The Catholic Record

LONDON, SATURDAY, MAY 29, 1915

THE MODERN WAY Children of this generation live

and have their being for the delectation of aducators, sugarists, of divers persons who believe that parents are, so far as rights and duties are concerned, negligible factors. And the explanation is easy if not satisfactory. The average father is, due to his limitations, to his ignorance of the laws of the child's mind, and of hygiene, not qualified to exercise a beneficial influence upon his children. He means well, but unconversant with scientific methods, he may in his perverse blindness rain irreparably mayhan. the growing boy and girl. For instance, the method of exorcising bad semper with salutary counsel and judicious use of a birch-rod is re garded nowadays as pernicious and Meanwhile the awful welter spreads, incompatible with the latest findings of science. For bad temper in a hour when the sword shall break in child is merely the result of decayed teeth, defective eyesight or enlarged tonsils. Instead of the rod, we use the tooth-brush or the scalpel and forthwith we have the boy and girl radiant with health and models of amiability. Then the child, black shadow thrown by regnant intonsilless, bespectacled, perhaps, and pearly-white as to teeth, is handed over to the educator, who Only True whose service is perfect can talk endlessly about the child freedom. mind. His first principle is that the boy and girl are receptacles for all the ologies. For them he builds up a school curriculum so extensive as The world has seen with amazement the deliberate defense of the to bewilder the average mortal. He casts them all in the same mould and theory, that the power to do a vile turns them out, year after year, as deed is a sufficient justification for the finest fruitage of his system. It it. "We have the strength "-noth. matters not that this education is ing more need be said, is the haughty what A. Ward used to describe as many frills and little shirt. It matters not that pupils, filled with indigested facts, fall victims to mental anæmia. It is of little moment that the reasoning powers are not cultivated, and that his imaginative faculties, which to all seeming are not within the purview of some educators, are left in abeyance. The pupil may be ignorant of fundamental subiects, but he can dissect a flower, have a bowing acquaintance with scientific names, talk about stones and strata and nature lessons. In other words, he is, to use a military term, in the air. He has no foundation on which to build in after life. The teachers who are caught up in this whirling curriculum have our

ON ITS WAY

ening of the moral faculties.

sincerest sympathy. They know that

true education aims to develop the

powers of the mind and not to stunti-

personality which is of far greater

value than any amount of book learn-

In these days of trial Russia's tremendous advance gives many of us anxious thought. Yet they who have studied the signs of the unworn race, peasants who cling to ideals of mercy and brotherhood in an unique way.

Tsarism has held them in leash for long: what if their fellowship in toil and suffering is to be the appointed path of their development Suffering clears the vision, strips us of shame and brings us face to face with the source of joy and strength. Theory, speculation, conjecture, coddling of the senses may satisfy us when the sky is blue and the highway straight and smiling : but when the tempest hurtles upon us, sweening away our conceits, we bend the knee and recognize that God still rules the world. It is the same with nations as with individuals.

The Russia of Tolstoy may well come down upon the Slavs like the New Jerusalem of their finest dreams. Let us hope so. At least they will a recreant.

taste something of our Western breadth of view and share the glow of an enthusiasm for free institutions.

The psychology of races is a mys tery, but organized peoples have to be classified according to their accepted standards and ideals. Prussianism, as the dominant mould and type of German life, has commanded twentieth century civilization to bow to her claim. Her intellectual forces have helped to shape young Germany. Her spiritual leaders have not been able to resist the overwhelming tendencies of the times. There is no Richter to leaven the nation with generous sentiments, no Lessing to plead for charity for the weak, no Goethe to counsel when passion obscures the minar light. Doubtless there are millions of simple souls who pray and wait for a better day. and judgment awaits the day and the hands of the spoiler-a day of disillusion indeed, but, as we humbly believe, a day of brightening hope for the millions who have lived and toiled amid the gloom of a privation which is always and everywhere the justice impudently adorning false gods under the style and title of the

"UNTO THIS LAST"

pronouncement of the German rulers, and in that spirit they are prepared to "bestride the narrow world like a Colossus;" as they have tramped with ruin and ravin across brave. innocent Belgium. Once admit this spirit into the world's affairs and there follows the ruthless barbarism that strews the seas with mines as deadly to friendly trading nations as to armed enemies. As a result, also, we have the adoption of a policy of wholesale assassination of innocent people to spread terror through. out every village and town where the modern Hun appears : the dull souled blindness to all that is beautiful and venerable, which as seen outside of Louvain made the rage of the Goths against ancient Rome appear by comparison respectable. Begin ning with what has been well styled 'cynical faithlessness' this arrogant fy it with a meaningless profusion of subjects. But they cannot stem the tide of clogies that sweeps away of barbaric times. And to what end famous Charles Robert Maturin, also does this new incursion of barbarism their time and prevents them from tend? {It means that its success giving their pupils the influence of would place all Europe at the mercy of a merciless autocracy that has ing. Some day a reformer may bring already ground out of the German people any instinct for freedom that us back to saner methods, to a school they once may have possessed. For curriculum which shall be simple it is futile to blame entirely the Kaiser and conducive to the cultivation of and the military clan that have so the reasoning powers and strengthlong matured their plot against the free people of Europe. With them in pitiable subjection, not knowing what they do, are the German people a pathetic example of the snapping power of bad teaching long persisted in, jealousies long fostered, and greedy ambitions sedulously cultivated. That times, in that spacious and hitherto this people, drilled into a gospel unmanageable territory, can see the of inhumanity, may vent its pride rising dawn of an era which Russia's and covetousness upon the world, sages and prophets have long looked | the sacredness of life is swept aside for. The Slavs are a fresh and as a weakling, sentiment and savagery is exalted into a scientific system. The only way to stem the horror thus poured upon the world is by sacrifice from those who hold civilization and humanity and Christian virtue dear -personal sacrifice for all that is noble, glorious, sacred. This is no time for vain regrets and whinings and prophecies. We wish to save the individual life when danger threatens. Now it is the collective lifethat is at stake, the life of nations including our own, all the gains of human freedom, all that is best in social and political organization, all that is loftiest in man's conception

> To die in such a cause would be a glorious martyrdom : to shirk the danger and make no effort against this falsity, aggression, bitter wrong and inhuman hatred would be to live as a member of the Society of St

of his duty to his tellowmen.

OTHER TIMES
Dunkirk and Calais around which the waves of conflict ebb and flow, have a place in many a storied page in history. They have seen armies come and go, have heard for years the tumult and battle cries of warring squadrons. Under Edward III., and until 1558, Calais was a stronghold of the sturdy bowmen and mailed knights who made history. Then after a period of French and Spanish rule, it became in Queen Elixabeth's time a part of the French dominions. Dunkirk also, on account of its strength, has been no stranger to war and adventure. It has been battled for by Spanish and French: and it has been bought and sold like a piece of merchandise. Charles' II., for instance, gave it back to France for a million dollars, which eased the burden of its indebtedness. These towns have been harried by war, but never in all their history have they seen war waged as it is today by those who, while proclaiming their right to be throned as the most civilized, know neither pity for the weak and defenceless, nor honour for womanhood, nor reverence for religion. The olden days of Dunkirk and Calais speak of courtesy to opponents, hard fighting, fair and soldier-like: they tell of sortie and ambush and encounter, of blood and wounds and death, but they knew nothing of the smug hypocrisy that kills by any means, in the name of God, and chants Te Deums over the massacre of the weak and helpless.

FATHER MATURIN A LUSITANIA VICTIM

Philadelphia Standard and Times

Among the passengers on the ill fated Cunard liner Lusitania, which was torpedoed and sunk by a sub-marine off Kinsale Head, Ireland, on Friday, May 7, was the Rev. Basil William Maturin, of Holywell, Oxford, England, formerly rector of St. Clement's Protestant Episcopal Church Philadelphia. Father Maturin's name did not appear in the list of survivors, and on Wednesday the fears of his many friends in this city that he was one of the more than a thousand who perished were confirmed by the news of the recovery and identification of

his body. Father Maturin was an Irishman, born in Dublin in 1847. The Maturins, a Huguenot family, have been settled in Ireland for over two centuries, and it is somewhat remarkable that in almost every generation the representatives of the name were Protest ant clergymen. The late Rev. William Maturin, D.D., who died about twenty years ago, was the father of Father Maturin. He was many years rector of Grangegorman, in Dublin, and was no less distinguished for power as a preacher than for his lifelong advocacy of what are known as High a clergyman and one of the most re-nowned preachers of his day, but nown wherever English literature is known as the author of the power ful tragedy of "Bertram" and of the enthralling romance of "Melmoth the Wanderer" and other works of fiction admired by some of the great est writers of an age of great writers. Father Maturin graduated at Trin-

ity College, Dublin, and, leaving Ireand, became curate at Peterstow. England. Three years later, in 1873 he went to Cowley St. John. When a branch of the order was founded in this country under the name of the Society of Mission Priests of St. John the Evangelist, with headquarters in Boston, Father Maturin was sent to America. He remained with other members of the community in Bosto until the society secured control of St. Clement's Church, this city, when se became rector of that parish.

The young minister created a ensation in the Philadelphia mission by reason of his outspoken defense of atholic doctrine.

He was so daring in teaching Catholic truth," writes a lady who with nine of her family was converted by him, "that he was silenced by the Protestant Episcopal Bishop almost as soon as he began his work. Ritualism was not then so fashionable in that church as at present. In two years he was allowed to preach again, and no words can adequately describe the enthusiasm aroused by Father Maturin's thrilling eloquence. The church was not only densely filled whenever he spoke, but I have often seen the crowd overflowing through the corridor and into the street beyond. He taught Catholic truth pure and simple, and it was life indeed to many of the souls hanging upon his words. Not long since I counted with a friend about fifty who entered the Church through him in a com-paratively short time, although he himself was held back for years by his immense humility and his 'vow John the Evangelist."

Father Maturin's reception into the Catholic Church took place at Beaumont, England, in 1897. In 1898 he was ordained to the priest-heod by the late Cardinal Vaughan.

hood by the late Cardinal vaughan.

His power as an orator was recognized on both sides of the Atlantic.

Priests sought him out to give missions in their parishes and religious engaged him for retreats, and as a Catholic priest he was better known and better appreciated than in the old Anglican days, when as a Cowley Father he thrilled the hearts of the people of St. Clement's.

Father Maturin's name always be associated with that of the late Monsignor Robert Hugh Benson, not only because they were both noted Anglicans, but because of the pro Catholic influence Father Maturin exerted upon Father Benson before either of them was finally converted.

In "Confessions of a Convert" Mgr. Benson tells frankly of this influence A month after his ordination as an Anglican minister Father Benson ren invitation to be present at

" I went, in high collar and a white tie, and was completely taken by storm. For the first time Christian doctrine, as Father Maturin preached it, displayed itself to me as an scheme. I saw now how things fitted on one to the other. How the sacraments fellowed inevitably from the Incarnation; how body and spirit were alike met in the mercy of God. The preacher was extraordinarily eloquent and deep; he preached hour ments of thought, my glimpses of spiritual experience, my gropings in the twilight, and showed me the whole, glowing and transfigured, in an immense scheme whose existence I had not suspected. He touched my heart also, profoundly, as well as my head, revealing to me the springs and motives of my own nature in a completely new manner. Especially he preached confession, showing its place in the divine economy; but this, very naturally, I strenuously resisted. It was not a strict retreat, and I talked freely in the afternoon with two friends, endeavoring to persuade myself that confession no more than an occasional medicine for those who felt they needed it. But the work was done, though I did not know it until a year later. This. however, I took away, explicit, from the retreat—a desire to make my own that religion which I had heard

Father Maturin published, during one experience or the other, courses on the Parables of Our Lord, Self-Knowledge and Self-Discipline and " Laws of the Spiritual Life."

MGR. BENSON AND PRIVATE JUDGMENT

I turned first to Scripture, and tried to read it without prejudice, as if it were a direct message from God to me, writes Mgr. Benson in "Beyond the Road to Rome." I knew it was much more than this; but at st it was this. I the controversialists I could find on either side; but like the woman in the Gospel who had spent all her substance upon physicians, I grew worse. I tried, therefore, to set all hese aside, and to come to Christ so ar as He showed Himself to me in the garments of Scripture.

Now my Private Judgment upo Scripture told me that the simplest interpretation of Christ's words, as regarded the authority by which Christianity must be interpreted, was that He appointed Peter to be the Head of His Church and that intended the office of Peter to be the permanent foundation of that The "Good Shepherd" bade Peter feed His sheep; the "One Foundation" named Cephas as the Rock on which the Church should be built; the "Door" gave Peter the Keys. These, and twenty-six other less significant texts, appeared to my Private Judgment, therefore, to support the Catholic claims.

But how was I to test the sound ness of my view? The only other guide I had was, as has been said History. So I turned to History in its broadest aspect; and there I bese aware of a startling corrobora tion of my view. For I found, rough ly speaking, that those Christians, who based their religion upon that view, were remarkable throughout the whole world, and through the whole course of it, for complete unanimity upon all other points of doc trine; that they produced Saints such as no other body produced; and that those signs and marvels accompanied them which Christ said

npany His disciples. And, on the other side, I found that those who rejected the Petrine claims were notoriously disunited on point of doctrine, that they were beginning to give up even a belief in that kind of supernatural intervention which is

called miraculous. History, then, seemed to me to correporate that which appeared to be the evident meaning of Scripture, and the record of Ged in His deal-

ings with men in general. It ratified the record of that particular and unique dealing of God with men which we call Revelation.

THE PRESIDENT TO NATURALIZED CITIZENS

The papers were eagerly scanned recently for the report of the speech which the President was announced to deliver in Philadelphia before a gathering of naturalized American would be some expression therein bearing on the Government's course of action with regard to the sinking of the "Lusttania." Introduced by Mayor Blankenburg, who in distinctly German accent spoke a welcome and an appeal for a single allegiance to the United States, the President carried forward the idea of the welding of foreign blood in the make up of America by pointing out the true goal of right American citizenship to ceived an invitation to be present as a retreat at Kemsing, near Sevencaks, to be loyalty, not to the country of to be given by one of the Cowley Fathers. He relates his experience in his pleasantly intimate etyle as in his pleasantly intimate etyle as come with a purpose of leaving all other countries behind you— bringing what is best of their spirit, but not looking over your shoulder or seeking to perpetuate what you leave in them. I would not certainly be one who would suggest that a man cease to love the place of his origin. It is one thing to love the place where you were born, another thing to dedicate yourself to the place where you go. You can't be an American if you think of yourselves in groups. America does not consist of self as belonging to a national group

is not yet an American.' AMERICA'S EXAMPLE OF PEACE See, my friends, what that means, said the President in another part of "It means that Amerihis speech. cans must have a consciousness dif-ferent from the consciousness of every other nation in the world. I am not saying this with even the slightest thought of criticism of other nations. You know how it is with a family. A family gets cen-tered on itself if it is not careful and is less interested in the neighbors than it is in its own members. So a a that is not constantly renewed out of new sources is apt to have the whereas America must have this conciousness that on all sides it touches elbows and touches hearts with all the nations of mankind. The example of America must be the example not merely of peace because it will not fight but of peace because peace is the healing and elevating influence of the world and strife in not. There is such a thing as a man being too proud to fight. There is such a thing as a nation being so right that it does not need to con vince others by force that it is right
—Sacred Heart Review.

POPE BENEDICT XV.

AND THE CATHOLIC PAPER Among the subjects of which we the loyalty of Catholic Americans to NEGLECT OF the Holy See is one holding prominent place. Yet when we calmly and honestly measure prac tice against profession in regard to the matter, we must admit there exists a deplorable discrepancy be-

tween the two.

Nothing so clearly points the truth of the fact as Catholic journalism. Who knows, for instance, anything of the pontificates of Leo XIII. and Pius X. knows their ardent interest in this subject. Both committed themselves to repeated and forceful admonitions concerning it, yet the fact is undisputed that results have been vastly disproportioned to efforts. Surely, no one will contend that this reflects Catholic American

loyalty to the Holy See. And now the reigning Pontiff, Benedict XV., indirectly at least, puts project he has fathered for the pronotion of Catholic journalism in

The Papal Secretary of State, in a letter to Cardinal Maffi, explains the views of the Holy Father, saying that the purpose of the movement is "the progressive and energetic diffusion of Catholic thought and sentiment, so that by regular unity of strength and purpose a barrier may be set up against the extension of the anti-re-

ligious press."
Convinced that Catholic journalism is the natural and necessary means to accomplish the desired re ult, the Supreme Pontiff also makes it very plain what Catholics must do

this regard.
"It is the desire of the August Pontiff," writes the Papal Secretary of State, "that all Catholics, especially individual priests and individual religious, as well as convents colleges, sodalities, parishes, and all pious institutes, should deem it their luty to help develop the work and add to its solidity, whether by availing of every opportunity of recom-mending it or by securing for it, to-gether with the esteem due to it by persons of sound understanding, an ever-increasing popularity."

The action of the Holy Father and his admonitions here outlined make quite plain the duties of Catholics not only in Italy, but in the United states as well. In fact, they apply with equal force everywhere that moral principles and Catholic teaching are secretly subverted or openly assailed. The Supreme Pontiff points to the Catholic paper as the protection against the dangers and imposes the obligation of doing

everything possible for their success Pope Benedict XV., therefore, like his predecessors. Pius X. and Leo press, proclaims himself an earnest advocate of Catholic journalism. That declaration is another test of Catholic loyalty to the Holy Sec. Will the test be met, or will it be de-clined by Catholic Americans?— Church Progress.

U. S. LOSES TWO MORE BISHOPS

Two more American Sees were vacated on May 10 by the death of the Right Rev. Lawrence Scanlan, Bishop of Salt Lake City, and of the Right Rev. Camillus Paul Maes, Bishop of Covington. Bishop Scan-lan was born in Ireland in 1843, and studied at All Hallows College, where he was ordained priest in 1868. In 1870 he was made pastor of the Cathedral in San Francisco, but left three years later for Utah, the entire Territory being his parish. In 1887, he was consecrated Bishop of Laranda in Asia Minor and Vicar-Apostolic of Utab, and when the diocese was created in 1891, became first Bishop of "Salt Lake City. Bishop Maes had borne the episcopal dignity for thirty years. Born in Courtrai, Belgium, in 1846, he was educated at the College of Courtra and at the University of Louvain Here he was ordained priest in 1868 Coming to the United States in 1869 he was attached to the diocese of Detroit until 1885, when he was consecrated Bishop of Covington. Bishop Maes was a member of the Board of Directors of the Catholic University and of the Catholic Extension Society, permanent president of the American Eucharistic Congresses and founder of Emmanuel. the monthly organ of the Eucharistic League. Besides the "Life of Father Nerinckx," Bishop Mass was the author of a number of articles on history and philosophy contributed to the "Catholic Encyclopedia" and to learned journals in America and A man of the most winning personality, and a true priest of God, Bishop Mass will long be re-membered with deep affection by his people. A third death is that of Very Reverend F. M. L. Dumont, S. S., S. T. D., president of St. Austin's Colege, Catholic University, Washington. The venerable Sulpician, who was a native of Lyons, France, had labored for more than forty years in the United States, endearing himself to hundreds of priests by his sanctity and strenucus work in the vineyard of the Lord.—America.

THANKSGIVING

If we had to name one thing which

seems unaccountably to have faller out of men's practical religion alto-gether it would be the duty of thanks giving. It is not easy to exaggerate the common neglect of this duty. There is little enough of prayer but there is still less thanksgiving. For every million of Paters and Aves which rise up from the earth to avert evils or to ask graces, how many do you suppose follow after in thanks giving for the evils averted or the graces given? Alas, it is not hard to find the reason of this. Our own in-terests drive us obviously to prayer; but it is love alone which leads to thanksgiving. A man who only wants to avoid hell, knows that he must pray; he has no such strong instinct impelling him to thanks giving. It is the old story. Never did prayer come more from the heart than the piteous cry of those ten lepers who beheld Jesus entering s Their desire to be heard made them courteous and consider ate. They stood afar off lest He should be angry if they with their foul disease came too near Him. Alas! they did not know that dear Lord, nor how He had lowered Him self to be counted as a leper for the sins of men. They lifted up their voices saying: "Jesus, Master, have mercy on us." When the miracle was wrought, the nine went on in selfish joy to show themselves to the priest; but one, only one, and he an utcast Samaritan, when he saw that he was made clean, went back, with loud voice glorifying God, and he fell on his face before Our Saviour's feet, giving thanks. Even the Sacred Heart of Jesus was distressed, and, as it were, astonished, and He said : Were not ten made clean? And where are the nine? There is no one found to return and give glory to God but this stranger!" How many a time have not we caused the same sad surprise to the Sacred Heart ?— Father Faber.

CATHOLIC NOTES

The Spanish King, Alfonso, has conferred the Grand Cross of Altonso
XII. on the Jesuit Father Circoa,
director of the Sun Observatory.

During the seven months' Ponti-ficate of Benedict XV., 5 Cardinals have died. In the Sacred College of Cardinals, which is the Senate of the Church, there are now 12 vacant

The only relic of St. George in England, (according to the Universe of London) is in the possession of Southwark cathedral, having been given to the late Bishop Danell by the prior of the Carthusiaus when the monks came to England forty years ago. It is a piece of an arm

Extraordinary interest was taken this year in the biennial liquefaction of the blood of the martyred St. Januarius in the cathedral of Santa Chiara, Naples. An enormous crowd went in procession to the sacred edifice, where the miracle was wrought after sixteen minutes of

The name of Second-Lieutenant Harold Marion Crawford is on the He was a son of Marion Crawford, from Sorrento. Italy, at the outbreak of the war. He was commissioned in the Irish Guards. His father was a convert to the Church as is also his aunt, Mrs. Hugh Fraser.

Three hundred refugees from Poperinghe, eight miles west of Ypres, which has come under the fire of German artillery, arrived in Paris recently on special trains. Most of them are inmates of an orphanage and a home for the aged conducted by Franciscan Sisters. Three nuns were killed while superintending the of the inmates were wounded.

Although Benedict Arnold was so notoriously inimical to Catholicism ers in the American revolution, a nun who died in Boston recently is a direct descendant of him, Sister Mary Pis, who for forty three years
was a member of the Poor Clares,
died at the monastery of the order at
Bennet street. She had been active in the monastery since it was ed nine years ago. Sister Mary Pia was born in Maryland years ago and n lay life was Miss Mary A. Arnold. She was a direct descendant of Benedict Arnold.

When the Belgian refugees fled to Holland, a country, in the main, non-Catholic, it became evident to Cardinal Mercier that Catholic priests must be sent to Holland to lo the spiritual and temporal interests of the refugees. The Primate of Belgium designated, among others, Father Verdoodt for this work, and after some months in Holland he has written to the Official Belgian Committee in England describing his experiences. The Belgians he has to Antwerp and the surrounding towns.

The unusual circumstance of the selling at auction of a large painting by Peter Paul Rubens, one of the world's greatest masters, could not prevail against the tendency toward Blakeslee collection recently at the American Art Association in the ballroom of the Plaza, New York. The picture, "The Adoration of the Magi," painted for an altar in a church at Bergues, French Flanders, sold to a buyer represented by Otto Bernet for Mr. Blakeslee paid \$22,000 for it. It was said that without a doubt the picture would now be returned to Europe.

Gerard De Bruyn, late of Antwerp Belgium, died in London recently at the age of ninety two. He was one of the best known and most respect-ed Catholics of Antwerp. He was ne of the gentlemen of the famous Chapelle du Tres Saint Sacrament in the Cathedral, and for sixty two years without a break took part in the annual procession of the Blessed Sacrament in that city. As a reward for his faithful services to the Church and to commemorate the golder jubilee of his connection with the confraternity Pope Leo XIII. decorated him with the Order of St. Gregory the Great, and the late Holy Father, Pius X. raised him to the rank of Commander in the same

The will of the great Irish soldier, General Sir Luke O'Connor, has been probated. It will be remembered that he rose from the ranks to command his old regiment and died last February full of years and honors, aged eighty two. His estate is valued at \$51,700 and the majority of it is left to Catholic charities. The General bequeathed \$7,500 to the Crusade of Rescue for Catholic children, \$5,000 of which is to pro-vide additional emigration fares to Canada for Catholic boys and girls. He leaves 6 bequests of \$2,500 each to 6 Irish and British Catholic charities, and 9 bequests of \$1,500 each to certain convents, societies and institutions carrying on the work in which he took an interest during his life time. To the Cathelic Seldiers' Association, a new society deing a great work, he leaves a sum of \$1,000.

BORROWED FROM THE NIGHT

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CHAPTER XXIII-CONTINUED He caught and pressed Worthing hall and went upstairs. With averted face he hurried past his father's room. His place was in there, but he could not fill it. He could not be a son to the father who drizzling rain had ceased, but it left a heavy fog, which the moon's strug-gling rays vainly tried to pierce. He sat at his window till the stupor of over him. The murmuring voices o their weeping, came to him as from a distance. Then he thought he heard his name called. He sprang to his feet. Was his father dead and his mother there alone, or with strangers and the slaves? Unobserved he entered the room where his father lay. The doctor sat at one side of the bed, his chin resting on his hand, his eyes fastened or the white face against the pillow Aunt Dilsey was on a low sto against the wall, like an ebony statue, stood Sam, Mr. Martins' body servant. At the head of the bed, her hand holding her husbs her tender eyes resting in the full-ness of unquestioning love on him, Teresa. As Preston entered, the still figure on the bed moved, and as one coming back from deep those whom he had so grievously coming back from deep George Martins slowly un sleep, George Martins slowly un-closed his eyes. His glauce fell first upon the kneeling girl's beautiful up-turned face and praying lips. "Amy!" the voice was feeble, but there was a note of glad surprise in it.

"Yes, Cousin George," she softly, leaning toward him. "You are here! Is it to reproach me? Haunt my last hour?"

No, but to pray for you while you slept : to tell you that I love you when you awoke," said Teresa so laying her hand on the fingers resting on the counterpane.

Pray for me!-love me! Thisafter what you know?"
"I know only this," she said, with
her sweet maidenly dignity, "that I
am Gerald Martins' daughter, and
Preston Martins' affianced wite." He noaned and turned away his face. She bent nearer to him. "Cousin George," she whispered. "I burned

that paper-burned it unread. Burned it unread !-your father's will !"

Why did you do it?' His eyes were burning with feverish inten

sity; his voice was acutely penetrat-ing as he asked the question. "Because," she said, sending her answer to him in soft but distinct tones, "your people are my people. What touches your honor or happiness touches mine."

He closed his eyes and lay quiet for a long time. Then he again looked upon her and in the dark eyes she saw something of the heart's flerce anguish

And he-he let you burn it ?" He could not prevent me. And he is gone. He will trouble us no more. I set him free, with my full

Again he moaned and turned away his face, and tears, long strangers in George Martins' eyes, cozed from under the closed lids. At sight of them Teresa laid her face upon the bed and began to sob. Then the man reached out a weak hand and My little St. Teresa!" Then added with a faint semblance of the old winning smile on his drawn, blood-less face, and an echo of the old tender tones in his weak voice, "When you promised me that even-ing on the hotel veranda that you would not be turned from me, you little dreamed how bitterly you were to be tested. Am I worth the sacri-

hope for forgiveness?" You are worth Christ's death," she said solemply. "If there is aught calling for my forgiveness, oh, elieve me, you have it!

His hand continued to softly press her curis, but his eyes were fixed upon her in a stare. Perhaps he was thinking of the hour he had sat alone in Gerald Martins' cabin. cursing the perfidy or clumsiness of the Indian son who had left her an obstacle in his way. Now she stood between him and public infamy in his dying hour. Presently his hand dropped to the counterpane, a con-vulsion tore up the calm of his face. 'Worthington," he gasped, "he-

he——"
"He was there, too, said Teresa, interrupting him,"and heldid not for-

bid me."
"Ah!" again the slighty raised head fell back on the pillow. For another interval he lay still, then he moved his head to bring his eyes to the place where he knew his wife sat. She leaned over him, the light which he had never missed from her eyes illumining them, the ineffable tender ness not destroyed on her beautiful The unchanged wife smote face. The unchanged wife smote him with a greater sense of strangeness than had the sight of the kneeling Teresa. Was it all a fearfully vivid dream, that night's horror, and should he wake presently to find the old torturing doubts and fears con-fronting him? He reached out his hand and touched hers. It was real enough, that small white hand, upon whose third finger gleamed her gold marriage ring. The strangeness of it, that she should be there unmore avail than your tears and pray-

"Constance," he said, "what does mean? That you have forgiven me. too!"

She bent quickly over him and kissed his white lips.

"George! beloved husband! All the pain that you have ever given me was when you lifted your hand against your own life! But that is forgiven, forgotten! you knew not what you did. Your wife has nothing to forgive, love," and she slipped from her chair to her kness and lifted his head on her arm. He buried his face on her breast; then, a cry escaped him, and falling back on his pillow, he moaned.

"You both forgive because you do not know all—all. If you did, I should not have your pardon. should die alone, as I deserve to die.

The pity of that confession over

whelmed Preston Martins. In that moment the veil was swept from his long years, haunted by remorse and fear, felt the sharp darts which the hand of hidden sin dealt him in most ever increasing burden which unre pentance and unforgiveness were laying on his soul. How often must he not have cried for freedom from the unacknowledged woe, even though it should be purchased by the bitterest of humiliations, punished by the severest of laws! When it finally came, though he had not the courage to live through its shame, how glad must not he have felt because he could at last fling aside that weight wronged. And now! They did not know, so could not forgive! He must go down to death, as he had gone through life, burdened with hidden sins. His soul must take these crimes unforgiven by man to its Creator! No wonder that he cried out his auguish at the thought! No

foot of the bed. Father, they could forgive, they would forgive!" he cried, "for know all-all," and his eyes passe from the eyes of the man to his mother, "and I forgive you your mother, "and I forgive you

wonder that it smote down hatred and unforgiveness in the heart of his son, and sent him to his knees at the

As he heard those words, an ex pression that completely changed the face before the watchers' eyes settled upon the countenance of George Martins. At the sight of it, Preston bowed his head, the tears gushed into his mother's eyes and fell over her fair cheeks, and Teresa lifted her

sped hands toward heaven. Now can I die!" said George the three and embracing his servants

'No. father." said Preston Martins. rising, "you are not yet ready to die. Man's claims against you are no more, but God's remain. You bave asked and obtained forgiveness from nen, now turn to God. e less merciful.

The man was silent for a moment then he said, turning toward his

You will pray for me?"

"I am praying," she said. "But that is all I can do. There is one lownstairs who can do more for you Will you see the priest?"

No. If you can do nothing for me. assuredly he cannot." he replied. "Oh, do not say that," pleaded Teresa. "God's consecrated minis-ters have more power with Him than se have. If you must leave us, do not leave us to mourn like those

without hope!" "My little Saint Teresa!" and they the soft black tresses, and whispered, noticed that his voice was growing father. He now s

do as you wish." But did you not say that day that you would let me lead you back? you not give me the assurance that you would at least die in the faith of our fathers ? I offered up the sacrifice of my life, my happiness, my life to gain your soul and his, and now is it to be lost! Oh! God, God, is all to be of no avail!"

fice, and the silence, it I dare not She did not know that she had uttered this most secret thought, nor that her voice was so wild and piercing. She forgot that Mrs. Martins knelt by her side, that Preston stood at the foot of the bed. She forgot everything but that the soul she was ready to sacrifice life and love and happiness to save was slipping out to eternity, unreconciled with God. In that moment she tasted the full bitterness of the soul's cruelest sorrow, the knowledge of its unworthiness. She had laid her sacrifice upon the stone, but no de-vouring fire fell from the skies, no voice of acceptance thundered from the clouds. All her repugnance against this slaying of self for an-other's spiritual good, her prayers for deliverance from the pain which it must bring, her temptations to turn back even after her choice had been made, her miserable outcries for release, were poured upon her now in a pitiless storm, and with a sickness of heart that was worse than despair she saw that the freedom she had craved was hers. She was her own again, but the soul that she might have helped back to God was lost, or must look for another, firmer, purer hand to lead it over the tortuous way. She had failed utterly, ignominiously

and see laid her head upon the bed and wept like a child. "George, see the "George, see the priest!" pleaded Mrs. Martins, through her own fast-falling tears. "He will not harm you. He may help you. Do this,

peloved, if only for her dear sake !"

Poor little Teresa! The half ex-

ers and sacrifice!

"Teresa, don't cry " said George Martine, with the ghost of his old winning smile. "Go down, and ask the priest to come up to see me." To the adjoining room, to which the doctor had retired at the begin-

ning of the conversation between his patient and Teresa, Mrs. Martins went, and Preston led Teresa down-stairs. She was still weeping, but for joy now, and she she clung to him with a hand that had never before been so dependent upon him, so eloquently proclaimed itself his. But he did not slip it down into his tender class, nor draw the sobbing figure to his breast. The right to do so was not his. He took her to his mother's sitting room, where the dy-ing fire threw out a faint heat, and arranged the pillows for her on the When he eaw her comortably seated, her shawl care-tully folded over her he knelt upon the hearthstone, and d, with the aid of easily ucceed proken splinters from the wood, i kindling a new fire.

"I am going to leave you to your will give you a relapse." Then he went back to the library and left her alone with her prayers At the close of half an hour he returned to the e returned to the room to replenish the fire. Weari ness had conquered her devotional soul as she lay on the sofa fast asleep. He drew the shawl over her shoulders, set a screen between her eyes and the glaring firelight, and returned to his place in the adjoin-ing apartment. The candles burned down into the sockets, and ther flickered out into darkness, and still no message came from that upstairs bedroom. When the lusty voices of the cocks began to announce the dawn, Preston arose and opened the shutters. The light of the approaching summer day was poured over the land. Not a trace remained of the night's misty rain and drearines It was a new world upon which h looked; but after the first glance, its beauty was lost to him, blotted ou by the remembrance of the night So he stood until the East's nacre tints deepened into pink, then rose then a hand was laid upon hi shoulder, and turning with a start, he met the face of the priest; but what he saw upon that face. mei from those eyes, made Preston Mar tins turn again as abruptly toward the window. "He is better! said the window. "He is better! said the priest. "He will live. God is merciful." Preston bent his head, for his lips refused to utter a word.

When the clergyman had departed Preston went to his father's room and took a chair by the bed. leaned his elbow on his knee, and resting his chin on the closed let his eyes fall upon the face of the peacefully sleeping man. As he grey accustomed to the dim light he noticed how calm that countenance had grown, how less sharp were last night's lines of pain. His father would recover, but he knew that his days on earth were limited. It was a respite God allowed him to make ready for eternity. He could only make ready, he could not atone in a few months or years for the evil work of a long life. If a future as long as his past even were to be al lowed him, it would still be insuffi cient, since each step of the down ward course would have to be retaken, and climbing is more difficult than descent. Gradual growth the order of the spiritual as well as the material world, and not the 'Lord ! Lord!" of the last moment

secures entrance into the kingdom. Here his thoughts broke ff and wandered over the rords which he had heard in this room between Teress and his the property to himself by their marriage, and understood to effect this he had not scrupled to work upon Teresa's religious zeal. If they had not loved each other, what would his father have done? At the mental question, the blood went chilled through his veins, as he thought of another victim to support that awful monument to crime. Noble hearted girl! He bowed before her love of souls, which made her strong enough to sacrifice herself for them. Sacrifice? There could be no sacrifice in wedding him whom she loved. Yet had she not said it? In this very room had she not cried out her willing ness to sacrifice her life to bring back his father with himself to the ways of righteousness? What could it mean? The supporting hand fell from under his face, and he was sitting upright, staring at the opposite wall. Did she not love him and was she only marrying him for the sake of the souls of himself and his father? He pushed the thought from him. It was unjust to her, unworthy of his love. She would not have thus deceived him. If she felt not for him, love, human love elevated into sacredness by her spirtual nature, she would have made plain to him the true nature of her affection. She was too true to act such a deceptive part—take the gold coin of his love and give him a counterfeit in return. He strove to think of other things, but past words, past looks, past ac-tions of hers would come back wearing confirmatory faces; and the soul of Preston Martins cowered before them. Never until that hour did he understand all that her love meant to him, nor until then did he so keenly realize that the belief in that even when he saw that he of his life, had been his shield, his brought back the dead to life; but to support, his nevertailing source of comfort. He had not as yet prayed comfort. He had not as yet prayed sincer an adulterous woma to be delivered from his evils, but that is an unheard-of thing!"

but now his whole soul cried out, this chalice pass from me!" unavailing prayer! For still is the cup we pray against the one which our lips must drain to the which der ips must train to the bitter dregs! Even as he prayed the knowledge was borne in upon him that he was to be stripped of this last joy. "It cannot be" the unbelieving heart cried back. "Every-thing else is lost to me, but this is

mine, mine, for time and eternity !" TO BE CONTINUED

RACHEL

The soft, deep gloom with which the Egyptian hand maiden had a habit of enfolding her apartment, was grateful to Rachel, although it seldom failed to bring a reprimend from any member of her uncle's household who might come in. It was like thrusting back a blessing of God, this denial of the light, and any. thing savoring even faintly of irrev-erence was intolerable in that strict man's house. Not seeking to draw his attention too closely upon her-self, since she was not conformable by nature and was yet dependent on him for this pleasant homelife h not even her ample fortune could have secured elsewhere, the girl instructed her servant to keep a watchful eye and flood the room with sunshine when an intrusion was

threatened. There was no fear of such today, with preparation for the great feast of the Pasch going on. She could rest there in security until evening and perhaps win at last out of the long conflict with thought, the solution of the wrenching problem of her

Silence too was on the room, yet the girl, lying upon the richly ornamented couch, could not think, and neither could she sleep. Then the sun, which had been hidden all day, suddenly thrust back the clouds, and, as its glory spread over the streets and roofs of Jerusalem, s shaft found a space between the heavy curtains of the western window and lay like a long, slender swor upon the darkness; and Rachel watched it, until the clouds, rein forced, again imprisoned the sun.

Then she rose and moving to the window, parted the curtains and looked down upon the varied scenes

of the street. 'I must see that woman," she said at length, to herself.

Within the home her uncle thought so carefully guarded, the happenings of the world came to one pair of ears, for the Egyptian servant had a wide acquaintance in the city and she found her mistress a patient listener to the gossip of the day. Rachael knew herself to be not wholly disinterested, albeit a servan was her informant; for she sought she knew not from what source that answer might come. But none, not even the Egyptian, who appeared to possess the power of divination, dreamed that all the soul of the young Jewish woman had resolved into that one question; why she could not be happy, why she could not turn herself to life with the joy ance of her cousins and her friends or why, at least, she could not gathe some sweetness out of existence, if she must go for it to the bypath of sin? That captain of the Roman soldiers. True, she had taken a fear-ful risk in continuing her friendship with him; and yet, when speech for sook him, when he Casar's soldier trembled under her hand, she kney herself to be untouched, in her inner most being, by this strange fact o living and loving. If her soul had his father's well-laid plan to save casting off by her creed and her race have been too much to pay for that consciousness of existence. And should wed, who loved her-could she but feel toward him as other women might have felt! Could she only have held to the traditions of the women of her race—welcomed wifehood, prayed for motherhood!

She turned drearily from the window, with the old, sickening horror of her ultimate fate creeping over her. She would marry Joel, bear him children, grow into a similitude of her aunt, as he would come to resemble her uncle. The days stretched out in endless procession before her, each with its ordinance; the Sabbaths and the feast days; and never in any of them relief to be found for her spirit. The God of her fathers had failed her, not less than her nature had done.

Always as she thought this last thought, she shuddered, knowing she She touched a silver bell, and the

Egyptian girl appsared. I am restless, Myra," she com-"It is the light," said the maid, drawing the curtains together. She led her mistress to the couch and seated herself on the rug

by its side. 'Nay, I think it was that story you told me of the woman, whom that man you call the Prophet saved, and His writing on the pavement."

Never was anything more wonderful known in Jerusalem, my lady He wrote, and in what He wrete eac man saw his own sin. But He has done many acts beyond the power of men. At Bathany is one Lazarus, whom He raised to life after being

four days in the tomb."
"That is not so marvelous. Many condone and shield a sinner, and that sincer an adulterous woman-nay,

"He has come back to Jerusalem, I

returning from a successful with people spreading garlands by the way, and the very children run-ning before to shout his praise. They say He will be made a king and then what will Caesar do?"
"I would see that woman, Myra,

said Rachael, unheeding the 'Find out where she lives and let us

and unobserved, they set forth. Their walk brought them to an isolated place, where dwelt the woman whom her own had cast off. They found her on her knees, packing food and wine into baskets. The two Jewish women looked at each rising trouble in her breast, before the eyes that were so strangely clear. "Do you mind telling me about it?" said Rachel, and the unconsciousness of superiority was gone from her

"I broke the Law." A chill crept over Rachel. Had she not broken a more sacred part of the Law in her own heart? And what had Myra repeated to her of the Prophet's denouncement of those who sin in their hearts?

You, who knew so well its conse-

"A woman does not think of the onsequences when she loves." Rachel recalled her Roman lover. ven when his kies was warm on her lips, had she not thought, shudder-ingly, of what would result were it to known?

"And then—when you met the nsequences?" She would search this woman's innermost soul if she ould wring out of it the knowledge he was seeking. was not sorry."

"Even when you must die?"
"Death was preferable to life with out him." But were you not afraid?"

"God, I held, could not be crueled than the man I loved." "He turned from you?" And accused me of being the cause

of his downfall." "And then I saw His face!" "The Prophet's?"
The woman bowed her head.

"He wrote, they say, the sins of all your accusers on the pavement. Did He write yours?" "I do not know. I saw only His

The awe of that sight grew upor er countenance. It made Rache ask :

"What saw you on His face?" When the woman answered, Rachel's knees grew weak under her. She spoke the Name unpronounced among

the Jews. Woman! He is but man!" cried Rachel.

"Nay, He is God. Then the miracle, greater than that of writing for each man his secret sin, happened to me. You have asked me to tell you of it; and I would gladly, that glory and praise may be given unto Him. But how can I make you understand - you of the empty

neart! Rachel pressed her hands upon he breast. The empty heart. Lo! was here an answer to her long question-

ing?
"Tell me," she pleaded humbly. " I was not sorry, as I said, but I was not defiant. I only wanted to die. Then they thrust me before Him. He looked upon me and I fell at His feet. His face was still bent upon me, then I felt the change come over ne. That life of mine fell away from me. I could feel it! That life that had been so sweet, so full and free, because drenched through and through with a love strong enough to defy the wrath of God and man; that fell from me as a snake shed its skin in the springtime. And then I stood up and was not afraid. I beheld now that He was stooping and writing on the pavement, and all the men, some with their heads turned aside, some aspect, were hastening out. When they were all gone, He lifted Himself and again looked at me; but where before His face had been the face ot "-the woman did not again men-tion the Name, but bowed her head -" now it was ineffably human. one long, tender moment He thus looked at me : then He said : 'Woman where are they that accused thee Hath no man condemned thee?' And I said, 'No man, Lord.' Then said He: Neither will I condemn thee

Go, and now sin no more." " And why are you here instead of among His followers ?"

He hath no need of me. friends and relations minister to His wants; His disciples keep Him company. But I serve Him in others," and she spread her hands over the baskets, to be filled with the food and wine.

You attend to the poor ?' "The lepers," she explained. "He has great compassion for them. He has cured many. I serve Him in

The Egyptian maid plucked Rachel's siceve. "It grows late, my lady! If the

naster returns on the great feast, and should find you missing-

Swiftly they made their way home. Scarcely had Rachel removed her street attire, when the call to assem ble for the celebration of the feast of ings. Behind her lay the city, the the deliverance reached her. But great, the beautiful city that David her attention flagged, and more than loved and Solomon adored, Jerusa once while the rite was being scrup-ulously performed, she caught the surprised and stern glance of her unele fixed on her. She drew her thoughts to the ritual ; tasted of the bitter herbs, drank the prescribed wine, and partook of the fesst that followed, knowing all the while she valiantly though burdened with them, am told; come back like a general had no real part in it.

Hers was the empty heart; nor God nor man had ever filled it. God was to her only the literal observance with her body, obeyed with her will.

Love—could she but have felt it for God, as this woman felt it for the Prophet she called God! Love—could she have felt it for her Roman over as had this woman for the man who had won her affections and had then cast her off to meet alone the dire penalty for their common sincould she have even felt this, she would have held herself blessed to

secome his slave.
She looked over the room and shuddered, remembering that all her life she would have to go through this mockery of existence. She might find the Prophet. Perchance He would work a miracle on her, as He had upon the other woman, upon the condemning men. Far into the night she kept the Egyptain girl by her bed, to recount all things whatsoever she had heard concerning Him. "And then," the voice was flowing

softly, they sought again to ensuare Him, and one of the teachers inquired of Him, which was the greatest com mandment. And He told them that the first and greatest commandment and mind and soul; and the second was like unto it; to love one's neighbor as one's self.'

Love—love! Ah! if she only could!
If she could only love God! If she could only love her uncle and his family; or her Reman lover, who loved her with the flerceness of a pagan ; or Joel, who loved her after calm steadfast manner of the Jew! If she could only love the Anna lepers, as that other woman did! If graph. she could only fill this empty heart

of hers! Otherwise—
"Myra,"her words broke the steady recital of the servant, "I will see the Prophet to morrow! Now, you may

Before Rachel was awake the next morning, the hand maid crept into her room, and weeping, called O my lady! Last night they

apprehended the Prophet! He is in the hands of Casar's soldiers! Even now they are hailing Him to the court of Pilate! "Do not be disturbed, Myra!" coun-seled Rachel. "If He be a true Prophet, God will deliver Hum. Daniel came unharmed from the den

of lions, and the children were unharmed in the flery furnace. But later in the morning, Myra returned, and casting herself at the sobs that shook her slim body :

'Pilate has condemned Him to death! He is even now bearing His cross through the streets on His way to Mount Calvary, where He is to die between two thieves !"

Peace, girl," commanded Rachel. "If He is a true Prophet, God can deliver Him even yet out of their

A murmur of shouting afar off ame to their ears. Draw the curtain and see what is

appening!" said Rachel. O my lady! It is He—our phet! They are leading Him past Prophet! this way to death! O Isis! what a

sight! She fell on the floor, sobbing bitter ly. Rachel rose and standing over the prostrate form, looked up scene that had crushed her handmaiden. A scorn inherent of the rabble came into her face. The first portion of the procession passed, jeering, shouting, deriding; then, guarded by the Roman soldiers, but with the chief priests and the scribes and the ancients pressing upon them came the Prophet, a cross upon His arrayed and stained; blood covered Prophet! This was the Man, to whom the woman had not hesitated to apply the great Name! This was the Man she had intended that day to seek out as a Saviour!

"Draw the curtains, Myra, and tell me again that story of Anthony and Oleopatra!" she said, wearily, as she sought her couch.

She was beautiful. She had wealth, and was gifted with unusual talents Why should she not marry the Roman whose advancement was certain, and seek out yonder in the world such God had denied her the universal blessings, which would have secured her happiness here what was there left her, but to strive to win it out yonder by means of her special gifts? And yet to make herself a renegade she the last of her father's name !

Two more days passed, while the conflict raged within. She had heard from Myra that the Prophet had died upon His cross, and she found herself thinking with pity of the woman whose God was dead. She had beard of the darkened sky, the rent veil of the temple, the declaration of the centurion; and had set them down as fancies of overwrought minds. But the third night she could not sleep, and before day, she rose, dressed quistly and stole from the house. As she walked the quiet of the merning began to fall upon her spirit, and a sense of security and gladness came to her. This feeling flually drew her out of herself. She stopped and viewed her surroundlem the Holy! Long, long, she looked upon it, lying under the pearl gray light now showing in the east. From it would she tear herself?

Then she turned to view the world toward which her thoughts were set, and knew a shock, seeing three crosses standing stark upon a hill. She knew that she looked upon

Mount Calvary, where they had cruci-fied the Prophet. Something like a hand of iron seemed to clutch her soul, and drag it up even to the height of the tallest cross..

Frightened, she hid herself in her veil and hurried on, heedless of the direction. When she again paused, she found herself under the trees of a garden, and saw that the sun had now risen. She paused and tried to review and analyze the experience brough which she had just passed. Then, without sound to warn her of approach, a figure stood before her, clad in garments of dazzling whiteness. The hands and feet radiated an amethystine light, which also burned like a crown around the head; and she remembered the thorn-crowned brow of the Prophet as He passed under her window. Then she looked into the Face, and cast herself down as the other woman had done, and uttered the unspeak able Name !

Lying there, she seemed to hear a voice telling her to lift up the empty chalice of her heart that it might be filled with love, love of God, leve of man, in the love of the Christ, Who had come to gather unto Himself the souls of all the children of earth.

She never knew how long she lay there, face forward on the green sward. But the sound of running feet at length roused her. She rose and saw a little crowd of men and women going in great haste toward a distant part of the garden. She joined them. Presently they paused, silent, with bated breath. She pushed her way forward, and looked. with them, upon the open tomb.— Anna C. Minogue in Catholic Tele-

THE REAL THING

Under the title "England's Experiences with the Real Thing" in the April number of the Yale Review, Professor L. P. Jacks of Oxford, writ ing of the rude awakening of the English people under the awful shock of war, says: I have not the slightest doubt that

our present contact with the Real Thing will involve many modifica tions in these "views of life" which have hitherto been current among "I admired Bernard Shaw," said a friend the other day, 'but nowwell, he makes me sick." It would not surprise me if henceforth we attached less importance to "views of life" in general, no matter who their author may be. Life at the present moment is too big and terrible a thing to be merely "viewed." I am not prepared to predict what changes of our thought will be : but do predict that changes will take place. So much that seemed wisdom to us befere seems nonsense to us now. Some of us. it is true, are fighting manfully against the un-pleasant necessity of having to eat our former words. But sooner or later, we shall have to eat them.

The bubbles of fads and fancies fade away at the first breath of grim reality and silly poseurs shrivel be-fore the blast. "A year ago," says books and articles about the 'religion of the future." And lo! the rear of the trenches dissipates the "religion of the future" into the thin nonsense it always was, and the academic dilettanteism which had dogmatized God into a myth, dissolves into the airy nothings from which it drew its form and fashion. "What if after all," queries Professor Jacks, "there is something in the world which has gone altogether wrong? What if some trace of original sin yet re-mains? What if the devil and his was pressed upon His forehead. And day there is something in the newsthis was the Man they called the papers which suggests these quespapers which suggests these questions: and there are heart-breaks to press them home." The thunder of battle along the Aisne, slaughter, rapine, pestilence, famine, death stalking about the land and lurking under the sea, the agonizing nations in the grip of couflict from the Dardanelles to the North Sea are no un certain answer to Professor Jack's

An English post once sang :

God's in His Heaven, All's right with the world.

The modern world has been trying to pluck God from His Heaven—witness Viviani's blasphemous words in the French Chambers some years ago-and now it is finding all is wrong with the world. It has taken some awful reality to teach the lesson. The great nations pitted in a death struggle against one another are finding indeed that some trace of original sin still remains.

The dream of Internationalism founded on the hollow boast of man's brotherhood without the fatherhood of God has withered like flax in the fire. The army of isms, which floated creed and dogma and prated of the divinity of man, are now only wandering ghosts upon the wind. Heaven without God has proved to be but sounding brass, and the nations on their knees are not supplicating the divinities spun out of the vanities of human speculation. The moral of the great war is obvious enough. It is the old story, the people were forgetting God. Man was becoming self sufficient. He was spinning philosophies and theories by the hour, extravagances, follies, absurdities, blasphemies, obscenities woven and rewoven into a fantastic skein to allure, dazzle and to corrupt. the hour are shivered like brittle

Europe is learning the lesson that God is in His Heaven and that all is not right with the world. Summoned to judgment, man is now on his kness in acknowledgment of his

And what about eurselves on this side of the Atlantic? The dreadful bruit is constantly in our ears. Our newspapers teem daily with ensanguined narrations of the maelstrom of violence, with which a whele continent quakes. How impossible it all seems in the face of modern civilization was whisper to ourselves. It all seems in the face of modern civilization, we whisper to ourselves. It must be the obsession of some hideous nightmare from which we will short ly wake. To morrow's and tomorrow's and to morrow's and to morrow's and to morrow's newspaper will chronicle fresh horrors and the end is not yet. We ourselves breathe freely and easily behind the three thousand miles of ocean which divides us from Europe's catastrophe. Our physical well being is only lightly disturbed. We are even reasing some economic benefit from reaping some economic benefit from the old world's disaster; but is all well with us-have we nothing to

feat?
When England was celebrating with pomp and acclaim the triumph of her imperialism, one of her poets whose vision went beyond the flare of her battalioned banners and the blare of her regimental trumpetings, struck a loftier note in his great "Re-

If, drunk with sight of power we loose
Wild tongues that have not Thee in

awe— Such boastings as the Gentiles use Or lesser breeds without the law— Lord God of Hests be with us yet, Lest we forget, Lest we forget.

England did forget, had even then forgotten. France, Germany, all Europe forgot. Are we remembering? What wild tongues have we not leosed. Only the other day the President of Columbia University in an address before an educational convention at the University of Pennsylvania gave utterance to the following significant indictment: "We feel thousands and millions of

But what have we to prove it by What has scholarship done to broader the human sympathies? What has it the last six months shows we are falling short of our ideals.

"With all our schools, with all our theories and our philosophies, there is something lacking. We have lost the church and family. Schools can not stand up under the burden being

Dr. Butler sees but he does not understand. The Church (within Dr. Butler's purview) and the family have been lost, because the schools have failed, and the schools have failed because they have forgotter

the generations without God, and the generations thus educated beparents who have never known Ged. What chance have their children to know God, it indeed such folk do not shirk parenthood. Out of such sapless material is built, not Sun recently stigmatized as the "High-ball Marriage." Out of this corroded material is built not a Church but a lecture hall from whose rostrum is expounded the creed of sexual affinity and not the doctrines of Christianity. The open record of divorce and the hidden record of race suicide witness to the corruption of a people who have forgotten God. The schools can not stand up under the burden! Heaven spare the mark! they are the roots of the

With all our theories and philosophies, there is indeed something lacking. Socialism, Feminism, Cubism, Faturism, Pragmatism, Bergin of the Evil One, it forewarns us, and in so doing forearms. It gives us a nation finds marriage bond—pagan Japan. When a nation finds marriage a jest and child-bearing a useless burden, one other isms, that shrill and fume, clash and rave in this witches' caldron of confusions, are only evidence of an intellect which has abandoned the sure foundation of knowledge, When men forget God, they has become anathema. Bergsonism repudiates human intelligence and theosizes the Vital Urge, a geyserlike spontaneity pushing forward somehow in vacuo and spraying off (i. e. creating) matter by reason of theresistance of something. Thought is fatal to this spontaneous push be use it limits and congeals it into fixity. Maeterlinck evokes the Unconscious and sentimentalizes over the human bubbles we are, floating irresponsibly on the surface of the Abyes. Pragmatism scorns the past contemning human history, experi ence, tradition and reason at one fel swoop, and measures truth by the actuality of the moment; the poison in the pudding is proved in the eat-ing thereof, though at the expense of the eater. Futurism smashes every-thing incontinently, past and present, and plunges headlong into chaos. So the wild dance of intellectual folly goes on through a thousand and one gyrations and contortions—"Our theories and philosophies" in which Dr. Butler tells us, "there is some thing lacking.'

For frantic boast and foolish word Thy mercy on thy people, Lord.

Wild words we have indeed loosed, and wild deeds tollow upon them. We are pleasure mad, dance mad. Consider the last symptom: it has become universal. It is natural for young neonle to dance but when the crepit tango like frenzied maenads night and day, we realize that nature herself has been vio lated. In theater and cabaret Venus Epistropheia goes unrebuked. The studied abandon of woman's dress would put a naked savage to the blush. All this not in the hidden ways of vice fearful of the light, but which is to keep the Church's sons band and wife and children wor in the bread open courting the eyes and daughters good witnesses of shipped the household gods. Marri-

of all the world. If these be the open things, what about the hidden, the about the hidden, the about the strong the about the hidden, the about the strong to the strong is absent tongue? Europe is having its dies irac, when will be ours and how? Will it be volcanic upheaval from within or the grim disaster of invasion from without? We have forgotten, but we are not forgot.—Conde B. Pallen, in America.

BELIEF IN A PERSONAL DEVIL

In this age outside of the Catholic Church it is difficult for people to believe in the existence of a personal devil. The world is too much bent on pleasure, on sensual enjoyment, on having a good time, so to speak, to bother much shout it. The devil is generally believed to be a bug-aboo, conjured up by the imagination, a sad and vaporous relic of the superatitious in the Middle Ages. There is too much progressiveness in the twentieth century to continue any belief in his satanic majesty. Besides, such a belief would seriously interfere with the maddening pleasures and intoxicating delights of the present time. Men do not care to be handicapped nowadays by the fears of a devil. It is better to dispanse with him forevermore. Worldlings scoff at the idea of his being a reality. But somehow, being a reality. But somehow, although he is regarded as a myth, he does to a large extent wield a tremendous influence still, and puts wormwood and gall into the brimming cup of revelers.

An editorial in America gives a

escription of the unpleasant situa-

tion:
"As for the devil, he is simply con-"As for the devil, he is simply considered a deusex machina, a bug a boo
made in the nursery, serviceable for
the repression of naughty children
and not without moral advantages
for the ignorant, but for all that a
thing of the imagination and al
together unreal. A novice in
psychology has no difficulty in tracing the psychology has no difficulty in tracing the psychology. together unreal. A novice in psychology has no difficulty in tracing the parentage of this rather prevalent impression. The lurid glare of the eternal bonfire at the end of the primrose path acts as a kill joy to those who have determined to see and enjoy life. The world, the flesh, and the devil are a discomforting trilogy. The presence of the flend somehow or other puts wormwood into the cup so generously, though delusively filled by the other two. The very thought of the major domo of the abyss is a sinister suggestion of the dread portal under which all hope must be abandoned. Half the thrill goes out of the banquet with the remembrance that the arch enemy of mankind is the master of the revels. The crown of roses is the revels. The crown of roses is not nearly so fragrant when accom-panied by the assurance that one's soul is the price. Small wonder indeed that the votaries of the world and the flesh loudly proclaim and often that the devil does not exist Little he cares it only they do his

The Christian, Catholic, view

The Christian, Catholic, view is presented:

"Christ was tempted. Why not we? The lure of the play is less potent when we understand that the chief player is Satan. The broad road loses some of its glamour when we realize that its brightness is partially, at least, the reflection of his infernal kingdom. Nor are we so apt to be misled and deceived when we keep steadily in mind who it is that says, 'All this will I give thee, if falling down thou witt adore me,' The thought of the tempting me.' The thought of the tempting that must come to us all is salutary. sure standard of values. It keeps us from forgetting that the world is passing away. It reminds us that merry evenings are apt to have a sad awakening, and that heaven must be won by conflict and not by easy self-

Faith is a gift from God-it is carried in fragile vessels. Those who deny the existence of a devil will also deny just as readily the exist-ence of God and the divinity of Jesus Christ. All these truths are given to us by Divine Revelation.—Intermoun-

BEARING WITNESS

The last recorded words of Our Lord were those addressed to His followers just before He ascended into heaven: "You shall receive the power of the Holy Ghost coming upon you and you shall be witnesses upon you and you shall be witnesses unto Me . . to the uttermost parts of the earth." The promise was kept. Ten days later the Paraclete descended on the apostles and they began to speak in divers tongues of the wonderful works of God, thus becoming Christ's "witnesses." The testimony the apostles thus began to give Catholics have to this an to give, Catholics have to this day continued to offer even in "the uttermost parts of the earth." But what does being a "witness" mean? To be a witness of Christ is to be a warrior of Christ. "Marter." warrior of Christ. "Martyr" is derived from the Greek word, for wit-ness and all the world knows how the martyrs bore testimony to their

A good witness too, is one who young people to dance, but when the knows the truth thoroughly and tells old and decrepit tange like franciad it exactly. Fear or favor can not keep him from testifying to the truth as he sees it. As Christ wishes all family was the corroding plague of His followers to be fearless and ver-acious witnesses of their faith in Him He instituted a sacrament that would He instituted a sacrament that would make them so. That sacrament is Confirmation, the prime object of which is to keep the Church's sons band and wife and children wor.

Christ. Among us the Catholic is assumed to become "of age" on his Confirmation day. After receiving that sacrament he is expected to use his soul's power for the benefit of others. A child no longer, he is reckoned a citizen of God's kingdom, and a soldiar of Christ's army as he and a soldier of Christ's army, so he must do his share in furthering the must do his share in furthering the interests of his country, and in defending the rights of his King. These duties those confirmed discharge efficiently by always making in word and deed a courageous profession of their faith: by fearlessly witnessing

Christ.

"If age but could, if youth but knew," is the plaint of the poets. In the things of the soul, both young and old, labor under the double disability of ignorance and weakness. It is only when the intellect is illumined with light from heaven, and the will is fortified by power from God, that the soul has a "right indement" and can put into practice. from God, that the soul has a "right judgment" and can put into practice with joy and consolation, the guidance that is given. If the children of the Church would awake to action the counsel and fortitude they received in Confirmation we should doubtless have fewer Catholics nowadays who are ignorant of their religion, and whose lives give the lie to the faith they profess. Then, perhaps, our age would behold a renewal of the wonders that made the Church's haps, our age would behold a renewal of the wonders that made the Church's early days so glorious and throngs of unbelievers would enter her fold.—

THE GREAT AMERICAN MENACE

By Rev. B. O'Reilly in Extension Magazin

History may teach many false lessons; one truth she teaches in cer-tain tones and emphasis, viz., that States are invariably destroyed from within and that the wreck begins with the family. The story of the decline of Roman greatness so often has been told that it is trite; neverhas been told that it is trite; nevertheless it holds good as a warning and an example. The decline began the day of the first divorce in the city, and kept even pace with the increase in the number of divorces. Yet it is with seeming indifference that our people view the appalling social conditions produced by the daily grinding out by courts of hundreds of divorces in all parts of the country. It is a simple process. A few perfunctory proceedings, a minute or two given to hearing evidence, the laconic "Decree granted." dence, the laconic "Decree granted," by the judge, the lawyer takes his fees, one more man and woman who have vowed eternal fidelity to each other leave the court by opposite

have received another blow.

No thinking man will deny that divorce, which means the breaking up of family and home, is the great-est menace to the foundations of our social life. The statistics on divorce in the United States gathered by the Commission of Labor are the ugliest page in our whole history. They show that divorces granted in the United States (allowing for the increase in population) have increased 319 per cent, in the last forty years. If they multiply at the same rate in the future as in the past (and there is every indication they will increase faster), before the middle of this United States one divorce for every five marriages. These figures mean that each year the number of divorces granted in the United States is more than twice the number granted in all the rest of Christen dom. Only one country on earth surpasses it in disregard for the may read the handwriting on the wall. There are many good men outside the Catholic Church who realize the awful havoc done by divorce. They know they can expect little aid from the Protestant churches. Many ministers are alive to the seriousness of the situation, but they dare not speak too boldly; their church authorities would not permit it.

We believe the time will come when the good sense of the American people will declare itself. Our people are practical, and the divorce question has become a practical one. Shorn of all its theological significance, divorce is economically wrong It is bound to make for the disinegration and final destruction of the Nation.

Society is built on the family, not on the individual. Weaken or de-stroy the family life and you destroy society. If you strengthen the family, sanctify the home by truly Christian marriage, you secure the future of the State. That great Pontiff, Leo KIII., speaking of the reservation of society, said: "From such Christian marriage the State may rightly expect a race of citizens animated by a good spirit and filled with reverence and love for God, recognizing it their duty to obey all who rule justly and lawfully, to love all and to injure no one." this he was taking not only theology but history for his guide.

We can learn from the pages of the past. Speaking of the decline of Rome, Dean Milman lays the blame at the door of divorce in these words "Throughout the Roman world there can be no doubt that this dissolution of those bonds which unite the

Roman society."

While the old patriarchial idea of

age was a religious ceremony and indissolubility was one of its essen-tial elements. The unity and per-petuity of the Roman family was the husband than a great Senator."
The wealth of the world was poured into Rome. With the wealth of the East came Oriental morals. Luxury Marriage lost its religious character and became nothing more than a contract which could be dissolved by mutual consent. The historian Glb-bon pictures the awful consequences. His words have peculiar value not only because they are the words of an infidel, but because we can find in them the story of present condi-tions in our own country.

In them the story of present condi-tions in our own country:

"In three centuries of prosperity and corruption this principle of divorce was enlarged to frequent practice and pernicious abuse. Passion, interest, or caprice, sug-gested daily motives for the dissolu-tion of marriage; a word, a sign, a message, a letter, the mandate of a freedman, declared the separation: treedman, declared the separation; the most tender of human connec-tions was degraded to a transient

society of profit or pleasure. . . A specious theory is confuted by this free and perfect experiment, which demonstrates that the liberty of demonstrates that the interty of divorce does not contribute to happi-ness and virtue. The facility of separation would destroy all mutual confidence and inflame every trifling dispute; the minute differences be-tween a husband and a stranger, which might so easily be removed, might easily be forgotten; and the matron, who in five years can submit to the embraces of eight hus-

chastity of her own person."

The logical result of this condition was a riot of immorality. The Roman population decreased to such an alarming extent that the Emperors were forced to put a heavy tax on the unmarried. In spite of it tax on the unmarried. It is the evil grew. Men shunned marriage as they would a plague. When warriage was contracted it was a age as they would a plague. When marriage was contracted it was a barren union. Childlessness and infanticide followed as twin evils of divorce. The old Roman stock died out and barbarians had to be called in to detend Rome against her enemies. The greatest empire the world ever saw was destroyed not by an invading enemy, but by her own. Rome fell a victim to her childless-ness — a holocaust on the altar of

We can not get away from the we can not get away from the stubborn facts of history. We can not change human nature. We have heard it said that divorce makes for increased social purity. The testi-mony of Dr. Samuel Dike, Secretary of the National League for the Protection of the Family, is quite the contrary. "We have no historical contrary. "We have no historical grounds for the contention that easy divorce has increased social purity or happiness, but that restlessness, sexual laxity, temptation to other attachments, corruption of home atmosphere and selfishness, instead of public well-being, cause or accom-

The nearest approach to the proper appreciation of the indissoluble character of the marriage bond is from those who would permit absolute divorce for two causes only—infidelity and desertion. We have only one way of judging, and fortunately that way is simple. The State of South Carolina abolished divorce in 1878. According to evidence given before the Royal Commission in England, conjugal fidelity in that State is greater and desertion less frequen han in any other State in the Union. Witnesses gave testimony in these words: "We are satisfied that the ally speaking, are satisfied with the law on divorce in this State as it now stands, and that at the present

time it could not be repealed. There is no question that the en-forcement of the Law of God in re gard to marriage will frequently work a hardship in individual cases. There never was a Law of God or man framed for the benefit of the race that did not probably at some time demand a sacrifice at the hands of the individual. We are not such weaklings that we will sacrifice a great principle, and put our national life in danger, because it may work some hardship. The way of civiliza tion, of all progress, is the way of discipline. Even if we had not that solemn injunction of Christ: "What God hath joined together let no man put asunder," our own national wisdom, strengthened by the experience of history, should prompt us to do something to stem the awful

The Catholic Church has preached this doctrine in season and out of season. It is the basis of all Chris tian civilization, of all national strength, and the only kope for the future. Millions of Catholics throughout the world give testimony to it, and their family life and their ideals of purity are the best evidence that they are the friends of society. "It must be acknowledged," said Leo XIII., "that the Church has deserved exceedingly well of all nations by her ever-watchful cars in guarding the sanctity and indissolubility of marriage.

It takes time for a people to grasp the awful importance of a situation like the present one. It may be that some will hold aloof from any proposition to prohibit divorce because it savors of Rome. We have all of us, Catholics, Protestants and Jews, en

the enemy that is eating into the very roots of society.

WHAT IS THE MEANING OF INFALLIBILITY OF THE POPE?

CONCISE EXPLANATION OF MUCH MISUNDERSTOOD DOCTRINE

Not only does Papal infallibility have no reference whatever to the political action of Catholics, but it has a very limited application to their feligious beliefs. Papal infallibility is a dogma which was declared in 1870. Its meaning is best exhibited by the fellowing papagraphs of Car. by the following paragraphs of Car dinal Gibbons' "Faith of Our Fathers" (pp. 118 20):
As the doctrine of Papal infalli

As the doctrine of Papal infalli-bility is strangely misapprehended by our separated brethren, because it is grievously misrepresented by those who profess to be enlightened ministers of the Gospel, I shall be-gin by stating what infallibility does not mean, and shall then explain what it really is.

First—The infallibility of the Pope does not signify that they are in-

First—The infallibility of the Pope does not rignify that they are inspired. The Apostles were endowed with the gift of inspiration, and we accept their writings as the revered Word of God.

No Catholic, on the contrary, claims that the Pope is inspired or endowed with Divine revelation properly so called.

Second—Infallibility does not mean

-Infallibility does not mes

that the Pope is impeccable or specially exempt from liability to sin. The Popes have been, indeed, with few exceptions, men of virtuous lives. Many of them are honored as martyrs. Seventy-nine out of two hundred and fifty-nine that sat on the our altars as saints eminent for their

Third-Bear in mind, also, that this Divine assistance is guaranteed to the Pope not in his capacity as private teacher, but only in his official capacity when he judges faith and morals as head of the Church. If a Pope, for instance, like Benedict XIV., were to write a treatise on Canon Law, his book would be as much open to criticism as that of any doctor of the Church.

Fourth-Finally, the inerrability of the Popes, being restricted to ques-tions of faith and morals, does not extend to the natural sciences, such as astronomy or geology, unless where error is presented under the false name of science, and arrays itself against revealed truth. It not, therefore, concern itself about the nature and motions of the planets. Nor does it regard purely political questions, such as the form of government a nation ought to adopt, for what candidates we ought to

What, then, is the real doctrine of infallibility? It simply means that the Pope, as successor of St. Peter, Prince of the Apostles, by virtue of the promises of Jesus Christ, is pre-served from the error of judgment when he promulgates to the Church's decision on faith or morals.

The Pope, therefore, be it known, is is only its expounder. He is not the author of revelation, but only its interpreter. All revelation came from God alone through His inspired ministers, and it was complete in the beginning of the Church. The Holy Father has no more authority than you or I to break one iots of the Scriptures, and he is equally with us the servant of the Divine law.

In a word, the Sovereign Pontiff is to the Church, though in a more to the Church, what the Chief Justice is to the United States. We have an instrument called the Constitution of the United States, which is the character of our civil rights and tween two States regarding a constitutional clause the question is referred, in the last resort, to the Supreme Court at Washington. The Chief Justice, with his associate judges, examines into the case and then pronounces judgment upon it and this decision is final, irrevocable and practically infallible.—Catholic Columbian.

THE MIDDLE AGES

Mr. John Fiske, the noted histor ian, in his "Beginnings of New England" has this to say about the Catholic Church in the Middle Ages: " It is hard to find words fit to ex press the debt of gratitude which

modern civilization owes to the

Roman Catholic Church. When we think of the work, big with promise of the future, that those centuries which modern centuries which modern to set apart and stigmatize as the Dark Ages; when we consider how the seeds of what is noblest in mod-ern life were then painfully sown upon the soil which imperial Rome upon the soil which imperial rome
had prepared; when we think of the
various work of a Gregory, a Benedict, a Boniface, an Alfred, a Charle
magne, we feel that there is a sense
in which the most brilliant achievement of pagan entiquity are dwarf-ed in comparison with these. Until quite lately, indeed, the student of history had had his attention too narrowly confined to the ages
that have been pre-eminent for liter
ature and art—the so-called classical
ages—and thus his sense of historical perspective has been impaired.
When Mr. Freeman pass Greenay of several occasions fought side by side against the enemy of our common country. Never in our history had we more need of a strong union of forces than we have to day to fight

has not had a Tacitus to describe it, and certainly no part of history is more full of human interest than the troubled period in which the powerful streams of Teutonic life pouring into Roman Europe were curbed in their destructiveness and guided to noble ends by the Catholic Church. Out of the interaction between these two mighty agents has Church. Out of the interaction between these two mighty agents has
come the political system of the modern world. The moment when this
interaction might have seemed on
the point of reaching a complete and
harmonious result was the glorious
18th century, the culminating
moment of the holy Roman Empire.
Then, as in the times of Caesar or
Trajan, there might have seemed to
be a union ameng civilized men, in be a union among civilized men, in which the separate life of individuals and localties was not submerged. In this golden age alike of feudal system, of empire and of Church there were to be seen the greatest monarchs, in fullest sympathy with their peoples, that Christendom has known—an Edward I., a St. Louis, a Frederick II. Then, when in the pontificates of Innocent III. and his successors the Roman Church reached its apogee, the religious yearnings of men sought expression in the arbitment excitations. in the sublimest architecture the world has seen. Then Aquinas summed up in his profound specula-tions the substance of Catholic theol-

ogy, and while the morning twilight of modern science might be dis-cerned in the treatises of Roger Bacon, while wandering minstrelsy revealed the treasures of modern speech, soon to be wrought under the hands of Dante and Chaucer into forms of exquisite beauty, the sacred fervor of the apostolic ages found itself renewed in the tender and

The happiness of your life depends upon the quality of your thoughts; therefore guard accordingly.—Marcus

-St. Paul Bulletin.

God regards the motive and not the action. It is not the importance of the action that He considers, but the excellence of the intention, the love which prompted it .- St. Gregory

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rains of and to pity sorrows and trials of others rather than our own.

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up all for us and died on Calvary's Cross (Sacred Heart Review).

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which had been withheld on account of difference in social position.

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oot, and A Family's Frolic.

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cleverly told.

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LORDON, SATURDAY, MAY 29, 1915

THE PHACE OF GOD AND THE TRUCE OF GOD

Amid the charges and counter charges not only of breaches of international law, but of atrocious crimes against humanity, a world sickened with slaughter and wearied with national justifications is beginning dimly to realize the need of some recognized organ which might at once give voice and guidance to the conscience of Christian civilization Alas! Christianity is hopelessly divided, and fatuously calling the conflicting fragments by such imposing and comprehensive terms as The Church" or "The Christian Church" does nothing to remedy the deplorable divisions. There is no longer a living voice of a living Church to which all Christians ows shedience and reverence. The Reformation principle of State Supremacy leaves nothing to curb the cruel devil of nationalism of its will. The civilization of Europe, created and animated by the Catholic Church, was then bereft of its guiding principle, its development since that time culminates to day in the great conflict of nations each a law unto itself.

It is especially interesting at this time to cast a glance over the past when the Church subdued the barbarous instincts of the half-savage feudal lords and laid the foundations of peace and public order from which a civilized Europe evolved.

The Rev. Paschal Robinson in the ourrent Ecclestical Review gives an interesting account of the origin and influence of the Pax Dei and Treuga Dei, the Peace of God and the Truce of God.

A thousand years ago when to the Pax Romana of the fallen Roman Empire succeeded the chronic dis order and never-ending strife of semi barbarous feudal lords Western Europe was in a chronic state of private warfare. Kings and overlerds were in a great measure powerless to control their vassals, indeed much of the fighting was between overlord and vassal. The peasantry, with often suffered from subsequent famine and disease. The State being as yet powerless, the Church inspired by the spirit of peace and charity led the way in stemming the tide of evil consequences of private wars.

At the Synod held at Charrous in 989, Gunbald, Archbishop of Bordeaux, in the name of the assembled bishops, pronounced anathema on "those who break into churches, those who rob the poor, and those who strike a clerk." fellowing year Guy of Anjou, Bishop of Pay, proclaimed a Peace of God much more extended. Amongst other things it provided (1) that acclesiastical lands should not be seized: (2) that peasants should not he taken captive and held for ransom; (8) that monks "or any unarmed persens who accompany them" should not be injured; (4) that merchants (on a journey) should not be robbed, and (5) that cattle should not be killed or carried off "unless required for a lawful expedition." Excommunication was pronounced against transgressors. Such was the Pax Dei in its initial stage. By 1050 it covered nearly the whole of France. Succinctly stated, then, the object of the Pax Dei was to exempt certain classes of persons whose condition or profession forbade them to carry arms-in a word all non-combatante and defenceless people-from the operations of war and violence and to mark off a sphere of peace from the surrounding sphere of feud."

In the beginning of the eleventh century the impulse of the Pax Dei resulted in a great movement to abolish war altogether but unhappily there some such sweeping denunciation to the ideal one, or more.

was no machinery for enforcing this holy peace," and recognizing that they were asking too much human nature of that period the scolesiastical authorities in France wisely modified their demands. Hence arose the Truce of God whose object was to put certain times outside the sphere of private war. As Munro in a History of the Middle Ages expresses it: "The Peace of God was intended to protect certain classes at all times; the Truce of God to protect all classes at certain times."

By 1041 the Truce of God had been recognized to such an extent that several bishops and abbots issued a joint edict in which all men were commanded to maintain a holy and unbroken peace from vespertide on Wednesday to sunrise on Monday so that during these four days and five nights all persons may go about their business without fear of their enemies." Later on, certain seasons were included, for instance, from the beginning of Advent to the Octave of the Epiphany, and from the beginning of Lent to the Octave of Easter. A synod held at Cologne in 1088 extended the Truce of God so as to embrace the whole period between the first Sunday in Advent and Trinity Sunday besides Ember days, feasts of Apostles and all other days "canonically set apart or which shall in future be set apart for fasts or feasts." Amongst other penalties it decreed that if the Truce was broken by any noble, his heirs might seize his property.

In 1139, adopted by the Second Lateran Council, the Truce of God was extended to the whole Church. thus becoming a definite article of Canon Law, and, for the rest, it remained as a recognized principle until such time as other rising forces had sufficient power to attain the same end by different means.

It was dependent often for its en forcement on local bishops; and in the eleventh century it was not un. common for the bishop to secure the co operation of representative men from all classes of society in forming leagues of peace through the diocese. These individuals were to maintain and enforce respect for peace. These peace associations had their own statutes treasury and magistrates, and their own armed force to re-establish order and punish infractions of the

Of course the Church was not able always and everywhere to secure absolute obedience to its decrees, but as Father Robinson says :

Desce.

"In the long run, the cease-less efforts of the Church in one form or another to secure peace were by no means without result But it was not until the expiration of the long period needed to weld the rough and turbulent feudal ariston racy into an orderly law-abiding class that the evils against which al these efforts had been directed wer

Times have changed, condition have changed; and when we speak of the influence of the Church being sadly weakened by the divisone of Christianity we do not su gest the restoration of the conditions of a thousand years ago, nor even of a few centuries ago. The infinite adaptibility of the Church of God to the conditions of the past, and in spite of partial failure at times its nevertailing influence in promoting peace and order and Christian charity amongst individuals and nations is one of the great facts that in the light of present conditions will receive the serious consideration of earnest students of history.

PROPORTIONAL REPRESENTA TION

Representative government might deserve less adverse criticism if it were more representative. We have reached a certain stage of arrested development in choosing our representatives and many seem to think that the resultant inequity is properly chargeable against the representative system. Even in this democratic age there are those who delight in pointing out the failures of democracy. But the age is and will remain democratic. It is not less but more democracy that is needed. It is not that representative government has shown weaknesses and defects; but that a defective method of choosing our representatives has resulted in a truncated representation, an undue representation of part of the people, and has given the unscrupulous politician and the political machine undue influence in elections. Recently Reverend Professor declared that Canadian public life was the most sordid and corrupt in the world; or

that effect. Besides being untrue such criticism is futile ; it leads nowhere. We have lots of that sort of stuff from the regular political parties who seem to think they ad vance their own cause by unmeasured demunciation of other. There is a sorry kind of success attending this mutual recrimination - they succeed in debauching the public conscience and destroying confidence in the honor. good faith and integrity of our nablic man.

Is there no practical remedy availshie ? We believe that much of what is objectionable in present conditions would be eliminated by giving the people fair and just representation. For instance, Toronto has ten Conservative members in the Legislative assembly representing say 60 per cent. of the people; the other 40 per cent, are entirely unrepresented. Evidently there should be six Conservatives and four Liberals : or assuming even greater disparity in the proportions, say seven Conservatives, two Liberals and one Labor.

Take another example with exact statistics. In 1908 Quebec sent 53 Liberals, 11 Conservatives and one Independent, to the House of Commons. The popular vote was Liberals 158.393 : Conservatives 129. 634. Thus 45 per cent, of the voters of Quebec sent 11 members to Parlia ment and 55 per cent. sent 53 mem bers. Ontario is at present similarly misrepresented in the House of Com-

Accidental majorities in arbitrary electoral divisions determine the country's policy, and give one party an altogether unduly large representation, while leaving the other with unfair and inadequate representation. Large minorities who may differ from both regular parties are unrepresented altogether.

The remedy is proportional repre sentation. It is not an untried scheme; it has worked satisfactorily in Belgium and elsewhere. In France a couple of years ago the greatest and most patriotic men in French public life advocated this means of making the Chamber of Deputies really representative. They very nearly succeeded but were defeated by Clemencsau's influence in the Senate. France had been making a supreme effort to save itself from the pettiness of political factions whose power for harm depended largely on the unjust and inadequate method of selecting parliamentary representatives.

The party in power with us de rives the great advantage from the present system and there is little hope of patriotism rising above party

in the matter. It is, therefore, with a great deal of pleasure, that we read the letter of Mr. Justice Idington to the Ottawa Board of Trade suggesting proportional representation as an effective means of securing the better government of the Capital Fortunately partyism does not enter our muni cipal politics and here the proposition may receive unbiased consideration. It is gratifying, also, to find its consideration suggested by the highest type of our citizenship, a member of the judiciary which we boast, and with reason, is above pol-

itical influence. The letter reads as follows :

"I observe in the public press that your board proposes to discuss to-night a number of organic changes ooking to the improvement of the city's government.

'Might I be permitted to suggest that amongst other things you consider the adoption of proportional representation as the proper method of selecting aldermen and control-

"The ward system might advan tageously be abolished entirely. Under proportional representation any candidate, receiving the quota of votes to be determined by dividing the total votes cast, by the number of members to be elected, would be

"Any one or more leading business men might under such a system feel reasonably sure of election for some years without the waste of his prec ious time in begging leave to serve They would thus be encouraged to devote themselves to the public service without a needless sacrifice of time, and when they had done their share could fall out conscious of hav-ing done their duty, and their fitting successors would the more easily be found under such a system. Four or five such ideal men in council would lead and secure what the public desire.

"And if any section of the city, or citizens, should desire above all things representation only of their race, religion or party, they could reasonably hope to achieve that re-sult proportionate to their number.

"I do not put forward that motive system as a means of gratifying it without detriment to the views of those others only determined to elect

"If thought undesirable to abolish the ward system, yet desirable to re-duce the number of aldermen to less than three for each ward, I admit al representation could not be used for aldermen's elections unless indeed, two or more wards

were grouped together.
"But even in the case of single representation for a ward the pre-ferential, alternative feature of the proportional representation system could be advantageously adopted in the many cases of three men run-ning for one seat.

"Mr. Hoag in his recent addresses

explaining proportional representa-tion to people here, made clear the details I have not entered upon.

"I merely desire respectfully to esent for your consideration what have long believed must one day come as a vast improvement in our municipal elections."

FATHER CANNING

To many, very many, the news of Father Canning's death will come with a sense of deep personal loss, or many were the friends that Hugh Canning grappled to his soul with hoops of steel. Yet even his most ntimate friends at once realize that their loss is nothing compared with that of the Church in Ontario. Father Canning was a man of sterling worth whose probity and integrity of character were widely recognized. But it was as a priest that he was most widely known and deeply loved Scholarly in his tastes and attainments it was to the active work of the ministry that he devoted his unusual abilities and untiring energy. Unassuming and unobtrusive he nevertheless possessed the quiet self confidence of the priest, thoroughly honest, sincerely zealous and unreservedly devoted to the work of his sacred calling.

Father Canning entered on the studies for the priesthood at a some what more mature age than is usual. ly the case, having been a teacher for some years before entering college.

As with all other talents confided to his charge, he made practical use of his training and experience as a teacher for raising the standard and efficiency of the teaching of the most important of all subjects. For many years he was Diocesan Inspector for Christian doctrine; and later gave systematic instruction on the subject to the teaching sisters of Toronto. His devoted earnestness and enlightened zeel in this particular sphere alone would mark his all too brief life as a priest with unasual achievement. But it is almost impossible to single out one of the multifarious activities and interests of Father Canning's pastoral life when in each and all he spent himself unsparingly. In Father Canning the country loses one of the highest type of Canadian manhood and the Church loses the unstinted service of a singularly able, zealous and devoted priest. Doubtless God will raise up to the Church others as single-minded, as true-hearted and as capable as Father Canning, but those of us who knew and loved him can hardly hope to look upon his

A COALITION CABINET

The dramatic suddenness of the fall of the Asquith Government must make all thinking men realize that this is a solemn moment in the history of the British Empire. There is unfortunately no room to doubt that the conduct of the War up to the present has not been satisfactory; otherwise we should not at this time be confronted with "Coalition or Chaos" as J. L. Garven characterthese are anything but surface indications of wholly unsatisfactory been a name to conjure with; now it is quite plainly intimated that time. Lord Northcliffe's immense would avoid a pest house. journalistic influence has been blamed, but it is now openly stated that Field Marshall Sir John French was in entire sympathy with Lord Churchill but upon Earl Kitchener."

Press Despatch, May 19th, reads :

"Lord Fisher, it is now said, from the outset opposed the project to attack the Dardanelles until the assault could be made with the support of a powerful land force. He was overruled summarily, however, and in the view of military and naval critics has served amply to

justify him.
"The fleet was beaten off with heavy losses and the ensuing delay served the German-led Turks to strengthen their defenses that when the army under Sir Ian Hamilton ar rived it found a thoroughly warned and fortified enemy and, although fighting with wonderful heroism and suffering terrible losses, has been able to make but little headway

The breakdown of the Russian general gloom. The uniform, not to say exaggerated, optimism of the English correspondents at Petrograd is notorious. Yet the Petrograd correspondent of The Daily Mail sends this despatch :

"As the result of the latest Ger man tactics all that had been accom plished by the Russians in the Car pathians has been undone and months have been added to the dura

tion of the war.
"The leading Russian military authority suggests that the Germanintend to follow up their success with an advance on Warsaw, but for this they will need more troops than they can muster as long as the pres-ent activity on the western front

continues. This is the only road to allied victory, but let there be no mistake—the end is a very long way

If the eastern front affords "the only road to allied victory" it is evident that a much greater impetus must be given to the drive in this direction. There is little doubt that one of the first tasks of a Coalition Government will be to devise some form of or substitute for conscription. Indeed this is beginning to be very plainly intimated.

Speaking from the same platform as Mr. Asquith. Bonar Law said :

"Such a combination would be useless, and perhaps worse than useless except as a means to a combination of the nation—a nation organized from top to bottom for the purpose of ending this war."

All this is not a matter for regret, much less a reason for losing hope : rather is it an evidence of the national realization of the magnitude of the task yet to be accomplished. It is a time to test the national

soul ; pray God it will stand the test.

ABOUT BOOKS AND READERS

II. We have said that there are cer tain books, even "best sellers," which should never be found in the hands of Catholics. Many of them are morally unclean. Many more of them give us a wrong aspect of life. They present men and things from a false viewpoint. The reading of such books is fatal to all genuine in tellectuality. It is destructive of thought. It destroys the appetite for the serious things of life. And life is serious, and not to be frittered away on trifles. How very few of those whose hands are seldom with out a book can enter into an intelligent conversation for five minutes? on mental dry rot. And yet they pride themselves upon being well read? It would be amusing were the consequences not so tragic.

Most of the "popular" magazines should likewise be barred from the Catholic home. Where they are not positively bad they are absolutely worthless. There is not a thoughtprovoking sentence between their covers. To read them is to be led to believe that the things worth while are the love affairs of some maiden istically expresses it. Doubtless in short clothes and some young Lloyd George's weak and inadequate hopeful who as yet has not had occaattempt to deal with the drink sion to visit the barber shop; or the question, and the resignation of intrigues of some up to date madam Admiral Lord Fisher, First sea Lord | who has discovered her affinity after of the Admiralty had something to she has plighted her troth to an de with precipitating the crisis; it other. If there are other interesting is difficult to believe, however, that things in life besides the things of sex the magazine writers preserve studied silence about them. Who conditions. Kitchener's has long can read such publications without injurious effects? The atmosphere they generate is calculated to pulver-Kitchener has failed. Constant ize any little grey matter that is in friction between a civilian First Lord our mental make-up. Both from of the Admiralty and Admiral Fisher moral and intellectual reasons such is referred to and not for the first reading matter is to be avoided as we

There are books by non-Catholics that all of us would do well to read. There are secular magazines that are worthy of our serious attention Northcliffe; and that it was only But the worst feature of the modern after the latter "had visited the fashion in reading is that it effectivefront in person as a guest of Sir ly destroys the taste for such books John French that his newspaper bat- and magazines. The omniverous teries were turned not only on Mr. reader of shilling shockers pronounces them too "heavy." The failure in the Dardanelles is really great writers are too serious blamed on Churchill. A Canadian Of course if to look at life from any viewpoint other than that of the land.

moon struck heroine of the "popular" novel is to be "too serious," then the books worth while are too serious But life itself is a serious matter. And the people who do things are not the star gazers. The truly great author writes of things as they are. He lays bare the soul of things. That is what makes his work truly great. The world does not want to think about soul, and hence it prefers the writers that ignore it. But Catholics are supposed to believe in the soul, and hence they should have nothing in common with semi pagan purveyors of printed filth. But how often do Carpathian campaign adds to the we find that it is far otherwise? Methodists, Presbyterians, or Anglicans found a Literary Circle, and it continues to live and prosper. But let a Catholic congregation initiate such a work and how long will it survive? We can hold our own at bridge or billiards, but the lecturer at a Catholic Literary Society will find himself addressing empty benches. So well have the modern novels and magazines succeeded in killing out any intellectuality we possessed. COLUMBA.

NOTES AND COMMENTS

THE NEWS THAT Holland is to re sort to conscription and will create reserves numbering 1,000,000 men directs attention anew to that sturdy little Kingdom which Germany has ever regarded with a jealous eye as standing in the way of her easy access to the sea, and, during the present War, of her hostile designs upon England. That Holland did not, as Belgium, at once become the prey of the Teuton was perhaps that the latter seemed a shorter and easier way to Paris and to London than by the Rhine or the Zuider Zee That Belgium has proven no bed of roses to the invader has doubtless acted as a stay to his hand in regard to Holland. But the little Dutch principality, with the Belgian example before it, is evidently taking no chances in regard to itself. and by this, its latest action, has quietly intimated to Germany that. come what may, it is determined not to be caught unawares. Holland is not laboring under any fanciful misconceptions as to the quality of German pledges.

THE CHARACTER of the Dutch ecple may in this juncture not unittingly form the subject of a short meditation. What was for three centuries looked upon as a Calvinistic stronghold has by a striking reversion of history, as we have somewhere read, become not only fruitful soil for the nurturement of Catholic ideals, but a conspicuous recruiting ground for the Church's auxiliaries in carrying the Faith to heathen nations. It is a remarkable fact that in proportion to her Catholic popuation Holland has taken a greater part in the work of foreign missions countries have not as yet been able to follow. Nor can that any longer be regarded as a hopelessly heretical nation which out of a total population of less than six million, has over two million Catholics, as against an almost infinitesimal number less than a century ago. In the census of 1909 the increase had been some 262,000 in ten years. Unsatisfactory economic conditions in the southern from being still greater.

NOT SO MANY years ago Holland was regarded as hopelessly Lutheran and even educated Catholics in this country may yet be heard to express surprise when the Church in the little Dutch Kingdom is described as vigorously alive and in an advanced stage of expansiveness. That this should be so, may perhaps be accounted for by the fact that the vigorous Catholic press in that country is almost unknown in Great Britain and America. The Catholic press in Holland is, indeed, one of the nost active in the world, vieing ever with that of Garmany in this respect The Catholic dailies are no fewer than sixteen, a fact that deepens the surprise of English speaking Catholics who, either in England or America, have not attained permanently to even one. Then there are thirty-one by-weeklies, seventy-six terms of high praise to the speech weeklies, and fifty-two monthlies which President Wilson had delivered and quarterlies of either a religious. scientific or literary character, which have all their part in the nation's intellectual life, and in the re building of the ancient Catholic fabric of Hol-

IT is, further, refreshing to learn that notwithstanding the meagre Catholic population of a little over two million all these periodicals are well supported and, for the most part, on a paying financial basis. "They skilfully manage to keep their columns well filled with live advertising matter," says a well informed writer and their readers, consequently, rarely need to look elsewhere for information of this kind. Moreover, Catholics in Holland seem to be fully aware of the danger to their Faith that lurks in the pages of the secular and so called neutral press; they seem conscious of the folly of handing over their good money to aid and comfort their most danger. one foes-" a lesson that might be learned with profit by their fellowbelievers in other countries, more especially on this continent.

IN REGARD to the non Catholic population of Holland, the census is said to reveal the same alarming decay of faith and increase in irreligion characteristic of other countries in the present age. The number of those unidentified with any church organization has within a decade risen from 115,000 to 291,000. The total population is described as 58 per cent. Protestant, 35 per cent. Catholic, 2 per cent. Jews and 5 per cent. of no professed religion. The census also shows that while among Catholics the proportion of males and females is about equal, among other denominations the percentage of women is greatly in excess of that of men.

THE PRESENT kingdom of the Netherlands since 1830 is made up of eleven provinces. In the northern and central provinces Protestants preponderate by more than three to one. The Catholic strength lies in North Brabant and Limburg which are overwhelmingly of the Faith, and it is in these districts that the foreign missionary activity alluded to at the outset finds its congenial home. No less than twenty eight novitiates and training schools for priests. Sisters and Brothers are devoted to the work of preparing candidates for the missions, and the fruit is seen in the many Dutch names which adorn our missionary annals, and the many institutions for the spread of the Faith maintained by them abroad.

THIS WONDERFUL missionary activity in a country less than a century ago preponderatingly Protestant is sometimes attributed to the disturbed politico-religious conditions in the last forty years in France and Germany. The suppression of the Religious Orders in France on the one hand has driven many of them to seek an asylum in Holland, just as the Kulturkampf put into force by Bismarck forty years ago bad the same effect as regards Germany. This is very much to the credit of the Dutch, who, in an age with little respect for the things of the spirit. than any other country, and, in this has had more enlightened ideas as to respect at least, has set a standard human liberty than their more powereffect too of stimulating religious vocations among them, the Church has enjoyed all-round prosperity, and Holland, in the end, been the gainer. Where religion has free play the sweetness and wholesomeness of daily life cannot fail to deepen and develop. In this connection it is interesting to be reminded that Holland stands at the head of every nation in the world in its percentage of religidistricts alone prevented the increase ous vocations to every 10,000 of Catholic population.

> SHOULD, THEN, Holland by the force of circumstances be drawn into the War, we may be sure it will be on the side of right as against tyranny and perfidy, and that the virility o' her people and the wholesomeness of her national life will not fail to have an important influence upon its outcome. That she may remain an asylum of peace in the midst of almost universal turmoil will be the aspiration of all who look upon War as the greatest possible evil, short of departure from God, which can befall humanity.

> > CARDINAL O'CONNELL ON PRESIDENT'S SPEECH

At the State Convention of the K. of C. of Massachusetts held in Boston recently, His eminence Cardinal O'Connell took occasion to refer in on the preceding evening in Philadel-phia. "I have just finished reading the address of the President of the United States at Philadelphia last night," said His Eminence, "and that address ought to be read in ringing tones at your convention and at the meeting of every organization in

nerica. Here is an expression of atiment sublimely universal in ne and lofty human sentiment, which only makes our love of America greater because it founds itself on the natural love of every human heart for justice and truth, and eliminates sectional jealousy and discord. It is the expression of a noble heart and a truly illumined mind. It is sublimely Catholic and National at the same time—the broad love for our fellowman and the devotion to the country to which we have delice. the country to which we have dedica-ted ourselves, while yearning for that eternal Fatherland toward which our faith and hope are leading us. God bless our calm, noble and high-minded President." Carrying out the Cardinal's suggestion, the State Secretary read aloud to the delegates the President's speech, which was heartly applauded.—Sac-

FATHER CANNING

DEAD

Toronto Star, May 20

The death occurred shortly after Canning, of Our Lady of Lourdes Catholic Church, Sherbourne and Earl streets. Father Canning was in his 50th year, and succumbed to a complication of diseases which had been undermining his health for the past six months. Father Canning was probably one of the best known of the Catholic clergy. Always in-terested in educational matters and the welfare of school children, he did much to endear himself to those interested in the progress of the children along educational lines.

Rev. Father Canning was born in Scarboro, July 1865. He taught school at Smith's Falls and a point near Ottawa for a number of years.

Later he attended Ottawa University, from which institution he graduated with a degree of B. A. He spent some time as an instructor at the university before entering the Grand Seminary at Montreal, where he completed his studies for the priesthood He was ordained at St. Basil's Church, Toronto. in 1896, by the Rev. Denis O'Conner, Bishop of London, and was appointed to St. Paul's church. Later he was at Upter-grove and St. Catherines, and then came his appointment as Inspector of Separate Schools, which position he filled for two years. St. Joseph's Church, on Leslie street, was his next parish, and from there he was moved to Oar Lady of Lourdes After his appointment to Our Lady of Lourdes, he built an addition to the church, and was active in the erection of the

He is survived by two brothers. William, of Scarboro, and Joseph, of Seaforth, and four sisters, Mrs. G. O'Brien, Mrs. P. Doberty, and Mrs. W. Ebbon, of Duluth, and Miss Tilly

Canning, Toronto.
Interment will take place Monday morning after a Solemn Requiem High Mass in Our Lady of Lourdes

Monsignor Whalen, St. Michael's Cathedral: "The death of Father Canning will be a great loss to the ticular. A zealous worker, Father Canning spent himself in the upbuilding of the different parishes with which he had been connected. He was a man with a strong sense of public responsibility as a citizen and it is unnecessary to say that he had the love and esteem of all who knew him. His parishioners will feel his loss as will his brother priests, to whom he was a brother indeed. Many things could be said of him, s a man who feared God and loved his neighbors."

Monseigneur McCann paid this tribute: "I am deeply pained to hear of the death of my good friend Father Canning. He has been seriously ill for many months, but still the new of his death comes as a great shock Father Canning was a splendid type of Canadian priest. He was scholar ly, conscientious, and devoted, and exercised a great influence over his parishioners, epecially the men. The Diocese of Toronto, and the city have lost a good priest and a splendid citizen in his demise. I sympathize most sincerely with his friends and

ON THE BATTLE LINE

THE DARDANELLES

Although the terrific bombardment of the Turkish forts continues it does ot appear that much progress is made. As we go to press this week Italy is on the point of declaring war against the enemies of the be to throw a half million Italian troops into the Gallipoli peninsula. This, however, might weaken her too much for attack or defence on the Austrian border.

THE ITALIAN FORCES

The Italian Army is well "found with modern material and a plentiful supply of machine guns and field artillery. The peace strength was 14,121 officers, 250,000 of other ranks, and 55,725 horses. The war strength toward Vienna, they are certain to make use of their excellent fleet as an aid to the army. Austria has submarines at Pols, which vading Austria proper and striking

will prove an ever-present danger to Italian warships stationed in the Adriatic and to transports conveying troops to points of landing in Istris, but if the Italians make up their minds to secure the Istrian Peninsula before joining in any large plans of the Allies for a march on Vienna the campaign will involve the closest possible co-operation between the fleet and the army. Austria has a fairly strong army along the Isonzo the river which flows into the Gul of Trieste near the boundary, but she has not nearly enough men in the regions of Trieste, Pola or Fiume to make a successful defence against an Italian expedition landing in force under protection of the guns of the fleet.—Globe, May 21.

THE WESTFRN FRONT

In France and Belgium the Allies morale of the allied troops is, how-ever, splendid; and there are per-sistent reports of the reverse being the case with the Germans. It is said that more than once the Ger man machine guns have been turned on their own troops who wished to

ON THE RUSSIAN FRONT

The railway from Przemysl to Lemberg is still open, but news that it has been cut may come through at any time. Approaching the railway from the southwest, the Germanic troops yesterday stormed a village only six miles from Mosviska, a town on the railway fifteen miles east of Przemysl. This thrust to the north Przemysl. This thrust to the north of Sambor is the most dangerous advance of the enemy. On the Russians seem to be holding their own along the banks of the San but the advance from the mountains by way of Sambor may render all the hard fighting done to stem the advance upon Przemysł from the west useless The Grand Duke Nicholas is throw ing all the troops into battle that he can hurry forward, but he has not been able to stop the Germanic advance, and there is no good defensive ground between the San River and Lemberg. It seems not im-probable that the Russians will vacuate Przemysl rather than throv an army into it to stand a seige en irely unexpected, and for which no adequate preparations have been made. The Germanic armies have lost very heavily in their advance and the wearing down of his oppo-nents is the cardinal principle of the Grand Duke's strategy rather than the retention of any particular city or territory.

A rumor is in circulation in Sweden that there has been an important naval battle in the Baltic, and that the Germans have captured Riga by a combined land and sea attack. It sounds fishy. Riga lies to the northeast of Mitau, and it is more than a week since the report was made officially that the Germans had retired from Mitau. Shavli, near which the recent fighting has taken place, is almost a hundred miles southwest of Riga. If the Germans have taken Riga it must have been with a force landed in the immediate vicinity from transports. The capture of Riga, following upon that of Libau, would greatly cripp Russian shipping on the Baltic. Riga gulf of the same name, and is 150 Prussian border.-Globe, May 21.

ADDRESS

1915 OF ST. FRANCIS XAVIER'S COLLEGE, ANTIGONISH, N. S.

DELIVERED BY RT. REV. ALEXANDER MACDONALD, BISHOP OF VICTORIA

I have been asked to say a few words to you young men, members of the graduating class. You have to day reached the goal you have so long and so eagerly looked forward to. You have mounted the last step of your academic and university course, in token of which you have received a document that bears upon it the seal of the University of St Francis Xavier's College and the signatures of its Professors. But lest you and others like you should be tempted to think that your educa-tion is now finished, it has become the custom to speak of the pro-ceedings of this closing day as Commencement Exercises. For I take it that the idea implied in the word "Commencement" is not only that your Alma Mater is already beginning to prepare for the work of another year, but that you who are Allies. Should it be possible for her to do so it would seem that the most entering upon the last stage of an effective aid she could render would only with life itself. You are leaving the school of the arts and science

to enter the school of life. the unfolding of the powers of the mind through systematic study, and the formation of character. These processes, my dear young men, be gun in school and college, should go on as long as the mind is capable exercising itself, and as long as virtue admits of becoming more and 55,725 horses. The war strength perfect. Cicero tells us in his De is over a million, and it is believed t Scnectute that Cato the Elder, even that the army has been maintained at this figure for some time. If the litalians lay their plans to conquer latria and occupy it, instead of inculture the mental education begun

GREAT WAR

must go on after the youth has passed out of the college and univer-sity into what the post calls "the world's broad field of battle" and "the bivouse of life." Indeed, it is really then, in the heat of life's battle, that character is finally moulded into shape, even as the iron takes its final form in the white heat of the forge under repeated blows of

Of the two elements of education ental and moral, the latter, I need hardly tell you, is incomparably more important. It is character especially that counts in the battle of life. Character may be defined as the sum of the moral qualities that make a man. These qualities when they are good we call virtues—good habits acquired by repeated acts. When we are born into this world, we bear within us the seeds of good and evil. We have our good dispositions and our evil dispositions. The good dispositions we make to grow into virtues by the doing of virtuous acts, just as the evil dispositions are turned into vices by the doing of

vicious acts.

The great work that lies before you in life is the acquiring of virtue, the building up of a good and noble

"Not enjoyment, and not sorrow, Is our destined end or way; But to act, that each tomerrow Find us farther than to-day.'

Farther on what way? Surely on the way to true happiness, which virtue alone can give. The arts and crafts have to be learned by long apprenticeship—by doing the same thing over and over again until the habit of doing it well has been wrought into the very fibre of our being. Not otherwise is the supreme art acquired—the art of living a virtuous life. And as it is true in general that "Art is long," so much more is it true that the art of arts is long—as long, indeed, as life it-

The very cornerstone of character is honesty, in word and work. Honesty is, to use the favorite expression of a prominent person in the republic to the south of us, the virtue of "the square deal." Honesty in word is truth; honesty in work is straight dealing with your fellowmen, giving every man his due, doing that which is right even though the heavens fall. Let it be your highest aim through life to be scrupulously honest, not because honesty is the best policy, the best means of ensuring success, which in-deed it is, but supremely because nonesty is truest nobility and the brightest ornament of man. I am speaking of honesty in the lofty ethical sense, in which it is a selfregarding as well as an other regarding virtue.

'To thine own self be true. And it must follow, as the night the

day, Thou canst not then be false to any

But as the character of the man is founded on honesty, so is the character of the Christian founded on faith. Faith is, as the Apostle teaches, the evidence of things not seen. Faith gives us the needful clue to our true destiny, sets before us the true goal of human endeavor. It tells us that we have not here a lasting city, but seek one which is to come. It bids us labor not for the meat that perisheth, but for that which endureth unto life everlasting. It assures us on the authority of God's own unerring word that there is for us a brighter and better world than the one we know. God's own Kingdom of endless ages, whereon sits the untroubled light and the peace that passeth all understandbut I think it suffices to say that he TO THE GRADUATING CLASS OF ing. My dear young friends, let the which you received in childhood, the faith which has grown strong within you under the fostering influence of your Alma Mater in these halls—let this faith, I say, be the guiding star of your lives to lead you upward and onward to the lasting city in the better land. Thus shall you truly, as the poet has it, make your lives sublime. Thus, when you have gone nence, shall you leave behind you 'Footprints on the sands of time"-Footprints that perhaps another, Sailing o'er life's solemn main, A forlorn and shipwrecked brother, Seeing shall take heart again.

THE SACRED HEART

Written on the occasion of the Blessing of the new Cathedral of the acred Heart, Prince Albert, Sask. by Archbishop Langevin, May 2nd

Where spacious silence through long ages reigned, Save for that Spirit Voice which

greatly spake and kept the souls of Red Men just awake.

Until their Happy Hunting Grounds they gained.
is fulfilment of that love at tained

Which would a fitting shrine devoutly make
In which the Word of God that Flesh may take
That frees from bondage souls by sins

town, The Saviour in the Holy Mass comes down His Presence with His people to at-

In shack, cathedral, in the wilds, the

enchained.

That in all lands and time men may be free
To heed His loving summons, "Come

SIDELIGHTS ON THE

IRISH SOLDIERS REFUSE PREFERENTIAL

After stating that "the British sol-diers are used solely for all menial duties and dirty work connected with the camps, such as cleaning out latrines and such-like; also every

other unpleasant fatigue duty,"
Major Vandeleur adds:

I also wish to state that ——, who
arrived at Crefeld about December, told me that all the Irishmen at his camp (I think, but am not sure, that it was ---), were collected together shortly before he left, and were barangued by the commandant, who stated that the Emperor was aware of the down trodden state of Ireland, and now wished that the Irishmen should be placed in a separate camp, where they would be better fed and treated differently than the English-men. He further stated that subsequently they went in a body to the commandant, and said they did not wish to have any different treat from their compatriots.

In a note which accompanies the

report, Major Vandeleur says : "Evidence collected at Crefeld by the officers there shows that officers and men have been killed after capture.'

IRISH PRISONERS ON ST. PATRICK'S DAY

Father Crotty, O. P., who some months ego lets Rome, to minister to the Irish prisoners of war in Germany, and is now at Lemberg, in a letter to the Rev. T. Dunne, of Cashel. pays testimony to the religious en-thusiasm of the Irish soldier pris-

St. Patrick's Day will ever be remembered by the people here, who witnessed the High Mass in the open air. Almost every man of the and more Irishmen received Holy Communion that day, and their voices proclaimed their love for St. Patrick in the fervent way they sang his praises. At the end of the service, I imparted the Papal Benediction to them, and after that all sang from their inmost souls, "Faith of Our Fathers," and the air has caught on here, for those who were present brought away with them the melody which since then I have heard nummed and played in the city. are all praying for peace. May the good God grant it soon. The hospi-tals and prisons tell a tale of woe and

A PRAYER FOR PEACE CONFISCATED A curious story is told by the XXme Siecle, the Belgian semi official paper published at Havre, of the regime in Belgium under German

Mgr. Van den Berghe, Vicar Gen eral of Bruges, had an old prayer for peace, contained in old liturgic works, reprinted in leasiet form by Messrs. Desc'ée de Brouwer & Cie. as in that prayer reference is made to enemies of the mother country, certain expressions were found dis-pleasing by the German authorities. Mgr. Van den Berghe, who signed the "imprimatur," given in the name of the Bishop, was, therefore, sum moned to account for the obnexion publication. He had no difficulty in howing that the phrases to which to the present situation in Belgium. as they had been transcribed ally from an ancient liturgical book. Nevertheless the German authorities refused to accept the explanation as satisfactory, and fined the printers £25 and confiscated the leaflet.

A VOUNG PRIEST-SOLDIER A letter in the Echo de Notre-Dame de la Garde from the Abbe with the Alpin Ambulance, gives an account of the brave death of a young Marseilles priest, Lieutenant Jean Marcorelles. The letter was written from the trenches on March 17:

Lieutenant Marcorelles, of the chasseurs, last night fell on the field of honour mortally wounded by a bullet in the stomach. He was stricken at the head of his section just as he was about to be the first to occupy the trench captured from the enemy. He has died like a gallant man and a hero. He is the war's first victim among the Mar. seilles clergy; and God could not have given him a more noble or more beautiful end. . . . Many a time in the district we had heard speak of his courage, his goodness to his men, and his remarkable quali-ties of mind and heart. . . . He lies in the land of Alsacs for which he fought so valiantly.

THE BOMBARDMENT OF NEUVE CHAPELLE

In a vivid account of the Battle of Neuve Chapelle sent by a correspondent to the London News Agency is the following description of the liminary preparation by British shell fire :

Then hell broke loose. With s mighty, hideous screeching burst of noise hundreds of guns spoke. The men in the front trenches were deafened by the sharp reports of the field guns spitting out their shells at close range to cut through the Germans' barbed wire entanglements. In some cases the trajectory of these vicious missiles was so flat that they passed only a few feet above the British trenches. The din was con-tinuous. An officer who had the curious idea of putting his ear to the ground said it was as though the earth were being smitten great blows with a Titan's hammer. After the to Me,
And I will change your restlessnes to rest."

George Benson Hewerson

George Benson Hewerson

first few shells had plunged screaming amid clouds of earth and dust into the German trenches, a dense pall of smoke hung over the German however, they are agreed; it is to be

lines. The sickening fumes of lyddite blew back into the British trenches. In some places the troops were smothered in earth and dust or even spattered with blood from the hideous fragments of human bodies that went hurtling through the air. At one point the upper half of a German officer, his cap crammed on his head, was blown into one of our trenches. Words will never convey any adequate idea of the horror of those five and thirty minutes.

TWO CRUCIFIXES-THE ONLY THINGS INTACT

The writer then describes the sult of this terrific fire and of the fighting that followed in the village: The village was a sight that the men say they will never forget. It looked as if an earthquake had struck it. The published photo graphs do not give any idea of the indescribable mass of ruins to which our guns reduced it. The chaos is streets is all but obliterated. Once have been a pretty little place, big as villages in these parts go, with a nice clean church (whence it probably got its name), some neat villas in the main street with gaudy shutters, half a dozen estaminets, a red-brick brewery, and, on the out-skirts, a little old white chateau. Now hardly stone remains upon stone. It was indeed a scene of deso lation into which the Rifle Brigade—the first regiment to enter the village, I believe—raced headlong. Of the church only the bare shell remained, the interior lost to view beneath a gigantic mound of débrie. The little churchyard was devastated, the very dead plucked from their graves, broken coffins and ancient bones scattered about amid the fresher dead, the slain of that morninggrey-green forms asprawl athwart the tombs. Of all that once fair village but two things remained in-tact—two great crucifixes reared aloft, one in the churchyard, the other over against the chateau From the Cross that is the emblem of our faith the figure of Christ, yet intact, though all pitted with bullet marks, looked down in mute agony on the slaying in the village.

HATRED OF ENGLAND

The following is from a letter taken from a prisoner of war, and sent amongst a batch of extracts from such correspondence by the "Eye witness" at the British Headquarters

Netschrau, November 18.—War is a dreadful thing, but it must be carried through, and I do not doubt our eventual victory, with God's help. But in any case there will be no rest until the English have received their just punishment, for they alone are disturbers of peace. Every soldier will be filled with rage against these hated English swine dogs, and the latest Army Order of the Bavarian Crown Prince leaves no doubt that the English must be thoroughly whipped. Every soldier, be he Saxon or Prussian, Bavarian or Wurtemberger, must carry out this behest and we here have read with much pleasure of the way you are setting

THE "NEW RELIGION"

We have come to look for a great deal of nonsense in our bulky Sunday papers. Much space has to be filled, and good matter is scarce; so that where heretofore a comic supplement accompanied the newspaper now the newspaper is lost in the comic supplement. Not all the articles that are really humorous are in-Blaise, a professor in the school of some of them treat of most serious the Sacred Heart at Marzeilles, now subjects: suffrage, for example, or religion. It is in the latter that we are naturally interested. There are few Sunday editions of

our metropolitan papers that do not

contain a half page interview with some eminent man anent his relig ious views; (the other half page is taken up with his picture). One Sunday it is a well known dramatist; another, a famous inventor; again an ex-president of a university; but be he dramatist, inventor or pro fessor, he is willing to abandon his "last" long enough to tell us that the old idea of Religion is all wrong, and that the dawn of the 'New Religion" is at hand. A strange feature of this "New Religion" is that its light is always about to break over the hills—but never out. over the hills—but never quite breaks; it is always "dawning" and, like the dawn, it is hazy and misty. Its exponents are not agreed as to just what this "New Religion" is to consistof. Mr. Bernard Shaw thought he had solved the problem. He was convinced that the "superman" had arrived, until he was suddenly superseded by the super dreadnough Dr. Crane has something to say on the matter. He is a minister journalist who, in a recent newspaper article captioned "What is a Christian," proceeds to tell us what a Christian is not. He thinks the "earnest desire and effort to do right is all that is expected of human beings." of whom the doctor protesses to be a follower, thought differently. Dr. Holmes, another minister of the gospel, is certain that "the old religion of fatth is gone, and the new at the control of the con religion of plain morality is come.' He calls this "the religion of to-morrow." But "to morrow" never comes; and if "the old religion of faith is gone," there is still some hundreds of millions of people who appear strangely ignorant of the

There is much difference of opinion, then, in the camp of the "New Religionists." Upon a few things,

a very convenient affair, never inter-fering in any way with business or pleasure; it is to be ideal rather than real; it is to break forever the chains of dogma forged by the Church of Rome to bind and fetter the intellects

We are not seriously alarmed at the advent of this "New Religion." The Church that has seen the religious systems of monarchs and expriests go down before her will not b staggered by this new mixture con-nected by Litterateurs, Electricians and Professors and labelled "The Religion of To-morrow." For if "to-morrow" be one of "all days," then He will still be with us.—Canadian

MARY AND AMERICA

The name of Mary is curiously and constantly associated with the men who developed America. That is the reason she has been chosen patroness of our country.

Columbus' own ship was called St Mary of the Conception. Every evening, on that spoch making voy-Regina." Although Columbus names the first island at which he touched for Christ, he called the second Con

ception, in honor of His Mother.
In 1653 the Jesuite placed their

patronage of the Blessed Virgin.

"If the Blessed Virgin assist our project of finding the mouth of this grand river," wrote Marquette of his exploration of the course of the Mississippi, "we shall name it the Conception"

Conception."
"Star of the Sea" was the designation of the vessel in which English Catholic settlers embarked. Their outpost was denominated St. Mary's and to this day the country that sur rounds it is called Maryland.
In 1846, the Sixth Provincial Coun-

cil of Baltimore requested the Holy See to approve of the selection of Mary, conceived without sin, as the patroness of the United States. We children love Mary, then, not

only because we are Catholics but cause we are Americans.—The New World.

THE CHURCH IN HOLLAND

STATISTICS OF THE CHURCH'S GROWTH AMONG THE DUTCH

Le Mission Cattoliche of Milan gives the following statistics of the Church's growth in Holland, In 1800 the Dutch Catholics numbered no more than 300,000. They had no Bishop, only a Vicar Apostolic, and the few priests attending them might say Mass only in secret. In 1858 Pope Pius IX was able to establish a Catholic Hierarchy there and created 5 dioceses under an Archbishop and 4 Bishops. Then Holland had 1,230,000 Catholics and 1,400 priests. In 1907, according to the latest census, the Catholic population was 1.822.000 with 3.758 priests : to 000. Ping X. in 1911, elevated to the Cardinalate His Eminence Cardinal Van Rossum, to the great joy of all

Converts from Protestantism are considerable. There are about 500 conversions each year in the Diccese of Haarlem alone, and 370 in the Diccess of Bois-le Duc, where Catho-

lics are in the majority.
From 1823 to 1903 the statistics enumerate 416 new churches and 136 rebuilt. From 1830 to 1910 the cost of church buildings alone mounted to more than \$250,000,000.

were 18,825 of which 5,255 were men belonging to 35 congregations with 180 houses, and 18,570 women with 496 houses belonging to 65 different Sisterhoods. The enumeration doe oot include the German and French religious who came as refugees since he Kulturkampi of Germany and the more recent persecutions in France. Nursing Sisters have 430 hospitals in Holland while there are 4 others under the direction of

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Brothers. More than 150,000 children

requent the parochial schools.
Of the 8 Ministers of State, in 1904 3 were practical Catholics, while in the two Houses there are 25 Catho-lic deputies and 18 Catholic senators. Last year Queen Wilhelmina nominated as President of the House of Deputies Dr. Van Nicpens Zevenaes, the youngest of the Catholic he youngest of

In 1885 "De Tijd" was the only Catholic paper; to day there are 15 Catholic dailies, 29 bi weeklies and 7 weeklies, besides 43 reviews.

Evidently Catholicity in Holland is not on the wane. -- Catholic Bulletin

THE "SALVE. REGINA"

How many devout Catholics all

over the world daily appeal to the Blessed Mother of God, using the beautiful prayer, the "Salve, Regina," in so doing:
"Hail, Holy Queen, mother of

mercy, our life, our sweetness, and our hope; to thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin

And as we daily repeat this tender appeal to the Queen of Heaven, how many are there who know the author? was Blessed Herman the Cripple, or Contractus, who was a son of Count Wolfrad II. of Verigen and his worthy wife, Hiltrude. He was born in the year 1009, the son of a very pious mother. Early in life the boy was the victim of a severe illness, which stunted his growth and left him a hopeless cripple.

Later on Herman entered the Order of St. Benedict, and though crippled and deformed and subject to intense suffering of body, he labored cheerfully and assiduously in acquiring spiritual perfection and also laying up stores of useful knowledge for the benefit of his fellow-men. - Buffalo Union and Times.

FATHER FRASER'S CHINESE MISSION

Taichowfu, March 22, 1915.

Dear Readers of CATHOLIC RECORD : Yesterday (Passion Sunday) I laid the corner stone of the church in Taichowfu. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight feet and a gallery it will be too small on the big Feasts. May God be praised Who deigns to open mouths to His praises in the Far East to replace those stilled in death in Europe. And may He shower down His choicest blessings on my benefactors of the CATHO LIC RECORD, who are enabling me to hire catechists, open up new places to the Faith, and to build and en-The Religious orders had in 1853 large churches and schools. Rest assured, dear Readers, that cent that comes my way will be immediately put into circulation for

the Glory of God. Yours gratefully in Jesus and Mary, J. M. FRASER

Previously acknowledged.... \$5,896@87 Thes. Shortall, Halifax..... 5_00 Ruby S. Phelan, Little Bras 5:00

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H. V. Phelan, Little Bras D'Or, N. S.....

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FIVE MINUTE SERMON

TRINITY SUNDAY BY REV. F. PEPPERT "Teach ye all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." (Matt. xxviii, 19)

To day we think with gratitude of the great benefit conferred upon us by Almighty God in instructing us Himself on the subject of His own nature. Our reason tells us that a most wise and powerful Being must exist, for this knowledge is derived from a consideration of the beautiful, orderly arrangement of the world. If we look at anything in nature, whether it be large or small, it teaches us that there must be an allpowerful Being Who created it. All created things are intended for our advantage, and we possess not only the necessaries of life, but many other things that add beauty and happiness to our existence; and therefore, with heartfelt gratitude, we see that this all powerful Being

is full of incomprehensible goodness and love towards us.

The orderly arrangement of na-ture, and still more the wonderful action of Divine Providence in human life, producing effects due to no human wisdom, force us to recog-nize the infinite wisdom of God. After thus recognizing, by means of our reason, the goodness and wisdom sense of there being a Divine Prov idence, always watching over us, and guiding us all through life. To question the existence of this Divine Providence is equivalent to denying the evidence of our own reason, which teaches us that we are not masters of our destiny, that things begun badly by men often turn out well, and that things begun with wise prudence, often fail to produce the desired result. There mus therefore be a higher Hand guiding the destinies of man, who otherwise by his folly and wickedness, would bring nothing but ruin on himself

It is ead that men in their pride doubt the existence of Divine Provi-dence and prefer to believe in blind chance, rather than in a good, wise God, ruling all things with love and power. Such men often fancy that they appear cultured if they express whereas in reality they are betraying their ignorance, their want recognition of God's loving care can satisfy, and their want of heart, for how cold must a heart be that is capable of doubting God's loving Provi dence, that from their youth onward has protected them from many dangers, assisted them in many difficul-ties, and never ceases to watch over them! No, a man whose reason has been properly trained knows from nature, history, and his own experience that above us men is an infinitely exalted Being, possessing the fulness of all perfections. Every upright man is impelled to know God as well as he can, for who could have a benefactor and not feel any desire to make his acquaintance? Our sense of gratitude would certainly make us want to give him some proof of our respect, submission and obedi-

How infinitely good it was of God to teach us Himself about His nature and being! What an inexpressible favor He has conferred upon us through our holy religion, which reveals to us the mystery of the most holy Trinity! The mystery is stated plainly in to day's Gospel. Baptism can be administered only in the name of God, hence when Our Lord says:
"In the name of the Father, and of the Son, and of the Holy Ghost," He teaches us expressly that the Father and the Son and the Holy Ghost are trnly God. The Father is truly God. like the Son, and the Son is truly God, like the Holy Ghost; they have one Divine essence and nature, so that there are not three Gods, but one God. The fact that they are distinguished in name shows plainly that they are distinct in Person; paptism in the Jordan, when God the Father allowed His voice to be heard "This is my Beloved Son, in Whom I am well pleased," whilst the Holy Ghost, in the form of a dove, hovered above the Head of Jesus.

These considerations throw light pon St. John's statement: "There upon St. John's statement: are three who give testimony in heaven: the Father, the Word and the Holy Ghost, and these three are one" (I. John v, 17). God therefore is revealed to us as the most holy Trinity. It is impossible for us in this life to understand this mystery; many have tried to explain it, but in vain, and any attempt to fathom it leads only to error, unbelief or fool We can easily see why this should be the case. Our reason tells us that God is so great and that we can never hope to understand Him. The Infinite God, Who created all things in His incomprehensible wisdom, and directs them in His incomprehensible love, can never be laid hold of and understood by the finite, limited and feeble mind of man. If we could understand God, what sort of a God would He be? If we could understand Him, our faith would inevitably waver. If He reveals Him-self to us, His nature must be beyond our powers of comprehension. The mystery of the most holy Trinity, far reakening our faith in God and His holy religion, ought to strengthen to be a heavenly religion, revealed by God Himself. With firm faith, therefore, let us accept the mystery of the Blessed Trinity, and believe it with all our heart, just because God has revealed it to us, and He is the eternal Truth. Who can never de-

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

People who refuse to believe this mystery have to form their own idea of God, and claim to know Him better than He knows Himself, for it is God Who revealed the mystery to

This is great folly and presumption which finally punishes itself by devising most eccentric theories about God, representing Him as a man, weak and prone to error, even as we are. Such people imagine God to be "pure love," one who is always considerate for mankind, but requires neither penance nor amendment. This false idea of God causes them to keep no watch over themselves, to take no pains to avoid evil, to commit every sin to which they have any inclination without ever thinking of penance, and so finally they perish in their sins. A false conception of God, besides keeping men in a state of error, actually conduces to wicked-ness of life. How much we ought to thank God for having taught us, by holy revelation, to know His real nature, for this stimulates us to lead good lives !

The thought of the Father, to Whom, as the source of all being, creation is ascribed, should not only make us thankful, but should force us to acknowledge that we belong altogether to Him, and therefore to dedicate ourselves to Him wholly, body and soul, so that we may serve Him alone.

God created us and therefore we were created for Him, and all that is not done for Him, all that is done to satisfy our own wishes and inclina tions, is a mistake. A true knowledge of God inspires us to follow the His commandments, that will ultimately bring us to heaven. We are guided on our way especially by the Second Person of the Blessed Trinity -God the Son in His human nature Jesus, the Incarnate Son of God, re-deemed us, and this infinite benefit there are three Divine Persons, as was revealed clearly at Our Lord's cause none but the Son of God could cause none but the Son of God could save us from it. This thought ought to make us be always on our guard. and teach us to deny ourselves, lest we fall into evil. If ever we are so unhappy as to commit a grievous sin a glance at the crucifix will prevent our making the mistake of fancying it enough merely to trust in God's infinite love, in order at once to be forgiven. It was only by suffering that the Son could offer satisfaction to His Father's justice, and God's justice would constrain Him to punish us, unless by a worthy reception of the Sacrament of Penance we become entitled to share Christ's merits.

God the Son therefore encourages us to be zealous in doing penance and in seriously striving to amend



those faults by which we have offend. It is, however, the Holy Ghost wh SWORD

It is, however, the Holy Ghost who assists us with His grace, so that this amendment may be begun, continued and completed, and result finally in ever-increasing perfection. This thought reminds us of St. Paul's warning: "Receive not the grace of God in vain" (II. Cor. vi, 1). Earnest co operation with the grace of the Holy Spirit is the fruit of knowledge of the same Spirit, a fruit that makes us abound more and more in good works, and store up merit for eternity.

A knowledge of the incomprehensible mystery of the Blessed Trin-

hensible mystery of the Blessed Trin-ity is the foundation of a holy life. Therefore let us to day thank the Triune God with all our bearts for His goodness in having revealed it to us. Let us accept the dogma of the Blessed Trinity with firm faith; and may this faith lead us to live now so as to honor God in Three Persons, and at last to reach the eternal glory of the Blessed Trinity, Father, and Holy Ghost. Amen.

TEMPERANCE

INDUSTRY WOULD BAR ALCOHOL

Five hundred men, representing employers of over one million work men in the United States, pledged themselves by resolution to eliminate the use of alcoholic stimulants among employees in their respective

plants and factories.

The resolution passed by the National Congress is as follows:

'It is recognized that the use o alcoholic stimulants is productive of most industrial accidents and works against the safety and efficiency of workmen. Therefore, it is resolved that it is the sense of this meeting that the members eliminate the us of alcoholic stimulants among the employees of their plants."

This campaign by some of the largest employers of labor against the use of alcoholic drink by their workmen, on the ground that it is inimical to safety, is well summarized by Lewis Edwin Theiss in The Out

Mr. Theiss says: "Alcohol is going. Efficiency demands it. In dustry calls for it. The signs of its passing are on every hand. Nothing but mental bias has kept us from

reaching this view point long ago."
In a big industrial plant, where every precaution is taken for insuring the safety of its employees, an accident happened in which an employee was found to be horribly mangled. The investigation of the safety expert on the plant disclosed the fact that within the plant safety measures were all they should be but that the man had at the noon hour visited a saloon and taken several drinks, and an unsteady lurch, as his fellows testified, had thrown him into the machinery.

"Machinery is guarded, safety devices are installed, human ingenuity is exerted to the utmost to guard the worker, and yet accidents continue. This campaign of manufac-turer against alcohol, is one for 'safety first.' While the saloon exists, there can be no safety. Hence,

the saloon is doomed. Mr. Wallace H. Rowe, president of heart.—St. Paul Bulletin. the Pittsburgh Steel Company, employing over five thousand men, filed a petition against the saloon, declaring it increased the high cost of living, because 20 per cent. of the workers' earnings, on the average, go to the saloons, and at the san time the cost of steel is increased because of the overhead charge for accidents, 85 per cent. of which are directly or indirectly due to the use

Other firms ruling against liquor are :

American Car and Foundry Co., Berwick shops ; Lukens Iron and Steel Co., Coatesville, Pa.;

American Tin Plate Company, Pennsylvania; The Pennsylvania Railroad Com-

The last named having 125,000 employees, has a rigid rule, not only against drinking while on duty, but against the use of intoxicants at any ime. This rule is so rigidly enforced that few of the employees ever touch

liquor. Go where you will, you will find the same thing. Railways, steel mills, factories, either have put the ban on booze ' or are about to do so. Competitors will be obliged to follow suit, or go to the wall. • Efficiency is the crying need of the day. Alcohol must go, because it is an enemy of

" Even the liquor men, at least the keenest of them, sense what is coming. Let me quote from a saloon keeper's letter to the Kansas City Star, in which the writer told why he was getting out of the liquor

My reason for quitting the liquor business is not that I am rich, or old, or troubled by my conscience. I simply have decided to get out while the getting is good. I believe I can read the handwriting on the wall. I believe the finish of the booze business. ness in this country is in sight. I prefer to step from under before the roof falls in."—St. Paul Bulletin.

SHALLOW AND IGNORANT

The libellers of the Church's moral rectitude are not the learned and the sincere, nor the clear minded, but the shallow and ignorant, the malig-

THE TONGUE SLAYS MORE THAN THE

Ill-natured, caustic remarks, un-kind words—oh, that they were more rare! Biting, stinging expressions—oh, that dovelike wings would bear them away from our midst!

Would that such cruel, cynical,

discouraging language -- language which often hurts more than a blow would that such were cast out from us, as the legion of devils that then pounced upon the unfortunate herd of swine, and rushed pigs and shoats

down a steep place into the sea!
"We whisper and hint and chuckle and grin at a brother's shame," and particularly a sister's. We cannot be kind to each other here for the

space of an hour.
Oh, if you and I and the rest of us but knew the value of our kind interpretations, of our cheering smiles, our gentle, soothing words! What a our gentle, soothing words! What a grand old world of ours this would be, if there were more kind words in

it!

I believe that many a saint in heaven has been safely landed beyond the gates of pearl and gold by a kind, helpful word.

"Just as in "Salvation Nell," the poor draggled drudge of the slums is saved from becoming a butterfly and revelling in the grossmud honey of a life of shame, because "Hallelluiah Maggle" speaks kind words to her. Many a soul that is lost in the forest of crime, behind whom the woods have closed up and hidden

woods have closed up and hidden shadows—a soul that peers ahead, only to find there darkness which can be felt-many such souls would be shining lights of good example in this world, splendid cities built upon hills for all to see, and would be hallowed saints in the land bayond the grave, had you or I or somebody else said a kind word at the proper time, and left a cruel word unspoken.

The poet well calls us "long-necked geese of the world that are ever hissing dispraise," because our natures are little. And "poisonous that cloud about a man's head and whether he heed or not, attempt to impede his progress, mental or moral

At this moment, somewhere in the world, a frail human heart is drift ing, lone and friendless, through dark, wild waves of temptation. The little barque is perilously close to the recks. Corrupt hands are lighting false beacons.

A kind word would say to that storm of trial and temptation, "Peace be still!" And the angry sullen deep would hush its voice, and a great calm come, and the little craft steer safely to shore.

But the word is never said. And

there is another wreck, a wreck for time and eternity.

How great a matter a little fire

kindleth! A tiny match can burn down a city like Troy. And the Apostle calls our tongue a fire—a fire lighted of hell—fire that brings ruin

But the tongue, unruly member though it is, can be tamed and cured if we only begin our reformation properly. That reformation of our evil tongue must be done at the

THE CHURCH

The Church is the only real uni versity in the world. She was insti-tuted by Christ, who was the wisdom of the Father, and He was her first professor. He taught alone : for three years. He taught the whole world alone. And during that time He laid the basis of all sound future knowledge. This university He called His Church; and it was to be a teaching Church, and it was to teach the whole world, and it was to last to the end of time. Was there ever such a university founded under the stars of -a university that was to teach all truth, a university that was to have a God for its president, a university that was to last to the end of time, a university that was to teach all nations and every man and woman and child that lived on the face of the earth? Our Saviour resigned the chair of president of this university. He said: "I must go, but I leave you to take My place; thou art Peter, and upon this rock I will build My Church. I have been sent, I am the way, the truth and the life; but as My Father sent Me. I send you. I am not only His delegate, but I am armed with the power to sub delegate. fore, go ye and tell the world that I sent you; go ye into the whole world, preach this gospel to all nations and to every creature, and he who hear-eth you, heareth Me, as he who has heard Me has heard the God who sent Me."

We bow down in reverence and respect to this great university of Jesus Christ; we love and honor His Church. She is to us the stepping stone to a happy eternity. As the world waited for the Saviour and re ceived salvation at His coming, so all the nations, since the time of Christ, have received the same salva tion from His Church. Oh, how we are filled with awe in contemplating that wondrous institution. There is only one God, there was only one Christ. There is only one truth, and that is the truth of God. There is only one Gospel, and that is the body of truth made known through Jesus Christ. And there is only one Church, one organ and mouthpiece of the truth of nant, and they who invert the quality of charity that thinketh no evil and rejoiceth not in iniquity.—

John Ayscough.

God and administers the sacraments of grace instituted by Jesus Christ the Sen of God. People wonder at the respect Catholics have for the Church; they cannot understand it. They respect God, they respect the Son of God, they respect the truth of God they respect the prover of God God, they respect the power of God, they respect the grace of God. And the truth, and the power, and the grace of God, impersonated in Jesus Christ the Eternal Son of God, was incor-porated in the Church of God. She is to the people the truth of God, she is to the people the voice of God, she is to the people the power of God, she is to the people the mercy of God; she is the same blessed dispensation of mercy that God revealed to the world when His Eternal Son became man. Oh, how we worship the goodness of God, how we worship the power of God, all incorporated in the Church of God! Apart from God the Church is nothing, apart from God the Church has no power, apart from God the Churchgis a mere nonentity.

spart from me my authority is as nothing. The Church is the projection of Jesus Christ into the centuries.—Rev. D. S. Phalen, in The Western Watchman.

GOOD THOUGHTS

It costs more to revenge injuries than to bear them.

It costs more to satisfy vice than to feed a family.

It is proof of nobility of mind to

despise insults.
One rose in a sick man's room is worth forty on a bier. The virtues are never the strong-

est for giving them a vacation.

Do not go against your own conscience, whatever the gain.

The doctrines of Christ have never

changed, but have developed.

A good action never perishes, neither before God nor before men. A man can usually patch up his reputation by mending his ways Unity of doctrine is essential, and

only one religion has this unity of Apart from me my voice is nothing, doctrine.



Are you worried about Baby?

How to Feed Baby is often a great worry to mothers who are unable to nurse their babies themselves. Ordinary cow's milk—however prepared at home—is not a suitable substitute for the mother's milk. It is acid in reaction, contains harmful germs and forms dense curds in the stomach that cannot be digested. Decide to use the 'Allenburys' Foods which are the only series of Foods scientifically adapted to the growing requirements of the child. You will be delighted when you see how well your baby thrives on this Method of Infant Feeding. The 'Allenburys' Foods are free from all dangerous organisms; they are portable, being in powder form and packed in sealed tins. The Milk Foods Nos. 1 and 2 require the addition of hot water only to prepare them for use.

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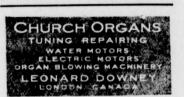
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Recipe to Darken Gray Hair

This Home Made Mixture Darkens Gray Hair and Removes Dandruff

To a half pint of water add :

These are all simple ligredients that you can buy from any druggist at very little cost, and mix them yourself. Apply to the scalp once a day for two weeks, then once every other week until all the mix-ure is used. A half pint should be enough to darken the gray hair, rid the head of dandruff and kill the dandruff germs. It stops the hair from falling out, and relieves itching and scalp diseases. It relieves itching and scalp diseases. It promotes the growth of the hair and makes harsh hair soft and glossy.

RIDER AGENTS WANTED



SELDOM SEE

a big knee like this, but your horse may have a bunch or bruise on his Ankle, Hock, Stifle, Knee or Throat.

will clean it off without laying the horse up, No blister, no hair gone. Concentrated—only a few drops required at an application. \$2 per bottle delivered. Describe your case for special instructions bottle delivered. Describe your case for special instructions and Book 8 K free. ABSORBINE, JR., antiseptle liminent for mankind. Reduces Painful Swellings, Enlarged Glands, Gottre, Wens, Bruises, Varicose Veins, Varicostites, Old Sores. Allays Pain. Prairose Veins and \$2 a bottle at druggists or delivered. Manufactured only by W. F. YOUNG, P.D.F. 299 Lymans Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

"Buy it NOW" EVER since the war began the tendency of people has been to postpone

buying until after the war. The result is that work has fallen off and the number of unemployed has been increased. Many have been putting off life insurance until after the war, many who can well afford to buy it now. It is never a true economy to postpone life insurance; every year it is dearer and life is less certain.

Above every other necessity or luxury of life come the claims of life insurance. Buy it now! And make it a Mutual Life Policy, because in a Mutual Company there are no proprietors nor stockholders to receive special dividends. The policyholders are credited with the whole surplus.

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WATERLOO, ONTARIO

CHATS WITH YOUNG MEN

RULES OF ETIQUETTE

A young man who wants to ac properly will not lay his cane across the piano or put his hat on a chair. The hat and stick ought to be put on the floor near him, if he does not care to hold them in his hands. If tess will think he is going to spend the day in her house. But if she insists on taking his hat from him, it will not do to struggle for it. Such devotion to etiquette might make a bad impression. Good feeling and n sense must modify all rules and if one's entertainers have the old fashioned impressions that the first duty of hospitality is to grasp one's hat and cane, let them have them by all means; but do not take the sign to mean that you are to stay all day. A quarter of an hour is long enough for a first call.

You must have had a delightful visitor this morning," one lady said to another. "He stayed over an hour. What did he talk about?" The other lady smiled sadly: "He told me how he felt when he had the scarlet fever, and all about his mother's liver-complaint."

Topics of conversation should be want to see a man often who talks his virtues. The more the "You" is used in general society, and the less the "I," the better it will be for him no use in pretending that our trou-bles are interesting to anybody but our mothers. Other people may listen, but, depend upon it, they prefer to avoid a man with a griev-

If the young man with the letter of introduction has made a good im-pression, he will probably be invited o dinner. And then, if he has been careless of little observances, he will be a ceremonious dinner, too girls ready to criticize in their mind who will be sure to make up their has been brought up at home or at college. And we must remember that our conduct when we get out into the world reflects credit or dis credit on our homes or our schools.

—From "A Gantleman."

DOLLARS AND SENSE

Don't imagine, young man, that the mere accumulation of money is going to give you any position of which you may be proud, even among

men of money.

When men die they leave only one heritage which is remembered, and benefit of humanity, whether or not this good has been accomplished by willing money to schools, libraries and charities, or is obtained because they left behind them an example

worthy to be followed.

Remember that a draft drawn on the Bank of Earth is not payable at the Bank of Heaven.

If you would have your money do and others any good, mix sense

If you would have your business of benefit to you and to your community, or to those who labor under you, use sense in conducting it.

Sense has a value in every market Dollars are not good everywhere.

Sense and gumption are marketable commodities. Without them the richest money man is poor in-

Money is worth having. Without it we cannot eat or live; but lone-some money is barren as a desert plain. By itself alone it cannot sow or harvest. It is a drag which prevents the rudder of the Ship of Life

from making a straight course.

A diet of dollars results in mental starvation. Sense is the food which nourishes both the mind and the

Get sense, first, and money after ward.-Catholic Columbian. PRINCIPLES BEHIND CHARACTER

Behind all character there are enduring principles, and it is by these principles, handed on often from sire to son, but developed for the first time sometimes by him in whom they tured and truest kingship achieved We see, now and then, men of th humblest lineage, as the world reckons such things, who mount to the loftiest eminence from lowliest and most obscure beginnings, and we see all along, in the history of such men, certain dominant aspirations, certain clear convictions, a faith and courage and majesty of rectitude, which rule and mould them from the beginning Such men, whatever their origin seem to be born of great truths and nurtured by grand ideals. In the womb of these their intellects were nourished, their wills disciplined and their consciences enlightened. If we go back to the mothers who bore them, no matter in what humbl station they lived and toiled and nourished their little ones, the same noble qualities appear and these are the influences that rule and mould the man. Such a man, in whatever high station he stands, is great and noble, because he is most of all, the son of noble beliefs and noble con-

RULES FOR SUCCESS

First—A young man should be thoroughly honest, frank and sincere. When he says anything he should tell the truth.

Second-He should be considerate of the interests of others. Of course he should seek to protect and promote his own interests, but never to the undue or unfair prejudices of others. This he will find wise from the standpoint of good morals and good busi-

Third-He should have a good education. First of all he should be educated in the fundamentals, including particularly grammar, rhe toric, spelling, arithmetic, geography and history. The more he knows in other lines, including the classics, so much the better.

Fourth-He should be consistent and careful in looking after his health, both physically and morally. Fifth-He should be ambitious to succeed in every respect that is honorable. He should be energetic persistent, studious, thoughtful and faithful to all the interests he repre

sents. Sixth—The young man should be patriotic and loyal to his own country; but he should avoid any feeling or disposition of hostiliti toward people of any other country or nation, save only for the purpos of self-defense

MADE IN CANADA

Woman's work is never

done, but the woman who

knows the nutritive value

and culinary uses of

SHREDDED WHEAT can

find time for other duties,

pleasures and obligations

outside of the kitchen.

The servant problem does

not disturb her-nor does

the unexpected guest.

SHREDDED WHEAT is

ready-cooked and ready-

to-serve-so easy to pre-

pare a delicious, nourish-

ing meal with it in a few

Shredded Wheat is made in two forms, BIS-CUIT and TRISCUIT—the Biscuit for breakfast with milk or cream, or with fruits; Triscuit, the wafer-toast, delicious for luncheon with butter or soft cheese, or for any meal as a substitute for white flour bread.

moments.

Finally—and above everything else—he should adopt as his religion the Golden Rule, and practice it, whatever may be his profession or avocation.—Judge Gary, in Boston

LINCOLN TO YOUNG MEN

The way for a young man to rise is to improve himselt every way he can, never suspecting that anyone wishes to hinder him. Allow me to assure you that suspicion ealousy never did help any man in any situation. There may sometimes be ungenerous atterpts to keep a young man down; and they will succeed, too, if he allows his mind to be diverted from its true channe to brood over the attempted injury. Cast about, and see if this feeling has not injured every person you have known to fall into it.—Abraham

OUR BOYS AND GIRLS

"OLD RING"

Do animals think and reason? am satisfied that old Ring does both Ring came to my home fourteen years ago merely a stray dog. endeavored by every means possib to impress upon him the fact that he was an unwelcome guest. But to no purpose. My unfriendly attitude caused Ring to avoid me, but leave

caused Ring to avoid me, but leave he would not.

One day I had occasion to visit a neighbor who was the possessor of a vicious dog. As I neared the gate he met me and was determined to sample my legs. I was fighting him off with my cane as best I could when suddenly a bundle of long hair flew by me, struck the dog, h ing him down and seizing him by the throat. It was Ring, and insta taking in the situation the two of us, Ring and I, gave to that vicious brute severe whipping and drove him inside the gate.

The next morning as I left my home Ring was by my side. He remained with me until I had passed the danger point—the home of the vicious dog—and then turning about went back home. It is needless to say that a friendship at once sprang up between Ring and myself that "until death do us part." And just as long as that dog remained at the home of my neighbor—morning, noon and night—Ring kept up his self-imposed task of guarding me, meeting me on my return and seeing

In the course of time the dog was taken away, and at once Ring ceased his vigile. But after a year or more two more dogs, noisy but harmless were kept on the street leading from my home to my office. And again old Ring resumed his task of guarding me, and though old and lame and halt, he never fails to be on hand to guard me safely past the danger point, going and coming. But beyond that point Ring never goes. He quietly turns round and goes back to his kennel, which I can ssure you is warm and comfortable. Old Ring is not a dog of aristocratic breeding, nor one of careful training. He is merely an ordinary, every day sort of dog—Shepherd, Spaniel and —dog. But during a life of more than ordinary activity-a life that has seen friends come and go-I have never yet met one so constant, loyal and true as old Ring. He knows when my supposed enemies are at home and never yet has neglected his

Ring is now old and feeble; hi once bright eye is faded and dim; his once nimble joints are stiffened with age; but just so long as I have a home he is welcome to share it with Dumb Animals.

THE TRUE GENTLEMAN

In Cardinal Newman's book en-"The Idea of a University." he has a delightful pen-picture of a true gentleman; a few extracts from which may be timely to quote: "The true gentleman rather concurs with the movements of those about him than takes the initiative himself.

make others at ease and at home He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip and inter-for arguments, nor insinuate evil he

dere not speak out." There is much more to this interesting subject from Cardinal New man's gifted pen, but these few are so pointedly clear quotations one finds no difficulty in understanding his noble ideal of a true gentleman, not a sentence but may be applied to defining a true lady by adopt ing a change of pronoun.

YER CAN'T RUB IT OUT

A wealthy young fellow was standing before a costly plate-glass window idly scratching upon it with a diamond ring upon his finger. A mall street urchin, after watching him for awhile with evident signs of displeasure, fishlly said to the older boy, who was disfiguring the window.
"Don't yer do that no more. What

yer floing it fer?"
"Guess I shall do it if I want to.
Why not?" said the other.

"Because," said the younger boy, and his voice became earnest, "be-

ause yer can't rub it out." Human character is the window clear, flawless, glistening, smooth upon which every thought, word and



one else brought not alone the heartache to the one thus unkindly treated but it also left a mark on your own character where before there had

EW.GILLETT COMPANY LIMIT

MADE IN CANADA

And the worst of it is that none of these unsightly scratches will rub out. Try as we will, we cannot rub are leaving upon our personal char acters.—The Child Apostle.

THE BOY AND THE BISHOP

Once an altar boy was invited to call on the bishop, who was a very kind man. The little boy felt atraid and embarrassed, not knowing how to act or what to say. Carefully, very carefully, he brushed h's clothes and care not to soil them on the way.

The bishop received him very kindly and, noticing how clean he my dear boy, how could you keep your shoes so clean when the roads are so muddy?" "Oh, I was very careful to pick my way." "But this morning your shoes were soiled when you served Mass." "Yes, but I did not know that the bishop would be there or I would have cleaned them before." "And do you not know my dear boy, that when you serve Mass you are before God Himself, sur-rounded by thousands of angels; why then did you not have your shoes in good condition?

The little boy burst into tears, but he ever after that appeared about the altar with well-kept shoes, clean hands and face, and neatly brushed hair, showing how he had profited by the bishop's remark.-New World.

ST. IGNATIUS AND THE NOVICE Every simplest action we perform can win us merits for heaven if we only remember to offer it up to God Having done so, however, we must strive to do it well; for surely would be an insult to God to offer Him worthless service.

St. Ignatius once came upon young novice who was doing his work in a lazy, slovenly way. Who are you working for?" he in

quired of him suddenly "I am working for God," auswered

the novice.
"So much the worse, then," answered St. Ignatius. "It you had been working for me, I might have excused the imperfection of your work, but it you are working for God your carelessness is inexcusable.—St. Paul Bulletin.

FOUNTAIN OF "THE FAITH OF OUR FATHERS"

In the bigoted State of North Carolina, there is one little section surrounding the village of Newton Grove, which is composed largely of Catholics, and it is worthy of special mention, says the Indiana Catholic that these Catholics are either converts or the children of convert This unusual condition was brought about by one man, a physician named Dr. Monk, who was loved by every-one in the neighborhood. Many years ago, when Cardinal Gibbons was Vicar Apostolic of the State of North Carolina, Dr. Monk was a member of the Presbyterian church This was only one of many Protest-ant sects he had tried, for he was soul sick and was searching for an unknown something which the Pro-

testant religions could not supply. He knew no Catholics, had never seen a Catholic priest, but quite by chance a Catholic paper used as the wrapper of an express package fell into his hands. In that paper there was printed a sermon on Church unity, which had been preached by Archbishop Corrigan of New York. It was after reading that sermon that the good doctor realized what it was he had wanted all of these years. Unity of faith was to him the proof of true dectrine and he realized that it was only in the Catholic Church that such unity existed.

He immediately wrote a letter addressing it to "Any Catholic Priest, Wilmington, N. C." That lefter fell into the hands of Cardinal Gibbons and the correspondence which en sued between the physician and the priest was the foundation of "The Faith of Our Fathers' which Cardinal Gibbons afterward wrote. Dr. Monk and his family became Catholics, and finally, after years of patient suffer ing at the hands of his bigoted neighbors, others followed his ex-

It may seem a far cry from this

sians, Belgians with their German captors before the altar of God. is this Unity of Faith which is bring ing a ray of gladness and happiness into the midst of the most terrible disaster the world has ever known. Father Ducroquet, a French Redemp torist, writes about it in an interest ing article recently published in the

meat. Consider the difference in cost.

E.W.GILLETT COMPANY LIMITED

TORONTO, ONT

Dublin Review.

In one of the largest prison camps of Germany, he tells us, a chapel has been erected. Masses are said daily, thousands of confessions are heard and thousands approach the Holy Table. Those men are hearing the same Mass they heard at home, the same liturgical language falls upon their ears and as friend and foe kneel side by side at the Communion benediction to them. How it brings to mind those words of St. Paul-"One Lord, One Faith, One Baptism. Where outside of the Catholic Church could you find it? Where outside the Church founded by Jesus Christ, the Savior of men, could such a condition exist?

Alas, if our non Catholic brethren divided as they are into countless sects, could only realize that unity is one of the most important marks of the True Church. Many are being brought to a realization of this fact through the dread scourge of war, and even the Anglican chaplains are writing to the English papers con-cerning the wonderful devotion of the Catholic soldiers. We felt almost rash when, at the beginning of the conflict. we uttered the prophecy that perhaps the war would bring France back to the True Fold, but in the light of subsequent events, we boldly assert that the conversion of

THE STRENGTH OF THE CROSS

The Cross, the radiant Cross, exultingly
I kiss it always, as I put it on,

To meet the glory of another dawn, And pray that God may bless the day for thee.

The Cross, the heavy Cross, unstead

meet life's issues, as they fast arise But that supremest sign of sacrifice New strength and patience giveth un-

The Cross, the blessed Cross, as rev-

I touch it with my lips, at close of yearning hunger, tenderly I pray, That God will bless thee, everlast-

ingly.

—MABEL BOURQUIN, Fostoria, O.

CHOOSE BETWEEN THIS AND THAT

In a certain history a few years ago, after giving a comprehensive view of Christianity, the writer expressed his surprise at the increasing number of religious orders in the Catholic Church. He probably had never read St. Thomas, otherwise he might have been convinced of the force of his saying: "It is out of variety that truth arises in the Church However, this historian was critical ly inclined and endeavored to explain why new religious orders sprang up so frequently by saying that as the older orders grew rich, they lost their austers spirit and efficiency and were supplanted by those imbued with the character of simplicity and strict observance. As a general proposition the statement of this writer of history is true, although the founding of new religious orders or the restoration of the old ones was not of such frequent occurrence as he would make us believe. But waiving this—he is absolutely wrong when he characterizes this occur-rence as a weakness of the Church On the contrary it precisely shows her

her strength. It gives the Church the innate power of reform ing herself-quite different from the dominant idea in the Protestant Reformation-to seek reform outside of her portals by schism and heresy. It is the divine element showing its It is the divine element showing its controlling influence over the weak human agencies in the Church. It is just this thing, of which the writer is just this thing, of which the writer complains that triumphantly vindicates the sanctity and indefectibility of the institution founded by Christ. To cure human ills with such rem clear, flawless, glistening, smooth upon which every thought, word and action are leaving their certain trace.

That unholy thought which brought a flush to the cheek and a start of guilt lest another should suspect it, cuts its way through the clear crystal, leaving an unsightly coratch behind. That unkind word to some

longer a question with the majority of how much does it take to save my oul, but the paramount issue, par-ded everywhere, is "Does it pay?" "How much money is there in it?"
Yet the religious order has by stupendous contrast but our motto emblazoned before its members, and that is: "Go; sell all thou hast and give to the near."

and give to the poor."

A writer in America analyzes the prevalent commercial greed:

"'Does it pay?' is the highway-man on life's broad roads. Every one must stand and deliver at his imperious commands. No the rich only but the poor, too; not the strong simply but widows and orphans Some brigands had a sort of chivalry like that of the burglar not so long since, who entered a house to rob it but, finding in it only a poor, sick woman, gave her a contribution and departed. Let this question of Mammon echo persistently in the soul behind every word and act and thought and desire, and that soul becomes as merciless as it is mercenary. Friendship and the love of kin and the worehip of God and high honor and conscience, all must cash in to the monster Mammon and his one, unvarying question. 'A blaze in the east, a blaze overhead, a blaze in the west. so appeared the tropical sun to the poet. The blazs which makes its dazzling track across the sky of the soul miser, the blaze which blinds his eyes to all else, is that orb of gold whose dawn is red, whose noonday is deadly and whose setting is bloody. The mighty dollar is the center of the soul system where 'Does it pay?' is master.
'Does it pay?' is the single standard of
gold which rules and ruins the

In view of the problems of eternity, n view of Christ's saying: "For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul?" Does it not after all pay better to save one's soul than to pile up the dollars?—Intermountain Cath-

SUFFERING POLAND

A few months ago the Holy Father sent an offering of 10,000 france to relieve the appalling distress bleeding Belgium for whose suffer ings he has shown such deep compassion. Last week he sent a similar sum to unhappy Poland, which is dying of hunger. There the people are eating the bark of the trees to keep the life in them. A million and a half of her sons are on the battlefield, fighting for different flags. In Russian Poland alone the greater portion of Protestant 15 000 villages have been burned or ruined, a thousand churches and chapels have been destroyed, nine of chapels have been destroyed, nine of the ten provinces have been over run several times by the enemy, helpless women and little children, homeless destitute, terrified, are dying by thousands of cold and hunger in the forests in which they have taken refuge, and the situation in Galicia is hardly less terrible.-The Michigan Catholic.

KIND WORDS Kind words do not cost much

They are quickly spoken. They do not blister the tongue that utters them. They never have to be re-pented of. They do not keep us awake till midnight. It is easy to scatter them. And ob, how much good they may do! They do good to the person from whose lips they fall. Soft words will soften the soul. They will smooth down the rough places in our natures. Care to say kindly things will drill our natures in kindness. It will help pull up all the roots of passion. It will give us a spirit of self-control. It will make the conscience delicate and the disposition gentle. A woman cannot make a habit of speaking kind words without augmenting her own graci ous temper. But better will be their influence upon others. If cold words freeze people, and hot words scorch them, and bitter words madden them, so will kind words reproduce themselves and soothe and quiet and comfort the hearer. They make all the better elements of one's nature come trooping to the surface. They melt our stubbornness. They arouse an appreciation of better things. Let us say the kindly word No one can tell how many burdened hearts may be relieved, how many discouraged souls may be inspired. Say it every day; to the one who disturbs you while you are busy, asking for work; to the one who has almost lost hope; to all. Remember, kind words can never die .- Sacred Heart Raview.

MORE MEN AND MORE MAN

What the Church constantly needs in these days of intense effort trial is not improved methods of do-ing things, although good method counts for much, but more menmen filed with love for Christ and zeal for souls. And not only men more does she need, but more man-more of the virile strength that will have to be put forth before the hosts of Satan to know that what counts in religion, what wins men's soul's to God, is contact of souls. A quiet, tender "God bless you" counts for more than an hour's wrangling in centro versy concerning mosted points in religion. The poor sinner needs fewer drugs and more nursing. "If I could feel my mother's kiss," said a wounded soldier on the battlefield, "it would do me more good than a dozen telegrams."—The Missionary.



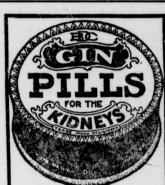
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VISIT OF ARCHBISHOP LANGEVIN

TO THE INDIAN SCHOOL AT DUCK

LAKE, SASKATCHEWAN The visit of Archbishop Langevin, of St. Boniface, to Prince Albert for the blessing of the new Cathedral of the Sacred Heart of that city, afforded His Grace a long-desired opportunity to become personally acquainted with the excellent work that for the past twenty and years has been ed with the excellent work that for the past twenty-one years has been carried on at the Indian School, Duck Lake, in the Province of Saskatchewan. When forty one years ago, Father Paschal, now the deeply loved Lord Bishop of the Diocese of Prince Albert, was on his way from Winnipeg as a pioneer missionary to the Far Northwest it Lake, there being then no white people there, only Indians; and the buffalo still roamed that part of the prairie. Duck Lake, now, however s easy of access, being only 25 miles by rail from Prince Albert; and on Tuesday, May 4th, the Archhishop, accompanied by Bishop Mathieu, of Regina, and Bishop Pascal, paid the school a visit. Arriving from Prince Albert by the early morning train, the party was met at the station and driven in automobiles to the school, where they were able to spend what His Grace characterized as six pleasing and profitable hours amongst the teachers and Indian children, the latter of shom were drawn up as a guard of honor to greet the Archbishop on his arrival. At 10 o'clock a formal wel-come was extended in one of the school rooms, and after the reading and presentation of an address to His Grace on behalf of the principal, teachers, and scholars by Mary Grayeyes, the senior girl, the Archbishop addressed the children. He spoke of this being his first visit to spoke of this being his hist visit to the school, and how very pleasing the occasion was to him, thanking all for their kindly welcome. He then observed that the pupils were the children of a race which had many virtues, but which did not understand the principles of agriculture as white people did, and consequent ly needed such instruction in those principles as white people only could impart, so that the land could be cultivated and a civilization built up upon the wealth thus produced. His Grace alluded also, to the useful trades the children were likewise there taught, and to the domestic knowledge so ossential to the Indian girls to enable them to become the wives and mothers of the fature of their people. In the co-operation of the races, the Archbishop observed, would be found the solution of many problems which otherwise would remain unsolved. Then addressing himself particularly to the children he remarked upon the evidence the school provided of the excellent training the scholars there received, His Grace expressing himself as especially pleased with the reading and deportment of Mary Grayeyes who read the address of welcome. In conclusion the Archbishop spoke of the greatest essential of all, the devotion of the children to their Faith, admonishing them always to be loyal to Holy Mother Church pointing out to them that they had before them examples of devotion loyalty, and self-sacrifice in their principal and teachers, the Sisters of the Presentation, which examples it would be well for them always to remember and to emulate. The children were then addressed by His Lordship, Bishop Mathieu, of Regina who impressed upon them the desirgrateful to their teachers, and of put ting into practice in their daily lives the valuable lessons in conduct they

may prove of interest to our readers It was founded in 1894 for the chil dren of the Cree Indians, now of the Arrow Reservation, by Father Paquette, a pioneer missionary, who had the love of children in his heart. That the school has proved to be of immense value is witnessed to by the fact that do pupils keep up their the fact that do pupils keep up their association with it, frequently visiting it; while many of the children now there are the children of those who attended it in years gone by. In this way does the school impress upon the Indian, or rather help to develop within him, the sense of continuity. And it has at least one valuable association has designed for those valuable association besides for those educated there. Boys and girls are kept at the school till they are eighteen years of age, when they marry and are placed by the principal in a small home of their own, so that opportunity is afforded them to begin domestic life in the right way. In the important position of principal Father Paquette was succeeded by Father, afterwards Bishop Charlebois, Father Dalinas, O. M. I., the present Father Delinas, O. M. I., the present principal, succeeding him. That each of these three principals has nobly done his duty by the school is very evident as is also evident the fact that the devoted and self sacrificing Sisters of the Presentation have likewise done their duty. But for the loving labours of these Sisters the school would not be in the excelthe school would not be in the excellent condition it now is. The discipline is what it should be; the terior of the buildings is not impos-ing; but even this fact conveys the lesson, much needed in our time, that imposing school buildings have very little if anything to do with the imparting of true knowledge to children, and the development in them

were taught in that excellent school

A few brief facts about the school

of good character, without which, that which is termed "Education" little avails. Indeed, that which does not develop in children good character is unworthy to be termed character is unworthy to be termed "Education." "Instruction" is a better word to describe it, and wrong "instruction" at that. In the course of his visit the Archbishop, with Bishops Mathieu and Pascal, attended the Chapel, which has an impressive the state of the course of the interior, and there recited the Litany, the Clergy and Sisters being present. Luncheon was served in the dining hall, where the visiting party lunched at the same hour as the children, the Archbishop being the guest of honor. The school buildings are situated one mile from Duck Lake Station, and provide accommodation for 110 children, 105 being at present in attendance.

NO! BRITAIN WILL NOT LET BELGIUM STARVE

To the Editor:

Sir -We have pledged our honour to restore Belgium. But Belgium is not a word—it is a people; and the Belgian people are starving. If we let it perish during the process of restoration we shall have grasped only the shadow of our task.

Mr. Hoover, Chairman of the neutral Commission for Relief in Belgium, and Mr. Francqui, Chairman of the Committee in Brussels tell us that "at least 1,500,000

Belgians are now entirely destitute.
With the rapid exhaustion of
the meat and vegetable supplies, there will probably be, before harvest time, 2,500,000 Belgians who must be fed and clothed solely by charity. The remaining 4,500,000 will get their pitiful daily allowance of bread through the Commission and will pay for it." And they add: Will you help us to keep the desti-

tute alive?" This neutral Commission, marvel lously organised and administered has hitherto succeeded in just keep-ing abreast of the situation, raising its funds from America, other neutra countries, and the British Colonies But their funds are falling fast; and their needs are getting greater. It is in response to their desperate appeal that a National Committee for Belgian Relief has now been formed in our country, and every penny it collects will go with-out deduction into the hands of the neutral Commission, and through them to the starving Belgian people in the form of food. So far Germany has kept her word not to filch wha is sent for the Belgians; and the organisation of relief now makes it almost impossible for a German to touch one loaf of Belgian bread.

month; the future need will be even Our own exigencies are, of course, tremendous; but what would they not be if Belgium had consulted her own material needs, had just chosen to save herself-instead of saving the Western world? With Belgium complacent to the German, Paris gone, Calais gone—it would have meant another year on to the years £500,000,000 of money, an extra 100,000 lives. If ever country owed debt, this country owes it to Belgium, to keep the breath in the bodies of her

The present need is for £500,000 a

le. Owes it, and must pay it. In standing to her guns Be saved of course the whole world, for modern civilization is built on noth ing if not on good faith and honorable obligation; but it is France and Britain before all that she has saved. France, however, has a terrific task in the rescue of her own ruined millions in the north. Thanks, perhaps, to ruined Belgium, Britain has not, may never have, to rescue and re-

store ruined towns and countryside.
In return what is Britain doing spending money and blood like water to drive the Germans out of Belgium? But let us be honest. should have had to do that in any case, for our own interest. We are not thereby discharging the debts of gratitude, justice and humanity. Giving hospitality to 200,000 Belgians? It is something, but not enough. Not nearly enough! So far we have not faced at all the desperate situation of Belgium itself; we have not, indeed, been asked to. From Canada and Australia, with one fifth of our population, help to the value of £150,000 a month has been coming

in. From ourselves, practically nothing. But in future, all eyes are turning to us; it is we who are now asked to stay the march of death.

A penny of income tax in our coun

try yields nearly £3,000,000. If each one of us sets aside at once one penny from every pound of his income, this people is saved—this people more cruelly wronged than ever people were, this people to whom each one of us owes a debt, that we have not realized, that we cannot realise in its full proportions. If Belgium starves, the civilised world incurs a stain more black than we dare to contemplate: a little country gave itself for civilization, and civilization having the means to save it, let it perish!.. We are dealing here not with words, ideals, and what not, we lent condition it now is. The discipline is what it should be; the children are neatly dressed, clean, and well-cared for; the rooms, especially the dormitories, all that could be desired in the form of orderliness and neatness. The exterior of the buildings is not imposing; but even this fact conveys the lesson, much needed in our time, that imposing school buildings have

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words can even begin to tell it as it hould be told. There can be no exaggeration in the expression of grati-tude for what we owe her. If those wronged and ruined people had done nothing for us, should we grudge them enough money to spare our just across the sea under our very eyes? But seeing what they are what they have done for us-howhow can we bear to let them lack the mere sufficiency of life?

No! Britain will not let Belgium starve. We have not known hitherte what was needed of us in this race with death. Now we do know. We are too proud by far not to pay our debts. For this is a debt of honor, preceding even the charity that be gins at home.

The appeal of the National Com mittee has been issued. The Hon. Treasurer is Mr. A. Shirley Benn, M. P., Trafalgar Buildings, Trafalgar Square, London.

Every penny contributed goes to the Belgians in the form of food. The cry of a brave people comes

across the sea. Pity, ungilded, feeds no starving bodies.

(Signed) JOHN GALSWORTHY Flat A 1, Adelphi Terrace House Robert St., Adelphi, London, W. C.

CORRESPONDENCE

RE PRISONERS OF WAR IN GERMANY

Post Office Dept., Ottawa, 1. Letters (letters should be lett

open) postcards and postal parcels should be addressed as follows: 1. Rank, initials, name. Regiment, or other unit. British (or Canadian, French

Belgian or Russian) prisoner of war Place of internment. Place of in
 Germany. Place of internment should be stated always if possible, and parcels

cannot be accepted unless place of internment is stated. All addresses must be in ink. 2. Communications should imited to private and family news and to necessary business communi-

cations, and should not be sent too frequently.

No references to the Naval Military or Political situation or to naval or nilitary movements and org tions are allowed. Letters or post-cards containing such references will

not be delivered. 3. Friends of prisoners of war are advised to send postcards in preference to letters as postcards are less likely to be delayed. If letters are sent, they should not exceed in length two sides of a sheet of note paper and should contain nothing but the sheet of note paper. On no account should the writing be crossed.

4. Letters cannot for the presant be accepted for registration.

5. Postage need not be paid either on letters or parcels addressed to prisoners of war.

6. Ne letters should be enclosed in parcels, and newspapers must not on any account be sent. So far as is known there is no restriction on the contents of parcels; tobacco may be contents of parcels; tobacco may be sent and will be admitted duty free but food stuffs of a perisbable character should not be sent. Parcels should not exceed 11 lbs. in weight.

7. Remittances can be made by money order to prisoners of war.

money order to prisoners of war. Instructions as to how to proceed can be obtained from Postmasters of Accounting Post Offices. The transmission of coin, either in letters or parcels, is expressly prohibited.
Postal notes and Bank notes should

8. It must be understood that no guarantee of the delivery of either arcels or letters can be given and that the Post Office accepts no responsibility. In any case, considerable delay may take place and failure to receive an acknowledgment should not necessarily be taken as an indication that letters and parcels sent have not been delivered.

So far as is known, prisoners of war in Germany are allowed to write letters or postcards from time to time; but they may not always have facilities for doing so and the fact that no communication is received from them need not give rise to anxiety.

TO REV. D. A. CASEY, "COLUMBA"

Though Belgian dead you now deplore, Oh! strike the Sacred Lyre once

For some there are whose powers Defy the envious rage of time,

And burst his slender cord, that binds In narrower bonds inferior minds. With youth renewed a hundred

years*
The dauntless eagle perseveres,
Aims at the sun his daring flight
And sees untired the living light. Thus genius glows without decay, And basks in Beauty's heavenly ray.

While Lendon claims thy votive Strike then, oh strike the Lyre

again; For other minds to them must yield, For thee we all must quit the field; Thus shall Canada's fame increase

In wit and beauty rival Greece. Strike, strike again the Sacred Lyre Lo! Dollard joins th' applauding

choir; Whose book contains a richer store Than half the world's best palished ore, My feebler muse her wing shall fold

For ye are young, but I am old. *His youth is renewed like the eagles. Psalms. -W. R. [DEAN] HARRIS

THE EUCHARISTIC CONGRESS

In connection with the Canadian Eucharistic Congress to be held in Montreal on July 18th, 14th, 15th next, the Eastern Canadian Passenge Association has agreed upon the following reduced rates: Round trip Exempsion tickets will be issued for single fare plus 25cts., good going P. M. trains July 13th, all trains July 14th, and A. M. trains July 15th Good returning until July 16th.

The territory covered by these rates embraces from Kingston, Sharbot Lake, Renfrew, Harrowsmith and east to and including Riviere du Loup and Megantic.

A further concession has been made on the Certificate plan, i. e., single fare, plus 25cts., covering all territory in Canada east of Fort William and good going July 9 to 15 and returning till 19th.

Parties seeking this latter reduction secure with a single ticket a proper certificate which on being validated in Montreal entitles them

Communicated by Rev. M. P. Reid, Chairman of the Publicity Committee, English Section.

STRANGE INDEED

The Bishop of Zanzibar has recent ly excommunicated the Bishop of Hereford. This prelate had appointed to a canonry in his cath gentleman named Streeter, the author of a treatise which is said to be frankly rationalistic. Whereupon in a "Letter given under Our Hand and Seal in Our Cathedral City of Zanzibar," a sentence of excommuni-

cation was decreed : "Therefore do We, Frank, Lord Bishop of Zanzibar, hereby declare and pronounce that, so long as the ground of Our complaint set forth above remains, there can be, and from this day forward there is, no Communion in Sacred Things between Ourselves and the Right Reverend John, Lord Bishop of Here ford, nor between Ourselves and any Priest within his jurisdiction who shall make known his approval of the false doctrines now officially authorized within the Diocese of Hereford."

The Bishop of Hereford may be pardoned for regarding this sudden and unexpected fulmination as "hasty and ill considered." Last year, it will be remembered, the Bishop of Church of England, unless certain doctrines held by his episcopal brother of Mombasa were officially rejected by the Mother Church. It need not be said that the Church, which as Dean Hodges has recently said, glories in her comprehensive-ness, has not rejected, nor is likely to repudiate the interesting varieties in doctrine and practice champione by the Ordinary of Mombasa. An interesting sequence is that though Zanzibar has excommunicated Hereford, and Hereford has told Zanzibar to mind his own business, yet both remain in communion with Canter bury !-America.

DOING LITTLE THINGS

Sometimes a very little thing upsets our peace of mind, and again a very little thing will give us a happy day. Realizing this, we should do our share in saying kind words and doing kind deeds. There is no one too lofty in station or too learned to be insensible to kindness. "A pleasant, friendly greeting gives me cour-age to begin the day," said a worker who had achieved much. "An appreciative word makes me feel that my labor is not in vain." "We are all labor is not in vain." like children in that respect," com-mented the head of a college. "There are some things we never outgrow, and indeed it would be ungratefu not to appreciate a kindly thought."
The greatest thing a man can do for his Heavenly Father," wrote a lover of souls, "is to be kind to some of His children." Why not do some of these little things that bring sunshine ?-The Echo.

KILL GOSSIP

The ones who have learned to hold their peace are chiefly entitled to the pension bestowed upon all peace nakers. There is nothing like the circulation of malicious gossip to oment discord and create a rangling unhappiness where placid satisfac-tion dwelt. Small talk is the product of a little mind, too cramped, confined to hold a large idea. Since it cannot hope to create a profound impression by any thought of magnitude, it comes instead with the leprous distillment" of poisonous suspicion, innuendo and unsubstantifriend and further inflame a standing quarrel. There are those who put an and to the life of every lie and each uncharitable rumor when it come to them. For no false witness can live except by circulation from tongue to ear and thence to the tongue again. If "music when soft voices die" must perish, so must the calumny and the unverified re port perish in the mortuary silence of the mind that buries in oblivion what does not deserve to be remembered.-Intermountain Catholic.

PAYETTE.-To Mr. and Mrs. G. C. Payette, 75 Albert St., Haileybury, a

PAQUET .- Suddenly, at Marmora Ont., Lawrence A. Paquet, beloved husband of Caroline Taillon, aged sixty four years. May his soul rest

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