The Catholic Record

LONDON, SATURDAY, OCTOBER 80, 1915

OUR PART

We are realizing that not only those who march away but every Canadian should contribute his quota of self sacrifice to the conservation of the Empire. We are all of us on the firing line, and the love of counavoid the danger or turn deaf ear to the call of duty. We may not be at the front, where the living line that stretches across France suffers and bleeds, but we are none the less bound by conscience to give our time and toil and money to the patriotic movements. There for instance is the Patriotic Fund. We have subscribed to it, but we must do so now, for the dependents of our soldiersuspense for news of their dear ones. no pretence." We must not add poverty to the burden. They are the wards of Canada, not objects of charity; and every citizen worthy of the name will economize, crying out: "The inspiration of the if need be, to show not his appreciation of them, but that his love of enough of that and have arrived at country is not exhausted by reading the gates of death by means of that." war bulletins or by applauding recruiting speeches. This war has so far touched but lightly too many of us. We know indeed that across the water men are fighting and dying, but we fail to realize that we also who are in shelter are participants in the war. Hence we must play our part in some way. We must suffer if we are going to win.

STILL AT IT

The German editor would make a splendid Washington correspondent for a New York paper. He has imagination and a certain kind of humor. In the early stages of the war he blithely told us that the Fatherland was about to stagger humanity, and this after his "kultur" had blazed a way through Belgium to the accompaniment of lust, outrage, and all manner of deviltry, He puts aside authentic narratives as childish babblings, because what Germans do at the command of the prayerful Kaiser is above reproach. Lunatics are sometimes under similar delusions. The German is a poor winner and a worse loser. He wins by any means and he ascribes defeat enemy. When the British whipped him near Lens it was "by a surprise and the use of gasses." There is humor for you, coming from the

THE MYSTERY

A curlous phenomenon is the Catholic who carries a big prayer book, looks like a stained glass angel in Church and has a vile tongue. Not that she means to do harm, for she is a member of sodalities and high up on the mount of perfection. So with the most exquisite grace she blames, criticises, and damns with never a thought of anything reprehensible in her conduct. She becomes the clearing house of unsavory gossip. She keeps critical eyes on the priest, and notes for publication anything in speech or action that does not harmonize with her standards. She collects bits of scandal and hawks from house to house. She creates misunderstandings, engenders enmities, sunders friendships, and is a past-master in the art of retarding the progress of God's Kingdom in the parish. She puts on the livery of piety to do more efficiently the work of the devil. And she does it so well that she can destroy love and tenderness and trust in hearts and cast them into the wilderness to live and perhaps to die among the dank growths of suspicion and hatred. Curious? A decent pagan would shrink from it.

AN OLD STORY

Writing of the Huguenots in the French army a contemporary gives some misinformation about their forbears. He talks about the persecu-The case of the Huguenots is over. They have been judged guilty on evidence which is within reach of every-

body. In his "History of Civilization n England," vol. 1, chaps. viii. and ix., Mr. Buckle gives the following occunt of the peaceful Huguenots of France : " The Protestants soon learned to despise that great edict of Nantes by which their liberties were secured. They were not content to exercise their own religion unless they could also trouble the religion of others. At La Rochelle, which for importance was the second city in try must burn dimly in hearts that the Kingdom, they would not permit the Catholics to have even a single Church in which to celebrate what for centuries had been the sole religion of France; and was still the religion of an enormous majority of Frenchmen." A few pages later Mr. Buckle observes that "whatever may be the popular notion respecting the necessary intolerance of the Catholics, it is an indisputable fact that and again and again. That fund is early in the seventeenth century they displayed in France a spirit of brethren, for the wives and others forbearance and a Christian charity who sit and wait in soul-numbing to which the Protestants could make

> It is rather an old subject for an up to date editor. In reading his comments we thought of Carlyle morning papers : Alas ! we have had

THE PROPHETS

We were told the other day that the war would bring about the downfall of Catholicism. When we asked why, we were treated to a muddle of words which, though testifying to the warped mentality of the utterer, had no bearing on the subject. Human nature will be the same after the war as it was before it. Its moral and spiritual needs will be the same, and the Church will be here to satisfy them. As to the downfall of the Church—that is an old story. Herod tried to do that and failed. He cast Peter into prison and afflicted some pomp he could coffin the power that flung his iniquity into his face, to Lord struck him, and being eaten up by worms he gave up the ghost."

THE MENACE

We cannot see why our friends across the border should be undaly proud of their public school system. to the unsoldierly tactics of the It costs a great deal of money. It is supported by men reputable and influential. And it should be a potent factor in the formation of character, and in the development and maturgentry who invented this agent of ing of high standards of living. But York Municipal courts in an address last year: "The most fearful prob. lem with which we have to deal is the bords of young men from sixteen to twenty four years old who daily appear before us. Their number is continually increasing. Their characteristic mark is an utter lack of reverence for man, for law, for

> They are the products of the school that ignores God. Our friends have a divorce court that is always at work. Crime is rampant and ofttimes unpunished. And yet in face of all this and more, they are building schoolhouses, never thinking that in doing so they are making a solvent that threatens to destroy their whole social fabric.

TUNED UP

The soul that emits no music is clogged with the dust of the world. It needs cleansing and tuning. The Divine Tuner will in the Sacraments attune it to the divine harmony, and enable it to produce those melodies which delight both men and angels.

ANOTHER FAKE STORY

HOLY FATHER DID NOT ASK WARRING MONARCHS FOR TRUCE ON ALL SOULS' DAY

C. P. A. Cablegran Rome, Oct. 11, 1915.—It is not true, as has been stated by the correspondents here of several foreign journals and news-agencies, that Pope Benetion of the forefathers, and weaves a fantastic story about their plety, etc.

and news-agonomes, that rope bould dict has proposed to the governments of the nations at war that they should agree to a truce on the feast of All Souls. What he has done is to urge them to permit the prisoners of war to rest from work on Sundays.

THE HOLY SACRIFICE

SOME APPRECIATIVE TRIBUTES FROM GRATEFUL AUTHORS

CHARLES WARREN STODDARD When I recall my first impression can be said to have received any impression whatever—I assure my-self that the majority of Protestants and unbelievers who look coldly or curiously upon the altar, are as little mindful of the sacred significance and as unworthy as I was. Oh, the loss of these! Do we not see in the gravity of the celebrant as he bears the chalice to the altar Our Lord entering the garden of Getheemane It is the first scene in the mystical drama and every breath is hushed. The Divine One is burdened with a foreknowledge of His doom. He kneels in the garden; we kneel with Him, and are to follow Him, step by step to the end. At the Confiteor He has fallen upon His face, bathed drama and every breath is hushed. He has fallen upon His face, bathed in the sweat of His blood. He is be-trayed with a kiss, led away captive, grievously smitten and denied. The elebrant turns tous at the "Dominus Vobiscum," and in His glance we see the conversion of Peter. Our Lord is led to Pontius Pilate; He is spoiled of His garments-at the unveiling of the chalice-scourged and crowned with thorns. Pilate washes his hands of the crime, and at the moment the celebrant moistens his flagers. "Behold the man!" cries te : and the voice from the altar pleads, "Orate, Fratres." At the pref-ace we hear the warning bell. The awful progress of the tragedy watched in breathless silence; only from the organ loft comes the wail of from the organ loft comes the wall of the singers. The bell rings; He is condemned to death and made to bear the cross while His brow is wiped off with the handerchief of review, putting form. Italian bear the cross while His brow is wiped off with the handerchief of Veronica, and the effigy of the sorrowful face is retained forever. He is nailed to the cross and at the elevation of the Host, while the chiming bells mark every posture of the celebrant at the altar ; while the torch bearers gather about, the smok ng censors are swung aloft, the lowers scattered upon the air, and, if it be a military Mass, the whole body silently present arms while the devout kneelers bow their heads Peter into prison and afflicted some trition. Lo! the cry is raised on high. A moment later the elevated felt satisfied that with his kingly chalice seems to catch the water and the blood that seem to gush from the riven heart of Him Who died for the amazement of his sycophantic courtiers. But, "An angel of the merciful to the penitent thief. He thirsts and He utters the seven words upon the cross. (Here the Pater Noster is loudly chanted.) He dies.

He descends into hell; and at the

Agnus Dei, while the bells chime

again, there is the conversion of

ving once known

resurrection follows, and He appears to His Disciples at the "Dominus Vobiscum." The last collect is a memory of His forty days with the Disciples; the last "Dominus Vobisof His glorious Ascension ; and with the benediction descends the is it? What are the facts? Said ing source of joy! What a privation vented his intervention at the Na CARDINAL NEWMAN To me nothing is so consoling, so piercing, so thrillings, so overcoming as the Mass, said as it is among us I could attend Masses forever and conscience, and for God."

not be tired. It is not a mere form of words-it is a great action, the eatest action that can be on earth It is not the invocation merely, but I may use the word, the Evocation of the Eternal. He becomes present on the altar in Flesh and Blo fore Whom angels bow and devils tremble. This is that awful event which is the scope and the interpre tation of every part of the solem-nity. There are little children, and old nen and simple laborers and students in seminaries, priests preparing for the Mass, priests making their thanks giving, there are innocent maidens, and there are penitent sinners; but out of these many minds rises one Eucharistic hymn, and the great

> It all the prayers of loving hearts from the beginning of the world and all the seraphic worship of the thrones and principalities in heaven and the burning devotion and love of the Virgin Mether of God and the million voices of the universe of all creatures of heaven and earth and sea were offered up in one universal and harmonious act of praise and adoration, they would not equal or even approach in value and efficacy

action is the measure and scope of it.

ARCHBISHOP WALSH

the infinite worth of a single Mass. BISHOP CRAMER

According to the doctrine of holy Church, the grace of true contrition and the willingness to do penance is a fruit of the holy Sacrifice of the Mass. Do we love to hear Mass and what effort do we make so that nothing can prevent us doing so? How often do we hear two Masses, one in preparation for Holy Communion and one in thanksgiving?

THE POPE AND THE PEACE CONGRESS

His Holiness has received the following telegram from the Swiss Popular Union: "The General Meeting of the Popular Union of the Catholics of Switzerland, assembled to day in Landau assembled to-day in Lucerne, sends to His Holito-day in Lucerne, sends to His Holfness the homege of their most sincere and profound devotion and filial loyalty. The Meeting hails with great joy the universal recognition of the moral power of the Apostolic See proclaimed before all States and peoples in this grievous moment of world-wide conflagration. We thank you, Holy Father, from the bottom of our hearts for every efficacious intic. our hearts for every efficacious initia-tive you have taken, in great part in agreement with our supreme Federal authorities and our Episcopate, to lighten the hard lot of the victims of the war. We pray fervently that your constant efforts for peace, to which all peoples are turning with eager eyes and hopeful hearts, may be crowned with happy success; and our prayers invoke of God that at the end of this horrible war the Holy and of this norrible war the Holy Apostolic See may stand forth in the fulness of its liberty and independence as the citadel of peace and justice and the fount of every blessing for the Church and humanity."

There is that little word 'Justice' again to show how the Catholics of Switzerlahd at least regard the Holy

Father's effort towards peace. The Swiss Catholics evidently think that a Peace Congress with no representative of the Holy Father there would be incomplete. We have read a good deal and we are to read review, putting forward a line of thought which, it seems is being seriously taken into consideration by many people in Italy It says: agreement which, it seems, has been attained between the Governments of Berlin and Washington on the question of the submarine blockade. and a letter from Cardinal Gibbons to President Wilson, have lately given occasion to some papers to maintain the view that negotiations for peace are not impossible and in-deed are not far off, and to publish well or ill founded comments thereon. In Italy, rather than on the hypothetical conditions of peace suggested by those papers, the dis-cussion has turned and is turning on the part that the Pope might take in the negotiations spoken of and the attitude which Italy should assume regarding such an initiative on his part. And, naturally, not only was there a warning cry issued against any such thing from those papers which seem to be crystallised in their

many at the cross. In Communion we commemorate His burial. His resurrection follows, and He appears to His Disciples at the "Dominus Senator who every row and again miserably nervous conceptions of sets out his ideas on national politics in the columns of an important Roman paper. In his opinion Italy should resolutely oppose any attempt that the Pope might desire to make Holy Ghost. O marvelous Sacrament! to take on himself a mission of a mysterious, mystical! O never failing source of joy! What a privation vented his intervention at the Nation. al Arbitration Congress, so to day it Thee, are parted from Thee. How should prevent his taking part in the do they survive who trust not in Thee, and who seek "Thee and know will be considered political, territorial, colonial and economic problems quite outside the competence of the Head of the Church. Otherwise the Pope would come by an indirect road to recover that political power which

was taken from him by the abelution of his temporal dominion, and Italy would suffer from it. "As a matter of fact it is difficult to see the connection between the two things: participation of the Pope in the Congress and belittling of the sovereignty of Italy. On the supposition that the war really must end in a Congress—about which it is possible to have some doubts—it is evident that the positions of the Pope and Italy there would be of an utterly different nature. Italy would be there as one of the contending parties and in her quality as a great civil Power, with the authority that she derives from her position as a State, from her military force, from the prestige of the victories she will have gained, and she would inter-vene to uphold her own rights and reasons, to obtain as far as possible recognition of her aspirations and also to say her word about the new state of Europe. The Pope, on the other hand, would be there as the disinterested representative of power which is simply and solely noral, in the quality of mediato modiator, peacemaker: he would come bearing in his hand the olive branch, to disarm hatreds, smooth

the other, risking offending one side

over sharp corners, calm down anger, save at certain moments the amount propre of the different parties: in act to make heard the great voice of humanity, the appeal of the suffer-ing masses on one and the other fighting side. He would not have to concern himself with positive, concrete questions, which would, naturally, be debated between the representatives of the fighting Powers, and he could not enter into them without taking part with one side or

or the other. He would personify the idea of peace. An arduous mission this too, not free from danger and troubles; but one which would bring to the Pontiff the acknowledgment of obligation from all good men and could not cause the slightest harm to Halv.

est harm to Italy. "But serious damage could come to Italy, in the opinion of the world, through its gratuitous opposition to the intervention of the Pope, as long as that was kept within the limits outlined above, because the suffering multitudes would never pardon it for having from an excession. having, from an excessive susceptibil ity or from a private feeling of ran-cour, closed one of the ways through which they hoped rightly or wrongly, an end might come to the terrible evils of the war. We trust that when the Hon. Salandra sees the matter in this light—and he has shown that he understands the importance of moral factors for the future of the nation he will rise above this miserable timidity—we do not wish to call it by any other name—and will not put any obstacles in the way of a hypothetic initiative which, if it succeeded, would as a matter of fact be a glory for Italy itself."-Rome.

MODERNISTS NOT APPRECIATED

The beautiful ritual of the Church of England in Canada has been suffering revision, and if the revisers are not over careful in their sandpapering of the rough spots, much papering of the rough spots, much that is poetic and graceful in the Book of Common Prayer will disappear from our literature. Just why "wrath" should displace the word "cursed" is hard to say. Of course, possibly cursing your best friend has gone out of fashion, but there is a shade of meaning in the one not contained in the other. One lay member of the General Synod, which was meeting recently in Toronto, suggested, presumably with all due seriousness, that the word "servant" be replaced by the term "domestic help." How would such a term fit in, we will say, with Forbes Robertson's celebrated play, "The Servant in the House." To call it "Domestic Help in the House" would sound odd, to say the least. —Toronto Saturday Night.

ANTICLERICALISM DYING IN ITALY

XX Settembre was celebrated in Rome this year, according to the description of one Italian writer, with 'sober enthusiasm.' And perhaps he has found the two best word to describe the atmosphere which seemed to prevail in Rome last Sun-

And the miserable memories of few years ago were buried—or near-ly. The Osservatore Romano in looking back on the occasion and the varying comments on it acknowledges generously that: "the speech delivered yesterday at the Breach of Porta Pia by the Pro Syndic Apolloni was a hymn of war, a patriotic lyric, which can be judged by each from his own point of view, but to which there must be given the merit, not only of having entirely ible that the condition of the Poles is avoided the poisonous rhetoric to immeasurably worse than that of which we had become accustomed either of these peoples. Earnest ap on certain occasions, but of having also avoided as far as possible giving any reason, at this moment, for new recriminations and discords." Vatican organ goes on to quote the orator's allusion to the "disappearance of all fatal contrasts" and the union of the country. But, having done that, it points out that the only breach in this concord of all Italians lies in the anti-clerical insinuations in the anticlerical Roman morning paper and in the Masonic manifesto ssued for the occasion.

The Freemasons issued a manifesto last year but it was a harmless thing through which we looked in vain for a phrase to remind us of the blasphemy, and the rest, of a few years ago. This year, while most of the manifesto was patriotism, one phrase was Freemasonry pure and simple antagonism to the Church, their raison d'etre, as they used to tell us. True it did not appear on the walls of Rome; in the Eternal City it was substituted by a rhapsody on the fraternal peace which was the one object of the existence of Freemason. ry. But the reference to peace which the inhabitants of other cities than Rome read ran as follows:
"Other people may deceive themselves into thinking that they are carrying out a sacred mandate by preaching peace while iniquity is preaching peace while iniquity is at close range, for thousands of the rampant." A poisonous attempt to discredit, belittle and falsify the Holy Father's noble efforts to bring the consciences of men round to at least thinking of peace, to which the Corriere d'Italia replies : ly the Head of the Catholic Church will not go to the Grand Master of Italian Freemasonry for instructions as to how to carry out his sacred mandate: indeed it is a matter for congratulation that the conduct of the Vicar of Christ does not fall in with the views held in the Palazzo Giustiniani. But the poisonous attempt contained in the words iniquity is rampant" must be hurled II., and became a monk, dying at a back: they insinuate that the Pope monastery in Portugal.—Cathelic desires peace in iniquity, and they Standard and Times.

try to dissipate the universal appro-bation which the Holy Father's efforts have aroused. For everyone knows that Benedict XV. has said clearly that he desires peace in jus-tice, and defined it beyond any doubt at all in his last letter to the people at all in his last letter to the peoples and their rulers." Inasmuch as, beyond the malicious snap of the Messaggero and the protest in the Catholic papers, the rest of the Italian press has passed the incident by in silence, it would seem—as is understand the case—that the country of the case—that the ca undoubtedly the case—that the country as a whole recognizes that, firstly, Italian Catholics are magnificently oyal and the priests devoted ; secon ly, that this sporadic anticlericalism is hollow; thirdly, that the Hely Father's prayer and desire for peace is a part of his sacred ministry far removed from any political considerations whatever.—Rome.

WRETCHED CONDITION OF POLAND

A lady living in Switzerland, evidently with special sources of infor-mation about the effect of the war on Poland, sends The Globe a brief ac count of the pitful condition in which it has left the people of that unhappy country. Early in the campaigning the Austrians invaded Russian Poland and were driven back. Then followed an Austro German invasion, the result of which was another retirement of the Teutonic armies. Still later more numerous and better equipped Austro-German armies drove the Russians, during a campaign of months, across Poland and some distance into Russia proper. There the Russians have rallied, with the determination not merely of staying the progress of the invaders, but of drivm back once more across the area of Poland.

When the general character of the cultivated terrain of Poland is considered, one may get some idea, but still only a very inadequate conception, of the present state of the people. The whole region is fairly well adapted to agriculture, and this has long been the chief occupation of the inhabitants. The war began so late last year that the crops were harvested and stored, but as the result of the crossing and recrossing of the country by millions of men in constant warfare the grain of 1914 was taken from the peasants to feed troops, and their crops of 1915 have been devastated. In addition to the depradations of the invading armies the Russians have, in their usual fashion, laid waste great siretches of their own country to prevent them from affording any sustenance to the Austrians and Germans.

The winter beginning a year ago was absolutely intolerable in the sufferings of the Polish people, but the one commencing now will be immeasurably worse. There will be no cessation in the campaigning, and much of the fighting will probably be with cavalry and artillery, which are even more destructive than infantry. We hear much of the woes of the Belgians, and we shall soon have like accounts of the condition of the Serbians, but it is quite credpeals have been made to the Americans for relief, but the aid sent will undoubtedly fall far short of the requirements. If any Canadians feel ike contributing the Lord Mayor of London, as President of the Great Britain to Poland Fund," will no doubt receive their gifts gratefully .-Toronto Globe

MAY LEAVE THRONE TO BECOME A NUN

Luxemburg's young Grandduchess, who assumed the reins of govern-ment on the attainment of her major ity, at the age of eighteen, and who celebrated her twenty first birthday only in last June, is reported to be on the eve of abdication, says La darquise de Fontenoy, writing for the Brentwood Company. She wishes o relinquish her throne in favor of her younger sister, Princess Charlotte, now nineteen, to become a member of a religious order and to take up the work of a Sister of Charit

Like her sisters and her mother, the widowed Grandduchess Marie Anne, who was a Braganza, she is intensely Catholic, and is terribly disturbed by the appalling sufferings of the present war. She has seen them that she would be happier caring for them and tending them than occupy

ing her throne.

If she carries her intentions into effect-and I hear that her mother, her relatives and her ministers have abandoned all hope of turning her from her project-it will be the first instance of a reigning sovereign of Earope abdicating in order to enter religious orders since in 1849 King Charles Albert of Sardinia, after the battle of Nevara, abandened his crown to his son, Victor Emmanuel

CATHOLIC NOTES

Many ecclesiastical buildings Rome are being put in readiness for wounded Italian soldiers.

The destroyed Louvain library contained 280,000 modern books. One priceless treasure destroyed was a manuscript entirely in the handwriting of Thomas a'Kempis.

It is announced at Lima, Peru, that Pops Benedict has been designated as arbitrator of the question of de-limiting the frontiers of Peru and

The largest painting in the world eighty four feet wide and thirty-three and a half feet high—is "Paradise," by Tintoretto, in the Doge's palace, Venice.

Ambrose Willis, publisher of the London Tablet, a Catholic author of world wide fame, who lectured in America two years ago in behalf of the Catholic Reading Circle, has enlisted in the British army.

Rev. Joseph Grimmelsman, S. J., former president of Marquette University, Milwaukee, Wis., has been appointed Tertain Master of the Missouri Province of the Jesuit Order with headquarters at Cleveland.

In Bengal the Jesuits from Belgium have converted at least 100,000 natives in the last twenty five years. In China and Africa there are fully 1,100,000 persons under instruction for Catholic baptism.

Paris, October 9.-Pops Benedict has been successful, the "Matin" declares, in his efforts to obtain from belligerent Governments a pledge that prisoners of war will be per-mitted to abstain from work on Sundays.

M. Louis Regout, the Minister of Holland to the Holy See, is an all-sided, Catholic leader. He heads the Catholic Party in Holland. He is an able lawyer, engineer and manufac turer and a graduate of the University of Louvain.

A rare volume of "The Imitation of Christ" has been donated by A. Berker, of Milwaukee, Wis., to the library of Notre Dame University, and will be added to the carefully kept documents in the Catholic archives of America preserved at Notre Dame. The Imitation is in the original Latin. The text is critical. The volume was published in 1736.

For children who cannot attend Sunday school regularly, the Rev. Cornelius M. Van Aken of Whitefish, Mont., has originated a course of instruction in Christian doctrine by mail. It has been tried with success for over one year. It brings the Sunday school (within certain limits) to the pupil's home. This course has the hearty approval of the local Church authorities.

It will be good news for advocates of higher education for women to know that another Catholic women's college with power of conferring degrees has been established in the United States, writes Angela Henry in Catholic Union and Times. The new college is at Clifton, O., is under the direction of the Mesdames of the Sacred Heart, and has been named

"College of the Sacred The Reverend John A. Conway, S. of Georgetown University, near Washington, D. C., died suddenly on the evening of October 7, from an acute attack of heart trouble. Father Conway was born sixty two years ago in Glasgow, Scotland and ordained at Woodstock, Md., in 1882. Since 1897 he has been at Georgetown University. Father Conway was former president of the Catholic Educational Association and took a great interest in educational matters.

Father Botty, formerly president of the Belgian Seminary for Foreign Missions of Brussels, and at present missionary in Mongolia, writes that during the past decade the number of Christians has increased six-fold in that yest mission. This seems to be the realization of the prayer of the late Bishop Hawer, put to death by the Boxers fitteen years ago, who on the eve of his martyrdo Once, I have been received by my Lord and Saviour, I shall draw this whole province to the Faith."

Recently the Sisters of the Incarnate Word, whose Motherhouse is located at San Antonio, Texas, came into possession of the "Maywood Hospital," Sedalia, Mo., which they will conduct as an up to date institu tion for the care of the sick. The purchase price of \$40,000 was raised by a committee of citizens who solicited the funds, the largest donations being given by non Catholics, among whom were Dr. W. J Ferguson, who gave \$10,000, and Dr. E. A. Wood, former owner of the Maywood Hospital, who gave \$5,000.

Pope Benedict has appointed Mons. Tito Trocchi Apostolic Delegate to Cuba and Mons. Enrice Gasparri as Apostolic Delegate to Colombia. Both will leave Rome on October 15 for their respective pests. Mens. Trocchi, canon of the Church of Sauta Maria Maggiore, was formerly professor in and vice rector of the Reman Seminary. Mons. Gasparri is a nephew of Cardinal Gasparri, the Papal Secretary of State. He has been auditor of the Apostolic Delegation in Brazil for some time.

CARDOME.

A ROMANCE OF KENTUCKY

BY ANNA C. MINOGUE CHAPTER XXVI

The sun was several hours high The sun was several hours high when Clay Powell came within sight of the tall cedars and pine trees that shaded the broad lawn of Willowwild. The horse's step was weary, and the beautiful black neck and shapely head were drooped dejectedly, for he had travelled hundreds of wilss in the past week.

ly, for he had travelled hundreds of miles in the past weeks.

"A few more steps and you will find rest and food, my good horse," said the master, as he caught sight of the familiar evergreens. And then, from a narrow lane, a company of home guards poured into the road before him. A guddan malanase. before him. A sudden paleness showed under the bronze of Powell's showed under the broke of rowers face. He leaned low over the borse's black neck. "Kyrat!" he called, somewhat scothingly, but with a note of command thrilling his tones. The horse started, lifted his head, stopped. The master bent lower, passed his right hand along the

lossy neck, even until it reached he smooth cheek, and said: "Kyrat, ny beautiful! never had man horse my beautiful! never neu like you, since the steed whose name you bear lay down to die in the shadow of his master's tent in Koordistan! Look, there on the road be fore us they wait, my enemies. Yonder is home. Once more, my Yonder is none.
good steed, your master trusts his
life to you! Once more, your fleet
feet must save him! One dash, my

feet must save him! One dash, my Kyrat, and we are safe. Ho, Kyrat!" The horse was now trembling with mad impatience. As the last words fell on his ears and he felt the slight pressure of the knees against his ebony sides, he made a wild leap to the right. It carried him over the pasture land, his steel shod feet striking the earth with thuds that came to the earth with thits that came to the ears of the advancing men like the sound of distant thunder. For one moment they paused, watching horse and rider.

"The devil's in that horse!" cried one; while the leader shouted:

"The rat's making for its hole! To Willow wild! and the one that can reach the gate before him gets all

With a shout they turned their horses' heads toward the fence. Half pursuers was still strong. The advantages were all theirs, for their horses were fresh and their position left them nearer the gate by half a

Powell knew that the men had seen his break for liberty, knew that they were striking across the field to intercept him. But he never turned his head. His eyes were fixed on the cedars of Willow-wild. The rein lay loosely in his hand, nor did he speak Kyrat had never failed his master. He would die, or save him now. His pursuers swore fast and furious at their horses, accompanying the oaths with cruel kicks from their spurred heels. But off in the distance, sweeping like a swallow over the level blue grass field, went the black orse, with never a sign of failing, never a swerve from the straigh line home. Nearer he came to the dark cedars with each bound of the small, hard feet. Now the rider could distinguish trees instead of a wall of green. . . Now the out-line of the sweeping low boughs. . . the birds singing
Then the fence among them. Then the fence tion for one, and under his grained, separating the pasture from the rude grew angry, the fine-grained, white road was crossed. The goal sahamed. He continued to look on white road was crossed. was reached. The gate of Willow wild swung open, and closed behind the horse and rider with a clash. As if he had not made the race of his life, the black horse went up the gravel drive in a light canter and e the many pillared white port-

Powell swung himself out of the saddle, and stepping forward took the horse's beautiful head between his hands. He kissed it once on the white star set between the great liquid eyes, and said softly, as he would speak to a friend "Kyrat, I tove you. The race was not in vain, for come what will to me, my peer-less steed, you are safe!" He led him to the stable, ungirthed the saddle, removed the bridle, and with a look of sad farewell closed the stall door and made his way back to the

In the vard he met Mr. Davidson's one woman servant.

"Is your master at home?" he asked, and as he heard the negative reply, he bowed his head for a moment, as he thought: "Oh! to Shackelford's gentlemen soldiers and then be captured by such cravens!" But he quickly raised his head and said to the

Open up the parlor and library and then send Job to me." He leisurely retraced his steps and, crossing the tall pillared portico, entered the house, which, since its foundation until fifteen years before, had been the home of the Powells. He looked around the spacious par-lor, now flooded with the golden light, then passed into the library, and seated himself in the armchair in which his grandfather had died.

"Is there a fresh horse on this place?" he asked Job, as the boy, called from his nap in the kitchen,

No. Colonel, dah yain't a t'ing on de place, 'ceptin' a paar uv mules."
"How is Lieutenant Todd's horse?" "He fell lame 'ithin a mile uv home an's in a bad fix."

"And Vindictive?"

"He yain't lame, but dat's all de diffunce dah's a'tween 'em. Dey's bose played out, suh."

Clay Powell set his teeth in a determined line. There was no escape. All that was left for him was to meet his fate like a soldier and a gentle-

coming to take me prisoner," he said, calmly to the nego. "You must find Mr. Davidson and tell him what has happened to me." Here a terrific knocking sounded on the hall door. "They have come. Go and answer them," he concluded, leaning back in his chair and lifting his eyes to the marble bust of Shakespeare which surmounted one of the exquisitely carved bookcases.

Job obeyed the command; but as

his eyes fell on the company the inherent insolence of the negro returned. He stood holding the door, and after a moment's silence, during which he treated the leader of the guards to a contemptuous survey, he

"Yoh want to see somebody ?"

"None of your pertness here, you imp!" shouted the leader. "We've come for that man."

"Oh, yoh want to see Mistah Davi'son's man?" questioned Job.
"Yoh'll fin' him in de reah, sah," and

he made a move as if to close the interview and the door.

"Do you want me to lay this across your brassy black face?" cried the man, lifting his riding whip.
"I sut'nly do not, sah," said Job, not at all intimidated, however. "But

not at all intimidated, however. "But who's yoh mean we'n yoh say 'dat man'? Dah yain't but two men on dis place, me an' Mistah Davi'son's man," and Job's face was like an

bony mask.
"Gentleman, then. Do you nov

understand? but the cutting tropy
of the voice was lost upon Job, whose
face brightened as he said:
"Oh, Mistah Davi'son yoh want to
see? Sorry, sah, but Mistah Davi'son
yain't at home, an' we doan know w'en to spec' 'im. Good mawnin,' "
and he stepped back as though he
considered the business was des-

patched; but the man, with an oath, crossed the threshold, and shouted:
"You know who I mean well enough, you d—d nigger! and if you don't tell your master to come here and if he doesn't come when I send for him, I'll search this house from cellar to garret; and if I can't find him then, I'll smoke him out, like the number refused to take it. Yet rat out of his hole. Clay Powell is with this division the force of the here, and I'll not leave without him here, and I'll not leave without him, whether I take him with me dead or

alive."

Job stood undisturbed under th wild talk, and when the words ceased from sheer want of breath, he said in the even tones of the perfect servant:

"Yoh want to see Cuh'nel Powell? Yes, sah, he's in. Die way, please, sah," and with ceremony he conducted the company to the parlor. He then stepped to the arched open doorway and said to that straight, still figure

in the tall-backed chair :
"Cuh'nel Powell, some pussons i de pahlah to see yuh," and Howard Dallas, who was one of the number of "pussons" felt an insane longing to order the insolent negro shot where he stood. Powell rose and advanced to the parlor, now filled with armed men. He had carefully arranged his dress before calling to see Virginia, and save for a light coating of dust, the gray uniform set off with its fine gold trimmings looked fresh, and he wore it with the grace of the ideal soldier. He paused at the doorway and looked over his visitors without a glance of recognition for one, and under his eyes the them in that proud silence until the We've come to take you to jail.

Better give yourself up without any We've got you completely trouble. caged, for all your good running."

He treated the speaker to a glance

then, as though he had not heard the worde, said :

"I suppose I see before me the Georgetown Guards? I may be absolved from vainglory, if I conclude that I must indeed have a name for prowess and daring when it was thought necessary to send out the entire force to capture me;" and for an instant the rare smile lighted the handsome face. "But I have no desire to detain you longer," he said But I have no 'It there is a gentleman in the crowd will he please come forward, as desire to give myself up to him ?"

"I am here, sir !" cried Howard Dallas, sparks of anger shooting from his small hazel eyes.

So I perceived on entering the room," replied Powell. Then he glanced around and said: "I repeat my question."

Howard Dallas sprang forward with his hand seeking the ever ready weapon, but an elderly man stepped before him, saying authoritatively

"Don't attempt to touch that gentle man, Mr. Dallas! Remember he is an officer in the enemy's army and now a prisoner of the United States Govrnment, to which we are accounts ble for his life and personal safety."
Then he turned and said to Clay Powell: " If to you what constitute gentleman are wealth and high standing, then I can lay no claim to the title you wish he shall bear to whom you surrender yourself; if them away. I ask you, gentlemen, however, you believe he is one who lifting and replacing, as it were, s desires, at all times and under all notebook in his pocket, "it that is circumstances, to respect the rights of his fellow-men, and ever tries to faithfully perform his duty, then I am a gentleman." He finished with quiet dignity, and Clay Powell came a step forward and held out his sword to the man who however tries of first honors at Cambridge!" to the man, who, however, refused it with a quick gesture.

"We have another prisoner to take," said Dallas, "that negro boy He is a runaway slave of Judge Tradd's."

"He is not," said Clay Powell "He is not," said Clay Powell, calmly turning toward the speaker.
"He was given by Judge Todd to Miss Castleton, who immediately set the boy free. My statement can be proven by the papers in the office of the clerk of Scott Country."

"But he is to be arrested!" cried Howard Dallas, pale with anger.

"By whose authority and upon what charge?" demanded Powell.
"Show me your authority and prove

"Show me your authority and prove his offence. Unless these are forthcoming, a freeman can not be de-prived of his liberty."

"He is enlisted against the Federal Government, which we have sworn to defend," hissed Howard Dallas.

"That is false, and you know it!" cried Powell. "The arms of the Confederacy are not and will never be borne by the negro, in its struggle for independence. The Southern white man and the black never have stood, and never will stand, on the plane of equality, which that would imply. We leave that to you, sir! The negro was Lieutenant Todd's serving man. Nothing more. To arrest him is a flagrant violation of

Howard Dallas deliberately turned his back on the speaker and said to the men standing near the door: "Go and arrest that negro and take him to Georgetown jail!" And the men obeyed.

CHAPTER XXVII

After their surrender as prisoners of war, General Morgan and his offi-cers were sent to the Ohio peniten-

The days of that long summer pass The days of that long summer passed wearily for the gallant leader of gallant men. At length, hope of exchange began to grow weak, and he determined to take the matter of his liberation in his own hands. When he unfolded his intention to his loyal soldiers they entered into it with enthusiasm. Many plans of escape were brought forward and discussed during those rare intervals when they found themselves relieved of the presence of the suspicious warden; but each one was abandoned, until the daring Captain Hines originated the scheme of tunnelling a way to freedom. At first sight it seemed to be too stupendous a work to be ever made possible, but Hines had used advantageously his Irish wit and intellect. He had noticed the dryness of their cells, which were on the first floor; seeking a reason for this, he concluded that under this range there must be an air-chamber. This belief was later confirmed by the warden, who, in answer to the soldier's care lessly asked questions, gave much valuable information regarding the superstructure of the prison. Then for many days Captain Hines lived almost entirely in his cell, deeply in-terested, when the warden appeared, in the study of French, with his head resting on an old carpet-bag that was thrown carelessly on the floor. But as the steps died on the corridor the bag would be removed, and while one kept watch, the Captain and a few companions would begin again their interrupted digging into the hard floor with knives which had been stolen from the table. A passage into the air chamber below was cut from Hines' cell, and then the daring soldiers found themselves oppose by a wall of stone three feet thick Morgan's officers had never been daunted by a difficulty; a block of stone could not conquer them; so, stone could not conquer them; so, while above, their chief would enrew angry, the fine-grained, ed. He continued to look on in that proud silence until the criminals and the mode of punish. ment, below, his men, in companies of twos and threes, chiselled with their steel knives, until at length the cement gave way and several of

> and here their simple tools were unavailable. "Suppose we abstract a few spoons?" suggested Hal one night, as he sat in Captain Hines' cell. As the words were uttered, the face of the warden peered in upon the group of four sitting in the dim gaslight. Hal's back was to the door and Hines faced it. Without the faintest indication that he had caught sight of the man in the shadow without, the aptain broke into a merry laugh as line. he said :

the stones were removed. This brought them to the bank of earth,

' For a person who claims to have some knowledge of the English lan-guage, you make a poor attempt, Hal, at translating French into your mother tongue! Whoever heard of 'abstracting spoons?' — unless, in-deed, from a Yankee general making a pillaging tour through the South Put up your paper and take this piece of advice: abandon the study of French. Nature never fashioned

you for a linguist.' Though they realized that the war den was without, none of the Con-

federates moved a muscle.

"What's the matter with my Eng. lish?" demanded Hal, bruskly. "Lis-ten," and he bent lower, as though to read from a paper on his knee "The thief said to his companions Suppose we abstract a few spoons, that is," Hal went on to explain with great care, "suppose we separate them from the family plate and carry

ried off first honors at Cambridge!"

"Oh!" broke from the three listeness, and the exclamation was followed the struggled to his feet with great diffi-

lowed by a laugh, during which the warden passed on.

"Great God!" muttered Hines.

"Do you think he overheard us?" whispered Hal, the beads of perspiration breaking on his pale brow.

"To-morrow will tell," replied he, and with heavy hearts the friends

separated.
The next morning, as usual, Cap

tain Hines was seated on the floor one ellow resting on the carpet bag, his French book in his hand, when the warden entered on his tour of inspection. He greeted the prisoner gruffly, adding, in tones that struck fear across the heart of his listener: "That must be a very interesting

book you've got there."

"Why?" asked the Captain, carelessly, resting the book on one knee, one finger marking the passage he had been reading.

"Takes you such a 'tarnal long time to get through with it!" he exclaimed. "For a month or more I've found you sitting here on the floor every morning with that self-same every morning with that self-same book in your hand. Seems to me you ought to have finished it before this, even if you had to spell your

way through."
"Examine this book, warden," said Hines, holding the volume toward him, "and then tell me how long it him, "and then tell me how long it would take you to finish reading it." The warden took the book, glanced

at the pages, and said:
"I don't know anything about that

lingo."
"Like you, I am unfamiliar with the French language," said Captain Hines, "but I am desirous of be-coming acquainted with that tongue. It is a good way to pass some of the time, which, you understand, hangs heavily on my hands."

The warden grunted, but it was evident that his suspicions were

What's in that carpet-bag that you always keep it under your elbow?" he asked abruptly. Captain Hines drew himself up and

said, with a half laugh: Ab, warden you're a sharp fellow! Nothing escapes you. The 'powers that be' knew what they were doing when they made you jailer here. I felt that, sooner or later, you would discover my secret. Now, I am going to make a bargain with you. If you don't tell the boys on me, I will show you my reason for guarding my car-pet bag. Just look down the corridor to see if there is any one around As the unsuspecting man went to the door, Captain Hines dexterously

took a flask of whiskey from the carpet-bag, which he instantly replaced over the hole in the stone floor. "Take a drink of this," said the

Captain, "and you'll know why I am so careful of my sack. If the boys knew I had that—well, I wouldn't have it!" and he laughed lightly.

The warden availed himself of the invitation, and said, with his nearest

approach to a smile:
"Such medicine as this ought to
helpyour digestion," and he reluctantly held the bottle toward its owner. "Have some more," said Hines courteously, and the warden com-

He chatted for a few minutes long er, and when the door closed behi him, Hines gave a sigh of relief.
When Hal and his other friends learned how effectively the warden's suspicions had been allayed their hopes were revived, though their lack of a tool was delaying their work, and with each day the possibility of discovery increased. One morning as Hal was waiting his turn at the long washing trough that stood in the prison yard, his sharp eyes noted an old broken spade that

was lying near by.
"It's plainly a gift of Providence!" exclaimed Hines, when Hal told him, after breakfast, about the spade. You must bring it to us from the yard to morrow. How? Oh! you will have to manage that part of the campaign yourself. The commander gives only the orders to his subor-

Hal sat with his head on his hands for a long time. Then he sought the company of the younger portion of the prisoners; after which he appeared to lose interest in all things mundane, as he began to develop symptoms of a severe cold. The next morning he complained of feeling too ill to go to breakfast; but the warden was inexorable, and ordered the young lieutenant, in unmistakable language, to fall into

"Corporal," Hal cried to a man of ample proportions, "will you loan me your overcoat? I've got a weak chest, and one blast of this ugly Ohio wind will send me to an untimely grave."

The corporal complied with the request, and as Hal appeared in the yard, enveloped in the great coat, the laugh went around. But he stood apart, sad and desolate, his eyes fixed on the ground where the broken spade lay. Around, his com-panions, glad of the privilege of spending even a brief time in the

"Let's take a run to the wall and back," cried a gay officer. "And if these old fogies," indicating the line of washing men, among whom was his General, "haven't finished their bath by the time we get back, we will give them one more to their lik-ing. Look out there, Todd!"

But the warning was spoken too late, for in his endeavor to es the leader of the race, Hal came in stead into sharp collision with him Both were brought to the ground, while over them rolled and tumbled the following crowd. After loud groans and flerce struggling, amid laughter

culty, and walked over to the washing-trough, with a frown on his usually smiling face. A close observer would have noticed that the great coat was buttoned now, and that when he walked, Lieutenant Todd carried his right arm pressed closely against his breast. table. But all attributed his manner of walking and his stiff posture to his indisposition or to the bruises he had received. As he was leaving the breakfast hall the warden he breakfast hall the warden pproached the young man and taped im on the shoulder. Hal felt his face grow cold, but the place was dark and the sharp eyes did not notice the white of betrayal.

TO BE CONTINUED

LOST TREASURE

The dream was over, but with its going Susan's life had hung in the balance. Skill, the wonderful skill which science has attained, saved her. She came back out of the shadowland to life, but not to its joy; to the habit of existence without its hope. No one among her own, save her husband, had dreamed that Susan could feel so intensely. Her sisters, ould feel so intensely. Her sisters, Mrs. Meade and Mrs. Carter, were astonished. It was too bad about the child; but, then, they had kept Susan! For when Susan turned from them, searching for that which she had lost, and nearly—oh, very nearly!—finding it, only then had they realized what Susan meant to them all. ized what Susan meant to them all.

ized what Susan meant to them all.

"As for the baby, she will not miss
it; she has never had it," they said.

Susan would have laughed in pure
mockery if she heard these words.
But, seated in her low wicker chair
on the sunny porch, a thick shawl
about her, and the glory of her garden stretching before her eyes, she heard nothing, said nothing; she lived her own inner life, and kept all others shut out from her.

John Harrison was heartbroken.

"Talk to her, make her talk to
you," said Father Perry, of St. Anne's.

—Father Perry who had offered his
daily Mass for her [during that troubled week in which her life hung by a single thread. "Let her rid herself of this brooding spirit by putting

words to her thoughts.

They tried hard enough, Fathe Perry himself and her husband. But in the middle of a sentence Sugar would pause and her eyelids droop wearily. After that she would say nothing.

When he could stand it no longer

John Harrison went to Dr. Phelps.
"She's not getting well," he said abruptly. "She must get well." he abruptly. "She must get vadded, with clenched hands. "Well—"Dr. Phelps looked thought.

ful. "I'll see."
"When ?" asked John Harrison. "To day," he answered. "I'll go out

to day.' He kept his word. Reaching the gate he had grown to know so well during the past few months, he opened it quietly. Susan sat up with sudden interest on her face. He was pleased, wondering. Then he saw that she was not aware of his presence—her eyes were fastened on cool green beauty stretching before

He went up the steps and stood beside her. Even then she did not see him.
"Mrs. Harrison," he said.

"O Dr. Phelps ! Good afternoon !" She was not surprised in any way. Ever so much. A little tired, but

He took the empty chair beside her and picked up her hand, holding practised fingers on her pulse. He did not speak. At last he put her hand back on her knee, and swung about, looking down the garden path.

'Mrs. Harrison," he said sharply what do you see down there ?" She started. A pink flush touched her cheek. He felt that he had

roused her. His eyes met hers. "You must tell me," he said. "No, don't look away. Listen! There never was any hope,—never, unless God chose to work a miracle; and for some wise purpose of His own He didn't."

"You mean—my baby?" Her fin gers met suddenly and clung together. He nodded.

"You see, He did work one miracle You were able to have it baptized. That was a wonderful thing. Had it ived-by any possible chance had it lived,—a cripple on earth, an angel in heaven. Which would you choose, if the choice was yours?"

"Oh, I know!" she breathed.
"And I try so hard! But—" Her eyes drifted back to the garden. He felt that he had lost the thread. But he persisted. e!" His voice was stern

You have not told me what you She did not answer.

"Tell me !" he urged. A frown of annoyance curved her brows. That stern voice hurt, but it compelled an answer. "I see a little child," she said.

"He is playing in my garden. He builds houses of stones and pebbles." Her voice died off dreamily, and now she spoke as if all this were but a dream. "Once in a while he tires of his play, and lies down—beside the road. And his hair—his hair is a patch of light on the ground. He sits up, rubbing his eyes. Oh, they are so blue, so bright! They are like stars !"

She was trembling. "You are satisfied to sit here watch ing him?" His tones were gentle now,—very, very gentle. "Yes, I think so. Some day, when

my feet can bear my weight, I am going down to him. I can not do so yet."

Dr. Phelps said nothing. He waited; his brows met.
"Why—why don't you laugh at me?" asked Susan, with a catch in

her throat.
She knew, then! A quick thrill of She knew, then! A quick thrill of hope shot through the listener's heart. Beneath this dreaming fantasy her sane and sensible self held sway. But how would it be later? How would it be as the days went by and the vision seemed ever more and more a reality? What then?

He reached his office late in the atternoon John Hawrison had been

afternoon, John Harrison had been waiting an hour, pacing the floor for he faced the Doctor, almost flinging himself upon him. "Well?" he demanded.

"I've done—something," said Dr. Phelps. "I've seen Mrs. Harrison and Father Perry; and now you go and Father Perry, too. If home and see Father Perry, too. If you agree, telephone Mrs. Carter to have her machine down to morrow. Your wife is hardly able to travel, yet the choice will devolve on her."

John Harrison looked his bewilder

ment.
"It is this way," said the physician. "Mrs. Harrison imagines she sees a child playing in the garden. So we'll give her a real child to care for-God knows there are enough of them in this world that need mothering. Father Perry will attend to that part

The ring of decision in the man's tones reassured John Harrison. There was hope for Susan, help for There was hope for Susan, help for her. What mattered how that help or hope came? Later on, after a comforting ten minutes with Father Perry, he felt better. He telephoned to Mrs. Carter for her car before he left the rectory; the priest insisted on it. Then he went home to Susan.

Father Perry accompanied them the next day to the asylum in the city. He was one of the brightest and happiest of mortals, and he did his very best to keep up a conversation; he confessed later, however, that it was one of the hardest things of intense relief shot across his counthe red brick building that was their destination.

"Here we are, Sister Agnes!" he cried, in his hearty fashion. "This is Sister Agnes—I mean Mother Agnes,—Mr. and Mrs. Harrison." nun's blue eyes rested on

Susan's face.
"The boys, Father Perry?" she asked now. Yes, the little chaps," he an-

swered. She led them along the hall and opened a door at the rear. A clamor

greeted them—instantly hushed when the youngsters, glancing up, saw visitors. Mother Agnes found chairs for them around a desk in one corner "We must pretend not to notice,"

she said, with a whimsical smile "Children are never at their best with strangers. We will show them we are quite busy, and you will see how soon they become used to us."

But Father Perry had no intention

of appearing busy. There were about fifteen children in the room, and these particular children wer his particular hobby, in spite of the Anne's five years, and away from the city for that length of time. He knew each by name, and soon was the center of the entire group, listen-

ing, talking, laughing, scolding.
"Boys, be quiet! Boys, Mother will put me out : Honestly ! She won't allow me to come in again make such a racket. Be quiet now!" At which they laughed uproarious knew well they had free rein when

One by one he managed to place the children before Susan. She did not lose her listlessness, her indifference; and he saw it with an odd sinking of the heart,—just looked at

sinking of the heart, Just sign. them calmly, and made no sign. "They are very good children," said Mother Agnes at last, sorry for the disappointment she saw on Father Perry's mobile face.

Perry's mobile face.

John Harrison turned to Susan.

"Well, Susan?" he asked. Then
he sat up quickly, and followed her
glance. "What is it?"

For Susan, trembling visibly, wa ooking over the heads of the children. A little fellow had just ntered the room, and was now coming, as fast as two crutches would permit, toward the priest.

O Father! Oh, ho, Father Perry!' he shouted. "I'm coming, Father Look out for me! I'm coming!"

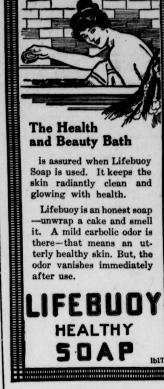
"Yes, yes!" cried Father Perry in urn. "Make way for the little turn. "Make way for the little prince, boys,—make room for Prince David !'

The children laughed good natured ly, and opened a line to Father Perry's knee. The crippled boy reached him, panting with excitement, and was perched up as if on a throne, laugh ing a joyous laugh that set all the others giggling. He was not a pretty boy. His hair was a bright red, and his skin drawn and transparent. But his eyes were surely the biggest and brightest and bluest that ever shone in mortal face.

"John," said Susan, "I want that

She was trembling. Had not Dr.
Phelps said that her baby would have been a cripple? And here was one,— crippled and motherless and with eyes—oh, those blue, blue eyes that had laughed up at her from her vision child in the garden!
"I want that boy," she said.

"Whatever you please, Susan." He turned to Father Perry, who stared at him without comp





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sion. An odd look crept across Mother Agnes' face. Her eyes rested on the crippled child with such meaning that the priest understood at once why a sudden hush had fallen on the entire group.

"Prince David?" he said in an understood "the fallen prossible and the said in an understood "the fallen prossible and the said in an understood "the fallen prossible and the said in an understood "the fallen prossible and the said in an understood "the fallen prossible and the said in an understood "the fallen prossible and the said in an understood "the fallen prossible and the said in an understood and the

setone. 'It—it isn't possible ?"
Susan rose to her feet, her sweet
see earnest, her sweet mouth trem.

bling.

"Bring him here to me. Won't you please let me see him a little closer?" she pleaded.

The boy, nestling against Father Perry's shoulder, peeped out at her shyly, a half smile on his parted lips.

"There are many others—well—prettier than Prince David, but none better," he added loyally. "He will always be a care, Mrs. Harrison,—at least for many years.—a care —at least for many years,—a care and expense. He has been here since he was a tiny baby,—thirtsen months, wasn't it, Mother Agnes?"

But Susan was not listening.

"The very name,—why, it is even
the very name! David!" she murmured,—"David Harrison. Do you
like it, John?"

like it, John?"

John was looking grayely at the small boy in Father Perry's arms. He saw the one useless, shrunken little leg, the heavy brace, the crusches lying idly now against the good priest's knes. And John's heart beat a trifle faster. He was tender and careful always of small, helpless things,—this big grave man. He did not see the blueness of the lad's aves. He saw only—and loved—his eyes. He saw only-and loved-his

helplessness. I like it, Sasan," he said heartily.

"I like it well." Again Father Perry and Mother Agnes exchanged glances, and this time the big man read significance in

"Wait a bit," he said. "There is some one who has a claim on him?
He has a father or mother living?
"No." Mother Agnes shook her
head: "only an uncle—his mother's
brother. One of the conditions of en

trance is that both father and mother must be dead. Our aim is princi-pally to find good Catholic homes for the children. They pray every night to the Blessed Virgin" (with a Thder little smile) "that she will send them their earthly mother very soon. We have had eight adoptions during the last two months," she

"David," said Father Perry, gently, "your father and mother have come. Do you think you will love them?" David pulled down the priest's head

and whispered a question. "Indeed you'll be quite near me. You've only got a three minutes' walk to reach St. Anne's—and that's where I live. A mother who loves him is the most of David's needs, he added to Susan.

"A mother who loves him? echoed san, holding out her arms. David my darling, won't you come

to a mother who needs you? The boy stirred. Father Perry lifted him quickly; and the next instant he was cuddled against Susan's breast, and Susan's empty arms ware

David's mother! David's mother is here !" cried one little chap and the news spread like wildfire.
"Oh, oh, David's mother is here!"

A young religious appeared in the corway of the big room, her glance

seeking Mother Agnes.

'Please come outside while we get David's things together," said Mother Agnes quietly, as she obeyed the silent summons. The other children crowded around David, kissing him good bye cheerfully. There was no sorrow, only expectation. David's mother to day. Their own might

Mother Agnes awaited them at the door; the young nun had disap-

By some strange coincidence, the child's uncle has just come in to see

him," she said. "I have told him.

May he say good-by?"

"He is satisfied?" asked Susan.

"Oh, my, quite so! He is starting
West to night; that is the reason for his sudden appearance now. Just as well. Had he waited it would have

been too late." David went away in Mother Agnes' arms, and into the brightly lighted little reception room at the side of

Uncle William! Uncle William! cried David, "I've found a mother ! The man sitting on the edge of a small chair, balanced his hat carefully on his knee. He was thin-lipped,

nervous. "Mother Agnes told me. Do you like her Davy?"
"She's awfully nice. My father's

nice too."
He stood leaning against the man's knee, looking up into his face. The man winced.

"I saw her, I think. The door was 'Twas the lady was holding That's the one," said David.

"She's got the look of your own mother on her face, though your mother was a wee woman,-a wee

woman, Davy."
"Yes, Uncle William." "She had blue eyes like yours,blue eyes like stars, Davy. Don't forget that, lad. Blue eyes like yours, that never showed a mean thought. Don't forget that either.'

"No, Uncle William, I won't." "You must love these-these

"Oh, I shall! Did you see my nev father? Was my other father like him,—big and fine and strong?"

The thin man hesitated. "No he wasn't like him. But he was good—he tried to be good. Your mother's eyes were so blue, Davy. Even the memory of them could make a man good."

"Yes, Uncle William," said the boy.
"Kiss me good-bye, laddie. You'll
think of your Uncle William, won't
you, sometimes? Maybe by and by
they'll let you write to me? Only a
little letter to say you're happy. I'm
going far away—out West and I'm
never coming back,—never, Davy."
"I'll write Uncle William."
"Thek's aspa.! Give me a higher.

"That's a son! Give me a big hug,
—tighter, tighter! It's all I'll have,
all I'll have, my Davy—"
Sobs choked him. He took the thin
little form in his arms, carefully,
tenderly—oh, so carefully and tenderly!

"Don't feel so bad, Uncle William,"
comforted the child. "I'll write, and
you'll write, too."
He kissed him again and put him

He kiesed him again and put him quickly into Mother Agnes' arms. Father Perry carried the little chap to the waiting motor car, and watched it until it disappeared. He was not going back with them: he wanted them to be alone with their new treasure. He was elated, happy! What a life for the poor little, bighearted, crippled lad What a home! What love! He turned to meet the nervous

He turned to meet the nervous man coming down the steps, and paused to lay a kindly hand upon his

arm.
"You've seen a good deed done
this day," he said. "Davy's found a
mother and a father.
"I'm glad to hear you say that.
Father," replied the man huskily. "It's
good he's to be taken care of. Would

but if I write will you send me word of him? I wouldn't like to lose sight of my sister's child."

Fight of my sister's child."

'I'll let you know," said Father Perry. He put his hand in his pocket and drew out a card. "You can always reachme at this address." The man thanked him silently.
The priest watched the halting hopeless figure going down the streets

But there was no sadness in Susan's home coming. The vision child had disappeared. She clasped the reality close to her, and he looked up at her with the eyes of her

and there was something like tears

in his eyes.

Who knows? Perhaps the dead mother had but exchanged children with the living one? Perhaps the mother of David, too, had been long. ing for her lost treasure until Susan's went to fill her heart. Who knows ?

THE CHURCH AS PROMOTER OF PEACE

N. Y. Catholic News At the quarterly theological con-At the diagrams whether the arch-diocese held in Conference Hall, Cathedral College, on Tuesday, Sept. 14, the Rev. Francis X. Albert, pastor of St. Boniface's Church, New York and a former professor at St. Joseph's Seminary, read a paper on "The Church and Peace." It was a timely and carefully prepared account of the position the Church has taken as a potent factor in the promotion of peace throughout the ages. The paper was listened to with special interest by the assembled priests and was favorably commented on by His Eminence the Cardinal. Father

Albert's paper was as follows:
"All historians are unanimous in their testimony concerning the great number of wars that devastated Europe toward the end of the tenth century. As these wars were unjust in their causes, their character and fered sorely. The rights of people were ignored as the power of the sword reigned supreme. The irenic movement which began about this time and which marked the eleventh and twelfth centuries was due, no doubt, to the weakened condition of the people exhausted by frequent wars, but also, we believe, to the re-vival of interest in patristic literature. It was only when ecclesiastics once more took up the writings of the Fathers and there read the splen did commentaries on the Gospel of Peace as preached by Our Saviour, that the questions of justice and right were revived. It is the Church therefore, and in particular the Church of France, which in the face of returning barbarism will sheath the sword, recall to the minds of the mighty lords the rights of the weak, elevate justice and once more create the rights of the people. How the Church of the Middle Ages carried out

this, her peace programme, is the subject of the present paper. The first ecclesiastical institution in behalf of peace of which we read in the history of the period under discussion is known as 'The Peace of God,' which exempted from the evils of war all consecrated persons, clerics, monks, virgins and cloistered widows; (2) all consecrated places, churches, monasteries, and cemeteries with their dependencies; (3) consecrated times, Sundays and ferial days, all under the special protection of the Church which punished transgressors with excommunication. At an early date the Councils extended the 'Peace of God' to the Church's proteges, the poor, pilgrims, crusaders and even merchants on a journey Together with the Peace of God,
'Leagues for the maintainence of
Peace' were formed at Poitiers, A. D. 1000, and a militia to maintain peace and order was established at Bourges n 1031. This remarkable movement, begun in France, slowly extended itself to the North and into Germany.

cult to imagine the wide influence of this movement, the spirit of fraternal charity that governed these associa-tions where lords and peasants swore treaties of peace, the wonderful humanitarian character of these leagues that protected the poor and their possessions, the profound Chris-tian sense which animated these new institutions and finally the love of institution which their status revealed. institutions and finally the love of justice which their statues revealed. In them we find the germ of a 'peoples right.'

"These leagues, however, were limited in their good effects. They could not pretend to oppose indefinitely were that were just, for that would have been assistant good order. Not

ly wars that were just, for that would have been against good order, nor could they reach the powerful and mighty lords, the kings to whom war was as their life's breath. War had to be checked, muzzled, so to speak. And so the 'Truce of God' was established, a fact which appeared for the first time at the Council of Elne in 1027. This Council declared it illicit to attack an enemy from 9 a. m. Saturday until 1 a. m. Monday. This prohibition was later extended to the days of the week consecrated to the days of the week consecrated to the great mysteries of Christianity, viz: Thursday in memory of the Ascension, Friday in honor of the Passion and Saturday in honor of the Resurrection. Still another step in cluded Advent and Lent. Efforts were thus made to limit the scourge of private wars without suppressing it outright. The penalty was excommunication. The Truce score spread from France to Italy and Ger

many and the ecumenical Council of 1189 extended it to the whole world. "The spirit of faith, justice and charity, fostered by the Peace and Truce of God, was further cultivated by the splendid religious orders of St. Francis and St. Dominic, which originated about the beginning of the Middle Ages. The Third Order of St. Francis, like the Third Order of St. Dominic, was recruited exclusively loving spirit of its founder St. Francis and his disciples, the mendicant friars. Under the rule of this order the tertiaries were obliged to become reconciled with their enemies; to preserve the peace in families the rule prescribed that they make their last will before admission, and legal contention was forbidden them. In the year 1221 they were forbidden to make an oath to feudal lords and to carry arms. If the Third Order of St. Francis and St. Dominic succeeded in spreading with such marvelous rapidity throughout the world it was because it responded to the super-natural aspirations of souls longing for closer union with God; but also because it was wonderfully adapted to the times and offered to the masses, enervated by continuous warfare, social peace, the object of their most ardent desires. The rule of the tertiaries, in point of fact, contributed in the greatest measure to ward the overthrow of the feudal system of the Middle Ages, a system based on egotism, cruel and bar-barous. Later on it was specified to engage in any offensive wars ex-cept in defense of the Church, the atholic faith of their country, and thousands upon thousands en in this new militia of peace. It is no exaggeration to state that the Third Order of St. Francis was one of the most effective institutions of the Middle Ages, the grandest effort to introduce more justice among men. In addition to the Third Order, there appeared in the same period the order of the Humiliati, the Order of Poor Catholics, both consecrated to

to the cause of peace and justice. "Thus from the eleventh to the thirteenth century, a grand endeavor was made by the Church in favor of peace and the ultimate triumph of justice. Popss, Bishops and monks, the only ones capable of governing the world, fulfilled their mission of peace and responded to the hopes of

" Notwithstanding the zeal and activity of the Church in favor of the various institutions of peace, the various institutions of which we spoke did not and could not touch the root of the evil, i. e., the warlike and brutal nature of the lords. The Church understood this and therefore created, or rather ap-propriated to herself, Chivalry. Finding herself face to face with an institution of Germanic origin which grouped about itself the elite of feudal nobility, she penetrated it with her spirit instead of destroying it and succeeded in making of the brigand, very often hidden beneath the armor of nobility, the type of the Christian oldier. The character of the true Christian Knight is well traced by Leon Gautier in the Decalogue of the Knighthood composed by himself.
(1) Thou shalt believe all that the Church teaches and observe all her commandments; (2) Thou shalt respect the weak and constitute thy. self their protector; (3) Thou shalt always be the champion of good and right against evil and injustice. The character of the Christian Knight may also be learned from the formula of the blessing of the sword : 'Bless O Lord, this sword that thy servant might be the defender of churches, widows, orphans and of all who love God, against the cruelty of heretics nd pagans.' It was her sense of justice and right that prompted the Church to create other military orders for the defense of human dignity and justice against brute force. For example, the military order of the Faith and Peace established in 1229 and confirmed in 1231 by Amaneve.

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St. Bernard. 'There is no law,' says
St. Bernard, 'which forbids a Christian the use of the sword. The Cospel recommends moderation and justice to the soldier, but it is nowhere stated: 'throw down your arms and renounce the life of a soldier. University was alone is forbidden. dier. Unjust war alone is forbidden especially among Christians.' The statutes of this order were framed by St. Bernard himself.

"And now we come to the Crusades, concerning which some have main-tained that they were not just wars to the sense taught by the Doctors of the Middle Ages. And among the Crusades we shall include not only those for the conquest of the Holy Land, but also the Crusades against the Moors, Albigenses, the Hussites and the Turks. Just a few words to show that these wars were justified As regards the Crusades for the con-quest of the Holy Land it has been stated that they were undertaken for the mere pleasure of spilling blood upon the relics. Against this objection we can set various just reasons in defense of these Crusades. (1) they were undertaken to defend Christianity menaced by the invasion of the Saracens; (2) to deliver the Christian inhabitants of the Holy Land from the constant annoyance and persecution to which they were subjected; (3) to answer their just appeal; (4(to avenge the maltreatment suffered by pilgrims to the Holy Sepulchre. The Crusade against the Moors of Spain was a merely defensive war. The Crusade against the Albigenses was undertaken in defense of human society in general for their doctrines concerning the family, marriage, property and country made these heretics veritable anarchists who were a menace to society. That this was the sole reason for this Crusade is also proven by the fact that Innocent III, when he saw that the Crusade had developed into a war of conquest and that the Crusaders had lost sight of its original just purpose, at once en-deavored to stop it. The same must be said concerning the Crusade against the Hussites which was directed by Martin V. and the Crusade against the Turks who threatened to submerge Christian Europe. It thus appears very clear that these Crusades including that of Leo IX. against the Normands of Sicily, were undertaken for the defense of Christian civiliza-

tion against barbarism and anarchy and in this light were justified. "On the other hand the Church was always solicitous about checking and putting a stop to wars that were really unjust. Thus in 1208 the Pope forbade the Crusaders to march against Constantinople. Innocent Crusade against the Albigenses when it overstepped the limits of a just in vasion. Martin V., after the Sicilian Vespers, excommunicated and de the same purpose. A little later the Militia of Jesus Christ, founded by St. Dominic, also consecrated itself the rebels: his malice is evident and the rebels: his malice is evident and the rebels: the justice of the Roman Church stands against him with all power." Finally the Sovereign Pontiffs personally refused to make peace who enjoyed benefices that were the fruit of war.

> "We shall now refer briefly to the principal instances of intervention on the part of Sovereign Pontiffs in the interest of peace. One of the first instances is that of Alexander II., who excommunicated Harold King of England, who was found guilty of perjury. Gregory VII. sepoused the cause of Rudolph against Henry IV. Clement III. sought by all means at his command to reconcile England with France so hat they might join forces in the third Crusade. Gregory IX. excom-municated Frederick II. as a perseoutor of the Church and oppressor of public liberty. Boniface VIII. writes to Philip the Fair to respect the truce signed with England. Eugene IV. addressing the whole Christian world and inviting all to rise together against the Crescent, desires and ordains in virtue of his supreme authority that the whole Christian world be at peace. Those individ-uals refusing obedience are threatened with excommunication and com munities with interdict. Pius II. commands the subjects of Ferdi nand of Naples to be subject to their prince and declares that peace is luty and that it shall not be toler ated to have recourse to arms to settle the Neapolitan question. Paul II., seeing himself obliged to inveigh against the King of Hungary because he had disturbed the peace in declaring war against Podiebrad and who on the other hand seeing Florence, Naples and Milan, in spite of his efforts, unwilling to lay down their arms, proceeds against them with his supreme power, and under pain of interdict commands them to lay down their arms within thirty

After 1030 the Popes officially joined their efforts with those of the Kings of France and Germany. It is diffiand introduced into the Church by cases of arbitral intervention, i. e.,

vened at the request of the belliger-ents or personally offered to arbi-trate between the contending parties ents or personally offered to arbi-trate between the contending parties. Between the eleventh and sixteenth centuries we read of Leo IX. estab-lishing peace and order in Southern Italy devastated by the Normands; of Paschal II. who restored peace between Aragon and its enemies. Gregory VII. did his best to prevent Philip I., King of France, from entering war with William the Conqueror; Urban II. acted as mediator between the Emperor and the King of Sicily. Innocent II. arbitrated the differences between England and Scotland. Alexander III. and Celestin III. reconciled France and England. Innocent III., who declared that the Pope is the sovereign mediator on earth acted or arbitrator in Pope in the sovereign mediator on earth acted or arbitrator in Pope in the sound in the sound in the Pope in the P Aragon, Poland, Armenia, Bulgaria, Swebia with Otto of Brunswick. 1235 Geneva and Venice submitted the settlement of their differences to the Pops. Boniface VIII. restored

peace between the Scots and Edward between France and England. We might go on indefinitely multiplying instances of Papal intervention, referring to Clement VI., Innocent VI., Urban IV., Gregory XI., Martin V., Eugene IV., Callistus III, Plus II., Sixtus IV., Innocent VIII. and many

When we pass from the Middle Ages, however, mediation and arbitration on the part of the Church become rarer as the true Christian spirit vanishes and the reasons of state take the place of a just cause. sanctioned by the Reformation, legitimatized the bellicose principles of Princes, the Lateran Council once more proclaimed to the whole world that nothing is more pernicious nothing more sorrowful to the Chris-

tian Republic than war.
"In conclusion it is quite clearly established from what has been said that the Catholic Church has been throughout the ages, but particularly in those ages most needing a guid-ing influence, the most peace and the preservation of the moral order among men. True to her divine mission, she has persevered in her appointed task to spread the message of peace and good will among men. And if to day she stands powerless amid these smoking ruins of a deso-lated Europe, it is not because her sympathies have changed, but because governments have become deaf to the gentle persuasion of a mother's voice that calls them to peace and security."

THE RELIGIOUS AWAKENING

ANTI CLERICAL ANXIETY:

EFFECT ON PROTESTANT SOLDIERS The religious revival in the

French army is so general, so public, it causes great anxiety to the organs of anti-clericalism, as, for instance, La Lantern, and L'Humanité. They wish steps taken to prevent the religious propaganda in the hospitals and among the troops; they lemand "the laicisation of the front." Is this not a positive acknowledg nent of the strength of the Catholic

movement. A militant Socialist of the eight eenth division recognizes this fact published by L'Humanité: "I was able to make a number of psycholog ical studies. Conventions, prejudices had fallen off, leaving life stripped. Men showed themselves for what they really were, brave or cowardly, noble or base, unselfish or egotistical. And I could apprethe religious awakening so much noticed to-day, and so much talked about. . .

COMMUNION AT A REQUIEM

general Communion at an open air Mass for the dead said over the still fresh graves of his comrades, is described by a soldier from Toulouse He says: "If amongst those some had been incredulous ' If amongst those present the past, they were so no longer. From the general to the youngest rooper, from the wildest to the wisest, they were as one man. Shells burst at a little distance, but no one budged. Believe me, in these times no one thinks about his neighbor; he just does what his conscience dict The officers were the first to kneel around the priest, and then, one after the other, we all knelt on both kness on the wet ground to receive Com-munion. No one did it because he had to, but because he wanted to."

The same impression is given by another soldier: "Before the war a great many fellows were ashamed to kneel down and make the Sign of the Cross. You don't find any of these around now. On Sundays if we are where we can hear Mass, there is never room enough. Afterwards

everyone is light hearted; it gives us courage; we feel ourselves a great deal stronger."

EFFECT ON THE ENGLISH

The English, fighting side by side with the French troops in France, are struck with the religious feeling they have witnessed, and feel its effects. It will be remembered that a Frotestant officer in the British army a short time ago was expressing his admiration, and added; "My orderly who is a Wesleyan, says he is going to study the Catholic religion, for it looks to him like the true one."

In fact, there is quite a movement towards Catholicism among the officers and men of the British Expeditionary Force. The example of the French army, and the faith of the (psople about them, have attracted them. Like the Wesleyan orderly, many of them are inquiring into the Catholic religion and go to church.

A Mesalliance. A Novel, by Katherine controls are tracted to the controls. church.

HARBINGER OF RELIGIOUS PEACE

Furthermore, many signs point to a religious peace. To the pastors of Muerthe and Moselle, the prefect, M. Mirmon, who up to that time had passed for an anti-clerical, stated plainly: 'We will rebuild your churches.'' And when M. Poincare visited the places devastated by the Germans, he approved M. Mirmon's speech and confirmed his promise. The Government will rebuild the churches! There was a time when it talked of closing them; but we are a long way off from that. The execu-tion of the laws against the Congregations is stopped. Who would dream of taking it up again? Who would wish to exile again those who rushed to their country's defence ?-Edinburgh Catholic Herald.

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ating Wilhelmina is one well worth the reading. BY THE GREY SEA, by Herbert Spring STANMORE HALL AND ITS INMATES. By the Author of "By the Grey Sea," "An Old Marquise." "Mere Gilette."

CONVERTS TO ROME, by Gordon W. Gorman. Biographical List of the Most Notable Converts to the Catholic Church in the United Kingdom dur-ing the Last Sixty Years. THE MYSTERY OF NAPLES, by Rev. E. P. Graham. With six illustrations. Graham. With six illustrations.
WITH A PESSIMIST IN SPAIN, by Mary F.
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NAUGHTY MISS BUNNY, by Clara Mulholland. OUR LITTLE MISCHIEFS, by Rosa Mulholland.

GIANETTA, by Rosa Mulholland.
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The Catholic Record LONDON, CANADA

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new Gymnasium will be opened this fall. Swimming Pool, Running Track, Handball Acres of Campus extending to the banks of the Detroit River. New Dormitory Building pened in September. Private Room accommodation for 100 students. FALL TERM OPENS MONDAY, SEPT. 6, 1915 For Catalogue and particulars address Rev. F. Forster, C. S. B., President.

sand years countless generations of

privilege three years ago when re-

Black Abbey of Adare, Co. Limerick.

This Trinitarian foundation dates

all the other Irish monastic houses

is was demolished at the Reformation

Some time ago it was restored by the

Earl of Dunraven, and handed back

aroused by this historic pile. The

sight of the people kneeling on its

stone floor; worshipping God as their

fathers in the dim faraway centuries

had worshipped Him; assisting at

the same Mass that was celebrated

by the monks who first erected this

temple to the glory of God, thrilled

the very depths of one's being, and

made one realize how, compared with

the Catholic Church, Protestantism

is but a thing of yesterday. A few

days later we had another and alto-

gether different experience, which

we think we might rightly call a

negative proof of Continuity. Find-

ing ourselves in the city of Limerick.

we turned our steps towards the

ancient Cathedral of St. Mary's, a

grey old pile originally built by the

Catholics, but now used as a Protest-

ant place of worship. But it was

liks revisiting one's old home and

finding the lights out, the hearth

fire extinguished, and the familiar

faces of friends vanished from the

scene. Here was the holy water font

empty; the niches where plous hands

had raised aloft the Stations of the

Cross empty also, and saddest of all,

in a disused side chapsl, the great

altar slab upon which for centuries

the Lamb had been immolated. The

very atmosphere of the place pro-

claimed aloud that something was

missing. The glory of the place had

fled. One felt as though he walked

amongst the bones of the forgotten

dead. And the thought beat insist

ent on the brain, how comes it that

people of ordinary intelligence can

take part in the service as now con-

ducted within these walls, and not

realize that it was for a form of wor-

ship far different that it was original-

ly intended ? Ignore it as they may,

the desecrated temples of Ireland and

Great Britain proclaim the Continu-

ity of the Catholic Church no less

emphatically than do the Catacombs

NOTES AND COMMENTS

the parade of 30,000 members of the

Holy Name Society in that city on a

recent Sunday, says : "The Bishop

and his retinue of incense bearers,

swinging lamps that gave forth

clouds of scented smoke, withdrew

into the church, etc." After that

who can have the heart to cavil at

the flounderings of the veriest repor-

torial novice at a church ceremonial.

WHAT IS the "natural size" of an

angel? This rather unwonted ques-

tion came to the surface in deliberat-

kneeling angels in a new church edi-

fice in Canada not long ago. The

question was asked : "what size shall

they be ?" and the quite unpremedi-

tated answer was : "why, natural

size, of course." That such a re-

joinder should have precipitated an

surprising.

interesting discussion is surely not

THE PITTSBURGH Post, describing

COLUMBA.

time.

of Rome.

for use as a parish church.

rom the thirteenth century, but like

The Catholic Record

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ther and Proprietor, Thomas Colley, I ditors { Rev. James T. Poley, B. A. Thomas Colley, LL. D. to Editors { Roy, D. A. Casey, H. F. Mackinton

and recommended by The following agents are authorized to respect to the control of t

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LONDON, SATURDAY, OCTOBER 30, 1915

THE POPE AND THE CHRISTIAN NATIONS

Setting aside truculent criticism designed to make cheap controver sial capital it is a notable fact that. amid the clash of arms and the dir of a thousand battles, the Pope fills the eyes of the world as never be fore. True, some writers other than the negligible bigots above referred to profess to see in the Holy Father's neutrality danger his infallibility. In passing it may not be out of place to quote an author whose privilege is was to come into close contact with the best informed amongst non-Cath. olice. Justin McCarthy writes :

"I am not asking my readers to accept the doctrine of Papal infalli-bility; I am only asking them to tand what it is and what it is not. In our days there are large fuse to believe in any guidance of man from a higher world, or, indeed, in any higher world from which he could be guided. I do not, of course, expect such men and women to accept the principle of Papal infalli-bility. But I should certainly expect even them to try to understand what the principle really is. I have read and listened to scores and scores of arguments against Papal infallibility were complacently founded on the belief that the Pope professed to be infalible in every word he spoke on any subject whatever.

The experience of the historian of our own times is the experience of every Catholic. People who would not think of discussing, much less condemning, a medical practice on the adverse opinion of some old woman, calmly discuss and condemn Papal infallibility with no better information than old wives' tales. It is one of many indications of the lack of thoroughness common to an age of half-baked education.

There is a yearning, however, to have some means of giving voice to the conscience of civilization. We have been so accustomed to look upon ourselves as having progressed far and away beyond the brutalities of the past that we are shocked immeasurably at finding that the past contains no record that parallels the self-complacent heirs of all the ages, suddenly find ourselves engaged in a life and death struggle so barbarous, so ghastly, that our selfcomplacent superiority is getting a rude jelt. Then some of us with a jey that is almost flendish, some with a bewildering sense of the inadequacy of crumbling ideals, some in desperation, some with hope, all, perhaps, responding to, or rejecting the inspiration of the Holy Spirit, point to the Vicar of Jesus Christ as the hope, maybap the forlorn hope, of Christian civilization.

Thus we have the discordant chorus: Why doesn't the Pope do this? Why does the Pope condemn that? Why does the Pope, without a ship er a seldier, stop this horrible carnage; why is the Pope neutral when he sught to be on our side? And so on and so on. People and peoples who had no use for the Pope in times of peace call now in raucou and discordant voices for the Pope's pronouncement and the Pope's inter-

Calmly, quietly, mercifully the Pope fulfile his mission in the warring world. Serrowing hearts are comferted by the return of the disabled loved enes. Prisoners of war, and civilians return to the bosom of their families. Why? Because the tender heart of the Father of all the faithful has found the means to restore the sorely stricken soldiers to the arms of their leved enes. Wounded Canadians some back to their Canadian families, but the Canadian press is silent on the debt of gratitude due to the Hely Father.

mor about what the Pope as the head of Christendom should do comes a cold douche of common sense in the shape of the following cabled summary of Cardinal Gasquet's proposi-

Rome, Oct. 15.—A league of Christian nations headed by the Pope, to insure respect for moral principles and enforce them even with arms, is

and enforce them even with arms, is advocated by the English Cardinal Gasquet, in an article published in The Corriere D'Italia to day.

This article is regarded as explaining the Holy Father's viewpoint.

The necessity of giving the Pope enough authority to regulate the articles of international law which articles was in amphasized. The regulate war is emphasized. The article declares such action would guarantee the observance of sucl laws and thus "save human civiliza

In the absence of the article itself in detail it seems safe only to surmise that it proposes a definite plan by which the Papacy will assume the duties and responsibilities of a supra national tribunal that will declare and, if so desired, will enforce respect for the principles of international law and international justice In this capacity, of course, the Pope would not speak and act as the infallible head of the Church but by virtue of the authority delegated to him as the interpreter of international law amongst civilized nations.

In the current number of The Nineteenth Century J. A. R. Marriott has an article, interesting in this connection, on the Concert of Europe in which he quotes from Immanuel Kant's famous essay on Perpetual Peace :

"A state of peace among men who live side by side is not the natural state which is rather to be described as a state of war. . Thus the state of peace must be estab-lished. For the mere cessation of hostilities is no guarantee of continued peaceful relations, and unless this guarantee is given by every individual to his neighbor—which can only be done in a state of society regulated by law—one man is at liberty to challenge another and treat him as an enemy.

Kant holds that "the law of nations should be founded on a federation of free states."

After reviewing past proposals and efforts and especially the Holy Alliance the author of England since Waterloo writes:

"The history of that experiment ossesses, I submit, a plain moral for the statesmen and peoples of our

own day.

"It is the hope of all good men that before long a Congress of the nations may be called together at the close of a war even more devastating than that which ended in 1815. It will be the tack of that Congress to refashion a world now in the crucible. The Congress will have to deal with territorial readjustments; it will have to attempt to satisf national aspirations; to reconcile con-flicting claims; but, above all it is quite certain that the collective conscience of mankind will compel it to renew in some form or another the attempt to provide securities o over-whelming as that in which the world is now involved. If Armageddon is indeed a war against war, then the resulting peace must be built upon foundations which will

Not in the spirit of those who at the foot of the cross jeered at our crucified Lord; "He saved others, Himself he cannot save; ' not in the spirit of hostile and shallow criticism; but in the deep conviction of the world's imperative need of the great moral and spiritual influence of the Pope in the affairs of nations, can the power of the Papacy be called upon in the great day of reconstruction. And if permanent peace be established the Vicar of Christ must not be a voice crying in the wilderness but the voice of "the collective conscience of mankind."

ARMY CHAPLAINS

The wisdom of our ancestors has condensed a great deal of human experience in the adage: What's everybody's business is nobody's business. This, it may be, amongst other considerations, impelled the Bishops of Ontario to ask the energetic Bishop of London to charge himself with the duty of providing a sufficient number of suitable priests to minister to the spiritual needs of Catholics at the front. From various sources comes reliable information that these needs are not at present adequately supplied. Indeed, condiwe refrain from indicating them. There is probably not a man in Canada who does not know that in times of peace the Catholic priest's duties towards the sick and the dying are immeasurably greater than those of his Protestant confrere. In the matter of confessions alone there is an arduous and

Amid this confused and confusing | Catholic priest of which the Protes tent minister knows nothing. Amid the din of battle the Catholic re mains a Catholic and the priest is, as always, the priest. Every sick and dying soldier must receive the sents of the sick and dying. In good health every soldier must have the facilities for going to con fession, receiving Holy Communion and assisting at the Holy Sacrifice of the Mass. Compared with the Protestant Chaplain the duties of the Catholic Army Chaplain weigh heavily upon him. We care nothing of proportionate numbers, Catholic soldiers of the king must have dequate sniritual ministrations

> It is no reflection on anyone to say that the priest who is fitted in all respects for the onerous duties of Army Chaplain is not easily found Catholics and Protestants also will feel assured that with a deep ense of responsibility the Right Reverend M. F. Fallon, D. D., Bishop of London, will select or reject without fear or favor from the priests who will volunteer for this great work. We may rest in the confident hope that soon the spirit ual needs of our brothers at the front will be adequately served by priests who are especially fitted for the arduous and exacting duties of Army Chaplains.

COMIC IGNORANCE

Ignorance we must charitably uppose it is that makes the editorial in-brief writer in the Christian Guardian present to his gullible eaders such ludicrous distortions of Catholic doctrine. There is, however, only a difference in degree beween him and many Protestant writers. If any other subject were under discussion the ordinary writer would feel that it was incumbent on him to inform himself of the matter before pronouncing upon it. And even with regard to Catholic teaching and practice there is happily a growing disposition on the part of non-Catholics to know whereof they epeak.

This is the latest little exhibition of our Methodist contemporary's unconscious humor :

"The Roman Catholic Church does not believe in divorce nor in the remarriage of divorced persons; and yet it remarried the wealthy mineowner, Mr. Guggenheim, justifying itself by the plea that the bridgegroom after his divorce had joined the Roman Catholic Church. And so, if any divorced Protestants cannot find Protestant preacher to remarry them, all they will have to do will be to unite with the Roman Catholic Church, and any Roman Catholic priest will then be ready to oblige

No, the Catholic Church does not believe in divorce. The Catholic Church declares that no power on earth can dissolve the bond of sacramental marriage. The Christian family is the basis of Christian civilization: and the indissolubility of the marriage bond is the basis of the Christian family. The Catholic Church stands as adamant against the tion which menaces the Christian civilization of non Catholic countries. But the bond must exist before it can be defended.

Our evangelical friend appears to be fonder of talking about the Bible than of reading it. For his benefit we quote St. Paul to the Corinthians, irst epistle, vv. 12-15 :

"If any brother hath a wife that believeth not and she consent to dwell with him, let him not put her away.

"And if any woman hath a husba that believeth not and he consent to dwell with her, let her not put him

"But if the unbeliever depart, let him depart."

Unbaptized persons cannot receive any of the other sacraments. Baptism must be received first. The marriage of unbaptized persons is a natural contract not a sacramental union. Hence we have in Catholic practice what is called the Pauline privilege : "If the unbeliever depart let him depart."

We had not noticed the Guggenheim marriage; but according to the Guardian Mr. Guggenheim became a Catholic. The unbelieving wife had already departed. There was presumably no sacramental bond of martions in some cases are so bad that riage; Mr. Guggenheim was free to marry.

Baptized Protestants contract sac ramental marriage, a fact that was specifically noted in the muchabused Ne Temere decree. So that conversion to the Church would give them no advantage whatever so far

as divorce is concerned. The Guardian's attempt at " exhausting duty devolving upon the ing the irony" is delicious.

ante cannot find a Protestant preacher to marry them (!) all they will have to do will be to unite with the Roman Catholic Church, and any Roman Catholic priest will then be ready to oblige them."

It would be a pity to spoil this by mment of any kind.

DOES ST. PATRICK'S HOLD THE RECORD FOR CANADA!

In the North West Review of recent date we read that Father Woodcut. ter, who is of German origin, stated that his parish of St. Joseph's, Moose Jaw, had given about fifty members to the various contingents, three of whom, namely Captain McGee, Frank Ford and William Walsh, have already died on the field of honor. Even though the patronymics of the brave dead have no Teutonic flavor we thought the record of the German priest's parish worthy of notice.

However, the Blessed Sacrament Parish Record just to hand states that 240 members of St. Patrick's parish, Ostawa, have enlisted for Overseas Service. Is there a single congregation, Protestant or Catholic, in Canada which can equal this We subjoin the article referred to : DOING THRIR BIT

The death of Father Edouard O. F. M., which occurred on Sept. 25th while acting as chaplain to the while acting as chaplain to the French regiment, brings the list of priests of the Ostawa diocese killed in action in the present war to five. Three of these, Father Albert, Father Justinian and the above mentioned Father Edouard were Capuchins, formerly connected with the Capu-chin Monastery in Ottawa. Of the other two, one Father De Leglise was an Oblate stationed in Hull, while the other, Father L. Bodo, was a Mar-ist of Papineauville. In addition to iocese was likewise killed in action in France, Brother Jean Marie of the Holy Ghost Fathers of Ironside. May their souls rest in peace. All of the above were born in France and were connected with the French army either in the capacity of priest, member of the ambulance corps or chap-lain when they were killed in battle. There are in addition to those just named—who were killed—several other priests of this diccese who have joined the French army. Several of them have been reported in despatches for conspicuous bravery. Of the Catholic chaplains of the

First Canadian Expeditionary Force, Ostawa can lay a certain claim to two : Father Fortier, O. M. I., for a number of years connected with Ottawa University, and Father Doe of London Diocese, who was, when ordained first, a resident of Ottawa. The Catholic laity of Oltawa like the people of every class, creed and county of Canada have been enlisting in numbers to fight for the liberties of Europe and the British Empire against Caesarism, German Kultur and fanatical Tarkish barbarism. About every second family of the Blessed Sacrament parish has a relative at the Front. St. Patrick's

parish of this city holds what

probably the national record for en-

listing, more than 240 of its members have enlisted for Overseas Service. The people of Canada, earnestly as they desire and pray for peace, will not hesitate to make the necessary sacrifice of men and money to clea Belgium and France of the Germans and to clear Europe and the Holy Land of the Turk. The words of in a somewhat similar world crisis, namely during the Reign of Terror of the French Revolution, are strikingly appropriate to day. now remains to be seen whether, ander Providence, the efforts of a free, brave, loyal and happy people, aided by their allies, will not be successful in checking the progress of a system, the principles of which, if not opposed, threaten the most fatal consequence to the tranquility of this country, the security of its allies, the good order of every Euro-

CONTINUITY

pean Government and the happiness of the whole human race."

The Continuity of the Catholic THE QUESTION is not altogether a Church requires no labored argument new one. Some sixty five years ago When on Sunday morning, in some (afterwards Archbishop) lowly mission chapel, the priest as-Purcell, of Cincinnati, had erected a cends the altar to offer the Adorable pair of kneeling angels in his cathe-Sacrifice, the lapse of centuries is fordral. They were considered a very gotten, and we find ourselves in the handsome pair, being the work of a company of the disciples in the Upper sculptor of note in Italy. But some Room in Jerusalem. And when the one asked the Bishop if they were priest stands in the pulpit and reads not of uncommon size, they being the gospel message we hear again equal to the figure of a person six the voice of the Master speaking to feet in height. In response, the Peter and the eleven, and we know Bishop gave the history of his comthat we are listening to the same mission to the artist. He had Word that the apostles delivered to directed them to be made "natural the first followers of the Master. For size," and the sculptor in reply rethe priest preaches " Christ and Him quested more definite instructions, crucified," and when he speaks he has adding that he had "never seen behind him the weight of nineteen an angel." The Bishop referred him hundred years of authority. So, too. to The Apocalypse, xxi, 17, for his when, after the Vespers have been measurements, and this being conchanted and the Beads recited, the sidered conclusive was the gauge as Blessed Sacrament is exposed upon to the size and proportions of the the altar, we are back again in Bethstatues executed, and, in due time, lehem and Nazareth. We have the placed in the Cincinnati cathedral. Word made flesh dwelling amongst

SINCE THE announcement of Presi-This sense of Continuity is even more palpable, if we may so phrase

"And so, if any divorced Protest. | Catholic. To kneel in some hallowed | Even the promotors of the "World glass. It was delivered from the ness cannot find a Protestant shrine, where for more than a thou. Series" had to how to the inevitable lips of popular preachers, reflected in and gracefully relinquish the front the faithful have worshipped, is an seat in public attention to the daughexperience that thrills us to the very ter of Pocahontas : Can it be, too, depths of our souls. It was our that Carranza has to thank the approaching event for his new sense of visiting Ireland, to say Mass in the security in his usurpers' seat ? The Kaiser at least may rejoice that something has happened to temper the President's martial ardor. In view of which the lovers of liberty and of civilization in the United State might put their influence to worse use than in bringing it to bear to the Catholics of the pretty village upon a hastening of the President's nuptials. Then, and then only, will modern cathedral of marble and the great public get back to the mosaic could evoke the sensations normal.

REVERTING ONCE more to the subject of the Catholic Church and the Bible we are reminded of the saying of a famous modern scholar, that if by any chance the Bible were lost its text might be recovered from the writings of our Catholic Fathers and mediaeval schoolmen. This is in harmony with Dr. Maitland's wellknown averment that " the writings of the dark ages are simply made of the Scriptures . . . that people thought and spoke and wrote the thoughts of the Bible, and that they did this constantly and habitually as the natural mode of expressing themselves," and this "not exclusively in theological or ecclesiastical matters, but in histories, blographies, familiar letters, legal instruments. and documents of every description." (Dark Ages, p. 476.) Those, then, who, in our day seek for purposes best known to themselves, to propagate the contrary notion, and whose pet cry is that the Church discourages the circulation of the Scriptures, are but flying in the teeth of history and exposing their own ignorance, or

REV. CANON Barry, than whom no contemporary writer speaks with fuller knowledge, has made this the subject of one of his illuminating essays. He has therein reminded the modern world that the writings of the Fathers and schoolmen, which fill great libraries, largely take the form of commentaries on Scripture, and, as Maitland says, are every where steeped in its language and ideas. Beginning with St. Clement of Rome, St. Justin, St. Iraeneus, Tertullian, and Clement of Alexan. dria, it will be found that Old Testament is quoted the in all parts of the Church, and the New, as it gradually took form, universally acknowledged. For the Middle Ages, St. Gregory the Great, St. Bernard, St. Thomas Aquinas, and St. Bonaventure, their representative men, display the same familiarity with the Bible, and they but blossom from the long line of devout monks and nuns who, following in the feotsteps of St. Jerome, preserved the sacred text from destruction, and, in beautiful manuscripts which are the envy of twentieth-

IT IS SO EASY to forget or to ignore these simple facts, and, as there is ing upon the design for a pair of only too much reason to believe such disregard is more often than not born of sheer malice. It is impossible to acquit many who might be named of a deliberate suppression of the truth as known to themselves but not acknowledged. The neces sity of making out a case is the sole actuating motive in their oft-repeated misstatements. As one of them is said once to have pleaded when cornered : "Oh! well, you know my people expect it. It is in line with their ideas, and I do not feel it incumbent upon me to antag onize them"-an admirable attitude it must be conceded, for a preacher and teacher in Israel.

ENLARGING upon the practically universal familiarity with the Scriptures in mediaeval times, Dr. Barry says : "From the paintings which are still extant in Roman Catacombs, to the mosaics of St. Mark's, Venice, or the Cappella Palatina in Palermo. from the primitive religious schools of Siene, Florence, Cologne, Holland. as well as from every piece of ecclesiastical architecture down to the Bible of Amiens,' and the frescoes of the Sistine, it is evident that eyes, mind and heart could take their fill of that inspired story. Learning and sanctity wielded pen, pencil, chisel, brush, every instrument that conveys thought or evokes beauty in order that God's written word should dent Wilson's engagement the War be known and loved. The Middle

the poetry of Heliand, of Dante, of Fra Jacopo, expounded on the walls, gates and pavements of innumerable churches. It was recited in monasteries by day and night, quoted in parliaments, rhymed and sung by minstrels so that never, perhaps, was it more universally known." And yet, in face of all this, there are those who think it consistent with honor and righteousness to say that the Bible was "discovered" in the fifteenth century !

ON THE BATTLE LINE

While the war situation has not cleared to any appreciable extent the Coalition Government in Eng. land seems to be tottering to its fall. Sir Edward Carson's resignation and Mr. Asquith's sickness have profoundly affected the English people. It is gratifying to read John Red. mond's declaration that Ireland has not embarrassed the Government while threatened with dangers internal and external.

In France, though the Germans have made no notable advance, it is significant that the official war news speaks constantly of repelling Ger. man attacks. In the Balkans the Bulgars have cut the railway by which the Anglo-French allies might have effected a junction with the hard pressed Serbs. Though costly the Austro German advance is steady and irresistible.

On the Eastern front the Russians relieve the gloom of the picture by continued remarkable successes both defensive and offensive.

Greece holds to its right to maintain a position of armed neutrality in spite of bribes, or threats, and Roumania gives no sign that she will join the Allies.

IN THE BALKANS

All eyes are on the Balkans. Events prove that the Serbs could have held back an Austro German advance from the Danube almost in definitely. The Bulgars are a different proposition. They are conducting three widely separated campaigns in Serbia, and are occupying that portion of the country east of the railway with what they themselves n an official despatch speak of as lightning like rapidity." This is parsicularly true of the campaign in southern Macedonia, having Uskub as its objective. The invaders here are among a people overwhelming Bulgarian, and it is asserted that the Bulgarian troops are being re-ceived with indescribable enthusiasm in the liberated regions." The Bulgarian key has opened the door of the Balkans. In the face of the fact that no allied

army can now reach Serbia in time to take part in the gallant struggle of the Serbs against overwhelming odds, the Allies are likely to strike at Bulgaria and attempt to cut the Orient railway in that country. They can use the Greek railway system from Saloniki east to the Bulgarian border, and so avoid the crossing of he Rhodope Mountains. It is said that France and Great Britain propose to use 400,000 men in the Balkan century ski!!, made possible its world-wide dissemination in this later would not be able to make headway against the Bulgars and Turks, aided by an Austro German army, without the aid of Greece and Roumania. Should the negotiations between the Allies and Greece and Roumania result in the adhesion of both of the Alliance the tables would be turned with startling rapidity, and Bulgaria would be overrun even more quickly than eastern Serbia has been. If the bait of Cyprus and a large slice of Turkey in Europe does not tempt the Greeks, the way to Constantinople will soon lie open for the Germanic armies.—The Globe,

THE END OF THE WAR IS NOT IN SIGHT

So says the King in a personal message to his people issued last night. More men, and yet more, are needed to keep Britain's armies in the field, and through them to secure victory and enduring peace. The address reads like a final appeal to men of all classes to come forward voluntarily and do what must be done under compulsion if the voluntary system does not yield the required

BRITAIN'S HEAVY PRICE London, Oct. 22.—British casualties published since October 1st total 2,285 efficers and 50,072 non-commissioned officers and men.

THE RUSSIAN FRONT

In the fighting of the past few days best of it. They have captured over 14,500 men and advanced several miles, while the Austro Germans have captured about 4,700 men and have admittedly had to evacuate Czartoriek and other points along the Styr. The drive of von Hinden-burg teward Riga has once more been held up. The enemies losses during the past few days have been more palpable, if we may so phrase it, in a country that has long been the press of the great Republic.

Ages had their Bible in stone, on exceptionally heavy, and the wastage it being made good by untrained

rm embodied in September the Dwina in the face of

EXTERMINATION OF THE ARMENIANS

The Journal des Balkans publishe the Memorandum of the Armenian Committee which has been sent to committee which has been sent to the Powers. Mexico is Mexico; Armenia is Armenia and the Turk is the Turk, but the things related there are incredible too. "Till this moment," says the Memorandum, "it was thought that the Turkish Government desired to send the Armenians out of some districts of to that end. Now facts show beyond t that the Government has expelled all the Armenian population not only from Cilicia, transport ing them to the desert of Haleb, but from all Turkey." It gives a list of is left, all their possessions have been divided up among the neighbor-ing Turkish tribes. "Armenia with-out any Armenians—that is the in-fernal programme. The exiles have been driven on a march lasting two months, to the desert which is to serve them for cometery. Their bodies line the road and float down the Euphrates. A miserable remnant have arrived at their destination where their is nothing for them to await but death.'

Persecution and outrage seem to be carried on systematically. All the able bodied population has been requisitioned for the war, none are left but helpless vistims: old people, women, children and priests. The latter, including several bishops, are court · martialled and imprisoned; the others are driven out, there is no check on the outrages inflicted on the women by the Kurds and bashito accept the mussulman religion to save their lives; at best they are sold to the handlest purchaser like the other property of the Armenians. Of wholesale massacres in villages when the organised drive did not happen to be convenient there is abundant proof. Of the driven it is impossible to get accurate news but it is only too certain that not 10 per cent. of them live, the rest have died of hunger or fatigue on the journey being left lying where they fall, the 10 per cent are sold as slaves, in the case of women, worse. The memorandum closes with two detailed lists: first of Armenian who have disappeared, been deported en masse, assassinated or converted to Islamism, and of these in 29 dis second is of prelates hanged, assassin ated, impresoned or exiled, of these there are 17 known, others whose

fate is uncertain.

Is the Holy Father doing anything can he do anything, to help these sufferers as he has helped so many thousands since the war began? The first question can be answered at once in the affirmative; he has for weeks been doing everything that it was possible for him to do. Through Mgr. Kejunian, Ordaining Bishop in Rome for the Armenians and through Mgr. Dolci, Apostelic Delegate at Costantinople, he keeps himself informed of everything through the latter he has made the most urgent representations to the Sublime Porte. And it is a fact that to keen them Constantinonle has no control over its authorities far eff. And unhappily the facts related by dum are stronger tha

SIDELIGHTS ON THE GREAT WAR

A "SING SONG" IN THE TRENCHES In an article on "Hate" in the Corn-hill Magazine, Dr. A E. Shipley

How far hatred is effective in war time, and how far it can be effectively worked up by systematic effort, is difficult to say. I don't honestly think it can be effectively exploited with our British troops. An efficer recently visited one of our treaches where some German prisoners were. and at an hour when a "sing song" was in full swing was pleased to hear Item No 4. Mister Fritz and Mister Moritz will now oblize with 'The 'ymn of 'ate."

PRISONERS OF WAR-A CONTRAST

Mr. Jeffery E. Jeffery in the same magazine, giving "Some Experiences of a Prisoner of War," says:

In the atternoon the boat which is to take us back arrived from England with the German wounded. The two batches of men were close together on the platform. What a con-trast! The Germans, clean, well-cared for, dressed either in comparatively serviceable uniform or new civilian clothes ; the English, whitefaced, pinched, and caseworn, in threadbare khaki (some even in tattered French or Belgian uniform) with no buttens, most of them with no hats or badges. At first our men were indignant—they had suffered much, and it was evident to them that the treatment of priseners in the two countries was very different. But soon the inherent chivalry of the British private seldier ever-

THE IMPERIAL BABY KILLER

Referring, in his sermon at St. Paul's on a recent Sunday afternoon, to the recent Zeppelin raid on the district of London, the Archdeacon of London said: I need not go further back than

last Wednesday, to tell you that battle has changed into murder. Speaking with all the restraint that is due from every preacher as well as the Press, and with the knowledge and consent of the censor, I tell you that to one hospital alone were taken the dead bodies of children of fifteen, ten, seven and five, and one little baby —so that the nursery became a slaughterhouse. Of the Imperial murderer who allowed it, if he oid not order it, all we can say is, in the words of the Psalmist—the most awful punishment ever given to a man—"I will set before thee the things that thou hast done."

"STICK IT TO THE BITTER END" Extracts from some vivid letters describing incidents in trench life and written home by a young subaltern who went to the front in May, are given in the Spectator. We re-

print the following:

I forgot to record a very quaint thing that happened at a brigade concert held at — the K. of K. came down to see us. Our divisional com mander came in, to honour the occa sion, and after a thumping good pro-gramme of Welsh, English and Irish talent, got up on the platform and made a little speech. He said how pleased K had been that day with our soldierly appearance (what, what!) and our cheerfulness and good discipline under arms . . and that he had promised the grea

man that he had promised the great man that the—Division would see the campaign through to the bitter end. Loud cheers. Then an excited Irish private rushed up, and shaking the old General cordially by the hand burst out: "Be surr, ye're right. The old—Division will stick it to the bitter end, and ye're the boy to lead us to Victhry and everlasting fame." The General, very alarmed: "Ah, yes, yes, quite so, quite so, my man; of course, yes." His staff had dived off into the surrounding trees to smother their shouts of mirth, and the last I saw of the two, they were shaking hands like old friends reunited after many years—the General very frightened—and the military police just diving on the Irishman from behind.

SCHOOLING UNDER SHELL FIRE

In another letter, the lieutenant tells how he helps the children of the house where he is billeted with

Except for our spells in the

trenches, we are nearly always more or less in civilization; here, for instance, in my billet, there is a very nice French bourgeois family, the myself by writing out for the girl, who is in about the under fifth of the local High School, an essay on the theory of Decimal Division. New, you didn't think I was as clever as all that, did you ? It was, of course, a combined feat in French and maths. Her question paper was full of abbreviations, which she explained as due to the quick rate at which her lady professor talked. I asked the reason of this. "Oh! because they were beaucoup prestées." But, why prestées? "Oh! because every few minutes a shell burst quite near and the professeur had to take shelter in the cellar." . . . About your advice about staving off approaching through his efforts and the efficient senility—of course, I always make sork in many cases of American for the nursery@whenever I go into Consuls many unhappy people have been able to escape. But, too, experience has shown so often that Turkish promises are not kept; even the control of the co for fifty men, many of them old enough to be my father, a sort of combined schoolmaster, doctor, par son, foreman general, lawyer, official the memorandum are stronger than anything in the way of verbal or paper promises.—Rome.

news agent and tyrant with genuinely despotic powers when we are in the trenches; and this is rather a strain on my youth.

"GOTT STRAFE IRELAND"

This is a new note in German-malediction and to judge from the following letter from Sergeant J. J. Cunningham, of the Irish Guards, published by the Freeman's Journal, is inspired by the fear that the Irish oldiers are putting into the hearts of the Huns:

One battalion of the Irish Guards nes already given them a rough time of it, so Heaven help the Prussian Guards when they beb up against two battalions of I. G's.—all Irish manufacture. We had a little set to with the Bavarians a few days ago. They were holding a sap quite close to our trench, and at about 11 p.m. a plateon of Irish Guards dashed in on top of them with fixed bayonets and seen them out of it. We had and seen them out of it. We had only three casualties, and the Huns were moaning on all sides. One of the Huns was, apparently, a little pluckler than his comrades, for I dissincely heard him shout, in plain English, "To h—I with the Irish Guards." Then one of our fellows knocked the side off his head with a bomb. I think it was a very suitable reply to make. The Germans nearly always know what regiment they are opposed to, and very often when our trenshes are close they shout out, "Gott Strafe Ireland." I don't know what they'll think of Ireland one of those days when the hour strikes for us to throw our full strength against

here is now praising Lloyd George's shells. The troops out here look upon Lloyd George as a second "Bobs." The damage done by some of our new shells is most surprising. The first one of them I saw burst on the German lines I mistook it for a mine explosion; so we are now doing a little more than holding our own with them in the line of artillery, which, unfortunate to relate, was not so in the early part of the war. When in Dublin I heard a lot of When in Dublin I heard a lot of people talk of the probability of a German victory, but a few weeks out here would soon knock that nonsense out of their heads, as we all now know we are only waiting for the hour to strike: "Advance and revenge Belgium." It is a good job that the Connaughts, Dublins, Munsters, and Irish Guards do not agree with their Sinn Fein policy.

SCORES SECTARIAN INTOLERANCE

MR. ROOSEVELT'S RINGING UTTERANCE AT COLUMBUS DAY CELEBRATION IN NEW YORK

New York, October 12.-A ringing lenunciation of sectarian intolerance was a striking feature of an address on "Americanism" delivered to night by Colonel Theodore Roosevelt at the Columbus Day celebration in Carnegie Hall, under the auspices of the Knights of Columbus. The hall was crowded to capacity and at least 1,000 persons were turned away by the police. The audience, estimated at easily 3,000, cheered Colonel Roosevelt mightly upon his appearance and throughout his address. They were especially pleased by his statement that the Knights of Columbia constituted bus constituted one of the organiza tions best fitted to transmute the immigrant into a loyal American

Monsignor Mooney, representing Cardinal Farley, introduced Colonel Roosevelt.

After paying tribute to the grea Italian seaman who changed the map of the world, the former President began to outline his theories of what constitutes true Americanism.

He spoke first of the wickedness of sectarian intolerance, saying that it was an evil thing to support or to oppose a man because of the creed he professes. Political movements directed against men because of their religious belief have never accomplished anything but harm, and are directly in contravention of the Constitution itself. Base and unlovely in any civilization, sectarian intolerence, said Colonel Roosevelt, is utterly revolting among a free

people.
"Furthermore," he continued, "it has invariably resulted, in so far as it was successful at all, in putting unworthy men into office, for there is nothing that a man of loose prin-ciples and of evil practices in public life so desires as the chance to dis tract attention from his own shortand inflaming theological and sectar

ian prejudice.
"I hold that in this country there must be complete severance of Church and State, that public moneys shall not be used for the purpose o advancing any particular creed, and therefore that the Public schools shall be non-sectarian, but the pupils teaching force and school officials must be treated exactly on a par, no matter what their creeds, and there must be no more discrimination against Jew or Catholic or Protestant than discrimination in favor of Jew, Catholic or Protestant. Whoever enemy of the Public schools."-Philadelphia Standard and Times.

CHURCHES EMPTY IN ENGLAND

WAR HAS NO INFLUENCE

London, Sept. 15 .- After all is said and done, it would appear that not even the terrors of the most awful war in history, or the fact that daily war records bring news of death and disaster to the homes of every part of Great Britain, has been sufficient to give any appreciable stimulus to religion among the masses of the

Whether this is a result of its. insular position, leaving it free from the ravages such as the war causes on the Continent, or whether it is because of profound indifference to the fact remains that during hos-tilities, after the first shock had passed over, there has been far less evidence in England than on the Continent of the deepening of re-

This fact is brought home and frequently emphasized by the utter-Protestant sects from the pulpit, at frequently recurring periods. The Rev. O. Mordaunt a prominent anglican clergyman, is the latest of these. In an address which he delivered at a recent meeting of the House of the Laymen of the Worces ter Diocese he said the main issue for the Church of England to deal with at present is the ungodliness of the XV., encouraging the spread of the

may be in the same state of ignor-ance in which it was kept as to the true conditions at the front by the lying jingo press of the country.
And then, too, the English Protestant doubtless feels, in common with
Protestants everywhere, that his
Church affords but little consolation such as the soul yearns for in times

English Anglicanism continues moth-like, to flutter, blindly for the

most part, around the light.

An example of this is to be found in a much touted course of lectures to be held during the current month in London. It is to be under the sauction and with the co operation of the Anglican prelacy and its object as announced is "to illustrate from history the fundamental principles by which the special place of the Church of England within the Catholio body has been determined and the factors which seem likely to shape its vocation in the future."

Among the lectures are the Bis-hops of Oxford, Canon Mason of Canterbury, and many other distin-guished members of the Anglican

clergy and laity.

No doubt from the literary point of view, the lectures will be highly interesting, but of course, no amount of ability on the part of the lectures will enable them to do the impos-sible—to prove that the Church of England is within the Catholic body. It is Protestant in its origin, has been Protestant throughout its his-tory, and according to the King's Oath the religion it teaches is Pro testant. As one commentator puts it, "a Protestant Catholic Church is a ontradiction in terms." - Nev World.

MINISTERS LAUD HOLY NAME SOCIETY

Washington, October 11.—The parade of the Holy Name Societies of the Diocese of Baltimore, in which 17,000 Catholies of Baltimore and other Maryland cities, Washington and Alexandria marched for three hours yesterday, was lauded by Pro testant ministers from Washington

pulpits last night.
The Rev. Dr. Randolph H. McKim. rector of the Protestant Episcopal Church of the Epiphany, declared that "the desire to combat blasphemy is the excellent object of the millions and may God bless their efforts. He added that the parace was the religious event of the week in the

The Rev. John MacMurray, pastor of the Union Methodist Episcopal Church, extolled the work of the Holy Name Society and suggested the formation by the Protestant churches of a similar organization, to be called the 'Holy Day Society.'

POPE COMMENDS NEW SOLDIER'S BIBLE

EXPRESSION OF OPINION COMES IN TIME TO CONTRADICT OLD CALUMNY

Of all the slanders against the Church produced by the Protestant Reformation, that in regard to the teaching of the Bible is the one which recurs with the greatest frequency. It is an old, old story, known to every one of us, repeated as it has been in a thousand variations, all going to show that the Church ever sought to keep the Scriptures from the people. It is one of those historical lies which, no matter how often they may be refuted, refuse to die.

GIVEN NEW

America, written by one F. C. Glass, a missionary to the benighted Latin American peoples, and entitled "With the Bible in Brazil," has been placed in several of our public libraries to tell among other things this ancient slander. In Chapter ii of this book we learn that "by the wisdom of the sixteenth century Council of Trent, it was laid down that no priest should read the Scriptures without the written consent of his Bishop under the penalty of excommunica-tion. Such is Roman fear of the Bible in the hands of her own priests.'

BIBLE'S ONE DEFENDER In the face of these attacks, made and credited without a shred of evidence, the Church quietly but firmly goes along her path, encouraging the study of the Bible among the people. This is one of the duties of her historic mission. Without her watchful care in the days of the barbarian invasion, there to-day would have been no Bible for us to read. Through the voice of her Pontiffs she has time and time again advised the reading of the Holy Scriptures. Today, when "higher criticism" has ob-tained such popularity among non-Catholics, the Church alone stands

as the defender of the integrity and divinity of the Word of God. TIME IN SPITE OF WAR

Even in the midst of the great European conflict, requiring his attention in so many other ways, we find our present Pontiff, Benedict nation. The churches in France, he Bible in popular form. The well-

pressing the Pope's opinion, was received:

PONTIFF'S OPINION

"His Holiners pointed out in a par-ticular manner that the most im-portant features of this Bible which Prof. Ecker of blessed memory has left as a heritage of plety to the diocese of Traves are the excellent language in which it is written, the addition of notes from the Fathers, and the very popular price. With addition of notes from the Fathers, and the very popular price. With great satisfaction he also remarked that the work in which your grace is so zealously engaged, the wide distribution of the Scriptures, has in our days become a mission of greatest charity, because of the fact that comfort of the war prisoners and the wounded, for which the present edition is destined. Meanwhile, the Holy Father expresses words of deepest praise and encouragement to your grace and all those that have supported and assisted you in this holy apostolate, granting at the same time as a token of his fatherly ben evolence the petitioned Apostolic Benediction.

In this way has the Holy Father shown his deep sympathy with the work of distributing the Bible. It can serve to remind Catholics of their duty to intelligently familiarize themselves with the inspired word of God. In this way, too, will they give the most practical refutation to the ancient story of the hatred of the Church for the Holy Scriptures. -New World.

CHRISTIAN HEROES

Like the resary beads, so much the symbol of devotion in this month of October, comes a silver string of pearls—some recent records of our

The Jesuit Father Tarrago, the chaplain of the lepers of the Phillipine Islands, for the past five years, has himself become a leper, and so has shown his devotion to his mis-

In the Louisiana leper home, one hundred and four afflicted with leprosy, are attended by the Sisters of Charity. To understand what these gentle ladies are doing for the noblest charity, we have only to think for a moment that the putrefaction of these living masses, the objects of their olicitude, is far more repelling than the disclosures of open graves, and the leger, they tender their ministrations to these outcasts of society, at the name of whose fell disease mas-

From the New World, we learn of Sister Regine, the superior of the Poor Handmaids of Jesus Christ, who attend the Pest House of Chicago where in 1905, when smallpox raged, five hundred and sixty five cases were housed. At pretent, an old leper is there, and no one but the Lord's bandmaids would serve his wretchedness.

In the latest issue of America, an article, entitled "Absent," refers to Brother Joseph Dutton of the Thirteenth Wisconsin, who, although living, did not asswer to the roll call when the Grand Army of the Repub-lic recently celebrated their golden jubilee at Washington. His old comfor he was known as a brave soldier and he is one yet. In distant and awful Molakai he braves rotting leath every day, and shows the leper that pity has not vanished from the

Datton was brave on the firing traditions of his Puritan ancestry in becoming a convert, and illustrious Only during the last few weeks a Stevenson so finely describes as shelcrudely written book, published by tering the poor inmates of Molakai, the Evangelical Union of South he left seciety forever to do the noblest act of sacrifice of which man can be capable. Absent was Dutton from the ranks in Washington, but what soldier will not salute him from afar as a true commander in-

chief. All these doings of our humble great ones fling the lie in the face of our comfortable "guardeens," for is it not the truest patriotism to be kind to your neighbor, without distinction of creed, race or color, and vastating ravages of disease. How many of the Guardians' fair daughters and brave sons have left their dear homes and loved kindred to dwell with such abominable subjects

Let the bigots begin convent in-spection in these temples of excep-tional charity that reck with the horrors of mortifying humanity, and if they get the contagion, they will stay long enough to change their opinions of noble ladies who would not falter in caring for their infamous and cowardly maligners. Some of these angels of mercy would court such sacrifice. They fear not death for death to them is only a

form of life everlasting.
Oliver Wendell Holmes, himself a bigot of the most pronounced kind, declared: "So far as I have observed persons nearing the end of life, the Roman Catholic understands the business of dying better than others. I have seen a good many Roman Catholics on their death beds, and it always appeared to me that they accepted the inevitable with a comus to throw our full strength against them.

The LLOYD GRORGE SHELLS

In the concluding part of his letter the Sergeant praises the new Lloyd George shells and speaks his mind on the Sinn Fein pelicy:

At present we are taking things very steady. Our artillesy is getting better every day, and everybedy out in the services in France, he said, were filled at all the services, thour German Biblical scholar, known German Biblical scho posure which showed that their be-

Your Savings

The War has already brought great changes. National leaders in all countries are urging the practice of Thrift. The Prime Minister of Great Britain said recently: "There remains only one course... to diminish our expenditure and increase our savings

What are you going to do with YOUR SAVINGS? You cannot keep your cash in a stocking. You must either put it in a Bank: invest in a Bond or Stock; or purchase Life Insurance with it. Some men will do all three.

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reach through it to their God, the God who will not permit heroism to uncrowned, if as Holy Writ says, drop of water given, in Christ's ame shall get its reward.—Catholic Columbian.

Our sisters fear not death, and so

CIVIL ROME PRAISES CATHOLIC SOCIETY

The Commune of Rome, through a duly accredited representative, re-cently made handsome acknowledg-ment of the services of the leading charitable organization of the city, in caring for the sufferers from the Abruzzi earthquake. This organization is called the Circolo San Pietro The Syndic, or Mayor of Rome speaks warmly of the perfect hand-ling of details, and the activity and good-will that characterized its work. He says: "If what the Commune has done deserves applause, it is owing in very great part to the really noble action of the Circolo and the sacrifice and devotion of the Sisters in charge of the different sections. Now, six months after the tragedy, the report which you have sent me gives me the opportunity to pray you, Signor President, to convey the sincerest gratitude of the Missionaries of Mary, the Daughters the Sisters of Divine Pity, of Savona. And all our thanks to you personally, for putting at the service of Rome for any future emergency the work of your magnificent organization." This society in its work for the victims not only did more than it was asked to do, but it returned to the Commune part of the subsidy given. This of course was due to

CARDINAL O'CONNELL ON RE LIGIOUS EDUCATION

the voluntary service of the religious communities, and to their

admirable system of administering aid.—Sacred Heart Review.

At the Mass of the Holy Ghost with which the school year at Boston College was begun. His Eminenc Cardinal O'Conneil dwelt upon the need of a religious education.
"Events have made the need of religious training so manifest that even non Catholics have begun to perceive the lamentable deficiencies of a curriculum in which Christian doctrine and practice have no part experience has demonstrated its dangers to the individual and the nation. The best that can be said for it is that it develops keenness of intelligence, money-machines, surely 11 King St. W. Toronto

an ignoble result. " If there is to be among us any place for the flowering of genuine culture which develops the mind and the heart, it ought to be the college, where the entire environment will inspire youth to its acquisition, where something better than the gospel of materialism is preached, an institution whose func-tion is to form the fabric of our civilization and direct the true progress of the age. Such a college is yours."—Sacred Heart Review.

PATTER PRASER'S CRINGS MISSION

Taichowiu, 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 Whe 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 enlarge churches and schools. Rest assured, dear Readers, that every cent that comes my way will be immediately put into circulation tos the Glory of God.

Yours gratefully in Jesus and Many J. M. FRASER.

Previously acknowledged... \$6,179 87 P. V. T. Lane, Bright....... Catherine Phelon, Little Mrs. E. McL 1 00 D. J. Gallivan, Sydney A friend, Barnaby River... A subscriber, West Mcnkton In memory of Mrs. Mur-chison, Lucknow...... John Murphy, Melrose, N. B. Ed. Murphy, Melrose, N. B.

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well, that is best shown by keeping oneself able not by disabling oneself —Archbishop Ullathorne.

Foster a religious vocation, but do

not force it. Discuss it frankly, but

Send Them To

PARKER

Anything in the nature of the

do not discourage it.

FIVE MINUTE SERMON

BY REV. F. PEPPERT TWENTY . THIRD SUNDAY AFTER PENTECOST

girl is not dead, but sleepeth." (Matth

Death is compared with sleep, for we do not altogether perish when we die, and even our mortal bodies are destined to rise again. We ought not to be afraid therefore of death, since the thought of the resurrection since the thought of the resurrection affords consolation in suffering to us no less than to Job, who said: "I know that my Redeemer liveth, and the last day I shall rise out of the earth, and I shall be clothed again with my skin and in my flesh I shall see my God" (Job xix, 25-26.) What does it matter if we have trouble does it matter if we have trouble now, when we are promised some-thing so glorious as the sight of God in the future? How ungrateful we should be if we murmured against should be it we murmured against God for giving us an opportunity of earning, by our sorrow here, the joy of resurrection in heaven! How foolish to desire to enjoy now the happiness that we ought to merit here and enjoy hereafter! If you have to bear any pain, remember the day when you will rise in glory from the grave, and do not give way to cowardice. despondency, discontent or murmuring against God. Ask yourselves whether what makes you unhappy or discontented is really so unendurable as it appears. Is not unendurable as it appears. Is not our misery in many cases the outcome of our imagination? Do we not call up pictures of a state of hap-piness such as never has existed and never will exist? Do not these fancies dazzle our understanding, and would it not be much better and more reasonable to face the truth and look forward to the day when we shall rise again, bearing the palm of victory won by the conquest of sin and of our own follies and passions? This will be our reward for all that we suffer now in submission to God's will. Let us stand firm now, for some day God will call us also to arise. The same word "Arise" should ring in our ears at the present time: "Arise from the death of sin." God in this way have in His mercy speaks thus; we have grievously offended Him, but still He calls us: "Arise, you have but to will, and My grace shall assist you."

Arise, therefore, open your eyas to the truth; look at God and His holy Commandments; by His grace you can judge rightly of the world and ve that your own imagination and the suggestions of mistaken riends cannot show you the truth. However much you may complain of the world, you cannot alter it; your discouragement and annoyance will only prevent you from using it to work out your salvation, and so you will forfeit eternal happiness, and your lamentations, irritability and gloom will make you a burden to yourselves and others. Arise, open your eyes to the light of truth, and see what the world really is, and what you have to do in it to secure your salvation. It you obey God's call to arise, you will not only perceive the light of truth but you will hereafter see God as He

"I say unto thee, arise." Stand up and advance along the right path, from which you have so often gone astray. Acknowledge that you have hitherto been on the wrong road that leads to spiritual death. Do not say : "I am misunderstood; those who tell me my saults are unkind." Jesus is Jesus is calling you to the right path, the path that leads to heaven, and, although it may be steep and rough, it is not too difficult for you to tread.

Have you not always a guide at hand? Let yourselves be led by Him, for His mercy and kindness never failed. The longer we walk on an ordinary road, the more weary advance under His guidance, the pet ring through your hearts, for it will spur you on to labor steadfastly hitherto you have not felt strong and without discouragement. Amen. snough to go forward, the fault was your own, for you were not holding fast to our Saviour's hand. Many people say: "Why should I follow such a wearisome road and renounce the pleasures offered by sin and the world? What advantage is it to be led by Jesus? The world offers us joy and happiness, and we often see those who serve God suffering most." St. John answers this question in the Apocalypse, (xx, 11, 12:) "I saw at white throne and One sitting upon it, from whose face the earth and heaven fied away. . and I saw the dead, great and small, stand ing in the presence of the throne, and the books were opened . . . and the dead were judged by those things which were written in the books." If in this life you have been guided by Jesus, on the day of resurrection you will at once recogniz the One sitting upon the great white throne; you will know Him to be your dearest Friend, and will behold Him with joy.

Whither does Jesus lead us? No to happiness in this world, it is true, but to Himself, the unfailing source of bliss. Therefore I bid you arise. Stand up and live and work; labo and be not weary. Jesus is calling you now by His grace. Life should be full of action and energy, for inactivity brings death, or rather inactivity is death. Be zealous, therefore in doing the work assigned to you by God. Work ; not like machines, devoid of life, which move only when driven by some external force that is not their own. Pray, then, and work; not as a fool labors, merely to secure the necessaries of existe for this is not a spiritual or Christian aim. Work for love of Him Who has given you life through Christ, and who, by making you a Christian, is calling you to live as a Christian

HER DREAMS CAME TRUE



Rochon P.Q., Jan. 14th, 1915. "I suffered for many years with terrible Indigestion and Constipation. I became thin and miserable. I had frequent dizzy spells and became so run down that I never thought I would get well again.

A neighbor advised me to try 'Fruita-tives'. I did so and to the surprise of my doctor, I began to improve and he advised metogo on with 'Fruit-a-tives'. I continued this medicine and all my Indigestion and Constipation was relieved. I consider that I owe my life to 'Fruit-a-tives' and I want to say to those who suffer from Indigestion Constipation or Headaches, try 'Fruita-tives'. Give this lovely fruit medicine a fair chance and you will get well the

same as I did".
CORINE GAUDREAU. 50c. a box, 6 for \$2.50, trial size, 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa,

should. The spirit of Christ is pres ent only where there is love of God. When you are tempted to regard ask as utterly distasteful and your duty as unendurable, say to yourselves: "Inactivity leads to death; is it possible to merit life by

Make it your habit conscientiously they make it possible for them to work in subsequent years and form a habit which will prevent them from ever being idle, and will help them to do much good. Jesus calls you to arise and labor zealously, and supplies you with the grace that you need. Obey His voice and take Him as your model whilst you go about your daily work. You will be sowing a little seed whence your palm of victory will have grown by the day of your resurrection. We shall rise again with the bodies that here on earth have served to lay the foundation of our eternal joy or misery. Let us never forget the resurrection St. Jerome is represented listening for the last trumpet, because he says: "Whether I eat or drink, whether I am asleep or awake,

always and everywhere I seem to hear the terrible sound of that trum pet, which will summon the dead to rise and come to judgment."

May the sound of that trumpet be

voice of bad temper, discontent or grumbling. When the pleasures and principles of the world appeal to your soul, open your ears to that sound ; and if ever indolence lulls you into the slumber of death, let that trum-

TEMPERANCE

THE DRINK QUESTION IN SOUTH AFRICA

Commenting on the charge made against drink in England, that it was "doing more damage in this war than all the German submarines put to gether," the Catholic Magazine for outh Africa says :

"In South Africa fortunately there has been no lack of response to the call of the country and the Empire. Thanks largely to the wise attitude taken up by General Botha, the mo-bilization of the Defense Force to the Union has been a surprise to friend and foe. The drink problem has not entered as a factor impeding the work to any large extent; although we fear that in the early months the enclosed exists many round. prolonged residence of so many young troops in our large cities has placed them in the way of unusual tempta-tions, to which they have to some extent succumbed. But at the present moment most of our troops are in places where there is little possibility of obtaining alcoholic liquors, and

this is our common advantage.

"The drink question, as it presents itself to us in South Africa, is chiefly a colored question. The natives in the Transvaal compounds and our colored folk in the wine growing districts of the Cape are the easiest vic-tims of the drink habit. Much has been done by law already to curtail the dangerous facilities that these enjoyed for ruining themselves. But much remains to be done yet to carry out the excellent laws that already exist, and are sometimes a dead letter. Our prisons are full of white men, women and children who have been tempted by the rich monetary

rewards, to break the laws in regard rewards, to break the laws in regard to supplying natives with liquor.

'But even the law of the Trans-vaal needs further strengthening in order to deal effectively with the evils of Bantu drunkenness. Whilst alcoholic liquors of European brew are strictly forbidden in the com-pounds, no means has yet been de-vised to prohibit the native beer

vised to prohibit the native beers that are made within, chiefly from that are made witch, then they such apparently harmless ingredients as sugar case and golden syrup. This latter beer once epjoyed the most inappropriate name of missionary jam, presumably because it was forbidden by the missionaries. Tae Kafir under the care of missionaries is usually safe from the allurements of the alcohol fiend. Among heathen natives the old tribal habits of drunkenness still prevail, but they are by no means to bai as the habits learned no means to bai as the habits learned in civilized areas. It is not fair to the simple native, who is in many ways a child, to expose him to the temptations of city life which are successfully resisted only by the best white men. Hence total prohibition for natives has been the watchword of all those who have at heart the welfare of the native races; both their bodily and their spiritual welfare demand it."

MODERATE DRINKING

Two whiskies a day or more than two glasses of beer boom the death rate, according to a comparison of mortality rates among insured persons who consume varying amounts of liquor.

The comparison is made by Dr. S. S. Goldwater, commissioner of health, New York, and was given out at the eighth annual meeting of the Association of Life Insurance Presidents by Arthur Hunter, chairman of the oureau of medico actuarial investigation. The comparison was taken from records of about 2,000,000 liver, covering a period of twenty five years, made by forty three life in-surances companies for use in their

or their equivalent a day, but who did not or never had used alcoholic beverages to excess, the death rate was 50 per cent. higher than that of the men who never did exceed the mounts specified.

Investigations have revealed that total abstainers have a mortality durpeople are indolent, they have no love of work in later life, and fall into many sine, but by industry in youth they make it nossible for them.

PRESS HOUR IN SCHOOLS

By Clement Deters in Chicago New World

We were in a photographic gallery, we were in a photographic gallery, a graduate of a Catholic high school and the writer. On the wall, a specimen of the photographer's work, was a large portrait of Bishop—of this city. I mentioned a movement of social upliff recently championed by the Bishop. My companion looked by the Bishop. My companion looked at me in surprise and asked: "Is Bishop—— a Catholic?"

Bighop—a Catholic?'
He was a graduate of a Catholic high school. He was versed in algebra and geometry; he knew the authors of "The Merchant of Venice" and "Paradise Lost;" he was able to translate Latin and Greek; he had the names of the emperors of Syria of his own diocese. Why? He had been taught mathematics and litera-ture, languages and history; but he had never been taught to read a Cath-

Was there any excuse for such ignorance. Absolutely none! The names of our Catholic bishops appear almost weekly in the columns of The New World. His ignorance was a frank confession that he had never read a Catholic paper. Did he know who the "skyscraper burglar" was? Who was suspected of the Armour The names of stage beauty," divorces? The details of yesterday's atrocious murder? The last minutes of the condemned man? robbery? Yes. he knew all these things and a lot more that he had no particular business to know. He knew them because he read the yellow sheets of rime that flood the Catholic homes of Chicago and undo the work of Catholic pulpit, press and school.

Was this youth an exception or the average? Ask the Catholic young nan and the Catholic young woma if they read a Catholic paper, read the news articles, the editorials, the if they read a Catholic features, read anything but the parish items and society notices? How many do I wonder ?



The general answer to your question will be: "There is nothing of interest to the Catholic young people in the Catholic paper." No, there are no stories of robbery, murder, rape and divorce, and to the majority these are the items of interest in the vallow prace. Study the young the yellow press. Study the young people you meet in the morning and evening on their way to and from work. If they have a paper, on what are their eyes glued? If not on the

sporting page, then on the "juicy' divorce story that does not neglect o give more than due mention to the "fair corespondent."
Why is this? For the selfsame reason that the penny dreadful, telling of the hairbreath escapes of Nick Certer and Horsehide Bill, will be

wallowed in a single evening by the swallowed in a single evening by the boy who can scarcely spell out the words, while the reading of Scott, Dickens, Shakespeare and Milton is led up to by years of schooling and special instruction.

Take the answer you receive; there is nothing of interest to our Catholic species and our Catholic

Catholic young people in our Catholic papers. On what experience is that answer based? Often, on absolutely none; often on heresy; often on a hasty glance over the headlines of a Catholic paper. I wonder how many people would read "Hamlet" if they were repeatedly told that "there is nothing to it;" I wonder who would be induced to plod through "Ivanhoe" by reading the snatches of verse that introduce each chapter Were it not for our courses in literature, the sales of the world's classice would be as slow as the circulation of

our Catholic papers !

Do I rank the Catholic papers with the world's literature? Hardly. But there is the same difference be tween the yellow journals of the streets and the Catholic papers that there is between the rantings of Robert W. Chambers and the writ-

ings of Dante. The gist of this matter is that our Catholic papers are not read by those who should read them. Supposing the eighty year old grandfather in surances companies for use in their business. It is the largest and most comprehensive investigation ever undertaken by insurance companies. The comparison showed that among men who took more than two glasses of beer or one glass of whisky and the state of the catholic papers are not read by those who should read them. Supposing the eighty-year-old grandfather in his chimney corner pours over every line of the Catholic paper, but his twenty-year old grandson never sees a copy! The old man will never a copy! The old man will never again sway the world, and his salvation is most probably assured. But for the grandson, the world is all future. He will meet people every day and he can persuade them or he will he persuaded by them. He has will be psrsuaded by them. He has his work to do and his life to live, and these must be in harmony with the dictations of his Faith. And, in all probability, he considers the day of his judgment still in the hazy dis-

tance It is the Catholic young man are the Catholic young woman of to day who must be constant readers of our Catholic papers if the Catholic press is to accomplish one hundredth of its nission.

How are you going to bring the Catholic youth and the Catholic paper together? By taking the youth in his formative period and cultivating in him a taste for Catho-lic literature. By taking him as a child and introducing him to the Catholic paper. By showing him that there are things of interest to him in a Catholic paper. By telling him in a Camolic paper. By telling him why they are of interest. By giving him interests which are appealed to by the Catholic press By introducing him to that field of by introducing him to that field of subjects, not necessarily religious and theological, which are treated by the Catholic paper.

No man has an interest in immi-

gration whose whole knowledge of the subject is limited to the defini may the sound of such that the names of the ampetors but he heard in your hearts, especially when you are tempted to listen to the did not know the Catholic hierarchy in that subject is limited to the definition of the word. To be interested did not know the Catholic hierarchy in that subject is limited to the definition of the word. thing about immigration. How is he to become acquainted with that problem unless he is told of it or reads about it? But with no interest in it he will hardly start to read on the subject. Still if the subject is discussed before him or read by or to him, as an assigned duty, the knowledge thus secured, even it swallowed half unwillingly, will bear fruit in creating a little interest in the subject which will gradually develop into a greater interest as more information on immi-gration is gathered. Finally sufficient interest will have been aroused to lead to an independent individual pursuit of knowledge on the ques-

> Do you say that you can not interest our youth in the thousands of subjects that are treated of in the columns of the Catholic press? Then you say that the boy has no interest beyond the shotgun and the baseball bat. Teach your children to read a Catholic paper. How to by means of the Catholic Press Hour. Set aside at least one hour a week for the higher grades in your parochial school, when the matter for reading is the Catholic paper and the subjects discussed are those that fill the columns of the Catholic

> > THE SIGN OF THE TIMES

Says the Catholic Universe: "The country is said to be full of itinerant evangelists, preaching on street corners and in amusement parks. The summer church attendance in the churches which take a vacation has gone up twenty-five per cent.
While this isn't saying much for
crowds in most of them, it is suggestive of that return to religion
which is characteristic of times of fear and danger. The street corner preacher, ignorant but sincere, finds listeners like himself. People go to church who never went before. The world is full of spiritual panic.
That it is 'an acceptable time' for
truth is proved by the reports of the
many notable conversions to the

Catholic Church in England, since the outbreak of the war. We hear daily of the contagion of fervor that is sweeping the armies of all the other fighting countries. It is fall the is sweeping the armies of all the other fighting countries. It is felt in this country. There is something protoundly silencing to the questioning spirit in the spectacle of a world stricken to its knees, bled as by the doctors of an older school to cool its fevers and restore its health."—Sacred Heart Review.

THE CRUCIFIX -AT NEWCASTLE AND THE FRONT

Edinburgh Catholic Herald

A very neat and timely commen upon the Newcastle Chancellor's de-cision that a crucifix in an Anglican church is unlawful is to be found in a letter from the firing line in France, portions of which were printed recently in Church Times. The writer is 'a private who greatly appreciates his Church Times." We give the extracts with the journal's remarks on them.

"The letter," we are told, "reveals to some extent the effect upon the minds of our men in France and Flanders of the religious atmosphere in which they find themselves, and the growing impatience with the prejudices peculiar to certain aspects of the English Church. The writer protests himself against the tendency of some prelates to interfere with the use of aids to devotion which do not appeal to them personally. He cannot understand objections to the use of the crucifix at all, and he comments, 'People out here in Flan-ders are not ashamed of the death of

Our Saviour on the Cross.' He goes on, 'Some of our Fathers in God would perhaps realise what the Mass really is if they were present at one within the circle of death. Strange as it may seem to these prelates, the Mother of Jesus is not regarded as a forbidden example for instruction in holiness and meek humility. The sick and the dying are greatly comforted by confession. If these bishops want to reform the Church I could state a few ways in which their energy might be expended."—H. G. G.

There is much self denial in re the community, love for the poor,-

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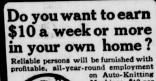
training our disposition to do all we feel prompted to do. It may be a very great act of patience to leave undone what we would like to see done at once. It may be a great act of hymility to any for those about me of humility to suffer those about us to see that we are as weak as others in the flesh. The valor of the valian woman without her prudence is not wisdom. Love for the order, love for

Why Dr. Jackson Objects to Bran

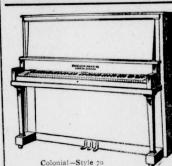
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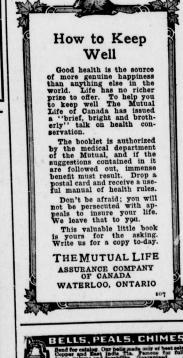
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CHATS WITH YOUNG

SOWING WILD OATS

It is often said, by way of excuse for youthful folly, that young people, and especially young men, must sow their wild oats. We commend to all who are inclined to use this expression, who are inclined to use this expression, the following from Thomas Hughes, the author of "The Manliness of Christ," and of "Tom Brown," and himself one of the manliest of men. Mr. Hughes says: "In all the range of accepted maxima there is none, take it all in all more theorythm. take it all in all, more thoroughly abominable than this one, as to a young man's 'sowing his wild oats.'
Look at it on what side you will, and I will defy you to make anything but a devil's maxim out of it. What a man, be he young or old, or middle aged, sows, that and nothing else shall be reap. The only thing to do with such 'wild oats' is to put them carefully into the hottest part of the fire, and get them burnt to dust, every seed of them. If you sow them no matter in what ground, up they will come with long, tough roots and luxuriant stalks and leaves, as sure as there is a sun in heaven, and the crop will be one which it turns one's heart cold to think of."—The Missionary.

KEEP YOUR TEMPER

Don't get "worked up" over trifles. Keep your temper. Anger is poison for the body as well as sin for the soul. The man who keeps cool shall speak of victories. He will accomplish things. He will not spread unhappiness around him. He will not get the ill will of those with whom he works because of his irascibility. He will not waste energy. Whereas the man "who flies off the handle" by getting into a passion at every annoyance, every trivial loss, every annoyance, every trivial loss, every lack of fidelity to duty on the part of others, wears out his nerves, lowers his vitality, and squanders his strength. He does not rule his temper but is ruled by it. He is weak in will-power. He is not master of him-He is a slave.

When you allow yourself to be worked up" over trifles your mind gives up the reins that regulate your conduct. Passion runs away with you, like a wild horse. Your judgment has escaped your control, and you are in danger of doing foolish

A worked-up, hurried man no only wastes energy frightfully, but it also loses in efficiency. No one thinks of asking or taking the advice of a person who is all worked up. It is the balanced, poised, serene personality that gives confi-

Some people are worked up most of their lives, fretting and stewing because everything does not go just as they want it, or because those about them do not do as they wish. They feel a great sense of respon-sibility for others' conduct and acts they seem to think that everything depends upon them, that they must run the universe and control every-body about them. They fritter away their energy and waste their vitality in opposition, in trying to accom-plish what they were not intended to do, so that they are never themselves, and often defeat the very ends which they try to attain.

Now things worth while are not accomplished in this way. The hurry habit spoils life. It is death to quality, and to habitual efficiency. cople who fret and fuss and fume in their work, who hurry and worry, cannot, and as a rule never do accomplish great things. Lack of poise and a confused sense of hurry are symptoms of weakness, not of

Power is like the big river which flows noiselessly; weakness is like the shallow brook, whose waters dash and foam, and make a lot of noise, but are easily intercepted, or stopped, because they carry very little power. It is the calm, serene, balanced mind that carries power. The restless, hurrying, worrying soul dissipates its strength. People who are forever flying around, always in haste, are, as a rule, easily "worked up," and are much of the time out of balance. While storming over or other damage caused by an employe to ruin \$10 worth of work of a small, narrow minded employer, who would keep harping for hours over a little accident which a big,

broad man would scarcely notice. The next time you feel "workedup" and an irrepressible sense of hurry and so nervous that it seems utes, or go off to a quiet place and read a book, and recover your mental balance. No one can accomplish gitated, irritated and darkened with

All discord wearies one, wastes energy, and destroys executive power. Learn to let go. Stop resisting or trying to run things that do not concern you; trying to make everybody do what you want them to do. Your life will be infinitely more effective by being in harmony with your environment and with your neighbors than by keeping yourself

Don's try to manage everybody and "run" everything. Mind your own business. Do it well. But don't get worked up" \$50 worth for 5 cents. Keep your nerve. Let your neighbors alone. The world got along time I may be able to help someone

before you were born and will get along after you are dead.—Catholic Columbian

OUR BOYS AND GIRLS

GRACIOUS MANNERS

The charm of gracious manner and consideration for other human beings is a quality that develops rapidly if given half a chance. The woman who is always kind oreates an atmosphers loveliness that is like a halo about her head. If you are naturally shy and reticent it is all the more necessary that you should endeavor necessary that you should endeavor to shine a bit. It is not lack of pleas aut thoughts that worries the self-consciousness, but the fear of giving expression to them. You must try to make yourself companionable others.

" UNCLE SAM "

Did you ever wonder how the United States came to be called Uncle Sam?

During the war of 1812 the United States government contracted with Elbert Anderson to furnish its navy supplies. Whenever the United States buys anything from a contractor it appoints an inspector to see that the goods are up to require-

In this case the government an In this case the government ap-pointed a man of the name of Samuel Wilson. He was a jolly, happy old soul whom everybody who knew him called "Uncle Sam." It was his duty to inspect every box that came from Elbert Anderson and if the articles were satisfactory, he marked them "E. A.—U. S." the initials of the

contractor and of the United States.

The man who did the marking was a good deal of a joker and when he was asked what the letters meant he said that they meant Elbert Ander-

Every one thought this was a good oke and by the end of the war every-body was calling the United States "Uncle Sam."—St. Paul Bulletin.

THOSE TASKS

A farmer friend of mine has a boy of fourteen years, named Billy, who is like a few other boys of my acquaintance. His heart is heav and a cloud immediately overspread

and a cloud immediately overspreads his mental horizon when he is asked to make himself useful.

"Billy," said his father one day, when I was at the farm, "why don't you go to work and hoe that little patch of potatoes?"

"Aw" whined Bills "there's "Aw," whined Billy, "there's so many of them, I'll never get them McDonough remembers particularly

His father walked away, and I heard Billy exclaim in a tone indicating great mental distress:

"It makes me sick to think about

those old potatoes !"

"Why do you think about them, then?" I said, laughingly.
"I have to," he replied, dolefully, with a sorrowful shake of the head.
"I've been thinking about them ever since I got up this morning."
"How long, Billy, will it really take

you to hoe them?' Well, at least an hour."

"And you've been distressed about it ever since you get up ?" Well, I hate to hoe potatoes." "And you've been up a little more

than five hours?"
"Well, I—I—" Billy began to grin, took up his hoe, and said, "I never thought of that!"

The potatoes were hoed in just forty minutes.—New world.

A CHEERY GREETING "I had the strangest experience

on the foot of mother's couch—the dear invalid mother to whom everyone brought their confidences.

started for school," admitted Marian. and had such a long hunt that I was afraid I'd be late, and then there was that problem that I couldn't see through last night when I did my home work. It worried me and I felt just horrid.

When I reached the corner by the school Miss Harris came out of her of balance. While storming over little things they often neglect those that are of real importance. I have known 25 cents' worth of breakage so sweet and bright and fresh, and was so cordial and cheary, that just her face and the way she said goodmorning' acted like a bracer to me. In a moment I felt quite different. I caught myself smiling, too, as I went into school, and Miss Dreer, who is usually cranky, smiled really quite pleasantly at me. I found I wasn't so late as I expected to be, and that I as though you would fly all to had a few minutes before school be-pieces, just quit what you are doing, gan, so I took out my algebra and get out into the air and sunshine if looked at that problem again, and it came to me like a flash. In a moment I had it worked out—and moment I had it worked out—and bids him arise and experience the glad delight of healthful vigor. No specific to the second second

I were a different girl." "And all because of Miss Harris' cheery greeting," said mother, smiling. "It shows what inficence our ing. "It shows what infrance our greetings and our manner have on everyone we meet, and how necessary it is for us to make them such as will have a shear. Just a help and uplift and cheer. Just a smile and a word will work wonders sometimes, when one is weary or burdened or sad. You say even Miss Dreer, who is usually cranky, brightened up when you passed her smiling in a constant state of antagonism to Don't you see that your cheery greeting affected her, too, and probably made her happier and stronger for her day of work ?"

"After this," said Marian, "I'm going to try always to have a cheery

him received Holy Communion at this service. A pilgrimage of 2 000 persons was in the basilica at the time. Shortly after the Mass, 500 school boys came in on a pilgrimage Then came a larger delegation of Protestints, most of them Masons. Father McDonough said the revery ence of these non-Catholics was re-markable. GILETTSIYE GILLETTS

as Miss Harris helped me this morn

LOURDES

AND SOME OF ITS CURES

The Rev. J. Frederick McDonough

octor of the Blessed Sacrament

church, Park Hill, Denver, recently re-

turned after a month's trip to the East

famous shrine of Ste Anne de Beau-

one so often hears that the miracles at these Catholic shrines are not

genuine miracles, but are the result

Father McDonough said:

of exitement of mental suggestion,

Undoubtedly some visitors to the shrine who believe themselves mirac-

ulously cured have been made well

known to surgery for the alleviation of afflicted humanity's suffering.

This pile represents recent cures. A room in another part of the build-

ing contains so many implements of the same kind, all left there by cured

persons, that the pile extends from

the floor to the ceiling. There are hundreds of the articles. Every now

and then, the room becomes so choked with them that they have to

be taken out and burned. Others

McDonough remembers particularly one shoe. It had a sole at least eightor

nine inches thick, indicating that the wearer's leg had been that much too

short. The victim went to the shrine

to pray and the leg became the proper length so suddenly that he was able to leave his big-soled shoe

at the basilica.
"Can such a cure as this be

wrought by imagination?" asked the

Father McDonough was accompan-

ied by two doctors—J. B. Gallagher, M. D., of Milford. Mass., and Thomas Lally, M. D., of Chicopee Falls. Far

from being made skeptical by what they saw the men of medicine were actounded. "It anything they were more impressed than I was myself,"

said Father McDonough.

"Scarcely had the glorious light of Christianity shed its radiance upon Canada when miracles were

wrought thru the intercession of Ste

Anne in the little chapel of Beau-pre," said the priest. "As early as 1667 there is documentary evidence that our Blessed Lord through the

misery. Though the years that have

come and gone since the Light that

long ago shone in Israel was lit in

the darkness of Canada, Beaupre has

been a chosen spot of most extraor-dinary and most wonderful instances

of Divine intervention. With uncon-

querable faith and fervid eagerness

the people of God have crowded the shrine of the mighty wonderworker

of Beaupre. .
"Stories of bewildering anguish

have been poured forth at the feet of this gentle consoler. Souls weary with the burden of misery and

hearts broken with the burden of

and peace.
"God alone knows the innumerable

miracles of grace wrought through the pleading prayers of Ste Anne in

this glorious shrine that has her hon-

"The skeptic will smile and the

scoffer will sneer at the faith of a man who believes that miracles are

possible and that at times the Gentle

Master suspends the laws He Him

self has made and lays His nail-

bly deny the miraculous characte

of the cures wrought in those sand

tuaries where God has been pleased to manifest the power of His tender

mercy and gentle sympathy. No one

uted to Ste Anne are authentic. Error and illusion are possible in

says that all the cures are the result

of nervous exaltation is confounde

by the healing of an infant reposing

says that the cures are more imagin

ary than real is answered by the joy-

ful prayer of the deaf mute raised in

thanksgiving to the divine throne of

Father McDonough had the pleas

ure of celebrating Mass at the shrine. The two physicians who were with

believes that all the miracles attrib

orrow have sought and found light

I am sure you will," responded

"You cannot visit Beaupre without being proud of your Catholicity," he sid. "What you see there will make faith easier for years."—Denver Catholic Register.

OVERCOMING MOVIE EVILS

Scarcely a week goes by that the newspapers do not chronicle cases of delinquency induced by too frequent attendance at undesirable moving picture theaters. A correspondent of the New York Sun tells of a few instances. A few days ago there appeared in the newspapers an account of a young woman servant who was found gagged and bound in her room, and who after being re-leated and ministered to, confessed that she herself had arranged the several centuries, so many miracles have been wrought at the intercession of the Blessed Virgin's mother. On being asked whether there was any ground at all for the arguments exciting scene and had conceived the idea from a motion picture she had

witnessed.

This brought to the Sun correspondent's mind the experience of a Public school teacher in New York. Public school teacher in New York. This teacher has a class of girls between the ages of ten and twelve. Upon one occasion a pupil was asked to write a sentence containing the word "back." This was her production: "The girl stabbed her mother in the back." The pupil was asked where she got such an idea, and replied she had witnessed a scene of that description on the screen. naturally the said, but he saked how it is that bables are sometimes cured in their mothers' arms, short limbs of that description on the screen. are suddenly made longer, or other cures that baffle science occur. Around a beautiful statue of the saint in the basilica is a pile of crutches, braces, invalid shoes and every other conceivable contrivance

Another pupil, a young girl of ten, had been absent several mornings. When she appeared at the school it was with a tear stained face. She told her teacher a sad tale of her mother having been run over by an automobile, hurt badly and sent to a hospital. The pupil was absent for several more days and her case was duly 3reported to the truant officer. To the amazement of the teacher the To the amazement of the teacher the mother appeared at the school seemmouver appeared at the school seem-ingly in good health. She had heard of the truancy of her daughter, and hadcome to the school to investigate. It developed that the mother, a hard working woman during the day, was in the habit of going to the movies in the evening. She readily admitted that she always took her daughter with her. It was plain that the girl absorbed some of the marvelous and exciting scenes that are displayed in these pictures.

With these instancés as a text the Sun's correspondent proceeds to make these sensible observations :

"I reckon it doesn't require much knowledge of the workings of the mind of boys and girls to realize the danger to which they are exposed, the great danger that parents above all should guard their children against. Undoubtedly many of the movies are a source of instruction and pleasure to their patrons. On the other hand, having in mind the hundreds of those cheap movies, mainly in the more densely populated ections of the city, doesn't it appear

hat a very serious menace exists? "One need but look at the display posters to realize the alluring bait that is thrown out, and it would seem that the young boys and girls too readily fall victims to the sug-gestions of acts of violence, wickedness and disobedience that are conveyed through the display of some of these moving pictures."

Anyone who has given close attention to the plots shown at some of the moving picture theatres will readily admit that there is good reason for the warning here sounded. Unfortunately all the reels are not properly and effectively censored, and, of course, much that is objectionable from many standpoints is thrown on the screen. The wise rule, therefore, for parents is to keep their children out of the moving picture theatres in their neighborhood that are not up to the mark in every respect. To be sure, it is bound to be difficult to solve the problem as to which are good and which evil picture places. But this difficulty is largely being over-come by the fact that a great many of the schools, parochial as well as public, are now equipped with motion picture machines and frequently give displays in school auditoriums for the parents and children. It may be taken for granted that the pictures dis-played under such auspices are certain to: be entertaining, in-structive and absolutely harmless In this connection it is worth while stating that in New York City the Health Department is doing considerable educational work in health matters by means of moving picture shows. For some years, free open air shows have been given in the parks, playgrounds, and on the recreation piers during the summer. In addition to this, the department has for sometime been loaning, free of charge to moving picture theatres, interesting health reels which are shown as part of the regular programs. To schools equipped with a moving picture apparatus and pre-pared to show films the Bureau of Public Education of the department stands ready to loan free of charge,

from time to time, an interesting

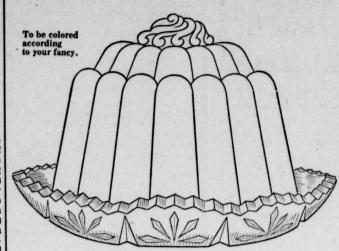
health reel touching on health sub-jects. Such an endeavor as this is

worthy of all praise, for it is certain

to be helpful in overcoming the evils of improper moving pictures.—N. Y. Catholic News.

Boys and Girls

Color These Drawings and Win A PRIZE



Take Your Colored Crayons

or your water-color paints, and color the drawings above. Color the package as nearly like the real package as possible. Color drawing of the jelly to please

Then send this complete advertisement, colored by you, to the address below, to arrive not later than December 15th, 1915. Write on the margin your full name, age and address, and send in a sealed envelope with the front of a package of Shirriff's Jelly. Prizes, as shown in panel to the right, will be awarded to the boys and girls who color these drawings best.

No entrance or other fees are required to take part in this interesting competition—only it will be necessary for you to have a package of Shirriff's Jelly to help you to color the drawing of the package with the proper colors (you may use yellow for gold). You should be able to get Shirriff's Jelly from your grocer. If you cannot, send us 10c., giving the name and address of your grocer, and we will forward you a sample package by mail, postpaid.

We want every home into which this paper goes to be a home which will use Shirriff's Jelly, and, with this end in view, we are presenting this interesting and simple competition. Thousands of children and thousands of homes will try for these prizes. This means that their mothers and fathers will become more interested in Shirriff's Jelly—better acquainted with it by name and use. This is all we want, for we know that wherever

Shirriff's Jelly

becomes known, it will continue to be used.

As a dessert for Sunday dinners, as a supper treat, as a dainty party dish, Shirtiff's Jelly is most excellent. Quickly made, inexpensive, good to behold, and pleasing to the taste, Shirtiff's Jelly can and should be much used. It is wholesome, and when fruits—oranges, bananas, grapes, peaches, etc.—are embedded in it, its appeal to eye and palate is greatly increased.

creased.

Now, boys and girls, get out your colors, and win a prize. Color on this advertisement, then tear it out, write your name,

Names of prize winners will be published later.

lished later.

If you wish to try more than once, or if there are several children in the same family who wish to compete, write us for more sheets showing this advertisement, and we will forward a number. You may try as often as you like, but, to be eligible for a prize, you must send in the front of a Shiriff's Jelly box with each colored page. Address:—

Imperial Extract Company Toronto, Canada

NECESSITY FOR CENSORSHIP

OF AMERICAN POPULAR SONGS The, writer of the following comnunication which appeared in the Cathelic Transcript of Hartford, Conn., a well known Jesuit priest, makes his protest against the soft and sensual song, too often the feature of music halls and musical comedy plays, not only as a moralist but as a

The Church, Catholic and Protestant, is rightly jealous of the morals of its young men and women, and loes well to protest against those vils which masquerade under the guise of dancing and singing. Every clergyman will echo the protest made against the ribald song. Every musician will agree in denouncing the insult to a noble art contained in the disgusting lingles described

we most easily overlook; we grow so And the influence of songs on morals positively bad song, of course, we bar from polite society. Besides, it seldom tries to enter there; there are places that suit it far better. positively bad song, by the way, is one that does not use synonyms. But the soft and disgustingly senti-mental song; the song that makes a icke of social evils and bases its theme on divorce and infidelity and the unmentionable things that lurk in the shadows of the Great White Way, enters the drawing room of the best of us. It has been advertised into a vogue, sung by out-runners of the publishers in cabaret and local theaters, until by very frequency of repetition it has lost all mpression of harm:
If the persons who sing and play

these songs were the staid and settled men and women who "don't mind such things" the songs would serve only to vitiate tastes. But it is to the young man and woman with rising passions and growing curiosity that the publisher looks for his natomer. We have no sympathy with prudes and we realize that many take little harm from even this trashiest bit of lyric, simply because they do not understand or scarcely notice the words. But for the majority of young people these songs are a source of real harm. Consta repetition of songs that are based on least, dull the fine sense of delicacy that we expect in youthful minds Heaven knows that at that period of life everything should tend to increase the mutual respect of the sexes and to safeguard their mutual relations. They have plenty of awakening impulses and strange

songs which are the accepted music of the day. Candidly, do you think a young woman will keep her lips inviolate for the man she is to wed when half the popular songs she sings holds up the coarsening habit spooning" as quite the accepted thing for young people? And what can a young man gather from these songs except the impression that the girl who doesn't is frightfully old-tashioned and prudish? These songs may not destroy virtue, but they are very important element in the les-

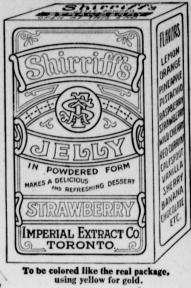
one think of a Spanish duenna, sits have to learn to discriminate be-smiling while this daughter sings tween good music and bad, between with a young man duets that make light of the signs and tokens frivolous. of plighted affection. A father are denied the countenance of the who would use violence on a home, we will not have in the future young man for laying a finger on his troups of young men and women daughter, permits the same youth to sing vulgarly sentimental songs at affinities and Reno.—Church Prothe family plane while daughter plays the accompaniment and joins in the chorus. Paternal approbation is becoming responsible for thus lowering the sense of modesty and maidenly reserve and for leading our young men to a low estimate of woman's dignity. And because it is merely in a song no one seems to

The standard of popular music has been falling rapidly during the last ten years. The excessive output and the short and perfervid life of a song have exhausted the supply of musical and lyrical ideas, until repe-tion of well worn themes has taken the place of the freshness and vigor once the mark of American popular

And, as is always the case, when merit declines, morals fall as well. In literature and music it is always easy to be erotic. The appeal to cheap sentimentality required no artistic handling. And at present, even from the standpoint of the man of taste, popular music is at a desper-ately low ebb and sinking rapidly. While in Europe municipal bands entertain the Sunday crowds with nothing but music of real value, in this country the popular taste dulled by constant repetition of worthless piffle. The band that plays Wagner and Gluck and Suppe causes only the interest inevitable to brass instruments and buttons, but the band that plays Berlin and Schwartz and Von Tilzer causes s furore.

Now, we've got to sing. Men sensations to fight against, without any added impulses from without.

And then come these sentimental and frequently frankly suggestive the mills of the publishers is intellection. can't and won't live without music :



Prizes for Best Work lst. Handsome Watch. 2nd. Radiopticon. A lantern for throwing on screen, postcard or any other pictures. 3rd. Spalding's Junior Football. 4th. Pair of Hockey Skates. 5th. Esgutain Pen. 6th. Hands Pocket Flashlight. 7th. Game of Table Croquet. 8th. Handy Pocket Flashlight. 9th. Hockey Stick with Puck. 10th. Penknife. 1st. Handsome Wrist Watch. 2nd. Camera. 3rd. Manicure Set, ParisianIvory. 4th. Gun-metal Mesh Purse. 5th. Ebony Mirror. 6th. Fountain Pen. 7th. Copy of latest book: "Pollyanna Grows Up," "Anne of the Island." "Miss Billy." 8th. Box of Stationery. 9th. Snapshot Album. 10th. Box of Chocolates. 1st. Handsome Watch, 2nd. Meccane Building Outfit in Metal, with manual showing how to build 27 world's wonders 3rd. Parlor Baseball Game. 4th. Dreadnought Building Box (or building men-of-war, etc.) 5th. Field Artillery Gun, 9-inch 5th. Field Artillery Gun, 9-inch 5th. Field Artillery Gun, 9-inch 5th. Field Game of Fort. 7th. Ha Game of Fort. 8th. Game of King Ring. 9th. Hocky Stick. 10th. Scholar's Companion Set, containing pens, pencils, etc. 1st. Handsome Wrist Watch. 1st. Handsome Wrist Watch. 2nd. Bracelet. 2nd. Bracelet. 3rd. Bull Carriage. 4th. Large Teddy Bear. 5th. Roller Skates. 6th. Child's Parasol. 7th. Handsome Doll. 8th's Dorothy Jane Sash. 9th. School Bag. 10th. Box Paints.

tually and morally unworthy of a thinking man. Destructive of good taste, it sneers at and belittles good morals as well. Are our children going to grow up without any taste for the music worth remembering, and with a sense of delicacy blunted by the soft sentimentality of prolific music

With systematic effort, the schools can do much to raise the standard of musical taste; but they can't fight the battle alone. One hour a week will not create a taste for wholesome sening of the fine respect that virtue should command. Modesty is the outward fortification; purity the inner citadel. We can't afford to of this type are quite the ordinary music of the home. A mother whose surveillance of her daughter was harmful lyrics and those merely frivolous. If these disgusting songs

ONE WAY TO CONVERT CHINA

There are several priests in this country who find it worth while to go after the souls of Chinese working here. Some one of these priests, if rated below, will be surprised to discover how far reaching his efforts have been.

"I was busy at my work," writes an English Sister of Charity in China to the Foreign Mission Seminary at Maryknoll, Ossining, N. Y., "when suddenly at the door appeared some one unknown to us. He was dressed in clothes that were certainly not made in China, yet his face told me that he belonged to no other country than this. I began to feel puzzled as to what language I ought to use in addressing him, when he said. "I

come from America."
"Naturally an animated conversation followed. Our visitor had been in Missouri and there had been converted to the faith. After ten years he had returned home. He found his family still pagan and the work of winning them to the Church now lay before him. He had traveled for nearly two days in order to be able to hear Mass in Wenchow. He was staying for Benediction and would

then start on his journey back.
"One cannot but feel happy in see ing how zeal in America has laid here the foundation-stone for the conversion of perhaps a whole vil-lage. Those who have begun the good work must now continue it by their prayers."

PRAYERS FOR THE DEAD

November the month of the Poor Souls,—the holy and helpless souls in Purgatory. Friends of God they are, who can not approach Him except through us. Our suffrages are the only key of Purgatory. By our prayers and good works offered for the dead we not only loosen their bonds, we also speed the satisfaction of God's justice and advance the completion of His work of love. Purgatory, writes Father Elliot in the Missionary, is the "novitiate of heaven;" and he goes on to say: "When you pray for the dead you are the novice master of a beatific soul, and you are earning his first suffrage when he enters into his sternal bliss. "In many cases you are paying

"In many cases you are paying your share of a joint debt; for you have been an accomplice in his guilt. But your contribution is meed of loving remembrance, whilst his share is a blood offering. In all cases you do a cumulative work of brotherly love. You feed the hungry with the bread of hops; you give drink to a soul thirsting for the living God; you clothe a naked soul with a robe of peace; you harbor the harborless soul in an easis of refreshment; you visit a sick spirit and lay his fevered head on the cool pillow of your atfection; you ransom the captive of God's righteous anger; you bury the dead and sinful past of a memory tortured by remorse. Add to this that you place to your credit a rich deposit against the sad day of your

The doctrine of prayers for the dead is no longer the stumbling block it was so generally made to be in other times, among those cut-side the Fold. Rightly directed reason nowfinds it as accept able to the intellect as it is consoling to the heart. Mr. W. H Mallock forcibly writes of it:

As to this doctrine of Pargatorywhich has so long been a stumbling block to the whole Protestant world time goes on, and the view men take of it is changing. It is becoming fast recognized on all sides that it is the only doctrine that can bring belief in future rewards and pun ishments into anything like accordance with our notions of what is just and reasonable. So far from its being a superfluous superstition, it is seen to be just what is demanded at once, by reason and morality; and a belief in it to be not only an intellectual assent but a partial harmon izing of the whole moral idea."

Far from being a "stone of stumbl itable landmark pointing the way into God's own country, the Holy Church. A convert Chief Justice of England declared that it was the doc trine of Purgatory which first led him to investigate the Catholic claims. "Purgatory to me," he said, "embodies the idea of reform which runs through the whole system of human jurisprudence. The offender against the law is given an opportun-ity to make reparation for his offence and Divine Justice like human jus tice is thus fully satisfied."

But whatever may be the view of Purgatory held by outsiders, the faithful—those who are truly faithful—know that no doctrine of the Church is more consoling and no exercise more fraught with grace to the living than the practice of prayer mate is less than that of August 31, for the dead. It puts in our debt souls who have forever lost the now placed at 336,258 000 bushels power to be ungrateful. They who plead for remembrance, can they forget us who heed their petitions? Whether it is that their prayers are so availing for us, or whether it is that God takes it upon Himself in a the crop this year being therefore special manner to reward those who are mindful of the dead, certain it is that the faithful who are greatly devoted to the soul's departed are greatly favored by grace. Here, then is an opportunity not to be ignored.

This is form of charify in which we can be engaged at every moment of the day, and which has the advantage of keeping constantly before our eyes the gravity of even those deliberate yield is 481 085,000 bushels from and vanial offences which entail such serious penalties at the hands of Him into whose presence nothing unde-filed can enter."—Ave Maria.

CHURCHES DESTROYED BY LOUISIANA HURRICANE

From the Morning Star, New Orleans

Never, perhaps, has more wide-spread destruction been wrought among the churches of the Archdiccess of New Orleans than through the hurricane that swept Louisia on September 29. Seemingly diabolical in its fury, it razed crosses and steeples, wrecked shrines and brought low many a church reared by patient efforts, while homes for the aged and were terribly damaged by its relentless fury. Even clotstered enclosures were exposed by the workings of its wrath. It is safe to has been wrought in the outlying

In the city alone four churches These were St. Cecilia's, the Star of the Sea, the Church of Our Lady of the Sacred Heart and St. Dominic's, while numbers of others are almost wracked.

The Catholic asylums fared badly

BUILT FOR YEARS

This is not an organ simply built to sell. R

Karn Church <u>Organ</u>

built to-day will give equal satisfaction years hence. Is not that the kind you want for your church? Let us estimate for you

The Karn-Morris Plane & Organ Co., Limited Head Office, Woodstock, Ont.

Elizabeth's and Camp Street Asy luma' all were hurt badly by the storm.

Sad indeed was the fate of St. Alphonsus' Asylum. It seems only yesterday that we chronicled the destruction of the dorm tory of this institution by a cyclone while in course of erection, when very near completion. This loss of over \$15,000 has been added to by the further damage on Wednesday last, entailing a loss of upward of \$18,000.

> MORE CONVERTS FROM ANGLICANISM

LAST BROTHER OF ANGLICAN CALDEY RECEIVED INTO BENEDICTINE ORDER

London, Sept. 20.—Amongst recent converts is Mr. Cox of Brighton, brother of the well known Anglican rector of that fashionable resort, who was converted two years ago a since returned to attend a Catholic parish not far from his old parish Mr. Cox was president of an organi-zation known as the "Jatholic Socie-ty" which was a High Anglican concern, and his conversion, while giving great pleasure to his brother has hit the Anglicans very hard Brother Anselm, the last Anglican Caldey monk, whose conversion was reported a week or two back, was this week received into his old communion, now the real Benedictines of Caldey.

STATISTICAL REPORT

Ottawa, October 15, 1915.

The Census and Statistics Office issued to day its monthly report on the field crops of Canada, based upon returns made by crop-reporting correspondents at the end of September.

YIELD OF PRINCIPAL GRAIN CROPS

For wheat, oats, rye and flax the

provisional estimate now issued

show yields higher even than those reported a month ago; but in the case of barley and cate the present estinow placed at 836,258 000 bushels from 12 986 400 acres, representing an average yield per acre of 25 89 bushels. This total is 174 978 000 form of charity, in which we cent. in excess of the annual 1,365 000 acres, an average per acre of 42 33 bushels. Barley comes out at 50 868 000 bushels from 1,509,350 from 112 300 acres, or 22 07 bushels per acre and flaxseed 12 604 700 bushels from 1,009,000 acres, or 12 48 bushels per acre. In the three transfer of the tr bushels per acre. In the three northwest provinces the estimated yield of wheat is 804,200,000 bushels and of oats 305,680,000 bushels. The remaining gran crops of Canada, whose yields are now reported on for the first time this year, are as follows: peas 3,240,400 bushels from 196,210 acres an average of 1652 bushels per acre; beans 594,000 bushels, 43 310 acres, 13 71 bushels per acre; buckwheat 8,101 000 bushels, 843,800, acres, 28 5 bushels per acre; mixed grains 17 128 500 bushels 466.800 acres, 36.69 bushels per acre : corn for husking 14 594 900 bushels, 253 300 acres, 57 62 bushels per acre. In arriving at these estimates cartain deductions have been made for quantities reported as destroyed by the weather in the province of Ontanio, chiefly sprouting in stock through the excessive rains during August. These deductions do not represent a total loss, as the sprouted grain will be used for feeding. They amount en the average to 11 per cent. of the total creps for wheat, 9 per cent. for cats, 8.5 per cent. for peas, and 6 per cent. for beans.

sugar beets, 88 for fodder corn and 88 for alfalfa. Those figures are below those of Sept. 80 last year for potatoes, but are about equal in the case of other crops. Owing to the heavy rains, the potato crop this year will apparently turn out to be poor, especially as compared with last year's spiendid showing. In New Brunswick and Nova Scotia the condition of potatoes is only 68 and 69 and in Ontario it is as low as 54.

ALL SAINTS

There is something especially appealing to the Catholic heart in the Feast of All Saints. One may find many reasons for the thrill that comes every year as the first notes of the beautiful office of the day are sounded. It may be more than anything else the sense of hero-worship that is a very part of us. We delight in giving honor to those who have done things. How we love to follow ing remembrance the man that in The herces of war, the herces of poets, the doers of charity, there is a long roll of them which the world is continually picking out in letters of

Now the Church is not behind the of soul. She has her heroes. And even the world cannot keep pace with them in numbers. The Litany of the Saints, long as it is, is but the introduction to her bead roll. The men and women that she names are countless, and then lest she might forget even one soul that has attained the fame of eternal life she makes this feast of All Saints to call to our mind the remembrance of the whose names may be forgotten with us but whose good works God remembers and rewards.

How vivid does this feast day make the next life. It reveals the link binding us from earth to heaven How real is the hope of reward as we recall that these whose glory we celebrate on this day were our friends in life. Many of them we walked with and talked with; many were our ancestors in a long ago age and in a distant country. Their blood is flowing through these bodies of our central country. turies after they themselves have passed into dust. As they were, so are we. We have the same trials to contend with, the same temptations to the sins that would deprive us of a place in the roll of honor in God's Kingdom. And we have the same helps, the same power unto sternal Their accomplishment is our

All Saints, therefore, is of a specia beauty to us inasmuch as it is our own feast by anticipation. If these our friends, our relatives, have saved their souls why not we? It was a struggle with them sometimes to choose the better way. It was a choice to them between the service of God and the service of the world and sin. But they won the battle against themselves. Are we not as strong as they with the same helps which God offers us? Surely All Saints is to us the feast of hope.

And so we lift our voices in the Church's hymns of praise to the flower of our human family. But it is not only a day of praise; it is a day of intercession. The doctrine of the Communion of Saints assures us that the saints in heaven can help us by their prayers. Is it not a most wonderful loctrine that we may invoke the whole court of heaven and enlist it in our work of sanctification ?-The Pilot.

NEW ATTEMPT

TO WEAN CATHOLICS FROM

THEIR FAITH Rome, Sept. 22, 1915,-One still has frequent news of the devotion of the Italian chaplains at the front and of the sound religious feeling among the troops, but at the same time one cannot neglect to read notices on the other side. There are not many of them, nor are they just now of any value, but one comes across them now and again. For intion to artivity in this direction among the soldiers at the front. All about the roads in the neighborbood of the barracks and anywhere gospels among the troops which has been carried out by the Society of St. Jerome for the Diffusion of the Gospels. In any case the Osservatore does not think that this effort is going to have any effect among the troops, who are showing daily how the war has quickened in them the feeling of the true religion—their re-ligion—for there is nothing more true than that if you rob an Italian of his Catholic faith you rob him of all faith. That there is Protestant activity is a fact, and not only at the front. Anyone here in Rome who goes for an afternoon walk under the walls of the Trinita dei Menti to-wards the Pincio may find himself The Catholic asylums fared badly in the hurricane and, poor before, they are suffering keenly now. Those damaged badly include the Convents of the Little Sisters of the Poor, the Good Shepherd Convent, St. Alphonsus' and Mount Carmel Asylums. The latter had the roof of one of its buildings destroyed. St. Vincent's Baby Asylum, the St.

porters back. The cansor has wiped out most of its vaporings, but from what remains it seems that there is a "religious revival among anti-clericals," at which it is horrified. But we shall have to wait till the war is finished to find out if there is anything left of the "anti-clericalism" which has been so long the bane of Italy, and the Masonic intrigue of which, truth to tell, the Osservatore which, truth to tell, the Osservatore Remano discovers dangerous symp-toms every day—though there is no indication of them on the surface.— New World.

RECITAL

Mr. Arthur George, the wellknown Canadian baritone, who
made such a favorable impression on
Catholic audiences by his artistic
interpretation of the baritone solos
in Dubois' Seven Last Words, under the baton of the renowned director, Rev. W. Finn, C. S. P., contemplates giving a recital in Foresters' Hall, Toronto, on Thursday, November 4, in aid of the Canadian horses at the front, under Mrs. Stuart Houston. Mr. George will be assisted in his recital by Mr. Ernest Seitz, who as a pupil of the famous Russian Shevinne, needs no introduction as a gifted pianist.

Toronto is to be congratulated on having two such artists in her midst
—that she appreciates the fact is apparent from the generous support which is being given on all sides by patrons of so worthy a cause and by lovers of the Divine Art.

Mr. Thos. George is to be the accompanist on this occasion.

DIED

FEELEY.-In St. Catharines, Ont., Oct. 2nd, 1915, Patrick Feeley. May his soul rest in peace.

DALY.-At her late residence, 392 MacLaren St., Ottawa, on Oct. 10th, 1915, Mrs. Patrick Daly, formerly Miss Catherine O'Keefe, for many years a resident of Almonte. Requiem High Mass was celebrated in St. Mary's church, Almonte, on Oct. 12th, ment being made in St. Mary's Catholic cemetery, near Almonte. May her soul rest in peace.

TEACHERS WANTED

WANTED FOR C. S. S. S. NO. 1 STANLEY
Second or Third Professional teacher. Salary
4450 per annum. Duties to commence Sept. 1st
small attendance. Apply E. J. Gelinas, Sec. Treas.
R. R. 2, Zurich. 1999-tf

WANTED FOR C. SEP. S. S. NO. 2. NEELON, two assistant teachers holding first or second Class Certificate; must be capable of teaching English and French. Duties to begin November 1st. Apply stating salary to M. Curley, Sec. Treas, Coniston, Ont.

BETWEEN AGE OF THIRTEEN AND seventeen years, as mother's help. No washing or ironing. In return food and clothing and permanent Catholic home if satisfactory. Send reference from parish priest as to character. Address answer to Mrs. Lerning, General Delivery, Ottawa, Ont. 1932-1

listed below.



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WITH THE PRIEST AT THE ALTAR

BY THE Rev. John J. Wynne, S. J.

For Every Sunday of the Year For Holidays and Special Feasts

For Peace, and other Votive Masses For Bride and Groom, Nuptial Mass

For the Dead-on the Day of Burial For the Month's Mind, and Anni-

For Christmas and All Souls' Day, the three Masses For the Dadication of a Church

> etc., etc. 100 Masses Complete

The special prayers and services connected with the Mass:

Blessing of Candles, Ashes, Palms Asperges, and Pravers after Mass Processions, Forty Hours' Adora-

Benediction of the Blessed Sacrament The Absolution after Mass for th

Daad Various Prayers for the Dead

A description of the Altar; of the form, meaning and color of the vestments and Altar drapery an expla arion of the Sundays and days o Special Observance; of the parts of the Massail clearly arranged, at, by entirely new, brief and simple directions, made easy for all the colors of the manufacture of the colors of the same of the colors of the colors

Linen Binding, 35c. Cloth, 60c. Leather, \$1.25 AGENTS WANTED IN EVERY PARISH

T. J. FORD & CO. 303 Church St. TORONTO

Five Dollars

Puts an Organ

in Your Home!

OUR Warerooms are greatly overcrowded with 5

man Pianos. Every one has been thoroughly over-

hauled and is practically as good as new—guaranteed.

We need the floor space and are clearing them out at

unheard of prices, and on terms as low as 75c. per

week. Write us for complete lists and make an early

selection while the choice is big. They would be most suitable for a school, Sunday school or small

church, as well as making a splendid instrument for the home. Mail coupon today or secure one of those

A Few of Our Many Organ Snaps

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