marriage service himself.

"Dick and I walked to the little "Dick and I walked to the little church together. He was deadly pale and hardly spoke until we reached the porch. 'You see, I was right,' he said. 'There is something very wrong with Jack.' Nothing would keep him from me of his own will at a time like this, nothing

"He repeated the words as we need the church, and as I noticed entered the church, and as I noticed his set lips and unnaturally gleaming eyes I was seized with a vague apprehension and wondered what the end would be. The service began. The bride made a pretty picture, but Dick looked more like a knight-arming himself for some heroic undertaking than a happy bridegroom at the altar, and I hoped that those most nearly concerned were too precocupied to notice him. He murmured his 'I will,' in a barely audible tone, and when I handed him the ible tone, and when I handed him the ring he seemed unable to speak. 'With this ring I thee wed,' prompted the rector, and with a cry that rang through the church Dick tottered and fell back into my arms,

scious.

"As I caught him I raised my eyes As I caught him I raised my eyes and staggered myself, for there, Dudley, as distinctly as I see you now, stood the form of a young man behind the rector looking straight at me with Dick's sunny smile."

Father Cuthbert rose from the stone seat in front of the historic date religious provides the store of the store

date palm, now flowering for the first time for half a century. "Come along," he said, "It is time we were

"But don't leave the story like that!" I exclaimed. "It was the twin, of course, but what had hap have seen him ?"

Yes it was the twin, and the motor accident which killed him instantaneously took place, so we heard afterwards, after the wedding party had gone to the church. They had had several mishaps which delayed them on the way and put on a final spurt round a dangerous corner in a desperate attempt to get there in

" For three weeks after the inter rupted wedding Dick lay in a precarirupted wedding Dick lay in a precari-ous condition. Everyone thought he would die, but he rallied by degrees, and was married quietly about a month later. He has never been quite the same man since."

"And you," I ventured again, "you have not answered my other question. Why did you see him? He was not a friend of yours—you had

never met him."

Father Cuthbert paused under an archway and pocketed his pipe. "I told myself at the time that it was a case of suggestion. There was a certain amount of sympathy between myself and Dick, and I he apparition through his eyes, as it were, simply because he had seen it. was not much of a believer in the occult or in things spiritual at that period of my life; indeed, there was believed in at all. I fought against spirit. You see, Dudley, it was the first time I ever did see one," he

ended simply "But how do you account for your having seen it?" I persisted. "One can understand why Dick did—that

was quite another matter; but you? was my first glimpse into the supernatural world and it gave me pause, it taught me to grasp the great truth of immortality and of an exist-ence after death—it laid the foundation stone of my conversion to the

We had reached the gates and Father Cuthert held out his hand. "Our ways part here for the pres-ent, Dudley. Now never forget that God leads souls to Himself in many different ways and that in the inscrutable designs of Providence

nothing happens by chance. He hailed a taxi and left me in the blazing sunshine of that May morning outside the ruins of Cæsar's Palace, to meditate on what I had Magnificat.

A SPIRITUAL MALADY

A scruple is so called from the Latin word scrupulus, a small, sharp stone which, getting into a person's shoe, will cause distress and uneasiness in walking. So in the moral order a scruple gives rise to uneasiness of mind, hindering the soul in its journey heavenward. One who is habitually worried by scruples is said to be a "scrupulous" person, or to have a "scrupulous conscience."

It is the office of the conscience to form judgments as to what is right

This judgment requires the right use of the reason, applied, not to merely speculative matters, but to practical questions of action. Now. in the case of scrupulous persons, the intellect is darkened, perplexed, and rendered incapable of judging rightly in such practical matters by some false representation of evil where no evil exists. This false representation exists in that wonderful faculty of man called imagination, of which the physical organ is the brain. The imagination has the power of bringing before us as real, and, unless the judgment of the in-tellect is called in to correct it, of imposing upon the mind as real, what is actually only the creation of the im-

agination itself.
When imagination obtains the power of influencing a man to such an extent that his intellect can no longer correct the false impressions produced by that faculty, and is consequently led astray in his judgments, taking the seeming for the actual, the false and imaginary for truth and reality, we have a state of mental disease, which may, and not unfrequently does, develop even into downquently does, develop even into down-right madness. If this state occurs with reference to matters of moral conduct, it is what moralists and spiritual writers term scrupulosity. As a man suffering from hallucina-tions see ghosts or hears voices, the

really scrupulous man sees sin— ghosts, voices, and sin being a delu-sion in both cases. Thus St. Alphonsus describes scrup-

Thus St. Alphoneus describes scrupulousness as a condition of conscience in which one is influenced by trifling reasons; and, without any real cause, is often atraid that actions are sinful when they are really not so. A modern theologian defines a scruple as: "The groundless apprehension of sin where there is no sin; or of mortal sin where there is only venial sin; together with the fear and anxiety consequent upon such apprehension." The essence, then, of scrupulosity lies in the apprehension or fear of sin in actions that are not sinful at all, or of mortal sin where there is only venial sin. sin where there is only venial sin.

sin where there is only venial sin.

The reasons given by a scrupulous person, when he can give any reason at all beyond the mere notion that some particular action is sinful, are wholly insufficient to establish the fact of sinfulness. It would be a great mistake to think that the fear of sin in itself constitutes scrupulosity. We can not have too great a horror of all and every sin. Scrupulosity. horror of all and every sin. Scrupu-losity is the vain, unreasonable, and groundless fear that sin exists where it does not. Hence it would not be right to describe as scrupulous one who has a delicate conscience, and is who has a delicate conscience, and is always anxious to avoid even the slightest deliberate sin. Nor is that man scrupulous who is anxious about obligations which he knows he has not carried out, or confession which he knows to have been made without proper preparation; or, who, having been recently converted from a sinful life, is auxious to make full amends, and to make sure that he has confessed everything fully. Scrupulosity, moreover, is a state of mind more or less permanent or recurrent. Therefore one who now and again has a scruple, though it be truly a crupulous person.

It is strange that some persons should think that scruples constitute a sort of privilege of the spiritual life; should feel flattered if any one suggests that they are scrupu-lous, and look with a kind of rever-ence upon really scrupulous people. Such folk can not have realized what scruples really are. By scrupulous ness they generally mean anxiety not to commit any kind of wilful sin; care about prayer and preparation for the sacraments, and so on. Being themselves somewhat lax in reality regarding these things, they are consoled if any one gives them credit for carefulness they do not really exhibit by gently reproaching them with en-tirely supposititious scruples.

Real scrupulosity, on the contrary,

is a spiritual disease, and a bad one at that. It does untold harm; it is nothing at all to be proud of. The most that theologians will allow is that God sometimes permits good people to be scrupulous, for a short time, in order to teach them, by bitter experience, some necessary lesson. Long-continued scruples say authoritative writers, are certainly not from God. Either they come from the Evil One, or are due to the temperament, bodily or mental, of the suffer er. Sometimes a wise medical man will be able to do more than anyone else for their cure.

Among temperamental causes of scrupulosity are the following: A melancholy, suspicious, over timi nature; sheer weakness of head; ignorance of fundamental moral rules or principles; and, worst of all, an inate attachment to one's own judgment, arising from a secret pride self sufficiency. Indiscreet austerities; also over work, over study, and even unregulated fervor, may

produce this condition. the devil, may be mentioned consorting with scrupulous persons, the reading of spiritual books of a too rigorist type; and, in some cases, the attempt to attain spirituality of a mystical kind, read of in books and in the Lives of Saints, not properly understood, and far above the

reader's present graces. The scrupulous person is known her, actions. To one by his, or her, actions. To one afflicted in this way, scruples are a real obsesion. Such persons can think of nothing else. In the simplest actions they fear sin. They are never satisfied about past con-No sooner are they out of the confectional than they want to rush back again. They feel unable to rely upon the advice given them by the priest, because they are sure that he misunderstood them, or they did not explain the case accurately. They are never in the same mind an imagined possibilities a few moments afterward. Scrupulous people fear sin in actions which ordinary good people do without hesitation; their prayers are a burden by reason of estant repetitions, gone through for fear that they have not been said well enough. Examination of conscience is unending, and the same sins, already confessed, are told in confession over and over again. Some, or all, of these signs betray a scrupulous conscience; and the thing goes so far sometimes that the unhappy sufferer will break out into odd exclamations and gestures. That way madness lies; and many have had experience of persons whose costinate scrupulosity has indeed led to hopeless insanity.



self entirely and unconditionally into the hands of a spiritual physician, his confessor; and give him blind, unquestioning obedience. He, by reason of his knowledge and experience, and with that light from above which will not be denied him, will discover the root of the maledy will prescribe remedies and nalady, will prescribe remedies and

palliative measures.

He will insist, for instance, that his penitent, having once had a solution of some difficulty given, shall never reconsider that particular matter, but take it as once for all settled. He will force the patient, in case of doubt, to act like other good people who are not scrupulous. He will not permit him to judge that He will not permit him to judge that an act—past, present, or future—is sinful, unless it be quite evidently and plainly so. He will forbid all idleness, and the brooding for which idleness provides the opportunity. He will accustom his penitent to follow always the milder opinion of theologians in disputed questions; and inculcate upon him the earnest and inculcate upon him the earnes cultivation of trust in the unbounded mercy and goodness of God, whom such people most unjustly represent to themselves as a harsh tyrant. always watching to catch them in some

But the confessor is not always at hand. Further, it is not well for scrupulous persons to be always running to a priest. It is all-important for them to learn to make up their own minds and act courageously for themselves. A general rule, there-fore, is needed, that can be acted upon at any time.

A twofold rule is given by spiritual writers : first, in any matter in which the confessor has once decided that the penitent is scrupulous, the latter must act directly against the scruple; in other words, he must make him-self do what his scruple makes him-afraid to do. For instance, there are persons who would be afraid to step ear the Communion rails in a churc for fear that a minute particle of the Blessed Sacrament might be there. They should deliberately go and walk over the place. The second is a golden rule, available at all times, and at all times to be put resolutely into practice. It is simply this : Act boldly whenever there is no evident and perfectly certain sin, mortal or venial, in the action. This rule, be it remembered, is for scrupulous persons, properly so called. It is perfectly safe. A recent spiritual writer says of it in effect:

"So soon as you (the scrupulous person) find yourself discussing whether or not an act is sinful, do that action without fear; for the very fact that you are discussing the mat ter shows that it is not an evidently roduce this condition.

Amongst the exterior causes of cruples, besides the direct action of scrupulous people, and for all the ideas which obsess them, notwithstanding all the fears and vair reflections that may suggest them selves; notwithstanding also the fear that a scrupulous penitent has that the confessor may not have understood the case rightly, or that understood the case rightly, or that it was not accurately put to him. Every director of souls has had proof again and again of the efficacy of this rule in curing obedient penitents affected with scrupulosity." It will be seen from this how entirely necessary to the scrupulous are humility

and obedience. Without cure cannot be hoped for. Without these, a A word in conclusion as to certain "vain fears" which hardly amount to scruples, in the strict sense of the word; but which, nevertheless, hinder advance in holiness and grace. Everyone will remember with what earnestness our Holy Father Pius X strange suggestions which seize hold of the imagination and present them selves at the moment, as realities, only to be supplanted by some other imagined possibilities a few moments. hour together; and are the prey of has recommended to all classes of daily Communion. He has laid down clearly the two conditions that are requisite—the only strictly requisite conditions for frequent reception of the Holy Sacrament of the Eucharist. They are, that the frequent communicant shall be free from mortal sin when communications. mortal sin when approaching the Holy Table, and that he shall have a right intention-coming because he wishes to grow in grace and in love by receiving the Source of all grace

and love Himself. Yet there are many who have an unreasonable dread of receiving Holy Communion without having first gone to confession, even though they know that there is no mortal sin upon their consciences. They still adhere to the old idea which the Holy Father wished to get rid of— that a certain degree of perfection is a necessary condition for frequent Communion; or, probably in most cases The remedies for this miserable condition will largely depend on the particular cause of scruples in each case. The cause must be removed. The scruplous person must put him.

given in many other ways than by confession. They should remember that an act of sincere contrition will cleanse them from the guilt of venial sin. Or it may be that they have an indefinable fear that their venial sins magnable rear that their veniar sins may possibly be mortal. Hence their anxiety to submit them to a priest in confession. This verges upon scrupulosity, and such pious persons need a plain, practical intruction on the difference between mortal and veryid sibs. nortal and venial sins.

> WAR PRAYERS IN ENGLAND

"War Prayers in Medieval England" is the subject of a leading article in the London Tablet (Jan. 2). The writer is the Right Rev. Mon-signor Moyes, D. D., Canon of West-minster Cathedral. He takes his readers back to 1298, when Edward I. was king, and England was at war with the Scots. Even then there was a prescribed service of psalms and prayers which took place during the most sacred part of the Mass, when the Host was still upon the

when the Host was still upon the altar. Monsignor Moyes says:
These psalms and prayers, publicly recited in oursohurches inside the Mass itself by both the choir and the celebrant, taken with the Fridays' solemn procession and Litany of the Saints, must have made altogether a pression and altogether a pression and altogether a pression and altogether altog prominent and impressive appeal in behalf of the national need, and one which marked the earnestness of our ancient Church in her intercession for

the national safety.

Besides the temporal warfare of the nation in which the King and army were engaged, there was— waged upon a higher and wider plane the spiritual warfare of the Church, and this campaign against the powers of evil had also its moments of peril. and crisis, that drew from the Supreme Pontiff a special request for the prayers of the clergy and the

Just as the King's petition for prayers was answered generously, so also did the people respond to the need of their spiritual head. A fair sample of such filial devotion to the Holy See is found in a letter written by Archbishop Greenfield of York, in 1306, when Pope Clement V. was in the first year of his pontificate, "just as Pope Benedict XV. is at this present time." Letters announcing Clement's accession had been re-ceived in England and the manifold dangers threatening the Papacy at this critical time (the beginning of this critical time (the beginning of the Avignon period), were such as made imperatives call for the prayers of the Church. Archbishop Green-field, writing to the Holy Father, re-lates the action he has taken in the archdiocese of York:

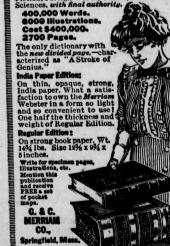
By the authority of these letters, which I have caused to be solemply published throughout my city and diocese . . . I have effectively induced my whole clergy, viz . those who are priests, to celebrate Masses specially for your good estate; other occlesiastical persons to sing Pealecoles astron persons to supersons the clergy and people to offer their prayers for you to the Most High. I have ascertained that the number of Masses said yeary amounts to 22 503, and the Psalters to nearly 22 000. As to the other prayers, which are beyond number, I am unable at this moment, to give Your Holiness any account. May the Most High preserve Your Holiness for long and happy years to come, to the exaltation of the Uni-versal Church.

Monsignor Moyes comments as fol lows in his closing paragraph:
It was thus that the Catholics of England in the olden time prayed for their Church and Fatherland in all the strength, not of a divid a double loyalty. Not divided, be cause it was given wholly to the

King or wholly to the Pope, each (as Bracton, their great lawyer explains) in his own order; and double, be-cause the two loyalties, spiritual and emporal, strengthened and intensified each the other. And just because the things of God were rendered unto God in all the spiritual freedom of Catholic obedience, the things of Caesar were conscientiously and whole heartedly rendered

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LONDON, SATURDAY, FEBRUARY 27, 1915

FATHER WHELAN'S OPEN LETTER

Born in Ottawa and educated in Ottawa schools, Father Whelan was ordained there, and there during the early years of zealous priesthood he assiduously visited the classes and served on the school board. His close connection with and intimate knowledge of the hard realities of school management and maintenance resulted in a clear cut presentation of difficulties unprovided for in the Act of '63. The Ontario Legislature, composed largely at that time of men who looked with disfavor on Separate Schools, and with still greater disfavor on their unsatis. factory results, was always reason able enough to recognize that since they were specifically guaranteed by the British North America Act the educational interests of the Province demanded that Separate Schools should be permitted to do their work efficiently. Hence the saveral amend ments to the Separate Schools Act due to Father Whelan's initiative. Throughout the whole province Separate Schools, wherever unhampered by impossible bilingual conditions, have admittedly achieved the distinction of doing their work equally as well as, often better than the best Public schools. This happy result disarmed our enemies and what is of perhaps greater importance secured the contented and enthusiastic loyalty of our friends. It was, moreover, not without its good effect on the educational progress of the Province as a whole. In spite of the bilingual incubus, and in spite of the fact that the National idea and Quebec educational ideals long prevented the acceptance of the common and impartial test of the En trance examination, the English Separate Schools of Ottawa kept pace with the general progress. How this seeming impossibility was accomplished is indicated in the Open Letter. There was always, until recently, separation more or less complete between the English and French schools. By the way we distinctly remember when the term bi lingual was unheard of ; the French

Father O'Gorman was also born in Ottawa and educated in the Ottawa schools; and though he reads, speaks and writes several languages. on the occasion of his public pronouncement on the question some unilingual bilingualists read him some profound pedagogical lessons on the way, the only way, of acquiring a knowledge of a language of a century it has conquered defin other than the mother tongue. But the all-sufficient and irrefutable argument on which the changes were rung was Father O'Gorman's unpardonable and undeniable youth. Of this sin Father Whelan is not guilty. Moreover the whole thirty five years of his priesthood were spent in Ottawa. His is no second hand or book knowledge; he has lived what he writes. It is not derogating from the dignity of that eminent church. man to state the fact that Cardinal Begin has lived in an entirely different atmosphere and is dependent for his knowledge of the situation on very different sources of information. Likewise Sir Lomer Gouin. The pronouncements of His Eminence the Quebec Cardinal, and of Sir Lomer, the Quebec Premier, were the occasion and necessarily circumscribed the scope of Father Whelan's Open Very properly he confines himself to the Ottawa situation which for some years past has been a festering sore on the body educational of this province. But though that parcular sore is local, the interest is province-wide; and amid the bilingual din and clamor about persecution

schools tout court.

and Prussianism a little light from an authoritative source on the other side of the question was much needed. Father Whelan was the man pre eminently qualified in every respect to state the English side of the the case for the Ottawa Separate Schools

Father Whelan's Open Letter leaves little to be said and less to which exception can reasonably be taken. While not subscribing to every statement we shall add a word that may strengthen his position and prevent a possible wrong inference from the Letter on the part of the less well-informed. .

Though Le Droit is edited by priests who have received the approval and encouragement of the same authority which banished English speaking priests for daring to hold different views on the school question, its utterances may be re pudiated. Such things have happened before. Even if it be, its arrogant claims and even the terms in which the National policy is defined, are neither new nor extravagant though they may be considered indiscreet in the public discussion of a question to which general attention is directed.

Hence it may not be out of place to add some corroborative documentary evidence.

Following is an extract from L'Eglise Catholique au Canada" by Father Alexis, O. F. M., cap; Quebec l'Action Sociale ; page 27.

"The Diocese of Ottawa, to-day, is without question, after Quebec and Montreal, the most important in the Dominion.

"This ecclesiastical province i established astride of the Ottawa River, extending into the two civil provinces of Quebec and Ontario. At first sight such an arrangement may seem strange; but it becomes plain, and seems providential, when we consider the needs to which it responds. In order to foster the pacific invasion of Catholic (French) Canadians into Protestant Ontario. was it not essential to have unity of view in its guidance, and abundance of instruments in carrying it out The wisdom of the plan has proved by its success, since, to day the counties of Prescott and Russell the county of Nipissing, and the territories of New Ontario are com pletely conquered to our faith, or are

L'Association Catholique de la Jeunesse Canadienne Française (L'A.-C. J. C.) which is now conducting an active campaign for funds to finance the cause of the Ontario belligerents or if you will, to relieve the suffering of 'the Ontario martyrs, was founded in 1904. Making allowance for the perfervid eloquence of the present time of war we shall quote from the official Report of its proceedings at the Congress held in 1908 on the occasion of the Laval bicentenary. (Published by Le Semeur, P. O. Box 2183, Montreal, \$1.00.)

The grand outline of their scheme in a paper read at l' A. C. J. C. Con-Le Pionnier of Nominingue, and of the Settlers of the North. Scheme endorsed by the Association in Resoschools of Ottawa with equal candor lution XI. See Report above menand propriety were called French tioned.

> Boasting of the capture of the Anglo · Protestant fortress of the Eastern Townships, and the Northern Counties, Ottawa, Argenteuil and Pontiac, he goes on:

"After having assured its position in the Province of Quebec, our colon-izing advance-guard did not rest satisfied. It invaded the English Province of Ontario, and in the Eastern peninsula alone, in a quarter itely two counties: Prescott and Russell, or rather three, with the new eastern division of the City of Ottawa it has succeeded in acquiring a con trolling majority in a fourth, Glen garry, and has seriously cut into a fifth, with a double electoral constituency, Renfrew.

"While thus taking possession of the extreme east of Ontario, the French-Canadian colonizers have not failed to maintain and strengther the settlements which our fathers had already planted in the wester naningula bordering on the Detroit colony. In the County of Essex they are, to day, in control, and in several neighboring counties, also, they form important groups.

At the same time since the con struction of the Canadian Pacific opened up to their colonizing ambi-tion the northern part of the Province of Ontario, the French Canadian pioneers came quickly, and in force to this fertile region, which they call New Ontario, and established themselves permanently. Already two counties, Niplesing and Sturgeon Falls, elect our compatriots as their members at Toronto, and in at least hree others, Temiskaming, Sudbury and Algoma, we form important minorities, which will become, if we take the trouble, the majority before

many years. (Applause)
"By means of these groups of our people in New Ontario, and of those

of the counties of Port Arthur, Fort William and Kenora, which are also developing normally, we shall succeed, according to the prevision of the clear-seeing Curé Labelle, in giving the hand to our French-Canada and the Maritche and the lian settlers in Manitoba and the

"To prepare for this great future, and to realize all that it promises, we must think seriously of renewed action, colonizing activity co-ordained, disciplined, and systema-tized, but above all determined to

"We must organize a crusade of colonization, active and permanent which will recall the glorious epoc when we undertook the conquest of the Eastern Townships.

'We must have an organization definite, and permanent, that will enable us to fill up the ranks of our colonizing army in the field; to reinforce and make assured our present positions in Ontario, in Manitoba and even in the west; and to proceed to new conquests necessary to prevent the stranger from despoiling us of the best part of a patrimony, reserved by its very nature, to the sons of the family." (Applause

There is some exaggeration in the statement of what has been accomplished : there is nothing im possible, nothing even difficult in the programme outlined for the future, provided always that the so-called bilingual school system is main tained and extended to suit the " invaders" whose rights as belligerents are now recognized by the civil and ecclesiastical powers of Quebec : and are receiving the benevolent consid eration of some senators not other wise overworked.

It will be seen from the foregoing extracts, which might be multiplied indefinitely, that the language quoted by Father Whelan from Le Droit is not that of a few irresponsible agi tators.

As in the great world-struggle now going on many Canadians do not realize that the existence of the British Empire is menaced; so in this so-called bilingual question many easy-going Ontario people, far removed from the bilingual zone, see nothing but local squabbles between French and Irish Catholics. They tor get if they ever knew that the 'invasion and conquest" of the eastern counties of Ontario was carried on successfully through the Public not the Separate schools; that the Commissions of 1889 and 1893 Jealt exclusively with the Public Schools of Prescott and Russell; that in North ern Ontario the English-French schools are chiefly Public Schools, the official list, " Public and Separate schools and teachers in Ontario." gives forty eight English-French Public schools in Nipissing and Algoma); that though where there is "an abundance of instruments" to carry out the National policy the trouble may become more acute in Separate Schools, it is not confined to them. The school is the weapon by which Proof colonization is given very frankly, testants as well as Catholics and Catholics as well as Protestgress, by Amedee Denault, editor of ants are driven out of the "invaded" territory and effectively cretary of the Co-operative Society | kept out of the "conquered" disspeaking parents whether Protestant or Catholic who have had experience of such schools, (call them French, bilingual, or English-French or what you will) that they afford decent facilities for the education in English of their children. Hence they move out and give place to French Canadians. Father Whelan very appropriately points out to Cardinal Begin that those who now complain of religious persecution always regarded English speaking Catholics as " usurpers " quite as much as if they were "Orangistes." But Protestants and Catholics alike were and are still being driven out with the strictest impartiality on the part of the "peaceful invaders." Those papers which profess to regard the bilingual difficulty as a Sep arate School affair are either wilfully dishonest or woefully incompetent to inform public opinion on a

> and Quebec. Father Whelan's Open Letter should be read as throwing much-needed light on a local phase of a question which is of vital and practical interest to every part, indeed to every citizen, of Ontario.

question one of whose obvious con-

sequences is the practical shifting of

the boundary line between Ontario

To forestall misrepresentation it welcome French-Canadian immigration into the Province of Ontario if these immigrants instead of destroying the schools, so far as their usefulness to English-speaking people is concerned, would use them to acquire a working knowledge of the language of the province to which they come to better their condition.

THE MEXICAN MUDDLE

The course of events since General Huerta was eliminated last July, chiefly because Mr. Wilson insisted upon his withdrawal, has not yet thoroughly broken down the patience of the American authorities, but it must have considerably shaken their optimism. They could hardly have expected that the attainment of almost the only definite object they have yet avowed as the aim of their diplomacy would lead, not to the appearement, but to the intensification of Mexican ills. Huerta's fall, so far from simplyfying anything complicated everything. — London (Eng.) Times.

This " one definite object schieved. President Wilson at Indian apolis thus delivers himself :

Have not European nations taken as long as they wanted and spilt as much blood as they pleased in settling their affairs, and shall we deny that to Mexico because she is weak? No. I say. I am proud to This country which we could crush her own affairs as we have.'

"Prodigious!" If the American President had only got that far in his thinking before he arbitrarily and unwarrantably interfered to eliminate Huerta whom the rest of the civilized world had recognized as the de facto presi dent of Mexico, he would occupy an unassailably consistent position so far as he personally is concerned. But now-well we can only echo the ejaculation of Dominie Sampson for whom by the way President Wilson should have a fellow feeling condrone kind .

"Pro-digious!!" And if Mexico, why not Cuba and the Philippines?

AN ELOQUENT IRISH LAD In another column we publish the l'ablet's comments on extracts from Midshipman Esmonde's graphic de scription of the battle of the Falk land Islands. Speaking of the eloquence of this lad of sixteen an Irish. man might say that "he came by it honestly." for young Esmonde is the great great grandson of the Irish patriot, orator and statesman, Henry Grattan. His father. Sir Thomas Grattan Esmondo, is the eldest son by the 10th baronet by Louisa, daughter of Henry Grattan of Tinnehinch Co. Wicklow, and grand-daughter of the Right Hon. Henry Grattan. Sir Thomas, a veteran Nationalist M. P., has now had nearly the longest unbroken Parliamentary career of any man of his years in the House of Commons. On behalf of the Irish Parliamentary party he presented Leo XIII. with an address of congratulation on the occasion of his Silver Jubilee in 1902; he also represented the Irish Party at the funeral of Leo XIII. and at the Coronation of Pius X.

While a good deal of attention has been given to the part taken by the Irish in the Army it is not so well known that in the Navy they have proportionally an even greater representation.

A CATHOLIC DAILY

The oft mocted question of a Catholic daily is again engaging the attention of our American contemporaries. All are at one in establishing the requires something more than a lavish expenditure of ink to render the project feasible.

At first sight it seems utterly incomprehensible that whereas a hand. ful of Catholics in, say, Holland, can and do support more than one Catholicdaily paper. the multitude of American Catholics are unable to point to even one successfully established and maintained in their midst. It is forgotten that Holland is a little coun try, and that therefore a paper published in Amsterdam is local enough for any part of the country, whereas a paper published in New York would be ancient history when it reached Chicago. The fact that the millions of American Catholics are scattered over an immense tract of territory renders the establishment and maintenance of a Catholic daily a matter of peculiar difficulty. The obvious objection to this argument will occur to the reader, namely, that every large Catholic centre should have its own daily paper. But this solution is open to the counter objection that in limiting the territory appealed to we limit the circulation, and if we may be as well to add that we should can estimate the support likely to be all. accorded such ventures from the amount of support at present extended to the Catholic weeklies, it is greatly to be feared that the ian contemporary must measure up much desired dailies would prove to

> be still born. But even if it were otherwise quite possible to establish and endow a Martin Luther." "One day when he Catholic daily or dailies, we fail to [Luther] was rummaging through

see how, under present conditions we could benefit thereby. Of what practical use would it be to have a paper controlled and edited by Cath. olics the while it depends for its news service upon the present biassed | read it with great delight." channels? A recent lawsuit in the American courts supplies an example. The Rev. F. P. Rossman, a Catholic priest of Wheeling, Va, took D'Aubigne, the "historian of the action against the unspeakable Menace for damages for libel, that "polecat of the press" having published repeated and fairly definite charges reflecting on his character. The case came up for trial in the Federal Court at Joplin, Missouri, with the result that Father Rossman was acquitted by a jury exclusively Protestant, the Menace being mulcted in damages to the extent of \$1,500. Now here was a matter of real live news. Not only was the outcome of this trial of interest to one fifth of the total population of the United States, but all Americans were anxious to learn how bitter campaign of the Menace and its confederates was faring. And yet not one word about the trial and verdict was sent out by the Associated Press. If the Menace had won it is safe to gamble that the result would have been wired to every newspaper | Psalms?"—and adds : "but there is on the continent. This is only one instance of how the news syndicates are being manipulated adversely to the Catholic Church. Hardly a day passes that we do not discover evidences of their hostility to things Catholic. A Catholic daily is not the remedy for this state of things. A Catholic daily would be helpless in their hands. So long as a bigoted syndicate controls the news channels a Catholic daily is worse than useless. An international Catholic news service is an absolute essential

NOTES AND COMMENTS

COLUMBA.

for its success.

AT THE annual meeting of the Toronto Bible Training School last week, Rev. Dr. Griffith Thomas of Wycliffe College, was unsparing in his denunciation of German theology and expressed himself as quite convinced that the foundation of the present war was to be found in the German view of the Bible." What constitutes this "view" he did not leave in doubt, and in reprobating it he bracketed with its German formulators all those who " in the sphere of religion, of theology, and criticism in England, Scotland, Cnnada and the United States, have been worshippers at the shrine of a German idol for a long time."

FOR HIS honest admission as to the widespread following of the German critics and iconoclasts amongst his clerical brethren Dr. Thomas is certainly entitled to some degree of credit. It is better to have spoken now than not to have spoken at all. And if, in the past, the bearing of those who think with him on these subjects has been such as to bring down upon them the imputation of ous cowardice" or both, the day of grace is not past, and there is still time to reform their ranks and present a new front to the enemy. In this respect Dr. Griffith Thomas and necessity of this forward step, but it his brethren might well take pattern from the heroic little Belgian Army which has known how to maintain without flinching consistent resistance to a cruel and powerful antag onist.

> THE WEAKNESS in Dr. Thomas case is that his admissions do not go far enough. He denounces unspar ingly the work of recent German critics forgetful of the fact that to get at the root of the trouble it is necessary to go back some centuries to a period of German history which Protestants generally and, not the least, Dr. Griffith Thomas, are in the habit of glorifying beyond measure. Profound students of humanity are coming more and more to realize that to the Lutheran revolt of the sixteenth century the whole process of disintegration which non-Catholic Christianity has been undergoing is due. To bark therefore at modern critics while fawning upon their lineal progenitors is surely the very quintessence of fatuousness and inconsistency. In the matter of disin tegration German theology is just a little in advance of his own-that is

THE STANDARD of scholarship to which contributors to our Presbytermay be interred from the following extract from an article entitled "The Sixteenth Century : the Century of

the university library he came upon a copy of the Bible. This was to him an altogether new book ; he was surprised to find in it much not contained in the Church lessons and he

Now THIS is one of the oldes stock fictions of Protestantism Reformation" dwells upon it with great unctuousness, and Milner from whom better things might have been expected, repeats the absurd tale. There was, then, a time when the fable passed current but we had thought that in recent years no one with any pretence to scholarship would have the hardihood to reneat it. We have no intention of contro verting the statement, but wish simp ly to place in contrast the judgment upon it of so sane and philosophical anhistorian as Dean Maitland, author of "The Dark Ages," and sometime librarian to the Archbishop of Canterbury.

MAITLAND QUOTES both D'Aubigne and Milne on Luther's achievements as a Bible discoverer, and then asks "Is it not odd that Luther had not by some chance or other heard of the no use in criticising such nonsense Such it must appear to every moder ately informed reader, but he will not appreciate its absurdity until he is informed that on the same page this precious historian (D'Aubigne) has informed his readers that in the course of the two preceding years Luther had 'applied himself to learn the philosophy of the middle ages in the writings of Occam. Scot. Bonaventure and Thomas Aquinas.'-of course none of these poor creatures knew anything about the Bible."

AND THEN HE goes on to speak of the place of the Bible in the ages beford printing was invented, saying "The writings of the dark ages are, if I may use the expression, made of the Scriptures. I do not merely mean that the writers constantly quotedethe Scriptures, and appealed to them as authorities on all occasions, as other writers have done since their day-though they did this, and it is a strong proof of their familiarity with them-but I mean that they thought and spoke and wrote the thoughts and words and phrases of the Bible, and that they did this constantly and habitually as the natural mode of expressing themselves. They did it, too, not ex clusively in theological or ecclesiastical matters, but in histories, bio graphies, familiar letters, legal instruments and documents of every description." And yet the age be fore Luther "knew nothing of the

WE MIGHT go on to quote Maitland on the Bible's place in the Church after the invention of printing and before Luther had come upon the scene, but we forbear. Suffice it to say different editions of the whole Latin Bible, to say nothing of Psalters. New Testaments, or other parts, has issued from the press before Luther was born-and yet, he adds, "more than twenty years after we find a young man who had received a 'very liberal education,' who 'had made great proficiency in his studies at Magdeburg, Eisenach, and Erfurt,' and who, nevertheless, did not know what a Bible was, simply because the Bible was unknown in those days.' " Well may Maitland ejaculate: "Really, one hardly knows how to meet such statements." The Presbyterian is getting reckless.

ON THE BATTLE LINE

RUSSIAN STAFF CAPTURED?

Berlin, Feb. 15 .- (By wireless to Sayville)—The whole Russian General Staff in Bukowina has been captured and the commanding general has committed suicide, according to despatches printed in the

Budapest Daily Azest to-day. The despatch says: When the com-manding general, whose name is not known, saw capture was inevitable, he killed himself.

SAY SERBIAN FORTRESS BLOWN

Berlin, Feb. 15.— (By wireless to Sayville)—The Overseas News Agency says that, according to telegrams printed in Italian newspapers. the Serbian fortress of Semendria has been blown up by the explosion of its powder magazines after being shelled by Austro-Hungarian artillery Semendria is on the Danube twenty

ALBANIANS PIERCE SERBIAN

LINES Paris, Feb. 15.-A telegram from

Nish to the Havas news agency says that the following statement was given out by the Serbian Government

Yesterday large numbers of Alban ians broke through our lines, cross-ing the frontier in the department of Prisrend. Before superior forces of rend. Before superior forces of the enemy our troops, as well as the municipal authorities were forced to

RUSSIAN OFFICIAL REPORT Petrograd, Feb. 15.—The following communication from the General Staff of the Russian Commander in-

chief was made public to night :
"On the front of the Niemen and place on February 13 at about the same places as on the day before. On the left bank of the Vistula the customary cannonading occurred.
"In the Carpathians we repulsed

Svidnik. We had some progress on he left bank of the upper San, and captured more than one thousand prisoners, five machine guns and a

near Myto Koziourka, between the Beskid and Wyszkow Passes, were repulsed. They suffered heavy losses our troops, starting a counter-attack from Dukla and Wyszkow, dislodged the Germans from the heights fortified by them.

Strong Austrian forces are advanc ing along the roads leading to Nadworna and to Bukowina.

DROPPED 240 BOMBS

London, Feb. 17 .- The Daily Mail has the following despatch from its Dunkirk correspondent:

"This afternoon (Tuesday), between four and six o'clock, a number of British and French aeroplanes and water planes left for the Belgian coast to carry out combined opera

"They dropped 240 hombs on the German aerodrome at Ghistelle, on Zeeburgge, and on Ostend. The British bombs were of 85 pounds weight each."

FRESH GERMAN DRIVE AGAINST WARSAW

(Special Cable Despatch to The Globe) London, Feb. 18.-According to a

Central News despatch from Petrograd, Russian military critics believe operations of great magnitude are under way. There are indications that the Germans are moving their whole front against the Russians. The Invalid, the official organ in Petrograd, says:

e are on the eve of prolonged operations which will finally decide the position in East Prussia. Fortunately the recent German operations were forseen by the Russian General Staff."

While heavy Russian losses are conceded here, military experts hold that the German double flanking movement has failed.

HAS 120 SURMARINES!

London, Feb. 18 .- A despatch to hagen repeats the story that the Kaiser is going to Heligolan the attacks on Britain, and adds: "It is reported that the Germans have built 120 big mine laving submarines during the last six months, each with a carrying capacity of over 100 mines

OFFICIAL STATEMENTS

WITHDREW TO SHORTEN LINE London, Feb. 19 .- A Petrograd despatch to The London Times says: West of the Niemen operation have not yet gone beyond preliminary skirmishes, while in Bukowina the Russians simply have withdrawn comparatively small forces in order to shorten their line."

The Russians have now evacuated all of Bukowina, according to a de spatch to The Times from Bucharest.

BIG RUSSIAN LOSSES Berlin (via Sayville), Feb. 19 .-Swiss newspapers which have been received here estimate the Russian losses in recent fighting in East Prussia at more than 150,000. They de-clare that the German victory proves that the German offensive

STEAMERS TORPEDOED

spirit is still very active."

London, Feb. 19.-An official state ment issued by the Admiralty to-night says the Norwegian tank steamer Belridge was struck by a toredo fired by a German submarine to lay near Folkestone.

This is the first occasion on which a neutral ship has been deliberately destroyed by a German submarine, although since the war began almost 50 neutral ships have been sunk by mines in the North Sea.

FRENCH STEAMER TORPEDOED

Paris reports that a German submarine torpedced this morning with-out warning the French steamer Dinorah, from Havre for Dunkirk, at

a point 16 miles off Dieppe.

The presence of a German submarine off Cape Ailly was reported four

days ago.

The daily steam traffic service be-tween Dieppe and England has been suspended.

"TRAVEL" SUSPENDED

Washington, Feb. 19.-The State epartment announced to-day that Great Britain has suspended "travel" between British ports and the con-tinent. Secretary Bryan understands that this means passenger traffic. The British order evidently will not interfere with British ships and American ships travelling to and from the United States. THE WESTERN FRONT

The French are very chirpy rearding the situation on the western front. General Joffre announces that the reserve regiments have now been sufficiently trained to be put on the same basis as the regular troops of the line. This will mean a very considerable addition to the French strength. It is evident that the frequent forward movements of the French are part of Joffre's plan to secure advantageous points of desecure advantageous points of de-parture for the general advance later on. The Germans yesterday made many efforts to recover ground re-cently lost, and claimed to have been in one case successful and in another partially so. They claimed also to have repulsed further French attacks in Champagne, inflicting heavy losses. The chief energy of the Allies arly in the direction of Alsace and Lorraine. In Belgium there is probably still too much mud to permit of great activity.—Globe, Feb. 20.

TO CARDINAL BEGIN AND PREMIER SIR LOMER GOUIN

OPEN LETTER BY REV. FATHER WHELAN OF ST. PATRICK'S CHURCH, OTTAWA

The following Open Letter is addressed by Rev. Father M. J. Whelan, of St. Patrick's Church, Ottawa, to His Eminence Cardinal Begin, of sbec, and Sir Lomer Gouin, Prime Minister, in regard to recent utter ances on the bilingual question in connection with Ontario Separate

FATHER WHELAN'S LETTER

Your Eminence, in a public letter to Archbishop Bruchesi, and you, Sir Lomer Gouin, during a recent debate in the Quebec legislature: You have in the Quenec registrate: 10 have taken sides with your compatriots in the unhappy strife now raging throughout Ontario over their persistent efforts to enlarge the scope of the French language in the primary

schools of this Province.

Your Eminence claims to speak

with understanding of
"the surge of indignation which unjust and vexations measures have caused to rise in the midst of the minority of Ontario. These vexa-tious measures are levelled at the very fountain head of the intellectual and religious life of our brothers and co religionists, and would stifle on the lips of a class of honest and loyal citizens the language spoken by themselves and their children—a language which is the guardian of our faith and the instrument of our ational culture.

And you rightly say,
"I do not admit, and no one of common sense can admit, that in a civilized country like ours, brutal force and strength of numbers are to he considered as the ultimate decid-

You, Sir Lomer Gouin, vividly You, Sir Lomer Gouin, vivility picture the French and English armies vying with each other in fighting for the triumph of justice on the bloody fields of Belgium and France, and you ask,

"Why is it that their brothers in

Ontario are divided as to the advisa-bility of teaching the language of the discoverers of the country to the children of a minority—a language which is also that of a people for whom the Empire is at this very moment risking the fate of its fleets, its armies, its colonies, and of its national life?"

Incited by such powerful pleas for justice to "an oppressed minority the Montreal Star, in its leader of

January 13, says: We have frequently in these columns pressed upon the people of Ontario the high patriotic wisdom— to say nothing of the historic British policy of conciliation and toleranceof dealing in a spirit of generosity and good will with the French Canadians who have paid them the compliment of going to dwell in their section of the Dominion."

WHAT ARE THE FACTS?

These be fine words and lofty sentiments, but what are the facts of the

If there is a racial war in Ontario to-day, who or what has brought it about? If intolerance prevails. when and how was it introduced? If public feeling is inflamed, to what levolent agency is it due?

Your Eminence is well aware that an Ottawa journal, Le Droit, is the official organ of "The French Cana-dian Educational Association of Ontario" (L'Association Canadienne Francaise d'Education d'Ontario.) In its issue of Dec 6, 1914, appears an historic sketch, "Resume historique," by a staff writer, dealing with the French schools in Ontario the course of which it is related that 'In 1760 England sent here loyalists into Upper Canada to pull down the of Christ and mow down the lilies of France" (En 1760 l'Angleterra a envoyè dans la Haut Canada ses loyalistes pour y abattre la croix du Christ et y faucher les lys de

What has Your Eminence to say of that narration? And you, Sir Lomer Gouin? Is it in any view de-France.) fensible? Is it in any sense excus-able? Is it calculated to promote peace and harmony between the French and the English people of this province?

DRIVING OUT " USURPERS "

writer tells how "French Canadian families from the border Counties of Quebec began the invasion of the Counties of Prescott, Russell and Glengarry, driving out before them In the same historic sketch the

the usurpers of that French and Catholic soil."

"A peu pres dans la meme temps aussi les familles Canadienne-Fran-caises des comtes limitrophes de la Province de Quebec commenciaent l'envahissement des comtés de Pres cott, Russell et Glengarry, chassant devant eux les usurpateurs de ce sol français et catholique." nt des comtés de Pres

Here we have a brutally frank avowal of the aggressive spirit in which "a class of honest and loyal itizens from the neighboring prov ince of Quebec paid the people of Ontario the compliment of going to dwell in their section of the Domin-

These belligerent invaders, as they advanced seized the primary school and ruthlessly imposed on the chil-dren of all "usurpers" alike the language which in Your Eminence's esteem is the guardian of your people's faith and the instrument of their culture.

It was about the year 1875 that this invesion of Festers.

this invasion of Eastern Ontario began. Bishop Duhamel, who had just completed his first year in the see of Ottawa, joined hand and heart with the invaders. Indeed it was he who organized and directed their torces in prosecuting the "work of forces in prosecuting the "work of colonization" as it was then modestly

Not only the language of Quebec but the discipline of ecclesiastical Quebec, its petty gallican laws and imposts, its traditions and customs, its color, tone and habiliments, yea its rancorous family quarrels, were introduced to differentiate in the public eye the diocese of Ottawa from all other dioceses in Ontario then forming the ecclesiastical province of

SOME OF THE USURPERS

Under the new regime, truly apos tolic in its origin, spirit and purpose, is it at all surprising that hordes of invaders from Quebec soon drove from the soil of Prescott and Russell, Scotch, Irish and English Catholics who, from 1817 to 1875, had been shepherded by such "usurping" pastors as Patrick Sweeney, Alexander MacDonnell, James Moore, William Dolan, C. Cassidy, J. H. McDonagh, John Francis Cannon, M. Monaghe John Farrell, Jeremiah Ryan, John Brady, Joseph Anthony O'Malley, Pat. Killoran, John J. Collins, D. F. Foley. John MacDonald and others of blesse

memory?
The good bishop never relaxed in his propaganda for race and language macy, even going so far as to suppress the use of the English language in his official letters to the English speaking clergy, although they with their people were, an now are, a more respectable minority within the diocese of Ottawa than the French Canadians of Ontario are in proportion to the whole population

So, Your Eminence, "we under stand and can easily explain the surge of indignation which unjust and vexatious measures have caused to rise in the midst of the minority' (of the diocese of Ottawa). And we know only too well, and can easily explain why, continuous reckless raiding on the schools of the province to make them French was regarded by the Protestant majority as a care-fully planned campaign by the Quebec hierarchy to acquire on Ontario soil dominion in civil affairs. Quebec hierarchy to No wonder it was counteracted in 1884 86 by a widespread agitation menacing the very existence of Catholic Separate schools; and the brunt of that attack had to be borne by the body of English speaking Catholics slready grievously wounded in the house of their friends.

ARCHBISHOP DUHAMEI About this time Bishop Duhamel became Archbishop, and his new dig-nity seemed to require of him an even more pronounced hostility to the school laws of Ontario and the regulations of the Department of Education which he had always regarded with disfavor from the viewpoint of a member of the Council of Public Instruction of the Province of Quebec. Thus in 1895, when a special commission demanded by the French section of the Ottawa Separate School Board, was appointed for specific purpose, his intolerant attitude first rought about the resignation of two Catholic Commissioners, and ultim ately resulted in a general exodus of the Christian Brothers from the City Schools, and from Renfrew, Kingston and Hamilton as well. Again in 1904, his injudicious quarrel with a group of French lay teachers holding Ontario certificates culminated in the famous Gratton case which spread trouble and confusion all over the province, and prejudiced the professional standing of all teaching Brothers and Sisters. The final decision of the Privy Council in the Gratton case came as a rude shock to the militant prelate, and convince him at last that it was neither wise nor safe to assume that Quebec could fix standards for Ontario schools.

Allusion has been made to the in troduction from Quebec of rancorous family quarrels, meaning the wretched Laval University. Your Eminence knows where Monseigneur Duhamel stood all through the fight supporting the bishops of Montreal and Trois-Rivieres against your venerable predecessor and the governors and fac-ulties of Laval. Perhaps it is not so well known that he sought to compel the enlistment of his clergy on the same side, pressing them to sign a memorial to the Holy See in which the most astounding charges were formulated against the University;

(b) The questions at issue did not oncern the Catholics of Ontario. "Remember the diocese of Ottawa belongs to the Ecclesiastical Province

Quebec," was the angry retort.

The dissenters, however, remained firm, a chastened minority, indeed, but supremely content to escape the reproach which all trespassers in-vite: "Why do you fell my wood, and why cross my fountains?" In the flerce white light of subsequent papal pronouncements all but the blind could see that they had chosen he better part.

A CERTAIN SPIRIT OF NATIONALITY In a posthumous letter originally addressed to the Cardinal Prefect of the Propaganda, April 20th, 1902, Archbishop Duhamelnaively reported: "When I became Bishop of Ottawa I perceived that a certain spirit of nationality commenced to show it-self." No such un Catholic spirit had manifested itself up to that time. Why? Because the missionary work dearest to the heart of his predecessor, Bishop Guigues, and that always lay nearest his hand, was emphatically not the work of French-Canadian colonization and expansion not the "invasion" of Ontario. their fruits ye shall know them.

In the same remarkable document the Archbishop assured the Cardinal that the territory within his juris-diction "does not tend, far from it, to take on an English appearance. It tends on the contrary to take on more and more a French appear ance." In support of this contention he referred to a recently published ook on the Catholic population of English America in which the author a learned Frenchman, "speaks of the extraordinary increase of French Canadians and the diminution of English Catholics, citing, for example the counties of Russell and Prescot which form a large part of the dio cese of Ottawa in Ontario."

OPPOSITION TO ARCHBISHOP GAUTHIEF Archbishop Duhamel passed away on June 5th, 1909. sincerely mourne by all English speaking Catholics for his many estimable private virtues, and by them freely forgiven the manifest wrongs endured under hi administration-wrongs which they were disposed to forget and would have forgotten ere this but for the arrogant pretensions, the insolent threats, and the violent activities of the racial mad party his dominant

policies had evoked.

In the pulpit and in the press, on convention platform and from Con-gress forum, the big stick of race supremacy was flourished in the face of Church and State. Week after week, from Ottawa headquarters, frantic agitators issued manifestoes such as this: "The faithful of the diocese of Ottawa are four fifths French, and one may conceive with what disappointment and irritatio people here would regard the nomin tion of an Irish Archbishop, for he could not accomplish what the Church and the faithful expect of him. The result would be disturb ances and conflicts deplorable which could only have disastrous conse

From the point of view of French Canadians in Ontario the nomination of Monseigneur Gauthier as Archbishop of Ottawa would be

"French Canadians have been laboring for long years to promote their expansion. The progress in their expansion. The progress in this sense which our people have accomplished in fifty years, would be reversed by the blow. It would annul the noble programme which the congress of French Canadians draw up at the herinance of this drew up at the beginning of this year (1910). It would ensure the annihilation of our race in this prov-

We wish to protest against the phoice of the Archbishop of Kingston as successor to the regretted Arch. pishop Duhamel. We wish our next archbishop to be one of our own, and that he may be able to encourage and help us to continue our work of national progress so well be gun in this province of Ontario; and to accomplish the providential mis-sion which has been marked out for our race; may heaven grant that our protest may not be too late."-Le Temps.

A RACIAL WAR CRY

Their pious prayer not having been registered in time, the much dreaded "calamity" came to pass, and what followed? The French-Canadian Educational Association immediately proceeded to dictate to the new archbishop most offensive terms relative to his enthronization Their contemptible blunderbuss failed somehow to intimidate him, and the amezed officers of the association retired to their tents where they resolved, with profound regrets, to revoke a French address of welome already prepared for presenta-

All things were now ripe for the fulfillment of their prophecies of disturbances and conflicts deplorable which could only have disason from Quedec of Fatterfour and would happen has happened. Jinversity. Your Eminence "Krieg ist Krieg," "Les Canadiens-Francais ont requis des droits et ils vont lutter pour les exercer ; il sont maitres des ecoles separes et ils vont es conserver, s'il y en a qui ne sont pas satisfaits qu'ils aillent gouter aux coles publiques, puisque pour eux ce n'est que 'une question de piastres et de sous." Thus the French war cry. Le Droit (Feb. 18, 1914,) in the language which is the guardian of their faith and the instrument of their national culture, brazenty pro-claims that "brutal force and the strength of numbers are the ultimate

onal Association terms your public letter to Archbishop Bruchesi " le parole autorisée du Cardinal Begin, and broadly interprets it " une cola tante justification de la resistance des Canadiens Francais de l'Ontario."

ENGLISH SPEAKING CATHOLICS DISSEN From these two extraordinary claims English speaking Catholics re-spectfully but firmly dissent. We deny that the French Canadian raiders on the school system of Ontario have a right to declare, in the name of the Catholic Church, a religious war on the Government of this Province. We protest against their dragging religion into their language agitation; we protest against their identifying their cause with that of the Separate Schools; we reprobate their nethods as un Catholic. that only the united Catholic hier-archy of Ontario has a right to declare a province wide religious war against a law or regulation of the On-tario Government. The united hierarchy has not done so. lierarchy of the Catholic Church in Ontario (including Bishop Guigues and Bishop Pinsonneault) accepted as a finality the Separate Schools Act of 1863 which (Section XXVI) brought the Separate schools as completely under the control of public regula tions and inspection as the Comm schools. It is this Act of 1863 which defines our constitutional rights guaranteed by the British North America Act.

AUTONOMY

Your Eminence, the one great need of the Catholic Church in Ontario, for her peace, is more autonomy—a blessing that will come to her when the civil boundaries of the province shall be declared the exact limits of her own jurisdiction as well. Then, and only then, the Church will be in her own normal position here in On-tario, and she will be no longer confounded with her accidents, or suspected or rejected for what she is

You, Sir Lomer Gouin, the responsible head of the civil government of the Province of Quebec, may be helped to clearer apprehension and fairer appreciation of all this deplor-able strife in a sister province, from a perusal of a statement given at Ottawa on the 29th day of April, 1914, and here renewed :

A PLAIN STATEMENT RENEWED

"The English Committee of the Separate School Trustees of the city of Ottawa deems it necessary in view of the gravity of the present Ottawa Separate School crisis, to make the following statement to the Board of Trustees and to the Separate School supporters of Ottawa.

We hold that the whole history of the Separate Schools in Ottawa since the Separate Schools Act was passed in 1863 till the present, proves: "First—That two classes of schools have always existed here—the English and the French, or Bilingual.

Second—That separation of some sort, so that the English would con trol the English schools and the French the Bilingual schools, has al ways existed more or less perfectly.
"Third—That the greater the separation the more successfully the

schools can be run.
"In 1886 the Ottawa school system

was raised out of the chaotic state into which it had fallen, by having the principle of separation or auton my, applied not merely to contro but also to finance, the Board having een resolved into two practically

independent committees.
"The English schools having greater financial resources, the French, coveting this, destroyed unfortunately in 1903, the independent them to be restored as regards control, but not as regards finance.

"The principle that there should

be one English and one French trusee from each ward has been recog nized since 1863, when the English controlled four of the five wards This principle implies that the Eng lish trustees should be nominated an elected exclusively by English speak-ing voters, and the French trustees exclusively by French speaking elec tors. This principle was openly accepted in 1906 by the great leader of the French Canadians, in school as well as religious and racial matters, the late Archbishop Duhamel. As far as the French trustees are con cerned this principle is observed. There is not a French trustee on the Board who was not nominated by Frenchmen and elected by a major. ity of the French votes of his ward. On the other hand the French of this city, priests and people, relying on the weight of their numbers, have decided to disregard this principle as far as English trustees are concerned. In the elections of April 25, 1914, the two defeated English candidates

had at least nine tenths of the Eng ish votes. The French voters suc ceeded in electing two trustees not satisfactory to nine-tenths of the English speaking ratepayers of these wards.
"This has intensified racial feeling

tenfold and has driven a number of English supporters to the Public schools. A policy which drives English Separate school supporters to the Public schools is a fatal one. We now reiterate our claim, a claim which we have proved with great wealth of argument in our previous public statements to the press, that natural equity, business efficiency and civic peace require that the English Separate schools and the Bilingual Separate schools of this city should be under two mutually, func-tionally and financially independent

mittees. We are not asking he Government to create a new sys tem of schools. We demand merely a new type of school board. It is unreasonable and impracticable to forcibly units under joint management two fully developed sets of schools, different in lauguage of instruction, different in curriculum different in teachers' qualifications different in inspectors. We have no objection to the French having their schools, but we do hold that they should pay for them. We object to a large part of our revenue going to

their support, especially since we have great need of it ourselves. "We object to the present system, which permits the French voters of this city, who have a set of schools more different from our English Separate schools than are the Public schools from the Separate schools, to elect our trustees, to control our schools, and to spend our money. We maintain that, while temporary make-shifts may be found, the only satis-factory and permanent solution of the Ottawa Separate school difficulty is complete separation of the English Separate schools and the Bilingual Separate schools. The French of this city have rejected this perfectly fair proposition with scorn and in-sults. Perhaps some day they may realize that it is also their only salvation.

Meanwhile as long as we are forced to remain in partnership with the Bilingual trustees, we are bound to see that our partners do not ruin us. Unfortunately our partners have attempted and are attempting to ruin us, by their insurrectionist plan

campaign and frenzied finance.

"Let it be clearly understood that ve have no direct part in this quarrel between the Ontario Government and the French Canadian Educatio al Association. As long as our schools and our children are not thereby affected either directly or indirectly, the French may teach five hours a day of French in their schools for all we care. That is their business, not ours.

"Unfortunately, the French have dragged us into this quarrel with the Government, by seeking to make us the neutral third party, the buffer between them and the Government It is the fate of buffers to be crushed, and we are determined to no longe

act as buffer. "The Bilingual trustees by illegally defying a Government regulation have involved the whole board in rebellion and have lost the Governnent grant for 1913 as a first cons quence. It is impossible to maintain Government system of schools in defiance of the Government. The Separate schools of Ontario form an integral part of the Government chools of Ontario. They were estab lished not to teach French, but to each English to Catholics.

"Concessions as regards the teach ing of French have since been made both in the Public and Separate schools, the regulations being identical for each. If the French desire greater concessions, there are constitutional means of obtaining them. But we do not intend to let the French ruin our Separate schools, while they use militant tactics to obtain more French teaching.

"Not merely have the Bilingualists attempted to make the English Separate schools a buffer between them and the Government : they have actually attempted to make the Cath olic Church a similar buffer. have attempted to justify their illegal deflance of the English-speaking inspector on religious grounds. They have denounced as bad Catho lics those bishops, priests or laymen campaign.

"For many years practically the only inspectors were Protestant inspectors, and they were never refused admission into a Separate chool, because they never interfered in religious matters. When on one historic occasion a Catholic teacher refused a school register to a Protestant inspector he was rebuked by his bishop for doing so. The con-tinuation classes in the Separate schools have to day, as they always have had, only Protestant inspectors, and no objection has ever been raised against them. The religious war de-clared in this city by the French-Canadian Educational Association and the Bilingual trustees is as much an insult to the authority of the Catholic Church as it is an affront to the Ontario Government

"The real objection to the Protest years ago it was found necessary, in order to safeguard the rights of Eng lish speaking children in the Bilingual schools and to promote a greater efficiency in the teaching of English, to appoint English speaking inspectors in addition to the Bilingual inspectors, the French could have obtained English speaking Catholic inspectors from the Government. These they did not want. So the Government gave them Englishspeaking Protestant inspectors, safeguarding their religious rights by giving the Protestant inspectors no authority to interfere in religious matters.

"The French, however, availed themselves of the chance thus offered to make religion a cloak for their nationalism, and defied the inspectors on religious grounds. We will have nothing to do with this religious hypocrisy. If the chief inspector, who is a Protestant, should care to visit the English Separate schools of Ottore he will be year will be year. claims that "brutal force and the strength of numbers are the ultimate deciding criterions."

Your Eminence, this maladroit organ of the French-Canadian Educations of the Strength of numbers are the ultimate deciding criterions."

Your Eminence, this maladroit of the samy reason to object to implect our schools, and we know that he would not interfere in the mutually independent school boards with our religious rights.

There are none of our schools that we are afraid to have inspected. "One word to the Ontario Govern-

ment. The time has come to enforce Instruction 17 either in its present or in a modified form. Let the Government either withdraw Instruction 17 or enforce it. No self-respecting Government can any longer permit Government schools to be run in defiance of the Government as are the Bilingual Separate echools of Ottawa to day. If the Government cannot discipline the Bilingual schools that are defying the law, without penalizing, as it has unjustly done, the English schools that are observing the law, then that simply shows that separation is necessary. We re-fuse to have our schools made the buffer and crushed.

"Meanwhile, since the Govern-ment has not acted effectively, we have been forced to appeal to the courts. We are not going to allow the Bilingual promoters of a frenzied finance to squander the money of our electors. So we, the members of the English Committee of Trustees, in conjunction with the two defeated English candidates of St. George's and Dalbousie Wards, have applied for an injunction to prevent the issue of debentures and for a mandamus to force the Bilingual trustees to obey the law.

"In view of the lack of credit of the Ottawa Separate School Board owing to its deflance of the Govern. ment and loss of the Government grant, in view of the stringency in the money market, enormous liabilities and High school rate of the Separate schools, in view of all this, to issue debentures for \$275,000 or \$350,000 would be simply frenzied finance; and as it is intended to use about half of this money to build schools which will be conducted in defiance of the Government, it would be simply misappropriating public funds. We believe that by means of the courts we shall be able to de fend the interests of our electors, so that they can still prudently remain

Separate school supporters."

And now the English speaking Catholics of Ottawa, struggling to save their schools from ruin, respectfully ask Your Eminence and you Sir Lomer Gouin, what you would have them do, and wherein have they offended against the Church, against the State; or against the French people of Ontario.

M. J. WHELAN St. Patrick's Rectory, Ottawa, Feb. 13, 1915.

MORBID CURIOSITY OF WELL. DRESSED TORONTO WOMEN

(Helen Ball in Toronto News.)

Carrie Davies, the slayer of C. A lassey, was sent up for trial recently on a charge of murder, after evidence and been heard against her in the women's court before Col. Denison. Very little evidence was taken, and that for the prosecution, the hearing

being practically a mere formality. The scene in the court, and in the corridors leading to it, was one of the most disgusting in the history of Toronto. Mobs of curious men and women packed the passages, waiting for the girl to be taken into the court. Many of the women were well dressed and evidently of the "upper" stratum of society; but they pushed and jostled with the rest, intent on satisfying a more or less

morbid curiosity.
But the real stampeds was when the doors of the court had opened and the women prisoners filed in. SCORN LOST ON CROWD

"What are all these women here for? What does this mean?" was the scornful question of a police officer, as he forced his way through the crowds. But the crowds, gaping with curiosity, had lost their sense of their heads while they pushed that two first heads, until by main force they E. J. Hastings, Soo. Ont....

A Friend, St. Thomas..... had to be held back.

It was an excessively unpleasant picture of women, well dressed women, who might find better things to do than fight to get in where they In memory of R. J. McN... might see a girl who had shot a A Friend, London...

Thornton-Smith Co.

Mural Paintings Church Decorating

11 King St. W. Toronto

fellow being, hoping to hear the un-happy story of what had led her to such extremities.

THE TABLET FUND

Toronto, Feb. 15, 1915. Editor CATHOLIC RECORD: I thank

you for giving space to the Appeal for the Tablet Fund for the Relief of the Belgians. So far I have re-ceived because of this appeal: Friend, Toronto...... \$ 1 00 Friend, Castleford Station Misses F.&C. Shain, Orangeville

J. L. Gaulm, Deseronto, Ont.... Mrs. M. Ryan, Raymond, Ont Mrs. L. Ryan, Raymond, Ont... Readers of the RECORD R R 4,

Miss Frances Carthy, R R 2, Mrs M. J. Hogan, Sec-Treas., Woman's Institute, Clayton 10 00

Rev. H. J. Gibney, per St. Paul's Church, Alliston, Ont...... 48 85 Rev. H. J. Gibney, per Immacu late Conception Church, North Adjala, Ont...... 18 40

It you would be good enough to acknowledge publicly these amounts in the columns of the RECORD I would be very grateful.

Respectfully yours,

There is not in the world a kind of life more sweet and delightful than that of a continual conversation with God; those only can comprehend it who practise it and experience it. Yet it should not be done from that motive; it is not pleasure we cught to seek in this exercise; but let us do it from a principle of love, and because God would have us.

FATHER FRASER'S CHINESE · MISSION

Taichowfu, China, June 7, 1914. Dear Mr. Coffey, - When I came here two years ago I only had five catechists, now I have twenty one. I owe this rapid progress principally to my dear friends of the CATHOLIC RECORD. God bless

them and your worthy paper! It takes about \$50 a year to support a catechist and for every such sum I receive I will place a man in a new district to open it up to the Faith. During the past few months I have opened up quite a number of new places and the neophytes are very pious and eager for baptism. You will appreciate the value of my atechists when I tell that I baptized eighty-five adults since the begin ning of the year as a result of their work. I have even brighter hopes for the future if only my friends abroad will continue to back me up T. M. FRARER.

Previously acknowledged.... \$4,889 23 K. M., St. Mary's..... Mary McH., Toronto. 1 00 Mrs. J. Welsh, London In memory of Chas. Giver Kingston..... Rev. Father Creamer, San tiage, Chile..... 5 00 A. Friend, Kingston..... 1 00 1 00 $\begin{array}{cc} 1 & 00 \\ 2 & 00 \end{array}$ Edw. Tuffy, Cobden 5 00 dressed | Mary Ann McCahill, South wold Station.

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FIVE MINUTE SERMON

BY REV. F. PEPPERT

SECOND SUNDAY IN LENT

"He was transfigured before them." (Matt. zvii, 2 Our Lord was transfigured before His three most highly favored dis-ciples, Peter, James and John, on a lonely mountain whither He had led He shows Himself in His glory to those who seek Him apart from the world, in prayer and medion. He was trauefigured before the three apostles who were especi-ally to bear witness to Him; before Peter, the Head of the Church; James, who as bishop of Jerusalem James, who as bishop of Jerusalem was the first of the apostles to die a martyr's death, and John, destined to outlive all the rest, and to preach to the faithful even to the end of the first century, defending our Lord's divinity against the attache of war nst the attacks of un-

divinity against the attacks of un-believers and heretics. He was transfigured before them, that His subsequent passion might not make them waver in their faith. He was transfigured before them when afterwards He should hang upon the Cross, they might see in Him not a weak, dying human being, but God incarnate, revealing His majesty most gloriously in the humiliation and shame of His suffer-His passion, and His passion was
His transfiguration. The Church to this truth by ordering the gospel account of the transfiguration to be read in Lent. Suffering and pain transfigure men also, for pain marks a mau off from others, and to marks a mau off from others, and to generous hearts a sufferer is more worthy of honor than a prosperous person. Pain borne with patience gives us the impression of being something great; it arouses our sympathy and draws us nearer to-Sorrow endured in commo has far greater power to unite men Pain can transform men deep in our hearts, and it is confirmed by a sort of affectation, very common at the present time, which aims at imitating pain, and makes people delight in fancied misfortunes and imaginary sufferings so that they delude themselves and others the idea that they are lonely and forsaken, hoping thus to make themselves interesting to themselves and others, and to have at least the appearance of being transformed by pain. Of course this kind of imaginary suffering has no transforming effect whatever, but only obscures one's understanding, for a morbid desire of pain, a fancy that one is unhappy, is a proof of want of

Real pain not only transforms us in the sight of others, but a soul that actually suffers is transformed by manifold kinds of experience, rly bought but very precious, and by a kind of steadfastness and courage derived from pain. This is true of merely ordinary suffering, but it ore true of that endured by a Christian who strives to follow our

Thabor the face of Christ shone as the sun and His garments became white as snow, and when afterwards He was transfigured by the infinite love with which He suffered on Calvary, His head was crowned with thorns in token of His transfigura ion by suffering. To this crown of thorns the Church refers the following prophecy of Holy Scripture : " forth, ye daughters of Zion (ye faithful souls) and see Solomon in his diadem " (Caut. iii, 11.) " Solomon" means peaceful, and we know who is the true Solomon, the real Bringer with the most glorious diadem, even the crown of thorns, marking His transfiguration by pain. It is also the crown of His mercy, for when was divine mercy ever displayed more unmistakably than when our Saviour, being crowned with thorns, suffered for us, when He cried with a loud voice: "It is consummated. Father, into Thy hands I commend

At that moment the angels in heaven exulted, crying: "Praise ye the Lord, for His mercy is great, and of His goodness there is no end." But on earth there was a solemn silence as when the spirit of God moved over the waters at the creation, for now the great work was accomp-lished which should cause a new race to rise from the waters of bap-lism, free from the dreary darkness of sin. Christ's crown of thorns was also the crown of His mercy and likewise of His triumph on earth.

As a crown it reminds us that He who wears it is a King, the King of righteousness, and in heaven it has been changed into a crown of glory. As Jesus on the Cross bent His head, crowned with thorns, many graves of just men were opened; and when He comes as Judge, wearing the crown of glory, all graves will be opened, and all the just will rise again. With joy will they behold the glory of their King, from whose hand they will themselves receive their crowns. themselves receive their crowns. With what gratitude will they then think of the crown of thorns that ob tained such glory for them! In the same way, for the disciples as well as for their Master, all earthly pain will be transfigured in eternity.

Our own crown of thorns will often inspire us with sympathy for the sorrows of others. He who has suf-fered much himself knows how to comfort and help others, and thus his crown of thorns is also turned into a crown of mercy.

Our Lord's crown of thorns reminds us also of His divine justice, which will one day exact a terrible penalty from those who have been disloyal to their King and have re-

jected the crown of earthly suffering.
A man makes a right use of suffering if he lets it encourage him to practice Christian justice, and is led on by it to virtue and away from evil. It is better for us to suffer and to be united with God than to live in pleasure and appuament apart in pleasure and amusement apart from Him. Every sorrow ought to remind us of the justice of God, Who in His love leads us to heaven on a thorny path, in order that eternal suffering may not be our lot

Let us, therefore, profit by the Let us, therefore, prout by the thorny crown of suffering, and never forget to live so as to please God, and then our crown will some day obtain for us the crown of glory, transfiguration on His holy mountain, and complete fulfilment of all the transfigurations. that He in His infinite love has promised us through Moses and the Prophets and the holy Apostles. Our Lord's transfiguration was effected by suffering, and so is that of every true Christian whose heart gathers strength from suffering, and who is encouraged by it not to swerve from the path of duty, but to go forward bravely until he at tains the crown of everlasting glory. We have looked at Jesus trans-

we have looked at Jesus trans-figured on Thabor and crowned with thorns on Calvary, and we have learned that pain is intended to transform a Christian; but if it only casts a cloud of discontent and anger, of self-shness and sin over his soul, there can be no transfiguration either on earth or in heaven, but thorns of suffering in both this life and the next. May the crown of earthly pain some day be changed for us all into that of everlasting glory and happiness. Amen.

TEMPERANCE

ITS HISTORY WRITTEN IN TEARS AND BLOOD

This is what the late Robert Burdette once wrote about beer and whiskey:

My dear boy, men have fought, bled and died, but not for beer. Arnold Winkelried did not throw

himself upon the Austrian spears because he was ordered to close his saloon at 9 o'clock. William Tell did not hide his arrow under his vest to kill the tyrant because the edict had gone forth that the free-born Switzer

should not drink a keg of beer every Sunday.

Freedom did not shrick as Kosciusko fell over a whiskey barrel. • Warren did not die that beer might flow as the brooks murmur

seven days a week Even the battle of Brandywine was not fought that whiskey might be

No clause in the Declaration of In dependence declares that a Sunday concert garden, with five brass horns and one hundred kegs of beer, is the inalienable right of a free people and the corner stone of good government Tea-mild, harmless, innocent tea,

the much sneered at temperance beverage, the feeble drink of effeminate men and good old women-te holds a higher place, it fills a brighter more glorious page, and is a greater figure in the history of this United States than heer.

Men liked tea, my boy, but they hurled it into the sea in the name of liberty, and they died rather than drink it until they made it free. It seems to be worth fighting for, and the best men in the world fought for

WOMAN'S BEST MEDICINE

Mrs. Kelly Advises all Women to Take "Fruit-a-Tives"

"I can highly recommend "Fruit-atives" because they did me an awful lot of good and I cannot speak too highly about them. About four years ago, I commenced taking "Fruit-atives" for a general break-down and they did me a world of good. We bought a good many dollar's worth, but it was money well spent because they did all that you claim for them. Their action is so pleasant, compared with other laxatives, that I found only pleasure, as well as health, in taking them. They seemed to me to be particularly suited to women, on account of their mild and gentle action, and I trust that some other women may start taking "Fruit-a-tives" after reading my letter, and if they do, I am satisfied the results will be the same as in my own case". HAGERSVILLE, ONT., AUG. 26th. 1913.

MRS. W. N. KELLY

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

Fame, he stands in the police court. Honor never has the delirium tremens. Glory does not wear a red nose, and fame blows a horn, but

I do not know one good thing about the saloon. It is an evil thing that has not one redeeming thing in all its history to commend it to good men. It breaks the laws of God and man; it desecrates the Sabbath; it profanes the name of religion; it de fies public order; it tramples under foot the tenderest feelings of human ity; it is a moral pestilence that blights the very atmosphere of town and country; it is a stain upon honesty; a blur upon purity; a clog upon progress; a check upon the nobler impluses; it is an incentive to false-

Search through the history of this hateful thing and find one page over which some mother can bow her grateful head and thank God for all the saloon did for her boy. There is no such record. All its history is written in tears and blood, with smears of shame and stains of crime and dark blots of disgrace.

A BELGIAN ENGLISH QUEEN

In the reign of Henry VIII., Skelton, the poet, took sanctuary in Westmin-ster Abbey. He is said to have em-ployed his enforced seclusion by writing rhyming epitaphs on th kings and queens which hung, until soldiers of the Commonwealth destroyed them, on tablets close to the tombs. Whether Skelton was really the author or not, it is certain that these quaint verses were writ-ten in the sixteenth century and all by the same hand. Each was concluded by an appropriate motto, such as "Learn to Die to Live Forever," "Learn to Live," which were applied to the two good queens, Eleanor and Philippa

it.

The history of the United States is incomplete with tea left out. As well might the historian omit Faneuil Hall and Bunker Hill as tea.

But there is no story of heroism or lover of our nation." writes the But there is no story of heroism or patriotism with rum for its hero. The battles of this world, my son, Abbey. Isabella of France, mother have been fought for grander things of Edward III., sent a Bishop and than free whiskey. The heroes who fall in the struggle for rum fall shot in the neck, and their martyrdom is clouded by the haunting phantoms of the jimjams.

Whiskey makes men fight, it is

Whiskey makes men fight, it is of Edward III., sent a Bishop and Whiskey makes men fight, it is true, but they usually fight other drunken men. The champion of beer does not stand in the Temple of

All sorts of fabrics that touch the skin should be washed with because of its marvelous cleans ing and softening properties. LUX forms a foamy, cream-like lather that the daintiest hands or fabrics need never fear. It coaxes rather than forces dirt out of clothes, refining the texture of the fabric. Because LUX adds so to the life of all garments it has become the favorite cleanser of particular women everywhere. LUX Won't Shrink Woollens. It's the pure essence of soap in flakes-10c, the package.

Made in Canada by Lever Brothers Limited, Toronto.

union of forty years she was her husband's faithful companion, and when unable to accompany him in his campaigns governed the kingdom well and wisely in his absence.

The marriage took place at York on February 25, 1828, and the royal pair were crowned in Westminster Abbey the first Sunday in Lent. In spite of the close alliance of her family to the crown of France, Philippa, we are told by the chroniclers, strenuously supported her husband's strenuously supported her husband's rival claims to that kingdom. She was with him on the famous occasion of the stage of Calair. was with him on the famous occasion of the siege of Calais, when Edward would have ruthlessly slain the twelve chief burgesses of the city, who came out to him with ropes round their necks and the keys in their hands, had it not been for Philippa, who threw herself at the feet of the angry king. She refused to rise till he promised to spare the lives of his prisoners, and Edward at last yielded to her importunity.
Of her fourteen children one only

was able to be present at his mother's deathbed. This was Thomas of Woodstock, afterwards smothered be-tween two feather beds by his nephew at Richard II.'s orders, and was buried close to his mother's splendid monument. King Edward himself was with his wife to the last, and Froissart gives a touching account of her dying moments. Holding the King's right hand in hers, she told him her last wishes and entreated that: "When it should please God to call you hence you will not choose any other sepulchre than mine, and that you will lie beside me in the cloister at Westminster."

TERRIBLE THEIR FATE

"Terrible, indeed, was the fate of those who did not escape?" So said Father McMahon of New York in a ecture recently in Philadelphia or the horrors in Mexico. And he fur-ther stated that:

"The American commandant at Vera Cruz had sent a special train to convey one hundred nuns from the interior. Of this number only eight arrived; all the others had been murdered or had met a fate worse than death. The persecutions were like the persecutions inflicted upon the Christians in the time of Nero. Priests were half strangled resusci-tated and strangled again to prolong

their agony."
All this on the American continent n the twentieth century, and with little or no comment or protest by the American daily press which, or a large section of which, is so loud in lenunciation of alleged German

atrocities in the war.

But not those "atrocities," even as alleged, nor the anti Catholic Penal laws in Ireland two hundred years ago, make as infamous a record as the Mexican chapter of barbarities. The Mexican "Generals" have made an infamy for themselves unique in the world's history. Father McMahon observes that "In the United States the Germans are called 'Huns' for alleged cruelties during the Belgian campaign, while at our very doors demoniacal crimes were perpetrated on the defenceless by brigand anar-chists, encouraged by the policy of

the present Government.

This last—the policy of the United States Government-is, with the exception of the outrages themselves lmost the worst feature of the whole record. It is safe to say that no other Government in the world, having the power to stop them, would tolerate such inhumanities just across its borders.—N. Y. Freeman's Journal.

VESPERS AND BENEDICTION

"Why is it that so few attend Vespers in the churches?" asks the Catholic Tribune. "It is a beautiful service and usually concludes with Benediction of the Blessed Sacra-Benediction of the ment. If an angel knocked at the door some Sunday evening of the home of parishioners and told them to hurry to some particular church, that Our Lord would be there and would bestow a blessing on everyone that came within the inclosure of the edifice, the building would be far too small to accommodate all who would come. Yet Our Lord is present all the time in every Catho lic church wherever the Blessed Sacrament is kept, and at Benediction bestows His blessing Is it want of faith or a lack of appreciation for the evening service that keeps so

many away from it.
Where love is, the presence father is surely the joy of his chil-dren. God is more to His creatures than a father. We are in a hard struggle for salvation and our pilgrimage is to our true home in Eter pity. God is near to us in the Blessed Sacrament He is with us to cheer us on our wayand to make us certain of His blessing. "When I was in prison you visited me"—to how many of us will those consolng words be spoken by the divine lips of Jesus, our eternal reward on the day of judgment? The soul who manifests his faith and love of the Blessed Sacrament by assisting at Benediction every Sunday of his earthly pilgrimage will be no stranger to the great Judge.

People with fine brains and generous sou's never learn that life (as the world understands it) is only a game -a game that will go to the shrewd est player and the coolest. They never see this. They put their whole heart into the hands of others, who only laugh and wring out their life blood. They take all things too vitally in earnest. Life is to them a wonderful, passionate, pathetic, terrible thing. They do not see that

coolness and craft, and the tact to seize accident, and the wariness to obtain advantage, to hew out the successful future. The world puts

2 222 2

The Catholic Theatre Move



D'ye han sid Bill is a sily chem. D'ye han, my heps, that Bill's "done brown" For when John strian, Bill's specie drawn. designs of harps, cuddy pipes, black

thorns, Blarney Castles, and lovely bits of Irish Scenery, framed in dear little green Shamrocks. We also have charm ing Easter, Patriotic. Greeting, Lover, and Scenery; splendid Battleships, War Cartoons, and all the newest and best designs in picture postcards, and At our price, 3 for 5c., they go like wildfire. One Agent, a boy of only 15, in six seasons, has sold nearly \$400.00 worth. Lots of other boys and girls have sold over \$100 worth. You can do as well

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"Eddy's Paper Towels"

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CAN BE SAVED AND CURED OF DRINK

Good News to Mothers, Wives, Sisters

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

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

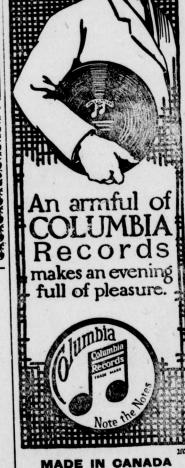
"I was so anxious to get my husband oured that I went up to Harrison's Drug Store and got your Remedy there. I had no trouble giving it without his knowledge, I greatly thought already into my home. The cost was nothing according to what he would spend in drinking. The curse of drink was putting me into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

FREE—SEND NO MONEY

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







MADE IN CANADA





CHATS WITH YOUNG MEN

BAD THOUGHTS

The following, taken from the Ave Maria contains such lucid instructions on a matter of vital spiritual interest to many men, that it is here reprinted for the sake of our young men :

On one occasion the great St. Catherine of Siena was permitted by God to be tempted by devils for a long period of time—not only with thoughts of a wicked and unchaste thoughts of a wicked and unchasses character, but with visible images of a seductive and alluring kind. Her mind, her imagination, and her senses were overwhelmed with these at last over, our Divine Lord made at last over, our Divine Lord made His presence known to her, and she asked Him: "Lord, where wert Thou when my soul was filled with all that evil?—Our Lord replied: "I was dwelling all the time in your heart."—"And how, Lord," said the saint, "couldst Thou dwell in a heart so full of vileness?" ?Jesus said to her: "Tell Me, My daughter, did those evil thoughts and images cause you pleasure or pain, distress or delight?" And she answered: They caused me extreme distress and sadness." Then our Divine Lord showed her that His presence and His grace had prevented her from yielding and taking pleasure in the evil, and had kept her will faithful to Him in spite of the trouble in her mind, her senses, and

A human being is a very marvellous and a very complicated creation.
While one in nature and personality,
we are manifold in the different owers and faculties of our being. Bodily senses, the imagination or fancy, the reason and understanding —all have their various functions and activities. But there is one faculty supreme over them all, and that is the human will. It is the function of the will to command and control the rest of our powers, to direct the attention of the mind to this or that subject, to rein in or to guide the imagination, to resist all unreasonable demands of the bodily appetites and passions.

In the state of unfallen nature—

in the persons of our first parents before they sinned—this power of the will was undisputed, complete, subject to no weakness, perfectly able to control the bodily appetites, imagination and the thoughts and dedisorganization of the kingdom of man's being. Now the flesh rises in rebellion; imagination runs wild; reason, which should show the right becomes obscured and takes good for evil and evil for good.

By sin then the will has to a great extent, lost its rightful supre It is still powerful in many directions; and we know what a strong will can accomplish when a man has set his heart upon a thing. But man's will is weakened in regard to good; and the thought of man's eart, as the sacred writer says, is bent upon evil at all times." (Gen. 71. 5.) Had we been left to ourselves, the will would have been powerless to re establish its control er the evil tendencies that reside subjects—nay, it would have proved and the will has consciously and

aitor itself to what is good and

Indeed, this happens now, as all know by sad experience. Since sin first entered into the world, the kingdom of man's heart is not at peace. There is a constant struggle within us between the forces of good within us between the forces of good and evil, each trying to capture the will. But we have a new spower given to us—a supernatural power; the grace of God through Jesus Christ our Lord: and by this power of God's grace, which is never denied to those who humbly ask it, the will, etrangithened in good need never to those who humbly ask it, the will, strengthened in good, need never yield. Let passions rise, let the flesh rebel, let the imagination tempt us with thoughts of sintul pleasure, the will, the inner citadel of our being, by God's grace can stand firm and resist them all.

The point, then, is this: that sin is committed only when the will consents to the temptation. So long as the will resists, so long as evil thoughts and suggestions are dis pleasing to the will, however such thoughts may crowd in upon the mind, however vividly they may paint their tempting images upon the imagination, however distres-singly they may rouse up the pas-sions, while the will remains firmly fixed in opposition to the evil pre-sented for its acceptance, there is and there can be no sin.

But what not seldom trouble But what not seldom troubles good people, and very often troubles former sinners who have been happily converted to God, is this: while knowing that what has just been said is all true enough, they fear, after some storm of terrible temptation has assailed them, that they may have given the consent of the will, and so may have sinned and lost the grace and friendship of God. They rightly repeat to themselves that temptation is not the same as sin; that evil thoughts, when un bidden and unsought, are merely a temptation; they know that, do what we will, imagination will sometimes escape control and run riot in spite of all efforts; that, evil thoughts can not always be prevented from re-turning again and again: they know that there is not any sin at all in all this so long as the will withholds consent and does not side with its consent and does not side with its rebellious subjects. But the ques-tion will force itself upon them: "Did I do my best? Did I resist faithfully, or did I give consent?" Also, not infrequently, another pain-ful anxiety arises in the shape of a feeling that pleasure has really been experienced in the course of the temptation.

Some pleasure of the lower part of our nature necessarily arises when any temptation is presented. It is no more possible to prevent this than it is to prevent the sensations of sight when an object is presented to the eye; and we can not always close the mind to impressions as we can close the eye. Were it not for this spontaneous pleasure of the lower faculties, there would be no temptation at all. But at first this pleasure is involuntary. It is in this at first involuntary pleasure that the allurement of the temptation consists This pleasure of the lower faculties, of the senses or the imagination, solicits the approval and acquiescence of the will; and it is not till the understanding has recogin those other powers and faculties nized the presence of the evil of our nature; it would inevitably thought or image which has given have been led astray by its rebellious rise to the pleasurable allurament

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freely acquiesced in it, that any sin arises. It the will does that, then the pleasure becomes voluntary, wilful, and therefore sinful. It is true that this consent can be given in an instant; but it is also true that neither the length of a temptation nor the persistence of evil thoughts is any sign that a person has given

way.

Now as to the other question:

"Did I do my best? Did I resist
faithfully, or did I give consent?" The
answer to this for those who are sincerely and habitually trying to serve God and to avoid mortal sin is that Let such good souls remember that concerned in their victory over temptation; that He dwells within them as He dwelt within St. Catherine in her most terrible and pro-longed trial; that He takes care of em and will not easily let them fall into sin,-will not forsake them unless they first forsake Him.

Further, for a person who has de-termined to avoid mortal sin as the greatest of evils, suddenly to change over and turn against God and com mit a mortal ein even of thought alone, means such a revolution of mind and heart that if this revolu-tion had really taken place, if mortal sin in thought had truly been com-mitted, such a one would know it, and would have no doubt at all on the matter. If, therefore, any good soul trying sincerely and earnestly to serve God and resolved to keep out of mortal sin at all costs, is troubled of mortal sin at all costs, is troubled after temptation by doubts and fears as to whether sinful consent has been given, such doubts and fears are to be instantly dismissed.

OUR BOYS AND GIRLS

HOW LEO SAVED HER LIFE

Leo was a superb creature, and a human intelligence sometimes to be met with among our canine friends. He was a thoroughbred Ulmer hound, a breed which is unfortunately not well known in America, as it does not thrive in our climate. Taller than a mastiff, and of longer, leaner build, he was also much more quick and graceful in his movements.

He was a very dignified dog, and though ordinary good tempered, had not a very sociable disposition. Inonly person toward whom he displayed any demonstrative affection, was Bertha, the little girl who was his mistress, whom he loved and of whom he was almost an in separable companion.

My nephew, Archie, called her the Prince, because she bore a remarkable resemblance to one of the little unfortunate princes who were shut up in the Tower of London by their inhuman uncle, King Richard III.

Every afternoon at 4 o'clock Archie would sit by the window, watching for the fair-haired girl and the big dog and all the little dogs when they started for their afternoon walk. One afternoon, however, she did not come as usual, and after that it was many

weeks before we saw her sgain.

The blinds of the house opposite were drawn down. Doctors' car-riages were often standing in front of the door, and finally one morning Gretchen, a neat rosy cheeked Ger-man maid, who brought us our break fast, said in an awed voice that the dying. But she did not die for the dours. helped to save her life.

All through her long illness Leo was constantly by her bedside, and even when the fever was at it height she would try to stroke his great head with her feeble little hand. A time came when she was too weak even to do this, and when the dog saw her mother crying bitterly, and the doctor looking so grave as he felt the little girl's pulse, Leo seemed to understand that things were getting

very serious.

There was in Baden at that time a celebrated physician, Doctor Heiligen thal, who was very rich, very learned and eccentric. He had attended to little Bertha for several years, and, in spite of his gruff manner, the child was devoted to him, but Bertha's

mother did not like him at all. With people who were not ill he was often very brusque and disagree-ble in his manner, and after numerous disagreements this lady had finally dismissed him. But Leo with his wonderful memory had not for-gotten how often his little mistress had grown stronger and better under the great physician's treatment.

So on this morning, having quietly slipped down the stairs and out of the house, he made straight for the street in which Dr. H. lived, who on returning from his round of visits found the huge brute waiting for

him on the doorsteps of his house.

Leo whined and barked, licked the Accors hand and barred, noted the doctor's hand and tugged at his coat, and the look of appeal in his brown eyes said so plainly, "Come with me," that the doctor could not help being

In the sick room all hope had been abandoned. There were three doc-tors in consultation, Bertha's mother was kneeling beside the bed, stifling her sobs in the satin coverlid. The child lay back upon the pillows very white and still. For hours they had been unable to induce her to speak, or to swallow any medicine. She had not taken the slightest notice of

carriage tearing up the street, a peal at the bell, a sound of an animal bounding up the stairs.

There was Leo back again at last—but who's step was that? Could it



The portieres were pushed aside. and the immense figure of Doctor Heiligenthal loomed on the thres-

Thank God it is you!" gasped the maid. "Perhaps you can save our Fraeulein," then she led the way to the sick room where the doctors were in attendance.

He exchanged a silent greeting with his colleagues and went straight to the bedside. No need to tell him what was amiss. He threw aside his huge fur-lined cloak, pulled off his gloves and took the child's hand in

There was a breathless pause Every one was staring at him in amazement. He had come among them like an apparition. Who had summoned him. He prepared im-mediately a strengthening draught, although the nurse whispered to him that she would not touch it.

"She will take it from me." He motioned for them all to move back from the bed. Then he bent over little Bertha and fixed his

"Bertha," he said, shaking slightly the hand that he held, "Bertha, look at me." Almost instantly the heavy eyes opened and wandered to his face. "You know me," he went on, still holding her with that deep You know me," he went magnetic gaze," now try to under stand me. It was Leo who brought me here," he continued, quietly; "he came all the way to my house, cause he knew that I loved you, and would want to help you."

" Leo," the pale lips murmured. It was the first word she had spoken for

"Yes, it was Leo. And I came at

"Yes,—I—trust—you," she gasped. "Then you will take this for me." As he held a glass to her lips one of the three doctors started to come toward him. A flerce snarl from Lec caused him speedily to withdraw back. The huge brute had stretched himself across the floor, so as to prevent any approach to the bedside, with his head erect, and with his

big gray sentinel on guard. Half an hour later the first gleam of hope and joy had come into that sorrowful house. The three doctors had gone. Bertha's mother had dried her tears. Stephanie, the Prince's maid, had a smile upon her face.

Leo, the noble dog, to whose wonderful instinct, quickened by his love for his mistress, was due all this happiness, lay stretched peacefully on the hearth rug, banging the floor contentedly with his tail from time to time, his faithful eyes turned to ward the group by the bedside, where little Bertha lay eleeping in the great doctor's arms, her weary little head resting upon his shoulder and her long golden curls mingling with his long black beard. It was the first



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She grew rapidly stronger and well after that, and soon a time came when, to Archie's great delight, "The Little Prince" walked out with all the dogs once more. And one of her very first walks was to carry a huge bunch of lovely roses out of her own garden to her beloved Doctor Heiligenthal. Archie, to his great delight, was saked to go with her on this occasion. "For you see, dear," she said, in her serious way, "I appreciate him, and Leo appreciates him, and as you are my best friend, I want

ou to love him too."

For months after that Leo barked furiously at the other physicians whenever he met them on the street. And Leo wears a collar of beautiful wroughteilveron which was engraved, "Leo Fidelis, from Dr. H. as a re-ward for his devotion to his mis

CONVERSION

OF AN ITALIAN BAPTIST MISSIONARY

The Rev. Alfred Piccinni, an Italian Baptist minister connected with the Italian colony of Winsted, Conn., and with the Colgate Seminary of Brooklyn, N. Y., recently made his solemn abjuration of heresy to Rev. John T. McNicholas, O. P., in the chapel of the Dominican Fathers. East Sixty eighth Dominican Fathers, East Sixty eighth street, New York city. Mr. Piccinni's defection from the faith of his forefathers was not malicious. It was not a turning away from the light, but rather due to the contagion of indifference contracted from irrelig-ious companions during his college He found himself in the dark ness of doubt and contradiction with those who professed to have the light of Christ. He heard the voice of Rome, his mother, calling, and for many months he groped on until the instincts of faith, so strong in the Italian character, led him to the Catholic Church.

With childlike simplicity he said

with children simplicity he said within himself: "Why this is my mother." Mr. Piccinni made the following statement to the Dominican Fathers after his reception into the

"I was obliged at a very early age to go to a boarding college where I had the mistortune of falling in with companions who were utterly indifferent to religion. The contagion was soon communicated, and my faith, in which I was never firmly established, died. I lived in this indifference until I came to the United States, when I again experienced that dewhen I again experienced that de-mand in our nature for the things of religion. I was invited by a friend to a Protestant church, the religion of which I accepted, convinced, as I then thought, of its possession of the truth. After some time I became a Baptist missionary. In the exercise of my ministry I was enthusiastic until the study of the Scriptures brought many doubts to my mind. I had recourse to prayer, and the Lord heard me and led me back to the Catholic Church. During my stay in the Protestant Church, or shall I say my years of straying away from my mother, I had an opportunity, both as a layman of the Church and as a minister, to observe and to conclude that Italians do not become Protestants because of its tenets, but because of economic necessity. Very few become Protestants in the true sense of the word. I am very happy, through the grace of God, to have ex-tricated myself from the forest of once, and will make you well very soon, if you will do just what I say.
You trust me, do you not, my little that comfort and peace which Protestantism is powerless to com-municate.—Philadelphia Standard

The secret of all the Church's work for the bodies as well as for the souls of men is revealed in the following anecdote: During the siege of Paris in 1870 a Christian Brother keen watchful eyes he looked like a tenderly cared for a poor fellow stricken with small-pox. A witness of the Brother's courage said to him: "What you are doing I would not do for ten thousand francs." Replied the Brother: "And I would not do it for ten times ten thousand france.' Then, kissing his crucifix, he added:

> PARENTS HAVE THE POWER OF RAISING UP SAINTS

The responsibility which rests The responsibility which rests upon parents in the upbringing of their children was dwelt upon by Rev. John Leather, O. P., when, at Haverstock Hill, England, he spoke of "The Safeguard of the Catholic Home." He quoted Cardinal Manning: "Only God can make a home;" a man might build a house, but upless our Lord is in that house, but upless our Lord is in that house. but unless our Lord is in that house it is merely a shelter, and not a

catholics have a great and solemn duty to bring up their children in the way that makes for happiness. Catholic parents must first be fervent themselves," continued the preacher. "We might say the Catholic bome is a school, and the parents the teachers. The parents must study well what they teach. Unless they love and study the law of Almighty God, how can they teach their children the love and fear of God? So great is the responsibility of Catholic parents. They have to God? So great is the responsibility of Catholic parents. They have to render an account to God, not only for their own selves, but for the little children committed to them. And what an honor is thus committed to Catholic parents! God puts into their hands the means of pre-

bring them to heaven to serve God for all eternity. The parents have the power of raising up saints and giving them the power of reigning with God for ever in heaven. It is a great honor and like all honors, it has its?responsibility."

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THE C. M. B. A.

Editor the CATHOLIC RECORD Editor the CATHOLIC RECORD:

—The question now agitating the membership of the C. M. B. A. has no doubt attracted your attention, and I would ask permission to lay down some facts, no surmise, no heated appeal, but figures taken from the official publications of the order, and to these I would beg every member, from the Grand President down, to give attention. I do not ask you to take my word for it, but sit down and work it out for yourself. work it out for yourself.

I would just premise that I have accepted the Fraternal Congress Rate as the correct rate, but would draw attention to the results as applied by the Grand Council to the members who had joined previous to Nov. 1st., 1907. We will suppose that members at all the ages from eighteen to thirty three inclusive had joined the order in October, 1899, and consequently, up to July 1st, 1915, would have paid assessments for fifteen quently, up to July 1st, 1915, would have paid assessments for fifteen years and eight months. Let us see how this will work out. For the first period of five years there were fifteen regular assessments and some specials, which I have averaged at one yearly. making sixteen. For the second period of three years, there were twenty assessments, and for the last period of seven years and eight months, twenty-four assessments. Take a young man of eighteen years, becoming a member at the date specified (Oct. 1899) his assessments on \$1,000, companyed apprelly at on \$1,000, compounded annually at 4 per cent., would amount to \$214 38. Had he been paying the F. C. R. for the same time at the same rate of in-terest, it would have amounted to \$220.51, or \$6.13 more than his payments amounted to. The proposal ments amounted to. The proposal is to advance his assessments to the acquired age, which in his case would likely be thirty-four years. This would depend on the date of his birth. This would be \$1.34 a month instead of 86 cents, the amount depend on the date of his birth. clared sufficient by the F. C. R, an excess yearly of \$5.76. At that advance, in less that thirteen months, would have made up the deficiency in his payments, but it is proposed to make him pay this ex-cessive rate for the term of his nat ural life. A man of twenty-five, entering at the same time, continuing for the same period, at the same rate of interest, would have paid \$234.56 and should have paid \$234.56, or a deficiency of \$6 80. The proposed advance in his case, from age of entry to acquired age, is 75 cents per month, or \$9.00 a year, and the deficiency would be made up in about nine months. Take a man of thirty-three years on entering, his actual payments with interest would amount to \$255.90 and under the F. C. R. would have been \$330.16; the deficiency in this case being \$74.26. The difference in his case between the F. C. R. at age of entry and the acquired age, is \$14.04 yearly, and it would take him five years and three months to make up the deficiency, or in other upon at fifty-four years he would have the deficiency, or in other words, aid all that this rate, that is accepted by the actuaries, and the Department of Insurance as sufficient, calls for, and for the remainder of his life would have to pay \$14.04 more yearly than he was entitled to pay.

Then take the options. Option two, table two, on \$1,000. We will take the case of the very first age in the table, that is a member joining in 1907 at eighteen years. It is quite evident that he could not have been a member more than ten months, when the rate adopted at Montreal came into effect. Under the twenty the seven years and eight months up to July 1st, next, he would have paid fourteen cents a month, or \$1.68 a year more than the F. C. R., or after experts say is sufficient, and yet, there is to be a lien of \$7.00 on his certificate, a total of \$19.75 more than enough, and besides all this, he will have to pay for the term of his natural life, 99 cts. instead of 86 cts. monthly. Then take a man of thirty. monthly. Then take a manor thirty-two years joining the same year, 1907, he for ten months paid 20 cts. less than the F. C. R., and for seven years and eight months 48 cts. yearly less than the F. C. R., or altogether 93.88 too little, and his certificate is subject to a lien of \$18 27, and an increased assessment monthly of

I think this is sufficient to convince all members that this rate is not scientific nor just.

If you will permit me space there are other points that are equally wrong, and which I would like to draw to the attention of the members. JAMES O'REILLY,

822 Margueretta St., Toronto. Branch 426, Hastings, Ont.

CARDINAL GIBBONS AWED

ADMITS EUROPE'S WAR MAY BE FUL-FILLING SCRIPTURAL PROPHECY

eral discussion of the war.
"The news coming from Europe is
terrible," he said, "It awas me. It is beyond our realization. We can-not graep its magnitude nor what it means. It is terrible—horrible, in-

Does it not look as though the Scriptures were being fulfilled?
'Nation shall rise against nation, and

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there shall be sorrow throughout the

there shall be sorrow throughout the world, which will be a sign that the end is near '?" he was asked.

"Yes, it does," admitted the Cardinal. "Think for a moment what this war means, if you can—I cannot. When one life is lost on board ship all the country is startled. When the Titanic sank with more than 1,000 of its passengers the world was horrfied. That was a thing that occurred only once. Loss of life in great numbers occurs only once in a great numbers occurs only once in a while. But now, in this greatest war of the world, a thousand, nay, ten thousand, lives are being sacrificed

THE BATTLE OF THE FALKLANDS

Many of our readers will be interested to learn that the most vivid de-scription which has yet come to hand of the sea fight off the Falklands is from of the sea right on the Fair and a is from the pen of a young Catholic midshipman, a son of Sir Thomas Esmonde, M. P. Speaking of the "Invincible," this boy of sixteen, writing to his father, says:—"Down came the range—11,000, 10,000, 9,000, 8,800 yards. We were hitting the 'Scharnhorst' nearly every time. One beauty from our right gun got one of their turour right gun got one of their tur-rets fair and square, and sent it whiz-zing over the side. . . The 'Scharn-horst' was firing heavily, but I could see that she was in a bad way. She was down by the bows, and badly on fire amidships. I saw the 'Scharn-horst's ensign dip. I never knew whether it came down or not, because just then one of our lyddite shells hit her, and there was a dense cloud of works and controlled the works and the work and the works are works and the works are works and the works and the works are works and the works and the works are works and the wore cloud of smoke all over her. When it cleared she was on her side, and her propellers were lashing the water round into foam; then she capsized altogether, and went to the bottom! So that the German flagship that had shown so little mercy to the defenceless 'Manmouth' a month before sank with Admiral Von Spee and 900 German sailors, not a man being saved."
"We then turned to the 'Gneis-

enan' and fought on for nearly two hours. The Germans had fought well and were done. She had a heavy list to port, and was burning furiously. The first funnel was down and she was an absolute shambles, her turrets in splinters, and her guns twisted in corkscrews. She looked a sad sight. It is not assessments levied up to Nov. 1st, he would pay twenty seven cents less than the F. C. R. calls for, and for the seven years and eight result for the seven yea could see her side; it looked like a huge whale's back. Then she sank paid fourteen cents a month, or \$1.68 a year more than the F. C. R., or after deducting the 27 cts. shortsge, he will have paid \$12.75 more than the will have paid \$12.75 more than the when we came near we could see that the water was all yellow where she had sunk; and there was a dread ful smell of lyddite in the air. It was absolutely dreadful, what with all those wretched Germans drown-ing and sending up pitiful cries for help which we could not give be-cause most of our boats were in splinters. We got out all the boats we could, and so did the 'Inflexible,' and we managed to save some 300 men, including their captain.

Then comes a fine story telling how the "Nurnberg" was caught and sunk by a lower vessel. "The 'Kent,' a 21-knot cruiser, was ordered to chase the 'Nurnberg'—a 25-knot ship, and also a much more modern one than the 'Kent.' She had only a few hundred tons of coal on board to catch the 'Nurnberg' with. The old 'Kent' set off, and they worked up to 22 knots: more than she had ever done on trials. Then the word was passed up that there was hardly any coal left. 'Well,' said the captain, 'have a go at the boats.' So they broke up all the boats and smeared them with oil and put them in the furnaces. Then in went all the armchairs from the wardrooms, and then the chests from the officers' cabins. They next burnt the ladders Baltimore, Md., Feb. 17.—That it looks as if the Scriptures are being fulfilled and the end of the world is approaching was admitted by Cardinal Gibbons to-night during a general discussion of the war.

"The result was that the 'Kent's' speed became 24 knots! And she caught the 'Nurnberg,' and after a stiff fight. in which berg,' and after a stiff fight, in which several men were killed, the 'Nurnberg' was sunk." If Mr. Esmond had not been a sailor he might have made the fortune of some newspaper as a war correspondent.— The Tablet.

It the world could be given to some people they would not be con-tent unless it was railed round.

HENRY.—At her late residence 205 Montrose Ave., Toronto, on Feb. 1st, 1915, Mrs. Mary Henry, beloved wife of Mr. Peter Henry. May her soul rest in peace!

WANTED

We have placed into stock 100 gross of Shamrocks and while they last we will sell them at \$1.25 a gross. Easter Lilies. Iris Lilies, Mums and Roses, 40 cents a dozen, Easter Chicken Novelty, 20 cents a dozen, Carnations, 15 cents a dozen. dozen, Carnations, 15 cents a dozen. Write Brantford Artificial Flower Co., Brantford Ont.

TEACHERS WANTED

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

TEACHER WANTED FOR THE R. C. S. S. No. 2 and 4, Woodslee. Salary \$600 per annum. Duties to begin at once. Teacher having 2nd class professional certificate preferred. Send all communications to F. B. Fuerth, Sec. Treas, Woodslee, Ont.

TEACHER WANTED, HOLDING FIRST OR second class normal professional certificate for Separate School Section No. 5, Glenelg, Grey county. Duties tofcommence March 1st. or April 12th, 19th, Applicants state salary, experence, qualification and nearest telephone office. Apply to Frank Meagher, Sec. Treas, R. R. No. 6, Markdale Ont.

NURSING PROFESSION
THERE ARE SEVERAL VACANCIES IN
the training school for young ladies who wish
to study the profession of nursing. Apply to Sisters
of Charity, Good Samaritan Hospital, Suffern, N. Y
1897-3

FARMS FOR SALE

EXECUTORS SALE OF STOCK AND GRAIN farm, in Oxford county, 233 acres clay loam; solid red brick house, basement barn 96x40; cement hog pen 50x40; cement silo 14x35, near towns, villages, depots, schoola churches, creameries, condencers (Bordens) hydro power, telephone and rural Mail installed. Within easy driving distance of three Catholic churches. Write for printed description and price to J. J. McNally, executor, Otterville, Ont., R. No. 1.

CHILDREN FOR ADOPTION CHILDREN FOR ADOPTION
THE FOLLOWING NUMBER OF CHILDREN
are available for placement in foster homes:
Boys, aged 2, 3, 4, 5, four aged 6, two aged 7, three
aged 8, one 9 and one 10. Girls: two aged 2, one
5, 6, 7, 8, and three aged 9. These children are all
wards of the Children's Ad Society and are awaiting placement at the Shelters and Catholic Orphanages in the Province. Applications will be received
by Wm. O'Connor, Inspector, Department of
Neglected and Dependent Children, Parliament
Buildings, Toronto, Ont. 1897-4

HOUSEKEEPER WANTED GOOD HOUSEKEEPER WANTED BY A widower. Apply to John McClary, LaSalette

POSITION AS PRIEST'S HOUSEKEEPER wanted by a thoroughly practical person. Can furnish the best references. Address Box T CATHOLIC RECORD, London, Ont. 1896-3

"POULTRY AND LIVESTOCK"

FREE WE WILL GIVE FREE TO ANY person interested in stock or poultry, one of our 80 page illustrated books on how to ed, how to build hen houses; tells the common diseases of poultry and stock with remedies for same; tells how to cure roup in four days; tells all about our Reyal Purple Stock and Poultry foods and remedies. Write W. A. Jenkins, Mfg. Co., London, Canada."

BRANCHES AND CONNECTIONS THROUGHOUT CANADA There are many hundreds of substantial savings accounts with the Home Bank that were started years ago with a deposit of one dollar. Your dollar is always welcome. Full compound interest paid.

BRANCHES IN MIDDLESEX COUNT LONDON (394 Richmond St.) Thorndale Melbourne, Komoka, Delaware, Lawrence Station

Ontario Loan and Debenture Company

The Forty fourth Annual General Meeting of the Shareholders of this Company was held on Wednesday afternoon at the Company's Offices. The Annual Report showed as set forth in detail in the Revenue Account, after payment of all Taxes. Interest, Expenses and Charges, and after provision for any shrinkage of Assets that may be anticipated. the

۰	for any particulation or monore than many no manner particular	
	Net Earnings for the Year 1914 are	257,787.82 45,859.36
	From this Total available \$ Dividends (Quarterly) at the rate of 9% per annum have been paid \$ 157,500 00 100,000.00 \$ 100,000.00 \$	
	Balance	46.147.18 3,000.00
	Balance carried forward	\$43,147.18

Financial Statement DEVENUE ACCOUNT

DR.	REVENUE	ACCOUNT.	CR.
Interest on Sterling Deben- tures	90,812.54	THEOLOGO CON HOLD OIL MOTO	
tures	54,353.55	gages, Rents, Etc	508,662.09
Interest on Deposits	34,828.76		/
Taxes, Provincial and Muni-		/	
cipal	6,636.27	- /	
Expenses connected with De-	0.400.00		
bentures	6,492.30		
Commissions and Expenses in connection with Loans.	22,375.51		
Expenses of Management	35,375 34		
Dividends to Shareholders			
(9°/- per annum)	157,500.00		
Transferred to Reserve Fund	100,000.00	./	
Contribution to Patriotic	2 000 00		
Fund	3,000.00 43,147.18		
Balance carried forward	45,147.16	/	
	\$554,521.45		\$554,521.45
LIABILITIES		ASSETS.	
Tothe Public:		Mortgages, etc.,	
Sterling Deben-		on Real	
tures\$2,152,795 04		Estate \$7,251,557.60	
Currency De-		Less amount retained to	
bentures 1,233,917.22	17 15 16 16	retained to	
Interest accrued on Debentures 40,239.17		mortgages 6,730.67	
		more Bagos	
Deposits 1,005,157.17			97 944 998 O

Municipal Debentures and To the Shareholders : Municipal Depentures and
Stocks owned...

Loans secured by Stocks and
Debentures...

Loans secured by this Company's Stock...

Office premises (freehold)...

Cash with Banks in Great
Britain 295,350.82 40,260.29 paid up.....\$1,750,000.00 Dividead No.110 513.56 69,000.00 (since paid).. 39,375.00 Reserve Fund.. 1,650,000.00 Balance at cred-6,873 84 257,805.34 Britain......Cash with Banks in Canada it of Revenue Account \$7 914 630.78 \$3,482,522.1

To the Shareholders of the Ontario Loan and Debenture Company We hereby certify that we have audited the books and accounts of The Ontario Loan and Debenture Company for the year 1914, including a monthly cash audit and the verification of the entries and balances in all the Company's books, and we find the whole correct. We have also examined the securities and find them in order.

All our requirements as Auditors have been complied with and in our animon the above statements are proparly drawn up so so to exhibit a company of the shore statements are proparly drawn up so so to exhibit a company of the shore statements are proparly drawn up so so to exhibit a company of the shore statements are proparly drawn up so so to exhibit a company of the shore statements are proparly drawn up so so to exhibit a company of the shore statements are proparly drawn up so so to exhibit a company of the shore statements are proparly drawn up so so to exhibit a company of the shore statements are proparly drawn up so so to exhibit a company of the shore statements are proparly drawn up so so to exhibit a company of the shore statements are proparly drawn up so so to exhibit a company of the shore statements are proparly drawn up so so to exhibit a company of the shore statement and the shore statement as a shore statement and the shore statement and the shore statement and the shore statement as a shore statement and the shore

\$7,914,630.78

opinion the above statements are properly drawn up so as to exhibit a true and correct view of the state of the Company's affairs as shown by its

F. G. JEWELL, C.A., Auditors.

A. M. SMART, Manager.

London, Ontario, 26th January, 1915.

The following were elected Directors: Messrs. John McClary, Alfred M. Smart, Thomas H. Smallman, Lieutenant Colonel William M. Gartsbore, John M. Dillon, M. Masuret, Thomas P. McCormick and C. R. Somerville.

Messrs. Frank G. Jewell, C.A., and John F. Kern were re-elected audi-

tors of the Company.

At a meeting of the Board of Directors held subsequently Mr. John McClary was re-elected President, and Mr. A. M. Smart Vice-President of the Company.

WINDOWS GLASS LYON GLASS C

Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their Rooms, St. Peter's Parisl Hall, Richmond Street. Frank Smith, President.

RENNIE'S

ALACRITY TOMATO An Extra Early Red Variety

Write for Catalogue Wm. RENNIE Co. Limited Adelaide and Jarvis Sts.

J. J. M. Landy EVERYTHING IN

Catholic Church Supplies Why not equip your Altar Boys

with new Cassocks and Surplices for Easter? Also booking orders for PALM FOR PALM SUNDAY

At 405 YONGE ST. Toronto, Ont.

Beautiful St. Patrick's Day Souvenir

A Picture For Every Irish Canadian Home

Centrepiece contains beautiful photograph of old Irish House of Parliament, and surrounding it are life like portraits of J. E. Redmond, J. Dillon, Joseph Devlin, Daniel O'Connell, Michael Davitt, Henry Grattan, Charles Stewart Parnell, W. E. Gladstone, and H. H. Asquith. Picture is 12 inches by 16 in six colors, and is imported direct from Ireland. Mailed free to any part of Canada and the United States on receipt of money order for 50 cents.

T. J. McKENNA 261 Grove St. Jersey City, N. J.

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he name that assures the best quality in SEEDS, PLANTS

Developed by Experts at the Central Experimental Farm, Ottawa. Reported to be the earliest variety in existence and especially adapted for Canada, being Northern Grown, Full size packet, 15c.

Begin the New Year Aright

Old Style & Barring Playing

Easy Form Right B--A-G G-EE-- D Made Easy as A B C

When the Music Seps

"B." dust Strike the

"B." dust Strike the

key Marked "B." "to

Can" 16 Wrong!

No that the Wind and the right key.

No chance for failure—anyone can learn quickly,

in a few hours, and amaze and delight their friends,

You can test and prove this method without paying a cent. Just send the county of the province of the county o

No chance for failure—anyone can learn quickly. Toung children and the coupon. Complete in a few hours, and amaze and delight their friends.

You can test and prove this method without paying a cent, Just send the coupon. Complete instructions, key-board guide, and 100 pieces of selected sacred, popular and dance "Easy Form" music will be mailed to you. Test it and enjoy it for seven days—then either return it and owe nothing, or keep it and send \$1.50 down, and \$1.00 per month until a total of \$6.50 in all is paid.

Read what these Delighted Customers say: Inglewood, Ont. April 27, 1914

After trying your Easy Method Music I have decided to keep the book for my granddaughter. I do certainly think it wonderful. She is 11 years old and never had a lesson. Now see an play several pieces quite correctly.

St. Ann des Monts., City Gaspe, Que, May 4th, 1974.

We accept your offer and enclose \$5.00 in full payment of "Easy Form" music sent us, Sisters of the Holy Rosary.

BY PLACING a policy on your life for the protection of your

NO OTHER SECURITY can approach a life insurance policy in a sound company.

IN NO OTHER WAY can you make sure that a fixed sum

will be available at your death. THE ANNUAL COST will be trifling compared with the benefit. You can provide for it out of the odds-and-ends which you spend every year.

THIS WILL BE taking a definite, practical step towards making 1915 a better year for yourself and those dependent

WRITE US ABOUT IT.

The Capital Assurance Company of Canada

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. Ottawa

Progress as Usual

London's big Financial Institutions present Reports for 1914, showing SOLID GAINS IN EVERY DEPARTMENT

Canada Trust Company

1914's RECORD:

Net Profits Increased\$ 37,078 Paid up Capital and Reserve Fund Increased 346,525 Trust Funds Increased.....

Huron & Erie Loan & Savings Company

Some features of the 51st Annual Report: Savings Deposits Increased....\$ 25,447 Net Profits Increased..... Debentures Issued in Great Britain Increased........... 136,425 Debentures Issued in Canada Paid up Capital and Reserve Fund Increased...... 763,584

The Canada Trust Company is managed in connection with the Huron & Erie L. & S. Co.

Have you \$100 or more in your pass ? book bearing only savings Interest

If you do not intend using the money for a short time you are entitled to higher interest.

To obtain a profitable rate of interest with absolute safety, simply bring or send us by mail a cheque for the amount to be invested. We will then issue a bond for the length of time you choose. Your interest is payable half-yearly. During the present month these rates apply:—

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41/4 % for a term of one or two years.

41/2% for a three year period.

43/4% for a 5 year period.

CANADA TRUST CO.

41/2% for one or two years. 5% for a term of 3, 4 or 5 years.

Decide today to increase your income. You can find no safer place for your money than either the

Huron & Erie Loan & Savings Co.

The Canada Trust Co.

Main Offices: 440-446 Richmond St. T. Q. MEREDITH, K. C., President.

London, Ont.

HUME CRONYN, General Manager'