

# The Catholic Record.

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

VOLUME XXXVI.

LONDON, CANADA, SATURDAY, SEPTEMBER 5, 1914

1872

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### POPE PIUS X.

At a moment when the feeling of loss is so keen and many emotions present calm consideration it is too soon to characterize with even a measure of fulness the Pontificate which has just come to an end. We know that the shadows were lengthening around Pope Pius but we hoped that some years would elapse before he ceased to feed his flock, to bear testimony to the world and to uphold the Kingdom of Jesus Christ. But yesterday we listened to his plea for peace, and it seemed to reveal to one a heart tortured indeed by the sight of desolation and death in Europe, but strong enough to withstand for some time the assaults of time and anxiety. But Pope Pius X. is dead. Undisturbed by the conflict of warring nations he sleeps in the Eternal City. And Catholics of all lands bow their heads in grief for the passing of the Father and the Pastor whose vigilance never ceased and whose voice was never silent in their hour of need. To us his personality was ever living and eloquent. He spoke to us by his Encyclical Letters, by his teaching to which we give unswerving loyalty even unto death, and by his policy born of saintliness and anxiety for the good of humanity. And this policy was to re-establish all things in Christ. To him the supreme ideal of perfection was the example of Christ. To him Christ was more than a type of the true and the beautiful and the good. He was the truth, and the way and the life: the light that enlighteneth every man that cometh into the world: the splendor of the Father and the figure of His substance: the very God incarnate for love of men. Pope Pius wished to bind up and heal the wounds of the world, to give it peace and light not by the help of material power or of statecraft but by the means of prayer, by the things of the spirit. He sought to bind man to divine truth and justice, to make him see that the humility and obedience of Jesus Christ are the mightiest forces that exist: to convince him that his thinking and doing are at their best only when pervaded by the Divine. It was a policy new indeed to a century that glories in its trophies of commerce and art, in its unparalleled intellectual activity, but a policy whose wisdom has been guaranteed by successes which are not writ in water on the pages of history. In doing this he was, according to some writers, actuated by philanthropy. His philanthropy, however, was not of "the materialist who tries to benefit men's bodies and ignore their souls, but the philanthropy of one who clearly sees that there is in the world a wide, definite and fertile body of moral and religious truth which must be used as a foundation for all solid philanthropic work." All men agree that he was above the vanity of place, the thirst for power, and though some of them yielded him no allegiance they were ready to acknowledge the greatness of his character and to read in his pleading for the acceptance of truth eternal but the accents of a man who was ever conscious of his responsibilities and ever resolute in fidelity to his duties as ruler of a world-wide Church. The crystalline purity of his soul that looked out from his eyes and spoke through his lips, his simple dignity and kindly sympathy charmed all who came into contact with him and commanded the admiration of those who had never seen nor heard him. He was clad with virtue as with a garment. And we are within the bound of moderation when we say that Pope Pius X. was regarded by all men as one who had a claim to a kingship of love and goodness and whose words and actions increased the world's treasure-store of noble thought and endeavor.

When he began his Pontificate some of his critics wondered, and in diverse ways expressed their wonder, how a peasant unskilled in the arts of statecraft could ever hope to deal with great and complicated problems. He was destined to fall and forthwith they composed his requiem. He came indeed from the people and he was always proud of it. He was

poor as a priest, a Bishop, a Cardinal, a Pope, because the oppressed and the suffering were his friends—because he was a servant of the servants of God. And though he blessed the legitimate aspirations of his age and was in sympathy with every movement that could redound to the betterment of the world, he was adamant in resisting any encroachment upon his domain. When the truth entrusted to his care and guardian ship was impugned or denied he knew neither expediency nor compromise. His way was clear and straight and he walked in it unafraid and confident of triumph. The most astute diplomats marvelled at his singleness of purpose and indomitable determination, and though many of them were versed in the arts of tortuous speech and action they failed to make any impression upon this poor man of the Vatican. For Pope Pius brought the Church face to face with "the democracy by which the world is now governed and made it clear that the Church will not be tied to any dynasty." The world will honor him for the nobility of his personal character. We his children will hold his name in benediction and remembrance. We mourn and yet through the darkness of sorrow runs a golden thread of joy and pride. For how could a man die more worthily than at his post, with the memories of honor unstained and duty fulfilled thronging angel-like around him.

### PEACE AND WAR

The experts are already talking about the peace which will follow the great war and the means to guarantee its stability. According to them the war may result in an international Peace League with an international army standing as a policeman for peace maintenance. This may come, or perhaps the peace may amount to nothing more than an armed truce to give the exhausted nations time to catch their breath and to build up armaments for another fight. Past history does not lead us to attach too much confidence to the alliances now binding nation to nation. They may endure or be swept away by the current of particular interests. This has happened many times. Bismarck, for instance, clasped hands with Austria in order to get the provinces of Schleswig and Holstein from Denmark and then he threw her aside. Friend at one time of France he unheated the sword against her in 1870. He remained neutral during the Crimean War because he was Russia's friend, but that did not prevent him from joining England in forcing Russia to accept the Treaty of Berlin. Our hope of enduring rests with the people—the humble everyday folk who will refuse to dance at the dictation of politicians and war-lords. They pay the terrible price of war. They know what it means far better than the diplomat or the ruler. And we think that when they realize the colossal cost of this war, both in wealth and in life, they will themselves devise some means to have peace which will cure the war-fever which has been gnawing at the vitals of Europe for many years. After the present war we may expect a deeper and clearer public sentiment on this matter. It will be more than ever realized that war to-day is an anachronism: that there is no advantage in war even to the victor and that the disadvantages are vastly greater than in bygone times.

### PEACE LEAGUE

Writing in the New York Times, Prof. Irving Fisher of Yale declares himself in favor of an International Peace League. Unless something constructive is done, he says, something which cuts loose from the bondage to old precedents, the present war will have been utterly in vain. The same causes will continue to produce the same effects. The nations will again vie with one another to have the biggest armies and navies. The people will again have to carry an increasing burden of taxation and of military duty, and recurring two or three times a century will again come wars like the present to kill off the best and to leave the worst in the population of Europe. The Professor cherishes the hope that this war may prove but the pre-

oipitant of the greatest advance in constructive policies which the world has ever seen.

### HUNGER AND THIRST

The Gospel speaks on many occasions of those who hunger and thirst, giving us plainly to understand that these expressions are used in their widest and most general sense. To hunger and thirst after justice is numbered among the Beatitudes. But men seem curiously disposed to contract the meaning of the hunger and thirst which is their duty to relieve. The more material a need is the more pity it excites. On the other hand the higher the type of need the less compassion is felt for it. Many a man who would not dream of leaving another to die of hunger is not afraid to commit the same act in an intellectual sense. For instance, we are many of us generous enough with money wherewith to clothe the poor, but not with sympathy that could uplift them. Our education is to minister to our needs, while those who could be helped by it are unheeded without our gates. We could take a part in public gatherings, apply our principles to social problems and thereby eliminate many a prejudice and cause those without the fold to have a kindly thought about the Church.

### THE POPE'S LAST BLESSING

Not even in death does the Pope cease to bless his people; his last blessing comes from the cold clay. Not the peace-pledging of the government of the earth, not the sacrifice of thousands upon the field of battle could halt the ruin war is working in man's nature and win him back to kindness. It was only the death of the Vicar of the Prince of Peace that could displace the glaring headlines of war and give a truce to bitter war-thoughts for a few gracious moments of benevolence. Perhaps this is God's providence—by a loss so great to bring peace at last to a war-weary world. God grant it may be so.

But best blessing of all our Holy Father's death has brought to hearts not torn by strife. He resembled his kind Master in his life, and by his death, too, as by the death of Christ, "out of many hearts thoughts have been revealed," kind thoughts of others toward the Church, and of the Church toward others. To-day, when all the world is talking about the dead Pope, you hear no mention of a papal menace, or of anti-papal fanaticism, or of anti-papal sentiment. Obloquy is silent in death's last impartial appraisal of a good man's worth. It is not merely the silence of a sound where no good can be spoken. Obloquy is struck dumb by the universal, unequivocal praise; in sincere chorus it rises from every honored organ of the press at this retrospect of a life so virtuous. The New York Sun, for instance, praises "his amiability of disposition, benevolence of purpose, and saintliness of life." "He was a man," it says, "who served his Church with singular piety, disinterestedness and integrity," his "a life consecrated unselfishly toward good, toward betterment for all those whom his influence might reach." It is true, some of the press notices have spoken depreciatively, or at least doubtfully, about Pius X's greatness as Pope. "He was no statesman," he lacked the qualities of leadership," and so on. They cannot understand the Pope. His refusal to conform to the Separation Law of France, or to parley with Modernism, cause his critics of the press most disappointment and chagrin concerning his statesmanship, but curiously enough this very uncompromising integrity of faith will be his chiefest glory in the annals of the Popes. He was a stranger in the court of the world, talking to the world wholeheartedly about other-worldliness, and like Columbus in quest of his New World, it was with little sympathy from the court that he set his course for the Unseen Land in which he believed, his Land of the Ultimate Term. The Pope the world could not understand, because the Pope stands for principle of the supernatural; but Pius X. the man, the embodiment of that principle, which they do not understand, the world respects and loves as "a true saint." The natural religion of the man of the world says that "it is not what a man believes, but what a man does" that counts. We know that both count, but the man of the world applauds the good deeds of Pius X. and reflects that the principle of his good deeds was the supernatural principle of faith.

It is not surprising to find misunderstanding of the Pope; it is the centuries old antagonism between faith and unfaith; but appreciation of distinctively Catholic virtues of the visible Head of the Catholic Church comes somewhat surprising to ears little used to public praise,

and much abused, especially of late, by the foul slanders of a coarse public press. In their resentment many Catholics are apt to forget themselves and to set at defiance the whole non-Catholic world, friend and foe alike. That revelation of kind thoughts for good Catholics, coming with the Pope's death, has taught them their mistake, and revealed, we hope, kind thoughts in them. The life of the Church and the lives of her vile enemies are in two different elements, like earth and air; it is the very security of the Church that makes the outcries of these enemies the fiercer, as dogs bark loudly at birds flying safely over their heads in the air. Our own good works as Catholics are our best vouchers, and the best refutation of calumny; and by our good works, and our good works alone, men of the world, with whom we are in contact but who are going to judge us. They will honor the faith that brings forth good works, and they will blame, not the Catholic man, as they should, but his faith, for the works that are bad. "So let your light shine before men, that they may see your good works and glorify your Father who is in Heaven." This is our Holy Father's last blessed word to us from the cold clay.—America.

### IRELAND AND THE WAR

#### REDMOND'S GREAT SPEECH AT WESTMINSTER

In the House of Commons, London, on August 3, during debate on the war situation, John Redmond gave voice to statements which showed clearly that the people of Ireland would support the English Government in whatever step it might take in the present European outbreak. We quote Mr. Redmond in full:

"I hope the house will not consider it improper on my part, in the grave circumstances in which we are assembled, if I intervene for a very few moments. I was moved a great deal by that sentence in the speech of the Secretary of State, Foreign Affairs in which he said that the one bright spot in the situation was the changed feeling in Ireland. In past times when the Empire had been engaged in these terrible enterprises, it is true—it would be the utmost affectation and folly on my part to deny it—the sympathy of the Nationalists of Ireland, for reasons to be found deep down the centuries of history, has been estranged from this country. Allow me to say, sir, that what has occurred in recent years has altered the situation completely (general cheers.) I must not touch, and I may be trusted not to touch, on any controversial topic; but this I may be allowed to say, that a wider knowledge of the real facts of Irish history has, I think, altered the views of the democracy of this country toward the Irish question, and to-day I honestly believe that the democracy of Ireland will turn with the utmost anxiety and sympathy to this country in every trial and every danger that may overtake it (renewed general cheers.) There is a possibility, at any rate, of history repeating itself. The House will remember that in 1778, at the end of the disastrous American war, when it might, I think, truly be said that the military power of this country was almost at its lowest ebb, and when the shores of Ireland were threatened with foreign invasion, a body of 100,000 Irish volunteers sprang into existence for the purpose of defending her shores. At first, no Catholic—ah! how sad the reading of the history of those days is!—was allowed to be enrolled in that body of volunteers, and yet from the very first day, the Catholics of the South and West subscribed money and sent it toward the arming of their Protestant fellow-countrymen (cheers.) Ideas widened as time went on, and finally the Catholics in the South were armed and enrolled with their fellow-countrymen of a different creed in the North. May history repeat itself to-day. There are in Ireland two large bodies of volunteers. One of them sprang into existence in the North. I say to the Government that they may to-morrow withdraw every one of their troops from Ireland (loud cheers.) I say that the coast of Ireland will be defended from foreign invasion by her armed sons (renewed cheers), and for this purpose armed Nationalist Catholics in the South will be only too glad to join arms with the armed Protestant Ulstermen in the North. Is it too much to hope that out of this situation there may spring a result which will be good, not merely for the Empire, but good for the future welfare and integrity of the Irish nation? (cheers.) I ought to apologize for having intervened, but while Irish men generally are in favor of peace, men of this country from all the horrors of war; while we would make every possible sacrifice for that purpose, still, if the dire necessity is forced upon this country, we offer to the Government of the day that they may take their troops, away, and that if it is allowed to us, in comradeship with our brethren in the North, we would ourselves defend the coasts of our country.

### "GUILLAUME EN EST LA CAUSE"

We are well content to leave to others the task of sketching out plans of campaign for the allied armies in the great struggle that is now shaking the Continent of Europe. Our hope is that we may be able to satisfy every one of our readers that England has unshaken her sword in a righteous quarrel. There is a disposition in the German Press to lay all the blame on Russia. How did Russia come in at all? A month after the murders at Sarajevo, Austria suddenly formulated her demands upon Serbia. That the statesmen in Vienna had grievous provocation is not denied. But was it necessary or consistent with a desire for peace at the same time to put forward eleven separate demands—all offensive and humiliating when addressed to a Sovereign State—and to require an answer within forty-eight hours? Serbia made reply within the stipulated time, and abased herself in the dust. Of the eleven demands she accepted eight without a murmur. To the ninth demand, requiring the punishment and dismissal of certain officers, Serbia submitted, with the reservation that before these men were punished their guilt should be judicially established. To the eleventh demand, that explanations should be given as to certain speeches alleged to have been made after the assassinations, Serbia consented, subject to the proviso that the accuracy of the reports of the speeches in question should be verified. As no one could wish to punish an officer for an offence he had not committed, or to indict a speaker on the strength of a misleading or inaccurate report of what he had said, it may be fairly contended that Serbia met ten out of eleven Austrian demands with an unqualified submission. The only demand which Serbia refused was the tenth, which required Serbia to allow Austrian judges to be associated with her own in examining persons accused of complicity in the Sarajevo conspiracy. Such a demand was clearly incompatible with the status of Serbia as a sovereign and independent State. But in refusing it the statesmen of Belgrade were careful to leave the way open for further negotiations by offering to accept the mediation of the Powers or a reference to the Hague Tribunal. The depths of submission to which Serbia descended on this occasion may be taken as the measure of the desire of Russia to save the peace of Europe. But Austria refused to be satisfied, or even to give time for further negotiations, and declared instant war.

It was thus clear that Austria was aiming not at the punishment of Serbia, but at her destruction as an independent State. Russia began to mobilize part of her forces. There might have been hesitation in Vienna but that "the German Michael in his shining armour" suddenly took up the quarrel, and called upon Russia to disarm and to give an answer within twelve hours. Russia's only reply was a forgone conclusion, and Germany declared war. France was bound by treaty to side with Russia, and kept her word. Sir Edward Grey explained in the House of Commons that in view of the understanding which had been arrived at with France as to the way in which the two fleets should be distributed, England was bound, not by the letter of any treaty, but in honor and good faith, at least to see that the northern and western coasts of France were protected from bombardment by the German fleet. That declaration need not of itself have led to war. Germany was quite willing to accept this limitation for the activities of her fleet as the price of England's neutrality in the struggle. The *casus belli* was the German invasion of Belgium. By the law of nations a belligerent is bound to respect the territory of a State with which it is not at war, and a neutral State is bound to resist invasion to the utmost of its ability. But apart from the general sanctions of international law, the neutrality of Belgium was specially protected by a treaty to which both England and France were parties. Germany has violated the treaty. England is faithful to her bond, and joins hands with Belgium to defend it. Happily these facts are not in dispute. Germany has no quarrel with the little kingdom she is wasting with fire and sword, and none at all with the people whose homes she is invading. The words of the German chancellor are on record:

"Gentlemen, we are now in a state of necessity, and necessity knows no law! Our troops have occupied Luxembourg, and perhaps are already on Belgian soil. Gentlemen, that is contrary to the dictates of international law. It is true that the French Government has declared that Brussels that France is willing to respect the neutrality of Belgium as long as her opponent respects it. We knew, however, that France stood ready for invasion. France could wait, but we could not wait. A French movement upon our flank upon the lower Rhine might have been disastrous. So we were compelled to override the just protest of the Luxembourg and Belgian Govern-

ments. The wrong—I speak openly—that we are committing we will endeavor to make as good as soon as our military goal has been reached. Anybody who is threatened, as we are threatened and is fighting for his highest possessions can have only one thought—how he is to hack his way through."

Wanting war, Germany finds it convenient to violate independence of the little people it was pledged and sworn to defend. So her armies are poured across the frontier, and when the gallant Belgians, refusing to be dismayed by hopeless odds, resist and fight for their freedom, they are shot down with machine guns. And what does this guilty and miserable plea about necessity amount to? The German armies want to snatch an advantage which is not rightly theirs—to attack France on her unguarded side, to assail her across a frontier which was left defenceless because it seemed protected by a treaty to which both England and Germany were parties. If this poor plea of necessity is ever admitted by the tribunal of the opinion of the civilized world as a valid reason for the tearing up of treaties, then there is neither faith in the spoken word nor trust in the written bond, and rules laid down by the Hague Convention are binding only till it ceases to be convenient to observe them.

It is hard to form any adequate idea of the nature of the measureless wrong and misery which the bad faith and brutality of Germany have inflicted on this little people, who are punished only because they were thought to be feeble. On the very first day of the war the Belgians, to check the German advance, with their own hands blew up bridges and destroyed railway tunnels all over the threatened frontier, and so suffered a willing loss which is estimated at forty million sterling. That loss has been multiplied many times since then, and it may be safely said that the labour and privations of a whole generation of men will hardly make good what this unoffending people has suffered during the first week of this wanton and wicked invasion. Her citizen soldiers have been called out from the fields and factories to be shot down in heaps, because they refuse to sacrifice the independence of their country at the bidding of the German soldiers. Nowhere are the processes of agriculture conducted more industriously or scientifically than in Belgium, and now her plains are to be made the cockpit of Europe, and her ungathered harvests will be trampled into the earth by the feet of millions of men. And whose is the guilt? The answer may be given in the words which a correspondent tells us he heard on the lips of a Belgian peasant. Looking sadly at the crop that never shall be garnered; the old man exclaimed with the energy of conviction: "Guillaume en est la cause." At any rate, in this hour of national trial England may feel that she is striking for the weak and the oppressed, and for the vindication of a violated treaty, and because until the tide of this unprovoked invasion is rolled back, for there can be no peace with honor.—The Tablet.

### THE RIVAL ARMIES

Germany has 26 army corps engaged, totalling almost 2,300,000 men. Twenty corps are in the western armies, or approximately 1,800,000 men, and the balance of half a million on the eastern frontier facing the advancing Russians. Austria has 16 army corps in the field. At war strength after the reservists are called up Austria's army corps are somewhat smaller than those of her ally, but the London Graphic, a good authority on military affairs, estimates that she can put 1,200,000 trained men into the first line of battle. There are three Austrian army corps in Alsace and four in Bosnia and on the Serbian frontier. This accounts for 560,000 of her first line. The balance, 640,000 strong, are no doubt already on the Galician frontier, or headed that way.

The Allied Teutons, it will be seen, have a fighting first line of 3,500,000. What numbers can the Triple Entente bring against them? France has called up every man of her first line and is now mustering in volunteers. There must be almost, if not quite 2,000,000 trained men on the frontier or manning the forts of the north-east. There may be some deduction to be made for corps of observation on the Italian border in the south, but it is probable that France has nothing to fear from Italy. All her first line, therefore, may be reckoned as assembled in battle array on the northern frontier. Here also are some 250,000 Belgians and 125,000 British. In the eastern scene of war Russia has called up 4,000,000 men, but probably not more than half of them are available for an offensive movement at present. She has in all 5,500,000 trained men, but transportation over great areas so poor that it would take months to concentrate them on her European frontier. Serbia and Montenegro have both called out all able bodied males, and this will provide not less than 800,000 men for offensive warfare.

### CATHOLIC NOTES

The newspaper correspondents are a check on savagery. There can be little doubt that if the war correspondents had gone with the armies during the Balkan wars there would not have been the terrible atrocities that disgraced these two conflicts.

A sister of Thomas Ford Hughes, the recluse who died recently in Carmarthen Workhouse Wales, inherits the \$70,000 which he left. She is seventy years of age and became a Catholic thirty years ago. Her only desire is to visit Rome and see the Holy Father. She proposes to build a handsome church at Carmarthen.

At Brooms, Department of St. Brieuc, France, 50 Gendarmes violently expelled the Sisters whose work is the care of the sick. The dastardly act of the authorities was aggravated by the circumstances that the poor Sisters were at the time kneeling around the bier of a dead Sister. The Bishop ordered protest against French brutality.

The Falls Road, Belfast, was densely crowded with sorrowful on-lookers during the funeral of Dr. Tobin, Bishop of Down and Connor. All the mills and factories close to the line of route were at a standstill and signs of mourning were seen everywhere from the church to the cemetery, where the Bishop, in accordance with his own wish, was interred amongst the poor. Cardinal Logue officiated at the graveside.

Since the wholesale conversion last year of the Anglican Benedictines in South Wales, close upon 25 Anglican rectors, vicars and curates have been received into the Church in England. With two or three exceptions, all are unmarried, and are therefore, hoping to enter the priesthood. The Beda College, which is attached to the English College at Rome, is already filled to overflowing with ex-Anglican clergymen, who are pursuing their theological studies.

The diocesan tribunal of Cambria, France, has just closed the canonical process with which the Ordinary was charged, concerning the servants of God, priests or religious, condemned and executed in hatred for the faith at Valenciennes and other places in the archdiocese of Cambria at the time of the great French Revolution. The decision of the tribunal is that there is ground to ask Rome to institute the Apostolic Process for the beatification and canonization of those servants of God.

On Sunday, August 2, Archbishop Riordan, of San Francisco, solemnly dedicated the magnificent new Jesuit Church of St. Ignatius in that city. This church, one of the finest on the Pacific coast, replaces the one burned in 1906. The old bell which survived the fire was used again for the first time since the catastrophe. It was manufactured in Sheffield, England, in the year 1855, and measured 5 ft. 6 inches in height with a breadth of 6 feet 2 inches at the mouth, and weighs 5,824 pounds.

The Sydney Knights of Columbus have started a movement to aid in providing salaries for new professors at St. Francis Xavier's College, Antigonish, N. S., and at the close of the last scholastic year paid over their first contribution of \$500. Since their beginning in Halifax the Knights of Columbus have given generously of their funds to the Anti-Tuberculosis League and other deserving objects. Now they are concentrating their attention on education, and with this object in view have founded a scholarship in St. Mary's College, Halifax, for the benefit of the children of parents of moderate means.

Detailed results of the tabulation of the occupations of the population of England and Wales, as shown by the census of 1911, have now been published and supply very interesting facts. For instance, it appears that whilst Anglican ministers decreased in number from 25,855 in 1901, to 24,859 in 1911, ministers of the Nonconformist bodies increased from 11,572 to 11,981 and Catholic priests from 2,849 to 3,302, the number of foreign born priests being increased from 277 to 492. There were 7,875 monks, nuns and sisters, an increase of 21.7 per cent, said to be due largely to the arrival of members of religious orders from other countries.

On August 7, the Society of Jesus throughout the world commemorated the one hundredth anniversary of his restoration under Pope Pius VII. The Society was founded by St. Ignatius Loyola and approved by the Church under Pope Paul III. on September 27, 1540. It was suppressed by Pope Clement XIV. on July 21, 1773. At the time of its suppression it had about 25,000 members—priests, ecclesiastics, and lay brothers—scattered all over the world in colleges, seminaries and mission stations. The decree which put it out of existence remained in force for forty-one years, or until 1814. Since that time the Society has been very active and has gained in numbers and in influence. To commemorate the centenary of its restoration the Holy Father sent a commendatory letter to the General of the Order.

AILEY MOORE

MALE OF THE TIME SHOWING HOW... CHAPTER XXIX—CONTINUED

CONCLUSION

One night towards the end of November, every one knows that the Bavarian ambassador came to Naples about 11.30 o'clock, and insisted upon seeing the king.

"I have the honor to pray your answer, sire."

"I'll carry it, sir," was the reply. And in that time steamships had been got in readiness, and whole wardrobes had been packed, and before three hours the artillery from the forts proclaimed that the king had departed, and next morning he was on his knees before the Vicar of Jesus Christ.

"You were received into the Church at Amiens?" he asked addressing the lady.

"No, padre mio, I was received at Paris; my brother here was received at Amiens, and on the same day."

"And why not together?"

"In fact, I concealed the matter from her," said the gentleman.

"And I did not think he was prepared for my step, at all," remarked the lady.

"Most wonderful!" said the clergyman.

"It really was," said the young man, "and—but, my God!" he exclaimed "oh, look there, Cecily!"

"Where?"

"At that picture—can it be possible?"

"Ailey Moore! Ailey Moore!" cried Cecily Tyrrell.

"Why, signora, that is the 'Mater Amabilis' of the great English painter!" said Mr. Baillet, in a kind of emphatic astonishment.

It was too much! Poor Cecily's strong heart gave way—and no wonder. Beside the 'Mater Amabilis,' drawn from the angelic sister of Cecily, the 'Judith' which Cecily Tyrrell with too much ecstacy to see so suddenly poured into her heart. The Judith was herself—herself so perfect—so charmingly idealized, that nothing of earth remained in her portrait save the form. "I will place you beside my sister in my soul," her memory whispered to her, as she fell into her brother's arms.

Scenes like the meeting of Gerald and Cecily should never be described; at least it is a wise discretion in writers like ourselves to leave them untouched—and so we take the liberty of doing.

The reader is not going to suppose that the measure of Gerald's happiness was filled by the triumph of a pencil or the reunion with his friends. Cecily Tyrrell had "louched realities," and lived in a new and glorious world; Frank never before felt the true dignity of a man; Gerald met them with sympathies familiar to him, but marvels to them whose souls were opening to the moral grandeur of the world of truth. Father Baillet, to whom they had brought letters from Paris, was a valuable ingredient in the cup of joy. But we repeat, Gerald's happiness did not end with the triumph of art or the communion of friendship. From them he learned for the first time what the reader already knows; and in addition, the most unimportant fact, that the mortgages which he inherited on the estates of Kinmacarra nearly made him master of that property. Ailey's letters had not reached him, in consequence of his change of abode; and Frank and Cecily were on their way to Rome to fling themselves at the feet of the Holy Father, and to receive his blessing on their reconciliation with the Church of their fathers.

Let us pass over events of a year, and conclude our narrative. Kinmacarra has changed masters in the Encumbered Estates Court,

and Sir Francis Tyrrell is its owner. A lordly dowry and an angelic bride rewarded his virtue, who never loved for gain, and who was most modest in his suit, when his position gave him most influence. Moorfield has been transformed into a palace; and Gerald and Cecily live among the poor. Who so happy as Father Mick—unless Biddy Brown in her beautiful new cottage? And the family at the "gap" have come over near the great house, where a farm is well cultivated, and rent regularly paid. The Soupers are all gone or converted. "That all our bad luck may go wud 'em!" is Biddy Brown's only piece of vindictiveness, unless that she says the "stamp" will never come off, the faces of those that "turned" in the bad times and have now come back. Eddy is as good as ever, and intends one of these days to do something worthy of record. Miss Crane is with Mrs. Moore, as her maid, and Lucy Neville is the companion and friend of Ailey. No amount of teaching can instruct the young women and girls of Kinmacarra in the art and mystery of Lady Tyrrell's title—for ever and ever they will have her their "own Ailey Moore!" Don't blame them, however, because she don't and Sir Francis is not a bit offended.

We here give the last, which, up to February 1849, was known of Shaun a Dherk and his two companions. His American experience we shall record when our readers demand the performance of the task. The letter is to Father Mick:

"Reverend Father,—After ten or twelve years of labor and risk, in which a good property has been expended, or nearly so, you have convinced me that I am, and have been a wicked criminal. It was madness to have supposed I could be doing good and the chapel shut against me, and every priest refusing me sacraments and denouncing my deeds. But I was mad. The wrecked homes of the orphans and the cries of the widows, and the misery, death, and desolation all around me, made me mad—and I went headlong—doing justice in my own way, blasphemously calling it the way of God. 'Tis ended. I go away in penitence and in sorrow—myself and two faithful men that I led astray sail this day for the far West. Pray for us sinners. Don't let the poor to think hardly of us. We loved our poor people in a wrong way, but oh, how truly! We go, but as long as Ireland is as she is, you'll find men like

Your faithful penitent, SHAUN A DHERK."

Many efforts have been made to transplant Aunt Benn; but Aunt Benn declares that her eyes shall be closed by the banks of the Shannon. She has spent a month at Moorfield, or rather between Moorfield and Kinmacarra, and she has promised a summer visit now and then; but prayer and impotency to remain permanently were equally vain.

Aunt Benn put the silver spectacles up to their usual place among the shining curly curls, and looking over so mildly and lovingly with her blue eyes, she smiled, maybe a little sadly, and answered—"The banks of the Shannon were her place; the poor children would miss her, little as she did for them, she said; and there were some old people too, who had become so accustomed to see her, that a long absence from them would inflict unnecessary pain. And there were many reasons in fact, Aunt Benn said; and then her eyes would pass from Ailey to her husband, and return quietly to Ailey again. Ailey felt the silent argument more deeply than any, for it told her that Aunt Benn, when no one saw her, knelt by a grave in Killalee and cherished a dear memory in tears, which were silently, though frequently, shed; for Aunt Benn would not allow her sorrow to inconvenience any one, yet she wept as we have said, and Ailey well comprehended the "many reasons" and the mute illustration of the chief one. So Aunt Benn is at home in the "city of the violated treaty;" and we should like to know who could keep a number of young girls from her side as she goes to Mass of a Sunday, or who is the "old neighbor" that could be three days sick without a visit from Aunt Benn, and more than a visit, if more were needed.

As to old Mr. Moore, there he is, in a big Bath-chair, rolled about the bright domain of Moorfield, perfectly conscious of his happiness, though unable still to comprehend the history of his ejection or the circumstances of his return. The day of Frank Tyrrell's arrival at Mrs. Benn's, strange to say, is always marked in his memory. He says that that was the day he consented to give Ailey to Frank, just because that young gentleman "liked Mary's—Ailey's mother's song;" and the same day he told him that they were coming home "immediately" to Moorfield; and of course so they did come home; and Gerald had made a grand place of Moorfield, sure enough; but he always said Gerald was a fine fellow, and if he weren't, he never would have had such a fine wife as Cecily. "I declare," said he to Father Mick, "she's just such an angel as Ailey! and I declare I love her just as much as I love Ailey, Father Mick, and I believe you do also. Then look at Ailey's husband, Father Mick. Isn't he a beautiful, id like to know?" Old Mr. Moore takes good care of the workmen, though he spoils their time a little. Every place he meets them in he gets their names anew, unless the "old hands," and he never forgets them. None of

them are known to abuse the good old man's simplicity, because they respect him, and because, it may be, too, that the master of Moorfield and his lady never tire of loving him, and never fail in the reverence due to gray hairs.

We may add, that the pale woman has come to live with Biddy Brawne, and her daughter has gone to Australia. Peggy Hynes' husband makes an admirable land-steward, and Peggy Hynes' baby will grow to something remarkable. If—notwithstanding the protests of his lady against the same—the owner of Kinmacarra does not spoil her.

And lastly, Rev. Mr. Salmer, during the sale of the Kinmacarra estates, encountered a gentleman learned in law—an attorney—who had the singularly bad taste to recognise him as an old clerk of his own. Moreover this gentleman spoke of Mr. Salmer's sudden disappearance from his house, and of certain sums of money, and so on. But Mr. Salmer did not know the gentleman at all, and sooner than run the risk of making such a low person's acquaintance, Mrs. Salmer and himself—have gone to the Levant. The other characters are either picking up "authentic information" on the continent, or reminding people near Moorfield that they "always said Gerald and Ailey would come to be great people." Dr. Creamer is one of the latter class.

The tale of Ailey Moore is told; but the reader will allow us a parting word. There is nowadays a war of sense against faith, and of selfishness against love. There is no use in tracing the causes of this misery; they have long been known, and their developments anticipated and lamented. What we need is to guard against their consequences and avoid the precipitate movement of the bad world which surrounds us. Let us love. We have been given for auxiliaries to one another on a rugged road and in the face of many enemies. Let us not live in isolation. Wherever we are, let us remember we are brothers; whatever we have, let it be ready at the claim of kindred. There is not a man, woman, boy, girl, or even child, that has not the power to bestow some little comfort on some fellow-being, at home or abroad, at some time during the long day.

Why refuse it? Ah! if we knew how rapidly love diffuses itself—how luxuriant is its growth—how abundant its fruit—and how rich its harvest, the study of life would be to scatter its seeds and secure its rewards. Let us love; let us look kindly—speak gently—approve readily—censure rarely—lighten every one's burden and brighten every one's joy, and we shall console for the yearnings of our own hearts that only seek license to love, and we shall make a paradise of charity in the desert of this age. If Ailey Moore have taught the soul to feel the importance of this counsel, and helped the heart to treasure it, the writer has accomplished his object.

THE END

THE POWER OF A VOICE

For two weeks Millard Hendricks had tossed restlessly on the hospital cot. Although the gentle ministrations and cheering words of the Sisters had relieved both his mental and his physical ills, yet his attitude of mind was no one to be envied. He railed continuously against his misfortune in being struck down by an automobile; against this enforced period of inactivity just when he was planning large industrial ventures requiring personal attention; against pain—his own and that of his neighbor whose low mean sometimes reached him—how abhorrent to his robust health was due much of his success in the business world, and that fully one half the ills in the world were imaginary, he had looked with disfavor upon medical services, and with a shade of contempt upon invalids. And now he was suddenly compelled to admit the actuality of pain, his utter helplessness and his utter dependence upon others. It was a new sensation and not comforting.

Hendricks had been, not a supporter only, but a promoter of the doctrine held by some present-day pagans, that it is an act of propriety, even of charity, to quietly and unobtrusively regard as the best medical aid by the use of an anaesthetic. Lack of family life—he had been alone in the world for many years and had kept in the straits of twentieth-century competition largely for the love of it—and unwillingness to travel or to give his attention to other matters than those which drew forth his best business energies, had made him cold, unresponsive and narrow. And of his narrowness there was no clearer evidence than his religious bigotry. Hence, there had been an additional dissatisfaction which he had found, on recovering consciousness, that not only had he been injured, but that it was to a Catholic hospital that he had been rushed on being picked up in the street. Confessedly, however, he had been given good care and mechanically paid tribute to the quiet efficiency of the Sisters and to the fact that their mere presence seemed soothing. He had sought for something in the institution worth finding fault about—other than his personal discomfort.

At last he found it, or thought he did, and he was not slow in expressing his disapproval to the orderly when that male attendant visited his room.

"So they are to have graduation exercises out there in the corridor to-night, are they?" he asked. "Why don't they have a few whistling solos and things like that in the rooms of the sick? Not that I mind. My head is all right now and this break in my log wouldn't be made any worse if a minstrel show were given in here. But I think that some of the really sick people may find it unpleasant. Fine place this is for a jollification."

"Why, it won't be as bad as that," was the answer. "There are no serious cases on the first floor just now, and you can bet there would be nothing done to bother the patients if there were. There will be nothing to annoy those who are here. In fact, it will be just the opposite. These exercises have been held here for four or five years and the patients who hear the programme—and all want to, although they may have the doors of their rooms closed if they wish—enjoy the music and the speaking and even like to watch the people who come and occupy the chairs placed along the corridor here. Always say that it takes their minds off themselves. The noise, if that's what you object to, is somewhat subdued anyway, as the exercises take place at the entrance to the surgery. The only use made of the corridor is to place the invited guests there."

"Why don't they hire a hall?" growled Hendricks. "Or why don't the chief of the staff call the girls whom the Sisters have been teaching to be nurses, into the office when they finished, give them diplomas, and let it go at that?"

"It would be a foolish waste of money to hire a hall," responded the man apologetically, "and they haven't any money to waste, let me tell you. For while this hospital is nearly always full, and a larger amount of charity work than any of the others—and it isn't rich. The wealthy men do not seem to leave much money to Catholic hospitals. But it wouldn't do at all to simply hand the graduates their certificates. The other hospitals, which have more room, have these closing exercises. It is expected that they should. So here, where the training course is one of the best in the city, and where there is always a big waiting list, the ending ought to be in proper form, too. You are pretty near the surgery, it is true, so if you wish it an order will go down to have your door closed to-night. It would be closed, anyhow, if there was the slightest chance that the programme, which is never long, would bother you, you—"

"No, no. I want the door left open," interrupted the patient. "If I must be disturbed, I might as well hear what it is all about. And they'll know when I want my door shut, I assure you."

Evening came. He was neither annoyed nor interested. It was a dull enough programme, he thought, in spite of a few good numbers. The "Ave Maria" splendidly sung in a rich tenor voice pleased him; and he knew that it was Mrs. Hilton, the wife of the chief of the staff, who sent quivering down the corridor the strains of a harp.

"Catholic Church music," he told himself, "I wonder what there is in it, though, that appeals to a fellow in spite of himself." The music ceased, and he heard with a listlessness that slowly merged into irritation, several voices that in turn, told of past achievements, present plans and future hopes; of statistics that corroborated the orderly's statements; of incidents that evidenced the lack of room.

"There's been about enough of this," decided the sleepless Hendricks. "What do I care about their lack of room? I am willing to give them mine. Ouch!" as a pain shot through his body. "I can't stand this pain! Why should I? What have I done that I should suffer?"

He was remembering that he had ordered the door closed when the man in the next room had moaned one day. It was unpleasant to hear him, and all his life long Millard Hendricks had avoided unpleasantness. It was not to be forced upon him here. Nor would he listen any longer to these tiresome addresses. His hand was extended towards the bell cord when—suddenly he became aware that a different voice was speaking.

A voice of wonderfully sympathetic quality was sending forth a message that held the rapt attention of all whom he could see on the chairs in the corridor; that he knew was penetrating with like effect into the room of each patient on that floor; a message that came to him individually as though he alone were being addressed.

It was the low, pleasing voice of a priest—he knew that—yet it struck a note that was surprisingly new to the man whose experience as a member of a so-called evangelical Church had taught him to expect, in the way of discourses by clergymen, platitudes of a kind that would neither rouse nor offend; discussions of popular novels too popular dramas, or other "popular" themes—such as an attack on Sunday baseball that would at least get the minister's name into the papers, if not people in his Church. Yet even had he been accustomed to hear something more important than these things from the pulpit, the present speaker would still have claimed his attention.

"Our Lord came into the world and ennobled suffering," the priest was saying, just as Hendricks had registered a new protest against his own pain. "Jesus Christ suffered and died on the cross. There must needs be pain in the world. There must be sickness and suffering and death. We cannot escape it. Even you, who enjoy the blessing of health to-night, cannot say it will always be your

portion; nor should you wish it to be. We must be willing to suffer with Him Who suffered for us—even to the death of the Cross." With broad charity he urged the safeguarding of one's health and commended the blessed labors of those who care for the afflicted.

"In the world to-day," he continued, "the fear of pain is disheartening to contemplate. Not only do the fastidious persons of this century shrink from personal bodily ills, but they cannot bear to see any one belonging to them suffer. Forsooth, they are tender-hearted. Pain and its attendants are unwelcome, repellent things. Out of our sight with them! Contrast these ideas, you who are listening to me, with the anguish of Mary, who stood at the foot of the cross while her Son died upon it. She did not run away, nor did she faint. Yet who can accuse her of having sought but the most loving heart?"

Listening intently lest he lose a word, Millard Hendricks then heard what it was that constituted a really beautiful death. He had not known. He found that it did not mean that some one passed into the next world "as though he was falling asleep," because under the plea of easing pain the man had been "doped," and so robbed of the senses which in the very act of dying he needed more than he had ever before needed them.

The nurses were given wise counsel; were reminded of the privileges that had been theirs in having been trained under the direction of Religion, the best nurses on earth, probably because their sustenance and reward are not on this earth; were told that Florence Nightingale, whom Hendricks had always regarded as a model for Sisterhood, and all other nurses to follow, had sent girls to the Catholic hospitals of France that they might acquire the qualities of real nurses, by association with the Sisters in those institutions, before being given service at the front in the Crimean War.

Incidentally, Hendricks learned some Catholic doctrine that, coming indirectly as it did, made the deeper impression. There was one final effective blow that crumbled to nothing, the foundations on which his beneficent theories had been built; that was a commendable love for our fellow-men that prompted the removal of the incurable. With the illusion removed he saw clearly, and learned anew that "Thou shalt love thy neighbor as thyself" is diametrically opposed to the violation of the fifth commandment, "Thou shalt not kill." The ending of life belongs alone to the God Who gave it.

Hendricks' world was tumbling about him. "Who is that priest who spoke?" he asked of the nurse who stepped to the door later to see if he needed anything.

"Oh, that is Father Dority," was the answer, "pastor of the Church of St. Francis Xavier."

"Might I see him before he leaves?" I would like to tell him how I appreciated his splendid address."

"Certainly," was the surprised rejoinder, and Father Dority was informed of the request. It was a half hour later that the priest bade Mr. Hendricks good-night, with a promise to call again the following day.

"This is indeed, an admirable place for these exercises, Mr. Hendricks," said Dr. Hilton to the donor of the finely appointed addition that was equal in size to the original hospital. The two men were walking through one of its largest sub-divisions on a graduation night that marked the first formal use of the plant. "I heard some one say to-night that your philanthropy sets a worthy example to other Catholics who can afford to do things of this kind."

"I hope they may do so," said Hendricks. "My gift after all is but a poor return for what I owe to the hospital. That's a debt I never can pay, as I told Father Dority last Sunday. It was while I was a patient here, two years ago, you know, that I listened to an address by Father Dority, on an occasion like this—the address that brought to me the first knowledge of the true faith, and that really led me into the Church. 'I have merely tried,' he smiled 'to express my gratitude.'"

THE EMBLEM OF EMBLEMS

If such be the deep significance, the exalted dignity, the profound veneration with which the nations cherish their flag, what tongue can tell, what pen portray the sublime sacredness of that flag of flags, that emblem of emblems, that standard of standards, the Holy Cross, the triumphant symbol of salvation, the jeweled key which unlocks the heavenly treasury and the sole object of St. Paul's exultation, when he exclaimed, "God forbid that I should glory in anything save in the Cross of Our Lord Jesus Christ." Ever since the bleeding Victim of reconciliation uttered the memorable words: "It is consummated," around the Cross, the altar of the eternal sacrifice, fondly cluster all the heart's tenderest and warmest emotions. Ever since the blood of the Immaculate Lamb reddened the rocks of Calvary, lovingly have Christian souls clung to the Cross, and with hearts aglow with gratitude and love they implore the Author of our salvation: "O Lord Christ, when Thou shalt call us hence be Thy Mother our defence, be Thy Cross our victory. While our bodies here decay, may our souls Thy goodness praise, safe in paradise with Thee."—Buffalo Union and Times.

MGR. BENSON TELLS OF HIS CONVERSION

SON OF PROTESTANT ARCH-BISHOP OF CANTERBURY EXPLAINS WHY HE BECAME A CATHOLIC

In simple words, spoken in a manner that held his large audience in silence for almost an hour and a quarter, Very Rev. Mgr. Robert Hugh Benson, the celebrated English convert and author, told the story of his conversion to the Catholic Faith at the Amphion theatre, says the Brooklyn Tablet. The discourse was one of the most impressive ever heard in the diocese, being a complete revelation of the soul of a man, whose brain for years was racked with doubt, until finally he left Anglicanism and entered the Roman Church, in which, as he said: "I found the marks that the Gospel told me Christ's Church should have." Monsignor Benson's address follows:

"It is difficult to take up in public the discussion of why one has left one form of religion and taken up another, for several reasons. First of all, there is a danger that one may seem to impugn the motives and sincerity of those in the faith which one has left, and, secondly, there is danger that in the discussion one may unwittingly become egotistical. Both of these faults I shall try to avoid, for I realize that, as in my own case before conversion, there are many in the Anglican communion whose faith is as strong as that of any Roman Catholic; and egotism is a grievous fault.

Reasons of various kinds may unite to induce a man to change his religion. They may be good or bad. It is my purpose to tell the reasons that led me to abandon the Anglican communion and enter the Roman Catholic Church. These reasons, I claim, are ones that will appeal to all reasonable persons, as good. I would not willingly hurt the feelings of any unreasonable person. There may be some unreasonable persons present, but this I cannot help.

BAD REASONS FOR CHANGE OF FAITH

"Let me begin, therefore, by considering some of the bad reasons for changing one's religion. You may change your religion because you believe that the change will result in a gain of social position or power. There are many instances where people have left the Catholic Church for this reason. Another may change his religion because he wishes to hobnob with the rich. Those also are welcome to get out. Another reason for changing one's religion has a parallel in the advice of Mr. Pickwick. When asked by one of his party on the way to Ipswich how he should conduct himself, he replied: 'Shout with the mob, and if there are two mobs, shout with the one that makes the most noise.' Still another reason is the fact that in the Catholic Church one must get up early in the morning, while no such obligation is found in the Protestant churches. This amounts practically to a declaration that in the Catholic Church you must do what you are told. One who leaves the Church for any one of these reasons is doing so for a bad reason.

There is only one real reason why anyone should change his religion, and it is that, after careful consideration and study, he should come to the conclusion that the religion he is about to replace is not true, and that the new religion which he is about to take up is true. The story I have to tell is a story of how I came to that conclusion about the relative truth of Anglicanism and Roman Catholicism. I do not mean to say, however, that because I came to the conclusion that the Roman Catholic Church is the true one, I do not believe that there is some proportion of truth in other forms of Christianity, in fact, in all forms of religion. There is no religion, however fantastic, that is devoid of all truth.

CATHOLIC CHURCH IN EGYPT MAKES FIRST IMPRESSION

"I do not intend to go back to the earliest days to begin my story of how I came to the conclusion that the Roman Catholic Church was the one all true form of Christianity. This truth first began to dawn on me some years ago when I was traveling down the Nile in Egypt. At one place where we stopped I discovered that the Catholic Church was located not in the middle of the city, nor near the hotels, where it would have the 'patronage' of the fashionable, but in a section where the poor Arabs lived in mud-huts. Here was a priest giving to these people the same message that was given to the members of the Roman communion in the most stately cathedrals of the world. The thought broke in upon me, I think for the first time that that religion must be the true religion of Christ, for He had come that His message might reach all. I returned to England shortly afterwards and began to think.

"For the last four or five years of my life as an Anglican I was a member of a religious community, the members of which will ever have my sincere respect and affection. While among them I lived and believed much as I live and believe now, but, strange to say, it was while among them that I was led to take the step that brought me into Catholicism. We lived under a rule which was a combination of the Benedictine and the Redemptorist, i. e., some of our men were assigned to study and research work, and others were assigned to preaching on missions. It was my lot to be among the latter. For four

years I traveled all over England, giving missions in every town of importance. During this time I heard more confessions, I believe, than I have heard since my affiliation with the Catholic Church. I believed in and taught the doctrine of the forgiveness of sin, and the doctrine of the Transubstantiation. Furthermore, I celebrated Holy Mass every day.

DISCOVERS LACK OF UNITY AND AUTHORITY IN ANGLICANISM

"During my mission tours, in conversation that I had with the various pastors, I discovered an amazing lack of unity in their beliefs on essential points, such as confession and Transubstantiation. I discovered, further, that even among the bishops there was similar disagreement on essential points. It seemed as if there were no authoritative teacher. The whole structure rested on a sort of a toleration basis. It appeared to me that if there is one thing absolutely clear in the religion that claims to be a revelation it should be that the revelation has some one in authority to interpret it. If it is true that Our Divine Lord came down from heaven and if it is true that He intended that revelation to be the guide of all men, it is surely obvious that that revelation had one message and no more, and that the basic principles of that revelation must be interpreted in one true manner, if it is to be efficacious.

"If there is one thing more than another that Christ came down from heaven for, it is that He might bring forgiveness of sins to those who would accept it. Yet the Anglicans differ on this vital fundamental point. I taught that Christ gave the power of forgiving sins to the apostles and through them to the priests and bishops for all time. Others taught differently. Yet we were all recognized as preaching true doctrine, and this condition, I came to realize, was not new; it has been in existence for centuries. Years and years had been allowed to pass without the formation of a uniform doctrine on this most vital point. I asked myself if this was the Church of Christ? A church in which every man had the right to teach what he believed to be the message of Christianity, although they arrived at so many different conclusions about the message.

"I examined further, since now, I was determined to discover what in the midst of those conflicting opinions the Church of England really did teach. I took up the words of Christ, 'This is My Body, This is My Blood.' What, I asked, did Christ mean when He said these words? The words were clear, a plain statement; yet when I asked for an explanation of them I was told that it would require over an hour to give an explanation of what the Church of England thought these words meant. Then I said that if the Church of England could not more simply explain the words of Christ on that point, the Church of England was not the Church of Christ. 'This is My Body, This is My Blood.' What, I asked, did Christ mean when He said these words? The words were clear, a plain statement; yet when I asked for an explanation of them I was told that it would require over an hour to give an explanation of what the Church of England thought these words meant. 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tures. Therefore, I myself had as much responsibility as Dr. Pusey. The Church of Christ must be so great and simple that anyone can recognize it. I cannot shirk my responsibility, thought I, and I consulted more authorities until my head sang with their teachings and interpretations.

CATHOLIC CHURCH FOUND THROUGH STUDY OF BIBLE

"Finally, in despair, I turned to one of my Low Church friends, and told him of my difficulties. He advised me to consult the Bible. Here I found my difficulties dispersed. I knew, of course, that the Bible was not the only criterion of truth since the Church was in existence before the books of the New Testament were written, but I knew also the written word of God was the best authority I could get. My difficulty now was that I had no one to interpret it for me. I could turn neither to the Church of Rome nor to the Church of England. I was left like so many other persons in the present day to interpret by my own private judgment.

"The nearest difficulty then presented itself. Is it reasonable for a man to be told by the Catholic Church to follow his own judgment until he is led into the Catholic Church and then give it up? I found my answer in Cardinal Newman, who had written on this point after it had been solved to his own satisfaction. He said that men may be likened to travelers on the road to the house of light through darkness. While in darkness they make use of a lantern which corresponds to private judgment; but when they have arrived at the house of light they extinguish the lantern since it has become useless.

"My difficulty on this score settled. I studied the Gospels, and through them I was led to the conviction that the Roman Catholic Church was the Church of Christ. My studies resulted in the gathering of three impressions:

First. The Catholic Church interprets the Bible more simply than any other Church, and, surely, the words of Christ on important points are clear, if words mean anything at all. I had heard that priests kept the Bible away from their people, but as I read, I discovered that nothing could be more foolish, and I could not conceive of a priest so stupid as to do such a thing, for it is in the Gospels that I found the substantiation of the Church.

Second. I found that the Catholic Church believed the Bible more than those who claimed that it was the sole rule of faith.

Third. I found that the Catholic Church fulfilled what Christ had said of His Church, that it would be unpopular, for it had ever been my experience that in questions of controversy, all others generally agreed to disagree with Rome.

PETER RECOGNIZED AS THE ROCK

"Finally, I came to the last argument that fixed my decision, and finished my struggle. Christ had spoken to St. Peter, telling him that he was the Door, the Foundation, and the Shepherd. The Door had said to Peter, 'Knock, and it shall be opened unto you.' The Foundation had said, 'Thou art Peter, and upon this rock I shall build My Church.' The Shepherd had said, 'Feed My lambs, feed My sheep.' The Church of Christ, then, must be the one that taught as He had taught—with authority. I had not found it in the Church of England; I did find it in the Church of Rome.

"An argument against this was advanced by Anglican theologians, as follows: Christ spoke in Greek, saying, 'Thou art Petros (a little rock), and upon this petra (the whole rock foundation of His doctrine) I will build My Church.' They drew a distinction, justifiable or not, between the two words, petros and petra. Peter was in fact a chip of the old block, but not the foundation of the Church. This argument stopped my progress for a while until I realized that there are other languages than the Greek, one of them being Hebrew and another Arabic. I discovered that it was the latter that Christ spoke, saying, 'Thou art Cephas, and upon this Cephas I will build My Church,' there being no distinction between the two words. Peter, then, is the one and only shepherd of the flock, and Christ's prayer that all might be 'as I and the Father are one,' is realized in the Church of which he and his successors are the head.

"It appeared to me then that the thing was complete. I was looking for a Church that taught as our Blessed Lord taught. In the Church of Rome alone I found the unity of message. There alone was that unity which Christ's revelation must have. There alone was the voice of authority speaking to the common people. When Christ was asked by what authority He demanded belief in Him, He had answered, 'For I am the Truth'; the Church answered the same. Her authority was the authority of Christ. I found, finally, that this Church alone was like Christ, and that consequently it was the only true Church.

PEACE AND CONTENTMENT FOUND IN CATHOLIC CHURCH

"This is the answer to my question: 'Why did I become a Catholic?' There is another question: 'Will I remain one?' The words of some people that I shall not long remain one reminds me of an experience of a friend of mine, a priest now, who after his conversion from Anglicanism was then bothered with the rumor that he would return to Anglicanism.

One day, while walking in the street he was accosted by a friend, who taxed him with it. His reply was very expressive. Said his friend: 'Father, I hear that you are about to return to Anglicanism.' 'Do you?' said he. 'Yes, Father, people are talking about it widely.' 'Well,' he answered, 'you can tell them for me that it's a d— lie,' and he walked on.

"For myself, the same thing is true. I had been told of the peace and inspiration to be found in the Church, but I did not expect one-tenth of what I found. The sacrifices I made were few. At present I can recall but two friends that I lost, and one of them I have already regained as a friend. I know now what liberty is for the first time. I am more free, like a man in a rough sea with a rope around him, I have more liberty than ever before, and I can do ten thousand times more than before, because I have a strong hand behind me."

GENERAL INTENTION FOR SEPTEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

SUNDAY OBSERVANCE

When God commanded us to rest on one day in the week He suspended for that day the law of labor imposed on the human race. Earn our bread as we may during six days, on the seventh we must rest. The reason for this law is not far to seek. There is a limit to man's physical endurance; he must cease from labor now and then in order to restore his strength. The time given over to food and sleep relaxes in a certain measure the strain of daily toil, but these interruptions, indispensable though they be, do not suffice to repair the waste. Nature requires at stated intervals a longer rest; otherwise the human mechanism cannot render the service it is designed to give. The Creator Who fashioned man and measured his energy and power of resistance, was the best judge of the duration of the rest he should take and the time when the rest should be taken. It was God Himself Who decreed that man should abstain from servile work one day in every seven.

Physiologists may pretend, and it may often happen, that certain individuals are able to stand more prolonged physical effort without prejudice to life. While this may be admitted, what the Creator had in view was not a law for exceptional cases but one that was applicable to the needs of the majority of men. Up to this no one has shown that He has been deceived in His legislation.

The preservation of physical strength, however, is not the only element to be considered. If a man were merely a machine, the rest which the body should take once a week would suffice to carry out God's command. But man has responsibilities in another sphere. His body of flesh is animated by an immortal soul, an element which must be cared for, with even greater solicitude than that given to the body; not in bread alone doth man live. For this reason he is commanded to keep the Sunday holy, and devote it to the service of God by acts of worship and prayer.

Unhappily there are many men who do not recognize as they should the law of Sunday observance. They are so immersed in the things of this world, in business enterprises and money-getting, that they ignore God's dominion over them and His right to their service; they scout the Church's discipline and her right to their obedience. They do not sanctify the Sunday and they prevent others from sanctifying it; they work themselves and they make others work. The petty interests of this world are uppermost with them, and the interests of the other world are ignored.

This conduct runs counter to the plan of God; it upsets His legislation; it leads men to forget their duties to Him; it lowers their ideals; it fosters a craving for wealth and pleasure; it puts natural gain above the spiritual; the practice of it has in too many cases in history led to the degeneracy of Christian nations; it is in the present age leading to discontent among millions, a state of mind which is developing into Socialism, Anarchy and revolution. All this means that while Sunday, as a day of rest and converse with God, is necessary for the individual it is also necessary for the family and for human society. Man as a social being must have opportunities of exercising some sort of social action around him. His wife, his children, his neighbors, the community in which he lives, need his fellowship; the home spirit with all it stands for, namely, intimacy of hearts, fusion of souls, interchange of ideas and sentiments, is needed to weld individuals, the family and society together, and to leave all with the element of love. Sunday should be a day when this leavening is done. Naturally, God will hold the first place, and our worship of Him becomes a duty that we must not leave unfulfilled; He should not be ignored on His own day. But after God comes our fellowman, and the Christian should take advantage of one day out of seven to cultivate the social ties that bind him to those with whom he has to live; otherwise there will result a loss of the family and social spirit and the disintegration of human society.

Our religion teaches us how far we may go in this matter of Sunday observance. There are two extremes to be avoided. The first of these is the open and brutal violation of Sunday that may be witnessed in some countries. This violation, as we have

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just suggested, often ends in worldliness and practically in a pagan life. When men no longer believe in God they do not see why they should observe His commandments. A visit to certain European nations will show how deeply this godless spirit has entered into public life. These Sundays so little differentiated from the other days of the week that one is forced to see therein a national crime. Defiance of God's laws will inevitably lead to defiance of human laws, and then society will reap the whirlwind. One sometimes feels that the big commercial corporations of our own country have imbibed this godless spirit also. Their greed for gain urges them to ignore the law of Sunday; thousands of their workmen are not allowed to rest even one day in seven. We refer here to unnecessary labor. Naturally, in a complicated social civilization such as ours, we must recognize certain public utilities, the need of travel, for instance, and the obligation of supplying that need. But one may be curious to know whether even in these cases the craving for profits do not influence our transportation systems to overlook the rights of God; one may ask whether much Sunday traffic could be reduced or not without disadvantage either to the systems or the public. The sacrifices that might be made by all concerned to keep the Sunday holy would profit them in the long run. This sort of reasoning may not appeal to those in whom the commercial instinct rules supreme and who feel the need of increasing their bank deposits, but they should know that open defiance to the clearly defined laws of God will bring its own retribution sooner or later.

On the other hand the exaggeration to which some people go in the observance of Sunday is a step towards the other extreme. When right deeds are done from wrong motives there is the danger of launching into a rigorism which may reach absurd limits. To turn Sunday, which should be a day of sunshine and holy joy, into a day of gloomy melancholy wherein all joy is crushed out, when it becomes a sin to sing, a sin to whistle, a sin to play, a sin to raise one's voice above a certain pitch, a sin to do deeds that are not really harmful in themselves; is to give Sunday observance a false interpretation, and one must see in this caricature not the whispering of the Spirit of God, nor the expression of Church discipline, but rather an off-scouring of private judgment. The Puritans never seized the true meaning of the Lord's Day, and their modern disciples who try to imitate them in the rigor of their Sunday observance, even to the restricting of their neighbors' liberty, err in the interpretation of the commands as well as the counsels of the Supreme Law-Giver.

## THE LIGHTNING ROD

### FRANKLIN GIVEN THE CREDIT RIGHTLY DUE A CATHOLIC MONK

The name of Benjamin Franklin is so intimately associated with the origin of the lightning-rod, that most people unconsciously take it for granted that the famous American was the inventor of the first practicable apparatus of this kind. As a matter of fact, a servicable lightning-rod had already been erected in 1754 in a Moravian village, six years before Franklin (1760) built his first working apparatus in Philadelphia. And the inventor and erector of this pioneer instrument was a Catholic monk, a Premonstratensian Father of Brenditz in Moravia.

A widely circulated German non-Catholic magazine, Ueber Land und Meer, has in its latest issue, called attention to this interesting bit of history, in connection with the erection of a duplicate of the first servicable lightning-rod in the courtyard of the castle at Znaim in Moravia. The author of the article not only states the priority of the erection of the European apparatus over the American invention but also reminds his readers that the monk, Father Procopius Divisch, had taken up the study of the problem of drawing electricity from the atmosphere without danger to the surroundings, for the purpose of preventing death and destruction by lightning, almost twenty years before Franklin devoted himself to this problem seriously.

The ancient Egyptians, the Romans and the Greeks had endeavored to protect their buildings from lightning by various devices, but their efforts unfortunately were largely unsuccessful, and partly even disastrous to the men conducting the experiments. "Experiments, along these lines," says the writer, "were conducted also during the Middle Ages." After that time during the sixteenth and seventeenth century, following the Reformation, there was a hiatus in these experiments, which were resumed in the eighteenth century after the subject of electricity had aroused a new interest in the various manifestations of this force. Kleist, Nollet, Voll, Reimann, Cunnens and others then resumed experiments in protecting buildings from lightning, but confined their efforts to more or less desultory and unsystematic attempts. "The first to pursue these ideas systematically and intensively, says the author of the article (and we beg the reader to bear in mind that the publication from which we quote is non-Catholic) were Divisch and Franklin. It was the former, who six years before Franklin, erected the first servicable lightning-rod.

Procopius Divisch was born in 1696 at Senftenberg in Bohemia, graduated from the Academy at Znaim then conducted by the Jesuits, and entered the monastery of the Premonstratensians at Bruck near Znaim, where he received the name of Procopius in religion. Later he became rector of the parish at Brenditz, where he remained until his death in 1765.

This plain, unassuming priest enjoyed an enviable reputation as a student of physics and mechanics, and was repeatedly called to the court of Maria Theresa to demonstrate his experiments and theories. Divisch proposed to withdraw the electricity from the atmosphere gradually and to conduct it into the ground without danger to the surrounding objects or persons. At the time of his early experiments, Divisch knew nothing of Franklin's studies along the same lines, since his labors in this field antedate those of Franklin by almost twenty years.

In 1753, seven years before Franklin's experiment at Philadelphia was successful Divisch had submitted a defense of his system as opposed to those of some others, to the Academy of Sciences at Berlin. Divisch and Franklin, moreover, pursued different theories. The im-

portance of their invention is evident to anyone who considers the general use of these instruments at the present day and the great protection they afford to life and property. The fact that an unpretentious monk succeeded in this important task so long before the eminent American, and moreover had occupied himself with his experiments almost two decades before the latter should be a source of humiliation to those who thoughtlessly or intentionally malign the Church and its servants as "reactionary" or "unprogressive." It is also significant that these modern inventors built up on what had begun in the much maligned Middle Ages, while the sixteenth and seventeenth centuries had but little if anything to offer them in their particular field.—Catholic Telegraph.

## EVIL RESULT OF SUNDAY NEGLIGENCE

In an article on "The Sanctification of Sunday," appearing in the English Messenger for July, the editor deprecates the growing lukewarmness of so many Christians toward the observance of the Lord's Day. What he says applies just as forcibly to conditions on this side of the water. We quote: "The Christian Sunday is not the Jewish Sabbath. The Lord's Day is essentially a festival; it is the day that the Lord hath made, let us rejoice and be glad in it. It is a day to be kept holy to the Lord by hearing Mass, by being present at the sermons and reading spiritual books, and by the performance of corporal and spiritual works of mercy. No really devout Catholic is ever satisfied with the hearing of Mass only. One half-hour given to God and the remaining hours devoted to pleasure—well, the strict obligation has been fulfilled, but assuredly the day has not been kept holy.

"Unquestionably the week-end habit does not make for the better observance of Sunday. It is saddening to see Catholics—not once in a way, but frequently—journeying on Saturdays to places where they know they will be unable to hear Mass on the morrow. It is more than saddening to think that the servants of a Catholic household should be deprived of the consolations of their religion because of the influx of week-end guests and the extra labor they entail.

"All priests know, by sad experience, that great laxity, serious falls, and even apostasy are too often the result of neglect of Sunday Mass. To become indifferent to this obligation is certainly to take a step on the downward road that leads to the loss of all things that make for peace and salvation. On the other hand, what a power for good is a well-spent Sunday. Always it strengthens and refreshes the soul, making us ready for the fight that inevitably awaits us that daily warfare against the devil, the world, and the flesh, which no follower of Christ can ever avoid or decline."

## WHY HE READS CATHOLIC PAPERS

Why do I read the Catholic press? Is it merely to find out the news? Is it to know what the people in other parishes are doing? Is it to read the list of Catholic weddings and Catholic social activities? If that were all, then there is very little reason for a Catholic paper. The dailies cover this matter very well. Seven issues a week is the record of the evening paper that prints a Sunday edition. They print Catholic news plentifully. But if I read a Catholic paper in order to seek instruction and enlightenment; if I read to learn more of my faith and to obtain proper views on the activity of the

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LONDON, SATURDAY, SEPTEMBER 5, 1914

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LETTERS FROM THE RIGHT REV. BISHOP

St. Peter's Cathedral, London, Canada August 28th, 1914.

Dear Rev. Father:—The death of His Holiness Pius X. has afflicted all our hearts and cast a gloom over the universal Church. You have not failed to fulfill the sacred duty of charity in frequent and fervent prayers for the repose of the soul of our late Holy Father.

Another obligation, however, rests with equal force upon us; it is, to address to Him of Whom the Pope is the visible representative on earth, our humble supplications, that His Holy Church may soon be given a worthy successor to the late illustrious and saintly Pontiff. We therefore direct that until the election of a successor to His Holiness Pius X. has taken place, there be said daily, rubrics permitting as "oratio de mandato," the prayers from the Mass "Pro eligendo Summo Pontifice," and we most earnestly exhort you to invite your faithful people to unite in common and constant prayer for the same sacred object.

Given at London this 28th day of August, 1914.

M. F. FALLON, Bishop of London.

August 28th, 1914.

Dear Rev. Father:—We are standing on the brink of events, the consequences of which no man can foresee. Through circumstances which it attempted to control, but unfortunately without success, the Empire, of which Canada forms a part, has been forced in defence of its very life and liberty to unsheath the sword in a struggle fraught with the gravest import to the most sacred interests. Every sentiment of loyalty to our king and country, as well as love for our very homes, prompts us to turn to God and seek from Him the blessed gifts of peace and security for the Empire, that will mean the freedom and welfare of the world.

In the Liturgy of the Church there is found a Mass for the Time of War. It is not a mere empty direction; it is to be used in the day of need. It apportions the merits of the Holy Sacrifice between the temporal and spiritual wants of those who are standing in the forefront of battle, and the eternal repose of the countless souls so suddenly summoned before their Supreme Judge.

We therefore order and direct that on Sunday, the 6th of September, there be celebrated in each parish church the Votive Mass "Tempore Belli" for the intentions set forth above, and this Mass shall be solemn wherever such is possible. We also direct the daily recitation of the prayer from this same Mass, as "oratio imperata." At Benediction of the Most Blessed Sacrament, whether on Sundays or week days, the Psalm Miserere is to be sung between the "O Salutaris" and the "Tantum Ergo," for the spiritual strength of those who are engaged in the combat, and the eternal rest of those who have fallen in the battle. We also urge upon the laity the frequent and fervent reception of the Sacraments of Penance and Holy Communion, that through their pious prayers God may deign in His Infinite Mercy to protect our interests, our liberties and our lives.

Given at London this 28th day of August and appointed to be read in all the churches of the Diocese on Sunday, August 30th, 1914.

M. F. FALLON, Bishop of London.

WHAT PIUS X. ACCOMPLISHED

From the ranks of the humblest of the Italian people Pius X. by merit, service and virtue rose to the highest position on earth. The unqualified statement that all men are born free and equal is an unqualified absurdity. As men vary in physical strength so they differ in mental capacity. The most democratic conception of freedom can give equality of opportunity and no more. The most democratic influence in history, the most democratic institution on earth, in any true and worthy sense, is the Catholic Church. The career of Giuseppe Sarto is one of innumerable striking instances of the truth of this statement. Each time the humble but sturdily independent country post-man, who still provides, by the work of his hands, for the frugal wants of his peasant family, visited the august Pontiff who claimed the willing spiritual allegiance of three hundred millions of the most highly civilized and cultured of the human race, Pope and peasant preached to the world the democracy of the Catholic Church.

In this democratic century the career of Giuseppe Sarto is the world's greatest lesson in true democracy.

In St. Peter's Chair Pius X. accomplished much; in a short time he fulfilled a great space.

On this continent we cannot forget that one of the first great works of the administration of Pius X. was to place Canada and the United States under the general law and government of the Church. Before that time our ecclesiastical affairs were under the control of the Propagation of the Faith, or, as it is usually called, the Propaganda. It is, perhaps, difficult for the layman to appreciate the far-reaching importance of this act of our late beloved Holy Father. For one thing our bishops are now appointed not by the Cardinal prefect of the Propaganda and his consultors, but by that great council of the Church known as the Consistory. In everyday life the inanity of a Bergson meet with the unanimous condemnation of rational nature. The message of the Bible is objective; therefore if not rightly apprehended or interpreted the reader fails to possess himself of that message. It is and must remain quite independent of his misunderstanding of it.

The Bible itself fully substantiates the common-sense and Catholic claim that there must be an interpreter. It bears witness to the divine institution of God's Church. But let us avoid the field where religious controversy biases the judgment and consider the question from a neutral point of view. Every civilized country in the world has written laws. But no single country in the world places in the hands of its citizens or subjects a printed copy of the civil law, leaving to each citizen or subject to interpret it as to him seems right. In our own country the schools are managed largely by the people themselves in accordance with the school act. A printed copy of the act governing schools is given trustees, teachers, inspectors and others interested. This is a wise and prudent way of proceeding. The school act, like the epistles of St. Paul and also the other Scriptures, contain some things hard to be understood. Does our government allow the unlearned and unable to wrest them to their own perdition? Certainly not. If any government were to make private interpretation of the printed school act the final authority in the law governing schools we should soon have educational chaos. There are lawfully constituted authorities and courts of competent jurisdiction to interpret and enforce the law. The analogy is evident. Applying the Protestant principle to school matters, courts and officers would be abolished and the printed code distributed to everybody, and every interpreter would be a law unto himself. To state such a principle as applied to civil law is to demonstrate its absurdity. Yet it is precisely this absurd principle that many Protestants still maintain is the plan of an all-wise God with regard to the all-important matter of His law revealed to mankind. Now the Catholic believes, and on the very authority of Holy Writ which Protestants exalt beyond reason or reverence, that in the matter of divine law an all-wise God appointed lawfully constituted authorities and courts of competent jurisdiction to interpret and enforce that law. The apostles and their successors were divinely commissioned and the Eternal Son of God made man promised to be with them even unto the consummation of the world; He also promised to send them the Spirit of Truth to teach them all things and to abide with them not merely until the sixteenth century, but to abide with them forever. The Catholic who reads and reveres the Scriptures subject to the interpretation of the Church is like the trustee or ratepayer who reads the school act with intelligent submission to the interpretation of the courts and offices of the Department of Education. No amount of diatribes or invectives, even if they were not as false and calumnious as they usually are, can shake the impregnable common-sense and reasonable position of Catholics with regard to God's written word.

Equally applicable to all who make the Bible their sole rule of faith and morals are the remarks of Robert Hugh Benson on the position of the Evangelical party in the Church of England: "Cut off, as they are, from any real acceptance of tradition, they are

THE BIBLE ITS OWN INTERPRETER

Protestants who still retain the belief that the Bible is the word of God differ essentially from Catholics in holding that Scriptures interpret themselves. Private interpretation must assume that God's message to man is made so perfectly clear that all who run may read. The facts of history and the facts of everyday observation flatly contradict the assumption. We agree that the Scriptures are the inspired word of God. They contain a divine message. The truth of that message is, like all truth, independent of its apprehension or

misapprehension in any or every human mind. Just now men may variously estimate the number of Germans engaged on the French frontier. One may believe that there are a million German soldiers there; another is firmly convinced that there are not more than half a million; while another clings tenaciously to his belief that there are two millions. The truth is not affected in the slightest. The actual number is quite independent of all estimates. In other words truth is objective, not subjective. There are those who are dignified with the name of philo-sophers who maintain the opposite; that what is true for some men is not true for others; that what is true for all men at one time may be false at another time. This is sub-versive of the very conception of truth; it is and always will be rejected as irrational by the common consent of reasonable beings.

Now Europe is inhabited by warring nations. Science has replaced the bow and arrow and the scalping knife with the machine gun and the dreadnaught. How much better is the civilization of European nations to-day than the Indian tribes of America a few hundred years ago? Take the nations as nations and the tribes as tribes; not the individual European and the individual Indian. Of course the war of nations is on a greater scale; the carnage, the suffering, the reckless destruction of human life and the results of human labor make the savage tribal warfare seem insignificant. But in what else does modern Europe excel savage America?

To this pass has the worship of the State brought European civilization. The State in England was at one time Henry VIII. or Elizabeth and their plundering sycophants. The supremacy of the State over the Church was enacted into law and ruthlessly enforced by fines, imprisonment, the hangman's rope, the ripping knife, the steaming cauldron and the butcher's cleaver. The State in France in recent times was a group of men who boasted that they had extinguished heaven's lights.

This valiant State made war on religious men and defenceless women. The kaleidoscopic succession of grafting infidels, who composed the governments of France, robbed men and women of their property and liberty without international indignation or protest. Is it likely that the world is now going to feel indignant at Germany's violation of treaty obligations? Germany's ideal of the State is little different from the defiled Roma of pagan times. She frankly and brutally attempts to realize her ideal.

European civilization is Christian. It is the work of the Catholic Church. When the nations substituted state-worship for the universal and benign sway of the Catholic Church they undermined European civilization. They have lived long on the capital accumulated by centuries of work on the part of the Church. Now they are bankrupt. They must return either to Christianity or to the ideal of pagan Rome. Conscience or force must rule. Materialism and state-worship are demonstrating their futility.

CATHOLIC IRELAND

The whirligig of time brings its revenges. A short time ago a lot of people were loudly questioning Irish Catholic loyalty and bitterly opposing Home Rule. At the outbreak of war the British Government announced that no territorial troops will replace the regulars removed from Ireland. More than that, the War Office declared itself willing to consult with the provisional committee for the purpose of organizing and equipping the Irish Volunteers. Again, despite the impenetrable secrecy surrounding the expeditionary force, a newspaper paragraph gives us a glimpse of the soldiers of the King on their way to the front. Of course the Irish Catholic is there. He always was.

I witnessed a notable scene on the road between Boulogne and Paris. Two English cardinals, Cardinal Bourne, Archbishop of Westminster, and Cardinal Gasquet, Abbot President of the English Benedictines, were on their way from London to the conclave at Rome. Their train stopped on a siding, and by a curious chance a regiment of British troops, which included in its ranks a large body of Irish Catholics, was drawn up alongside for a moment. The cardinals leaned out of the window and gave the soldiers their blessing, which the Catholic

simultaneously cut off from the strongest evidence to the truth of the Scripture narrative, and from the attack of the most ruthless of higher critics can only take refuge in an unintelligent bibliolatry. It is really pathetic, even in the eyes of their opponents, to see how gallantly they fight, and how inadequately, when it is remembered how greatly they dominated the situation even so short a time as twenty years ago. But it is their own fault. They chose an impossible position."

PROGRESS

A few centuries ago this continent was inhabited by warring tribes of Indians. They continued to fight and scalp each other even after the menacing advance of the white men threatened their hunting grounds and even their existence. Their weapons were crude it is true. We have made great progress since then. Science has accomplished a great deal. She was proud and boasted of having dethroned religion. Many hailed the usurper as the rightful heir to religion's throne.

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IS CATHOLICISM A JOY-KILLER?

The world of to-day worships at the shrine of Pleasure, and the cult of Joy has many votaries. Catholicism, with its insistence on the sombre fact of the Cross, is an enigma to the modern mind. Such a gloomy system is out of place and out of date—a death's head at the festive board. And they flatter themselves, these moderns, that Catholicism is a religion of sadness, and that their form of belief, or rather negation, is bright and joyous by contrast, than which nothing could be farther from the truth. For, paradoxical as it may seem, the Cross is the symbol of Joy. Catholics realize that there is a capability of joy in pain; that if to love is to suffer, then that to suffer rightly is to love. And love, after all, is the only joy. Moreover, Pain, or in other words, Suffering, is not the greatest of evils. It is, often-times, not an evil at all, but a good. There are blessings that can come no otherwise than in a sombre dress, from which arises the paradox that the Catholic who lives under the shadow of the Cross is always joyous, whereas the pagan who would fain ignore it is sad and gloomy and morose. Was it not the convert Abbot of Cady who said that he could never understand how a Catholic could be unhappy? And the pagan world wonders why we can have the heart to smile.

Catholicism means self-denial. And self-denial is the first requisite for happiness. The passions, if permitted free rein, become the hardest of task masters, forever craving new fields, and since the number of new fields is limited it is impossible to satisfy their insatiable cravings. And the gnawing hunger of the unsatisfied appetite is the most efficient destroyer of happiness. The celebrated Jesuit Father Vaughan relates how one evening after he had preached one of his famous sermons on the Sins of Society in the Church at Mayfair, a gentleman was announced

to see him. "I want to tell you," said this scion of the English nobility, "how true is everything you said tonight. I have indulged myself in everything. I have tasted every pleasure that money can buy, and yet I doubt if there is in all London this evening a more unhappy man than myself."

Christianity without the Cross is a misnomer. For how can we be conformed to the image of Christ if not by suffering? And, anyway, suffering is the portion of every child of Adam. The only question is whether we shall suffer willingly with Christ and reap the reward of happiness even here below, or suffer unwillingly without Him and begin our hell upon earth.

To give intellectual assent to this great fact of suffering is the easiest thing in the world. But to accept the crosses that God sends us from time to time is altogether another matter. That we should suffer we accept as a matter of course, but that we should suffer this is the stumbling block. In other words, we want to have the selection of our Cross. And it is precisely the denial of this privilege of selection that constitutes our most exquisite suffering.

COLUMBA

NOTES AND COMMENTS

ONE IMMEDIATE effect of the War is seen in the reduced size of several of our British exchanges. Germany is one of the great paper producing countries, and to the world at large, including Great Britain and Ireland, that source of supply is now closed. Does not this fact possess its opportunity for the paper mills of Canada?

AS PREPARATORY to the proposed centenary celebration of the Battle of Waterloo next year, an association had been formed in England with the object of purchasing the battlefield and setting it apart as a permanent memorial of the great and decisive event which took place there in 1815. There was danger, it seems, of the site becoming a suburb of Brussels and being cut up into building lots. That fear has disappeared for the moment in the most unexpected and most tragic of ways, and ere Belgium is permitted to return to her customary habits of peaceful industry, another and greater Waterloo may have taken its place in the chronicles of the nations.

THE VALOROUS little kingdom of the Belgians will have no temptation for the present to build a city on the field of Waterloo. Her energies for years to come will be devoted to the reconstruction of what the invader has ruthlessly destroyed. But when the arts of peace once more prevail, and generations to come have time and opportunity to count the cost of the liberty which their fathers have preserved to them, the shaft that will arise at Waterloo will proclaim not alone the victory of the Allies of a hundred years ago, but, in the deeds of the Belgians of to-day, the story of as heroic a chapter in the history of civilization as adorns the annals of any nation under the sun. What- ever be the issue of the war,—and who with red blood in his veins can conceive but one?—Europe must never be suffered to forget what Belgium has, in this crisis, done for the cause of liberty and civilization throughout the world.

THAT, SINCE the attainment of her national independence in 1830, Belgium has in many ways been an example to her more powerful neighbors in enlightened quarters being generally recognized. For nearly a century she has been the most progressive and most industrious common-wealth in Europe. When her area is taken into consideration, our wonder at her achievements is lost in admiration of the spirit which has inspired her. Her people have effectively given the lie to the proposition that religion and prosperity cannot go hand in hand. For Belgium is not only one of the most prosperous of nations, but also one of the most devout. Here is a Christian commonwealth, and upon the foundation of a firm and abiding Faith she has reared a temple of industry which no other nation, however numerically powerful, has been able to surpass.

IN THE LIGHT of the resistance made to the wanton invasion of her territory by the most powerful military organization which the world has known, the diminutive size of Belgium as compared with other nations becomes truly remarkable.

Her area is scarcely that of three or four Ontario counties. It is about one third the size of Ireland, or roughly speaking, about the size of Ulster. In these circumscribed limits dwell over six million people, making it the most densely populated part of Europe. Small as it is, however, it has 1,400 miles of canals and over 3,000 miles of railway which rank as the best in the world, with the possible exception of the Argentine's, which Republic has lavished upon its public works expenditure on a scale usually associated with the purchase of works of art by American millionaires.

THE TOWNS and cities of Belgium almost run into one another, which circumstance, even in the sixteenth century, led Philip II. of Spain to remark that the entire kingdom was like "just one large town." Brussels, its principal city, has, in the present War, been occupied by the German hosts, and Antwerp, the second city in point of population, and the chief seaport, has gathered its strength to resist the ruthless invader. Other cities of Belgium, such as Liege, Namur, Bruges, Malines, Mons, Charleroi, Ghent and Tournai, have already become familiar to the civilized world by reason of their part in the current hostilities. All of them have had their part in European history for many centuries, and been the theatre of events familiar to every schoolboy.

BUT WHAT we may be pardoned for considering the chief point of interest in the Belgian people, is that they are almost all our brethren in the Faith, and that in no country has the Catholic Church a more loyal or devoted following. Churches and religious houses abound everywhere, and priests and people are united in the closest bonds of mutual sympathy and respect. Education is conducted along lines strictly in harmony with Catholic principles, and while the Catholics everywhere predominate adherents of other creeds are treated with respect and consideration, and every facility extended to them to practice their religion in perfect peace and security. In short, Belgium under its present rulers is an almost ideal Catholic State, and of the type of men it has produced the world has had abundant demonstration within the past few weeks. Premier Asquith's tribute in Parliament to Belgian fidelity and Belgian valor will be enshrined forever in the hearts of his countrymen.

JOHN REDMOND'S speech in the House of Commons, which has been summarized only in the press of this country, appears in full in the British papers. It will be found elsewhere in this issue of the CATHOLIC RECORD. It deserves, as it will no doubt find, a permanent place in the literature of Parliamentary oratory. It was the psychological moment and the Irish leader failed not to take advantage of it. The result was the breaking down at one stroke of a mountain of prejudice and misunderstanding. That in what Mr. Redmond said was voiced the sentiment of Nationalist Ireland is evident from the utterances of the Nationalist press in both England and Ireland. "Mr. Redmond's speech," says the Catholic News, "is one which every Nationalist will most cordially and unreservedly endorse. If England should need her troops for any service at home or abroad outside Ireland she may take the British garrisons from Ireland to the last man and the last gun at any hour without risk and without fear. The Irish Volunteers will protect the shores of Ireland from foreign invasion from any quarter, and there is reason for devout thankfulness that they have now the power and the means to achieve most fully that sacredly filial purpose."

IT IS STATED that the German Ambassador sent secret representatives to Dublin on the day following the gun-running exploit and that, as a result, he reported to his Government that civil war was inevitable in Ireland. Before leaving England, after war had been declared, the Ambassador had an opportunity, through reading Mr. Redmond's speech, and the reception it met with, of learning how sadly his representatives had misread the situation. Foreign danger had dispelled the clouds which to their vision seemed about to burst.

AMBITION is to talent what fuel is to a fire.

SORROW IN ROME

By Cable C. P. A.

Rome, Aug. 24.—A prelate who holds a prominent position in the Vatican has just told me that he feels certain it was the outbreak of the war that killed Pope Pius.

When the sad news of the almost sudden death of Pope Pius spread throughout Rome it caused general amazement and deep sorrow.

On Thursday evening the body of Pope Pius was removed to the throne-room, where many cardinals, prelates and diplomats went to pay their homage and to offer up prayers for the eternal repose of his soul.

On Saturday morning the first High Mass of requiem offered up in St. Peter's for the repose of the soul of the dead Pope was celebrated.

Meetings of cardinals are being held daily for the purpose of making arrangements for the conclave and of transacting other necessary business.

It is unofficially stated that the will of the late Pope Pius is brief, and asks that his funeral may be of the simplest description.

All the students of the American College here came to Rome on Friday from Castle Gandolfo, where they were in "villaggio."

Cardinal Farley, who has been sojourning in Switzerland, is expected to reach Rome in a day or two.

WAR WAS CHIEF WORRY

"I SUFFER FOR THOSE WHO WILL DIE ON FIELD OF BATTLE"

The Rome newspapers are filled with incidents of the last days of the Pope. The Corriere d'Italia published an interview with Dr. Marchiafava, in which he says that undoubtedly the grief of the Pontiff over the war reduced the power of resistance.

"In ancient times," he said sadly, "a Pope with a word could have stayed the slaughter; now he is impotent. He is forced to see his beloved children, even those who yesterday worked here, leaving for war, abandoning cassocks and cowls for the uniform of soldiers."

"Yesterday we were here studying in sympathetic companionship; now, in different fields, we are armed against each other ready to take each other's lives."

"How can I be tranquil when millions of men are about to die? I would have averted this war, but I could not. If I, who have the highest ministry of peace, do not protect the safety of so many young lives, who will do so?"

"I cannot help it; I cannot remain tranquil. I suffer for all those who will die on the field of battle."

Dr. Marchiafava declares that the gravity of the Holy Father's illness began on Aug. 19th. On that day he was depressed, his pulse was rapid and his temperature rose to 102 degrees. There was trepidation of the lung, but mentally he was alert.

"He said to me," Dr. Marchiafava continues, "doctor today I will get up and go to work. On my remonstrance he answered, 'All right, all right, if you wish it I will remain in bed, but I obey only out of regard for you, my God and old friend.'"

"He remained in bed. At half past ten the collapse occurred. Oxygen was administered and the patient was cupped. He revived, his vigor returned, and the afternoon of Wednesday he seemed better. His hands were as white as those of a child, but they were warm. He began to speak again, saying to me: 'Doctor, won't you give me some coffee and milk? Why don't you come near me?'"

"These words deceived some of those present into hope, but soon the prostration returned. I asked him how he felt and he answered me: 'Better, doctor, thank you.'"

"Instead of becoming better he grew rapidly worse until evening, when his temperature rose to 104 degrees. The albuminuria increased and the other symptoms all were grave, while the nephritic complication indicated that the patient could live only a few hours."

"Before midnight his consciousness had almost entirely disappeared. Aware that the end was approaching I put the crucifix in his hands. He muttered a few words, repeating them slowly. He kissed ardently the little ivory crucifix. Once more he turned his dull glance around the room and then expired. Never have I seen a more serene death."

Speaking of the administration of the last sacraments to the Pontiff, Dr. Marchiafava said: "The patient received them with joy. He was tranquil and his intellect was so keen that his beloved secretary, Monsignor Bressan, who was overcome by emotion, the Pope prompted the words of the absolution. The Pontiff shed a few tears, while, with his tired hands, he made slowly the sign of the cross."

"His venerable white hand rested softly on his pillow, his eyes were bright and his face bore the smile which lighted it through his life. He was an example of the most perfect calm in the face of death."

START FOR CONCLAVE

CARDINALS GIBBONS AND O'CONNELL ON WAY TO ROME

The White Star liner Canopic, which sailed for Naples on Friday night, has on board Cardinals Gibbons and O'Connell.

Just before the Canopic sailed, William Osborne Lowell handed Cardinal Gibbons a peace flag to be given to the next Pope and to be left by him in the Vatican.

With this we are placing in your hands and those of your associate Cardinals from America the most beautiful international expression of the World Ensign of Peace, for such use as you see fit to make of it up to such time that the approaching conclave shall elect a successor Pope.

The United Nations of the World in the League of Peace. By WILLIAM OSBORNE LOWELL, The Acting Peace-maker.

THE CONCLAVE

PIUS X. CHANGED CONSTITUTION FOR FUTURE CARDINAL CONCLAVES

The conclave for the election of a successor to Pope Pius X. is bound to be a short one, as all previous legislation concerning the conclave was codified and renewed by the late Pope in the second year of his pontificate (Dec. 25, 1914) by the constitution Vacante Sede Apostolica, in which the most minute precautions are taken to secure a free and rapid election.

MEETING OF THE CARDINALS

On the conclusion of the obsequies of the deceased Pontiff the Cardinals are to meet in the Basilica of St. Peter or elsewhere according to circumstances of time and place, where the Mass of the Holy Ghost is celebrated, and the Cardinals are admonished "to lay aside all private feelings and with God alone before their eyes to make it their care with all possible dispatch and diligence to provide a capable and suitable pastor for the Holy Roman and Universal Church."

After the divine service the entrance into the conclave takes place. The Cardinals follow a cleric bearing the papal cross; first the bishops, then the priests, last the deacons in their purple cassocks, while the cantors sing the hymn "Veni Creator Spiritus." When they enter the conclave the dean of the cardinals recites a prayer at the altar and the constitutions are read. The oath is again pronounced by all the Cardinals. After a brief discourse by the dean, exhorting them in suitable terms to proceed duly and rightly to the task of election the Cardinals retire to the cells which have been assigned them by lot.

All the officials of the conclave and the attendants, as well as the prelate major-domo and the marshal of the conclave, then take the oath in the prescribed forms, the former in the presence of the prefect of the ceremonies or the secretary of the Sacred College, the latter before the Cardinals. The same is done by the prelates to whom the custody of the conclave is entrusted. The bell is

then rung three times and all who are not to remain within the conclave are excluded. The conclave is closed within and without and the three Cardinals heads of orders, with lighted candles, diligently examine all the hidden places and corners of the conclave to see that nobody forbidden has remained within. All the conclave is to be identified and they are ordered to enter the chapel and afterward separately examined.

EVERYTHING IS GUARDED The enclosure of the conclave must not in any way be violated, hence Cardinals are deputed to visit frequently the cells and other places. Nobody is admitted to speak with the Cardinals or with the others who take part in the conclave unless in the presence of the prelates to whom the custody of the conclave is entrusted and provided the conversation is carried in an intelligible voice and language. No letters or writings of any kind, even printed matter, are to be sent to those in the conclave, and still less from the conclave to persons outside. Daily papers or periodicals are absolutely forbidden. Secrecy is to be religiously observed concerning every thing relating to the election of the Pope. Everything, words, writings, signs and every other means whatsoever which might lead directly or indirectly to a violation in any possible manner of secrecy, must be avoided and guarded against under pain of excommunication which cannot be absolved by anybody except by the Roman Pontiff. Cardinals are not to make known to their clerics or attendants anything regarding the voting and they must observe secrecy even after the election.

AFTER THE ANOINCTION complete election the consent of the elected is to be asked by the Cardinal Dean, and this consent once given, the person elected is thereupon true Pope. The Roman Pontiff is then proclaimed to the waiting people by the first of the deacons, and if not yet a priest or a bishop he shall be ordained and consecrated by the Cardinal Dean. Finally he is crowned by the Dean of the Cardinals Deacons.

The constitution concludes as follows: "Let no man, therefore, in fringe or unceremoniously contradict this page of our constitution, ordinance, mandate, innovation, admonition, inhibition, precept, will, but should anybody presume to do so let him know that he incurs the indignation of Lord Almighty and of the Blessed Apostles Peter and Paul."

IMPRESSIVE SERMON BY BISHOP FALLON

On Wednesday, August 26th, His Lordship Right Rev. M. F. Fallon celebrated Pontifical High Mass in St. Peter's Cathedral, London, for the repose of the soul of our late lamented Pontiff Pius X. A great many priests both from the city and outlying parishes attended in the sanctuary; a large concourse of faithful from the various parishes of London filled the nave of the church. The Bishop was assisted by Very Rev. T. West as arch-priest; Very Rev. Dean McGee, of Stratford, and Father Doyle, C. S. S. R., St. Patrick's, London, deacons of honor; Rev. T. Ford, Rev. E. F. Goetz, deacon and sub-deacon; Rev. James Harding and Rev. Mr. Dignan, masters of ceremonies. At the end of the Mass the absolution was pronounced by the Right Rev. Bishop.

The church was tastefully draped in purple and black. The following priests were present in the sanctuary: Right Rev. J. T. Aylward, Rev. Fathers McKeon, O'Connor, Hanlon, Laurendeau, Tobin, Quigley, Corcoran, McCullough, O'Reilly, Matorana, Stanley, Goodwin, Tierney, Nagle, Gleeson, Quinlan, Mahoney, Hogan, Stroeder, Ronan, McCandlish, Egan, Neville, Rooney, McCarthy, Fuerth.

His Lordship the Right Rev. Bishop delivered a most impressive sermon recalling to the minds of the congregation the incomparable achievements of the late Pontiff during his eleven years in the chair of the Fisherman. He opened by referring to the youth of the late Pontiff and the heroic struggles of his devoted parents to secure for their son the education that was to fit him for his future career. As a little boy he walked four miles in his bare feet to the village school. The humble salary brought in by the father in the exercise of his humble public duties as letter carrier together with the meagre proceeds from the village store over which his mother presided were not sufficient to meet the expenses of the boy's education, and his zealous parents were satisfied to deprive themselves in order to assist him in advancing along the road which in the designs of Providence was to lead to the most exalted office on earth—the Throne of the Fisherman.

His father died when he was seventeen years old, when he had just received the clerical tonsure, but his mother lived to see him a Cardinal and Patriarch of Venice. The joy and gladness granted to the mother and denied the father were, no doubt, her reward for her deep love and closer intimacy with her son. As a humble curate in a humble village he already showed the marks of his future greatness. It is true he made no pretence of shining as one of the intellectual lights of the world, but he gave evi-

dence of those signal virtues that later on endeared him to the world in the sublime office of Vicar of Jesus Christ.

"It has become a common thing," said His Lordship, "to speak of Pius X. as being much behind many of the successors of St. Peter in intellectual powers but when we consider some of the difficulties which came before him, and which he grappled with successfully, I cannot reconcile the facts. He falls behind the other Apostles, it is said, in points of diplomacy, statecraft and earthly outlook, but I have never been able to understand the justice of this statement. From the first day that the triple tiara rested upon his head till the 2nd of August in this present year he has always striven to uphold his ideal and has proven to the world that his outlook was always the outlook of a prophet of a seer of God. As Supreme Pontiff he gave to the world the watchword that was a call to the world to return to the ennobling teachings and example of Jesus Christ. My whole object as Head of the Church is to restore all things in Christ."

At the outset of his reign he had trouble in France, later on in Portugal. France came boldly forward to set snares for him and the Church, hypocritically pretending to offer him an agreement which would give greater liberty to the Church, and prove a source of expansion. A great many of the Catholics of France, and even a number in close union with the Holy Father were ready to believe that the proposals of the French Government would be for the betterment of the Church of God, and they endeavored to induce the Supreme Pontiff to accept the suggestion in order to maintain peace with one of the great States of the world. We know by his action on that occasion that he was a man of unrivalled courage where the interests of religion were at stake. He, the humblest of the humble, the poorest of the poor, the weakest of the weak, without a soldier to serve him, and with no sword to be drawn in his defence, stood up and said to the Government of France, "No I will not accept this slavery of the Church of God. In its own sphere the State is supreme, likewise the Church is supreme in its sphere. I do not want to interfere with the Republic of France, but I want supremacy of the Catholic Church in its own realm." Those who followed the events of recent years need not be reminded that the policy pursued by Pius X. has proven a conspicuous success. Not in a hundred years has France been so progressive and so devoted to the interests of the Church as in the years following Pius X's pronouncement on the treacherous proposals of the French Government. This entire transaction showed Pius X. a man of conspicuous courage, of wonderful intelligence and guided by light from on high to protect the interests of the Church of which he was the Head.

In gazing upon the world Pius X. recognized the piety and devotion and spiritual life of Catholics; he was likewise quick to discover that enemies were raising their heads and menacing the purity of the doctrines of the Church. He saw men disputing the divinity of Christ, the validity of the Sacraments, and all the most every other doctrine in the Church, and he at once issued an encyclical to stem the tide of these modern errors. In exposing and denouncing these errors he did a service of the deepest importance not for the Catholics alone, but for every man who believes in Jesus Christ, and for everyone who believes there is an eternal happiness for him in Heaven through Jesus Christ.

It is almost true that we were working against Jesus Christ. We were closing Him out of the lives of the little children till their tenth or twelfth year. We were forgetting that the door of the years following Pius X's pronouncement on the "Pope of children," and insisted on bringing them in the earliest years of their lives into union with Jesus Christ in the divine communion. He also desired that it should be within the reach of every one of the children of the Church, young as well as old, to receive frequent and daily Communion. Many old and saintly confessors have refused to allow their penitents to go to Holy Communion frequently. The Holy Father in his love for Christ brushed aside this practice, and by his decrees opened the way for frequent and daily Communion.

His death was brought on by a crushed and broken heart at the sight of the woes of humanity. His last message to the world was that beautiful message praying for peace among the warring nations of Europe.

The Pope is dead but Peter does not die. The keys of the kingdom and the throne of the fisherman are still held in the cold hand of the Pope. Beside him stands Peter, and in the background not yet clear, it is true, but there for certain, stands the successor and in a very few days, please God, the shadow will disappear and the figure will stand forth and the whole Catholic world will bow before the new Vicar and acknowledge the keys taken from the Throne of Peter and given to him. And the words of Christ will rise to our lips, "Thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it, and behold I am with you all days even to the consummation of the world."

Real character is not outward conduct, but quality of thinking.

ON THE BATTLE LINE

The result of last week's fighting is far from discouraging to the Allies, although the invaders are now forty miles nearer Paris than they were when it began. On Sunday Aug. 23 the Germans, having swept aside the Belgian defence, were pouring South and West through the central Belgian plain toward the French frontier. The armies of France were being kept very busy meanwhile upon the eastern border, but a considerable force was detached from the army of the Meuse and hurried forward to stay the invasion. It tried to reach Namur in time to prevent the Germans from occupying that city, but was just too late. One regiment entered Namur, but was forced back a few hours afterward, and was unable to aid the garrison in the fort, some of which still hold out. The British army, coming up from the sea coast, formed on the left of the French, and together they gave battle along a line stretching from West to East through Mons and Charleroi to Dinant. This front was held till Monday afternoon, when the pressure became too great and a realignment was made. On Wednesday the Germans again attacked, and the British stationed at Maubeuge were subjected to a fierce onslaught from a greatly superior German army. Once more they beat off their assailants, and once more it was found advisable to withdraw to a position farther south. The new defensive line stretches from Arras in the west through Cambrai to Le Chateau, and the British now occupy the centre, a French force having evidently come up to face the German flanking march near the sea-board.

The net change is that the Germans occupy 40 miles of territory in southern Belgium and northern France held by the Allies a week ago. Their efforts to outflank and cut off the British and French armies of the north have failed.

It is in the North alone, according to Paris despatches, that the Germans have made any appreciable advance into French territory. Along the Moselle and in the Vosges there has been little change. The French have taken the offensive at various times and places, and have been driven back. Undismayed, they have gone in again, and in one or two cases have inflicted terrible losses on the Germans. The statement of General Joffre that 7,000 German dead were counted on a six-mile front after a battle near Nancy indicates that the German army of the Moselle, commanded by the Crown Prince, has been fearfully cut up in its endeavor to break down the French defence. After almost a month of war not one of the great French fortresses of the eastern frontier is in German hands or even invested. Verdun, Toul, Epinal and Belfort would each require an army to isolate them. Even in 1870, when the French defence everywhere else crumbled, Belfort proved unconquerable, and on February 17, 1871, after hostilities had ceased in other quarters, Col. Denfert, on the orders of his own Government, marched out of Belfort with arms and baggage.

The besiegers, in admiration of his splendid defence, offered him "the honors of war." "Not at all," was the answer; "that would suppose we were marching out past a victorious army—and we are not vanquished." The great memorial "Lion of Belfort" commemorates its heroic defence. The French frontier fortresses will prove a mighty barrier against the return home by the eastern way of the German armies should they fail to take Paris, as assuredly they will fail.

ON THE BRITISH LINES

On Friday Aug. 28, Mr. Asquith told the Commons that on Wednesday in the fighting which centered around Maubeuge the British army had withstood the assaults of five German army corps. The German army corps on a war footing consist of six infantry brigades, the combatants numbering 43,000, besides supernumeraries. The wastage of the campaign in Belgium has no doubt materially reduced the fighting strength of the regiments, but it is evident that an army of almost 200,000 infantry, besides cavalry and artillery, came into contact with the British troops, who, according to the best available information, did not exceed 125,000 all told, of whom probably 80,000 were infantry combatants.

Lord Kitchener, Secretary of State of War, announced in the House of Lords, Friday, Aug. 28, that in addition to reinforcements which would be received from England the Government had decided that the British army in France should be increased. The troops to increase the forces were now on the way, he said. He added that all the gaps in the army in France were being filled up.

That the employment of native Indian troops was meant by Lord Kitchener was later confirmed by the Marquis of Crewe, Secretary of State for India. The Marquis of Crewe said: "These troops are now on the way. Some of the principal Indian Princes contributed about \$2,500,000 for the use of the troops in the field."

ON THE SEA

London, Aug. 28.—The first important naval action of the war was fought to-day in Heligoland Bight, resulting in a smashing blow delivered by the British cruisers, destroyers and submarines against the German scouting squadron.

The officer chief in command of the British attacking force was Rear Admiral Sir David Beatty.

"A strong force of destroyers, supported by light cruisers and battle cruisers, and working in conjunction with the submarines, intercepted and attacked the German destroyers and cruisers guarding the approaches to the German coast. Two German destroyers were sunk and many damaged.

"The enemy's cruisers were engaged by the British cruisers and battle cruisers. The first light cruiser squadron sank the Mainz, receiving only slight damage. The first battle cruiser squadron sank one cruiser of the Kohn class, and another cruiser disappeared in the mist, heavily on fire and in a sinking condition.

"All the German cruisers engaged were thus disposed of. "The battle cruiser squadron, although attacked by submarines and floating mines, successfully evaded them, and is understood to have the light cruiser squadron suffered no casualties. The flotilla cruiser Amethyst and the destroyer Laertes are damaged.

"The British loss of life is reported as not heavy."

A DARING ENTERPRISE

The importance of this daring raid is the fact that the British fleet passed behind the heavily-armed German outpost at Heligoland Island and engaged with signal success the section of the German fleet guarding the mouth of the Elbe and the entrance to the Kiel Canal.

Other losses to the German navy reported during the past week were the sinking of the converted cruiser Kaiser Wilhelm der Grosse off the West African coast by the British cruiser High Flyer, and the destruction of the German cruiser Madgeburg in the Baltic after she had run aground. The Kaiser Wilhelm was a great North German Lloyd liner, which was well known on the run from New York to Hamburg. Her speed, 23 knots, made her extremely dangerous, and her main battery of eight 5.9 guns and four 4.1's made her formidable. She apparently did little harm to the High Flyer during the engagement in which she was sunk, for only one man was killed and five wounded on the British cruiser. The High Flyer was a small vessel compared to her opponent, but she was built as a warship, and her armament of eleven 6 inch guns and eight 3-inch was somewhat stronger than that of the German.

The action gives confidence in British gunnery, and rid the seas of the most dangerous commerce-destroyer on the African coast. The Madgeburg, blown up in the Baltic to prevent her from falling into the hands of the Russians, was a sister ship of the Strassburg and the Karlsruhe, which have been bothering our shipping on the North Atlantic and Pacific. She was very fast having a record of 27 1/2 knots an hour, and an armament of twelve 4.1 guns. The money loss to Germany by the destruction of these two ships cannot be less than \$6,000,000.

The British Embassy at Washington has stated that already seven per cent. of all Germany's shipping has been captured by British cruisers, 20 per cent. is in neutral harbors and will have to stay there, and the balance is either in German ports unable to move or seeking security. The result of this and of the isolation of Germany and Austria on the Russian and French borders has been to restrict and hamper the import and export trade of the Germanic powers in a most marked way.

The occupation of Ostend in force by British marines was announced in the House of Commons on Thursday. This will prevent the Germans from reaching the sea at that point, and will preserve for the Allies a base from which later on a force of British troops may be launched to cut the communications of the Germans. With Antwerp occupied in force by the Belgian army, and with Ostend safely guarded by British marines and ships in the roadstead, the German strategists are running a big risk of having their line of communications cut or their line of retreat blocked should they fail in their offensive. A retreat in the late fall through the low countries with a British army on either flank, the French avenger behind and the infuriated Belgians awaiting them ahead would give the German army of the north such a taste of war in an enemy's country as no great army has had since Napoleon's retreat from Moscow.

The answer to most of life's riddles and perplexities is simply, wait.

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you; let it not pass you by.

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IN AFRICA Togoland is the first of Germany's colonies to fall into Britain's hands. It lies on the West African coast, between the British Gold Coast and Dahomey, a French dependency. There are probably less than 500 Europeans all told in Togoland and 1,500,000 natives. To resist the British invasion would have been supreme folly, so the garrison of Togoland surrendered at discretion. Togoland is about the same size as Ireland, and Germany had hoped to get much of her raw cotton from the colony, experiments in cotton-growing having proven very satisfactory.

IN EASTERN GERMANY The Kaiser sees the Cossack advancing through his beloved Prussia, the apple of his eye, toward Berlin. The Colossus of the North is galloping along at a terrible rate. In five days he has swept across the greater part of East Prussia. Another army is to be launched into Posen in a day or two and thence across Brandenburg to Berlin. From the frontier of Russian Poland to the German capital is a little less than 180 miles. The Muscovite, unless great German armies can be improvised out of the semi-trained mass of the people to meet him, is likely to reach Berlin sooner than the Kaiser can reach Paris.

THREE CATHOLIC PRIESTS ATTACKED BY WOLVES Ottawa, August 24.—A party of three Catholic priests, Rev. Fathers Carriere, of Hull; Desjardines, of Graceland, and Labelle, of Que., and their chauffeurs underwent a terrible experience on Thursday evening while on a trip from Hull to Mount Laurier to visit Bishop Brunet. Their automobile broke down and the party was attacked by a pack of wolves.

The breakdown occurred about twelve miles from Mount Laurier, in a dense forest. Just after dusk wolves were heard in the distance and as escape by the automobile was out of the question the party took refuge in a deserted shanty. They held no weapons or food and were compelled to build fires to keep the wolves at bay. With the break of day the wolves took to the bush, whereupon the party managed to repair the machine and make their way safely into Mount Laurier.

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FIVE MINUTE SERMON  
FOURTEENTH SUNDAY AFTER  
PENTECOST

THE POVERTY OF CHRIST  
("For after all these things do the heathen seek."  
St. Matt. vi. 33.)

In this day's gospel Our Blessed Lord would teach us that the difference between men is the difference between the objects for which they live. And He lays down the fundamental law of His kingdom, that if the chief object of one's life is the enjoyment of the things everywhere about us—eating and drinking and money and lands—he has therein a mark of belonging to the kingdom of this world. To belong to Our Lord's kingdom we must live for none of these things. We may, indeed, have and use the things of this world, but for higher purposes than the world itself can offer; as far as any enjoyment in them is concerned, it is too trifling a matter to engage our serious pursuit.

Yet, brethren, is not the whole Christian world absorbed in seeking after what should be the heathen's peculiar treasure? Is not this the most anxious inquiry, How shall I get rich? Is not the possession of riches deemed the most enviable happiness? Is it not the best praise of an individual that he is prosperous and of a nation that it is wealthy? What a serious lesson it is, therefore, that Our Lord expresses His contempt for what is deemed the height of human wisdom among us—a contempt no less profound because so easily expressed! If—He as much as says—if you and I are to make choice of beauty, you may choose King Solomon's wardrobe with all its jewels, and I will take the new blown lily; if you talk to me of foresight and skill in the business of life, you may admire the successful speculator, but the little sparrow is My model.

And Our Lord's life was fully in accord with His doctrine. For it was of set purpose that He saw fit to lack those things that nearly all men covet most; that He was the child of a poor maiden, and the apprentice of a country carpenter; that He was a wanderer barefoot and needy about Judea, yet at the time the only begotten Son of the Lord of all majesty; that He was seemingly a tried and convicted malefactor, and died naked and all but alone upon the gibbet, yet all the time the immortal King of ages.

The truth is that this unhappy overvaluing of the more lowly things of life is a fault deeply rooted in our fallen nature. That the eager pursuit of wealth is not compatible with God's service; that it is the peculiar province of the heathen who indeed know, but who know that the human soul is too noble a being to expend its dearest action to purchase any perishable thing whatever. Yet very many persons who deem themselves good enough Christians are quite proud of their success in the heathen's way of life. And many other Christians fall into down right despair because God has deprived them of the things that "the heathen seek." Far be it from us indeed to underestimate the burden of poverty, or to say that it is an easy thing to suffer it. God knows that it is a terribly hard thing to be poor; to see one's family suffer actual hunger; to wander about the streets with no roof to cover one; to lie helplessly sick and be too poor to get proper food or medicine. But on the other hand it is wrong to act under such circumstances as if all were lost, or as if God hated us; that it is the very time to arouse one's faith in God's love and one's reliance on His promises; to seek His consolation in the holy sacraments; to raise one's eyes hourly to His countenance by fervent prayer that he may relieve the burden, or at any rate grant patience to bear it.

Oh! how few there are who gladly and heartily choose the Kingdom of God and His justice in preference to the treasures of this world! How few there are who do so even grudgingly and doubtfully!

Yet the doctrine stands: to labor for a postponed reward in the Christian's life, and for a present reward the heathen's. To pass by a seen and present joy for the Christian's wisdom. To trust the voice of an unseen benefactor—in a word, to walk in the darkness of a supernatural faith—is the fundamental virtue of our religion.

TEMPERANCE

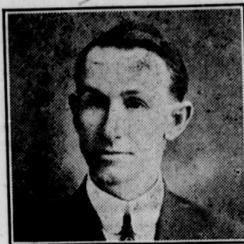
DEATH OF A DRUNKARD

As a priest, I have been attending death-beds for the last twenty years. I have seen death approach in his majesty, in every form that he could assume. I have seen him as he came to lay his icy hand upon the heart of the young man, and still it into the calmness of death. I have seen him approach like a gentle woman whose coming was expected, whose face was wreathed in smiles, who came only to take the soul, and by an easy transition, bring it into the presence of Jesus Christ and leave it there.

I have seen death approach, like a thief in the night, and steal behind the strong man, and simply lay his icy hand upon him, and bear him away, without another thought. But never, never have I seen the terrible grim conqueror assume all the horrors of hell, and bring with him in his train, before the very eyes of the sinner whose sands of life were passing away, all the terrors of that hell

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CURE OF ASTHMA

Suffered Terribly for 15 Years Until He Tried "Fruit-a-lives"



D. A. WHITE, Esq.  
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Dec. 22nd, 1913.

"Having been a great sufferer from Asthma for a period of fifteen years (sometimes having to sit up at night for weeks at a time) I began the use of "Fruit-a-lives" these wonderful tablets relieved me of Indigestion, and through the continued use of same, I am no longer distressed with that terrible disease, Asthma, thanks to "Fruit-a-lives" which are worth their weight in gold to anyone suffering as I did. I would heartily recommend them to all sufferers from Asthma, which I believe is caused or aggravated by Indigestion".

D. A. WHITE  
For Asthma, for Hay Fever, for any trouble caused by excessive nervousness due to Impure Blood, faulty Digestion or Constipation, take "Fruit-a-lives"  
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that awaited him—never have I seen him approach surrounded by devils, except when he came to the bedside of the drunkard, dying in his sin! Oh, if the greatest drunkard, the greatest of all slaves to that vice that ever lived upon this earth, were only to hear what I have heard, and what I would heartily recommend them to all sufferers from Asthma, which I believe is caused or aggravated by Indigestion".

I remember of being called in to the bedside of a man who was dying from excess of drinking. I went into the room, indeed, not without fear. Four men were holding him down in the bed. It seemed to him, in his delirious mind, that in holding him down in the bed, they were sinking him, inch by inch, into hell! He looked around him with his awful, terror-stricken eyes. He cried: "I burn! I burn! the blood is boiling in my veins! Devils! will you not let me rise from this bed of torment and of flames! Will nobody help me!"

He went on while his great chest was heaving, as he writhed like one possessed by a thousand devils, to get away from their grasp. He saw devils around him. Sinking on the pillow where he was lying, and endeavoring to shake them off, he said: "Save me! save me! here you are—there are seven devils here! Oh where shall I fly from this hell around me!" This was he when I entered the room. His shrieks were terrible to hear. Truly the tone of the despair of hell was in his voice. I came over and laid my hand upon his fevered head. Keeping perfectly calm, I tried, if there were any mesmeric influence in me, to give peace to him.

For a moment he grew calm; he knew me. "Ah! Father Tom, do you know me?" "Yes, I am here, you are the Blessed Sacrament?" "Oh, begone, begone! He is not my God! I will not have Him, or belong to Him. There are those around me who will take me away forever! Begone!"

With these words he heaved one mighty sigh—his heart broke with the excess of his terrible delirium—and he fell out of the hands of those who held him, a corpse—his last breath a blasphemy. Many a time and oft—for I knew him well and intimately—many a time and oft I had said to him: "My friend, you are every day preparing for the curse that will come upon you with your last hour, upon your death-bed. You are preparing, by a drunkard's life, to meet a drunkard's death." He did not listen to me. That drunkard's death he died; and I greatly fear that an eternity of sorrow will not be enough to repair the loss of his immortal soul.—Father Tom Burke, O. P.

WORDS OF A LEADER

We protest and cry against Socialism; but through Socialism we have lost not one hundredth the members that we have lost through the evils of strong drink. Divorce is condemned from our pulpits and press; but for every home that has been wrecked by divorce, more than a thousand have been wrecked by intemperance. Over the back fences, and neighborhood strife is engendered; but intemperance causes more quarrels, bitterness and hatred than this contention in religious of a cushion. We are contending against trifles, fighting the air like wind-mills, and wasting time and energy while there are real evils for us to battle against. . . . Temperance people should work for temperance, and go further. You should urge

your legislators to pass prohibition legislation, so that the blessings of temperance may be assured to your posterity forever.—Bishop Canevin, A FAILURE

At the meeting of the Anti alcohol Congress in Berlin, it was stated by Dr. Delbruck of Bremen, the president of the congress, that beer-drinking as a means of combating alcoholism has been clearly shown to be a failure. It leads often to the use of distilled liquors, but in itself it produces all the evils of whiskey. Of 149 patients who were treated in a North German private asylum for drunkards, 41 had been alcoholizing," said Dr. Delbruck, "by drinking spirits, 30 by wine drinking and 78—or more than half—by the excessive consumption of beer. The belief that delirium tremens was unknown among beer drinkers was a mistake. It was impossible to convey by statistics the extent of the misery caused by what he described as 'beer alcoholism.'—Father Tom Burke, O. P.

HONOR LAST OF THE TYBURN MARTYRS

BEAUTIFUL EDIFICE AT DROGHEDA CONSECRATED BY CARDINAL LOGUE

Little more than two hundred years ago Oliver Plunket, St. Patrick's successor as Archbishop of Armagh, was hanged by the common hangman, at Tyburn, through hatred of the faith. The churches of his diocese have been wasted, and there followed on his death the long dark night of over a hundred years of the penal laws. Now, in the spot where he ministered, one of the noblest specimens of ecclesiastical architecture erected for many years in Ireland marks his memory and was solemnly consecrated on June 29, by his successor, who is a Prince of the Church. Thus has Irish faith triumphed and gathered again the "scattered stones of the sanctuary;" thus has God, in His own good will and time, brought about the rebuilding of "the walls of Jerusalem."

The consecration of the beautiful Oliver Plunket Memorial Church, St. Peter's, Drogheda, which has been erected mainly through the exertions of the Right Rev. Monsignor Segrave, by His Eminence Cardinal Logue, was followed by a procession through the streets of the historic town as an act of faith and of thanksgiving for the events commemorated by the noble structure. All the confraternities, sodalities, trade societies, school children and the Mayor Corporation participated. The procession, after proceeding through the principal thoroughfares, returned to the space in front of the church, where Benediction of the Most Holy Sacrament was given from the portals.

SERMON BY ARCHBISHOP GLENNON

The sermon on the occasion was delivered by the Most Reverend John J. Glennon, D.D., Archbishop of St. Louis, who, referring to the feast day with its martyrs, SS. Peter and Paul, went on to discuss the persecution and martyrdom in Ireland as follows: "But of this vast army of martyrs who during these long years of persecution have illustrated the faith and heroism of Ireland no one has yet found a place in the sacred calendar of the Church. This is more than passing strange, for, as we have seen, it is not the lack of noble living and heroic dying, not a doubt concerning the sanctity of their lives, the worthiness of their motives or the completeness of their sacrifice. Why should it be? Some may say the Irish persecutions were in part political, and that politics must find no place in the process of canonization, which is quite true, especially if the politics of the oppressor were to prevail with a consistency in creasing away, and the politics of the victim were crushed out with his life. But such is not the real reason in the delayed causes of Irish martyrs. It rather appears to me as if the reason were that the 'causes' can in few instances be adequately presented—few documents remain—identities are lost. With Catholic Ireland the martyrdoms were so complete that they who would present a chronicle or preserve a memory were not left to tell the tale. All we have is that they died massacred by English soldiers, generally with no kindly process of law and with no kindly witness to tell the story of how they died. And such I suppose they shall remain until there be an 'All Saints' Day' for Ireland when, with permission and approval of Holy Church, we may group together in one great mass of flaming red and commemorate the sacrifice of the numberless and unnamed martyrs of Ireland."

THE LAST OF THE TYBURN MARTYRS  
There is one such, however, of whom the record remains, who, because of the special sanctities that surrounded his life—the trials he underwent—the honors he achieved and the death he died, deserves a special mention, and, as we believe, will have a special place in Irish hagiology. This is Oliver Plunket, the last of the Tyburn martyrs. He was born in the County of Meath in the year 1629 and died July, 1681. Of gentle birth and gentler nature, his years were destined to be stormy and he himself would be the storm centre. Reared and trained in his earlier years by the devoted abbot of St. Mary's, in Dublin, he felt called to the priesthood, where he knew that every day would be a trial and every act entail, perhaps, a forfeiture of his life, yet to have the privilege



KILLS THEM ALL!  
Sold by all Druggists and Grocers all over Canada.

to serve his countrymen or die for his faith he willingly went abroad to seek the knowledge his native land denied him. In Rome, whither he journeyed through trials such as St. Paul recounts among the perils of his apostolate, he found teachers and friends who, themselves not forgetful of the sorrows and martyrdoms of the Mother Church, knew how to sympathize with the downtrodden of all lands, and particularly with the constant sorrows of the persecuted Irish. Attaining a high degree there of piety and proficient in all knowledge, a student of great abilities, a professor of varied and distinguished knowledge, he returned to Ireland with the benediction of the Holy See and the mandate to take the mitre of St. Patrick and to minister in the primatial See at Armagh to the scattered remnants of a devoted people.

HIS LIFE AND DEATH

"The story of his struggles is long and interesting. How, between the different outbreaks he was found establishing schools, collecting and consoling the people and confirming the children. How from this his apostolic work he was driven into the vastness to live without companionship or food or protection. How through it all he sought to establish the law of God and all he could of the law of man, repressing crime even when the victims were themselves criminal, respecting power even when power meant oppression, instilling respect for a government even when that government did seek to encompass his life. How, though at home was far away, he still kept, under great difficulties, continuous correspondence therewith, telling Mother Church of his sufferings and his love. How when unworthy countrymen of his own sought to separate the Irish Church from the Mother Church, appealing thereto with the insidious arguments of the Jansenist and Gallican, he told and preached to all their duty to remain with the one Catholic Church and to die rather than betray it. How these same men served his enemies by swearing falsely, deying out his transportation from Dublin, where he had some friends, but many enemies, to London, which had for him no friends to welcome him, no witnesses to testify for him. He, as the Blessed Master, must tread the wine press alone.

"The Chief Justice condemned him to death, and he was hanged, drawn and quartered July 11, 1681."  
"THE DARK CRIME OF TREASON"  
"There are some words and phrases spoken by jurists and statesmen, around which many mock heroics have been written, for which innocent lives have been destroyed, under which countless crimes have been committed. The 'majesty of law' is one of them, and 'the dark crime of treason' is another. "Oliver Plunket was condemned because, as the Chief Justice presiding said, in delivering sentence, he was guilty of high treason against the government, in propagating the Catholic religion in Ireland, 'than which there is nothing more displeasing to God or more pernicious to mankind in the world.' "It is quite unnecessary for me to defend Oliver Plunket of the crime of treason; but what I want to say is that in all the world of to-day or of history, there never has been a nation as free from or which detested more the crime of treason as has the Irish nation.

REVERENCE IN CHURCH  
One of the distinguished marks between Catholics and our separated brethren is the reverence which we show in church. Not only is the Catholic Church a place wherein to worship God, it is the abiding place of Jesus Christ in the sacrament of love. When, therefore, we enter a church, however humble and unpretentious it may be, we forget its poverty and remember only that within its tabernacle dwells the sovereign Lord of heaven and earth, the God Who made all things out of nothing, the Redeemer Who offered up His awful sufferings and death to save our souls from eternal damnation. Yet sometimes in church we act as if forgot in whose presence we are. It is not an uncommon thing to witness people indulging in gossip, smiles, and other indications of levity. In all our churches these regrettable incidents may be witnessed. Ladies in leaving church after Holy Mass gossip and nod to friends while walking down the aisles, and recently in a local church an usher might have been observed chewing gum while taking up the collection. Actions like these display gross disrespect for the house of God, where only the greatest reverence should be manifested. In the church friends and acquaintances should be ignored. We should come with but one purpose, to adore and glorify God in the sacrament of the Holy Eucharist, and should be blotted from the mind. Another unseemly sight may be frequently observed at the termination of the Mass. A number of people are invariably on their feet, ready to rush out of church even before the priest has left the sanctuary. It would seem as if such people be grudging to God the one hour in the week in which they are bound to serve Him under pain of mortal sin. No Catholic should leave his seat till the priest has departed from the sanctuary. This unseemly haste is not a matter of urgency, for the hurried ones may be later found on the sidewalk, pipe in mouth and deep in baseball or other gossip. Let every Catholic show by his or her reverent demeanor in church that there is a strong realization of the presence of Jesus on the altar. Let them all wait till the celebrant has left the sanctuary before rushing out from the house of God.—St. Paul Bulletin.

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DISH-PANS  
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BRIGHT & CLEAN BY

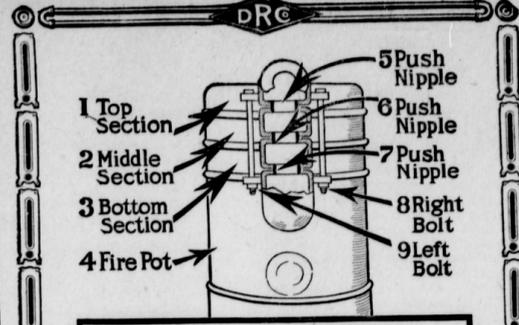
Old Dutch Cleanser  
Full directions and many uses on Large Sister-Can.

"Furthermore, that there never has been a nation that more highly regarded the majesty of law, or sought or gave a more willing obedience thereto than the Irish nation. I say so to day, and before the altar, and I speak, as I believe, advisedly. I have studied Irish history—I have witnessed their service under many flags—I have seen their exiled sons placed where the test was whether law should reign or anarchy—I have followed them in the halls of legislation and to seats where justice reigned, and from these high places I have turned back to humbler walks where the 'common' people are found, and from the highest to the lowest, whether Lord Chief Justice of England or a presiding Justice of the Supreme Court of the United States, at home or abroad, I have found in the heart of the laborer who served and the lord who ruled passionate love of justice—a high and holy regard for law and order and a scrupulous regard for the equal rights of their fellow-men.

UNDER LAWS THAT WERE UNJUST AND INHUMAN

"Your ancient history is largely the story of the Brehon Laws, which, represented at once the justice and prosperity of the nation. The English invasion, lawless in its inception, proceeded to set aside the Brehon Laws and refused the protection of the common law of England. It was their method and best excuse to abolish law first and then to punish the people for their lawlessness. Yet during all these dreary years, in spite of confiscation and devastation, though deprived of their lands and driven from their homes, the Irish people would willingly obey the law if it were established with even a semblance of justice. Instead, these laws, by their injustice and inhumanity, made their observance impossible and drove the nation, as was the enemies' purpose, into the last trenches, where, if strong enough to revolt, they were punished with death, and if not, they were left to die from starvation. And when the cloud lifted and better days appeared for Ireland, how earnest and how patiently did she lift her bruised hands asking for justice—the right to live humanly, and how she waited, oppressed and depressed, while all the world moved on.

"And last and latest, see to day the millions of Ireland, and of Irish blood, calmly and patiently waiting the final supremacy of law in their own land, without reproach and without fear, believing that a just God guides the nation. The Irish people have reached at last that position where justice, fair play and equal rights appear to have become their long denied heritage, and they who loved and labored for a thousand years under a system that was infamous and under laws that were unjust and inhuman now see justice, humanity and nationality restored. So that at last we hope to see law and love go together, supreme, in our nation's upbuilding."—N. Y. Freeman's Journal.



Only 9 Main Parts Above the Base

DON'T buy a boiler with a lot of parts. The more parts, the more chances of it getting out of order; the more repairs to pay for. The Safford boiler has NINE (count them in the sketch) main parts above the base. Ordinary boilers have nineteen main parts. Ordinary boilers thus have 111% more parts, and are that much more likely to get out of order. On the Safford there is not even a rubber gasket to wear out. If it had rubber gaskets, they would have to be replaced every year or two. And if the rubber gaskets were not replaced accurately (and this is most difficult to do) the circulation of the water would be impeded, and more coal consumed to propel the same amount of heat to the rooms. But the absence of rubber gaskets and the few parts in the Safford boiler ensure a wonderfully rapid circulation of water through it. And this rapid circulation of water is one of the causes of the Safford's economy of fuel, fully one-third less coal being required.

Safford Boilers and Radiators  
are in every way superior to ordinary heating systems. The Safford, you see, is a specialized hot water system—the product of an organization with 30 years' experience. Our booklet, "Home Heating," gives facts you should know. It will only take you a minute or two to write a post-card-request for it.  
THE DOMINION RADIATOR COMPANY  
Branches: Vancouver, Winnipeg, Calgary, Montreal, St. John, Hamilton  
TORONTO, CANADA

THE ST. CHARLES  
Most Select Location Fronting the Beach  
ATLANTIC CITY, N. J.  
With an established reputation for its exclusiveness and high class patronage. Thoroughly modern and completely equipped. Courteous services. Bathrooms with hot and cold, fresh and sea water attachment, etc. Magnificent sun parlors and porches overlooking the board walk and ocean. Orchestra of soloists. Always open. Golf privileges. Illustrated booklet.  
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STEEL ELECTRIC  
is being used to provide wind power for over 7,000 Organs. A fan blower, quiet in operation and high-grade in every detail.  
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September 11th to 19th, 1914  
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The Con. T. Kennedy Shows will Fill the Midway  
Music by the best available Bands  
Reduced Railway Rates Commencing Sept. 11th  
Special Excursion Days, Sept. 15th, 16th, 17th. All Tickets good till September 21st  
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Leave Buffalo 8:00 P. M. Leave Cleveland 9:00 P. M.  
Arrive Cleveland 7:30 A. M. Arrive Buffalo 7:30 A. M.  
(Eastern Standard Time)  
Connections at Cleveland for Paris-Buffalo, Toledo, Detroit and all points West and Southwest. Railroad tickets reading between Buffalo and Cleveland are good for transportation on our steamers. Tickets reading between Buffalo and Cleveland are good for handbags illustrated booklet free. Ask your ticket agent for tickets via C. & B. Line. Write us for handbags illustrated booklet free.  
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CHATS WITH YOUNG MEN

COURTESY
To some courtesy may seem a lost art, little worth bringing back. But it is not. Courtesy is one of the old line arts that dies only with the man or the business.

Take time to be courteous.
Emerson once wrote: "Give a boy address and accomplishments and give him the mastery of palaces and fortunes wherever he goes."

Take time to be courteous.
A few years ago, a young man by the name of Wallace stood behind a railroad office window in Oil City, Pa., as a ticket agent.

Take time to be courteous.
The courteous office boy, the courteous clerk, the courteous stenographer, the courteous leader at big tasks— whoever heard of such a one not growing, not climbing into bigger things? Think over these things.

Take time to be courteous.
That boy's not a success
When he values success more than character and self-respect.

When he does not try to make his work a little better each day.
When he becomes so absorbed in his work that he cannot see that life is greater than he.

When he lets a day go by without making someone happier and more comfortable.
When he tries to rule others by bullying instead of by example.

When he loves his own plans and interests more than humanity.
When his friends like him for what he has more than for what he is.

When he envies others because they have more ability, talent or wealth than he.
When he does not care what happens to his neighbors or to his friends so long as he is prosperous.

When he is so busy that he has no time for smiles and cheering words.—
Paullist Calendar.

FORM GOOD HABITS
Habits are formed like masonry. Every thought seems small, as every brick seems small.

Although it is necessary to distinguish the man from the action, and although God alone is the judge of man, we have to be judges of his actions.

LITTLE SERVICES AFFORD PLEASURE
Find a pleasure in offering little services, and do not fear to ask them. By offering little services you advance a step towards making a friend.

TWO GOOD RULES
There are two good rules which ought to be written on every heart. Never believe anything bad about anybody unless you positively know it is true.

OUR BOYS AND GIRLS
PATRON SAINTS OF WORKERS
Every walk in life finds a model, a patron among the saints of God.

Architects—St. Puciasius, martyr, superintendent of the buildings of King Sapor: April 21.
Bakers—St. Elizabeth of Hungary, who gave all her income to the poor: November 19.

Bookbinders—St. Peter Celestine, who covered his books with leather: May 19.
Butchers—St. Vincent Ferrer: April 5, restored to life three persons who had fallen from heights.

Butchers—St. Aurelianus: May 8; was originally a heathen, and killed animals for sacrifice.
Carpenters—St. Joseph: March 19.
Comedians—St. Vitus.

Dyers—St. Lydia.
Farmers—St. George: Signifying "tiller of the soil": April 23.
Fishermen—St. Andrew.
Florists and gardeners—St. Dorothy: February 6.

Hatters—St. Severus, of Ravenna, who was a hatter before his election to the Bishopric of Ravenna: February 1.
Hunters—St. Hubert, passionately fond of hunting. He became fervent in religion and eventually a bishop: November 3.

Jewelers—St. Eligius, who displayed great skill in the working of gold: December 1.
Journalists—St. Francis de Sales: January 29.
Lawyers—St. Ives, who studied in Paris, and pleaded the causes of poor people and widows.

Merchants—St. Francis of Assisi, who before his conversion, was a noted merchant: October 4.
Messengers—St. Gabriel, "bearer of glad tidings": March 18.
Millers—St. Victor, who was condemned to death because he refused to offer sacrifice to idols and was thrown across a mill wheel which refused to turn: July 21.

Music—St. Cecilia: November 22.
Notaries—St. Mark: April 25.
Painters—St. Luke, who has given us in his Gospel the best picture of Our Lady: October 18.
Philosophers—St. Catherine.
Physicians—Saints Cosmas and Damian, who studied medicine in Syria, and attended the poor free of charge: September 27.

actions. We have to judge by the actions of such and such a man whether he is fitted for such and such a position and responsibility.

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There are two good rules which ought to be written on every heart. Never believe anything bad about anybody unless you positively know it is true.

Every walk in life finds a model, a patron among the saints of God. No trade, no profession is there that has not been sanctified and uplifted by the life of a Christian hero whom the Church has raised up to her altars as intercessors.

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Shoemakers—St. Crispin.
Silversmiths—St. Andronicus of Antioch, who always distributed two-thirds of his earnings among the destitute.

Soldiers—St. Ignatius, who, after being wounded in battle, decided to fight the spiritual battle: July 31.
Stonemasons—St. Stephen.

Tailors—St. Homobonus, who, being rich, gave all he had to the poor, earning his living as a tailor: September 12.
Tanners—St. Blaise of Sebaste, who, for his faith, was flayed alive: February 8.

Teachers—St. Gregory the Great, who in spite of pain and increasing weakness, taught unceasingly: March 12.
Watchmen—St. Peter of Alcantara: October 19.

Weavers—St. Anatasias.
AMBIGUOUS CIVILITY
The attempt of the small boy to be polite ended rather disastrously, although not through any intentional omission on his part.

THE CLAIM TO A LIVING WAGE DEFINED
DR. JOHN A. RYAN EXPLAINS MEANING OF LIVING WAGE AND THE CLAIM OF THE LABORER

Mr. John A. Ryan of St. Paul Seminary in a recent issue of the Live Issue discussed the living wage. Father Ryan's treatment of this important subject is timely and important.

Briefly defined, a living wage is a wage adequate to a decent livelihood. It is that amount of remuneration which will provide the laborer with a livelihood becoming to, worthy of, proper to a human being.

THE SOCIAL ARGUMENT
The social argument for a living wage is that the injury to society resulting from underpaid labor is not offset by the saving in the outlay for wages.

MAGIC BAKING POWDER
TO GUARD AGAINST ALUM IN BAKING POWDER SEE THAT ALL INGREDIENTS ARE PLAINLY PRINTED ON THE LABEL...

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the special investigation of manufacturing establishments made by the United States Census in 1904, show that 68 per cent. of the adult men were receiving less than \$600 per year, while 50 per cent. of the women were paid less than \$6 per week.

SOLVING THE PROBLEM
The living wage problem is, therefore, sufficiently grave and sufficiently difficult. It cannot be solved by any quick, easy, or simple method, nor by any one method whatever.

HOW TO CONVERSE WITH GOD
Accustom yourself to converse with God, not by the use of sentiments, carefully prepared beforehand, says Fenelon, but with the thoughts of which your heart is full.

CONDUCT AT MASS
HOW THE RELIGIOUS FERVOR OF A PERSON CAN EASILY BE KNOWN
The religious fervor of a person can be easily calculated by his outward conduct at Mass.

LESS THAN LIVING WAGE
What proportion of the laboring population gets less than a living wage? Computations based upon

the methods employed at the Arnott Institute are the only logical methods for the cure of stammering. They treat the CAUSE, not merely the habit, and insure NATURAL SPEECH.

THE ADVANTAGES
of a good ready roofing over any other covering are well known. Ready roofing is less expensive than shingles, sheet-metal or slate—it can be laid in a fraction of the time and with a fraction of the labor—and it is fire-proof.

SAMSON ROOFING
is made to meet the requirements of particular buyers—the people who investigate thoroughly and make sure of the quality of everything they purchase.

STAMMERERS
The methods employed at the Arnott Institute are the only logical methods for the cure of stammering. They treat the CAUSE, not merely the habit, and insure NATURAL SPEECH.

ABSORBINE
will reduce inflamed, swollen Joints, Sprains, Bruises, Soft Bunches; Heals Boils, Pockmarks, etc.

Every Member of Your Family Can Be A Master Musician!
That statement sounds a little exaggerated, doesn't it? But nevertheless, it is perfectly true.

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Everything for the Camp and Trap line at remarkably low prices. "Hallam's Animal Bait" for all flesh-eating animals.

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**RIGHT**

# The Great Varnish Food

O-Cedar Polish gives all furniture and varnished woodwork a new like appearance and lustre. It cleans while it polishes. See your dealer to-day and get a bottle of



For cleaning and polishing those hard-to-get-at places, use the O-Cedar Polish. It is treated with O-Cedar Polish. Unconditionally guaranteed.

**Channell Chemical Co., Limited**  
369 Spadina Avenue, Toronto

### ANGLICAN DIVINE JOINS THE CHURCH

TWENTY-THREE YEARS IN THE ANGLICAN MINISTRY

The RECORD gladly gives space to the following interesting letter which the Rev. Geo. Benson Hewetson, of Milestone, Sask., addressed to his Anglican Bishop previous to his reception into the Catholic Church. The Rev. Mr. Hewetson was received into the Church at the Bishop's palace, Regina, on Tuesday, Aug. 11. The new convert is a kinsman of the late Anglican Archbishop Benson of Canterbury and of Mr. Robt. Hugh Benson, the noted convert. He with other Anglicans felt keenly disturbed by the Kikuyu Conference of last summer.

The Vicarage, Milestone, Sask. July 30th, 1914.

My dear Dr. Harding,—For some months I have endured very deep mental and spiritual distress arising from the present confused and unhappy condition of "The Church of England," and have in consequence decided to be received with my wife and son and daughter into the Catholic Church, which we are thoroughly convinced is the true Church of Christ.

Since I came to Canada a year ago the Kikuyu "Conference" has taken place, and there has arisen as a consequence of it that widespread unrest of which you must be fully aware; the fundamental truths of Christianity have again and again been openly denied by men holding positions of dignity in that Communion; Professor Griffith Thomas, who is, I believe, in some way connected with Wycliffe College, Toronto, an Anglican institution in that city, has affirmed it to be conclusively proved that in England no pre-Reformation Bishop turned at the Reformation; and "Dr. Gore," Bishop of Oxford, has come forward with the *stale* plea that Anglicanism remains "gloriously" comprehensive, which simply means that "Anglicanism" is to continue as a zoological collection of theological specimens. These things and others of like significance have weighed with me in reaching the decision I have already intimated to you.

Let me add that I have encountered no difficulties in my work. What I have encountered can only charitably be termed lack of knowledge, or ignorance. Ignorance is not a difficulty, it is darkness, the darkness of which our Lord speaks when He says, "If the light that is in thee be darkness, how great is that darkness." It is this darkness in which Anglicans with such self-complacency dwell.

After twenty-three years in the Anglican ministry I must confess that I have a feeling of regret in leaving a "communion" in which I have many dear friends, but nothing shall separate me from the love of Christ; and it is His love for me into which Church which He came to found on earth for the salvation of mankind, the Church built upon the rock (St. Peter), the one fold under the one shepherd.

For Anglicans and all other professing Christians, individually and collectively, of whatever denomination, I have no feeling but that of love, mingled with sorrow that they are as they are; and may I say to you that my most fervent prayer is that the prayer of our Blessed Lord on the night of His earthly life may be speedily fulfilled, "that they all may be one," and absorbed into and indivisibly bound up with the One, Holy, Catholic and Apostolic Church, whose earthly head is the Vicar of Christ, at Rome.

Yours very faithfully,  
GEORGE B. HEWETSON.

Dr. Harding (Anglican Bishop), Regina, Sask.

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aged poor and the orphans, proving that the blessing and success attached to their labors were made fruitful by the fulfillment of the divine promise of the sacred text.

A READER.—The population of Germany in 1910 was 64,908,428. The latest census of the different religions was taken in 1906 and was as follows: Catholic, 22,109,644, Protestant, 37,946,852, Jews, 607,562.

DIED

LALLY.—At Read, Ont., on July 30, 1914, Mr. Joseph Lally, aged sixty-one years. May his soul rest in peace!

CLANCY.—At Peterboro, Ont., on July 26, 1914, Mr. Wm. Clancy, formerly of Hastings, Ont. May his soul rest in peace!

WALSH.—At the residence of her mother, Mrs. Matthew Walsh, 224 Lafontaine Park, Montreal, Miss Agnes Elizabeth Walsh. May her soul rest in peace!

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### THE GENERAL OF THE JESUITS

Death, the universal Reaper, is gathering a goodly harvest these sad days. Hardly had the Holy Father begun the sleep of peace, when another, far less exalted and conspicuous, but important for all that was caught up and placed among those upon whom the black pall rests. Francis Xavier Wernz, General of the Society of Jesus, died at Rome, in the early morning of August 20th. In the eyes of the world his life was uneventful. There was little of glory in it, and much of the folly of the Cross, but despite that, it was a life that good men might well envy. The dead General came from a land famous for citizens who were conspicuous for one reason or another. He was fellow-countryman of Kepler, Schiller, Hegel, and Goethe.

### RELIGIOUS CEREMONY AT LORETTO ABBEY TORONTO

The ceremony of religious reception and profession, with their usual impressiveness and ceremonial were carried out in the stately Abbey Chapel on Thursday, August 20. The two Novices who were professed were Sister Mary Magdalen and Sister Mary Radeogone. The young ladies received were Miss Rose Mudd, Chicago, in religion—Sister M. Catala; Miss Madeline McQueen, Leamington, Ont.—Sister M. Baptista; Miss Grace Podger, Toronto—Sister M. Mt. Carmel; Miss Mary Kormann, Guelph, Ont.—Sister M. St. Gregory; Miss Nellie Coughlin, Hastings, Ont.—Sister M. Fidelma.

In the absence of His Grace Archbishop McNeil, Reverend Doctor Kidd, assisted by Reverend Father Broeck, C. S. S. R., officiated, and his clear and reverend accents seemed to impart new and deeper meaning to the words of the oft repeated ritual. Heaven must have fairly bowed to earth, as the hidden elect, now clothed in the habit of the Institute of the Blessed Virgin Mary, prostrated themselves and lovingly offered their young lives to the service of the King of Kings, and when later as the Mass proceeded, and the words of the "Veni Sponsa Christi," "Come Spouse of Christ, receive the crown which the Lord hath prepared for thee for eternity," rang sweetly through the Chapel, the two chosen ones approached the Communion rail, and after offering their vows to the Lord, received Him under the Sacramental species.

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### CATHOLIC TRUTH SOCIETY

AN APPRECIATION FROM THE APOSTOLIC DELEGATE

Ottawa, Aug. 12th, 1914.

Mr. J. D. Warde, President of The Catholic Truth Society, Toronto.

My Dear Mr. Warde,—I have to thank you very sincerely for the copy of the Annual Report of the Catholic Truth Society of Canada, that you had the goodness to send me and which I have read with the greatest interest and attention.

I cannot too highly express my appreciation of those who devote their time and energy to the noble work for which the Catholic Truth Society stands. There is no surer mark of genuine Catholicity than the desire which manifests itself in personal self-sacrifice, to bring the knowledge of the truth to others.

The only regret I felt in reading your report was that the membership is still so small, and that the funds of the Society, as intimated in the very practical address of Mr. Seitz, do not reach a figure which would permit you to do all the good work that you are called upon to accomplish.

May I ask the favor of being enrolled as a Special Member, for which I enclose the usual fee.

I pray God to bless you and your excellent work of spreading His truth.

Yours very sincerely in Christ,  
(Signed) —P. F. STAGNI, O. S. M.  
Abp. of Aquila, Del. Ap.

### BRAVE DEED OF A FRENCH MISSIONARY IN CHINA

The following episode, relating to the "White Wolf" brigands in China, is related in a letter from Anking, of February 12. After alluding to the great worry and extra work entailed by the brigands, the writer says: "One of my offices was looted and burnt down by the 'White Wolf' gang, the clerk's son was shot and his wife and seven-year-old daughter carried away by the robbers. The clerk was stricken, and, after being almost stripped to the skin, owed his life to the heroic intervention of the French Catholic Father Gilbert, who stepped in between the clerk and the robbers who were about to shoot him, and begged them not to kill an innocent and defenseless man, but if they must kill some one, then kill him, the father.

"That's the stuff that the Catholic fathers are made of. The robbers were so impressed by the courage of the father that they let him go."

It was the same Father Gilbert, remarks the North China Daily News, who at Liuanchow made his way back to the convent, through the bandits, to see if he could help the aged Father Rich, who had been left alone, while his comrades were taken before "White Wolf." Truly, as the writer quoted above says, such deeds "should be written up in letters of gold."

### RELIGIOUS CEREMONY AT THE SACRED HEART CONVENT

On Thursday morning, August 27, the beautiful and devotional chapel of the Sacred Heart Convent, this city, aglow with lights and odorous with the perfume of exquisite roses, was the scene of a most impressive ceremony in which eight young ladies received the Holy Habit of the Sisters of St. Joseph, in presence of a large concourse of clergy, relatives and friends.

Those who took part in the ceremony are: Miss O'Dwyer, Mount Carmel, in religion, Sister Mary Ligouri; Miss MacIntyre, Parkhill, Sister Mary Remigius; Miss Dunn, St. Thomas, Sister Mary Emmanuel; Miss A. Langan, Sarnia, Sister Mary Louis Bertrand; Miss C. Langan, Sarnia, Sister Mary Gonzaga; Miss Troy, Toronto, Sister Mary Anicela; Miss A. Spahr, Goderich, Sister Mary Lidwina; and Miss R. O'Neill, Dorchester, Sister Mary Roberta.

His Lordship Right Rev. Bishop Fallon celebrated Mass, assisted by Fathers Rooney and Harding. Rev. Father O'Reilly, C. S. S. R., preached a most impressive sermon, taking for his text the words of the Master, "Behold, I am with you all days, even to the consummation of the world." The reverend Father dwelt on the varied works in which the Sisters of St. Joseph are actively engaged, such as teaching, caring for the sick, the

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The Rev. George Benson Hewetson received his theological training at St. John's Hall, Highbury, London, (England), now affiliated with London University. He was for four years Rector of Morton, Penn., U. S. A., where very largely through his efforts a beautiful factory was built; Rector of St. Paul's, Harlan, Iowa, where he built a church which is known in the diocese of Iowa as "the miniature cathedral"; Rector of Iowa City, the University parish of Iowa; Senior Curate of Earsdon for ten years; and latterly Vicar of Milestone, Saskatchewan. While at Earsdon Mr. Hewetson was strongly recommended to the Prime Minister and the Lord Chancellor for Crown Preferment, and was assured of it if he remained in England. He preferred, however, to come to Canada, to which country he was not an entire stranger, as he was ordered deacon in the diocese of Montreal twenty-three years ago; and advanced to the Anglican priesthood by the late Bishop Worthington of Nebraska, U. S. A., who ordained him "prorectio instrumentorum," Mr. Hewetson even at that time holding that that is the only way in which a priest ought to be ordained. He has been a frequent contributor to magazines, supplying especially "The Church Eclectic" (Anglican), New York, a series of articles on "The Unity of Genesis" at the time of the publication of "The Encyclopedia Biblica." His religious and other poems are very widely known, having appeared in The New York Independent, The Treasury (London), Chambers' Journal, and other weeklies and monthlies, and on the editorial page of the London Daily News. He is the author of "Poems of Empire" (Elkin Mathews, London), a volume universally praised by the press, and a "Hymn For the Empire," published by Messrs. Novello & Co., London. Mr. Hewetson has almost ready for publication a book to be entitled "Songs and Poems from Saskatchewan." He has travelled extensively, and done much lecturing, and, as a preacher, has occupied the pulpits of some of the most important churches of the United States and England. He is a kinsman of the late Archbishop Benson of Canterbury. While at Harlan, Iowa, Mr. Hewetson was approached with a view to allowing his name to be submitted to a convention of the diocese of Springfield, Illinois, for election as its Bishop; and while at Iowa City he was offered the Deanery of Davenport, which he declined. Mr. Hewetson has been offered and has declined University degrees, holding, as he does, that Protestant theological "learning" is vitiated.

### RELIGIOUS CEREMONY AT LORETTO ABBEY TORONTO

The ceremony of religious reception and profession, with their usual impressiveness and ceremonial were carried out in the stately Abbey Chapel on Thursday, August 20. The two Novices who were professed were Sister Mary Magdalen and Sister Mary Radeogone. The young ladies received were Miss Rose Mudd, Chicago, in religion—Sister M. Catala; Miss Madeline McQueen, Leamington, Ont.—Sister M. Baptista; Miss Grace Podger, Toronto—Sister M. Mt. Carmel; Miss Mary Kormann, Guelph, Ont.—Sister M. St. Gregory; Miss Nellie Coughlin, Hastings, Ont.—Sister M. Fidelma.

In the absence of His Grace Archbishop McNeil, Reverend Doctor Kidd, assisted by Reverend Father Broeck, C. S. S. R., officiated, and his clear and reverend accents seemed to impart new and deeper meaning to the words of the oft repeated ritual. Heaven must have fairly bowed to earth, as the hidden elect, now clothed in the habit of the Institute of the Blessed Virgin Mary, prostrated themselves and lovingly offered their young lives to the service of the King of Kings, and when later as the Mass proceeded, and the words of the "Veni Sponsa Christi," "Come Spouse of Christ, receive the crown which the Lord hath prepared for thee for eternity," rang sweetly through the Chapel, the two chosen ones approached the Communion rail, and after offering their vows to the Lord, received Him under the Sacramental species.

At the conclusion of the ceremony Reverend J. F. Cox, S. J., voiced in anticipation the congratulations of all present, and dwelt for some moments on those memorable words of Our Divine Saviour—"Mary hath chosen the better part, which shall not be taken from her."

Among the clergy present in the sanctuary were Very Rev. Dean Brady, Brantford, Ont., Rev. Father Leves, Hamilton, Ont., Rev. Father McCarthy, Trent Creek, Ont., Rev. Father Doyle, S. J., Guelph, Ont., Rev. Father Broeck, C. S. S. R., Toronto, Rev. Father McPhail, C. S. S. R., Toronto.

### ST. ANGELA'S COLLEGE

St. Angela's College, London, Ont., will resume classes on Sept. 1st. Although opened only a year ago, this Day Academy has already become well-known and the success of its pupils in all the departments at the June examinations bespeaks the excellence of the work done. Pupils are prepared for all the examinations of the Elementary and High school courses, as also those of the Toronto Conservatory of Music. Special features are the sewing and sight-singing classes. The science room is furnished with valuable apparatus for practical work. The class rooms are bright and artistic, and the recent renovations add much to the exterior appearance of the building. The Catholic High school should appeal to every Catholic parent, and with greater numbers in the classes during the coming scholastic year, St. Angela's bids fair to be one of the foremost educational institutions of the Province. We wish the Ursulines in charge a very successful year.

Content will always be found the shortest cut to happiness.

### DIOCESE OF HAMILTON

REQUIM MASS FOR PIUS X.

On Monday at 10.30 a. m. Solemn Pontifical Mass of Requiem was celebrated in St. Mary's Cathedral, Hamilton, in the presence of an immense congregation. His Lordship was assisted by Rt. Rev. Mgr. Mahony, V. G., with Very Rev. Dennis Craven and Brady as Deacons of Honor and Rev. Dr. Walker and Rev. J. F. Hineche as Deacon and Sub-deacon of the Mass. Rev. Jos. O'Sullivan and Mr. N. Anderson were in charge of the ceremonies. The Cathedral was heavily draped in