LONDON, SATURDAY, JULY 22, 1916

OUR CONTEMPORARY

ing, "I am the government."

It may seem so to Germanic mentality, but to thousands who are not ing defender of American neutrality. was greatest stood MacMahon. He is neither to be bullied nor German vote.

May we point out to our contemporary that according to historians

Louis XIV was not quilty of the Louis XIV. was not guilty of the MacMahon may strengthen the arrogant statement "I am the State." No fool, he was always influenced by the truly liberal ideas which had surely but slowly £made their way from the time of St. Louis to that of Richelieu. Moreover, many a word has been attributed to the world's great ones by their biographers of which they were not guilty. For instance, "The old Guard dies-it never surrenders" thrilled us in our early days. It seemed to us then that more fitting words could not fall from the lips of Napoleon's battle-heated and best men in their hour of defeat. Later, however, we read in Lamartine's history that Cambronne, the leader of the Guard, gave to the English summons to surrender a reply that would not pass the blue pencil of our editor. Hence "The Echo" should not in the interests of true history, be betrayed by its imagination.

GENERAL JOFFRE

those competent to judge, a master breadth from the path of integrity. of strategy, a silent man who in the "You can do everything," said a prosecution of plans is swayed messenger inciting him to place de neither by the multitude nor by Chambord on the throne, "the Army unreflective friends. He must be a is at your command and will gladly phenomenon to the enemies who follow you." "I am President," believe that any plan of campaign replied MacMahon, "by the joint not made in Germany is doomed to action of various parties; I cannot disaster. The individuals who push betray the trust of any." "When the buttons on the Kaiser's side can such interests are at stake," urged call up efficiency most ruthless and the envoy, "it is unworthy of a send peaceable and industrious Ger- statesman to stick at technicalities." mans to death? for the divinity that "That may be," replied the Marshall, makes a man to be what he ought to doth hedge around the house of "but you see I am no statesman; I Hohenzollern. Joffre's word, how- am a soldier, and a soldier knows ever, summons not alone squadrons, nothing beyond or above his word but the soul of France to do battle once given." He could see the against the menace of a world straight way and not the tortuous tyranny. And a soul is not over- route of unscrupulous diplomacy. whelmed by flame or shell

ANOTHER GREAT GENERAL

military annals of France sparkle so, a few days later he resigned his all the various European national-with the deeds of the Irish under high office. and privileges. Patrick Maurice was eighty-sixth year." born on the 1st May, 1808. After To-day France's honor is being daring was of the wild charge at the Church.

The Catholic Record Fontenoy and the tribesmen soon acknowledged the prowess which acknowledged the prowess which disregarded peril. The siege of that great Russian stronghold had dragged itself along for nearly twelve months.

Pelissier, of Irish descent, was Our contemporary, the Buffalo Commander in Chief of the French, "Echo," tells us that even as Louis He knew MacMahon. He ordered XIV., intoxicated with the conscious- him to attack Malakoff, strongest of ness of his power, once declared "I | the three outworks. "Neverfear," said am the State," so President Wilson, MacMahon, "I shall get into the thinking himself the sole embodi- Malakoff and the Russians shall kill ment of government, is in effect say- before they drive me out." The next day he kept his word. But the great difficulty was not so much to take as to hold it. MacMahon tions, i. e., circumstances which justify the practice on the part of swayed by prejudice President seemed to be everywhere, inspiring Wilson is, so far as the European his men. Charge after charge was War is concerned, the uncompromis- rolled back, and always where danger

In answer to Pelissier begging him cajoled, and is not afraid of the to seek shelter outside the fort, he said: "Here I am and here I stay."

resolve of the soldiers of France.

In 1859, despite the incompetence of the Emperor who was Commander. world in advantage over against the spiritual hazard and tips the beam against the Faith. If there be real in-Chief, he gained the battle of

MacMahon fell under a cloud. "The share taken by him in the Franco-Prussian war," we quote the Very Rev. Abbe Hogan, D. D., "has been a subject of controversy, some tracing back to his lack of breadth and of decision the series of reverses to As for the counter-charge, sometimes which we have referred; others, not advanced by the advocates of the less competent, claiming that he did bravely all that in the circumstances could be done, and that the only reproach he might have deserved unfortunately happens sometimes; was to have obeyed orders at a not, however, because they have supremely critical moment and not received a Catholic education, but supremely critical moment and not followed his own judgment."

As President of the French Republic from 1873 to 1879 he manifested that devotion to duty and honor which had characterized him as a leader of

Comte de Chambord, the pretender, later life to observe them. General Joffre is, in the opinion of could not swerve him by a hair's-

To tricksters he was an enigma. They could not see the whiteness of his honor even as he could not undermen should be willing to We should not forget in our praise part with the essentials of manhood We should not forget in our praise of Joffre that modern times have for the baubles of an hour. When he trust, and in many cases, deep-dyed hatred amongst individuals and witnessed the career of another was asked on the plea of political nations. In Europe, where a real soldier who has added lustre to the necessities by the new cabinet with fame of France. We refer to Mar- which he found it impossible to act, shall MacMahon. He was of the to deprive of their command the Irish race. He came of that people ablest generals in the Army, he said: whose fidelity to the Catholic faith "If I touched them, men of stainsent them to Austria, Italy, Spain less record, I should not dare to look and France. For many years the my own children in the face." And

chieftains such as St. Ruth, Dillon, The remaining years of his life, Mountcashel and Sarsfield. Denied according to Very Rev. Abbe Hogan, every right as Catholics and citizens "were spent in the retirement of in their own country, proscribed and private life. He withdrew from his hunted because of their faith, they exalted position with less of worldly were ready for every forlorn hope so possessions than he had entered it. long as they could give their reckless The end came gently, though not daring to the liberty whose love they without suffering. The old warrior treasured in their hearts. To this faced the last trial with his usual race of heroes MacMahon belonged. composure. Death had no terrors Back to the time of James II. the for him. As he playfully remarked MacMahons had held command in to his confessor, he had seen it too the Irish Brigade and in due time often and too closely to be afraid of they were incorporated in the French | it. On the morning of Oct. 17, 1893, nobility and shared in their titles he breathed his last, being in his

study at St. Cyr he took his place— upheld by men who are actuated by clubs. won by competition—as lieutenant principles of devotion to the highest of hussars. His promotion was very interests of the country. They rapid and at the age of forty he was have found themselves again and brigadier general of the Algerian know where to find the strength army. A few years later he was which, despite all the resources of the major general at Sebastopol. When fiendish ingenuity, fuses them into trouble arose in Algiers he exchanged invincible opposition, and their chiefs, than any other agency in the Church, into an infantry regiment and was many of them like MacMahon, loyal will drawmen together and teach them soon on the scene of action. His and dutiful sons of the Church, see personal courage attracted the atten- above the smoke of the guns, a new tion of his superior officers. His France, again the oldest daughter of

THE NON-CATHOLIC SCHOOLS

DANGEROUS TO THE FAITH

In the foreword to his latest book, "The Education of Boys"—a series of letters on Christian education— Condé B. Pallen, Ph. D., LL. D., has this to say about the disastrous results of sending Catholic boys to

Protestant educational institutions The unhappy practice of sending Catholic boys to non-Catholic educa tional institutions has been waxing rather than waning. I know the ancient excuse that there are exceptions, some parents, but when exceptions to prove the rule and begin to be the rule among a certain type of Catholics, it should give us pause. Personally I have never met an exception that would bear analysis. When boiled down to the real ingredients, parental weakness or immaturity and ignorance of danger. or the parent weighs a pseudo worldly advantage over against the exceptions, they are like the stories of the man-eating shark and the seaserpent. I do not deny their possi-During the Franco-German war bility, but I am prone to skepticism.

When I look at results I see disaster as the rule. It is a rare and extraordinary boy who gets a non-Catholic education and remains staunch all through and always. Either the Faith is entirely lost or becomes so diluted that it disappears exceptions, that even some Catholic boys who have received a Catholic education, abandon their Faith in after years, I can only say that this in spite of their Catholic education Some well-trained boys afterwards become criminals in spite of their excellent home and school training. It would be foolish to advocate the abolition of the Ten Commandments, because some people who have been reared under discipline, refuse in

"The singular notion is sometimes entertained that education is like a man's apparel, an external adorn ment, whose fashion constitutes its value. Education is not only more than a man's apparel, it is even more than his skin; it belongs to the marrow of his being. It is the making of his character, and has to do with the immortal and most intimate part of man's nature, his soul. The Church has always understood this, wherefore she fully realizes that religion is educative and education is religious, and that the natural fusing of the two in one be, a completely balanced rational animal."-St. Paul Bulletin

THE CEMENT OF HEARTS

contemporary society from all ages seems more prayerful than a Hail that have gone before, it is the pre- Mary? Perhaps it is Yot that dominance of a spirit of mutual dis war of hatred is going on, nations that were once friendly have become sworn enemies; families that were once cemented together by the bonds another; lifelong friendships between individuals, for political reasons, have been severed irreparably.

In our own land, where people of spirit of mutual understanding and mutual friendship is fast disappearing, due in great measure to our press, which seems intent on the unholy business of making still war. Even amongst native-born Americans the spirit of neighborliness is fast vanishing before the influence of modern city life, and especially industrialism. It is almost impossible to grow the flower of friendship in modern life. some people, one cannot become more than merely acquainted.

Even amongst Catholics this spirit aloofness, is growing apace. Casual observers often blame it upon the clergy, who, they say, are lamentably lacking in a readiness to build club houses and manipulate social clubs. The difficulty lies deeper than that, however. If even amongst Catholics the spirit of charity does not reign, it is because they are fast forgetting that all are brothers in Christ, because all have been bought with the same price of Christ's

precious blood. how to sink differences of temperament and character. The Euchar-

our Emmanuel show us how to relinquish the high value we have of the Augustans. There is style reason for his sympathizing with the Teutons, his famous uncle's ill set upon ourselves and our services. He invites all rich and poor, to the same table, believing that those who eat the same food and sup at the themselves children of the same

LONDON, CANADA, SATURDAY, JULY 22, 1916

Catholics should ponder these thoughts, and promise the Eucharistic King that henceforth they will try, pilation of Latin prayers translated promise the Eucharistic King that henceforth they will try, promisely from the liturgy of St. each one in his own way and sphere, to love the brethren whom Christ loved first. And especially during vacation time, when so many worldly-Holy Communion, it will be well for loyal Catholics, in a spirit of repara-tion, to approach the table of the Lord more frequently than at any other season of the year.—The Rosary Magazine.

TIME

President Poincare, of France, recently attended Mass for the first time since he undertook office. The occasion was a solemn Requiem celebrated in the Sainte Chapelle, beautiful thirteenth-century chapel of the Palais de Justice, Paris, for the lawyers who had fallen in the war. It was the first time Mass was celebrated in the chapel, built by King Louis to receive a relic of the Precious Blood, since the French Republic came into existence after 1870. Monsieur Poincare was also present in person at another interesting Catholic ceremony, the decora-tion of the Superioress of the Military Hospital, Luneville, with the Cross of War. It came as a great surprise to the good religiouse

After decorating the Mayor of Luneville, the President, the ministers general and a brilliant cortege crossed the square and arrived at the hospital. They called for Sister principal features: Aimee, Superioress of the Military the Cross of War with palms upon her breast. He reminded her that during her eighteen years at Bar-le-Duc she had nursed his own mother and aunt. There was great joy in

SAYING MY PRAYERS IN LATIN

"Learn to sing great songs like 'Credo' and 'Veni Creator' in a great tongue like Latin," writes Father McNabb in the striking little set of directions wherewith he points the pilgrim along the "way to medieval-Latin is indeed a great tongue to sing in, and a great tongue in which to pray. Those of us who were altar boys learned this unconsciously while serving Mass and assisting at Vespers. We lisped in Latin at first; gradually we came to use it piously, with spiritual profit. And with some of us the habit has

Is it considering too curiously to wonder why a Latin "Pater Noster" If there is one thing which sets off Our Father, and why an "Ave Maria" Yet the fancy is pleasant and persists. Though there be no more merit in a fancy is Salve Regina ' than in a Hail Holy Queen, one may be pardoned for confessing the preference. Latin will not take us to heaven, but there are many who speak it there. There is satisfaction in the thought that one are pitted one against is praying as Jerome prayed, and felongfriendships between Augustine. Their fervor is beyond us, but we may follow them closely through their former devotions.

We are not asked to suspend our admiration for good Latinity whilst we are engaged in the solemn business of prayer. There is a literary excellence in the great prayers as in the great hymns; and if it be a distraction to dwell on it a little, doubtunholy business of making still less it is a minor weakness. Who wider the breaches created by the can recite the "Salve Regina" with-Who out valuing the music of its phrases the insinuating grace of its appeal The great prayers were not worded carelessly, and to me the is Regina" is one of the greatest. It was not poverty of language which caused the use of "dulcedo" and dulcis" so close together. For the Salve Regina" is compact of sweethas a fragrance which the English words could not imprison. It is irresistible: It is as though a little child plucked

pleadingly and with a smile at his mother's dress. There is another phrase in this prayer which I never cease to admire: "illos tuos miseri-cordes oculos." Only those who love 16,000 men who work under him in the savor of good Latin appreciate the suavity of that "illos tuos." It is as though we had taken a liberty in saying "Eia ergo," and sought to tone with a little extra politeness.

The Latin of the Mass is full of

these felicities of style, this verbal dignity. There are those who speak "Church Latin" and imply a reproach; but it seems to me that The humility and condescension of Latin of the Mass as well as the Latin Austrian army might seem to some a Bernard Vaughan, S. J.

here and form no less than in an eclogue or an oration of Cicero. The treatment at their hands might Mass is a drama which mounts stead- incline him in the opposite direction. ily to its climax, and the Latin He is not, however, the man to let mounts with it. The musician in the same board will thereafter consider choir understands this better than way or the other. His dominant the worshiper in the pew; unless thought is peace, as it is the quest of Father, as they are children of the the worshiper has the habit of reading the "Ordo Missae" all who work under him, whether in ing the "Ordo Missae."

principally from the liturgy of St. John Chrysostom. The superlatives and the Oriental ornament of phrase ology soon sent me back to it. minded Catholics are indifferent about attending Mass and receiving McNabb so justly terms them —not McNabb so justly terms them —not "Credo" alone but also "Confiteor" and "Gloria" and Lavabo and "Vere "Dignum" and "Communicantes" and 'Nobis Quoque Peccatoribus," to say nothing of any number of little songs, the lyric cries of the great Sacrifice. Have we all our favorites among these? I confess a special liking for the "Munda Cor Meum" and the "Suscipe Sancte Pater" and the "Suscipiat Dominus," although this last is a knotty piece of Latinity, the altar boy's " pons asin-But there is one little prayer orum. in the Mass which above all others puts upon me a curious charm the Memento for the Dead which ends with the words: "Qui nos praæends with the words: "Qui nos praæ-cesserunt cum signo fidei, et dormint in somno pacis." I know of nothing which affects me in quite the same way except certain lines on purgatory in "The Dream of Geron-Edward F. O'Day, in Amer-

IRELAND THE LLOYD GEORGE PLAN

Further details have been published of Mr. Lloyd George's scheme for provincial Home Rule for poor indeed. Enthusiasm for the poor indeed. Enthusiasm for the The following are the the 26 Home Ruler counties. At before the minds of the young, present the total Irish representa-

tion in the Imperial House of Commons is 103, of which 25 members sit the community and throughout the hospital.—Church Progress.

for 6 Ulster counties, provisionally excluded from Home Rule. (2) Of the 78 members to be transferred to the Irish House, 76 are Nationalists or Independents, while 2 are Unionists, namely, Sir Edward Carson and Mr. J. H. M. Campbell, Attorney-General for Ireland. These 2 members represent Trinity College, Dublin. They have consented to sit in the Home Rule Parliament. (3) Members of the Irish House of Commons will retain their seats in the English House. (4) Representation of the Unionist interests in be provided through the nomination of their representatives to the Irish Commons during the temporary settlement. (5) The temporary settlement is to continue until one war. At that time the whole arrangement will come under the it would, we think, be safe to say that tificate. review of the Imperial Conference, which is to be held to adjust the sipation, such unruly indulgence of in the Home Rule act will not be divine grace, for it will not be prealtered, but some increases will be made in the sum to be transferred to Irish revenues from the Imperial it. We do not mention the gain tha Treasury. (7) A new Lord-Lieutenant will soon be appointed as a preliminary to the new arrangement .-America.

WHY THE GENERAL OF THE JESUITS WENT TO SWITZERLAND

Rev. John J. Wynne, S. J., one of the editors of the Catholic Encyclopedia, tells the New York Sun why the General of his Order took his residence in Switzerland in the following letter:

Just to keep the record straight and to show how little there is in peace rumors from Switzerland or elsewhere, you may inform your readers that the General of Jesuits did not have to leave Rome, either because of Teuton sympathies or of political intrigues. His sympathies are with peace.

He was scarcely chosen General when Italy went into the war, and foreigners holding ecclesiastical positions in Rome had naturally to leave Italy. Instead of going to Galicia, his native place, he went to neutral Switzerland where he might direct more freely the missionary every part of the world. Many of these men have given good account of themselves in the trenches or in the ambulance corps of Austrian and German, Belgian, French and Italian armies, and as chaplains to the British troops. If Father Ledoch-owski followed his own inclinations, he would have made his head-

arms or not.—The Monitor.

PONTIFF ASKS THE PRAYERS OF THE CHILDREN ON SECOND ANNIVERSARY OF WAR

Rome, July 4, 1916.—The semiofficial Osservatore Romano prints the following ordinance:

"The Pope, always particularly desiring to see faithfully and piously carried out the decree Quam Singulari Tridentina Synodus' promulgated by his predecessor of holy memory, orders all European Bishops to use their utmost endeavors to have all Catholic Children of both sexes solemnly communicate for the inten-tion of His Holiness on Sunday, July 30, 1916, in view of the imminent approach of the second anniversary of the outbreak of the war.'

The Pope's intention, as is generally known, is that the faithful pray to ordinance refers only to European bishops, inasmuch as the war is primarily a European event, yet it is the intention that Catholic chil-Holy Communion on that day for the the early cessation of the war.-New

BE FAITHFUL TO THE HIGH STANDARDS

heroic and the best, confidence in one's ability to attain it is the sole An Irish House of Commons will source of spiritual energy; it alone Hospital, and on her appearance President Poincare solemnly pinned Irish Parliament of 78 members now successful action. The Catholic Irish Parliament of 78 members now successful action. The Catholic sitting in the English Commons, for Church continually seeks to put noblest and the most perfect examples; and, presenting them, teaches the young that these standards, so far above human nature, are, by the help of grace which will never be denied, attainable. The Church seeks to do this not alone with the young, but with all her children of larger growth. Only by the renewal of confidence, only by a regained optimism can we overcome that selfdistrust, and indeed self-disgust, which is the punishment of failure, and reach out hopefully once more to better and higher things.

The readers of the common, popu lar magazine, like the devotees of the modern moving picture, are conthe south and west of Ireland will tinually making themselves more and more spiritually deficient. Repeatedly they are allowing their souls to be impressed by visions that, Senate. It is proposed that the souls to be impressed by visions that, Senate sit with the Irish House of against all resolution to the contrary, are creating within them a low and vulgar concept of life, that will inevitably lower their own conduct, year after the termination of the their own estimate of what they can the soul that gives itself to such dispared to see its own duty or to think itself capable in any way of fulfilling might be won in using time and mind in the positive application to the thought and the reading of better things. But we do insist on the necessarily disastrous effect of the constant reading of stories that are without character: whose evident purpose is to arouse thoughts of sexual love, and that lead one to believe there is no other thought in the world but that

The evil of which we speak is a growing evil: an evil that is being more and more widely accepted. We can at least be personally resolved do all in our power to combat it. The most effective way, and one within the power of all is not to purchase magazines or journals unless we know they are absolutely wholesome. Another effective way is to bring into our homes, for our children and our friends, Catholic periodicals and Catholic books; to make ourselves better acquainted with the great treasury of the world's best literature which is the inheritance of Catholics Our faithful adherence to high standards is our best means of personal and of missionary work. It cannot but affect and enlighten others; and bring many souls to a knowledge and a love of the light of life—Catholic truth.—Catholic World.

No one should think of saying of another what he would not wish the altar of the ancient Abbey of thought or said of himself.—St. Downpatrick, whence it was stolen Teresa.

Crash a mirror into a thousand fragments, and in each you will find your finished portrait, and break sections as you will into as many ment and character. The Eucharist deches us how to efface ourselves for the good of others.

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The Eucharist deches us how to efface our love of Latin is neither deep our love of Latin is neither

CATHOLIC NOTES

On June 20 the Sacred Congrega-tion of Rites held a preparatory session on the miracles proposed for the canonization of the Blessed Joan of Arc. On November 14 it will consider the martyrdom and miracles of the Venerable Oliver Archbishop of Armagh, Ireland.

The first Catholic school in the United States was probably the one which was opened by the Jesuit Fathers at Bohemia, Cecil County, Maryland. The precise date of its opening is uncertain but Archbishop Carroll, when a boy, attended it in 1747.

The office of Secretary to the Canadian Apostolic Delegation at Ottawa, which has been vacant since the elevation of Monsignor Sinnot to the Archbishopric Winnipeg, has now, says the Sacred Heart Review, been filled by the appointment of Monsignor Filippo, Secretary of the Delegation at Manila, Philippine Islands.

St. Anthony's Church, of Memphis, Tenn., has the distinction of being probably the only church in America the congregation of which is entirely composed of converts. The pastor is the Rev. Joseph B. Glenn long a worker among the colored people and the 300 members of his church are all of the colored race. In addi tion to these 300, he has a class of 80 ready for confirmation.

Sister Rose Spalding, Superior of dren all over the world offer up their Holy Rosary Academy, conducted by the Dominican Sisters of St. Catherine of Sienna in Louisville, Ky., has been given the degree of Bachelor of Science by the College of Arts and Sciences, University of Louisville, of which institution she is an alumna. She is the sister of Rev. Henry S. Spalding, S. J., Superior of Loyola Academy, Chicago, who is well and favorably known in the world of letters.

Over a thousand Syrians filled Lower Washington street, New York City, while Right Rev. Bishop Hayes blessed the stone forming the corner of a house that is to be the first Maronite Catholic Church in New York. Before the ceremony, Mass had been said in Syrian and in Latin in the temporary chapel further down the

Rev. Edmond J. Griffin, a noted Paulist, prominently identified with the Ancient Order of Hibernians and Knights of Columbus, and recently elected president of the Irish History Club, has been selected for the chaplain corps of the United States army. He is a native of Ireland, and graduated with the honors of his class in All Hallows' College. He came to this country in 1908.

The traditional medal annually coined by the Holy See on the occa sion of the feast of SS. Peter and Paul this year significantly commemorates peace. It represents the Pope surrounded by five figures sym-bolizing parts of the world and the Blessed Virgin descending from Heaven offering an olive branch. The first medals struck were presented to the Pope, who expressed the conviction that peace would be the most important event of his pon-

Recording the deaths of British Naval officers in the battle of Horn Reef, (May 31) the London Tablet lists the name of Midshipman John Henry Grattan Esmonde, of "Invincible," second son of Sir Thomas Esmonde, M. P., for North Wexford. He was a student at Downside, and at the time of his death had just entered on his seventeenth year. A still younger officer Midshipman Herbert Arthur Snead-Cox, of the "Indefatigable," lost his life on the same occasion. He was only sixteen years old, and received his appointment on January 1 of this year. His two brothers, Richard and Geoffrey, were killed in action shortly after the war began.

Admiral Charlton, now in command of the Cape squadron with his head-quarters at Simon's Town, Natal, South Africa, is a grandson of one of the most distinguished Oxford converts, the renowned lawyer, Sergeant Bellasis. Newman's Grammar of Assent was dedicated to him; and after his death in 1873 Newman wrote: "He was one of the best men I ever knew." Admiral Charlton was educated at the famous English Catholic college of Ushaw, and has had a distinguished career in navy, having been appointed Rear Admiral three years ago, naval A. D. C. to the King.

St. Patrick's Cathedral in Belfast, Ireland, is the depository of a highlyprized reliquary, known as "St. Patrick's Hand." It is contained in massive silver case shaped like a hand, with the two fingers bent as if in episcopal blessing. ticated accounts say that it was on Downpatrick, whence it was stolen in the "old, unhappy, bygone times," that it was rescued and treasured by successive old Catholic families in the County Down, who at length gave it into the keeping of Father He in turn bestowed the precious

MOONDYNE JOE

III. THE SANDALWOOD AGENCY

cutta, while his ship lay in Shanghai, Sheridan received an invitation to dinner from the chief owner, a wealthy and acute old Scotchman, whose palatial residence and beautiful grounds overlook the town. He was surprised at the courtesy, and showed the invitation to the captain, a kind old sailor, who had formed an trade. affection for Will from the first.

Go, go, my lad," said Captain thews. "It's a piece of luck, no doubt. I've heard that the old man has a daughter, or a niece, though I believe she's rather tough; but what's that, when she has a shipload of You're in luck, youngster; of course you'll go, and in your best rig, too. I'll lend you my old clawmoney?

hammer coat." Thank you, Captain," said Will, smiling inwardly, as his eye took in the short but portly dimensions of his old friend; "but I think I'll go as a plain sailor, without any preat society dress.'

Well, I don't know but you're right, Sheridan," responded the cap-tain; "a sailor's jacket is fit for any man or any place, lad, when he who wears it loves his profession, and who is worthy

That evening saw Will Sheridan enter Mr. MacKay's drawing-room, as handsome and gentlemanly a fellow as ever gave an order through a

"Mr. Sheridan," said the kind old merchant, coming forward to meet him, "you are welcome, for your own sake, and for that of a dear old friend. You are not aware, I think, that your father and I were midship-

and indeed was more than half prepared to resent such treatment.

his step-daughter, Miss Gifford, a buxom, good-natured handsome. maiden lady of a certain age.

They were all very kind, and they treated Will as an old and privileged friend. He forgot all about the patronage, and enjoyed himself back, who leant smoking against the immensely. Such an evening of fireplace; "don't shout so, my friend, home life, after years of rugged seafaring, was delightfully restful.

At dinner, Mr. MacKay recalled for charity." story after story of the time when he and Will's father were careless youngsters on His Majesty's ship Cumberland. Will was still more surprised to find that Mr. MacKay "Bah!" said the big we had recently been in communication

with his father. "I saw your papers, Mr. Sheridan," explained Mr. MacKay;" and know-ing that my old friend was in the Coastguard Service in England, I wrote to him. I found I was right in my conclusion; but I thought I would say nothing about the matter for You will pardon me some time. You will pardon me when I tell you that I have been observing you closely since you entered the service of our Company.

This was the first reference to their relative positions which had been Will did not know what to made.

answer. "You have seen a good deal of our sandalwood trade," said Mr. MacKay, changing the subject; "what do you think of its prospects, Mr. Sheridan

This was too extensive a question for Will, and he faltered in his reply. He had, he said, only considered his own duties in the trade, and they offered a limited scope for observa-

you have expressed to him your dissatisfaction at the management of our affairs in Western Australia. not with the management, but with the mismanagement.

Ah, just so," said Mr. MacKay; we will talk more about this by-When the ladies had retired, Mr.

MacKay again took up the subject.

"You think our affairs in Australia are mismanaged, then ?" Well, sir, it appears to me there

is no system whatever on the other side, so far as the Company's interests are concerned. How is that?" asked the keen

business man, opening his eyes.
"Does not our agent purchase and ship the sandalwood?"
"Yes, he certainly does, and that's

all he does—and that's nothing," said blunt Will "at least for the Company's benefit."

Please explain," said Mr. MacKay,

nervously.
"Well," said Will, in his earnest way when interested, " as you know, the sandalwood is cut away in the bush, from sixty to a hundred miles from the shipping-station at Bunbury. It is cut by ticket-of-leave From them it is bought by speculators, who team it to Bunbury; and from these fellows, who manage to control the wood, your agent buys it at the wharf, paying whatever

price is asked.' would have him do more

asked MacKay. would change the whole plan, of the sandalwood land direct from the Government, then I would set strongly emphasized, "Dardanup my hired cutters to work, and then Irish. the wood in my own teams to besides this, there are other valuable substances, such as gum, tan-bark, from the criminal taint. The

shipped at the same time

The merchant listened attentively THE GOLD MINE OF THE VASSE to the broad outline of Will's plans, which he spoke about quite freely as one outside the matter, but familiar

'Mr. Sheridan," said Mr. MacKay About a year after his trip to Cal-itta, while his ship lay in Shanghai, to change our agent in Western Australia, and it gives me great pleasure to offer you the position. I will see," he added, interrupting Will's surprised exclamation, you shall have sufficient power at your disposal to carry out your ideas with regard to the extension of the

Wik hardly heard another word for the rest of the evening. His mind scarcely took in the change from the poor and unknown sailor, at one step, to a man of large influence and position, for such would be the Australian agent of so wealthy a Company.

When he returned to the ship his face flamed with excitement, as he related the wonderful story to his old friend Captain Mathews, who became even more excited than Will —and declared many times over his glass of "Old Tom" that "they were beginning to see things right at last," and that "no man could do land business so well as him who was trained at sea," and divers other sentences filled with wisdom drawn from personal pride and marine

THE TEAMSTERS' TAVERN

"Curse that fellow!" hissed Lame Scotty through his clenched teeth, "I hate him." The word was emphasized by a blow on the rickety table that made the glasses jump.

The scene was a public house in the little mahogany town of Bunbury, Western Australia; the time, six months after Will Sheridan had Will was surprised, but gratified.

He had half expected to be patronized, and indeed was more there half are a wiry, red-eyed fellow of middle age, whose face had the cunning ferocity of a ferret. His Mr. MacKay presented Will to his family—Mrs. MacKay, an invalid, and auditors were a shaggy crowd of woodcutters and ex-convict teamsters the latter group sitting with him at

"Don't talk so loud, Scotty," said a rough-looking man of immense stature, with an axe strapped on his or Agent Sheridan will hear it, and kick you out of the team he gave you

"Kick me out!" retorted Scotty, with an oath; "he daren't touch me. Curse his charity; he gave me a

"Bah!" said the big woodcutter, without moving, "you were always a brag. He gave work and wages to you and a lot of your ugly gang there, for downright charity like the hounds you always were, you have no thanks in you."

Though the gang so broadly referred to were at the table with Scotty, no one resented the woodcutter's epithet, though dark looks were flung at him.

"This agent has ruined the sandalwood trade," said Scotty, addressing himself to the aroused woodcutters. "Before he came here, a poor man could earn a few pounds; but now we ain't any better than chain-gang

men. A murmur of approval from the teamsters followed the remark, and Scotty felt that he had struck a popular note. Even one or two of the woodcutters at another table struck the board in approval.

"No, you ain't any better than chain-gang men, that's true," said the brawny bearer of the axe, still the old merchant, however, quietly smoking; "nor you never quietly smoking; "nor you never returned to the point.
"Captain Mathews tells me that
boiling lot of you ought to be still.
"You talk of ruining poor men, he You talk of ruining poor men," he continued, slightly shifting his posiaffairs in Western Australia."

No, sir," answered Will with a darned fox! I know you—and these men know you," pointing to the group of woodcutters. "Before this new system came with this new agent, you and your rats there had the whole trade in your hands. You bought from the cutters at your own price, and you paid them in rum. You cheated the woodcutters and swindled the dealers, till the wonder was that some day you weren't found chopped to pieces for your villany.

"That's true as Gospel," said one of the woodcutters who had lately "You're an applauded Scotty. infernal set of vampires, you are! Scotty and his ill-looking crew realized that the woodcutter "had got the drop on them, dead sure."

A stamping and tramping in the outer room or store suggested new arrivals, as the place was a kind of inn. All eyes were turned on the door, where entered, one after another, about a dozen powerful fellows, in the picturesque garb of stockriders, who noisily but goodhumoredly sat them down to the large central table, and called for some

thing to eat and drink.

The interrupted discussion was not resumed, but a whispered and earnest comment on the new-comers began among Scotty's gang.

"Where do you fellows hail from?" asked the big woodcutter, after waiting a while, and in a friendly

From Dardanup," said one of the ockriders. The whispering besir, if it were my concern. First, I would lease all, or as much as I could,

There was a colony of Irish settlers the wharf. The original cost can be be decreased at least 50%. And, emigrated there forty years before,

for strength, horsemanship, good-fellowship, and hard fighting

"From Dardanup-eh?" said the big woodcutter, with a mischievous smile at Scotty's group. "Then you

'Ay, we're going to take these teams up tomorrow," said a strong fellow; and then, to call the waiter, he hammered the table with his enormous fist 'Why," said the woodcutter in his

bland way; "it might be as you're the Maguire boys from Dardanup?' Only eight Maguires in this crowd," said the table-hammerer, with a pleasant look round the

Scotty and one or two of his friends here lightly left their seats, and sauntered toward the door.

"Don't go," said the woodcutter essingly; "don't be in a hurry pressingly; man; why it isn't minutes ago since you wanted to chaw up that d——d Sheridan and his teamsters.

Scotty scowled at the woodcutter. "A man can come and go as he pleases, can't he?" he growled.

"O, ay; but don't leave the friends as you wanted to meet, just now. Here, you Dardanup fellows, this is your ganger in the teams; this is your 'boss,' as Yankee Sullivan says. This is the fellow that Agent Sheri dan darsn't order him, and that the agent went down on his knees and begged him to drive his black ox "He'll never drive it again," said

one of the Dardanup men.
"Why won't he?" demanded one of Scotty's friends.

Because I'm going to drive that said the six-foot Australian, team." wheeling his seat with ominous velocity. 'Ho, ho! ha, ha!" roared the big

woodcutter, enjoying the fallen crest of the braggart; "but you can't have the team, Maguire; Scotty will make ribbons of you."

And the man with the axe heavily

stamped on the floor in his boisterous enjoyment of Scotty's discomfiture. The Dardanup man rose and walked toward Scotty, who sank back with so sudden a dismay that he stumbled and fell headlong, while a waiter, entering with a tray of plates and glasses, tumbled across

the prostrate bully. At this there was a loud laugh, and the six-footer from Dardanup sat down again. Scotty, too, was wise enough to profit by the hilarity. picked himself up, laughing with the

"let us have a drink and shake hands, no matter who has the teams.'

'Bravo!" cried the Dardanup men, who were just as ready to drink as to fight. The bottle was passed round, and

every man drank with Scotty, except the big woodcutter. Scotty handed him the bottle and

a glass, noticing that he had not tasted. 'No, thank you," said the big man,

that for me." the Dardanup men held up his glass

to the big man of the axe. "Drink with me," he said. "Ay, lad," said the woodcutter, 'pass your bottle. "I'll drink with

you all night." Scotty pretended not to have noted nor heard; but as soon as he could he escaped from the room with socretists. The Dardanup men reclaimed from the idle ranks to find his associates. The Dardan ate a mighty supper, and afterwards

had a wild time, in which the woodcutter was a partaker. Powerful and hearty fellows, full of good-nature, but dangerous men to rouse, these young Australians, and their strong blood was excited the new enterprise they had

undertaken. A combination had been made among the ticket-of-leave teamsters and buyers against the new agent of the sandalwood trade, who had revolutionized the old system. It had come to a serious pass with the business, and Agent Sheridan, knowing that a weak front would invite ruin, had resolved to test the opposition at once, rather than wait for its bursting.

He rode to Dardanup, and called a meeting of the stockriders, who, though every one born in Australia, bred to the bush from infancy. had a warm feeling for Sheridan, perhaps because of his Irish name. He laid the case before them without hiding the danger.

The ticket-of-leave teamsters were resolved to destroy the sandalwood teams of the company, by rolling great rocks on them as they passed through the Blackwood Gorge.

The Blackwood Gorge was the narrow bed of a stream that wound among the Iron-stone Hills. In the season it was filled with a violent flood; but for six months of the year its bed was quite dry, and was used as a road to reach the sandalwood districts. For more than thirty miles the patientoxen followed the rugged bridle path; and for the whole distance the way zigzagged between the feet of precipices and

steep mountains. It would be an easy matter to block up or destroy a slow-moving train in such a gully. And that the discharged ticket-of leave teamsters had determined on this desperate had determined on this desperate revenge, the fullest proof was in the hands of Agent Sheridan.

and skins, that could be carried and families were all related to each He had considered the matter well, twelve as a reserve. In a few minutes he had booked the names and settled the conditions with two dozen of the strongest and boldest men in Western Australia.

smile at Scotty's group. "Then you be Agent Sheridan's new teamsters, first intimation the ticket-of-leave en had that their plan had been discovered. Next morning, the teams passed

peacefully through the little town, while the discomfited Scotty and his friends looked on from their skulkingaces, and never stirred a finger. That evening, in the tavern, Scotty

and his men were moodily drinking, and at another table sat half a dozen Dardanup stockriders. The wood cutter with the axe was smoking, as he lounged against the fireplace.

"Why didn't you Dardanup boys go ders, once strong and proud. H

turned their heads to hear the reply.
"We stayed behind to watch the wind !" answered one, with a laugh. "To watch the wind?" queried the

big woodcutter.

Ay," said the Dardanup man, very slowly, and looked squarely at the ticket-of-leave teamsters; "if the the turtle's egg down the Blackwood Gorge tomorrow, we'll put a swinging ornament on every one of those who worry over every trifle and who worry over every trifle and under one Church and one faith. If wind blows a stone as big as a twenty gum trees on the square. The rope is ready, and some one man was plainly starving—yet he weather. smiled. ought to pray for fine Just one stone," continued the giant, who had risen to light his pipe; and as he passed he laid a heavy hand on Scotty's shoulder, as if by chance 'just one stone, as big as a turtle's egg, and we begin to reeve that

"Ha, ha! ho, ho!" roared the woodcutter, and the shanty shook with his tremendous merriment. When his derision had exhausted itself, he sat with the Dardanup men, and drank and sang in great hilarity over the routing of Scotty's gang.

From that day the new agent of the sandalwood trade was treated with marked respect by all classes in Western Australia.

TO BE CONTINUED

THE ELEVENTH HOUR

BY EUGENE T. FINN

Old St. Mary's stands in the heart of the city. Thousands pass by each day. Some look lovingly at it others try to keep their eyes averted as if in secret shame at their own unworthiness to face God's Taber-"Come," he cried in a jolly tone, but with a humiliated aspect, as if he feared his offer would be refused, or the Faith for which it stands And over all the figure of the Perfect Mother stands with outstretched hands, as if yearning to clasp all humanity within her circling arms.

Inside of the church all is quiet. A solemn hush falls on all who enter it as if the prayers of many years were stored within its walls. Many feet pass daily through its doors. Some have formed the habit of pausing in their daily rush for a few with a shake of the head, "none of minutes' meditation at the feet of their blessed Lord, and some creep A few moments afterwards one of hesitatingly in, simply because of the shelter it affords from summer's heat and winter's snows. These are the derelicts-those pitiful beings who drift hither and thither, aim lessly, carelessly, till death puts an end to their wanderings. The Scotty pretended not to have priests of old St. Mary's are espepeace and contentment in honest toil, by their earnest efforts.

One of these bits of human driftwood was standing now within the doorway, sheltered from the pouring rain. His shabby clothes hung limply on his thin figure and he shivered with cold. His face was aged and drawn past all resemblance to a better self, yet something fine still lingered over his whole form. It may have been his silvery hair, which gave the strange touch, or it may have been his eyes, as blue as a baby's in spite of the wrinkles surrounding them. That intangible something permeated the very atmosphere round him. Yet he was what all the world would call a

Father Vane hurrying back from a sick-call saw him standing there, with the spray of the rain falling over him. His kind heart went out in instant sympathy and he touched the stranger on the arm.

Won't you step in out of the rain?" he asked pleasantly. himself.

questioned. Father Vane nodded. "It is warm and dry in there," he said, " and you

can rest till the storm is past." He held the door invitingly open and the man stepped in. Once there he stood hesitating—then pulling off his poor excuse for a hat, slid quietly into the rear seat. Father Vane passed on.

shabby figure soon became a famil- worn and gray in a moment. tempted to speak to him, but waited, though he scarce knew why. Then lost an opportunity for doing good. Take me in. Perhaps I am not all from all noxious worldly influences

One Saturday night as Father bad. I know I am a sinner and all other by inter-marriage; and the men of the whole settlement, who had been born and reared in the bush, were famous throughout the colony for strength horsementship. manner slipped through the open door and knelt in the back pew. There was no time to speak to him now, so with an earnest prayer to heaven to hold him there, Father Vane passed into the confessional. The hours dragged past. The church that night and it was crowded seemed as if the long line would never end. But at last all were gone and Father Vane stepped anxiously out. The church was empty-all save the last pew, where a solitary figure knelt, with his head bowed on his arms. So motionless it seemed that at first Father Vane thought the man was sleeping and stood looking pityingly down upon him.

> along with the others?" he asked the saw the silvery head, so brightly out of keeping with the faded face and Scotty and his ill-looking group figure and he thought of the eyes, so wonderfully blue. Then with a start, he realized that the man had raised his head and was looking at nevertheless startled at the terrific change. Not poverty alone, absolute Want, stared up at him. The man rose unsteadily to his feet, indulge in so much self-pity.

> > Father Vane fairly gasped. He held out his hand half consciously, and the stranger took it. It seemed to give him new strength and he braced back his shoulders with gesture of manliness. Then he sank weakly down, and looked beseechingly up into the priest's face.

Did you want to speak to me? Father Vane asked, compassionately. The man nodded.

'I wanted to speak to you long he said in a soft, broken voice, but I was not sure. Ever since been in a turmoil. I came in thennot because I cared to—but because I was cold and chilled and the promwhole life. I was down and outhungry, cold and discouraged. I had been wandering the streets all day none. I guess my gray hair is against me, and now since through being alone and half-starved all the time, they think I'm simply a hobo and not fit for employment. But God knows, even a hobo needs work and care and human companionship to keep his soul alive.

Once I was a well-to-do man. Not times came, then sickness. I don't know how it all came about, but I got in with a rough gang, and nearly sank with them. I pulled away in time, but Bess, poor girl, did not know that, She was always glad, renew it was Bess, and when she found out the kind of men I was working with, her heart seemed to freeze up within her, and she left me, taking the little ones with her. I don't blame her, Father, for I never told her that I had been drawn into the gang simply through anxiety to provide for her and the babes.

When she left, I realized my which as left to start anew, but them a sign of folly, as their own everything went against me. I against me the folly of follies in the light of drifted from one thing to another, getting lower and lower, till at last I eternal truth. lost all hope of ever getting back to my own level again. Once I religious, to offer up to the Lord conthought that I might work and win secrated sons and daughters, is some her back, but I have lost all thos dreams now. A few days ago I walked out to where she lives with her people, and had a peep at her and the children. They are well and not in need of me, so it is best if she thinks me dead.

the church, I had given up all hope. I felt that my life was a wreck and had made up my mind to end it. Why I stood in the door of this church instead of crawling into some saloon I can not tell you, but I know that when you called me in, and I knelt here, resting, a feeling of peace stole over me. I came day after day, and the Christ upon the Crucifix there seemed to speak to

He paused. "Are you a Catholic?" Father Vane asked. He shook his No," he answered. head. till that time I had hated Catholicism so much that I scorned to even look at the outside of Old St. Mary's though I passed it daily in my better

And your wife—is she a Catho-The man seemed to shrink within lic?" questioned the priest. Again imself. "Into the church?' he shook his head. "No—we never troubled our heads much about religion—Bess and I. She was a good woman and a devoted mother, but somehow we never seemed to need God. I guess that is why we could not find Him when we needed Him most," he finished simply. What are you going to do now

Will you go back to your wife ? A shudder passed over the stran-That was the beginning of it. The ger's frame and he looked more iar one to the daily worshippers at Old St. Mary's, and Father Vane all right to her, and she is better ifitbeHis Holy Wil', wearenot to force Old St. Mary's, and Father Vane often saw him kneeling motionless for hours at a time. Often he was though this may be my last hour, for I am old and broken, can I not enter one day he failed to come. Father the faith? I want to feel that I have found God-even now at this

Father Vane's eyes filled with tears. He tried to speak, but could not, as he silently led the way back to the confessional booth. later with his soul and body warmed and fed, and with a little mon his lodging in his pocket, the Derelict crept out into the night.

Father Vane and other priests of Old St. Mary's took him in hand. They found a position for him where the pay was moderate, but the honest work put new life into his wornout body. Daily he came for instructions and at last could claim the beautiful old faith as his His blue eyes seemed brighter, though a shadow of pain often dimmed them for a moment. he was always the same. His hap piness knew no bounds for he felt that God had called him in a special He spoke of his wife and children often, but seemed to feel that they were better where they were. Then one day Father Vane went

on a journey-no one knew wherebut when he came back he brought him. If Father Vane had noticed a little dark-eyed woman with him, the look of poverty before, he was and the little wife. What they had to say to each other no one knows That is a sealed book to all but themselves. But somehow, through you would scarce believe this true. He no longer looks old and broken down. They are not rich, but they are content, which is far better, and their children tread the path to a promising future. One little word of kindness led to all this. It seems a miracle, does it not? But to all things are possible.

PARENTS AND VOCATIONS

Rey. Albert Munich, in Our Sunday Visitor. that day, when you first invited me into the church, my heart has The grain waves endless to the gray The harvest fields stand white. horizon's rim. Why are the reapers

so few God alone can give a vocation, but ise of warmth appealed to me. That Catholic parents can mightily day was one of the bitterest of my souls of their children for this great gift. There is no more sublime task than to pray and labor for the salvain search of work, but could find tion of souls, to be co-workers with God in accomplishing the great purpose for which He Himself came down to earth.

A deep sense of the inestimable honor and blessing implied for parents in the Divine vocation of their children is a hall mark of true Catholicity

If the sordid commercialism of our age has corroded with its rust the wealthy, having no riches, but a see has corroded with its rust the wife and two little ones. Hard hearts of Catholic parents, if the vulgar craving after social recognition in the eyes of a godless world has quenched the Catholic spirit within them, it is highly important that we seek with all our strength to Above all, we must spare no efforts to infuse into the mind of the rising generation a true appreciation of the meaning of a Divine

Vocation. Vocations, it is true, may imply hardships for parents. They may bring with them trials which the worldly-minded will fail to understand in their true significance The Cross of Christ will ever be to them a sign of folly, as their own be the folly of follies in the light of

To be the parents of priests and thing almost sacramental. It is a great privilege to have their children accepted to stand before their King forever to serve Him in His courts. A great honor indeed and a blessing beyond compare! It implies on God's That day when you drew me into part the bestowing of special graces upon parents which are likest those of a newly consecrated state of life. But most Christly of all is the joy they may rightly have in the souls that through their children shall with God's grace be sanctified and

saved. Vocations involve sacrifice, but a sacrifice that is gladly brought by the truly Catholic parent, and blessed by God a hundredfold. Souls there seem to be whom the

Lord has not led into the way of the religious life in order that they might instead labor with Him in raising up sons and daughters who shall in their turn dedicate themselves to Him by the most solemn ties. Such was apparently the manifest will of God regarding the parents of the "Little Flower of Jesus," who before their betrothal had both sought in vain for admission into the religious life. Monastery and convent were closed to them, but another great blessing was instead bestowed by the bountiful hands of their Master, whose wish was their only will. Their ardent desire and prayer in holy matrimony, was only that the Lord might give to them many children who should all be conse crated entirely to Him. Their peti tion was gloriously answered.

Yet though we may well ask from their choice. Our labor is to pre-pare the soil and to help in foster ing the seeds of His graces, to set for our children an example of every Christian virtue, to lead them gently along with us up to those heights of as succeeding days brought no sign of the stranger. He felt that he had means all in all to such as I am. attain, to preserve them carefully

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What though our sacrifice may bring with it some bitterness and crosses, and we may be brought to taste a drop of that chalice which Mary drank in the offering she made of her Divine Son. All the wealth that lies hidden in earth's veins of gold cannot purchase an hour of that inner peace and joy which comes with the sacrifice joyfully made for the love of God. And who can comprehend the delight of the eternal reunion with our beloved in the bosom of the Father!

By giving their children to God parents will find that they have only bound them more closely and eternally to themselves, as in God's mercy they may confidently and joyously hope. Not to wife and husband do their sons and daughters cleave when they leave them, but God, and in Him to them likewise with a spiritual affection that is deeper than mere nature and more lasting than flesh and blood.

Let us then give our children all the opportunities that may aid to foster a divine vocation in their souls. If then they conscientiously follow other callings our labor has not been in vain. They will be only the better prepared to become thereafter a credit to us and to the Church laymen and women such as we need to fight the battles of God in the

DIVINE COMMISSION

GIVEN BY CHRIST TO APOSTLES

The forty days intervening between the glorious feast of the Resurrec tion and the Ascension are days of joy and gladness because His presence proved the truth of His mission and that "all power was given to Him in heaven and on earth." But before returning to His Heavenly Father who had sent Him on His divine errand of mercy to mankind, what does He do? He turns His eyes on those dear disciples whom He has selected as His apostles and imparts to them the commission to go and convert the whole world to His religion and to make all mankind His humble followers. A commission so extraordinary and destined soon to exercise such a wonderful influence over the world is deserving of serious consideration. What then are the most striking circumstances or features of this last solemn charge of our Lord to the first teachers and pastors of His Church

By way of introduction or rather premise to the commission He reninds the apostles of the fact that He has authority to commission them and that authority was no other than divine authority in all its plentitude. power is given to Me in heaven This I have suffiand on earth." ciently proved to you by many miracles and especially by My resurrection. And in virtue of this power I send you forth to preach My gospel.

blessed Lord was pleased to choose frail men as instruments for convertverted it Himself without the intervention of secondary causes. One enlighteneth every man who cometh into this world, would have been sufficient to light up its darkness, to dispel the mists and errors of the human soul, to reveal the hideous deformity of paganism and to attract men to the truth.

But no, wonderful to relate! He selects eleven poor peasants or fishermen, men without human learning, without wealth, without influence or natural eloquence, without any human qualification whatever to fit them for the mighty undertakingto preach the gospel to every creature —to teach all nations—to confound the learned philosophers and rhetoricians of Greece and Rome-to silence the oracles, to destroy the impure orgies of paganism, and to plant on the ruins of idolatry the glorious and unsullied banner of the

world by instruments humanly weak and made adequate was adopted by Christ because while showing forth the finger and power of God it at the same time left man's will entirely free in its choice between good and God will compel no one into heaven. He will award the crown to those only who will have fought the good fight and will have finally triumphed over error and sin with the assistance of His freely proferred graces strengthening the natural eakness of the free will. truth is clear enough to enable one to see it, if he only opens his eyes, looks attentively for it and humbly implores the divine light to assist bright to flash conviction to the minds of those who will it not. Otherwise there would be not merit in faith. This may serve to explain the very remarkable fact that our Divine Saviour made comparatively few converts Himself, but left the conversion of the world mainly to His apostles and disciples. He sowed the seeds and watered them

converting the world, but they were ad hominem:" for he holds them to to lay their crowns at His feet.

to space, to persons and to time. It was as wide as the world, as unreserved as mankind and as lasting as time. It reached from one end of principles, they are in the word of the earth to the other, embraced all the children of Adam of every country and clime, and looked forward to end of the world. Nay! It had a retrospection as well as a prospective influence and action. It originated divine institutions destined for the salvation of mankind from the fall of Adam to the final dissolution of the world. There is no exception of persons with God. God wills all men to be saved and to come to the knowledge of the truth, and Christ died for all the children of Adam without any exception whatsoever. Other commissions might and do expire with the object for which they were given. This could never expire so long as the world lasted, or that there were men to be taught and to be saved for this was precisely

the object which it contemplated. The third feature in the commission is that the Saviour imparted full and ample powers to the apostles for its complete accomplishment He made them His ministers plenipotent to the world. Their credentials were stamped with the broad seal of His own Omnipotence. He sent them forth clothed with the same powers with which He Himself had been invested by His Heavenly Father, and He tells them so plainly and ex plicitly. "All power is given to Me in Heaven and on earth." And again As the Father hath sent Me I also " Going therefore, send you. * teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and behold I am with you always even to the consummation of the vorld." — F. D. in Intermountain Catholic.

BROWNSON ON INFAL-LIBILITY

Reason, undoubtedly, knows that God is, and that He can neither deceive nor be deceived. It knows. therefore, if He appoints the Church, commissions her, as His organ, to the declare His word, that she must says Himself that declares in her declara- sun-rays strayed, caressing many or be deceived, He Himself could and playing round many a face aglow nations to observe all things whatso ner infallible, and acknowledges its matters of faith or morals.

Reason, again, knows that God can not be in contradiction with Himself, and, therefore, since both the natural order and the supernatural vound to the supernatural wound, in the scent of the flowers, in are from Him, that He cannot establish principles in the one repugnant to those established in the other. On the authority of reason, then, we may always assert that He cannot teach one thing in the natural order The first feature that strikes us in and its contradictory in the super the commission is the fact that our natural order. If, then, it be clearly established that the Church, on matters on which she claims to teach diction either to the supernatural order, it is certain that she is fall single ray of that light, which lible. But as reason cannot go out of the order of nature, we can on its authority establish the fallibility of the Church only on the condition of convicting her of having actually contradicted some law or principle of the natural order. If the Church in other words, contradict reason, reason is competent to conclude against her, but not when she merely transcends reason; for what

is above reason may be true, but what is against reason cannot be The position, then, which the non

Catholic must take and maintain, in order to establish his thesis, is that the Church, in her teaching on matters on which she claims to teach infallibly, has taught or teaches what contradicts an evident and undeniable principle of reason. This he must do before he can prove the fallibility of the Church, and he must prove the fallibility of the This method of converting the Church before he can refute the argument drawn from it. Has he proved this? Unhappily, he does not appear to have understood that this was at all necessary, or to have suspected that it was only by proving the Church to be against reason that he could conclude her fallibility. He does not appear to have known that there are and can be no questions debatable between Catholics and Protestants but such as pertain exclusively to the province of reason.

He labors under the hallucination faced their foes in a final charge and that he has something besides the reason common to all men which he may oppose to us, that he has the revelation of Almighty God, and that implores the divine light to assist he is at liberty to attempt to convict the battle of the Curlew Mountains, him at his inquiries, but it is not the Church, not on reason alone, but it was of "Holy Mary's honor," defiled also on the word of God. This would be ridiculous, if the matter deplorable. He has no word of God to cite against us, and if he cites the Holy Scriptures at all, he must cite them either in the sense of the Church or as simple historical docu- the emigrant ship or amid the hor. ments; because it is only in the rors of enforced exile, it was Mary's sense of the Church that we name and Mary's aid, implored with His blood. They were to reap acknowledge them to be inspired. through the holy Rosary, that kept the harvest. He took the labor, We can cite them as inspired Scripthey were to receive the honor of ture against him as an "argumentum many a sorrow-clouded soul! We can cite them as inspired Scrip- Faith and Hope and Charity alive in

be inspired Scripture as interpreted The next prominent feature in the commission is that it is unlimited as not be "ad hominem," unless cited in the sense of the Church, since it is principles, they are in the word of God .- N. Y. Freeman's Journal.

THE PORTIUNCULA

CONDITIONS FOR GAINING THE GRAND PARDON OF ASSISI ON AUGUST 1 AND 2

The time for the gaining of the great indulgence of the Portiuncula -the Grand Pardon of Assisi, as it is also called-will begin at 3 p. m on Thursday, August 1, and end sunset on Friday, August 2. Between the hours named a plenary indul-gence may be gained by each visit to privileged church, provided the following conditions are fulfilled: A worthy Communion on either of the above-mentioned days and prayers for the intention of the Holy Father on the occasion of each visit.

Any prayers may be said, but it is usual to say five times the Our Father, the Hail Mary and the Gloria -and these should be said with the lips as well as with the heart.

Visits may be made as often as one has time and inclination to return to the Church, and at each visit the indulgence may be gained for a helpless soul in Purgatory Only once may it be gained for one's

Confessions may be made and Communions may be received in any parish church, but the visits must be church having the lege of this indulgence.—Catholic

MARY AND IRELAND

FIDELITY OF THE IRISH TO THE FAITH DUE TO DEVO-TION TO MARY

The long rays of the sun that was low in the West stretched lovingly and shyly across the quiet meadows and up to the dear old church on the hill; they crept through the stained-glass windows and fell slantingly cross the Virgin's altar, on which were vases of beautiful flowers and lighted candles, and in front of which the altar boys were giving, in their clear, fresh voices, the responses to the "Hail Mary's" of the Rosary, says a writer in the Irish Messenger declare it infallibly: for then it is He | And down through the church the tion, and if she could either deceive white lock and many a brown curl, either deceive or be deceived, with love for the Mother of God. If, then, reason finds sufficient or And the birds sang outside in the satisfactorygrounds for believing that trees, and the murmur of many God has appointed or instituted the voices went up towards the Virgin's Church to declare His word, to teach all altar, and there was such a holy peace over all the place as I have ever He has revealed, it pronounces known since then. That evening at the May devotions in the old country obligation to receive, without any church will live in my thoughts for questioning, whatever she teaches in ever: it is a scene that I would never dream of effacing from my memory no more than I would the thought that seemed to find expression in the the songs of the birds, in the caressing touch of the sun's rays as they said "Good-night" to the Virgin's

THE ROYAL NAME OF MARY

That thought was that the fidelity of the Irish race to the Faith which Patrick brought them is due above all else to the love and devotion they have always borne to the Mother of God-the Queen of the Irish May They were always jealous of their titles and of the names they gave to their kings and queens, to their scholars and their warriors. And to mark their love and their reverence for Mary, their shield and help and comfortress in all dangers and trials and troubles, they gave her a name that was to be hers alone for ever—the sacred name of Muire—and no Mary of the Irish race, no matter how high her station or how grand her gifts of mental or physical beauty has ever been allowed to call herself by that honored name, set especially apart for the Mother of Jesus. Has any other race on earth ever paid such a signal honor as this to Mary. the Queen of Heaven? And the highest compliment the old poets of our land could think of when they wanted to praise our own St. Brigid was to call her Muire man Gaedh —the "Mary of the Gael." What wonder is it that God's Mother should look lovingly on the children of the

IN SUNSHINE AND SHADOW

The name of Mary has ever been a talisman among the children of the Gael. There is nothing more inspiring or more glorious in the history of any land than the victory on the field of Benburb, when, outnumbered and to all appearances defeated, the Irish soldiers rallied at the inspired sent them flying in all directions, completely routed and dismayed And when Red Hugh O'Donnell roused his men to valiant deeds at by the "tainted lips" of the heretical invaders, he spoke, and no higher or holier cause could those brave and simple men desire to do battle for. In the penal days, in the days of famine and pestilence and eviction. on the bleak roadside, on the deck of

Such was the thought that came to me that calm May evening in the peaceful old church on the hill; such is the thought that has come to me many a time since then, when I have felt despondent and sad at heart. It is the thought I would like to impart this month to every reader of the Messenger at home or beyond the seas—when the name of Mary ceases to be loved and honored in Irish hearts, when the last Rosary been said in Irish homes and the last flower has been placed upon the Virgin's altar in Irish churches, then and only then, may we bow before the forces of infidelity; then, only then, may we fear for the final perseverance of the Gael.—St. Paul Bulletin.

ANCIENT BENEDICTINE PRIORY

WORK OF RESTORATION AT ST. NICHOLAS ABBEY IN EXETER, ENG.

During the past ten months, at St. Nicholas' Priory, Exeter, England, an ancient Benedictine House which is being restored by the Exeter City Council, further improvements have been carried out, under the skilled guidance of the Catholic architect, Mr. guidance of the carbon are the building is Lewis Tonar, and the building is change out to its old lines. The shaping out to its old lines. exterior windows have again got their old iron and leaded work replaced, with the colored arms of historical personages who resided there. These include the arms of Battle Abbey, showing that once this Priory was under the abbey jurisdiction of Battle; also the Royal arms of England in Tudor times; and the arms of two members of Parliament, who once lived there, viz., John Grenville and William Hurst, who, no doubt, after the dis-solution of the Priory in about 1535, resided in this building. There also are the arms of the See of Exeter and those of the city of Exeter.

The ancient monastic kitchen has now grown like to its former shape of many centuries past The windows have been opened out and re-glazed, and the doorways formed while the large fireplaces at the sides with their stone ovens, now show in

original shape. Ascending the narrow winding staircase of stone steps from this kitchen into the Prior's room, one have now oak doors, hung with long iron hinges, while the roof, with its curved timbers of oak, has now been completed. Walking thence into the little cell of the Prior, through the fourteenth century doorway, it was found to be what it had been when the Prior himself occupied it. Its Gothic windows overlooks the west Descending by a few steps, an entrance was made to the large hall. Here was noticed an important change, for now all the old oak roof screen and windows have replaced and this fine hall now looks a very handsome apartment. The oak floor has also been renewed The guests' dormitory, at the southern most end of the building, is nestled tight in under the old oak roof, the beams of which descend to the floor level, making it a quaint, interesting

The massive Norman work throughshows in the walls, which are 3 feet in thickness, the Norman windows having wide splays, and the vaulting supported on massive circarved caps and bases of great inter est. The work undertaken is one of extreme importance, and while the restoration has already lasted a considerable time, many months must yet elapse ere this interesting research is adequately completed The Priory is being restored at the expense of the Exeter City Council who purchased it. When completely restored it will secure for future generations an example of one of the old Catholic religious houses of Exeter, for, alas! all remains of the Augustinian, Dominican, and Franciscan, Houses of this ancient city are gone. Nevertheless, Exeter people are daily reminded of the ancient presence of the Friars in their city for certain parts of the borough still bear such names as "Friars Walk," "The Friars," "Friars Terrace," -St. Paul Bulletin.

GOD AND COUNTRY

It has always been the constant teaching of the Church that the just laws of a country must be scrupulous observed. It follows that a good Catholic must, then, be a good and desirable citizen. Devotion to God Our present Papal Dele gate Archbishop Bonzano, very nicely expressed the Catholic position when he said:

"Recent history shows that all your aspirations even your patriotism may be suspected because of your religion. But be not afraid to stand up and say that your religion is its own defence; that in the principles of your Catholic religion lies the very strength and vigor of your Bishop, the Right Rev. Austin Scriven. loyalty and devotion to your country; that a Catholic's fidelity to his religion is the measure of his citizenship; that the American Constitution is the Christian Indians on this Island sacred to you, and second only to the Constitution of God as outlined in the Gospels; and that, while you bow respectfully to the authority that guides the destinies of your immortal souls, you thereby all the more submissively bow to the authority that directs your material wel-

The history of our Republic proves the truth of His Excellency's words. and even martyrdom for the faith,

It is not the man who fears and adores God that will become menace to our national existence, but the one who banishes God from his life. A cursory glance at the that threaten our social well being today and at their authors is enough to prove this to any reasonable man. -Boston Pilot.

STRONG RAY OF LIGHT

DIRECTED TOWARD RELIGION

soldiers.

NEW LIGHT

One thing baffles him. I have been asked several times: is the good of you Catholics going to that Belgian church when you don't understand the language?" When/I have informed my questioner that the service in Belgium is exactly the same as it was in Kent or Lancashire and that a Catholic Chinaman would understand the service in Belgium just as I did, he seemed incredulous. He has found himself forced to realize that the Anglican Church is a purely local Church, and that any claim of hers to universality is pre-

The first church I entered in France was the principal church of a town in the northwest, on the Belgian frontier. It was a very small town, but its church was one of which the largest of our English cities would be proud. There was no service going on, but shrines were well illuminated with candles, and before the altar knelt about eight women, dressed in black, and praying aloud and in unison. I concluded—and I do not suppose I was wrong praying for sons or husbands lost in the war.

Mass in the Belgian village churches an impressive sight. Impressive, not because of the grandeur of ritual or music, but because of the unmistakable fervor of the people and the largeness of the congregations. Churches which are under shell fire with periodical regularity and which have merely three walls standing are attended by inhabitants and troops in surprisingly vast numbers, two and three Masses being said every Sun-I think I would not wrong in stating that in the district in which we were stationed every inhabitant physically able to do so attended Mass. I remember con troversies of far-off days before the war in which Puritanical tongues had spoken in horrified whispers of not help thinking that if this were the dreaded "Continental Sunday, the sooner its spirit found its way to our shores the better

It cannot be said that a perfect understanding exists between our troops and the Belgian people. For one thing, the known presence in the country immediately behind our own lines of German secret service agents compelled troops to view everyone in a cautious, if not a suspicious, light. Secondly, the people are very poor, and penury debars them from showing the hospitality which in normal times it might be their custom to Thirdly, living is dear, and the soldier who has to pay more for a thing than he is accustomed to pay, does not account for it by econor reasons, but is inclined to regard it as an imposition. Many customs are not understood. The Belgian religion is not understood, and never will be. by non-Catholics. But the one hope ful thing is that the religion respected; the obvious sincerity and simplicity of the people command respect. The experiences of the British soldier will, doubtless, lead him in no way clashes with loyalty to to think a good deal about the Cath olic religion, and when he thinks about the Catholic religion he will be drawing nearer to the Catholic Church.—Providence Visitor.

TRIBUTE BY ANGLICAN BISHOP

At a synod of the Anglican Church held in the Anglican Cathedral at paid a tribute to the work of the Catholic Church among the Indians of the province. "The majority of are ministered to by the Roman Catholic Church," he said. "The work of this Church among the Indians of the dominion is part of the history of Canada. The story of the heroism of the Jesuit priests who, at daily and hourly risk of their lives, first brought the Gospel to the heathen tribes of North America, enduring, many of them, tortures

A. E. Provost, Ottawa. Hon. R. G. Beazley, Halifax F. E. McKenna, Montreal. F. E. McKenna, Montreal.
E. Fabre Surveyor, K.C., Montreal.
Hugh Doheny, Montreal.
E. W. Tobin, M.P., Bromptonville.
Atthur Ferland, Halleybury.
J. B. Duford, Ottawa.

The war has directed a strong ray of light upon religion. One who has spent some time in France has given his impressions of the effect which French piety has upon non-Catholic

The average Anglican British soldier does not know definitely what Protestantism is. He will readily tell you what Protestantism is not He knows that it is not Catholicism, but to demand from him a positive definition is to puzzle him hopelessly. It is very interesting to note the be-wilderment of an English soldier when he arrives in a French or Bel gian village for the first time. Public shrines and crosses he is not accustomed to see. They appear to him to be quite out of their natural sphere in the streets, but I have never seen a soldier treat them dis respectfully. The British soldier in France is surrounded by "Popery he sees everywhere emblems and practices which he has been taught to regard as "superstition;" yet he is impressed by them.

WHERE ARE THE

WHO ENTERED THE CHURCH

Lamp, tells how he became a convert from Anglicanism to the Catho-lic Church. The most interesting feature is the dilemma he found himself in with regard to the schism of the eleventh century, of which he "In the eleventh century the Church in the East or the Church in

schismatic.

England, being at that time in communion with the Holy See, fell into schism also. And if the Church of England was in schism then, she is in schism now, for the simple reason that she has not vet returned to communion with the East. Indeed, in the eyes of the Eastern Church, the Anglican Church represents a schism from a schism. It is even more schismatic than Rome, they say. The due consideration of these facts compelled me to from my former position that the Church of Rome was the communion which fell into schism the eleventh century. But this put me in another dilemma, from escape was equally difficult For I saw very clearly that if the Roman Church was not guilty of schism, then the Greek Church was. Write for Catalogue. But how could this be unless the

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thrilling chapters of our national of being the pioneers of Christianity to the native population of the counearly days without thanking God for

At most of the places we have dropped, the Roman Catholics-all honor to them-took up the work which we let fall, and are to this day maintaining it with their accustomed devotion."-Catholic News.

SCHISMATICS?

PROBLEM SOLVED BY AN ANGLICAN MINISTER

Frederick A. Garrett, A. M., in the

the West became schismatic. is, one of these churches broke away from Catholic unity. Which was it? As a member of the Catholic-but-notman school of thought, I considered the Church of the West the universally accepted. And certainly schismatic party. But this was a position from which I was forced to cutting himself off from the com munion of the orthodox churches of the East became schismatic, then it is evident that all those churches in the West which clung to the Pope of this life will seem sweet to us. and so separated themselves from the East became at the same time

"In other words, if the Bishop of Peath. Rome in the eleventh century became schismatic the Church of

forms one of the noblest and most Pope was indeed the vicar of Christ chapters of our national and the one supreme pastor and To them belongs the honor teacher of the faithful? For it was the insertion of the 'Filioque' clause in the Creed which gave Constantin try, and I never read the accounts ople its ostensible pretext for break which have come down to us of these ing communion with Rome, and it was the Pope who had made the the splendid example of those saintly insertion. The fact that the Anglican Church accepted the definition made by the successor of St. Peter would seem to indicate that she recognized in the person of the Pope the divinely appointed guardian of the faith once for all delivered to the saints. And what the Pope had the authority to do then he has the authority to do now. So in either case we were a schism. At least so reasoned.

Such being the case, it was not a question of the validity of Anglican orders; that was a matter of second-ary consideration. Even if we had the orders, one thing that we did not have—and most certainly needed —was jurisdiction. Take, for example, the matter of hearing confessions. In the Catholic hearing confessions is a matter of faculties, except 'in extremis.' What faculties had we for the exercise of the ministry of absolution as Anglicans ?

'Valid orders, then, could hardly be considered as sufficient in any And yet, as an Anglican, for a long time I believed that I belonged to the true Church because I valid orders. I lost sight of the fact that a number of heretical sectsfar more ancient origin-had orders

Let us ask of Mary to obtain for us from the Holy Ghost the gift of divine love, for then all the crosses

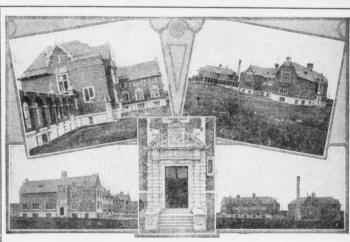
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LONDON, SATURDAY, JULY 22, 1916

CATHOLIC EDUCATIONAL ASSOCIATION

The thirteenth annual meeting of the Catholic Educational Association, which closed recently in Baltimore, was interesting and important from many points of view. Though in one essential particular Catholic education in the States differs radically from the Canadian system, many of the problems are identical with our own. The voluntary system if it does involve the burden of double school-tax at least leaves our American cousins free from the hampering restrictions which unsympathetic and autocratic officials sometimes endeavor to impose on us.

Two of the resolutions unanimously adopted by the distinguished educators recently assembled at Baltimore have every whit as much application system of grading works irreparable to our own schools as to those of the United States.

Attention should be called to the fact that promotion in the grade schools is sometimes too slow, individual pupils being retained in a grade when they are perfectly capable of keeping pace with the pupils this respect.
of the next grade higher. By promotion in due time, capable pupils will be able to take up the study of classical and foreign languages earlier and begin sooner the preparation for their work of life. To retard a pupil is not only to rob him of precious time, but of the incentive to emulawith the result that he loses interest in study, and, worst of all, industrious habits.'

This is a point of the gravest importance, and one upon which the CATH-OLIC RECORD has insisted in season and out of season for several years thirteen years, the competition was past. To take tens of thousands of limited to those of thirteen years and children and make them keep step under. A boy of twelve secured the ters are to be prepared for leadership for eight years, the dull with the prize; but the condition did not of churches!" mentally alert, the lazy with the affect the result as he had the highenergetic, the chronic idler and est number of marks regardless of for the ministry are "sheltered the most apologetic terms of the obstacles which in her conduct of the shirker with the honest and enthu- age. Instances might be multiplied from the killing blasts of sn- annual parade and deprecates the War and the solution of her internal siastic worker; to make all these indefinitely to show that "promo- ful temptation," will they be keeping alive of sentiments, that are economic preblems Russia has had take eight years for the conventional eight grades is unreasonable, stupid, times too slow." absurd, even if it did not work irreparable injury to the most gifted and industrious.

We have known children to take the first form (two grades) in one year, and sometimes in six months, and then do much better in the subsequent years than others who religiously - perhaps superstitiously is better—spent a year in each grade result that he loses interest in study, regardless of ability or capacity for work.

The Entrance examination has long since become the accepted test of elementary school work. Intelligently applied it is a satisfactory standard by which to judge the work of the school. But when we hear teachers - and even priests-boast that of twenty candidates sent up nineteen were successful, prescinding from all other considerations we feel a great deal of sympathy with those who would abolish the Entrance altogether.

should take the examination; but prove instructive as well as interestthat is not enough; the Senior ing to Catholics. Fourth class should be at least 10% of the school attendance unless exceptional conditions supervene. In a school whose average attendance for the past eight years is 800, obviously the eighth grade should have 100 pupils who should all be Entrance candidates. If as a matter of fact only 40 go up for examination there is something radically wrong.

And just here may be considered the fatuous contention of some wellmeaning people who hold that since it is a good thing to keep them for a religious guide is one who eight years under the influence of any school, and you will find that their deepest needs. Here is the indicated by the life of the Master.

attendance ever reach the Entrance class. Therefore we do not hold them for eight years; they are dropping out everywhere, in the seventh, the sixth, the fifth, and even in the fourth grade.

Allow 20% for those who, through no fault of teacher, school or system will so drop off before completing the elementary course, the Entrance class should comprise at least 10% of the school attendance, at least 10% of the verage attendance.

Another consideration that must which pupils complete the elementary pass the Entrance examination. If pupils are kept back merely in order that they may obtain a high standing at this examination the supposed honor they reflect on teachers or schools is an empty honor dearly and dishonestly bought.

"To retard a pupil," the C. E. A. delegates unanimously agree, " is not only to rob him of precious time, but result that he loses interest in study, and worst of all, industrious habits."

Aye, and to rob the Church of priests and the professions of Catholic representatives.

If a boy completes his elementary course at twelve, he will begin his ignore. secondary education as a matter of age, however, (i. e. fourteen or fifteen) two or three years of his secondary course continue.

to a stupidly rigid, conventional are lost. injury to the pupil himself, to the Church.

In the ungraded rural schools promotion is less rigid, more intelligent; which comes not only into our and the whole result more satisfactory. In Carleton county the prize into the heart of the home itself." winner on the Entrance Examination one year was a little girl ten years the Quigley Preparatory Seminary old. slightest from over-work; but did boys under suitable conditions until excellent work later on in the High school.

The next year the average age of successful Entrance candidates being exclaims : tion in the grade schools is some-

When those interested in our schools grasp the importance of this fact we shall have made one important step, of far-reaching consequences, towards the permanent betterment of our schools.

"To retard a pupil is not only to rob him of precious time, but of incentive to emulation; with the and worst of all, industrious habits."

"WHICH WILL PRODUCE THE STRONGER MAN?"

Archbishop Mundelein, in order to secure a greater number of suitable candidates for the priesthood, in the diocese of Chicago, proposes to establish a special school for the training of boys who show signs of vocation to the priesthood.

The proposal is interesting in itself and has provoked an interesting comment by a Congregationalist editor. Consideration both of the The entire Senior Fourth class proposal and the comment may

The plan, says the Literary Digest, "to shelter students from the world and its temptations" is strongly criticized by the Protestant editor of The Advance, who says :

"These boys who are to be the real leaders of men are to be shut away from contact with their comrades from the time they are on the average not more than fourteen years old and prepared under such conditions for the work of the priesthood. of the way in which ministers are to meaning people who hold that since be prepared for the leadership of the great majority of children go no churches! We think that a man further than the elementary schools who is to be useful to his fellows as grown up among them, knows life as religious teaching. What are the under which his comrades live, and

often not five per cent. of the average direct opposite in ideal. The priest is to be shielded from adolescent period until at last he is prepared to offer the sacrifice of the Mass for the repose of his benefactor's stronger man?"

The honesty of our Congregationalist critic is as transparent as his selfassurance and condescending Protestant superiority are imposing. But this honest self-assurance, which | Catholic to live. We know of such a | to come. A daring fellow volunnon-Catholics. They are asking for visable for her to be down town on road. Unconscious of results, he be taken into account is the age at results. By their fruits ye shallschool course—in our case when they to hear our Congregationalist critic surprised to find the store of a promi. warning. He hurriedly returned to of incentive to emulation; with the judice or the spirit of partizan contestant layman would hardly permit turn as to assist one another. his self-complacent clergyman to

course, on the recommendation of unusual; he proposes to have for teacher, parents, and priest. At aspirants to the priesthood a school fourteen or fifteen it is quite separate and distinct from the ordinanother matter, as any one who has ary Catholic schools and colleges. had experience can testify. At this Face to face with the conditions of life in a great city like Chicago he if he has already completed one or proposes to meet the special requirements to which these conditions give education he will as a matter of rise. The Catholic population is growing apace; the need for priests The undue retardation of bright is imperative and he believes that and industrious pupils in deference without special safeguards vocations

'Care must be taken to shelter them (the boys who show their first Catholic population, and to the inclination to the priesthood) not only from the killing blasts of sinful That the Public schools are no temptation, but also from the chilbetter-indeed often worse-is no ling atmosphere of modern materialexcuse at all for our delinquency in ism, the selfish craving for ease, the inordinate love of money, the exaggerated spirit of independence schools and colleges, but enters right

Hence it is proposed to establish She did not suffer in the which will educate five hundred they are prepared to enter the theological seminary.

Yet the editor of The Advance

"How totally foreign to our conception of the way in which minis-If during adolescence candidates

strong than those less the clean strong virility which is ship in things spiritual: men know

Modern materialism, craving for ease, inordinate love of money, are

treat? Exaggerated independence another name for what thoughtful for the simple minded are more men condemn under this and other prone to believe them. An illustranames. He can not command who tion of this is given in an item that has not first learned to obey. And has just appeared in the press. An above all the self-willed, disobedient, hotel proprietor in one of our Ontario irreverent youth is not the one to cities engaged two girls in a neighcommand or lead in the name of the boring town to assist in the dining meek and humble Jesus who was obedient even unto death.

The priest who has learned in early youth to love the beauty of God's house, who has grown strong by leavsary to "minister to the deepest needs" of sinful human nature. And experience is there to prove that How totally foreign to our conception | it is to such men, morally and spiritually strong, that human nature looks for light and leadership in the it is, understands the conditions its inspiration from no higher, holier ments literally. facts? Go into your school, almost so is able to be the real minister to or more perfect source than that

MET A stranger who happened to spend age. There is a tradition, that, the 12th of July in some of our at the time of the Fenian Ontario towns, and listened to the Raid, an Orange Lodge near inflammatory speeches and party Toronto resolved, with the greattunes, would come to the logical con- est show of valor, to defend their clusion that there was a civil relig. hall to the death. They appointed ious war going on in this country pickets at every mile in the direction and that it was not a safe place for a from which the enemy was expected sweeps aside with impatience, if not one, a prominent American, who teered to act as sentinel at the with contempt, the accumulated advised his wife to do her shopping farthest post. After many hours of wisdom of ages, fails to impress even the day before, as he deemed it inad. watchful waiting a fox crossed the the "Twelfth." He summed up cour. shot the fox, and immediately he know them. It would be interesting age to walk down himself, and was heard the pickets giving out the explain to one of that large class of nent Catholic merchant gaily decor- the hall to explain matters; but it honest but dissatisfied Protestants ated with orange colors and the was deserted. This story may or that the divine text as applied to the clerks busy waiting on the brethren. may not be true, but it certainly two systems-totally foreign to each We question the propriety of the supplies a precedent to many things other-of preparing candidates for merchant's action, but the incident that have happened, not in Ulster the ministry shows that the Protest | reveals the absurdity of the whole alone, during this war. It would be ant system produces the stronger situation. The majority of Orange. interesting to know what percentage men, and in what sense they are men are, taken individually, very of the brethren who have gone to the more really leaders of men. There good citizens and very good friends. front were emigrants who joined the troversy; but there would be great annual celebration, the greater numneed of a little honest humility and ber of them live in peace and harunbiassed consideration of certain mony with their Catholic neighbors glaring facts which the honest Pro- and are as ready to do them a good

There is a variety of types among them. First of all there is the holi-Archbishop Mundelein's project is day Orangeman. To him the "Twelfth" is simply a picnic. He is out for a good time and takes the family with him. The orange sashes, the music of the bands, and the procession appeal to that innate love of ritual which he possesses in common with all men. Of the historical significance of the event commemorated he has only the vaguest idea. What they killed each other for, he doesn't know, nor does he particularly care.

He is quite content that the glorious victory gives him reduced rates on the railroad once a year, and a show, that is a good deal cheaper than a circus. He is no spendthrift and will not pay fifty cents for his dinner, if he has acquaintances in presume. We have known of not a down at the tables of Catholic described as enemies of their country, and whose religious Chief they had just consigned to the lower this is, that the incongruity of the situation never dawns upon them.

Next comes the place-hunter and the politician. The former is generally found in towns. He joins the Teutonic Allies and the vigor of her lodge not because it has any attractions for him, but for what's in it. campaign has made the nation the it." He is not anxious to appear in wonder and admiration of the world. ragalia on the "Twelfth" and gen- What has not, however, entered into erally finds some excuse for nonattendance. He will speak to you in the multitude and variety of the opposed to the spirit of tolerance to overcome as a prelude to this new know life as it is?" The wisdom and brotherly love that should offensive. There of the Catholic Church demands in animate all the citizens of a free those who aspire to the priesthood | country. We much prefer the gold- of the ordinary necessaries of life, braided publican to this honeybased on moral purity. And in this tongued pharisee. The Orange poliour age human nature, however tician is too well known to require sinful and degraded and enslaved it any description. He is the heart supplies of manufactured goods, and may be, looks up to the pure for leader and soul of Orangeism. If it were not for him, this whole anachronism her seaports have created problems how little they have lost in not would no longer be a blemtsh on the which have pressed heavily upon her. knowing in their youth "life as it fair face of our national life. He keeps up the show to serve his own selfish ends.

Lastly comes the Orange chaplain. not these the very diseases of the His position is the most anomalous preach by his words and by his life to do, the Prince of Peace. It is Can the physician be successful only gatherings, the most uncharitable after he has contracted all the and calumnious speeches are made Gospel. They do more to perpetuis ate bitter feeling than all others room on the recent anniversary. with the exports. They did not keep the appointment, but sent a letter stating that they feared to go, as they had been told passing, and blow all the Orangemen

SOME ORANGEMEN WE HAVE | there is one in which they are war discount on the rouble from 1 to decidedly lacking; and that is cour- 67 per cent. would be no room for appeal to pre- Apart from the few dog-days, that lodge to get a position in the towns immediately precede and follow their and cities of Ontario. When Carson was raising his army of rebellion, over two hundred Orangemen in one that man. We noticed his utterance township in Ontario volunteered to on the subject in the columns of our join his forces; but when the real war came and the recruiters visited | Catholic Standard and Times, some that township, there was not a single hollow log out of commission. In that same constituency, two hundred

> finger of scorn at the Habitant. THE GLEANER.

NOTES AND COMMENTS

of its portion of one single contin-

gent. After that, one would think

not have the effrontery to point the

THE GENUINE L. O. L. way of exhibiting Canadian unanimity in skill in ministering to the people. regard to the War was to march The missions in Italy, France, Spain, through many of our cities on the Quebec and elsewhere—they are all "twelfth" flaunting the customary offensive banners and playing the old yulgar airs which so unmistak- as though the Latin people and the town, upon whose hospitality he can ably embody the spirit of the institue Latin Church must travel together. tion. In Belfast even, they this year Perhaps we can help them by adminisfew instances where Orangemen sat exercised some measure of restraint, but the peculiar exigencies of Canafriends, whom they had just heard dian politics gave the "brethren" free play, of which, in keeping with their antecedents, they made the fullest use. That is their traditional regions. The amusing feature of way of showing respect for Britain's Allies.

> of the Russian offensive against the Americans better Catholics? If not, that appreciation to any extent is question of deprivation to her people such as presses now so heavily upon both Germany and Austria, but the stoppage of her customary sources of the comparatively restricted area of

QUITE APART from military and naval needs, two paramount facts have contributed to increase Russia's immediate needs for supplies, chiefly society to which the priest must of all, representing, as he pretends of manufactured goods, from outside. These have been tersely summarized the healing gospel of Jesus Christ? notorious, that, at these annual in a recent issue of Kelly's Monthly Trade Review. It must be remembered, says that periodical, that until diseases which he is called upon to by self-styled ministers of the the opening of hostilities she drew about 50 per cent. of her imports from Germany and Austria-Hungary. This inflow has of necessity been cut Father Gallitzin was a Russian off. Practically the whole of her land frontier has been close to com- Gallitzin, Ambassador of his country war. mercial traffic, and her harbor accome at The Hague when his son was modation, even if open all the year born. When a young man the the whole front. The flerce German round, is quite inadequate to deal future apostle was sent to travel in attack on the positions in front of with the imports, and even less so the United States with a view to

that the main street of the city was least deprived Russia of the most sionary activity in the new Republic, mined and that it was arranged that highly-developed industrial portions he determined against the wishes of the Catholic Bishop should touch a of her territory, thus increasing her his family to become a priest. In button, when the procession was requirements by reducing the facil due time he completed his duties the Paris official statement is the into eternity. We do not suppose the demands for imports from allied ordained by that prelate in 1795, that a clergyman told them this, but and neutral countries is on the in- being the first person to receive all we know that clergymen do attribute crease, the ability to export her much the orders within the confines of the to the Hierarchy equally nefarious bulkier produce to pay for these imschemes, and are very much sur- ports is greatly reduced. The con- time onward his career was one of not greater than his Master; and prised that any one would be so sequence is a serious adverse balance incessant activity and self-abnegathe servant's training can take ignorant as to accept their state- of trade against Russia, with a cor- tion. All his possessions were dis-While we gladly concede to The extent of the latter may be and he died poor. It is well that his

NOTWITHSTANDING THIS heavy handicap following upon the reverses of 1915 (which owing to Russia's state of unpreparedness in the matter of munitions were inevitable) the great Muscovite nation has now the whole world at her feet. It is hard to apportion praise where all are doing so well, but having regard to the former estimate of Russia as an unwielding giant, half barbarian and half tyrant, her powers of recuperation and her rapidity of action in 1916 may well be called phenomenal, And to none has the surprise occasioned by this development been greater than to the German, who, from proximity of border, and past trade relations, may be presumed to have known his big neighbor best.

capable of a common-sense view of Protestant propagandism in Latin countries, and in the Episcopal Bishop Anderson of Chicago we have Philadelphia contemporary, the time ago, but in view of the everrecurring twaddle on the subject from interested parties, Bishop and fifty French Canadians from Anderson's sentiments are ever Quebec were imported, in the raising timely. The article from which this excerpt is taken appeared originally in the Bishop's diocesan magazine. that Orange orators and others would It cannot have too wide publicity.

"IF WE can help South America," he wrote, "in the name of God let us do it. Let us be sure, however, that we help and not hinder. Protestant propagandism in Latin countries has not so far demonstrated great preeminently respectable and preeminently unsuccessful. It looks tering to our own people in their midst and trying to set a good example. Perhaps in this way we can help them to be better Catholics. To try to help them by converting them from Catholicism to Protestantism is to hurt them. The converted Catholic does not make a good Protestant. Has the Panama Congress THE EXTRAORDINARY rehabilitation any special genius for making South the Episcopal Church will serve a

> IT IS TIME that the words we have italicized should be taken to heart by the several denominations that stance upon fruitless attempts to proselytize Catholic foreigners in Somme Canada or abroad. The lapsed Catholic never makes a good, even a 'respectable' Protestant. The distinction should be obvious. Bishop Italy, for example, as " preeminently in at any selected point. respectable." The ordinary dictionary definition of the word "good" is wholesome; useful; virtuous; valuable. The published methods and doings of the Methodist mission in Rome cannot be said to measure up to that standard. Respectable, they may be, in so far as the outward clothing is concerned, but neither wholesome, useful or valuable within.

Pa., to the memory of Rev. surrender readily when their trenches Demetrius Augustine Gallitzin, pioneer priest of the Alleghenies. nobleman, son of Prince Dimitri greatly shorten the duration of the enlarging his knowledge and fitting him for a diplomatic career, but on To ADD to the difficulties the his arrival in Baltimore and seeing advance made. General Joffre seems chances of War have temporarily at the vast field that lay open to mis- to be content to stand on the defen ities for their supply. So that while under Bishop Carroll, and was respondingly high rate of exchange. persed for the needs of his mission, Orangemen gmany good qualities, realized from the increase of the pre- memory should be now honored.

A TABLET HAS been erected in the

THEY WERE grand men those early French and other non-English-speak ing missionaries who laid the founda tion of the great Church in the United States as we see it to-day. Flaget, Cheverus, Matignon, Bruté, Negot, to mention only a few. Father Gallitzin takes rank with these, and his memory and theirs must ever remain a precious possession to American Catholics. They thought nothing of the material fabric as contrasted with the living temple in the souls of men, and they reared a generation of Catholics who were able by the purity and consistency of their lives to live down the hateful spirit of prejudice and Know Nothingism which sought to banish their Faith from the land.

ON THE BATTLE LINE

The British army of the Somme after less than forty-eight hours of It is refreshing to find a Protestant artillery preparation, has broken capable of a common-sense view of through the German second line of defence along a front of about four miles, and now holds all the second line positions between Bazentin le Petit and Longueval, both inclusive as well as the Wood of Trones. In the wood were found and relieved a hundred men of the Royal West Kent Regiment who had been surrounded by the Germans during recent fight ing, and had gallantly held out for forty-eight hours.

The new positions were flercely attacked by the enemy during the day. At the third attempt the Germans recaptured the village of Bazentin le Petit, but were at once driven out again, and the whole village is once more in the hands of the British. Many prisoners were taken by General Haig's army, which attacked at 3.25 in the morning, and was favored by weather conditions that blew the smoke of the bombardment and the bursting shells over the German positions and interfered with the work of their artillers observation officers. It is probable that the closses of the Germans were greater than those of the British troops, for the enemy was driven his trenches in the first rush and had to fight in the open during the remainder of the day.

The success gained with

nachine-like precision proves that General Haig is the right man in the right place. No premature dashes for him, with huge losses incurred in the taking of positions that cannot be held. His artillery equipment is of course, enormously that with which the Neuve Chapelle and Loos offensives were attempted, but artillery alone would not enable him to reap the fruit of victory. The British infantry is clearly in the grip of a firm disciplinarian, who expects his officers and men to perform the duties laid upon them, but not to advance without instructions into positions that have not been prepared for "push" into Galicia in the present broader purpose by keeping out of assault. The new thrust leaves but the Allies and their immediate objectives-Peronne, Bapaume and Combles and this line is reported to be less formidable than the two already captured by the French and British. The hone that the war of trenches. are in the habit of wasting their sub- which has lasted for almost two years may shortly become a war of rapid motion in the open fields of Valley has been greatly strengthened by past two weeks. This much can now be said with assurance, in view of the advances made by the armies of General Foch and General Haig-Anderson speaks of the Missions in that the German front can be driven week's operations may prove that it can not only be forced back, pierced and disrupted by the Allied armies.

The statement of Reuter's corres pondent that the German soldiers surrendered freely is most important. In trench warfare relatively few men are captured. On the entire western front during two years of fierce fighting fewer men have been taken prisoners by one side or the other than the Russians captured in the month of battling in the open fields that followed the breaking of the enemy's lines along the Styr in Volhynia. If the Germans in the west little Catholic Church of Loretto, are so tired of fighting that they are overrun, a month or two of campaiging in the open along the Somme might produce surprising results in the total of prisoners, and

> The French midnight report states that the day was relatively calm on Fort Souville seems to have been frightfully costly. the Germans left 3,000 dead on the field as the price for the small sive still at Verdun, leaving to the Allied armies on the Somme the work of smashing the German front. The only military operation reported in bombing of the German Mulheim with many shells of large calibre, in reprisal for the bombard ment of the open city at Luneville on June 25.—Globe, July 15.

To know how to pardon, it is but necessary to remember that one is man.—St. Ambrose.

Purity of heart is nothing less than the impress of divine beauty.-St. Gregory of Nyssa.

T. P. O'CONNOR'S LETTER

Special Cable to the CATHOLIC RECORD (Copyright 1916, Central News)

London, July 15th.-The Tory meeting last week proved a stormy one. Hugh Cecil backed by Sir Robert Finlay, one of England's greatest lawyers, made an attack, not

and Tim Healy also were determined chief question then was, whether Premier Asquith's statement would lead to an immediate and bitter hesitation on the part of Hugh Cecil, Tories of minor importance, prevented plan has started well, but indications tain that the verdict of such remain that its course will be stormy would go against Mr. Devlin. final triumph I still consider assured.

Many awkward questions regardmerely provisional in character. measure has to come up for revision within the next twelve months or whole scheme is stamped with the word provisional.

On the other hand, the Irish Nationalists have wisely accepted the undeniable and unconquerable fact, that the Ulster counties cannot and even ought not to be driven into Home Rule by force, which involves the further proposition that these counties remain out until they have made up their minds to come in. Irreconcilable element, both in the North and South, who want to destroy the settlement, are making unscrupulous use of the Ulster Reactionary," thus trying to revive the Orange opposition by de-claring that the exclusion is only temporary while the Southern factionists represent it as permanent.

However, it is mere dispute about words, for the two facts are certain, that Ulster will never be forced in. Secondly, it is as certain that Ulster has no more idea or possibility of remaining permanently outside the rest of Ireland, than of drifting from Ireland to the middle of the Atlantic. Fortunately in Ulster, between the Nationalists and their leader Mr. Devlin, there is the strongest common sense, and political instinct and the settlement will carry the support of both to a triumphant end.

Everybody knew that Joe Devlin was one of the remarkable young men that Ireland has evolved during the last ten years; but it was not until the last six months of the serious crisis in Ireland that the country realised his full greatness. No man among the Irish leaders had a task of such immense difficulty. It is, after all, the Nationalists of Ulster who had to make the chief sacrifice, the sacrifice was the greater, because in addition to the four conn. ties of Down, Armagh, Antrim and Derry in which the Unionists are in which undoubtedly ts had the majority Devlin has been for many years the foremost figure in Ulster; it was to him they looked for leadership; the confidence in his courage, in his judgment and his disinterestedness was so complete that he might well be regarded as the idol of the Province. It was on his word, therefore, that the Nationalists of Ulster were ready to act; and no man could give the word of resignation to sacrifice

nay. He did give the word, and the word was obeyed. When one recalls all the enormous odds against him, it is marvellous that he should have succeeded. Every attempt had been made to win the support of the bishops to the Lloyd George scheme. They had been seen by Mr. Redmond, by Mr. Devlin himself, and by others. For a long time it was supposed that their well-known moderation of character would have ranged them on the side of the settlement. It was known also that they all had immense confidence in Mr. Redmond, and it was anticipated that when they realised that the choice between the acceptance of the settlement or the loss of Mr. Redmond's leadership they would have little hesitation in accepting the temporary sacrifice of the six counties. All these hopes proved vain, and the four bishops declared against Lloyd George and

against Joe Devlin. There was a peculiar state of affairs among the clergy of the six counties. Some of them had been for many years among the most loyal supporters of the Irish Party, and in this they followed the lead of two of the most patriotic Bishops in Ireland -Dr. McHugh the Bishop of Derry and of course Dr. O'Donneil, the episcopacy of Ireland for the uncom promising support he has given all through his career to the Irish Party. But in some of the other dioceses there was a very different feeling. Some of the priests in these dioceses have for good reasons or bad been the consistent opponents of the Irish Unionist, and of doubt, uncertainty, Party for at least ten years. It was anxiety on the Liberal benches—

known of course that there would be nearly two hundred priests at the Convention, and even those who had the strongest faith in Mr. Devlin's powers of persuasion doubted whether could overcome an opposition which might well have been solid against him. It was not solid, as a matter of fact, because one of the most curious intricacies of Irish greatest lawyers, made an attack, hot only on the proposed settlement but on Bonar Law and other Unionist of opinion among the ranks of the priests themselves and this division priests themselves and this division to a certain extent, of opinion, to a certain extent, follows the lines of age and service. to wreck settlement if possible. The clder race of priests, that is to chief question then was, whether say the Parish priests, have been, as a rule, on the side of the Party and therefore on the side of the settle-Thus the settlement was to ment; while the younger ranks, the be ushered in by an attack in force ranks of the curates, have been which might militate against its against them both outside the Premier Asquith's refusal to dioceses of Dr. McHugh and Dr. drawn into details, and a certain O'Donnell. In addition, a large sitation on the part of Hugh Cecil, number of the laity had been rushed because he commands none but into premature denunciation of the of exclusion. For days and this debate, and so far the settlement even for weeks it seemed quite cerhas started well, but indications tain that the verdict of such a body and may take considerable time he himself at one period of the before passing into law although its struggle said that he thought the chances were one hundred to one against him. He is not a man, howing terms may arise, largely because ever, to be turned back from any the underlying question as to purpose or opinion he has formed, ether the settlement will be and he went into the fight knowing regarded as a permanent one or that these odds were against him, but determined to carry it on and to is a question of words, for as the stand or fall by the result. The result is known all over the world. and the night of Friday, 23rd of June. some such period after the war, the his resolution and his life may be, it is hard now to forewhole scheme is stamped with the tenacity; but it was a surprise even cast. He himself has declared that to his best friends and warmest admirers.

What manner of man is this who

has achieved such an extraordinary

result? Free from vanity, with a keen sense of humor, no man makes more jokes against himself than Joe Devlin. In the mining district of Wales there are many Irish families who settled there on the great exodus from Ireland after the Famine, and among these families is that of the Keatings. Every member of the family was at one time or another in the mines. The younger generation has emancipated itself from this perilous toil; Mat Keating is member of Parliament for Kilkenny; Joseph Keating is a successful novelist. But the old father still remains—a splendid Irish veteran, a life teetotaler, an ardent Catholic, a fierce Nationalist. Joseph Devlin was introduced to the man at a Convention by the son, Mat Keating; and the old man on seeing Mr. Devlin immediately declared how like Dan O'Connell he was. Later in the evening Mr. Devlin asked old Keating what sort of a man O'Connell was, and Keating replied he was one of the ugliest men he ever saw. And as he tells this Joe chuckles with great delight. As a matter of fact he is not an ugly man at all. He is short of stature, and the big head and face of pronounced Irish features are marked contrast with his stature. Similarly the mellow and powerful voice comes with some surprise when you look at the rather tiny man from which it springs. The face is round with a short, rather turned up nose; and the body still looks almost boyish. His health is delicate, and this little man of such audacious courage is such a bundle the majority, they had to give up the of nerves that you never feel certain two counties of Tyrone and Ferman-agh, in which undoubtedly the the time is coming in the House of the time is coming in the House of ake a speech. you can see the whole frame quiver-ing, the well-shaped and delicate hands trembling. He has been known to lie awake all the night before because he had a meeting of particular importance to address the next evening. Once on his legs, however, all the nervousness seems to drop from him; he speaks with fervor, and even if he be confronted by opposition, with defiant self con with more palpable regret. If the consented to the sacrifice it was impossible that any other figure in Ulster life could say him by opposition, with defiant self confidence; and at once he grasps the attention of his audience. The orattention of his audience. The orattention of his audience is the palpable regret. fidence; and at once he grasps the with a steady stream; he pauses often for a word and for a thought, and you can see in the mobile face the working of an intelligent and thinking brain. In some respects he often reminds me of the traditions I have heard of Stephen A Douglas, the little giant of the great days which preceded the Civil War in the United States. It is rarely that he has failed in convincing an Irish audience. There have been occasions in the House of Commons when the passionate vehemence of his oratory has excited such tumult as to interfere somewhat with his effectiveness; and indeed he never has felt quite at home there.

Yet even there I have seen him do remarkable things. The Orangemen had a great find in the Ne Temere decree which seemed to make some difficulties in the way of mixed marriages, and they had found a case in the domestic differences of a Mr. and Mrs. McCann. McCann was a Cathoand Mrs. McCann was a Protestant. Husband and wife quarreled and ended in a separation; after the separation McCann took away his children and disappeared from Ireland. Strong and powerful appeals were made to the Protestant sentiment of England and Scotland and a vigorous and successful campaign Bishop of Raphoe, who has always was conducted; and for a time it distinguished himself among the looked as if this appeal to mere no-Popery sentiment would seriously interfere with the progress of the Home Rule cause. When the night came for the discussion of the question in the House of Commons, one could see in the crowded House a

especially among the Nonconform- under the Christain yoke and civili- the Catholic religion. The isolated ists. Mr. land, who is an adroit and able advocate, stated the case with great force; and while his speech going on you could see the faces of the Tories grow more beaming and those of the Liberal Nonconformists become more depressed. Mr. Devlin got on his legs; and in less than ten minutes the whole situation had changed; the Liberal Nonconformists were cheering, the Tories were abashed, and nobody dared to continue the debate. In a few minutes this marvellous little man had thrown down the fabric which had been reared by months of campaign.

Personally, there are few men so loved by his friends; this is largely because of his absolute disinterest ness of character. He does not care about money; he is unmarried; he is indifferent to all the ordinary attractions of life; his one weakness an over-zealous love of a cigar. And finally there is this curious paradox in his character, that though strong Nationalist, he is a Belfast and Ulsterman to the core; with this nations are straining their eyes to curious result-that though often he hated and sometimes denounced by Belfast Orangemen, they all have implicit confidence in his good faith they look to him and the Church as and in his good sense. Over and over again you hear from them the statement "if Joe makes a bargain he keeps of the Orangemen.

he will have nothing to do with a Dublin Parliament as his constituency is excluded from it and as he thinks his work is in Ulster and not the South of Ireland. Events, however, will probably force him to take his share of the responsibility of that new Government of Ireland which is the immediate and one of the most difficult problems Ireland

GATES OF HELL

PREVAIL NOT AGAINST CHURCH

SERMON OF ARCHBISHOP HANNA

At the solemnity of the feast of Saints Peter and Paul the sermon at St. Mary's cathedral, San Francisco, was preached by His Grace, Most Reverend Archbishop Hanna, who took for the text of his discourse: The gates of hell shall not prevail against it.

There is one institution in the world that has outlasted any other in the time of its duration, the extent of its dominion and in the loyalty and devotion of its members, and that institution is the Papacy. It comes down to us from the days of blessed Peter, its power is as widespread as the world and it obtains the underlying love and

service of the faithful.

Among the first of our Lord's disciples was Peter and from the beginning he won a peculiar place among the apostles. Our Lord changed his name from Simon, son of John, to Cephas which is Peter and means rock, signifying the important position he was to occupy in the future

Church. This Peter was impulsive and warm hearted and Christ prayed for him: Satan hath desired to sift thee him: Satan hath desired to sift thee ditor of the Century magazine. Dr. thy brethren. The future head and foundation of the Church was to be empowered from on high to teach the truth and faith of whrist and to strengthen his brethren in that faith. ST. PETER MADE HEAD OF CHURCH

St. Peter's confession of faith was a memorable occasion in the life of Our Lord. In answer to Christ's question, Whom do men say am, Peter made answer for himself : Thou art the Christ, the Son of the living God. Our Lord answered: Thou art Peter and upon this rock I shall build My Church and the gates of hell shall not prevail against it. And I shall give unto thee the keys of the Kingdom of Heaven, and what-soever thou shalt bind upon earth it shall be bound in heaven, whatsoever thou shalt loose on earth it

shall be loosed in Heaven. St. Peter occupied an unique place among the apostles. He was present at the wonderful miracles of Our Lord and at the Transfiguration. He was selected to pay the personal tax for Our Lord: Go and pay for Me and for thee. And finally, as a reward for his great personal love. he was commissioned to feed the sheep and the lambs of the floca of

Christ. From the first Pentecost day when he went forth to convert the world, St Peter assumed a leadership among the other apostles. St. Paul came to him for the right hand of fellowship. St. Peter went to Antioch where the fol owers of Christ were first called Christians, and from thence he sail for Rome, the center of the civilized Roman world and power. There he lived and made the Eternal City also the center whence Christian teaching and influence were to spread to the ends of the earth. When he died there the office of St. Peter as head of the Church lived on in his successors, the Roman Pontiffs. Thus Rome was considered by the early Christian Fathers as the center of Christian faith and unity.

HISTORY OF CHURCH'S STRUGGLES

At first the Church had to struggle gainst the power of the pagan Roman Empire, then it was confronted by the barbaric hordes of ture—always feared, distrusted, and Cadman, before a Y. M. C. A. meeting,

within its own ranks.

The Popes as the storm-centers of these great contests fought the good fight and kept burning the light of faith and learning amidst the darkest times till they saw the fruition of their efforts in the wonderful age of universities and cathedrals in the twelfth and thirteenth centuries.

Then followed the revival of pagan letters and ideals and the revolt against authority in the sixteenth century, and once more the gates of hell strove in vain to overthrow the of Christ. The counter-Church reformation saved the day and the Papacy emerged unconquered from the contest and with fresh triumphs

in the new world. In our own time, too, men tried to banish Christian truth and ideals of life and get along without the Church but we see the result in a world devastated by war. Scientific pro-gress and achievements and naturalism have broken down as guides of human conduct and once more the the lonely man who sits in the Vatican as the successor of St. Peter and the Vicar of Christ on earth, and holding the true solution of the problems of life. The gates of hell have not prevailed against the Church. it." It was partly this curious and the eternal truth and principles admiration for Joe Devlin that accounted for the reasonable spirit taught by the Supreme Pontiffs, the taught by the Supreme Pontiffs, the representatives of Christ on earth. What his future in Irish political till there shall be one fold and one shepherd.—The Monitor.

THE LONG VACATION FROM SCHOOL

"It is a deeply established tradi-tion amongst us," says the Western Watchman "that the vacation is an unavoidable necessity, and there is a basis of fact for this conviction. there are indications that a modified view is being entertained by a number of educators. The establishment of summer schools and extension courses is meeting with wider approval and apparent success. The long weeks of the summer are a trying period for many a parent, and the interruption of study for ten or twelve weeks undoes, in a great measure, the labours of months. Climatic conditions naturally have a great deal to do with the length of the vacation, but we think that the present system does not sin by being over rigorous. As it is, vacation does not merely give the needed relaxation and renewed enthusiasm, it more often leads to stagnation.

CHURCH AS PATRON OF POETS

Though the full meed of praise is generally given to the Catholic Church as patron of arts—sculpture, architecture, and painting, are some who think that she has not encouraged poets to give legitimate scope to their fancy. In view of this attitude it will be interesting to note the following from the New York Times Magazine, of Jan. 30, 1916. It is written by Dr. Robert ment fund to assist impoverished writers, and in the course of his paper savs :

Before the fall of the monasteries, the lot of the poet was much happier than it has since been. The troubadours and meister-singers of the Middle Ages were welcomed at all the monasteries of Europe; it was the established custom of the monks to do whatever they could to assist the development of their genius. And one way of doing this, they knew, was to relieve them from any worry over the material necessities Gall in Switzerland there was a school of poets. The people were given instruction in the theory and ported in comfort by the authorities of the abbey. The Emperor Charlemagne founded a school for poets singers at Aix, which was attended by an enormous company, and greatly enriched the literature of the period. It is true that some of the troubadours and other wandering poets were not in good favor with the ecclesiastical authorities. Indeed, it may be supposed that the lives and writings of many of them were not what might be called churchly. But any poet was sure of a welcome at one of the Church's would be asked to render no service enlightened generosity was no longer extended to literature. The poet heaven and earth" could no longer find a comfortable home and congenial companions.

of Dr. Johnson's paper to Mr. Michael Monahan, editor of the Phoenix. In the issue for January, 1916, of that sprightly magazine, he has some sacrificial spirit. Ask any veteran of the Civil War and he will tell you of there is an opposition between religion and literature. In fact, he says: and more Sisters of Mercy the world

ists. Mr. James Campbell, the zation, and at the same time it had instances of priests with literary present Attorney General for Ire- to contend with heretical enemies instincts who came in conflict with the Church do not prove Mr. Mona han's bold assertion.—Fortnightly Review.

THE ANCIENT CHURCH

ITS CARE OF THE BIBLE AND THE PRIMACY OF THE POPE 1200TH ANNIVERSARY OF AN ANGLO-SAXON BIBLE

From the London Catholic Times

A very interesting event was com nemorated at Jarrow on Sunday, June 4. It was just twelve hundred before, on June 4, 716, Coelfrid, Abbot of the United Monasteries Wearmouth and Jarrow, left the north country with a few companions for Rome, bearing with him as a present to Pope Gregory II. one of the three pandects (or whole Bibles) which he had caused to be made probably under the direction of St. Bede at Jarrow, from the Vulgate translation of the Bible. Coelfrid died on his journey at Langres, in France. His fellow-monks, however, proceeded to Rome and laid the gift of Coelfrid, with its dedication verses, at the feet of the Holy Father. Nothing more was heard of the Northumbrian manuscript about thirty years ago, when De Rossi, the famous Italian historian of the Catacombs, made the discov ery that the magnificent manuscript of the Vulgate the celebrated "Codes Amialinus," in the Laurentian Library in Florence, was actually the Northumbrian manuscript. has been described as "perhaps the finest book in the world." Special Special sermons were preached at St. Bede's on June 4 on "The Devotion of the Anglo-Saxon Church to the See of Peter" and on "The Catholic Church and the Bible."

ITS ALTAR AGLOW 1.000 YEARS Albert Bigelow Paine in Harper's Magazine Before dinner we walked for a little in the gray evening and came to an old church—one of the oldest in France, it is said, built in the ninth century and called St. Michel's. (At Nantua, in the French Juras. It is more than 1,000 years old, and looks it. It has not been much rebuilt, I think, for invasion and revolution appear seldom to have surmounted the natural ramparts of Nantua, and only the storm beat and the erosion of the centuries have written the story of decay. hand of restoration have troubled it little.

We slipped in through the gathering dusk and tiptoed about, for there were a few lights flickering before the altar and we saw the outlines of bowed heads. Presently a priest was silhouetted against the altar lights as he crossed and passed out by a side door. He was one of a long line that stretched back through more than half of the Christian era and through most of the history of When the first priest passed France. in front of that altar France was still under the Carlovigian dynasty -under Charles the Fat, perhaps, and William of Normandy was not to conquer England until 200 years later. Then nearly 400 years more would creep by—dim, medieval - before Joan of Arc should unfurl her banner of victory and

mists we are stepping here. And all to step in a moment, and, in less those evenings the altar lights have time than you waste in talking with lit and the ministration of priests has not failed.

THE GOOD SISTERS

SOME MORE PRAISE OF THEIR WORK

COL. CHARLES MILES, PRINCIPAL OF THE SALVATION ARMY TRAINING SCHOOL IN NEW YORK

'I always take off my hat to a Sister of Mercy, that wonderful order of Roman Catholic women, because I have had the opportunity to see of life. At the great Abbey of St. them at work. I have seen them in homes of sickness and death. I have seen them in houses of infection and given instruction in the theory and contagion, where their mere presence practise of their art, and were support must mean ultimate death. I have seen them ministering to the poor in quarters where only a brave man would dare to enter. I have seen them stay when ministers, laymen and physicians ran for safety. never seen a Sister of Mercy fail to do her duty in its highest sense and sacrifice every other motive to that of bringing a little ray of light, a blessed beam of sunshine to some poor soul in need."—Virginia-Pilot Norfolk, Va., June 5, 1916.

"Chief above all do I record the

praise of the Sisters of Charity. a welcome at one of the Church's great universities. There he would receive food and lodging for as long of duty, in the infirmaries, hospitals, a time as he desired to stay, and he would be given the privilege of attending lectures by the world's greatest scholars. In return he more onerous than serving the altar or singing in the choir. But after be bad in the main, but a redeeming wounds and inhaling the most nause or singing in the choir. But after the fall of the abbeys, this sort of feature is this institution, which is as a golden connecting link between Diary of a Samaritan, by a member of the Howard Association of New We recommend the careful reading Orleans (Harper and Brothers, 1860).

"The Sisters of Mercy are heroines of the Cross. Would to God that our women everywhere shared their sacrificial spirit. Ask any veteran of and more Sisters of Mercy the world fronted by the barbaric hordes of Huns and Goths whom it brought persecuted it." This is not true of Brooklyn, N. Y., September 21, 1915.

SEEKING A NEW RELIGION

Japanese statesmen are working at the problem of supplying some moral which will hold the people back from the materialism that at present is threatening the foundations of the State. Frightened by the evil fruits of their own work. those who before were antagonistic to the teaching of religion in the schools, have reached the conclusion that some kind of religion must be adopted to curb the wild passions of the common people. Socialism has made rapid progress, and this combined with the loss of faith and practice in their old forms of pagan worship, have produced a condition

that is alarming. The Catholic University in charge of the Jesuits has enrolled the sons of the leading men of the Empire, and where formerly there was decided opposition to their attending lectures treating of Catholic doctrine they are now free not only to study the claims of the Church, but to come converts and practical Christians, if they see fit. Christianity is no longer on the list of prohibited articles. All religion not subversive of good order are encouraged and protected, though the common schools are still conducted on scientific plans and are a State monopoly. Elementary education is compulsory for all children of both sexes, between the ages of six and fourteen. The poison of agnosticism is thus inoculated in the nation from the very cradle and blasts life in the

Christianity is anti-patriotic, be ause it proclaims the existence of self. How the statesmen will overcome this stumbling block to the proper molding of the people along religious lines, is hard to say. They seem to want an antidote to the poison that is sapping the vitality of the nation, and yet they will not tolerate real freedom of thought and which run counter to the old ideals of Japan. One of the hardest works before the missionary is the breaking down of skepticism and scorn of foreign religious thought, to be found in Catholic Christianity.—Church Progress.

VISITS TO THE BLESSED SACRAMENT

Catholics who live in large cities hardly realize the advantages they possess over those who live at long distances from a church. They sometimes fancy they are doing a great deal if they get out of bed Sunday morning at 8 or 9 or 10 o'clock and walk a few blocks to be present at holy Mass. The sacrifice they make is, indeed, very little in comparison to the diffic which many of their fellow Catholics in the country have to make in order to obtain the blessings which are given to those who attend the sacrifice of the Mass. But aside from this, city folks have their churches open all day till evening, where our Blessed Lord is ever present in tabernacle waiting for them. If you, kind reader, who live in a city, could only realize this blessing, what a martyrdom.

You see how far back into the life. How easy a matter it is for you present for help, for strength and for Mrs. A. Simms, St. John's

You are here to-day, to-morrow An old subscriber..... may never come for you. The churches are always open to you and Alfred Diebolt, Drake...... you can visit your Lord. How often A Friend, Vernon...... do you do so, except when a law or A Friend, Caledonia...... to God's house and there asking for-Try it and see what grace R. J. Twohig, Strassburg... you will receive. If you pass the Friends in Bornholm

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church and have a few minutes to spare, run in and offer yourself, your wants, your desires to God, who is there waiting, waiting, waiting for you.-Bishop Colton.

THIS MINISTER RECOGNIZES TRUTH WHERE HE SEES IT

"A disquietude has broken out in ome non-Catholic circles about the reliability of Catholic citizenship in these States. Since the first Cauca-sian foot was set upon these shores Catholicism has been a part when it has not been all of America. And history bears the record of no test before which the Catholic citizenship of the republic has failed.

"In the Church progress has an asset of immeasurable value, upon which it is already realizing in the Church's antagonism toward and the intruding immoralities of these new times. The strength of all who love humanity for Christ's sake is not too great to cope with the mis-chiefs and errors of the world's practice. Catholic hands may yet hang a Catholic chaplet upon Adam's statue of the Puritan, for where is Catholicism's present so replete with honor and resource, or its future so auspicious as they are in the communities where the Puritan established constitutionalism in the State, universalized education, and set up in the church the ideal of a real and not merely putative holiness for every man of Catholic and Puritan are one. -John McCarthy, Pastor Wagoner Place Methodist Church, St. Louis, Aug. 16, 1913.

In the approach to virtue there are many steps. Cicero.

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Dec. 11, 1915.

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

Yours gratefully in Jesus and Mary. J. M. FRASER. who is actually Previously acknowledged... \$7,568 25 5 00 G.... 2 00 1 00 1 00 1 00 Toronto...

THOMAS SIMPSON, The Benefits applying to the British Parliament in 1760 for a charter for the Equitable Society, based his petition on the following grounds:

'The great numbers of His Majesty's subjects whose subsistence principally depends on the salaries, stipends and other incomes payable to them during their natural lives or on the profits arising from their several trades, occupations, labor and industry, are very desirous of entering into a society for assuring the lives of each other in order to extend, after their decease, the benefit of their present incomes to their families and relations, who may otherwise be reduced to extreme poverty and distress by the premature death of their several husbands, fathers and friends."

of Life Insurance

No Better Statement

Than this of the true purpose of Life Insurance has ever been issued

The impelling motive for taking out a policy is the same now as it was in Simpson's day, but the facilities are greater.

Are you "extending the benefit of your present income" to your family? If not, you are to blame for neglecting to shield them from the chance of extreme poverty and distress."

Send us your date of birth. We can fit you with a policy.

Licensed by Dominion Government - Premiums cannot be raised once policy issued. Surrender and Loan Values in the contract.

Capital Life Company of Canada HEAD OFFICE OTTAWA

BY REV. N. M. REDMONE SIXTH SUNDAY AFTER PENTECOST

NO PROGRESS WITHOUT GRACE "And His disciples answered; 'Whence can one satisfy them with bread here in the wilder-ness?" (Mark viii. 4.)

For the moment, not adverting that they addressed the Giver of all good gifts, the disciples, thinking of the enormous disproportion between their meagre supply and the thou-sands to be fed, might well say what they did. In the instant they reasoned as men, leaving God—for whom impossibility has no meaning out, and, as a consequence, utter impossib.lity stared them in the breadless wilderness. But God was with them, willing the thousands food, and the loaves and fishes, like the bushels scattered in the earth, vielded an abundance. So is it in the lives of Christians. As long as they keep God with them, the difficul ties which beset a Christian life are easily surmounted, but once they are so unfortunate as to drive Him from them by sin and insult, their utter inability to cope with the duties of their vocation becomes painfully parent. When God's grace is not the soul, no real Christian progress now agreed that in but very few apparent. can be made, be the external show what it may. The disparity between man's strength and ability without the aid of God's grace, and the duties devolving upon him as a Christian, evidences an impossibility equal to that which presented itself to the disciples in the wilderness. His utter helplessness to effect the least advance is clearly asserted in the Sacred Scriptures. "As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can says our Lord, "unless you abide in Me, for, without Me, you can do nothing." "Neither he that can do nothing." planteth is anything, nor he that watereth, but God that giveth the increase." The material rot of the branch severed from the vine is a simile of the moral rot which begins in the man whose soul is bereft of divine grace. From stage to stage downward the bent of his nature carries him, for "his imagination and the thought of his heart are prone to evil from their youth." Though advantages of education, society, and an exacting self-respect may place him high in the esteem of men, naught less than moral chaos is his case before God. As in the instance of the man aided by God's grace, one virtue prepares the way for practice of another, so is it in the case of the man impelled downward by the bent of his nature, one vice and conscience. opens the way to another. So that, as every day finds him bolder, it also finds him worse in the sight of heaven. Without counting on the aid of God's grace, man might Who can keep the comwell say: mandments of the divine law and the precepts of the Church? But with blessed boon of grace, what would otherwise be as impossible as feeding the multitude in the dire circumstances of the wilderness, becomes an accomplished fact like that of the wilderness, by the power of Him who multiplied the loaves. "It is God who worketh in us both to will and to accomplish, according to time which was not, directly or indi-His good will." Our confidence in rectly, due to liquor. I have defended our own ability should be as little as that of the disciples recorded in the Gospel. Our entire confidence should centre in God, "that He who hath cide." begun the good Work fect it unto the day of Christ Jesus." staked His divine veracity not to

fulfilling the conditions placed. What is there, O man, that you despair of getting from the all-bountiful God, who, to give you confidence, has bound Himself not to allow it to be disappointed? You say your sins are as red as scarlet and as numerous as the sands on the sea-shore. Let that not discourage you, for to you He says: "Thou hast prosti-tuted thyself to many lovers; nevertheless, return to Me and I will receive thee." You say that your life is a very misery; that whitherseever you turn, you fail to find peace. To you He says: "Come to Me, all ye that labor and are heavy laden, and I will refresh you. Take up My yoke and learn of Me, for I am meek and humble of heart, and you shall find rest to your souls." haps you complain of and are discouraged by the frequency and nature of your temptations. But if you do your part, strength will not be wanting to you to be the victor, because God is faithful, who will not suffer you to be tempted above what you are able." "Resist the devil, and he will fly from you." Are you of the number that so feel for the success of their earthly interests as for them not to hesitate to forego their duties in God's service? If so, His words to you are: "Seek first the kingdom of God and His justice, and all these "Seek first the kingdom things shall be added to you." Has He not in His infinite bounty promised us for the mere asking everything necessary and useful when He says: "Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you?

Thus we see that nothing whatever impossible is demanded from us as Christians. God with us, all our duties will be both possible and easy. So long as we do our part, His aid will never be wanting to us, and all these will be verified, which must end in the fulfilment of His shall overcome I will give to sit with business interprises.

FIVE MINUTE SERMON Me on My throne, as I also have overcome, and am set down with My Father on His throne."

TEMPERANCE

THE WAR AND TEMPERANCE

The New York Medical Journal declares that the stand taken by the governments of the warring European nations upon the alcohol question is a great victory for the temperance cause. To quote the Journal

As a matter of fact, the months of the war have done far more for the cause of temperance reform than all the preaching and crusading that have been going on for the past twenty years.

"It is now freely acknowledged that when stern work is to be performed and a high degree of efficiis required, not ency alcohol unnecessary, but its use is absolutely contraindicated. The realization of those responsible for the warring countries that in order to stand a chance to win, drink must be prohibited, is a great trump for the men who have advocated earnestly and persistently the abolition of

"So far as the effects of alcohol

instances is its use beneficial. "One of the lessons already learned from the war is the fact that if body and mind are to be keyed up success fully to meet hardships and horrors of every description, the fictitious stimulation afforded by alcohol is indeed a broken reed upon which to lean."-St. Paul Bulletin.

A LAWYER WHO CHANGED HIS MIND

At the opening meeting of the dry campaign in Duluth on May 22, Mr. O. J. Larson, chairman, told how he had changed front on the liquor question. He said :

I have never taken part in the temperance movement, and frankness compels me to confess that I have not always been a total abstainer. I have looked askance at Prohibition ists, and regarded them as impractical, visionary reformers, attempting to accomplish the impossible. But I have changed my mind. I now believe with John Mitchell, the great labor leader.that the 'happiness and progress of this nation depend more upon the liquor question than upon any other question.' My present attitude is not the result of emotionalism, but the result of observance, experience and study. I have tried to reach the solution, which would meet right with the approval of my judgment

My mind is made up and I am who believe that the saloon is a real menace, and should be exterminated. I am no longer neutral in thought, speech or action.'

In referring to his experience which was a contributing factor in bringing about his change of attitude, Mr. Larson said :

For six years I was Prosecuting Attorney in a county in Michigan, and I know that during that time 85% of the crime in the country was due to drink. I cannot recall a single case of murder during that many men for murder too within the past four months, and in every case drink was the cause of the homi-

Touching on the fect it unto the day of Christ Jesus." the question, Mr. Larson said that Confidence thus placed will never for every dollar of the \$165,000 disappointment. God has received by Duluth in liquor license money, the people are taxed sixteen allow it to remain unrequited, pro- to care for the results of the liquor viding that we are not wanting in traffic.—American Issue.

BUSINESS AND RELIGION

Do religion and business make a good team in the race for wealth? The majority of people will answer in the negative and give as their reason that two such opposites should not be harnessed togetherthat each one is good in its own particular field, but together one would rob the other of its strength and that the end would spell ruin. This false reasoning has gained innumerable followers even among our Catholic people, and has and is working great spiritual havoc among them, for no business can be called successful in the real sense of the term that is not guided by religion. It is true, great fortunes can be made vithout the help of religion, but one must always bear in mind that there will come a day when this wealth we have amassed must be accounted for, and unless we have attained it in a manner pleasing to the great Giverthe God of Religion—it will prove our undoing, and we shall lose our immortal souls.

Rest assured that the most success ful business in the world is founded on the basis of religion—not makeshift religion, but the pure love of God which leads us to love His Church and keep His Command-

ments. In these days of commercialism, religion is almost lost sight of in the race for wealth. Even sane men seldom stop to think what wonderful success would be theirs if they made a team of religion and business. How they would gallop to greater heights than their soulless opponents and leave them at the end of the race in the slough of despond, successful perhaps in a money sense, but losing the greater spiritual wealth which will be the crown of the man who "To him that has been guided by religion in his

The spirit of religion in business guided rightly in his dealings with his fellow creatures during the day. Maintaining this attitude, he will be interested in his work and do his best for his employer. He will not waste his time; for religion forbids respect of those around him; his be commented on; and then, wellearned promotion will come—the promotion which attention to the laws laid down by God and man will assure. What greater happiness and success can anyone expect in this world Some day, perhaps, that boy will be a millionaire, but no success he may attain will be equal to that first such cess to which religion urged him in

It is the same thing with the young business girl. If she has been trained in the school of true Catho licity, and lives up to her religion, practising it in business, she, too, is bound to be a success. The girl without religion—the butterfly on the wheel of business-is crushed ruthlessly in the fight for existence, because she has not been taught the value of religion as a business asset She wastes her time, she would rather elude work and deck pretty person to attract. She helps erself to her employer's money to do this, and the end is disgrace

his youth.

We read these stories every day in the newspapers, of virtue rewarded punished, even in this world. And yet it seems to convey no warning to our young people. From the pulpits our spiritual advisers denounce vice and acclaim virtue-and yet, every day some poor boy or girl of Catholic parents, but who has not been trained to live up to their religion, fails ignominiously and disgraces the name of Catholi city. In many cases it is the fault of their parents. They have failed in their duty to them, with the result that the children fail in their duty

not only to them, but to God. There is, thank God, a bright side to the picture. There are thousands of our boys and girls a credit to God and their parents. Thousands whose mere example is winning thousands more to lead good lives These young soldiers of the Church are steadily winning battles in the world, for the simple business world, for the simple reason that religion, meaning their duty to God and their neighbor, is the leading factor which guides their lives. Many of these boys and girls are weekly communicants, which "My mind is made up and I am fact perhaps, explains their success ready to take my stand with those in the business world. Daily they eat of the Bread of Life knowing that they require it if they are to have strength to win the day's battle. It is surprising to see the number of these young soldiers of Christ who attend early Mass on week mornings and then hurry off to their day's toil, imbued with fresh hope and vigor to face natural trials,

which attend a business career. These boys and girls started early the path of religion. As little children they attended schools taught by men and women who had given up all for God, who had levoted their lives to religion and the spiritual and mental training of our Catholic children. The lessons imbued in these early days in the minds of the little ones has taken oot and bring forth flowerseof sple

did growth. God bless and guard our Catholic They are the bulwark of this great nation. They are the enemies of Socialism and anarchy, and when the day comes when two forces meet in deadly conflict—as assuredly this will—the victors will be the former children of our Catholic schools. Fortified and clad in their spiritual armor they will fight and vanquish the powers of darkness and bring peace in their train. In the business world they will be a special power, for Socialism aims at its destruction, and anarchy would make a complete wreck of it.

Catholic parents! Remember it is your duty to send your children to a Catholic school. Nothing excuses you from not doing so. The lessons taught your children when they are in the plastic age are the only lessons that count. The character is moulded in youth for good or evillet it be for good. Put them in charge of holy men and women who mentally and spiritually are fitted to guide them rightly and leave the rest in God's hands. Do your part, and by your example lead others to do the same. This is a frightful age of materialism and agnosticism.

The powers of hell are let loose, seeking the destruction of souls, and it will require all our strength to

combat them. every Catholic mother and father took this lesson to heart their children would be a success not only in the business world but in every path of life, in which it has pleased Him to place them.—Sheila Mahon

A CATHOLIC DUTY

Religion is unquestionably the strongest and the most vital of all the powers operating in our world and it may be questioned whether, since the foundation of Christianity religious activity was ever greater than it is at present. It is mani-fested in a thousand ways and opportunities for its exercise are continu-

ally increasing.
The cries. What is truth? and

eve ywhere outside the pale of the can be adopted by every one. It is an asset worth having, for it paves the after a firm and sure creed—search way to success. The working lad ing everywhere but in the right place going out to work in the morning for the lost groat of faith. Now as ing everywhere but in the right place | Catholic Church of history in its true | a call to clear, courageous thinking, must find time for a few moments' everybody in these days reads and communion with Gal if he wishes to wants to read, it is easy to see how much may be effected by disseminat-ing printed matter calculated to dissipate the prejudices or dispel the ignorance of Protestants in regard to the doctrines of the one true Church.

Whatever can be done by zeal and charity, enlightened and guided by discretion, should be done by every Catholic individual in the great cause of the conversion of souls. We are in duty bound to pray for, edify, and instruct our non-Catholic brethren.-Intermountain Catholic

SOME REASONS FOR CONVERSIONS

An analysis of the official figures reported to the chancery offices, which appears on the first page of this issue, shows that the number of converts received last year in the United States was well above the 40,-000 mark and was probably not less The official English Catholic Directory places the convert total for 1915 in England at 9.034.

the publicity which is their due, would start a great many people thinking. Why is it that such a large number come each year to the Catholic Church from other religious bodies? There are altogether too many to warrant belittling the movement and altogether too many to support the charge that conversions are mere phenomena of individual minds working in ways which our Protestant friends would call erratic. Such substantial totals here and abroad, piling up year after point to far-reaching causes, and while it is true that no two con vert experiences are ever exactly alike, it is possible to distinguish

percentage of newcomers to the Church is shown to be the highest, we are told that the disaffection from the various Protestant bodies strongly marked. unusually Cause No. 1 for the convert movement is to be found in the disunion among Protestants, the teaching of contradictory doctrines even within the same denominations, and the consequent recognition among thinkpeople that a church so divided within itself cannot possess and is

Christianity. Protestantism by the spectacle of disunion, so they are attracted to Catholicism by observing its perfect these must not go too far. unity in faith and discipline, at all times, in all places. They read the Gospels and note that Christ founded a Church to last forever, that He promised this Church would not fail, and that He prescribed as its essential characteristic that there

hould be one fold and one shepherd had for another time clearly out-that is, oneness in its teaching lived its "mediæval" usefulness. should be one fold and one shepherd and subordination to one supreme Alas for them, the pendulum is directing herd. What religious swinging back again at this very organization exists in the world to- early day. In the Survey of June 3 day which fulfils these requirements? The inquirer does not have Adolph Meyer, of Johns Hopkins to look far. Surely this type of the true Christian Church is not to be view. Dr. Meyer, it is well to note, found in the 300 odd varieties of is hailed by that journal as "one of Protestantism, no one of which agrees with the other and no one of Very emphatically does agrees with the other and no one of which is in accord among its own that "the conclusions from hereditary study can not be codified in the the perception among earnest seekers form of for religious truth that the Catholic Church is the only one that can lay claim to be the Church instituted by plexity of the problem and the

the Master and the authorized teacher of His doctrines. Third, the facts of history are coming to be examined with more fairness, and in proportion as history-study frees itself from prejudice just in that proportion do the false impressions and false pictures of Catholicism tend to disappear. For the first two hundred years after the religious break of the sixteenth century, the vast bulk of Englishwritten history was written by non-Catholics and was colored by the hatred and bitterness religious engendered by the Reformation. There grew up what Newman so aptly called the Protestant Tradition -that is, a body of history handed down from one generation to another which was accepted as true by the sons because it had been believed by the fathers. Just as there was an inherited Protestant faith, so there was an inherited picture of things Catholic which was hideous and repulsive. The Oxford Movement of the 1840's was the first entering wedge driven into this mass of traditional misconceptions, because the Oxford divines determined to go back with open minds to the sources and study history intelligently and without prejudice from the ground up. Their clarifying work has been

they never used to have to see the expression, the Survey declares, light.

And finally as the supreme determinant in so many conversions, is a Cause which is not open to discussion. We refer to the abiding Presence of Our Lord in our Catholic tabernacles. All that need be said is that the number of those who become Catholics merely by attend ing Mass and the other services of the Church is very large, and there is no priest but who can tell of instances where conversions have occurred that are not explainable in way except the influence Jesus in the Blessed Sacrament. In the last analysis all conversions are acts of Divine Grace, but the preparatory processes differ. go through a long period of intellectual effort. To others it would seem. God makes the great gift with out exacting much from imperfect human understanding.-The Catho lic Convert.

SOUNDNESS OF THE CATHOLIC VIEW

From the Press Bulletin of Central O34.

These statistics, if they received excellent Catholic Association, we Thought Little Sisters of the Poor.

"No, I am not a Catholic take the following

The Church is the balance wheel of human progress. Her quiet self-possession in the midst of great popular clamor for extreme reform has become proverbial. Calmly She points out the error and the danger in the radical demand of any particular place or period and at the same time recognizes its element of truth. Her own program, She can always show, has long ago anticipated the need and provided for it.

The widespread eugenic move-ment for the regulation of the martial relationship was a recent and interesting evidence of this old certain broad and well-defined scientific gentlemen had awakened to the fact that all marriages were First, may be set down as unques- not productive of healthy or desir tionable that converts are most able offspring, and legislation of the numerous in the places where Protestantism is weakest. In the Middle West for example, where decide as to who should be married according to the official figures the and who should not, and a compulsory physical examination was demanded for those about to enter upon the state of matrimony.

Catholic thought could not agree with such a proposal. It pointed to the fact that the Church had always recognized that there were certain marriages which, because of the evil results to health and morals of the offspring, were prohibited by the natural law. Their prevention was to be the work of moral restraint out of touch with his Church, her and education among the people not qualified to teach the truths of rather than by arbitrary action of the State. 'As a last recourse, the Second, as many are driven from State might indeed, and should impose certain restrictive regulathese must not go too far. The Church itself, through its centuryold battle against vice, had been and is the greatest eugenic force in his-

of course, this did not at all please the gentlemen advocating the panacea · legislation. The Church ohns Hopkins

legislation. A careful student of the literature and of the reason why we should be cautious about pushing everything to the point of legislative enactment." Even many of those of a so-called point tainted strain can marry if proper care be exercised in the choice of a partner. Education needed and the prevention of undesirable matings. remedy for this, however. "The first step," he says, "is protection of the foolish against playing with the holiest of all sacraments-marria He points to the regulations in force in Switzerland, that, "no marriage license is valid that has not been posted for three weeks by the civil authorities and published in the newspapers." It is this which he recommends for this country. 'Runaway matches and marrying

parsons," he says, "have no place under such conditions." Here we have a strong, unqualified endorsement of the stand which the Church has taken. Long ago did She throw this suggested safeguard around marriage in the publication of the banns, three successive Sundays before the ceremony. Among the so-called "bleeders" of a mountain village in Switzerland do we see a whole section of the people under the influence of Catholic thought stamping out the disease supplemented since then by other non-Catholic historians, by men like by legislation—but by a voluntary James Gardiner the court historian of Edward VII., who free from the She has proceeded—by the educaof Edward VII., who free from the bias of the early writers, have punctured one after another the fables which centuries of Protestant young folks had been taught as facts. Cause No. 3 among the great impelling favers helpind the converging forms helpind the converging forms helpind the converging favers helpind the converging forms helpind the converging favers h impelling forces behind the converproblem should be met by a "greater sion movement may thus be set measure of economic security among down as the reform in the methods all classes," he again voices the of historical research, which is give attitude of the Church on this subwhere is truth to be found? are heard ing English - speaking people de- ject. Certainly it is instructive to Ottawa.

pendent for the most part upon non-Catholic writers, the chance which science writing in this vein. His away from the exaggerated fears founded on insufficient knowledge and also away from the false optimism founded on unwillingness to face the truth." It goes a long way, it may be added, to show the sainity and practical applicability of Catho-lic truth.—Sacred Heart Review.

> THE HILLS GENEROUS BENE-FACTORS OF THE CHURCH

Catholics will ever hold Mr. Hil!, who died a Catholic, in affectionate remembrance for his many bene-factions to Catholic churches and institutions, chief among which was his princely gift to Archbishop Ireland of the \$300,000 Seminary of St. Paul. He also gave Carroll, of Helena, \$50,000 for the latter's cathedral, and \$60,000 for the Bishop's College of St. Charles. Marquette University, Milwaukee, not long ago received from Mr Hill the sum of \$ 5.000 for its endowment fund. When his new home on Summit avenue, St. Paul, was completed, he left the Tenth street nansion just as it stood, furniture and all, and turned it over to the

'No, I am not a Catholic," he had answered when his gifts were announced, "but my wife is, these are her offerings." was one of the largest individual contributors to the St. Paul cathedral building fund. Mr. Hill's wife, Mary Theresa Mehegan Hill, has always been a zealous Catholic, and raised all her children in the faith. Mrs. Hill has always enthusiastically seconded any movement made for the welfare of humanity and the extension of the true faith Her daughter, Miss Clara Hill, last built at her own expense in St. Paul, a convent for her old teachers, the eresting evidence of this old Visitation Sisters, at a cost of All of a sudden certain \$125,000.—The Monitor.

GOOD REASONS

The same reason which makes it

necessary for the doctor to read medical journals, for the judge and lawyer to read law books, for the farmer to read agricultural papers the same reason forces the Car to read religious publications, if he wishes to remain intelligent and practical, if he wishes to retain a lively faith and Catholic sentiment How sadly would a professional man be behind the times in a short while if he neglected professional informa needs, her trials, her progress. faith, his piety, his zeal will soon grow consumptive and perish Every parish priest can assure us from his lifelong experience that his practical, fervent, active and intellieent parishioners come from homes where Catholic literature exercises its salutary influence, while the ignorant, the luke-warm, the cold members of the Church, are particularly those who are entirely indifferent to the Catholic press, who neither patronize nor read what is written and published for their defense, instruction and personal benefit. -Catholic Universe.

Where grace is there is the Precionly merit by coming in contact with the Precious Blood.-Father Faber.

RHEUMATISM MOST SEVERE

Dreadful Pains All The Time Until He



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

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

W. M. LAMPSON.

If you - who are reading this - have any Kidney or Bladder Trouble, or suffer with Rheumatism or Pain In The Back or Stomach Trouble—give "Fruita-tives" a fair trial. This wonderful fruit medicine will do you a world of good, as it cures when everything else fails.

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I WAS SAVED

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

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

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I am ready to tell you about it absolutely

FREE-SEND NO MONEY

Just send me your name and address, saying. "Please tell me how I can cure drunkenness," that is all you need to say. I will understand and will write you at once telling you all about my wonderful cure for DRUNKENNESS, and will also send you a TRIAL PACKAGE, which will show you how the treatment can be given without the patient's knowledge. All this I will send you ABSOLUTELY FREE in a

plain, sealed package, at once.

Do not delay; send me a post card, or write me a letter to-day. Do not be afraid to send in your name. I always treat correspondence as sacredly con fidential.

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





CHATS WITH YOUNG MEN

LEARN TO SAVE

In order to have thrifty men, we first must have the youth cultivate the principle of thrift. As the twig is bent the tree inclines. The man who in his youth is not taught the art of saving can not hope to attain a high standard of efficiency as a citizen, a home builder, or a business man. In the twentieth century the man who does things is one who knows the value of saving the dollars that come into his possession

To bring about good results in any line a practical system must be employed. The individual who depends on hit or miss methods to enable him to climb the ladder of success usually meets with failure. This is true of thrift, as of other things—it needs system, habit, per-

There is strong suggestion of power in the slogan "get the habit." Every one knows how hard it is to break a bad habit and a good habit once firmly fixed becomes an important factor in shaping human character.
—Sacred Heart Review.

THE POWER OF A GOOD EXAMPLE

A TRUE STORY During the Civil War there chanced to be in the same regiment and company two young men, scarcely more than boys, who were assigned to the same mess and tent throughout the greater portion of their campaign. One of these lads was the product of a devout Catholic family, had been taught in the parochial school, and had well learned the principles of his religion. The other was an infidel. who knew little and cared less about God or religion in any form. As the day drew to a close, whether in camp or on the march, the Catholic boy would devoutly drop to his knees and say his prayers before retiring, and no matter how hard had been the day's work, or whatever else he left undone, this one thing he never omitted or forgot. At such times his tent-mate took occasion to make all the noise possible; he would throw boots and other things which happened to be handy, in the direction of the kneeling figure and tried in every possible way to break up the habit. But it was to no avail. for no sooner had reveille sounded through the camp than the Catholic boy went through the same devotions as though nothing had happened, nor could he ever either be dissuaded from them or made to retaliate in

The war ended, the young infidel went West and took up a soldier's homestead. Here he prospered and grew up with the country," coming in time to own an extensive farm of some of the finest and richest land in his adopted state. Always eccentric, he made no more profession of relig ion in his later days than he had in A woman-hater, he lived his youth. alone in the midst of his acres. occupying a small hut and seemingly never caring to better his personal surroundings, but merely to increase

his wealth. Many years went by after nearly half a century of this existence the old man died. Unfortunately he died as he had lived without any acknowl edgment of God or His Church, but when his will was read a most thing was discovered Nearly all of his property was left to charitable and educational parposes, and the finest piece of land, nearly a quarter section, was left to the near est parochial school. This land was

recently sold for \$100 an acre. After the fact of this deed became known the lawyer who had drawn up the will made public the facts set forth at the beginning of this story. It seems he had asked the old man how it happened that he, an infidel and a woman-hater, had left the very best of his property to a Catholic institution, taught by the Sisters. His reply was that although he himself had never professed any belief in anything Divine, yet throughout all the intervening years he had never been able to get away from the sight of that soldier lad kneeling in his tent, night and morning, day after day, saying his prayers. His stead-fastness and loyalty to his religion and his sweetness of temper under the persecutions heaped upon him, so impressed the mind of his tent-mate that he felt that any institution which had the ability to produce such results was one worthy to be maintained.

What became of the young lad whose good example bore fruit so long afterward is not known, though he may have gone to his reward, and probably he never knew what he had accomplished by simply doing his duty, but the power of a good example reaches out and touches those whom we least suspect of being susceptible No good deed is allowed to be lost and the least of them, through the mercies of God, brings forth sometimes a most unexpected reward.-Our Sunday Visitor.

FOR THE SAKE OF THE CHILDREN

Have you growing children in your household who are eager to read? Did you ever notice how they fasten on to every bit of reading matter? The big headlines of the daily papers attract them. Have you nothing in your home as an antidote to the sensationalism of the ordinary newspaper? You should have a Catholic

OUR BOYS AND GIRLS

A STRAIGHT LINE Robbie was working away at his drawing lesson. Presently the teacher came around to see what

progress he was making.
"Look here, Robbie," she said, "that line isn't straight." "No, it isn't quite straight, I know," answered Robbie, "but I can

answered Robbie, "but I can fix that up later.' straight line never needs straightening," said the teacher quietly, as she turned away to look

at the work of another scholar. That simple remark which the teacher made set Robbie to thinking. A straight line never needs straight-How much better, then, to make the line straight rather than to draw a crooked line, which would have to be straightened afterward. Besides, a line that has been partly rubbed out and then made straight never looks quite so well as a line which is drawn perfectly true and straight the first time. So Robbie made up his mind that hereafter he would try to draw the straight lines straight the first time.

A thing that has been done right does not need to be done over again. When we speak the truth we do not have to stop and correct what we have said. Let us try to do and say things in the right way the first time, and we shall find that life is easier, and we shall make far better progress than when we do or say the wrong thing first. Let us always remember that "a straight line never needs straightening." - Apples of

THE BOY AND HIS FATHER

Boy had been wilfully disobedient to mother, and Father had picked him up and carried him off to the den. Now they were sitting facing each other, the big athletic thirtyyear old and his small son.

"Are you going to whip me?" demanded the four-year-old fear-"I don't know."

'You can if you want to, an' ven I'll do it again if I want to.' Dead silence. Father was glorying in Boy's spirit and will, and praying

for help to guide them into the right see it's like this. Boy.

Everybody has to learn to mind some time, and the quicker he learns the easier it is. My father tried to help me, but I didn't learn very well, and I had an awful time at college when I was trying for the football team. I just about hated the captain, he ordered me about so and was so fussy-

Boy's eyes lost their defiance and shone with sympathy.

'I found out afterwards that the coach was making him take special pains with me because he thought I might make a fair player, and I was glad I had minded, though it was hard. It's just so everywhere, Boy -in games, and school, at home, in stores, if you're a soldier or a sailor business man-you have to mind, and the fellow that minds best is usually the one that wins out."

Boy regarded father incredulously. Do you mind ?"

Sure.

"God first of all, and then this thing in here"-touching his chest-'that says 'You must' or 'You must not'-mother, and boy-

"Me?" with a gasp of astonishment. 'Take me up, faver,' quoted

father, soberly. Boy grew a little red.
"And the head of the firm, and the president of the Trust Company, and

the chairman of-"Vat's enough."

Dead silence again. my arm around you, you know, and sadly, "but, of course, fellows that

don't mind-A long pause. "I want to get down, faver."

"All right." Father trusted boy absolutely, and

elbows on the sill and rested his head on his hands.

For 5 long minutes father and son gazed silently out of the window. "I'll come back pretty quick, faver," said boy, as he slipped through

the doorway. Presently he reappeared, with red

cheeks and somewhat tumbled hair, and climbed back into his seat. You can whip me now if you want

"I don't want to." Another pause. Boy swung his feet and fidgeted about. A lock of hair fell further over his downcast eyes and face. At last, in a sort of desperation, he raised his head, flung back his hair, and from above blazing hot cheeks looked steadily

into his father's eyes. "I told muvver I'm sorry'—'cause I am—an'—an'—I'm going to mind

own arms around father's neck and their cheeks "snug up." And not long after he way lying full length in father's strong, gentle arms—how good it felt, for he was queerly tired -and father's face and eyes were all

suddenly he remembered something, and with a look and tone that went straight to father's heart, he added,

body, so big and brave of soul .-

INCONGRUITIES

OF THE ANGLICAN POSITION AS EXPERIENCED. AT THE FRONT

ent war appears, according to Mr. I. Britten, K.S.G., Organizing Secretary of the Catholic Truth Society of England to have revealed certain incongruities of the Anglican position In England, he says, the Anglicans

have been long accustomed to the phenomenon of two or more of its ministers teaching, in different Anglican churches situated in the same street, doctrines which are entirely opposite to each other. Anglicans defend themselves against this charge mainly on the ground that such divergences are to be regarded as a "trial of faith." An attempt has recently been made by no less important a personage than the Archbishop of Canterbury, more especially in view of the wholesale debacle which resulted from the Kikuyu episode of some years ago, to co-ordinate doctrinal formulas and practices in such a way that a recurrence of the East African farcical episode shall no longer be possible. Even against the Archbishop's decisseveral English Protestant Bishops have declared themselves hostile, and, says Britten, the total result has heretofore gone to show that great diversity of opinion yet prevails in the Established Church, with the further indication that there seems to be no hope of obtaining any definite statement as to her position. Until recently, says Britten, she included within her pale three distinct schools of thought, diametri cally opposed to each other; small wonder, then, that when the war broke out in 1914, and England began despatch hundreds of thousands of her soldiers to various centers in which she was warring, the question as to what the various Protestant chaplains attached to the non-Catholic forces should or should not teach began to exercise the minds of those who had any religiou at all and believed in its necessity for men who were facing death.

To begin with anomalies, the Chaplain-General to the forces, Bishop Smith, is a Low Churchman. The result being that in the clerical administration of the British armies sermons now fighting, Low Church views are sixty chaplains appointed on the outbreak of the war, only two or three vere of the "Catholic" (i. e., High being that, as an Anglican officer complained, there were parsons of all belonging to the Church of England, but none of them could hear down the steps to the shrine. our "confessions." It was clear, then, that in appointing chaplains, the Ritualists were discriminated against, as The Church Times admitted. Ritualist soldiers and officers brought up to consider the Holy Eucharist as the center of their devotions (as Lord Halifax declares), could not understand the Low Church and its kindred bodies which the Blessed Sacrament in a secondary position—to quote the words of an officer. Morning and Evening Prayer, with hymns and that the military authorities look upon as necessary for Thomas Atkins and

his officer, when they are non-Catholic. The truth becomes apparent—this officers and men are asking themhear Mass every Sunday; the official hundred others from Lima to be Catholic when the simple label 'Ch. of Eng.' on enlisting, is sufficient to swamp them in one category." The retort is obvious—the High Church people have no right whathis trust was always honoured.

Boy went to the window, put his

to be Catholic, and the authorities stultify their claims all through, by refusing to admit that the Church of

England can be at all "Catholic." The whole position is intensified Roman Catholic-styled "fellow-Catholic"—whether he be French, German, English, Irish, Scotch, Welsh, Italian, Serbian, or other, can attend any of the services of the Catholic chaplains attached to the armies now on active duty, and be cer ain that one and all-will teach five hundred persons participated. exactly the same doctrines and practice the same invariable rite. In the case of minor denominations, such as Wesleyan or Scotch Kirkers, harnesscleaning and fatigue-parties are considered religious exercise for them -their number being infinitesimal. Anything grosser than the spiritual neglect of the non-Catholic soldiers it would be hard to find, says an after vis, always."

Before he knew how it happened he found himself on father's chair with father's arms about him, his effects of satisfying the religious needs of officers and men who are pious and God-fearing; for, as it is well known at drum-head services, only about one per cent. of the soldiery ever hear any words of the service, and the clergyman is only ove-y." seen by the front ranks. An officer of Kitchener's army writes to the

self-satisfied.

The clergy of the Low Church and kindred persuasions flatly decline, diers and officers to hear their confessions, and there is on record the declined to hear the confession of a soldier, suggesting that he should write out his confession and mail it to his habitual confessor, then in London, who would undoubtedly shrive him, also by mail! When the proportion of confession-hearing and Mass-saying clergy (outside of the Roman Catholic clergy) is in the pro-portion of three in one hundred, it is ertain that the official mind is not likely to waste time in "catering" for those who, in matters of doctrine, serve under the banners of so

infinitesimal a minority. As showing to what extent religion enters into the lives of non-Catholic soldiers in the British Armies, one Father Bull, a Ritualist, gave statistics: of 192 wounded men, he had found that only 21 had received Holy Communion as boys before enlisting, and in no single case had any received Communion at home while in the Army. Another Protestant chaplain remarks on the 'almost entire ignorance of average soldier of the elements of religion, the paucity of confirmed men, or regular communicants."

Mr. Britten quotes the case many devout Protestant officers who, in the face of the enemy, have seceded from the English Church "in despair of getting adequate spiritual ministration from Anglican Their secession has lains. nearly all cases meant conversion to that one Fold where only one teaching is held for all—the Catholic Church.—Truth.

REMARKABLE CURE

AT SHRINE OF OUR LADY

Rev. Fridolin Stauble, O. M. C., a native of Syracuse, who is now stationed in Indianapolis, has returned from Carey, Ohio, where he witnessed what is undoubtedly a miracle of God's grace, in the healing of Miss Kathleen Daugherty of Lima, a hopeless invalid, at the Shrine Our Lady of Consolation recent-During his stay at the shrine, which is under the direction of the Rev. Dr. Aloys Fish, O. M. C., Father preached the mission in connection with the sermons pilgrimage and week

various parts of Ohio. Father Fridolin, in speaking of the healing of Miss Daugherty, which is Church) party, a sad consequence considered one of the most striking miracles ever performed at the shrine, said: "She arrived in a wheel chair and I assisted in taking her Suddenly she seemed to go into a trance and those who had accompanied her, rushed to her side, believing that she was dying. She rallied, however, and arose from the chair apparently as well as anyone. It is believed that the cure is permanent."

The following account, sent as a special dispatch from Lima, to a Cincinnati newspaper, is of interest: "Kathleen Daugherty, twenty-one years old, who for eleven years has been an invalid, unable to move about except in a wheel chair, this is the only worship stepped from a train in Lima and was greeted at the station by five hundred people. She had been cured at the Shrine of Our Lady of Consolation, Carey, Ohio, during the is really Kikuyu all over again, and well-informed and church-going The girl had been unable to move a and men are asking them muscle of her body since she was a mere child, when she was stricken England stand for? The ritualist with paralysis. For two years she following have been taught, as has been partially blind. She made today as easily as when "I'd much rather 'love' you—put "Catholics," that they are bound to the pilgrimage to Carey with seven and have yours around my neck, and our cheeks 'snug up'" suggested father, The High Church people complain apparently permanently so. She left that it is no use their teaching men her wheel chair at the shrine in Carev.

This wonderful shrine having a nation-wide reputation attracts pil-grims at all times, but especially during the octave of the patronal feast which occurs the fourth Sunday after Easter, and the feasts of the Assumption and Immaculate Conception, when great crowds come to the pil-grimage to take advantage of the special services held at those times. for the Ritualist by the fact that the Last week services were held almost continually every day and evening and were attended by thousands of pilgrims. On Thursday Right Rev. Bishop Schrembs of Toledo celebrated High Mass and preached the sermon. In the afternoon a procession was held in which two thousand

At this shrine sight and hearing have been restored, and cancer and tuberculosis are among the diseases cured. In the sanctuary there are canes, crutches, and many other articles used as aids in suffering and disease, left as reminders of the cures

The history of this shrine of Our Lady dates back over three hundred Father Broquar, S. J., the moving spirit of the devotion, was miraculously cured at the shrine. A statue of Our Lady of Consolation was placed there and through the years miracles have from time to time

been wrought at this place. Rev. Joseph Golden, a native of the

of the English Church dare to be so XIII. authorized at the Carey shrine a confraternity in honor of Mary, "the Consoler of the Afflicted," to which he granted many indulgences when requested by High Church sol- In 1912 the Friar Minor Conventuals assumed charge of the parish and answer of a Low Church parson who added new indulgences of a special character to those who made pilgrimage thither.—Syracuse Catholic Sun

WILLIAM COBBETT

I was talking the other day with a saintly old priest regarding converts and conversion. "I cannot understand," I said, "how a man who wrote so accurately and forcefully as William Cobbett in defense of the Catholic Church could, as he did, remain a Protestant to the day of his death.' The old priest smiled. 'The reason for it is very plain," he rejoined. "Cobbett, like many rejoined. "Cobbett, like many people, was touched in intellect, but not in heart. In other words, he did not receive the grace of conver-

What a pity that Cobbett did not write as a Catholic! If he was a splendid apologist for the Faith when outside the Fold, what might he not have done from within! His "History of the Protestant Reformation. with its notes and preface by Cardinal Gasquet, the distinguished Benedictine scholar, has been so often commented upon by abler men than I that to touch upon it here seems superfluous. But have just finished reading it and cannot refrain from reference in the hope that such of my readers as are not familiar with the work may be encouraged to dip into its pages.

William Cobbett was born of poor parents near Farnham, England, in 1766. His career was a varied one embracing the duties of a chore-boy at Farnham Castle, the seat of the (Anglican) Bishop of Winchester, employment as a lawyer's clerk in London, and enlistment in a Nova Scotia regiment, where his reading was prodigious. "I learned grammar," said he, "when I was a private soldier on the pay of sixpence a day. The edge of my berth or that of the guardbed was my seat to study on, my knapsack was my bookcase, a bit of board lying on my lap was my writing table, and the task did not demand anything like a year of my life.'

As I said before, Cobbett lived and died a Protestant. On second thought, possibly that fact enhances strongly prevalent. Of some fifty or prayer, which attracted people from his testimony, for the world is far more likely to believe the good things others say about us than the good things we say about ourselves. literature anything much fairer or manlier than the following, which forms part of the closing paragraph History ? "Born and Protestant of the Church of England. having a wife and numerous family professing the same faith. have in this undertaking had no motive. I can have had no motive.

but a sincere and disinterested love of truth and justice. Cobbett's argument against the Protestant Reformation may, in general, be said to take the form of an economic arraignment-another circumstance that gives weight with the outside world, which will listen to statements that deal with dollars or cents, shillings or pounds, while turning a deaf ear to anything that

resembles a spiritual appeal.
So far as I am aware, Cobbett's veracity has never been seriously or successfully called into question. Dom Gasquet himself draws attention to a few trifling exaggerations, but in the main the "History of the stands today as easily as when it was written, an unanswerable indictment monarch and of the terrible conse quences to which that rapacity led. In an appendix containing extracts from a series of lectures on Economic Interpretation of History," delivered at Oxford in 1887-1888 by one Professor Thorold Rogers, certain facts cited by Cobbett concerning the pre Reformation wage scale and the practical effects of the dissolution of the monasteries by Henry VIII. are strikingly corroborated.

Mr. Cobbett must have had disagreeable recollections of the days of his youth, when he looked after the turnip fields and guarded the flower beds in the garden of the Bishop of Winchester, for he appears to take particular delight in holding up that worthy representative of the Estab lishment to the scorn of his readers as a flagrant example of the economic disadvantage of a married clergy Within the space of two printed pages there is presented as concrete and convincing a case in favor of a celibate priesthood as it has ever been my lot to review.

The Right Reverend Brownlow North, Bishop of Winchester from 1781 to the time of his death in 1820 was responsible, it appears, for the nomination of immediate relatives years. It began in the Grand Duchy and connections by marriage—ten in of Luxemburg when a band of zealous all—to no less than thirty-two appointments, with an aggregate our Lady outside the city's walls. Moreover, he left upon his demise a private fortune of nearly with the roof of his own cathedral in danger of falling in! Cobbett institutes a comparison between this gentleman and his illustrious lic predecessor, William of Wykham, that shows the affluent prelate of the effect that the Church of England might well take a leaf from their "Popish" brethren; for, says he: "when I think of the Roman priests, ill-paid, ill-fed, poorly clad gaing" the church he built to Mary, "the Consoler of the Afflicted." In 1874 he is clergy came, then ended all that was paper in your home, if not for your home, if not for your sake then for the sake of the children—Sacred Heart Review.

And father's heart beat high with loving pride and tender longing as he children—Sacred Heart Review.

And father's heart beat high with loving pride and tender longing as he watched his sleeping boy, so small of command, I wonder how the priests command, I wonder how the priests command. I wonder how the priests command which was named. I wonder how the priests command. I wonder how the priest

FAULT OF MINISTERS

The chief obstacle in the way of Protestantism is its tenacious adherence to error. A secondary, and no less conspicuous cause of failure is plan of action adopted by its leaders. Religion without God as its central object is a misnomer and its own best accuser. It is vain and foolish to preach fraternity and liberty and at the same time launch broadsides of abuse and calumny against Cathol cism. While a preacher may err in his teaching as those who have not the true faith are bound to err, yet he deserves a certain amount of praise for his courage, if he sticks to the Gospel and preaches it according to his light. The following from Truth is worthy of notice:

"It is very difficult to find in these days of socialized religion a preacher courageous enough to talk about God, the soul, heaven and hell. It is also not easy to get a handful of people outside of our own Church who will listen to these sermons.

The trouble is that ministers loose too much valuable time the triumphs of Catholicity, and scheming to frustrate the worl the Church. This time and energy, if spent in preaching Christ to the people would produce results. - Pilot



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If all the hot air furnaces and ordinary boilers in use in this locality were replaced by Safford heating systems the coal dealers would indeed feel blue. There would be such a falling off in the consumption of coal. As soon as a man puts a Safford system in his home the coal dealer notices it, for his customer buys at least onethird less coal.

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AN APPEAL TO FRIENDS OF THE UNIVERSITY OF ST. FRANCIS XAVIER, ANTIGONISH, N. S.

A few weeks ago, a friend of the University offered to contribute the sum of fifteen thousand dollars IT (\$15,000) for the erection of a gym nasium on the condition that the authorities of St. Francis Xavier's raise the sum of twenty five thousand dollars (\$25,000) for a library. A few friends of the institution upon learning of this generous offer have already come forward with contributions amounting in the aggregate to about ten thousand dollars (\$10,000. At a joint meeting of the Governors of the University and the executives of the Alumni Assn., held on the 13th inst., it was unanimously resolved that steps should be taken without delay to raise the balance of the money required for the library. feeling of the meeting was that the friends of St. Francis Xavier's would make a ready and cheerful response and would not suffer so generous an offer as the one mentioned to lapse. A special committee was accordingly appointed to take the campaign in hand. The members of this committee are Right Rev. James Morrison, D. D., Bishop of Antigonsh, Rt. Rev. Monsignor McIntosh, V. G., Rev. Colin Chisholm, Rev. Dr. H. P. McPherson, Rev. J. J. Tompkins, Rev. Dr. M. M. Coady, Rev. J. M. y, Rev. Dr. C. J. Connolly, Rev. McKenzie, Hon. Mr. Justice Chisholm, Prest. of the Alumni Assn., Sheriff Loucett, Mr. B. K. McIntyre, and J. M. Wall, Esq., Barristers.

We take the liberty of bringing are interested in the movement we the subject within the few days. The committee are soliciting subscriptions of one hundred dollars and upward and expect such subscriptions only from those who can give them

Yours very truly, H. P. McPherson., Pres. S. J. TOMPKINS, Vice Pres. On behalf of the Committee of Governors and Alumni.

and who are disposed to give them

cheerfully.

One may be insupportable even with virtue, talent, and good conduct. Manners, which one neglects sometimes as little things not worthy of notice, are just those very things from which men often decide our character.-Le Bruyere.

SUBLIME HEROISM

Many tales are told of the wonderful heroism of the priests on the firing line or as chaplains with the armies of Europe. Everywhere they fearlessly face death in succoring the wounded and as Roosevelt puts it, the Catholic priests have proved themselves the bravest and best of to the use of our Protestant fellow-

striking illustration of the almost the Times: July number of the Forum. In an incident of the landing of the Irish soldiers (the Dublins and Munsters) from the transport River Clyde:

"Many anxious eyes were peering out over the protected bulwarks of the River Clyde, and among them was Father Finn, the Roman Catholic chaplain of the Dublins. The sight of some 500 of his brave boys lying dead or dying on that terrible strip of beach, was too much for him, so, heedless of all risk, he plunged down the gangway and made for the shore. On the way, his wrist was shattered by a bullet, but he went on, and although lead was spattering all around him like hailstones, he administered consolation to the wounded and dying, who, alas, were so thickly strewn around.
"For a time he seemed to have had

some miraculous form of Divine protection, for he went from one to another through shot and shell without receiving any further injury. At last a bullet struck him near the hip, and, on seeing this, some of the clerical brethren of the High Church Dublins rushed out from the pro-tection of the sand-bank and brought that they will be grateful to him for

him into its shelter. drawin
"When, however, he had someletter. in safety while his poor boys were being done to death in the open, so moaning piteously a little way off; and as he was in the act of giving merciful bullet.

"Father Finn, has, so far, been granted no V. C., but if there is such a thing in heaven, I am sure he is Henry or Edward, Mary or Good wearing it, and His Holiness Benedict XV. might do worse than canondict XV. might do worse than canon-

saint ever died more nobly : 'Greater love hath no man than this, that a man lay down his life for his friends."—The Monitor.

RELIGION AS WE UNDERSTAND

"Religion, as we Catholics understand the word, means more than a knowledge of Christian Doctrine, more than a facility for going to church, more than a relish for prayer, more than a disinterested love of the neighbor," says the Monitor "Policie in the collection of the c "Religion includes all these things: it has its mystical side, its emotional side, its intellectual side, its esthetic side, its practical side. Religion is as wide as life and as deep as life and as high as life. Everything we do or say or inhibit has its religious significance. Religion is an everyday affair; it is not like a suit of Sunday-go-to-meeting clothes to be donned once a week This being so, we feel that it is practically impossible for our children to get an overdose of religious train-If that training consisted merely in learning answers to questions in the catechism, we might be legitimately satisfied with one period a day tacked on to the regular work done in the secular schools, and the Gary plan would suit us admirably. But religious training means training in everything in the light of religious principles, so that into every subject and into every hour of the school day the religious element in some way and to some degree

BE STRONG

Be strong to hope, O Heart! Though day is bright, The stars can only shine Be strong, O Heart of mine. Look towards the light!

Be strong to bear, O Heart! Nothing is vain: Strive not, for life is care, And God sends pain Heaven is above, and there

Rest will remain!

Be strong to love, O Heart! Love knows not wrong; Didst thou love—creatures even, Life were not long; Didst thou love God in heaven,

Thou wouldst be strong! -Adelaide A. Procter

A QUESTION OF OWNERSHIP

Archbishop Walsh of Dublin, in a recent letter to the Irish Times, referred to the old Catholic cathedrals of St. Patrick and Christ Church as "having been transferred citizens." Thereupon Canon Mervyn addressed an indignant protest to the Times: "The letter of Archsupernatural courage and defiance of bishop Walsh in your issue of to-day death by the soldier-priest in an contains a misstatement so glaring article by Lieutenant Colonel J. H. that it can not be permitted to go cathedrals account of the disastrous campaign at Gallipoli, he relates the following any time, belonged to the Church of Rome. They were founded, built, and maintained by the Church of Ireland, to which they still belong." The Tablet comments as follows on the Canon's statement:

This pronouncement perplexed those worthy Irish Protestants whose Orange sympathies have not allowed them to grow familiar with the peculiar views of continuity now fashionable in this country. They rushed off to consult their encyclo pedias, but only to find that Christ Church was erected in 1038 and St. Patrick's in 1190. From which they have hastily and rashly concludedwe quote from a private letter-that "Canon Mervyn must either be mad or very much misinformed." Obviously the Canon has left them under the impression that his contention is that these two venerable structures were built in the reign of

Elizabeth Canon Mervyn, of course, is not drawing attention to the Times

what recovered from his wound, nothing would induce him to remain ibility about the contention that the people changed their form of worship" and that the churches worship out he crawled again to administer which their ancestors built did not comfort to a poor fellow who was on that account cease to be theirs. which their ancestors built did not "But the people of Ireland never changed their form of worship and consolation to the stricken man, this the men who built the Dublin catheheroic chaplain was struck dead by a drals were not the ancestors of the handful of Anglo-Irish of the Pale who changed their religion back-

ize this heroic priest, for surely no might well envy the certainty of

conviction shown by the old Irish apple woman who on being asked by a tourist in Dublin: "Is this Christ's Church?" replied instantly:
"It used to be."—Sacred Heart

WAS ALL DARK BEFORE THE REFORMATION?

Mr. Thomas Davidson, in His "History of Education" (Scribner's 1900).

"The number of students reported as having attended some of the universities in those early days almost passes belief; e. g., Oxford is said to have had thirty thousand about the year 1300, and half that number even as early as 1224. The numbers attending the University of Paris were still greater. These numbers become less surprising when we remember with what poor accommodations — a bare room and an armful of straw — the students of those days were content, and what numbers of them even a single teacher like Abelard could, long before, draw into lonely retreats. That in the Twelfth, and following centuries there was no lack of enthusiasm for study, notwithstanding the troubled condition of the times, is very clear. The instruction given at the universities, moreover, reacted upon the lower schools, raising their standard and supplying them with competent teachers. Thus, in the Thirteenth and Fourteenth centures, education rose in many European states to a height which it had not attained since the days of Seneca, and Quintilian." — Our Sunday

ENGLAND WILL RETURN TO CATHOLIC UNITY

Who would say that the time is not coming when England will return to Catholic unity? The Times publishes a letter from a "Field Worker" urging that the Church of England clergy in each country parish should have the bells rung at noon and at sunset so that all field workers may recite the Angelic Salutation. The evening Angelus was introduced by Pope John XXII. in the fourteenth century. According to Mabillion, the practice of ringing the noon Angelus bell arose in France and received Papal sanction at the beginning of the sixteenth. century. The correspondent pleads with the Church of England to restore to the door laborers all over England this call to prayer. The difficulty is that the vast majority of the workers would not be able to recite the Angelic Salutation. Members of the High Church Party who have been accustomed to imitate Catholic ritual and observances may be familiar with the words, but it is safe to say that one might as well talk Greek to the ordinary British labourer as mention the Angelus to him. If, however, the Church of England clergy taught him the prayer and got him to recite it regularly the Catholic Church could not but benefit by the result. It is almost impossible to conceive how any outsider could cultivate devotion to Our Lady without sooner or later joiniing the Catholic Church.

ANNUAL PILGRIMAGE

Annual grand English-speaking Pilgrimage from the Archdiocese of Ottawa to St. Anne de Beaupre, Tuesday, July 25, 1916. By the Canadian Pacific Railway. Fare, \$5.85. Tickets good to return until 2nd of August, with usual stop over privileges. For other information address Rev. G. Fitzgerald, Ottawa or Rev. J. O. Dowd, Old Chelsea, Que

Thursday, April 13, 1916, Sarah C. McCormack, beloved wife of Mr. J. F. Mossey, aged forty-four years. May her soul rest in peace.

PADDEN.—Ather parents' residence, 67 St. George street, Berlin, Ont., on Thursday, July 6, Miss Catherine Frances Padden, daughter of Mr. and Mrs. Thos. Padden, aged fifteen years. May her soul rest in peace.

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TEACHERS WANTED WANTED A SECOND CLASS QUALIFIED teacher for Catholic S. S. S. No. 22 Town

of Gloucester. Salary \$450 per annum. Duties to Degin 1st Spt. Apply to R. J. Snaith, R. R. No. Ottawa.

A PPLICATIONS BY LADY TEACHERS,
duties to commence Sept. 1st, with experience
in junior and art work will be considered by
Graton Separate School Board. Address J.
McCarthy, Regina, Sask.

QUALIFIED TEACHER WANTED FOR Separate school, section No. 5, Glenel Duties to begin after summer holidays. Sta experience and salary, Applications receivuntil Aug. 1, Apply to Fr nk Meagher. St. Treas., R. R. No. 6, Markdale, Ont. 1970-2

CATHOLIC TEACHER FOR SEPARATE School No. 10, East and West Williams. Duties to commence Sept. 5. Apply stating salary, experience and qualification to Angus O'Hanley, Sec. Treas., Parkhill, Ont. 1970-2

TEACHER WANTED HOLDING IST OR 2ND class professional certificate for S. S. No. 1 class professional certificate for S. S. No. 1 Cornwall Township. Salary \$500 per annum Duties to commence Sept. 1. Apply to Hug Cahey, Sec. Treas., Northfield Station, R. R. No. 2

TEACHER WANTED FOR SEPARATE
school No. 10, Adjala, Holding 2nd class
professional certificate with Normal training.
Duties to commence Sept. 4th. Apply stating
qualifications, experience and salary required to
S. A. O'Leary, Sec. Treas., Colgan, Ont. 1970-3

TEACHER WANTED FOR THE KEEWATIN Separate school, holding 3rd class certificate

WANTED FEMALE TEACHER FOR S. S. S. No. 6, holding 1st or 2nd class professional certificate. Duties to commence Sept. 1st. Apply, stating experience, salary required, giving references to William Wilke, Sec. Treas. Kenilworth, R. R. No. 2. 1970-4

TEACHER WANTED FOR SEPARATE school, No. 6, Proton, holding 1st or 2nd class professional certificate. Duties to commence Sept. 1st. State salary experience and reference. Apply to Thomas Begley, Sec. Treas., 1970-3 TEACHER WANTED FOR S. S. NO 1 Douro, One mile from station, Apply

Douro. One mile from station. stating salary and qualifications to o'Leary, Sec. Treas., Indian River, R. R. TEACHER FOR SEPARATE SCHOOL NO 1. \$500. Duties to commence after holidays. Apply to Patk. Buckley, Clandeboye, Ont. 1970-2

QUALIFIED ASSISTANT TEACHER FOR Catholic school of Ontario, one able to speak French. Salary \$500. Apply to A. J. Bornais, R. R. No. 2, Essex, Ont. 1970-3 SECOND CLASS PROFESSIONAL TEACHER
wanted for Catholic Separate school, No. 8,
Huntley. Experience necessary. Duties to commence Sept. 1st. All applications are to be
received up to August 10. Apply stating experience and salry to John Delaney, Sec. Treas.,
Corkery, R. R. No. 1. 1969-6

WANTED CATHOLIC TEACHER, MALE OR female, for C. S. school, No. 9. Kearney, holding professional 2nd class certificate. Duties to commence Sept. 4th, 1916, Apply, stating experience and salary required to J. W. Brown, Sec. Treas., Kearney, Ont. 1968-2

TEACHER WANTED, CATHOLIC PRE-ferred for S. S. No. 2, Gurd, Parry Sound, 3rd class certificate. Salary \$400 per annum. State experience and give references to James W. McGuiness, Sec. Treas., Granite Hill, Ont.

WANTED A TEACHER FOR CATHOLIC Separate school, No. 10, Carrick. Apply to Jos. H. Schwehr, Sec., Mildmay, Ont 1868-3

TEACHER HOLDING SECOND CLASS I Normal certificate for South Gloucester Catholic school. Salary \$500 per annum. Dutics to begin Sept. 4th, 1916. Apply to Rev. Geo. D. Prudhomme, P. P. Sec. Treas., South Gloucester, Ont. FOR CATHOLIC SEPARATE SCHOOL NO. 3 March, holding 2nd class certificate. Salary \$600. Juties to commence Sapt. 1st. For furthe particulars apply to Ambrose Carroll, Sec. Treas. R. R. No. 2, Dunrobin, Ont.

QUALIFIED TEACHER WANTED FOR Public school, Section No. 3, Greenore Township, Bruce County (South.) Average attendance about 18, Rural mail. Salary 3500 per annum. Duties to begin Sept. 6th, 1916. Apply to Daniel Madden, Cheptowe, Ont.

CATHOLIC TEACHER WANTED FOR Separate School Section No. 6, Raleigh. 1st or 2nd class certificate required. Duties to commence Sept. 1st Salary \$550 with an increase if satisfactory. Address Wm. A. Dillon Sec.-Treas. Merlin, Ont.

Treas. Merlin, Ont.

WANTED CATHOLIC TEACHER FOR C. S S., No. 4 of Hagarty district, holding 2nd class certificate, normal. Duties to commence and Aprily stating experience and Aprily stating experience and Aprily stating ASSISTANT TEACHER FOR THE

TEACHER WANTED HOLDING 1ST OR 2nd normal certificate for Rochester Catholic S. S. No. 7. State salary and experience. Address John Dunn, Woodslee, Ont. 1969-2

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WANTED FOR S. S. NO. 6, HUNTLEY, A 2nd class professional teacher. Duties to commence Sept. 4th. Salary according to experience. Rural mail and telephone. Apply to W. J. Egan, Corkery, Ont.

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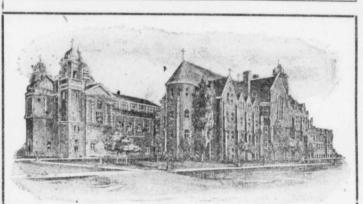
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