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The Catholic Record

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THE LAYMAN

This is the century of the layman, says a contemporary. Without striving to get the meaning of the statement we hope that the layman bling of humanity. It does not diswill write on the pages of his time many proofs of his zeal. He needs little direction as to how to best give foolish standards of worth and honor, his time and activity. There is fight-it does not stand in the way of the ing all along the line; he can jump fullest development of man during live. The task of preserving the

The up-to-date business man can give us hints as to conservation of energy and efficiency. He might possibly induce us to believe that the euchre party is not the only means to raise money and that talking about what we have done in the created and fashioned by unprogrespast is, outside of academic circles, sive Catholics. Again, Lord Macaulay very trying on the voice.

In these prosaic times the cause of higher education needs something inhabitants of other countries gained more than eloquent addresses. If we mean to put on the market a brought to the rising commonwealth first-class educational article, woven on our looms, we must not only have large increase of wealth, dominion enthusiasm, co-operation and work hard and persevering, but also

Colleges that can challenge criticism because of their equipment in goodly share of this world's goods. And here the layman has a golden opportunity. This is eminently practical. It is a chance for a splendid investment. It will set his feet in the highway of noble endeavor.

The layman can play the critic for the benefit of his brethren. We do not refer to those who babble out of the abundance of their ignorance and mistake biliousness for piety, but to those who can differ from us without pretending to infallibility or breaking the Commandments. This criticism, presumably stimulating and constructive, may either give us a new point of view or show us how the wheels go round in another's head. At the very least it will help us to get together and perchance show us that some of our methods called sacrosanct by the ultra-con- their character from the goodness or struggle of the people upward were servative are not necessarily superior to all others.

A SUGGESTION

* the most important of all parochial that divine grace is given only at the point that our boys are our brethren— approaching when the Catholic body kept their eyes only upon the members of the same family—our will be marked by that spirit of present, only upon earth, they have noticed more confidence and 'go' in members of the same family—our will be marked by that spirit of present, only upon earth, they have noticed more connucing at last beginning to realize how much they companies where he happened to be. He seemed to centralize the happened to be. He seemed to centralize the happened to be. He seemed to centralize the her from their door. Now that they more large of the men around him. few who realize this, but too many if not immersed in selfishness, believe we have nothing to do with the advancement of the Kingdom of God. And yet this is the business of every man. No one can be a thorough Catholic who is not animated with a zeal for souls and ready to make sacrifice in this cause. This is not by any means exclusively the business of the priest. Here again is an opportunity for achievement. The seed planted by the catechist may spring up and be bound up in sheaves for all eternity.

A Sunday School dominated by laymen who are afire with the love of God is a training ground whereon the men of the future are taught to give a reason of the faith within them and are fitted through discipline and example to portray it in their lives. Saturate them with their religion before the influence of the world play upon them and they will in most instances be a credit to ns Give them of yourself while vet in their plastic years, and they will not be of the flotsam and jetsam of the city streets. Give them of your sympathy and they will learn to regard you as friends and not as aliens as is so often the case, separated from them by wealth or worldly position, Help them, teach them, because these boys, by the very fact that they are Catholics, are our friends and brethren.

PROGRESS

gress of course is a much over-worked ent or heartless; Christianity is the word and may mean, according to the Father in heaven and all men our people who use it, anything in the brothers on earth.

way of high finance, grabbing a continent or getting a divorce. Christianity is not a machine geared up to make money. It is neither an aid to soothe outraged conscience nor something nebulous floating around to be put into test tubes and set down in formula. It is something very organic for the purifying and ennocourage human effort or undervalue human interests. Opposed indeed to his sojourn on earth. For this state-

ment history has ample proof.

The Germans are pointing them out when the culture of which we heard so much praise before the War is blasting out the artistic and architectural marvels that were in his "Essay on Machiavelli," says: "The Crusades from which the nothing but relics and wounds of the Adriatic and Tyrrhenian Seas a and knowledge. Italian ships covered every sea. Italian factories rose on every shore. Manufacturers flourished.'

Frederick Harrison, in his essays on laboratory and staff must have a the Thirteenth Century, has many facts to this point.

Hence as such the Church has ance of the ages. nothing to do save indirectly with scientific progress. But she does not discourage it. It is admitted that it was due to the action of the Church during the ages of misrule and and you must feelin yourselves what turbulence that all culture both in turbulence that all culture both in literature and science did not perish from the face of the world. But she never lets us forget the difference In this chosen land of ours no American readers." Accordingly, the between the temporal and spiritual issues of life. She teaches us the true relations between time and eternity. Vanity of vanities and all means faith in our fellowmen. is vanity, if we do not bring the faith must ever be the fairest flower things of our hands and brains into connection with our spiritual life. his dignity in God and in nature. In the concrete our actions receive But the men who witnessed the the badness of their intention men of great and yearning hope. They which prompts them. And this is true of all forms of human effort. sistence of their ideal in spite of other The waning of energy does not men and those who ruled with rods We might suggest to the brethren come from the influence of the of iron. The men who stand for the advisability of devoting some Church. Father Hecker, in "The time to the teaching of Cate. Church and the Age," exclaims inchism. The Sunday School being dignantly against the false notion machinery should commend itself to cost of natural strength, and he our care and zeal. When we reflect assures us that the time is fast that our boys are our brethren- approaching when the Catholic body

GOOD WILL

After the War we are told by writers who peer into the future, that mankind will begin an era of good will. For this our gratitude. In the meantime, however, this good will is put into cold storage by rapacious land-lords and food-stuff jugglers. and munition profiteers. But when the guns are cold again this goodwill will shed its beneficent rays risked all, that their ideals might upon attenuated humanity and keep stand. In tracing through history us dancing around the may-pole of culture and education; all this is. as our American friends would say, bunk." The events of the last tyranny and of oppression. Men years have made this plain. Goodwill is not the child of culture or of education. What sympathy can mere education have for the ignorant? What tie is there between the slumdweller and the millionaire? Why should we, if there is no God, cultivate good-will towards all men? There is no reason why we should, nigh impossible for a man who Is it not a sign of weakness to allow a feeling of tenderness to affect us in any degree? Some of the men who wrote sugary futilities about the phant. influence of education in this respect cheek all the while. Good-will is human suffering was born. Man rich or poor was the child of God and the brother of Christ. Good-The charge is made against us where it is rooted in the principles sea have stretched out to us implorthat we are not progressive. Pro- of Christianity. Culture is indiffer-

CALLS YOUTHS TO THEIR DUTY

ARCHBISHOP HANNA SAYS TASK OF PRESERVING LIBERTY IS INDEED A GLORIOUS ONE

San Francisco, May 14.—The Most Rev. Edward J. Hanna, D. D., Arch-bishop of San Francisco, thrilled nine hundred students of the University of California last Sunday with an inspiring baccalaureate sermon Archbishop Hanna urged upon th young men to risk all, to sacrifice all. for the institutions under which they liberty and democracy of the world, he said, was a glorious one, to which the response should be enthu siastic.

His Grace said in part :

"In the midst of the most titanic conflict that the world has ever seen, you go forth from the peaceful shades of Alma Mater to take your place in the ranks of your brother men.

"We have gathered here to which you 'God speed' and to pray upon your heads a needed blessing; to pray light unto your feet and power unto your arms, that yours may be the palm of We sing for you no siren victory. peace, but with banners unfurled, we call you to battle for God, for right and for the freedom won for you by your fathers. Yours, indeed, is a glorious task, but to accomplish it you must be men of courage, of great strength, of intelligence, of wide culture and broad sympathies. I take it for granted that your splen did opportunity will fit you to guide The Catholic Church is a spiritual the wise policies of the nation. I take it for granted that the leadorganization to guide men to Heaven. ers of men transmit best the inherit-

"An obligation to sacrifice private interests for the weal of the race is now imposed upon you. If you lead not, you fail. You are the torchbearers of democracy and freedom, There is no story in the annals of men so interesting as that of the man can be worthy of his great inheritance who does not feel that he is out an article on "Priests in War. willing to sacrifice everything, even his life. Government by the people of religion, for only religion has believed in the righteousness of their cause and had confidence in the perfreedom, the men who believe in the rule of the people, must be lovers of my brother." lovers of men, those who have as if it were an emanation from his been willing, through the ages, to person give up all for their brethren, Bu and loved them to the end. And ly fundamental, if democracy ever to achieve a perfect triumph. Democrats of the type of Lincoln,

has not faith in a future life can consistently and eternally give up the things that the world so esteems, to the end that justice may be trium. "Government by the people de must have had their tongue in their | mands of each man in his own place a developed sense of responsibility. born of love of Christ. When the his fellows. He must do what falls Heart of Christ beat against the to his lot. Above all things he must heart of man a divine sympathy with choose with wise appreciation and without hope of personal advantage.

believing, as he did, that in God's

looked to God to make man worthy of

his high place and destiny. And they

the successive failures of demo

cratic governments it becomes clear

that the corruption of ideals has

place their happiness in wealth,

in treasure, in pleasure of sense in comfort, in idle luxury, in

popular applause, in power; and they forget that these things pass, yea

with the night; they forget that truth

and justice and mercy and love and

helpful service do not pass, but endure

teaches man these truths, for it is

forever. But it is only religion that

always been the forerunner

were the destinies of men

authority over other men. "Recall our history during the past will will spring up and endure three years. Our brethren across the aid. Did we heed the cry? Did we severity, had won seemingly care? In our answer to the whole world.

the men whom he entrusts with

the call for volunteers do we care

"If you ask why, in this land, such condition, I answer unhesitatingly, it is because we have forgotten the God of our fathers, we have forgotten man's inborn sovereignty, we have forgotten Washington and Lincoln, we have tasted the flesh pots and are unwilling to make the sacrifices which must ever be made if freedom's standards are to remain unfurled.

WAR CAUSING SHORTAGE OF PRIESTS

London May 3, 1917.—The heavy casualties amongst Catholic chaplains and the removal of the hospitals to France are giving serious thought to the Catholic Two more chaplains authorities. have been killed this week in the

West, making five since the commencement of the big offensive last month, while nine have been seriously wounded. Amongst the latest casualties are Father Bardass and Father Lesson, of Liverpool, both killed. There is a solemn Requiem at Westminister Cathedral month of the mother of God. Catheman All that has a special point at this time when we are observing the month of the mother of God. Catheman All that has a special point at this time when we are observing the on Wednesday next for Father Collins, killed while attending the wounded and dying of the Black Watch. The removal of the hospitals means that priests who have hitherto acted as chaplains to these great military institutions while continuing their mission work can now no longer do so, and fresh chaplains must be found for France Mother of the Redeemer of the somehow. The fact that so many ecclesiastical students are serving in the firing line causes a dearth of candidates for ordination and the spiritual position in the near future and more especially after the War, is becoming serious.

YOU'VE GOT IT

wrote thus to a correspondent in France: "Remember that from time to time articles which reflect the soul correspondent sat down and typed

In colloquial English, he says "The priest soldier is the soul of the The priest's power lies in example and in the sacraments he can give. As one soldier put it "The priest chases fear of death by his example and the absolution he can give.

The priest's calmness in the face of death is an inspiration to the other men. A seminarian, delegated to bring the wounded from under the German fire, tells of dragging a fellow-soldier to the protection of a woods. On the way he met the Abbe -, who said: "You are carrying When they stopped in men; and man is only loveable the woods, the brothers talked, when viewed from the stand-"Adieu," said the wounded one at of religion, when viewed last. As soon as his brother died the the eyes of God. History Abbe C—— continued giving absoluattests that when those who have tion to the wounded. Such calmness labored in behalf of humanity have comes from faith. And the priest's

But his personal example is less an have looked upon men with God's aid to morals than the sacraments eyes, as Christ looked upon them, he is able to give. An abbe is quoted as saying : "Above all, here (in war). this great love for man is absolute- the priest is the minister of the sacraments of penance and Communion: penitence, which reconciles the soul with God, and Communion. which makes heaven entire descend into the soul and permits a man to look death in the face. That is why they want us here.

At the end of his straightforward splendid tribute to "The Priests in War," the author, Sterling Heilig, writes a postscript to the managing editor of the Chicago Tribune.

"You wanted the soul of France. "You've got it."—New World.

LATE GOVERNOR VON BISSING WAS A CATHOLIC

London, May 3 .- It may come as a surprise to many to hear that the late Governor General of Belgium, General Von Bissing, who died recently, was a Catholic, Only a short time before he died Cardinal Mercier addressed a final letter to him regarding the deportations. Curiously enough in this letter, as though with prophetic vision, his eminence, in speaking of the military rule imposed upon the occupied country, referred for the first time to the same faith which bound the governor and the conquered pe and warned him that he had laid up for himself a heavy judgment in the near future. He pointed out that there was a line beyond which Von Bissing and his chiefs couldn't go and where his eminence and his priests reigned absolutely. It was sea have stretched out to us implor-ing hands; have asked us to lift cardinal declared that his people our voice in freedom's cause standing behind it and obeying the and to lend unto liberty our mighty rule of the conqueror, despite its severity, had won the admiration of

OUR MOTHER'S DAY

A few Sundays ago many ministers took as the theme of their sermons, "Mother." The devotion of a mother to her family, her love, and the honor and love due her in return for her life of sacrifice, were set forth as the reasons why a special day should be set aside in her honor.

It is a beautiful sentiment, one

that appeals to all that is best in the heart of man. Every day, indeed, should be a mother's day, on which to give her a little of the admiration she so justly deserves. With every man who is a real man, every day is He never ceases to mother's day. He never ceases to pay tribute to her to whom he owes

It would be an endless task to quote all the great men in the history of the world who have attributed the inspiration in their lives to the humble woman who was so intimately and so sacredly associated with them. We all know the wonderful tribute which the great with Lincoln paid the memory of his humble mother.

olics know how justified they are in paying her so much honor. It is but the will of God as manifested through His Church. To read the life of Christ is to see plainly writ there His intimate association with His Mother. She was blessed among women, the most highly honored of world.

It seems almost verging on blasphemy to ask if Christ could be less fond of His Mother than Lincoln was of his. And yet outside the Catholic Church the attitude toward Mary is such as would seem to indicate that there was something unworthy in the relationship of Mary and her Motherhood is glorified in the abstract, it is considered proper to give special honor to the mother of some world-hero, but, in defiance of all logic, Mary, the Mother of the greatest One the world has ever en, is put aside by the non-Catholic world as unworthy of loving

steem and memory.
It is one of the sad results of the Reformation. The reformers were so filled with hatred of everything Catholic, that in trying to destroy the Church they did not hesitate to violate even the tenderest feelings. There was no logic. The fact was that Mary occupied a high place in the Church, as she must ever in true Christianity. Devotion to her rests upon solid foundations; it rests on the foundations of theology; it also rests upon that innate love of the child for the mother and the mother for the child.

sense should prompt those who love Christ to honor His Mother. But no account was taken of that by the reformers. They derided, ignored Mary, because the Catholic Church loved and revered

Of late there has been a tendency in some of the Protestant churches to put aside this traditional irrever at last beginning to realize how much they lost when they turned are keeping mother's day, perhaps they will come to see the common sense in our honoring her whom - The Pilot.

AGNOSTIC PROPAGANDA

Mr. John M. Wolf, superintendent of the Beacon Light Gospel Hall. New York City, recently called attention to the concerted agnostic proaganda which is being carried o the metropolis. He points out that there are several infidel organiza-tions in New York City which are known by names that do not dis-cover their real character. Their methods of attack are agressive-outdoor meetings, especially at the noon hour and at night, whenever the weather permits; the distribution of such infidel literature as the works of Tom Paine, Ingersoll and Voltaire; public debates held in open squares, and sometimes in halls. men especially primed for such disputations: the establishment of agnostic Sunday schools, where boys and girls are taught that the Bible not true, and that Christ was either a mere man or the figure of one's distorted imagination. That this propaganda has succeeded in a greater measure than most people are willing to concede, is the verdict that Mr. Wolf arrives at after a careful study of the situation.

Catholics will not be surprised at this discovery, for they look upon agnosticism and socialism and spiritualism as the three great enemies of the faith in the days to come. Freethinking is frequently looked upon as something essentially American, because in our own land we do not always distinguish clearly between freedom and license. With a press that is utterly free and a forum that our heart is a sanctuary, the where men can express the wildest theories and hypothesis, and with of the Blessed Trinity. Let us often the Public schools, where everything enter into this sanctum, let us in but religion is taught, it is not spirit and in truth adore there the strange that many men are bitten most Holy Trinity.

with the free-thinking mania. And it is also true that a great many of the immigrants coming to our country are free thinkers. It behooves alert against this enemy of their faith. If Catholics displayed onehalf as much zeal for the dissemination of their faith as do the agnostics for the spread of free - thinking doctrines, we would not be witnessing the widespread religious decay of our time. If Catholics took pains to inform themselves intelligently by thought and reading on the teachings of their Church, they would be able to defend it when brought face to face with men who have given up religion. These men are traveling up and down the country, probably conscious of the fact that Catholics, for one reason or another, will not, or cannot, come out into the open to battle for their religious positions. It is a lamentable state of affairs when Catholics have full possession of the truth, fail to deliver a blow whenthe hydra-headed serpent of infidelity lifts his head. - Rosary

NOTABLE CONVERSION

Magazine.

MOTHER OF CONVERT RECEIVED INTO THE CHURCH

Denver, Col., May 19 .- A conversion of interest occurred recently at St. Joseph's Hospital, when Mrs. Elizabeth Vanderhoof was received into the Catholic Church. She is the mother of A. Suydam Vanderhoof, a well-known local convert, and also of Charles Vanderhoof, one of the most eminent etchers in the United

States. Mrs. Vanderhoof was a member of the Episcopalian church, to which her son, A. Suydam Vanderhoof, adhered before his conversion in New York City fourteen years ago. has been in poor health for some time, and it was necessary to remove her to St. Joseph's hospital in January. She has frequently asked to wheeled into the chapel for services. On a recent evening, when her con vert son was with her, she asked for G. A. Cone, chaplain of the hospital. He was called into the room. Mr. Vanderhoof left; a few minutes later he was delighted when the priest came out and said: "Your which have hitherto been used for mother wishes to be received into the Catholic Church.

The Vanderhoofs came to Denver ecause of the health of a son and progress. brother, who died in this city. He was a member of the Episcopalian church, and died firmly believing in that religion. He exacted a promise of his mother that she would never ecome a Catholic. For a time, this kent her out of the Church. But she was assured by her spiritual director the clearing away of several difficulthat her son, who knows better now, would not wish her to live up to the promise she had made. When this difficulty was removed, she professed her desire to be received as a Catholic.—Catholic Telegraph.

INSTITUTIONS REVERED

BECAUSE THEY INSIST ON RESPECT FOR CONSTITUTED AUTHORITY County Judge Robert H. Roy, Brooklyn, N. Y.

olic Church are institutions which I revere because they insist on respec for properly constituted authority Vhen a Catholic young man comes pefore me in court, especially if it is his second or third appearance, usually ask him: 'Are you a Cath When he responds in the affirmative. I ask him : 'Are you a regular attendant at church?" answers this affirmatively, I know that he is a liar, and a few more questions confirm that knowledge Catholic young men, who find themselves in court accused of crimes, are always there because they have gotten away, temporarily at least, from the teachings and influence of their Church.

"If this country could be saved by oratory, we would be safe from every danger. With Bryan and Borah, Root and Roosevelt, Lodge and Lawson, Mr. Catts and Billy Sunday, we can out talk any nation on earth. Talkers will never save the country. Besides, it is not only in war but in time of peace that we can best show our Patriotism, by being loyal to the spirit of fairness that is so loved by the American people. Every man has the right of life, liberty and the pursuit of happiness, but every man is likewise bound to respect every other man's right to the liberty and pursuit of happiness. Good citizens must aim to bring about respect for authority. The is simply that they have forgotten the respect which they owe to the rights of others, to legally constituauthority and to God."-The Pilot.

There are many who gladly visit
the Holy Land and beautiful
churches. I do not disapprove of this piety. But let us not forget throne of the living God, the throne

CATHOLIC NOTES

At the nineteenth annual convention of the Vermont Council, Knights of Columbus, held recently, it was voted to appropriate \$500 towards furnishing literature and other comforts for the soldiers of Vermont.

A plan is on foot to raise a regiment among the Knights of Columbu of Oregon, Washington and Cali-fornia, to offer its services to the government of the United States, ccording to a letter sent secretaries of local councils by the state council.

News has reached France of the death death of Father Anathese Prun, founder of the French Salesian house at Nazareth, and sometimes called the "father of the orphans" of Pales-He spent twenty-five years of his life in this work and devoted to it all his personal fortune.

The city of Douai, France, one of the war centers today, was the scene of numerous conflicts in the past. It is celebrated in ecclesiastical his ory as a place of refuge for English Catholics during the persecutions by Queen Elizabeth. In Donai also was published, in 1609, the text of the English Roman Catholic Bible which bears the name Douai.

Pope Benedict has appointed Mon-signor Cataneo, rector of the College of the Propaganda, at which several Australian and Irish youths, destined for Australia, are studying for the priesthood, Apostolic Delegate to that commonwealth in succession to Archbishop Cerretti. He will soon be consecrated archbishop and set out for his distant post.

At a recent meeting of the national board of the Ancient Order of Hiber-nians in Washington, resolutions were adopted calling for an assess-ment of \$500,000 to be levied on the membership of the order, for the purpose of taking care of the families of the members who have enlisted for service in the War. The resolution says that the sum shall be payable before September 1.

Archbishop Walsh, of Dublin, always gives the lead, admirably followed by his priests, in every charitable or necessary public work. Grace has now placed under tillage the extensive grass lands surroundwhich have hitherto been used for pasturage. Vegetables and potatoes will now be grown there, and already the work of food production is in

Rome, May 24.—The new government of Russia some time ago appointed a minister to the Holy See, but owing to the recent cabinet changes that have taken place in Petersburg, he has not yet started for Rome. His arrival will facilitate ties which were impossible of settlement under the old regime—such, for instance, as the filling of the important see of Mohilev, as well as others.

Anxiety for the safety of the famous Cathedral of Laon is professed by German correspondents. commenting on the fact that French shells are now reaching sections of the city. They point out that the Cathedral is now under repair and is surrounded by scaffolding which a single shell might set afire as in The diocese of Laon, dating from St Remi in 497, is now merged into that of Soissons in the province of Rheims. The Cathedral ranks with the finest in the world.

The International Catholic Truth Society quotes the following words from an editorial that app the English socialistic editorial that appeared in Leader: "When all the terrific car nage is over there are few men who will have less reason to be ashamed of the part they have played than the Pope. In face of all mother countries, or countries which call themselves mothers, the Pope has shown himself today the father of men. . . . Holy Father, you alone recall the laws of human brotherhood. I ask you to accept all the homage of my respect.

The beatification of the Venerable Giuseppe Cottolengo in St. Peter's recently, recalls the work that this holy man did for the poor in Italy Without funds the priest established the "Little House of Divine Providence," and Providence rewarded his confidence. The charity has never lacked support and has extended widely. In the afternoon of the day of beatification the Holy Father, accompanied by members of the Papal Court and the Diplomatic Corps, visited St. Peter's in state and solemnly venerated the newly beatified.

The inventor of the Stokes Gun, the new type of short-range trench-mortar which our armies in the field are using with such extraordinary and deadly effect, is a Catholic engineer, Mr. Wilfrid Stokes, managing director of Messrs. Ransome and brothers is Mr. Leonard Stokes, F. R. I. B. A., the eminent architect, and another is Mr. Adrian Stokes, A. R. A., the accomplished artist whose works have been twice purchased for the nation by the Chantrev Trustees.

AMBITION'S CONTEST

BY CHRISTINE FABER

CHAPTER IX THE FIRST GLIMMER OF SECRETS

Anne Flanagan was indignant when she found that berths had been secured for them on the vessel ply ing between London and Havre, and that from thence they were going to Paris, where Howard had provided a

temporary home. To that jdbbering place," she said indignantly, "where a body'd lose their power of speech for the want of some one to understand I don't know what your brother can be thinking about."

Nor do I," said Ellen, sadly Howard will tell me nothing of our future.'

Miss Flanagan sighed, and thought regretfully of O'Connor, whose services to herself were so efficient during their previous sojourn in Paris. They arrived safely in the gay capital, and Howard, who seemed to have learned so quickly the business-like ways of the world, gave his orders in just barely intelligible French, and the table. the party was rapidly driven to some quarter which appeared to be situated in the very centre of the city. It was with such different feelings that Ellen was paying this second visit to Paris that she had no heart to view the busy scenes through which they The very sunshine, stream passed. ing so cheerily upon everything, had lost its wonted power of gladdening her under almost any circumstances and any sorrow. The bright afternoon itself might as well have been night, for everything to her looked so dark and cheerless. She nestled to Anne Flanagan's side, and scarcely suffered her eyes to glance from the cab window.

The vehicle drew up at last before a high, dark looking building, the entrance to which was peculiarly constructed, having side passages branching off to suites of apartments, which were built upon the ground floor. The porter emerged from a my looking alcove, when more bad French—so far as regarded the Parisian accent on Howard's part— was heard and the party was conducted through one of the branching corridors to a carved, gilt-inlaid door at the extreme end. A bell was pulled from some recess at the side, and was answered by the door being opened by a man in English livery.

"Oh!" he said, in unmistakable Saxon tones, "I didn't hexpect you so soon, Mr. Courtney, but heverything is ready.'

Howard, dismissing the urbane porter, strode past the liveried servant with a curt "thank you," and ushered Ellen and Anne Flanagan into a large and somewhat grotesquely furnished apartment. There were velvet-cushioned chairs with gilt backs, and gilt ornamented, curiously twisted legs; sofas of ancient, cum brous construction, utterly unlike the light, French make of their companions, the chairs; tables of burnished wood, whose polished surfaces reflected images of the great lamps which depended from the ceiling, all placed without any regard for taste, or even order, on a loosely laid down There were long, deeply cut niches in the smooth, white walls, and most of them contained marble statuary-gracefully draped females in an inspired attitude, or warriors fiercely poising some death imple-A single picture was hung in the apartment - a great masculine painted in vivid colors, with resumed, windows-there were but two in the could do." from the ceiling to the floor, and were almost concealed by dark, heavy Arras hangings hid one corner of the room, for what purpose it was impossible to perceive. There was an ample fireplace, in which materials for building a fire, and above, on a tier of black marble which jutted out from the wall, stood a pair of antique vases, a withered branch of palm in one, a faded bouquet in the other. But the striking peculiarity of the apartment was an elevated platform situated at one end; a flight of velvetcovered steps led to the raised wood work, and a fancifully ornamented railing enclosed what was, apparently, the orator's stand. There was a strange air about the apartment something so chill and grave-like in its surroundings, as if the latter were to obey. relics of a past age, and Ellen, shivering, fancied the faded flowers in the vase emitted a sickly, fetid odor. Even strong-minded Miss Flanagan

This is a ghost-like place." 'This is our assembly room," said Howard, pausing that his companions disobey. might look about them; then turning to the English-looking servant, who stood respectfully by, he said in a lower voice:

shoulders and whispered to Ellen:

Is any one in the study?" "Mr. Brownson," was the reply, in

as low a tone. Howard stood for an instant as if irresolute in which direction to guide his companions, then muttering, There can be no harm in showing it now," led the way to the part of arras hangings. He lifted the drapery quickly, and the party stood within a much smaller apartment than that he appeared young from the contour to a chemist's laboratory. A case of

the delicacy of his profile, which was partially turned to their gaze. He was evidently not aware of their similar to that which the queer he did not change his entrance, for position nor lift his eyes from the volume. Howard whispered to Ellen:

Fear not disturbing him; just now he has neither eyes nor ears for anything but that which he is doing."

It appeared so, for the party walked about the apartment, glanced at some of the titles of the volumes which lined its sides, and examined the busts that adorned the hanging shelf in a corner, but the silent reader remained motionless as though he ere the sole occupant of the room. Ellen and Anne Flanagan marvelled at this strange indifference. The latter refused to believe that it was not assumed, and, with her customary boldness, she stood before the student in such a manner that her form obstructed the light which fell from an irregularly shaped window upon his book. He stirred uneasily, brushed his eyes without looking up and finding that the obstruction still remained, sought for the tinder-box which was attached to a patent constructed lamp placed on a stand near

Then he lit the lamp in an absent, though methodical way; drew the tome where the peculiarly subdued fashioned sofas, she said sadly as a said in England, How light fell upon its contents; put his white, emaciated hand again under his brow, and continued to read in the same absorbed manner. Miss Flanagan was horrified. She grasped Ellen's hand, and, without pausing to see if Howard followed, hurried into the apartment they had left. Howard

laughingly joined them. "He is an uncanny being," said the maid, "and there is something elfish about the whole place.

The liveried servant laughed, showing his white teeth in an unpleasant manner, as he said, in tones which surprised Ellen by their familiarity: The lady will not be so frightened

when she's 'ere awhile; will she Mr. Courtney?" Howard did not reply, but turned hastily to one of the modes of egress from the apartment, motioning his

companions to follow. They found themselves in what appeared to be a suite of three apartnents, each communicating with the other by means of sliding doors, which, now being shoved back into their grooves, permitted the party to view the three rooms at once. They were of the same size, moderately large, and furnished with the same deficiency of taste, which was so apparent in the "assembly room" as Howard had termed the main apartment. Furniture of antique modern make were indiscriminately petty value were placed side by side. Howard closed the door which he had opened to admit them into the apparently private apartment, shutting the fulsome-mannered attendant unceremoniously from their com-

pany.
"These are your rooms, Ellen," he said; "the rooms to which you alone preceding an apparently grotesque have title; and only you, and those whom you choose to admit shall have access to them." He passed beyond to the second apartment, showed the curtained recess which concealed a snowy bed, and all the fession. Within the apartment appurtenances for an elegant toilet,

This is your sleeping apartment." for Miss Flanagan had been arranged.

black, living eyes, which would rivet the most careless attention. The but for the present it was the best I alacrity. She turned wearily to look into his

> face while she asked Where is your room?

He hesitated a moment 'I thought you were too fatigued

to'care to see it. But reading in her face Ler intense though unexpressed desire, he led the way back to the assembly room. They found the servant in the same position as that in which he had been when Howard had closed the door upon him. The lad said to him in such a haughty manner as sister had never heard him use to the servants at home:

Open the rooms for us, Taggart.' The man toyed with a heavy bunch of keys which hung suspended to a cord about his waist, and glanced at Howard with something like a look

"Do you hear, sir?" said Howard angrily; and he turned round, with a passionate sparkle in his eyes.

The heavy, stolid face of domestic increased in ruddiness. of the drew her shawl tighter about her You know my horders, sir," he said, in more respectful tones than he had yet employed; "I dare not

> Howard bit his lip, and beat the floor impatiently with his foot:
> "Well," he said, at last, "open my

room. I will be responsible for your disobedience in this case."

"Very well, sir," replied the man with alacrity, and detaching a key from his bunch, he hastened to insert it in one of the numerous doors which were ranged about the sides of the apartment, but which, being the exact color of the walls, were not at the room which was concealed by the first sight plainly distinguishable, the white door swung easily back, disclosing a small, plainly furnished apartment. A bed, or rather a pallet they had left. That which first from its meagre size and plain coverattracted their view was a young man seated at the table which ishedtable of common wood another; a occupied the centre of the room. He | cushionless chair of the same material was reading a ponderous tome, whose a third; while the fourth was open pages covered the breadth of occupied by a stand, whose shelves the couch on which she weariedly His back was turned, but were filled with articles pertaining

of his magnificently shaped head and cumbrous volumes occupied an entire occupant of the study had lighted. single octagon-shaped window admitthe ted light Through it could be seen the boughs of a stunted tree, that grew in curtailed courtyard without, and through it streamed pleasantly enough the sunshine on the uncarpetthrough

ed floor. 'Your room?" said Ellen, in frightened tones; she was mentally contrasting its poverty-seeming appurtenances with the elegancies of his apartment at home; the velvet car pet, the silken drapery about his bed, the ormolu, and Parian beauty of the articles with which his room at home was adorned.

'Is there something in it so very terrible?" asked Howard, laughingly, as they withdrew, and the attendant locked the door and put the key in its occustomed place on the bunch. His sister made no reply till they

had again entered the room which he styled hers, and he had shown her a mode of egress by which she could pass to the street without entering the assembly-room; then as she seated herself on one of the antique-' As I said in England, Howard, I cannot understand your conduct. I

know not why you should choose such a queer mode of living here, in preference to your own happy home where every gratification awaits He glanced towards Anne Flanagan — who was busily investigating the appurtenances of Miss Ellen's

table, and making sundry toilet angry ejaculations when she covered some articles missing—then he said in a lower tone: You will know all in time; and now you have but to express dissatisfaction with my arrangements, and I

will send you home-it is not yet too He spoke brusquely, rising as he did so, and looking toward Miss Flanagan, whose indignant expression betrayed her dissatisfaction with

the arrangements. When I say that I do not understand you," said Ellen, reproachfully, I do not mean that I wish to leave

Enough," her brother answered, pressing the hand she placed in his one day it may be in my clasp; power to repay this devotion: for the present a French girl eaks English, though imperfectly -will wait upon you at certain hours of the day to perform what outside errands you may have, and I have engaged Taggart to attend to mingled, and ornaments of costly and the matter of your meals. That is he now "-as the tinkling of a bell announced the desire of some one without to enter.

Howard opened the door, which led to some passage that gave egress to the street, and in a moment the liveried servant, with his ruddy countenance and white teeth, entered, processiou. There was a boy wheeling a carefully covered stand, beside which walked two smiling gentlemen, whose spotless gloves and short white jackets told at once their proservices of the boy were immediately dispensed with, and the polite, smiling waiters proceeded to arrange the Then rapidly passing to the third room of the series, he showed a like been evidently artistically prepared, curtained alcove in which a couch and the tempting odor of the viands caused Miss Flanagan, who had at "Your own taste, Ellen," he first looked sorrowfully on what she sumed, "will effect improvements had supposed a meal not fit even for servants, to take her place with The odd repast was conwas able to partake of but little. The peculiarity of the situation in which she was placed weighed upon her mind, and there was something in her arms about the maid's neck. the smiling face of Taggart, as he caused an undefined fear in her heart. But the meal was concluded, the portable stand covered again and wheeled away, the boy reappearing to perform this service, and the polite waiters, followed by Taggart, de-

parted. Anne Flanagan waited till the sound of their receding footsteps had quite died away; then, with a little less indignation than had characterized her tones two hours previous,

she said 'Is this the way we are to be served every day?' Howard.

laughed "Exactly," laughed Howard, breakfast, dinner, and supper will be wheeled in and out as this meal has been.'

Miss Flanagan planted her foot down firmly on the tapestried carpet: "I tell you, Master Courtney, that your mother will be sorely grieved when she hears of these doings. Howard laughed again.

"Ah! Anne," he said, rising; even my mother has yet to learn that Howard Courtney's will can be controlled by nothing save death.'

He turned to Ellen, saying: I cannot return to you before and he went out to the night, assembly room in a manner which showed that he thought he had already overstayed his time.

Miss Flanagan's indignation could no longer be controlled. Was this a prison to which Howard had brought them? It seemed so from the outway in which things were done. Why could he not have hired respectable lodgings, where Ellen could be attended by servants at least like those to whom she had been

accustomed? Because he wanted me very near him, I suppose," answered Ellen from reclined.

Because no such thing," replied | Delathal. They're a queer club: |

Miss Flanagan, in a shrill tone, as always hat such deep work; hand she came and stood directly before they're so secret. At first they didn't in his nature which has been in another member of the family; because it suited his purpose to the suited his purpose to t you here; I don't know what that purpose is yet, but I know that the love you give him is wasted—lost upon him, as many another has been Unconsciously to herself, before it. her voice had assumed a sadder tone, but it was gone in a second, and she continued in her wonted shrill, indignant accents: "And such a home to provide for you;—full of uncanny, unnatural things. Faugh! this very room smells of the faded things they have stuck in the vases out there ! The irate woman elevated her nostrils and tossed her head, to express her intense contempt and disgust for their present domicile. "And," she resumed, "if Master Howard has bound you to follow his fortunes, he has got no such pledge from me! I hits queer!" am at liberty to leave him when I will, and I think it is my duty to unpleasant way again, while his fair start at once for America and tell his listener felt relieved when the evenmother of the ruin he intends to ing repast was wheeled in, accom bring not only on himself, but on panied by the same polite waiters of

Ellen sat erect-very pale-but with something of the expression of firmness which so strongly marked the lower part of Howard's face ning into her own. She said, with that peculiarly slow manner which characterized her speech when troubled:

"If it is your wish to leave us, Anne, I cannot nor shall I attempt to prevent. If you return to my mother, and tell her as you say you would like to do. I fear the result will be an instant recall of my brother and myself. Should Howard obey the command it would be in a spirit utterly opposed to filial obedience, and if I persist in clinging to him, despite such an order, mother's heart would break. leave him, and he is permitted to pursue alone his wild course, the ruin of which you speak may indeed be his. My mother has freely con sented to my remaining with him—she has entrusted him to me, and l am trying to fulfill the charge. When I write I may withhold things which might give her pain, but my letters shall be truthful. You know now, Anne, what I consider to be my duty -to save my brother, if I can, for God's sake, for my mother's, for his own. If you remain with me I shall be greatly aided in my efforts presence helps to ward off the home sickness which will come, for you have been my mother's friend, as you -with a slight change are mine, and' of voice — "did you never have a brother, Anne?"

Miss Flanagan's passion had been rapidly calming while Ellen was speaking, and she was in a mood for the girl's last words to strike a tender chord. She covered her face with her hands, but Ellen saw the tears showing through the long, lean

"I did not mean to wound you," she said gently.

The woman uncovered her face suddenly, dashed the drops from her eyes, and said in such quick, shrill tones, that it almost seemed like a return of her anger:

You ask if I ever had a brother! I had no one-no one to make me love goodness-it was coldness and charity all the time. Do you understand? Charity! Faugh! how I hate the word."

The bitterness with which she finished the sentence seemed to attest | ye see Con Tierney's fishing cot lyin' its truth.

"I am not myself now," resumed; "I must retire; but before take it, but wheel to the left a bit ducted with undue state, but Ellen I do, I promise to remain with you as

long as you will keep me."
"And that will be always, dear Anne," replied Ellen, rising and throwing was the first time mistress and maid bent to know her wishes, which had ever embraced, and the woman's face flushed as it had not done since early youth, and her dark eyes sparkled with a light which had not shone in them for many a year.

God bless you, dear child," she said, and withdrew to her own apart- absentees, most of them having ment, shutting after her the sliding doors which noiselessly glided together from their grooves.

Too wearied even to think at present, Ellen also retired to her apartment, and in a few moments was sunk in slumber, from which she awakened by a sharp and sudden knock at the door of the outside room. Anne Flanagan, who, having quite regained her wonted composure was again busy in Ellen's room, responded to the summons and admitted Taggart.

'It is habout your supper, Miss," he said respectfully, when Ellen appeared. "I wished to know if you vere ready for it, hand to tell you that Mr. Courtney will be too much hengaged to see you tonight."
"Too much engaged?" repeated

Ellen despondently.
"Yes, Miss," said Taggart, busying himself in altering the places of the stiff-backed chairs, and arranging the lamps for lighting, while Miss Flanagan looked on in silent disdain.

"Oh, yes," he resumed in a manner which evinced how he relished communicating information; "my young masters, has I call 'em, though I really 'ave only one, are hengaged pretty much all the time. You'll see it for yourself before you're 'ere a great while. They studies and they debates, and they hattend great lectures, and they're hall the time working for some great something. There's honly four of 'em—my hown young master, Master Denbigh, your brother, Miss, hand the strange gentleman you saw in the study-room Mr. Bronson, hand one more, Mr.

find that door locked, that you 'ave will hopen it. pointed to the door between Ellen's room and the main apartment. They never let their private rooms be seen, honly when by special permission some of the members brings hin ha particular friend, and then they can honly show their hown room; and Mr. Courtney knew it was has much has my place was worth to show hall the rooms to-day when he asked me. You seen the withered flowers hand the palm hin the vases —that's Mr. Bronson's whim: he will 'ave withered flowers and such things haround, to remind his brothers, has he calls 'em 'ow soon everything fades hexcept great thoughts. and Taggart laughed and showed his white teeth in that

the previous meal. Miss Flanagan's curiosity was aroused despite her efforts to the contrary, and she scrupled not, when every vestige of the supper had been removed, to place her ear against the panelling of the door which opened into the assembly room, to discover if possible what the muffled sound of voices which issued thence portended. Ellen remonstrated, but Miss Flan-

agan persisted, replying: 'It's my duty, child; for we don't know what this club, as that Tagwhat's his name, calls them, may be

trying to do." But her sharpened hearing was unable to render intelligible sounds she heard, or to distinguish Howard's voice from the Twice she fancied she caught the familiar accents, but it was only to be assured in a moment that the tones were not his; and at length she relinquished her efforts to discover what the transactions of their meeting might be, and seated herself beside Ellen, whose mute expression of anxiety touched more chords of sympathy in the woman's heart than the latter cared to acknowledge even to herself.

TO BE CONTINUED

BETWEEN THE SAND-HILLS AND THE SEA

An Irish Story by Alice Dease

It is nowhere easier to lose one's way than amongst sandhills. Even in the comparatively small stretch that lies between Dangonnel and Tullaroan landmarks are difficult to recognize, and wandering there one day in search of the old Abbey, we found ourselves circling round instead of keeping onward. Below round us on the shore, a man was driving a donkey laden with dripping seaweed, and as they were following a path leading in our direction, we waited to ask our way till they were "The Abbey is it? within hail. Faith then, 'tis a contrary way to be goin' from this." The old man, shrivelled and bent, pulled himself upright on his stick to answer our questions. "May be 'twould be best for yees to come along of me to the high road above, and I'd set you on the way. Without that ye'll be wantin' to go climb them banks till on the shore, then, when ye come to the last toepad on the right, ye'll not further on an' ye'll see the ruin foreninst yees; only there's an ugly

But we decided the longer way round was certainly more desirable, and turning, followed Peter Keane. as we learnt the old man's name to be, in the direction we had come. He was the holder of five acres of land, for which he paid 50 shillings a year to the agent. Landlords are merely names in those parts, all are never set eyes on the place or the people who supply the incomes that are spent elsewhere, indeed it might well have been at Tullaroan that the man, when asked if there were many absentees, replied with conviction, it? Troth then the Absentees place is full of them."

From our guide we learnt that there was a Mrs. Keane, and that a 'long" family had been reared in the cabin which was pointed out to us 'over beyond." They were all dispersed now, ten sons, and a gartlaher. "An' ye may be talkin' of the screeches her mother let when that one was for to go! Didn't they hear them every step of the way from this to Dangonnel?"

"But had she to go?" we asked, "Couldn't' you have kept her when you only had the one daughter?"

"Kept her? Kept her is it! Wouldn't we have kept her, an' heart welcome, only she had no taste for poverty and hardship, the creature what else had we to offer her There was no had in it, but just her own free will. 'Bless me, mother,' says she, 'an' let me go,' says she, 'but don't ask me to stop any longer in slavishness an' want.' took the cross that herself had bought the time the mission was in Bullhaun, and the gartlaher knelt down till we raised it up over her head, an' called down the blessin' of God upon her, mornin' an' evenin' at home an' abroad; an' after that she quits out of it, an' legs it down the road, an' never an eye did we lay on the one of them from that good day

"Do they write to you?" we enquired.

"Well then they do, an' never forgets us at the Christmas. How ould we live, else ?"

That might be said, I think, every family along the coast. How could any of them live on the barren bits of holdings if it were not for the noney that comes to them from abroad '

On reaching the highway, we waited to receive instructions before parting with our guide, but having far he announced his intention of accompanying us all the way.
"G'wanomerat!" He emphasized

his parting word to the donkey with a whack of the stick, mercifully in a place where there was a comfortable padding of seaweed. Evidently the animal understood this adjuration for it proceeded immediately to along home out of that," whilst its master led us once more in the direction of the sea. A dull haze hung over the islands

that blocked the full stretch of the Atlantic, but between them the waves showed grey and leaden, angry ridges of white foam. The islands themselves are merely stretches of rock, bleak and rugged without vegetation or sign of human life. In the bay, where gulls and ferns had come for refuge, there was a big heaving swell on the incoming and even where we stood, the dash of water sounded on the rocks with sullen roar.

The founders of the Abbey had

done well in choosing their site, if they wished to live remote from the world. With the sandhills behind, and broad seas before, the rest of Ireland seemed no nearer than the country across the ocean, and one really felt the graveyard to be on the

brink of eternity.

The builders of old did not la their foundations in the sand : they chose the only head of rock for many miles, and piled their masonry upon it, at the point where it juts farthest into the sea. Then the westerly gales blew in, flying sand gathered in layers round the walls, and when graves came to be needed, it was in the sand, hardened by time, and bound to firmness with bent grass roots, that the bodies were laid to rest. Nothing remains of the mon astery that once was there, little even of the Abbey itself. There are two gable ends pierced with early Norman windows, where ivy grown up, and sea and land birds meet and quarrel and finally nest; and between these ends, with a broken wall around it, is a great gray altar slab, weather stained and worn, but with the five crosses of consecra-

tion still imprinted upon it. Newer graves seem to have been dug over the old ones, but all are now smothered in weeds and nettles. Some of the mounds have bare crosses over them, some slabs and neavy ugly monuments, but many, nay most of the graves are nameless

One reason for our visit was to seek the originals of some epitaphs ve have seen in a magazine, said to have been copied from tombs at Dan gonnel; on paper they were delightful, but truth compels us to acknowl dge that they did not exist on stone

One of the best ran as follows: 'Here lies Luke O'Neill, who was drowned off Boffin, and buried at sea, without even a coffin.'

The nearest to this that we could find was a slab put up to the memory of one Patrick Melia, of whom it was recorded that he was washed off the fishing smack, Rose of Carna, and his body was never found; under neath, in newly-carved letters, was added, "And of Anne Melia, his wife who also lies buried here.'

Outside the ruin, and almost hang ing over the sea, is a great lichencovered stone, so old that its letter ing is illegible; here we sat to rest ourselves and to listen to our old guide's talk.

A commonplace modern headstone was beside us with a long inscription on it, lavish of adjectives.

That's the sehoolmaster's grave, an' he's as proud out of it, as you please," we were told. "Never a Sunday all summer through but he comes walkin' out from Tullaroan to see is it still in it. He'll know the road well, when they come to bring him along, feet first, on the sticks.

With languid interest we read the praises of the late lamented Mr. and Mrs. MacManus, as set forth by their sons, but before the end our perseverance was rewarded. "This stone is erected by Thomas

John MacManus in memory of the above, also of their posterity back to solid comfort; ocean porch and sun par-1641 when the family vault inside the Abbey, was closed to them."

But the nameless graves those that Peter Keane could tell us most about. "It's a many I've seen comin' here,

he said cheerfully. "The Lord have mercy on their souls! There's not much place left in it now. That's where me an' herself 'll lie, over be yond, where the Widow Duggan does be buryin' her husbands.' "Husbands! but how many?" we

asked in surprise, with sudden thoughts of a female Bluebeard.

"There was Thomas Finlay,—but he's gone these twenty years—an' Neal McCabe, an' poor Jim Duggan himself-God give him rest for, little of it he got from his wife. Three of them she has there, an maybe, she'll get a fourth yet, before she's done. Up to this, no sooner does God Almighty take one, than Up to this, no soone she takes another.'

"Isn't she getting rather old? perhaps she's pretty still

"Pretty ?-ach, you may be talkin -a low-sized dark little patch. "Then has she a farm or a for

tune ? "Divil a penny did she bring the

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one of them, only the old cabin above. I'll tell ye, now what got them for her. 'Twasn't looks that done it 'twasn't money that done it, but she just had the 'comether' in the

all know so well defined more aptly? 'Poor Jim 'twas the unchancy choice he made; an' I know that same, him bein' a friend of me own. was only after buryin' Neal abe over beyont when big Tom O'Hale came on her, an' she goin' home out of this. He asked her would she have him when Seraft was round, but, 'Wirra, wirra, Tom dear,' says she, why didn't you speak sooner?' For wasn't she after fixin' up the match with Jimmy Duggan when he'd been to shave the

Such ghastly precipitance rather startling, but Peter took it very calmly.

That'll be six years come Hollandtide and 'twas only in the Big Wind while back that he went. I won't deny but that he did ought to have water, without which no man from roped the roof down safer, but Jim was a bad hand on the ropewalk. him a gossoon, then again he couldn't well fix it himself-for he'd been complainin' this long while, backwards and forwards, of a heavy lightness in the head, had Jimmy. When the storm came in under the old thatch, it went for to lift the roof of the cabin, and herself was up, and it with no ropes but the old So out into the black night she sent him, an' up on the root sne rad him, and the root sne she had him fixed up in bed. There was an ormous draw on the chest of him; an' me goin' in in the

'You'd best be sendin' for the priest,' says I, seein' how it was. 'Go yourself,' says she, 'if you think that's the way it is with

'What'll I get him, Father dear says she, after the priest attendin' 'His coffin,' says Father Mullar-

key, 'for it's all he'll be needin'.' 'He'd got the new ammonia, had Jim, an' got it double, God help him. Well with that, what does herself do, but get the cup of blessed water, an' her to fetch home a habit for him. out of M'Keowin's in the town. There wasn't one with Jim only him self and she with the door-key in her pocket. Well, he was dead and gone an' she comin' in. God rest him. They do be savin' she has the habit put by in chance she gets another man : still I doubt but she did bury

him in it after all." He was so loath to blame her that it seemed, in spite of everything, as though the "comether" was still

There was another grave beyond the burying place of the widow's husbands, with nothing to distinguish it from those around, but Peter told a real romance of the sea about it.

North of Tullaroan, between the gravelly shore of Killawurity and the sands of Dangonnel, a high mass of cliff stands boldly facing the Atlantic Even at low tide the waters swirl and eddy round its feet, but when the waves come dashing in, breaking against the granite walls and thunder ing through the caves that pierce their rugged sides, they form a sight not easily forgotten.

cruel jagged points, that in a storm den by the angry waves.

ships to keep away. Sailors travelthat coast know they cannot seek the shelter of the bay without a local pilot to guide them through the narrow channel, seemingly fair and wide, yet holding death at every point but one, in the merciless rocks that lie beneath the water.

The village stands sheltered by the headland, and when the fishing boats are out, it is only an abode of women and of children. Thus it was on the night that Owen Colohan lost his life. He happened, for some reason, to be at home just then, but there was not another seafaring man in the place, except Dan McGlinchy. Daniel, in his day, had been a firstrate seaman, but he was one of those who do not care for work, and when the others went away to fish, he ferred to remain behind, ostensibly to mind his lobster-pots, but incidentally to be within convenient reach of a public-house. A storm had sprung up early in the afternoon. and when evening fell, it was raging so wildly that not an eye was closed in all the village; women and children had to keep awake to pray for crash, and the burden at the rope

Fierce as was the gale, there was always a hope that their own were always beyond it; but that someone was in danger became known in the village early in the night.

Sounds of distress came moaning through the darkness, and at in-tervals, the light of fireworks told those on shore that a ship had tried to run for the Bay of Dangonnel, but missing the channel, now lay close to the hidden reef, and God only knew how long they could keep from drifting on to it.

Still, a man who knew the coast could even yet have saved the ship, and fragile as a curragh is, it has and ragile as a curragn is, it has been known to live where other boats were useless. There were curraghs in plenty on the strand, the question was who would dare to risk.

It almost seemed that he was wan be except that the latter is something to be regarded with suspicion."

desperate remedies, and with the question was who would dare to risk all up, the ship bounded through the strand that the latter is something to be regarded with suspicion."

("Great Thoughts," January 20th. And the Archbishop of York that the latter is something to be regarded with suspicion."

("Great Thoughts," January 20th. And the Archbishop of York that the latter is something to be regarded with suspicion." his life on such a quest? A narrow the darkness.

question embracing only two men, Owen Colohan, strong, with a lad's strength, and Dan McGlinchy—than whom no one better knew the coast.

Which would it be ? "Toss," "heads!" said Dan, hoarsely

A coin was thrown, turned in the air, and fell. Some one struck a need to be told that they were saved. light, and the boy bent forward. The great jagged rocks that had The flick of the match lit up two threatened their destruction stood up anxious faces. Owen's young, keen, cleanly, little touched by the passing of eighteen blameless years. And the other—there was one black sheep the parish, and his face it that now showed grey and livid footed lad of Dan McGlinchy's was before the match died down. For an away over the mountains for the instant their eyes met above the coin that lay, with head upturned; then young Owen's hand went lightly to

Tails," he said quietly: "'tis me!" Then in the dark they moved towards the curraghs, loosened one and carried her across the shingle.
A lantern was set in her bows, and thereabouts will ever put to sea.

Quick as the toss had been, some besides the two concerned had seen what happened. If the lad chose to go why should they prevent it? Dan had his wife and children, all still young, and Owen's mother was an ageing woman, God help her !-Owen knew that she was among the crowd that was gathered round, and having mad when she seen it rise tested both his oars, he turned to say it with no ropes but the old one word to her. There was no fear ones, where she'd bid Jimmy bind it. in his face, for the call of the sea was upon him. She would have let him, an' up on the roof she bid him him leave her with a whispered almost certain. Then, with down, an' never a stir out of him till sudden instinct—or did some she had him fixed up in bed. There murmur warn her of what he had done ?-she seized his arm.

"Is it you to go?" she questioned, with sudden fierceness. "Clean and honest, is it you?'

'Let me go mother." But he left ber cry unanswered. "Is it you?" she repeated, clenching her strong hands about his arms. Don't dare to go before the throne

of God with a lie upon your lips." And all this while the precious ents were slipping by.

"Let me go, mother agrah! he has s wife and the childer at home." "And no good he is to them! Owen avick, come back out o' that. was pleading now, but yet she held him strongly. "I wouldn't say you nay had it been the will o' God.'

Then he bent his head and whispered, in her ear, and even those about them could not hear the words said. Afterwards the people learnt them, and Peter told us what they were. He was ready to go: less than a week before he had been the priest, when the station was in Shane Devine's, but Dan—Dan wanted time. She loosed her hands and turned upon McGlinchy.

'Have you done your Easter? Are you ready to meet your God?" As far as animal courage went Dan was no greater coward than his neighbor, but now, in the dim light. the Widow Colohan saw there awful terror in his eyes. Then she

love you, now and forever." For a minute or more they watched heartbroken mother was taken up by

almost died away, when Owen's light, the merest speck, gave it sudden life Resurrection, the Real Presence, Since we have known the cliffs of again. Twenty pairs of eyes were Baptismal Regeneration, Apostolic Tullaroan, a lighthouse has stood upon their heights, warning passing pairs of ears sought for sound of

human voice. "Lower a rope!" The captain's down in the black chasm of waters. over and again they flung the rope towards him, but never near enough for him to grasp it. When at last it made the frail craft shiver, but Owen had it safely held. Keening only a he made the line fast

about his body.
"Heave to,"—very faintly they heard his call. The cord tightened; the spray flew from it on his face; a second pull, and he felt the curragh glide from under him. He was hanging in space against the side of the clasping his oar with both his hands to protect himself from crashing against the timbers. Once he flew out, but as he came back the oar received the shock.

The second time the lurching

essel flung him from her and those on deck heard a splintering crack, a end hung limp and inert, as hurriedly they drew it in. His chest was bare and wet, but not with the cold sea waves. A warm, crimson flood told its own tale, and the broken oar that had failed in its task was floating in splinters on the waves below Once again the thought of safety passed away from the crew; then the lad opened his eyes.

"Hold up my hand," he said. They did his bidding pityingly, not ret daring to hope that he could guide them.

'Turn sharp to the right," he went on faintly. "Keep straight on Now to larboard, but quickly. Put up a

bit of sail if you can.'

answered "No." he bade them keep

'We see them now." face them."

A moment later the sailors did not solid breakwater between them and the storm.

He was still breathing when they laid him in his mother's arms, and all the long hours, whilst the barepriest, she half knelt, half sat, holding him to her and wiping the lips from time to time through which his life-blood was slowly draining. With the dim light of early dawn, the priest came in and spoke the words

listening to his story.
One question we had to ask, and that was—whether the time he gave to Dan McGlinchy had been made

use of to good purpose.
"Didn't herself see to that?" said Peter. "I was only a gossoon meself that time, but the old folk did use to be sayin' he went to the priest that very mornin'. Anyways 'twas a good day for his wife and childher, for wasn't he the changed man with the fret he had had; an' many's the blessin' the widow woman got for the hand that she had in it.

'Didn't my Owen give his life for she'd seen her huntin' Dan along the road home, when she seen him next or nigh the public house, and never would a station be from this to service.' Killawurity but the Widow Colohan was in it, an' who would it be takin' along on the ass' back but Dan himself, an' he beside her with the

We crossed the still leading back to the sandhills and turned for a last waters lying on either side of it. The sun, sinking towards the horizon was vainly struggling to pierce the heavy clouds, but it only succeeded in showing a faint light, just enough to recall the radiance beyond.

Behind us Peter Keane had gone on his knees, and a glimmer of brightness seemed to fall upon his upturned His shapeless hat and the blackthorn stick lay on the grass before him, his head was bare, his joined, and his lips moved in supplication to Heaven, for the souls

RELIGION AT THE FRONT

As mentioned in last week's article. Mr. Neville Talbot, an Anglican, con-fesses in his "Thoughts on Religion at the Front," the failure of British went again to Owen.

"Go then, avick," she said. "God He writes: "I reach here a glaring fact about the English Church. The War reveals that there are few the tiny light cresting the huge men in its loose membership who waves, then, as it disappeared in the waves, then, as it disappeared in the darkness the agonizing "keen" of a its faith. Religion as taught by the Church of England has a feeble grip the winds and carried sobbingly to on the masses. They hold it in no familiar embrace." Before the Ang-There are great blocks too, detached from the cliffs themselves, Succession, Prayers to the Saints pairs of ears sought for sound of and for the dead, and are just as much Anglicans as the man who believes them : by which and in which order was obeyed almost before it of these conflicting faiths are Anghad been spoken. The dot of light licans to be possessed and instructed? was close to now, tossing up and Are they to hold the High, the Low, or the Broad section in Owen dared not go too close, and embrace?" to follow Mr. Kensit or Lord Halifax? May not the total absence from Anglicanism of any authority teaching men with unerr hit the curragh the force of the blow ing certainty a definite, dogmatic religion account for the admitted failure? Be that as it may, Mr. Talbot reiterates an admission already made and joined in by his contemporaries. The Church which has Anne Boleyn as its foundationstone is condemned by its own dignitaries, and the supreme spiritual results of the English Reformation would seem to be a religion as to whose essential tenets scarcely two people agree, a total ignorance of the things that matter amongst "the masses." rationalism, unbelief, and materialism both in pew and pulpit. Mr. Dolling, an Anglican "priest," declared that the Anglican Church passes by the fallen. In the slums and on tramp men and women live and die without religion. Since the Reformation the Church had been lost to the masses. It had ceased to touch the lives of the people." ("Memoir of Father Dolling," by J. Clayton.) The Protestant Bishop of Rochester in 1880 lamented that to hundreds of thousands of his fellowcountrymen God was practically an unknown being, and Christ as distant as a fixed star. ("Good Words," January, 1880.) That was last century. In this century we find Mr. Temple, of St. James's, Piccadilly, saying practically the same thing. "It is amazing how little the ordinary man or woman in this so-called Christian nation knows of God or religion, except that the latter is something 1917.) And the Archbishop of York "did not suppose that the multitudes

"Can you see the lights of the vil-age yet?" he asked, and when they religious awakening. The chaplains reports showed appalling ignorance of the Church's sacraments and faith (which faith? what is it?) on the "Then turn, turn right about to part of great numbers of men who described themselves as members of the Church of England." (Glasgow Evening Times," September 27th, 1916.) Poor sheep, in what a sorry pasture they wander! A chaplain writes from a base his experience of a representative gathering of British soldiers, wounded or invalided home, that amongst them "there is no atmosphere of the supernatural there may be a grim and primitive form of ethic, but there is practically no idea of grace," and he heard some of them say, poor fellows: "You are telling us the things we ought to have learnt when we were children.' (Tablet April 21st, 1917.) Another Anglican chaplain writes: orly a few feet from where we sat

Angilean Chaptain writes: It is hopeless to find a Christian theory of life, or any theory, in the ordinary soldier. Many a time our scantily-attended services stir one to indignant speech against the irreverence, spiritual indifference, and prayer-lessness out here." (Ibid.) But whose is the responsibility, good Master Guide and Teacher of richest Established Church in the world? A layman writes: that the irreligion of the Army, as I fact. Officers and men alike, with too few, exceptions, know nothing whatsoever of the Christian faith. . . Of the first principles of religion they have never heard, as I fear the vast bulk "'Didn't my Owen give his life for that one to get time?' says she, 'an' heard. My contention is this. The 'tisn't me that'll see him lose his Church of England of the new immortal soul.' 'Me Mother, God be good to her, used to be sayin' that ignorance of God, though there is plenty of religious sentiment as can be seen from the way men enjoy singing popular hymns at the parade service." (Ibid.) These are melan-choly evidences of how the Anglican flock has been fed, or rather, starved, by its shepherds. But the Church of God still feeds the lambs and the sheep which the Divine Shepherd Himself entrusted to her. A famil iar and suggestive study in contrasts look at the graveyard by the sea. It is presented by the words of another stood out against the sky with the Anglican chaplain at the Front, who "The almost entire ignorwrites: ance of the average soldier of the elements of religion, the paucity of confirmed men or regular communicants, is simply appalling. A Roman Catholic soldier knows at once what to do. . . . He knows the Gospel of Christ, understands about repentance, about grace, about the presence of the unseen army of saints and angels. Our poor Tommy, not from any fault of his own, but from our neglect, is quite unconscious of most of this as a reality."
Yet another remarks: "The Catholic soldiers have been taught to expect the priest, and know what he will do when he comes. I go to a man marked 'Church of England' I

> supposes he has been baptized, and beyond a hazy idea that there is a mysterious somebody called God somewhere, Who is very angry with him ... he knows nothing." Whence it would appear that it is not "the Church of Rome" which "keeps the people in ignorance." Mr. Ian Malcolm, M. P., writes that war either deepens the religious sense in a man or expels it altogether, and which it depends enormously on early training, and that the greater number immeasurably of whom he has heard in the French Army are men deepened in their convictions, or returned after long desertion to the those they are striving to make betcolours of Christ. "I have seen regiments and battalions bowed in worship, silent, shrouded congregations at all hours, prostrate in prayer and intercession. They were not moved to such devotion by any in-determinate, undenominational, newfangled theories of a higher life. No. they were just practising the religion taught them by their mothers or their village priests in their childhood, a religion based upon the most definite, the most dogmatic principles of the Incarnation and the Atonement. That was what they wanted in time of trouble. No shadowy substitutes, no short-cuts, no compromises would give them the courage they needed in the trenches. Under the shadow of the guns, or stunned with grief, they turned again like children to mother's knee, and clasped in faith the outstretched Hands of the Man of Sorrows." (I bid.) Ah, Catholic mothers, what a privilege is yours, to start in the right path the immortal soul, to give your children the finest education of all, the knowledge of God and His truths, a knowlwill stand to them edge through life, its every sorrow, and in the supreme hour of death! How mean and poor is the Protestant boast of the bigger purse compared with the spiritual treasures which the Catholic Church bestows upon her humblest member! The paper which records the Anglican admissions of failure makes mention of a young Second-Lieutenant, who was regived into the One Fold in 1915. 'Full of enthusiasm for the Faith and eager to make others partakers of it, Westwood has been instrumental during his brief life in leading several of his companions into the Fold." He had found the reality, you perceive, had discerned the Living Bread after starving on the crumbling stone. Dr. Martin, F. R. C. S., a New Zealander, writes that "one has only to be a little time with the French troops in the field to recognize and be impressed by their deep attachment to the Catho-lic Church." ("A Surgeon in Khaki.") About the nuns whom he

met he is quite enthusiastic—"magnificent," "simply splendid," are the

talk to him. He knows nothing. He

Used in Millions of Tea Pots Daily-Every Leaf is Pure

Every infusion is alike delicious

Black, Green or Mixed

'to their own' again."

quiet-voiced, simply-robed women,

carrying help and pity in the welter of blood and slaughter, have come

rather sad hearing for the convent-

calumniators, and others, who pro-

reviling and slandering the Faith of

our Catholic Allies. But, after all,

only men whose women-folk-rela-

tives, friends, acquaintances-have failed to inspire them with decent

respect, let alone reverence, for the

sex, only men and women whose

minds are unclean, who find pleasure

in thinking evil, who cannot believe

that any one is purer or holier than themselves and their kindred, defame

Catholic Sisters. We have got to

of the slanderers.-M. C. L. in Edin-

CONTENT WITH

"BETTER"

Of St. Augustine it was once said

make men good as to make them better." He did not expect his peni-

tents to attain in a few years the

heights of holiness. If they grew, however slowly, only a little better

than they were, he was quite con-

tent. He was not discouraged if his

sermons seemed to produce no fruit.

If, in spite of his valiant defense of

the Faith, heresies still spread, the

great Doctor of the West was not

disheartened. After he had deliv-

ered God's message as clearly and

forcibly as he could, the Saint left

the rest to heaven. From his close

union with Our Blessed Lord he

learned to imitate the Master's Di-

vine patience. He recalled how

many were the prayers, the instruc-

tions and the miracles of Christ, yet

what a meager harvest He appeared

to reap from His ministry and how

often His divine purposes were frus-

trated by the malice and stupidity of men. The saint reflected that it is

largely because man's span of life is so brief, that he fumes and frets

if prompt complete success does not crown his labors. God is so patient

There are many zealous promoters

of God's cause who grow restive and

impatient at the slow mental, mater-

ial or moral improvement shown by

ter. Quick and striking results are

when these hopes are not realized.

discouragement comes to sadden the

worker's soul and to enfeeble his

hands. Apostolic men and women

whom this spiritual malady attacks

world, because you are in it, is made

just a little better. Do not expect too much of poor human nature.

Be surprised at nothing. Neverthe-

less, like St. Ignatius Loyola, count

yourself happy if through your in-

fluence even one sin is left uncom-

mitted, and but one fellow-pilgrim

finds the next step toward heaven

VEIL LIFTED OFF

ARGENTINES

THEY SPEAK FOR SELVES

The charges of the Religious Pana-

ma Congress against the Argentine

of the Cathedral of Tucuman in a letter to "The Queen's Work," pub-

are refuted one by one. Instead of

lying in a lethargy under the influence of the Catholic Church, the

people are extraordinarily active.

Catholic organizations are almost

for the Protestant Congress to count,

innumerable, too numerous probably

and all are supporting works of

charity and social benevolence, both

those are hospitals, orphanages,

Catholic colleges, protectorates for

the aged and poor, rural banks,

mutual aid, preservation of the faith

houses for lay people and associa-tions for teaching Christian doctrine.

Social work among the laboring classes is carried on chiefly through

the Workingmen's Centers, the Social

League of Argentina, and the Con-

ferences of St. Vincent de Paul.

These organizations are in a flour-

ishing state and solidly established among the faithful. "The person,"

spiritual and temporal.

lished in the April number.

their own. Be grateful,

easier to take.—America.

because all eternity is His.

He always tried, not so much to

make allowances for the limitations

mote the "entente cordiale

Sealed Packets only.

he applies to them. He says the rector, "who does not be

brought the fine work—"the finest example of the entente cordiale"— be regarded as the exception." of the French Sisters amongst our The spirit of the Church's sanctity men to the notice of Queen has protected and still protects the Alexandra, who sent them a letter unspotted purity of the homes of of thanks and appreciation. "The Argentina against all kinds of vice. French soldier loves and idolises the French soldier loves and idolises the nursing Sister. . . I do not think that any future Government of Frence will

France will ever oust the religious live together in open scandal. All Sisters from the hospitals. These are married by the Church."

unspotted purity of the homes of Argentina against all kinds of vice.

"I do not know," said the Bishop of Catamarca, "of a single instance of persons of the higher class who live together in open scandal. All are married by the Church."

The rector of the Tucuman cathedral informs us that:

"The Argentine can point to his home with pride as a lofty example of Christian honor and virtue. Among the higher classes of society an illegitimate child is practically unknown; it would be a scandal. Among the poorer people in the suburbs of the great cities and in the large cities of the world.

THE CALUMNY AGAINST SOUTH

"I do not know," said the Bishop of Catamarca, "of a single instance of persons of the higher class who live together with list companions, to work the edit with the coverse the development of the suburbs of a few that of correct and improve; but our morality is very far from fearing comparison with that of corresponding classes in other that of corresponding classes in other than the convent wenty four hours before things begin to happen.

Freeddy Carr's Adventures, by Rev. R. P. Garrold, S. J. This is a fine college story, full of healthy vitality, and it will amuse all the boys who are lovers of the deventures of a few deventures of a few deventures of the Begin to happen.

Freeddy Carr's Adventures, by Rev. R. P. Garrold, S. J. This is a fine college story, full of healthy vitality, and it will amuse all the boys who are lovers of the deventures of the segment of the present with list companions, to work the segment with his companions, to work the sudents of a few it will amuse all the boys who are lovers of the deventures of the powers of the boys of the ridde that will amuse all the boys who are lovers of the segment of the segment with his companions, to work the segment with his companions, to work the seventure of a few it will amuse all the boys who are lovers of the person th

THE CALUMNY AGAINST SOUTH AMERICAN WOMEN

"The Protestant accusation that in South America a great proportion of the Catholic women have lost their honor is an offense as gratuitous as it is unjust. We have already spoken of the moral standing of our homes. The Catholic's conscience which forms them is a crucible of society which does not tolerate that lightness of moral principle so common, and even sanctioned by law, in non-

Catholic communities. To such an extent is our faith To such an extent is our faith looked upon as the guarantee of our social morality that many men of all religious professions and of high standing in social and economic life seek their spouses among the laddes of Argentina, and thus from Catholic homes —a proof to demonstration that the Protestants and anti-Catholic resident in Argentina, many of them men of the highest standing, do not believe that in marrying argentines they ally themselves with degraded and immoral women, and thus the statement made in the Protestant Congress of Panama is an infamous falsehood.

"This statement of mine receives full confirmation from the statistics of the latest census of Argentina, which prove that the number of marriages of foreign men with Argentine women is more than double that of foreigners among themselves; and the number of marriages contracted by foreigners with the women of Argentina is eight times as great as that of Argentine men with women from abroad.

ANOTHER FALSE CHARGE

"We are accused, moreover, of being buried in drunkenness and ignorance."

A for drunkenness, we are far from being its victims; on the contrary, the consumption of alcoholic beverages is decreasing gradually in proportion to the number of interpretation of the proportion to the number of interpretation of the contrary, the consumption of alcoholic proportion to the number of interpretation of the contrary, the consumption of alcoholic proportion to the number of interpretation of the contrary, the consumption of alcoholic proportion to the number of interpretation of the number of interpretation of the proportion to the number of interpretation of looked upon as the guarantee of our social morality that many men of all religious professions and of high

beverages is decreasing gradually in proportion to the number of inhabitants. On this head also we can advise the Protestant Congress that their own country far surpasses us should make St. Augustine's practice in the vice we are accused of.

In the matter of education Latin-America gives an example to the whole world. Argentina, for example, devotes to the education of her children more than a third part of her total revenues—a wonderful outlay, and such as few nations can parallel. If there are still illiterate people in Argentina, it is not through the negligence of the civil powers, nor for want of appreciation on the part of the people, nor through sloth church authorities. There are illiterate people in Argentina today for the sole reason that it is impossible to attend to all the educational needs of the country. Resources are not limitless, and the sparse settling of many districts obliges the State to multiply schools in far-Republic are taken up and the truth outlying regions without important told about the country by the Rector civil centers and in immense tracts of the Cathedral of Tucuman in a of mountainous country, where people live almost as solitaries, and where there is nothing to compenamazing directness the calumnies sate for the sacrifices made, since

> collected for three leagues around. Such are our exertions and our zeal for the spread of education that we can say with lawful pride that we have outstripped in this respection many of the non-Catholic nations." -New World.

often a scant thirty pupils can be

Happiness! Everyone talks of it. few know it, and those who feel it waste not their time in describing it. , who am meditating on it, enjoy it and the virtue of the young, retreat not at this moment. Feeling fills the soul; every enjoyment absorbs profound reflections: he. mind discusses matters coolly, is certainly not affected in a warm and touching manner. Such never wrote but from the want of something to would have thought little had not active grief unfolded their faculties -Madame Roland.

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from which he escapes, and finally gets back to bt.
Nicholas'.

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the language.

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LONDON, SATURDAY, JUNE 9, 1917

LUTHER AND SOCIAL SERVICE

The War has sadly dislocated all arrangements for the glorification of Martin Luther in this the fourhundredth anniversary of the nailing of his theses to the church door at Wittenberg. Had the War been postponed for a few years the whole English-speaking and German world would now be ablaze with the celebration. But the War has revealed Germany-Luther's Germany-in a different light from the Germany which a short while ago was a good and sufficient argument in favor of Protestantism. Germany's success, her material prosperity, her commerce, her power, her greatness were all proofs of the superiority of her religion. Now it is realized that it was not Christ who said : "All these will I give thee if falling down thou wilt adore me."

If the great celebration is off, attention, nevertheless, has been directed to Luther, his work and

that we have seen is by Dr. James J. maintain himself and his family, as Walsh in the Catholic World -Luther and Social Service.

The learned Doctor notes the prearticles by the same writer.

ment, and spring directly from the they were called, quite as much as arch-heresiarch's religious dogma for the children of living guild memthat faith was everything and good bers. works nothing. Protestants have now swung around to the very anti- suppressed is not far to seek when utterance justified or countenanced snatched up the torch of education thesis of this doctrine, but this does we learn that their treasuries held at the wretched campaign. Elements from beneath the hoofs of the barnot affect the tremendous influence of the time of suppression were the of the population, however, which barian's charger and waved it aloft Luther's teaching in the countries equivalent in our money of eighty are ever and always ready, in peace in the institutions of science, from which accepted it.

Interesting, indeed, is the testimony of Luther himself on visiting Italvin 1511:

built like palaces, supplied with the best of food and drink, and tended by diligent servants and skilled physi-The painted bedsteads are covered with clean linen. When a patient is brought in his clothes are taken off and given to a notary to honestly. Then they a white hedgown on him, and lay him between the inviting sheets of the beautifully decorated bed, and two physicians are brought at once. vants fetch food and drink in clean to the patient on a tray.'

He was furthermore impressed by the intelligent and loving care of the robbed the monasteries in the reign Italians for dependent children. He of Henry VIII. was bad enough, but writes: "They have also foundling asylums where children are well sheltered and nourished and taught; The universities only just escaped they are dressed in uniforms and the general confiscation; the friendly most paternally provided for." societies and benefit clubs and the Luther, also, bears testimony to the beautiful charity of the Florentine houses and lands, their money, their ladies: "Honorable matrons, veiled, vessels of silver and their vessels of come to serve the poor all day long gold, their ancient cups and goblets, without making their names known, and at evening return home." This inventories and catalogues, and all is a sort of "medievalism" which swept into the great robbers' hoard." moderns may honestly boast of having completely outgrown.

think that progress has been con- ment of historic fact as would tinuous to learn that after Luther's make an excellent Catholic Truth tinuous to learn that after Luther's revolt the progress was downwards on a subject of unusual lish the fact that the people of this critical against conscription it would establish the fact that the people of this critical against conscription it would establish the fact that the people of this critical against conscription it would establish the fact that the people of this critical against conscription it would establish the fact that the people of this critical against conscription it would establish the fact that the people of this critical against conscription it would establish the fact that the people of this critical against conscription it would establish the fact that the people of this critical against conscription it would establish the fact that the people of this critical against conscription it would establish the fact that the people of this critical against conscription it would establish the fact that the people of this critical against conscription it would establish the fact that the people of this critical against conscription it would establish the fact that the people of this critical against conscription it would establish the fact that the people of this critical against conscription it would establish the fact that the people of this critical against conscription it would establish the fact that the people of this critical against conscription it would establish the fact that the people of this critical against conscription it would establish the fact that the people of this critical against conscription it would establish the fact that the people of this critical against conscription it would establish the fact that the people of this critical against conscription it would establish the fact that the people of this critical against conscription is well against conscription in the fact that the people of this critical against conscription is well against conscription in the fact that the people of the critical against conscription is well against conscription in the fact that the peop until it rested in stagnation.

The German historian Jacobsohn declares that

"Attention to the well-being of the sick entered on a period of complete and lasting stagnation after the middle of the seventeenth century. . . The hospitals of cities were like as with bare, undecorated walls and little dark rooms, small windows where no sun could enter, and dismal wards where fifty or one hundred patients were crowded together, deprived of all comforts and even of necessaries. In the municipal and State institutions of this period the beautiful gardens, roomy halls and springs of water of the old cloister hospital of the Middle Ages were not heard of, still less the comforts of their friendly interiors.'

The Rev. Augustus Jessop, Anglican clergyman, in his book, 'The Great Piliage," where he describes the confiscations of the 'Reformers" bears witness to the same conditions in England.

Not only hospitals but all other in stitutions of organized Catholic charity suffered the same fate.

The Guilds which have been faith anticipated in a surprising degree Social Service and every scheme of social betterment.

The Guilds provided that very modern thing-old age insurance, and usually built cottages in which old people, man and wife, lived together. A survival of this provision remains in the alms houses of them in the later Middle Ages. from soldiers passing through." Disability pensions or insurance against accidents to workmen assured some compensation for a workman while he was unable to insurance against loss at sea and against false imprisonment, as well as insurance against loss of cattle by disease, or of crops from storms. In a word, the Guilds mutualized the life of the community so that practically any misfortune which happened fell not on a single indiwas distributed over the community, The best article on the subject and the individual was enabled to a rule, in his original style."

The Guilds also cared for orphan children, providing special paysumption that prevails that the ments for the widow of the husband ideas connoted by the term Social died so that she might be enabled to Service are as new as the term it- keep the children together and mainself. But he asserts that it is doubt- tain the family life. If doubly ful whether there is even a single orphaned the children were adopted phase of the subject that cannot be into other families, and the Guild traced definitely to many centuries | saw to it that they were not imposed before our time. The gradual upon, but treated as other members descent of social history from the of the family. When the proper middle of the sixteenth century to time came they could learn a trade nearly our own generation was or go to a guild school, and if they traced pretty fully in previous gave evidence of unusual mental endowments, there were bourses of The reasons for this decadence are the guild at the English universities intimately related to Luther's move. for these children of the guilds as

millions of dollars.

once a fortnight a full free day, besides Sundays. And these days after "The hospitals of the Italians are Mass were given over to innocent amusement and recreation.

now trying to restore, the bringing subject : together of people, so that they may know one another and have some relief from the monotony of work was largely the case of the guilds in the older time, when religion and social service were inseparably blended. The vandalism which glass vessels, and do not touch the destroyed all this was completed in food even with the finger, but offer it the reign of the boy king. As Rev. Augustus Jessop says:

"The ring of miscreants who the ring of robbers who robbed the poor and helpless in the reign of Edward VII., was ten times worse. guilds did not escape. The accumu ated wealth of centuries, and salvers, even their very and tables, were all set down in

learned article is just such oppor-It will of course surprise those who tune, temperate, and lucid statepresent interest.

COL. WIGLE'S REPORT

The press a short time ago published an allegation that French Canadians stoned troop trains carrying soldiers through the province of Quebec, and maltreated returned sick or wounded soldiers. Coming on topof a thousand and one other reports, suggestions and insinuations this item created a painful impression. Very properly an investigation was ordered and the report which is now published says:

" From all the evidence which the court could obtain there was nothing to show either hostility or unfriend-liness on the part of the citizens towards the soldiers. Any stone-throwing there may have been was because a few individuals became angered at the moment by the treatment they had received from soldiers passing through."

potatoes, ice and cinders at them." religious.

So when all is told, the mischievous if not malignant news items were of Order from Canada, and through the vidual with overwhelming effect, but the nature of those half truths which voice of Rev. Canon O'Meara, of St. are ever the blackest of lies.

SELECTIVE CONSCRIPTION

the crisis was carried on with an eye | this new country.

the Opposition has by any public teach all over the continent. They The saints days and other holy- strife share the responsibility with Bobbio. They were missionaries not days gave to the workers more than the politician; indeed they are only of Christian truth but equally responsible for the prejudice to which of religious and secular learning politicians appeal.

"Broadly speaking, there are two adians of Quebec and organized labor all over the Dominion. Quevoiced to date—real opinion, I mean -not the window-dressing of the party press-Quebec says. 'Give us referendum, and if there is a majority in favor of conscription we will abide by the result.' Quebec is one Province supposedly against eight. The offer looks fair enough."

In the whole discussion we have seen no good reason adduced why and there, in St. Patrick's parish, this way out should not be adopted ; unless the reason suggested by Mr. Gadsby himself be so considered.

ure that selective conscription is the heart's desire of an overwhelming majority of the Canadian people they might have tried it out by referendum. Talk, say the advocates of a referendum, is one thing. and a secret ballot is another. might surprise the Government to find that there were other Provinces Altogether we think Dr. Walsh's in Canada besides Quebec, and other Irish Brothers," as the people love to one of his New England dinner people besides the French who were call them. Their college in Sheropposed to conscription."

against conscription it would established their work began at the High School.

conscription. If conscription were abide by the result. In either case menaces the peace and unity of the Dominion would be obviated.

THE PRESENTATION

The nineteenth century was one of varied agitation and of marked revival in Ireland. While O'Connell was pleading for Emancipation and agitating for Repeal, while, later on, Davis, Dillon and Duffy were establishing the "Nation" newspaper to bring an educational spirit into the land, while Father Matthew was performing miracles of good along the lines of temperance throughout the Some of the evidence given at the Island and the famous Dr. W. W. inquiry was published at the time. Cahill was lecturing, writing and At a certain station where the troop- teaching in his college at Blackrock, train stopped a soldier went up to a the Order of Presentation Brothers, French-Canadian who was standing founded in 1808 by Reverend there and demanded why he was not Edmond Rice, was spreading a taste fully studied are now known to have in khaki. The man did not answer. for learning and an effective method In giving his testimony he said that of attaining it from Waterford to the practically every phase of modern he remained silent because he could Giant's Causeway and from the Hill of not speak English sufficiently well to Howth to the church of Conamarra. express himself freely, and further- Apostolically recognized by Pope more he did not think the soldier had Pius IX., and confirmed by Pope Leo any right to know his reasons for not XIII., the Order spread and enlisting. Getting no answer to his implanted its educational standimpertinent question the soldier and in almost every available without more ado slapped the French- section of the country. The man's face. It may well be that " a barren aftermath of the Penal days Stratford, where old folks are still few individuals became angered by was changed by them into a whole living on a pension provided for the treatment they had received some condition for the youth of the land; the hedge schoolmaster no The report further states that longer had to go about disguised as while no direct evidence could be a wandering fiddler or an itinerant secured of the stone-throwing at peddler nor had his barefooted Riviere du Loup "the court believes urchins to hide in glens and hillside work. There was besides insurance there was some foundation for the crevices in order to drink in those against loss by fire, against loss by rumors circulated by the citizens draughts of learning for which the highway robbery or by burglary, themselves that on one occasion in race has always thirsted. The work October, 1916, a few stones were of the Presentation Brothers, for thrown at one train." But, also, over a century, told on the character "citizens there said soldiers of that of the Irish representatives, in every unit, and of two smaller units had sphere of activity-professional, ininsulted bystanders and thrown dustrial, commercial, political and

In 1910 an appeal came to the Gabriel's, Montreal, and with the approval and personal encouragement of His Grace, Archbishop Bruchesi, they came to the Domin Partizan politicians and to a more | ion to here extend the magnificent alarming degree a partizan press educational work that they had for a have suddenly discovered that they century been carrying on in Ireland. have been playing with fire. Even His late Holiness, Pope Pius X., at after it had become evident that the request of the Superior General mutual understanding, good-will and of the Order, gave his Apostolic cooperation, if not coalition, had Blessing to the undertaking of the become imperative, the discussion of new Novitiate to be established in

to party advantage and a reckless Back one thousand years ago, in disregard for what all profess to be the days when Ireland was, accordan issue of paramount importance ing to Doctor Johnson, "the quiet to Canada; and with equal disregard | home of sanctity and learning," the for the serious moral and material teachers of Continental Europe, flyeffect it may have on the conduct of ling from the cloud of barbarism that swept over the then known world, One redeeming feature of the dis- found refuge in Ireland. And, in cussion is the attitude of the leaders | turn, after establishing their homes of the two great parties. Neither of learning and their shrines of the Prime Minister nor the leader of sanctity, went forth to preach and or war, to stir up racial and religious Oxford to Rome and from Paris to Following the example of these great That shrewd observer of men and educators of the early centuries, the things political, H. F. Gadsby, in Sat- members of the Presentation Order, In a word, the social life we are urday Night, has this to say on the not satisfied with confining their achievements to the land whence they sprang, heeded the call from elements in Canada who are opposed to conscription—the French-Canthousand miles of the wilderness of thousand miles of the wilderness of Atlantic's billows, came, in 1911, to bec, so far as its opinion has been raise the standard of education in Canada, selecting as the first scene of their labors the Parish of St. Gabriel, whose devoted pastor had inspired them with the idea of this mission.

The success of their work in this the Catholic High School, Montreal, they at once started in upon a career that has so far been crowned with unqualified success. To this can the Earl of Denbigh. "If the Government were quite testify the parents and pupils of the past six years. In the Ecclesiastical Seminaries, in the great Universities, Choate, certainly himself one of the including McGill, are to be found successful young men who received each a wonderful impetus along the been related of his wit and eloquence. highway of preparation at the hands One example of the latter which has of the Presentation Brothers—or "the been widely quoted, is the peroration brooke and that in Cornwall have If the people of Canada voted come into being at the same time as bear testimony more to his gifts as a

real protector and guide of this magnificent institution.

On Saturday, May 12th, occurred the first Canadian profession, when Brother Dalton, of St. Columban, Ontario, was received into the Order

NOTES AND COMMENTS

THE REV. Francis Carroll, one of the young priests, graduates of St. having lost all but conscience and Augustine's Seminary, Toronto, ordained in that city on Sunday last, is a nephew of Rev Father Fraser, Canadian Missionary in China, whose their scanty bread by the sweat of name and whose work are familiar their brows; when they toiled and to readers of the CATHOLIC RECORD. Father Carroll, who is a young man of unusual promise, crowned his they crossed the raging Atlantic in course at the Seminary by winning that crazy little bark that bore at th first prize in sacred eloquence.

It is worthy of remark that the two private secretaries of the Right coast. Hon. A. J. Balfour, and who accompanied the distinguished statesman on his visit to Canada, are both Catholics. Sir Eric Drummond, son for their fear of God, that of Viscount Strathallan, and half. out all other fears, and for their brother to the Earl of Perth, and his heir presumptive, is a convert, having been received into the Church at Downside Abbey in 1903. He entered a great share of all that we have the Foreign Office in 1908 as précis writer to Sir Edward Grey, and has since held several important posts, among them private secretary to Premier Asquith, and subsequently to Sir Edward Gray and Mr. Balfour. Lady Drummond is a daughter of Lord Herrics.

MR. C. F. J. DORMER, Mr. Balfour's which should not be unfamiliar to Puritans' descendants throughout the the older Catholic residents of Revolution (Spark's Life and Letters London. A near connection of his, of Washington) Dr. Walsh thus the Hon. Henry Edward Dormer, son sums up the general view: of the eleventh Baron Dormer, who entered the Army in 1863, came to that their contemporaries of the Rev-London in 1866 to join his regiment, olutionary period did not share that the 60th Rifles. Here he evinced an high estimation of the New Englandextraordinary devotion to the Blessed Sacrament, often spending entire nights before the altar in the parish New England's unselfish wonder church, the old cathedral of St. Peter, of which he had the key, to the great wonder of his brother officers when low estimation in which during that the object of these nocturnal visits time members of Congress from New became known to them. He was also very active in the work of the St. Vincent de Paul Society, and taught catechism to the children on Sun-

WHILE THUS occupied Dormer developed, as he believed, a vocation for the future of the colonies themto the Dominican Order and promptly notified his family in England of his determination to attach himself to that venerable body here in Canada. The Dominicans were at that time in charge of the parish of Englanders at this time from that London, and remained here until the transfer of the See from Sandwich in 1869. Before his resignation from the Army could take effect, however, and, leave him free to carry out his design, he fell a victim to typhus, and died in London Barracks in October, 1866. His reputation for sanctity had already reached England, and led to the writing by Lady Georgina Fullerton of a sketch of his life, which was printed for private circulation in 1868. He was also the subject of a biographical notice. written by a Dominican, in the Catholic Telegraph of Cincinnati, Nov. 7th, 1866. He was but twenty-two when

nephew of this holy young officer. He is also, through his mother, a great-grandson of Kenelm Digby. author of the "Broadstone of Honor." of "Mores Catholici," and other works treasured as Catholic classics wherever the English language is spoken. He entered the Foreign first school led to their taking over Office in 1905, and became assistant private secretary to Sir Edward Grev in 1915, continuing in the same office to Sir Edward's successor. He was married in 1915 to a daughter of

MR. CECIL DORMER, Mr. Balfour's

secretary, is a nephew, or grand-

SINCE THE death of Mr. Joseph H. most distinguished Americans of his generation, many instances have speeches in which he glorifies his Puritan ancestors in terms which

Montreal. In 1914 this Novitiate science" and "thirst for liberty" carried Quebec would undoubtedly was opened and blessed by the Arch- in this connection, it may on other bishop of Mentreal, the great and counts be not uninstructive to place the division on racial lines which untiring friend of education and the side by side an extract from this speech as exhibiting the " Pilgrims ' view of themselves, and an extract from Dr. Walsh's essay, "New Englandism," as epitomizing the view of Americans of other antecedents.

> HERE IS Mr. Choate's fervent pane-"When that little company

Nonconformists at Scrooby, Elder William Brewster at their head honor, took their lives in their hands and fled to Protestant Holland, seeking nothing but freedom to worship God in their own way, and to earn worshipped there at Leyden for twelve long suffering years; when at peak the cross of St. George, the sole emblem of their country and their hopes, they landed in the dead of winter on a stern and rockbound coast. We honor them for their dauntless courage, for their sublime virtue, for their self-denial, for their hard work, for their common sense, for their ever-living sense of duty, raging thirst for liberty. with all those generations mon through which we trace our proud lineage to their hardy stock, we owe achieved, and, all that we enjoy of strength, of freedom, of prosperity their matchless virtue and their grand example. So long as America continues to love truth and duty. so long as she cherishes liberty and justice, she will never tire of hearing the praises of the Pilgrims or of heaping fresh incense upon their

AFTER CITING Washington's judgsecond secretary, bears a name ment as to the bearing of the

"It is rather interesting to find ers which they themselves clung to so tenaciously, and have writ so large in our history that the tradition of working in that olden time has never perished. Most of us are likely to know something about the rather England were held by fellow-mem bers from other portions of the country. They were the most difficult to bring into harmony with others, the slowest to see anything that did not directly enhance the interests of New England; they were more constantly in opposition to great movements that meant much selves and the government of the United States afterward than any other. It is curious to find how different were the opinions of those from other portions of the country who came in contact with New which is to be found in their own

OR THIS, applying Lowell's refer. united desire on the part of politiences to England in his essay "On a ences to England in his essay 'On a vention succeed in accomplito the New England which he was, there is in us is wholly (New) English, when the truth is that we are worth not give outright the six nothing except so far as we have dis- counties. canism." That Puritanism has now well-nigh disappeared from New England, and people of other races ultimate issue of which the Republic may find reason to congratulate

MOST BEAUTIFUL THING IN THE BIBLE

I think the most tragically beautiful thing in all the Bible is that one short sentence in the story of the crucifixion: "There stood by the denounces any such proposition cross of Jesus His mother.' is nothing in all the Bible that goes destructive of the convention to my heart like that. The multitudes whom He had taught and fed | vention is in an exceedingly danger and healed and helped were not ous position and the best hope of the there. The treacherous disciple had friends of Ireland is that the comm had denied Him, they all had for-saken Him and fled: but "there into being and that the composition stood by the cross of Jesus His of the gathering be thoroughly repre Mother. beat about that poor lone woman! when it meets its members, in poor tired brain! It seemed but both to England and Ireland, it vesterday that she had held Him in by patient determination and her arms and kissed His baby lips ; but yesterday that they two had factory compromise. self-governing country refuses to of the Novitiate at Longueuil, on the aside Mr. Choate's rather unfortunate now He was dying—dying before her Irish people, will back up the result.

give the Government a mandate for opposite side of the St. Lawrence from references to "freedom of con- eyes but beyond her reach like a vile and cruel criminal; the rulers of her nation and leaders o ligion looking on in scornful hatred. and the rabble shouting insults And she, standing there alone, in all the world the one who still believed in Him. For was He not hers? Had she not borne Him? Had she not loved Him and called Him "Son?" had He not loved and called her "Mother?" Yet come what will, He was still hers, and she will be with Him unto the end. "And there stood by the cross of Jesus His Mother."—Rev. L. O. Bricker (Prot.) Atlanta, Ga.

T. P. O'CONNOR'S

IRISH CONVENTION LEADING NEWSPAPER TOPIC

DIFFICULTIES AND DANGERS IN THE WAY .- HOPES REST ON COMMON SENSE OF ALL PARTIES

Special Cable to the CATHOLIC RECORD

London, June 2.-The coming Irish convention for the proposed settle-ment of the Home Rule question continues as the leading topic of domes tic politics. It has occupied almos as much time as the most urgent o the War problems during the so-called holidays among British and Irish politicians alike and bobs up in one form or another in nearly issue of every paper. The attitude of both the British and the Irish public towards the proposition is, and will remain doubtful until the composition of the convention is announced Even then it will be impossible to tell what will be its reception or

ultimate fate.

The chief difficulty to be met will nsist in so composing the convention that there will be a fair balance of parties, although it must be said that John Redmond and other Nationalist leaders have voluntarily surrendered any claim that the Nationalists should have in the convention a numerical superiority proportionate to their majority in population and their representati Parliament. Thus there will be at their suggestion, an equal number of Ulster and Orange members of Parliament.

The first question to be confronted is the size of the convention. Opinion varies greatly as to the number of delegates that should be chosen, estimates ranging anywhere from fifty to two hundred. The advocates of the smaller number declaring for a body that shall be entirely expert in character, while others favor a larger gathering as

being more representative. A second question of great moment is what bodies shall be represented and what shall be the balance of the urban and rural representation and the number of nominees by the Government. This last again in volves the question as to how far the scale will be kicked as the result of fierce divisions brought about by shackled and committed politicians, or by the shifting of the balance by business men from Ulster and the South, such as bankers, represtives, members of Chambers of Com

merce, etc. While there is urgent necessity for speed the problems as to the com-position of the convention are so momentous that they must entail quite some delay. In the meantime the portents are not altogether satisfactory in spite of the earnest and cians of all parties to see th

The Ulster Unionists, it is evident in the true Pilgrim spirit, bent on will hold back their approval of the glorifying: "It will take (New) gathering until they can form some England a great while to get over They violently oppose the release of her airs of patronage towards us, or the Sinn Fein prisoners, which I even possibly to conceal them. She believe the Government will grant has a conviction that whatever good in order to clear the atmosphere The Unionists will also insist that nothing can bind them which doe The enemies of the Irish infected ourselves of (Neo-)Angli- party, on the other hand, are more concerned in their determination to destroy them than in helping the convention.

Assailing the convention already and another religion fallen heirs to from different points of view, their their heritage, is an event upon the proposed schemes are quite as impossible as the Orangemen and Sinn Feiner's demand for a general election and an Irish Republic, while Murphy, of the Independents, raises the demand that Canadian Home Rule that is, Irish government with the right to create tariffs against Eng land, be made a preliminary condi tion of acceptance of the convention The Orangemen on the other hand demand a partition of the country as the sine qua non while Murphy There any form whatsoever as utterly

All these facts show that the con betrayed Him, the boastful disciple sense of the reasonable men of all "there into being and that the composition What a pitiless storm sentative and thoroughly fair; that What thoughts crowded in upon her of the dismal prospects of failure mutual concessions arrive at a satis

walked hand in hand through the wood and wild flowers, her heart full common sense the majority who re-

In the meantime the Germans are helping the situation by their wholesale torpedoing of fishing vessels belonging to the prosperous and industrious fishermen of County Cork.

ON THE BATTLE LINE

ON THE BRITISH Western front the number of German prisoners captured for the month of May reached a total of 8,412. In the Valley of the Scarpe, on the Arras front, and in the region of Ypres, the artillery bombardment increased in violence. On the Banaume Cambrai road, at Boursios, and south of Ypres raiding encounters took place, in which the British had the advantage. The bombing of enemy works by aircraft continues day and night. Besides the prisoners taken the British added to the spoils in May one field gun, machine guns and twenty-one trench mortars. tured 19,348 prisoners in all during the month of April, including 393 officers, 257 guns, 227 trench mortars

and 470 machine guns. GERMAN PRISONERS captured by the French between April 15 and May 24 ious and social questions must be number 31,829, of whom 28,045 were answered in the near future. This unwounded.

male population. A conscription campaign is at present on foot, a strong argument being that the men who fought through the Gallipoli campaign, and who are who have done no fighting.

THE CRISIS IN RUSSIA is by means over. Kronstadt, the fortress that defends the approach to Petrograd, is in the hands of the Workmen's and Soldiers' Delegates, local Workmen's and Soldiers' Council at Kronstadt refuses to recognize the Provisional Government at Petrograd, and has removed all the Government officials. Negotiations are on foot to try and persuade the Kronstadt Council to revoke its decision, which was carried by a vote of 210 to 40. As Germany is reported to be preparing for an advance on Petrograd, the situation is

far from reassuring. FRANCE REFUSES Socialists permission to go to Stockholm to the Peace Conference. The Premier denied the right of any single party to determine for all France conditions on which peace should be made. "Peace can come from victory alone," he declared. Foreign residents in France will not be allowed to escape responsibility to the military laws of their country.

FOOD CONDITIONS in Germany must be bad when the German troops are forced to subsist on rations which equal only three-fifths in weight and value the rations issued to the British troops. The maximum ration is given to the reserve forces at the rear of the Ger-There are two meatless days a week in the German trenches.

THE RESIGNATION of Lord Devonport as Food Controller is announced in London. Ill health is given as a common conclusion. the immediate reason. For some time the Food Controller's task has not been lightened by the outcry from various quarters as to soaring prices. The engineers' strike, which has just been brought to an end, was due to dissatisfaction over food regulations that pressed heavily on the workers in some districts. It will be difficult to find a successor to Lord Devonport who can hope to succeed it at this time.

troyed in two weeks by the Frei The French army sets a good example in order to be permanent, the union port the constitution of the United in publishing the names and records must be sincere and founded on States, and absolutely and entirely of the airmen who have helped to the air is most vital in a war in which guns play such a dominant part.

THE SITUATION IN RUSSIA, which has shown signs of improvement, is further complicated by a labor demand for a six-hour work day, which has resulted in the closing down of one hundred and twenty of the largest factories in Petrograd, most of which are engaged on war orders.-Globe

CATHOLIC ZEAL FOR EDUCATION

"We shall seek far," writes America, "to find a more eloquent tribute to the wisdom of the Catholic Church in her work of education than the following enlightened eulogy which appeared in the pages of the New England Journal of Education.' It is from the pen of a Protestant

There is one Church which makes religion essential to education, and that is the Catholic Church, in which mothers teach their faith to the infants at the breast in their lullaby songs, and whose Sisterhoods and Brotherhoods and priests imprint their religion on souls as indelibly as the diamond marks the hardest glass. They ingrain their faith in human hearts when most plastic to the touch. Are they wrong? Are they stupid? Are they ignorant that they found schools, academies, colleges in which religion is taught? Not if a man be worth more than a dog, or the human soul, with eternity for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong.

'Looking upon it as a mere speculative question, with their policy they will increase, with ours we shall decrease. We are no prophet, but it does seem to us that Catholics, because it is a beginning and the retaining their religious education difficulties are great, but if God's depend largely upon this great instru-

gaze upon cathedral crosses all over New England when our meeting nouses will be turned into barns Let them go on teaching religion to the children, and let us go on educa ting our children without recognition of God, and they will plant corn and train grapevines on the unknown graves of Plymouth Pilgrims and the Puritans of Massachusetts Bay, and none will dispute their right possession. We say this without expressing our own hopes or fears, but as inevitable from the fact that whatsoever a man soweth that shall he also reap.'

THE GREEK SCHISM AND BENEDICT XV.

George Calavassy in the Catholic World

It may seem strange at first sight, at this time of crisis in the world's history to speak of the Greek Schism, and even to present it as a live issue, It will seem especially strange to those who do not realize what religious and social questions. is precisely the time to consider cer-ENLISTMENTS IN Australia from the tain problems, the solution of which beginning of the War to the end of is of the utmost importance in view April numbered 362,000, or 14% of the of the great mission which awaits Christianity after this gigantic men of letters. struggle of nations and peoples. Lieutenant Robert Coningsby Benedict XV., upon whose shoulders weighs the enormous burden of responsibility for the interests of the France, should be relieved by those Church and Christianity, is more than anyone else preoccupied with these problems, among which the return to unity of the Greek Church with its more than one hundred millions of adherents, is of very great importance. The Greek Church of today with

its one hundred and ten or more millions of adherents, is divided into several autocephalous and independent Churches, such as the Russian Church, the Church of the Kingdom of Greece, the Church of Cyprus, the Bulgarian, Rumanian, Servian and Montenegrin Churches, and Patriarchates of Constantinople, Alexandria, Antioch and Jerusalem. With the exception of the patriarch. ates, all the other national Churches in Honolulu, Hawaii, Brother Joseph are governed by a synod under the Dutton, the devoted successor of the control of the government and indethat every Church is so closely con- tions on patriotism well worth our nected with the State that it serves as the most powerful instrument of of the beauties of the semitropical the State for the preservation of national traditions and the realization of its aspirations. Inasmuch as the sobering influences of disease the aspirations of all these States, and death and selfless sacrifice, the and consequently of all these national one another and continually in conreadily understood that it would be too much to expect the return to discussed theme of patriotism. unity of the whole Greek Church in a body. Having no directive union ism is a serious menace to the unity among themselves, and having opposite interests by the very fact of our midst, so too Brother Dutton, their being national Churches, it is who served as officer in the civil impossible that they should agree war, says: among themselves in order to reach peninsula, sticking out from the

everyone of these Churches will accept the union by itself? It is earnestly to be hoped for: and it is most to believe. In our civil war nearly probable that the example of one cause it is mixed up with politics, as a rule. My own regiment—every I said above, and it would be a diffiregiment I knew—had some. A cult and delicate matter to analyze number of them were among our in pleasing all the interests involved.

Etghty-nine aeroplanes were desseturn to unity that shall have no according to a Paris official despatch. motives other than political interests; be, who takes a solemn oath to supmake this record. The supremacy of it is certain that His Holiness, Bene- and fidelity to any foreign prince dict XV., ardently desires to bring back all the Churches to unity, and be done toward this end.

Meanwhile, since the conversion of the schismatics is chiefly the work of the grace of God, the Pope first of all invites the faithful to solicit this grace by prayer. The Pope himself composed and published a few the return of the Eastern Churches sectional or partisan patriotism, for to Catholic Unity:

Thy name, we pray Thee for the must be a large family so far as con-Christian peoples of the East. cerns patriotism, and it must be Mindful of the noble place which united. It cannot recognize any such they have held in Thy Church, we beseech Thee to inspire in them the another, or anything leading thereto. desire to take it again, in order to The times are dangerous; if drawn form one fold under the rule of one into the War the entire strength of and the same Shepherd. Bring it our whole country will be needed.' about that they, together with us, Not only must our patriotism be may be filled with the teaching of charitable, recognizing the duty of their holy Doctors, who are also our thinking well and harboring no suspimishappenings which might alienate

sible.

are far from being as great as those which the Apostles encountered when they undertook the evangelization of the Roman Empire and the The history of the whole world. assistance of Jesus Christ, so that a Catholic must never be dismayed Christ's Church. Still less can the head of the Church falter before the obstacles which he encounters in the Jesus Christ has confided to him, of leading back to the fold all stray sheep that there may be "but one Fold and one Shepherd.'

DISTINGUISHED ENGLISH

CONVERTS

As we expected, "Guy Thorne," is the penname of the author of "When It Was Dark" (now in its five hun-Oxford graduate, and lives in the island of Guernsey. His conversion to the Church adds still another eminent novelist to the long list of Rome's recruits from the ranks of

Clarke of the British army in France, who was recently received into the Church, is the author of nearly a hundred songs and piano piece among them "A Bowl of Roses." words by Henley. He also wrote the music for "A Sheaf of Little Songs" and "Songs of Summer." Lieutenant Clarke is a graduate of Marlborough college, and a B. A. of Trinity College, Oxford. He is a son of the late Colonel F. C. H. Clarke, C. M. G., Surveyor General of Ceylon; his wife was a Miss Dorothy Diehl of Philadelphia.-Catholic Sun.

SOME CALM ADVICE

In a recent number of the Paradise of the Pacific, a monthly published noble Damien on Molokai, the island pendently of every other Church, so of lepers, gives voice to some reflecmind is free from the influences of Churches, are extremely opposed to passion and sees things clearly and in correct perspective. And surely flict with one another, it will be now, if ever, there is need of clear, dispassionate thought on the much

For a falsely understood patriotand strength of our country. As in Upon Molokai's little base of our noble mountain head-But may it not be hoped that lands, we hear strange hints of some naturalized citizens. Disloyal ty is mentioned. This is very hard every nation had representatives would cause the others to follow it. Their people by birth become loyal But the question is very complex, be- American citizens and good soldiers Very much depends highest and best officers. port the constitution of the United supernatural motives. Nevertheless renounce and abjure all allegiance potentate, state or sovereignty of which he was before a citizen, or very probably the commission of which I spoke at the beginning will the constitution and laws of the subject, and to support and defend be charged with studying what can United States against all enemies, foreign and domestic, and bear true and allegiance to the same, that any such man, understanding this solemn oath, could take a stand against the United States in any manner or form by will or deed.'

Brother Dutton sounds a timely Catholic Unity:

"O Lord, Who hast united the difber national."

True patriotism must be national. It springs from the situation as one section against this prayer to his Maker:

Fathers in the Faith. Prevent any cion or ill will against any one class of our citizenship, not only must it them still more from us. May the be a national patriotism, united and spirit of concord and love, which is a strong, but above all it must also be proof of Thy Presence among the an intelligent and rational patriotism. faithful, hasten the day when our prayers and theirs may be united in evident that there is danger that Our Lord, Jesus Christ, Thy Son. unmindful of what liberty means to To ward against the ourselves. Moreover, His Holiness has de- danger of not understanding our own at Harvard. cided to put in practice the method liberty we must follow the excellent which long experience has shown to be most efficacious. This method is the development of the Catholic communities of the Greek Rite most important items of preparedness would be for all citizens to study already existing, and the establish and restudy the federal constitution. ment of as many new ones as pos- This especially for the young men ible. just now coming upon the field of public affairs. We are coming into

ignore some of its features. I believe reason it cannot be disproved we should all enter a constitutional kindergarten and make ready for anything that could endanger the stability of our government under phenomena of the solar system.

and consideration. The price of true rows of any sort it would be monoteternal vigilance. Surely there can be no better patriot than he who accomplishment of the work which precious heritage, the liberties guaranteed all of our citizens by the constitution and as they are therein guaranteed .- C. B. of C. V.

VLADIMIR SOLOVIEV

THE RUSSIAN NEWMAN

Thomas J. Gerrard, in the Catholic World One of the fortunes of war has been the revelation to Western eyes of a Russian mystic. It is Vladimir Soloviev. He is not only the foremost spiritual philosopher of Russia but he is also one of the most distinguished types of the modern mind. Towards the end of his life he happened to write a book against Tolstoy, combating the writer's doctrine of the non resistance of evil. The book has lately received two translations into English, as a statement of the philosophy of war from

the Russian point of view. The subject of war, however, holds but a secondary place in the book, and indeed a very secondary place in the life of Soloviev. His great lifework was an exposition and propaganda of the claims of the Universal Church. He was a convert from Orthodoxy to Catholicism, and the one ruling passion of his life was to familiarize Russia with the idea of a Universal Church, monarchial in its constitu tion. This is the chief reason for calling him the Russian Newman. There were other striking similarities between the two men, although their divergencies were even more striking and more numerous.

Soloviev, therefore, was keenly conscious of the many obstacles which were in the way of the object for which he labored, and of the time it must take before it could be realized. He seemed to know that his own end was not far distant, for he leaves his allegory unfinishedthe writer, he said, wished to write more when he got better. not get well, and of the tale was bu did with him in the Danilof monas-Soloviev, as a matter of fact tery. died suddenly a few weeks later at the age of forty-seven on a journey

to see his mother.
But what about his own conver sion? On the 18th of February, 1896, he was received into the Catholic Church by a convert priest, M. Nicolas Tolstoy. The event place in the chapel of Notre Dame de Lourdes at Moscow in the presence of the members of M. Tolstoy's family and of several eminent people of Petrograd and Moscow. The priest was arrested next day, but managed to evade prosecution, and a few days later was in Rome to report the conversion to Pope Leo XIII.

A COBBLER AT LARGE

Some time ago the Cleveland Press contained an account of a medical in the agency of "pure," i. e., not perience through the centuries. He cobbler who had strayed from his merely disembodied spirits of a understands human nature well cobbler who had strayed from his merely disembodied last with the usual disastrous consequences to his reputation for clear that it is not the souls of the dead evil as evil. The human will must thinking and sound sense. This that communicate, but the devil and time it is Dr. Crile, of Cleveland, who the powers of evil. dogmatizes on a subject foreign to the matter of his profession. Ad- doctrine of the existence of the devil ure. the matter of his profession. Addectrine of the existence of the devil ure. Satan-worship as such can dressing the Benedict's Club of the and his wicked angels—a doctrine appeal only to the demoralised: it East End Baptist Church, with all that was taught by Our Saviour Himthe dogmaticism that usually charself, and by His Apostles after Him; balanced mind—Rev. H. V. O'Neill acterizes the opponents of super-natural religion, he said: "Science Fathers of the Church; that satiscannot accept immortality if it is to fied the intelligence of St. Thomas mean that the existence of each one of us is to be prolonged indefinitely in some unknown place." This days. Spiritualists will not have it at sententious statement cannot be any cost—because it would damage substantiated in any way whatso-If Dr. Crile means that the Christian teaching concerning immortality cannot be accepted by mortality cannot scientific men, we have only to point months ago the following prayer for warning against anything like out to him a host of Catholic scientists, the names of many of whom True patriotism must have become part of the very terminology of science, who have not ferent nations in the confession of home, from the family. The nation only accepted it but made it the dominating influence of their lives. cerns patriotism, and it must be Such was Ampère who on the day of his wife's death fervently uttered this prayer to his Maker: "O Lord, God of Mercy, unite me in heaven with those whom you have permit-ted me to love on earth." Such, too, were Volta and Galvani. own day Pasteur, one of the greatest chemists the world has ever produced, was also one of the most devout Catholics. He had no quarrel with the Church's teaching on heaven and immortality. Writing more I know, the more nearly is my faith that of a Breton peasant." Such, too, were the religious conorder that every people and every white seeking to extend the charter victions of the late Dr. Murphy, so tongue may recognize and glorify of liberty to other nations we be throughout the world; and of the late Dr. Dwight, professor of anatomy

immortality, he is even more irrewould at first appear. All Christian teaching concerning immortality

and we our heathen schools, will hour has struck, the obstacles will ment, whether in its original sense science because it is an entirely count as nothing. Our difficulties and full import or under attempts to different order; but for the same physical science. One might as in-

Catholic Church is replete with facts which prove the continuous assistance of Jesus Christ, so that are well deserving of careful thought careful thought between there are no cares or sorin by the difficulties which confront liberty, is, as has been said so often, ony, since happiness is a condition seeks to safeguard for his country its est idea of what constitutes the essential happiness of heaven and therefore imagines it to be the hap piness of the senses. The essential appiness of heaven is an intellectual act consisting in the contempla tion of the unveiled splendor and glory of God Who being infinite continues throughout eternity to manifest His perfections. It is the neverending manifestation of this splendor and glory and resultant love that thrills the soul with ecstatic

> All of which should suggest to Dr. Crile that he stick to his last and not discourse dogmatically on subjects his ignorance of which will

only serve to render him ridiculous. Since then the Benedict's Club of the East-End Baptist Church discussed the question, in probably the same enlightened manner, whether the Holy Ghost is real or only a myth created out of man's

SPIRITUALISM

The claims of Spiritualism are put of Good (God) at enmity with a forward in these days in the name of Spirit of Evil (the devil) from Zoro-Science (with a capital S). Now astrianism. We are accused of Science, Professor Huxley tells us, is Mediævalism—horribile crimen—for nothing but trained and organized commonsense used with scrupulous devil. exactness. To be really scientific, writer has been, by leading Spirit-then, one must be exact, scrupulously ualists, with blasphemy for holding exact, and the more important the problem we are studying the greater should be our care in research and examination. If there are four of sin and its consequences, with its possible solutions to a problem it is dogmas of the Fall and the Redempnot scientific to examine three only of the alternatives and to ignore the fourth

Accordingly in studying a question of such paramount importance as the value of the evidence furnished by Spiritualism regarding human survival after death, and in doing so in the name of Science, surely it is only reasonable to expect men of science to follow the principles of Science. Now, Catholics accept the standpoint that many of the phenomena of the seance are genuine spirit-manifestations. They are ready to concur with Sir W. F. Barrett's statement that neither fraud, illusion, nor even telepathy can account for all the phenomena. How, then, are they to e explained? Taking the whole of the phenomena in their entire classification ranging from table tilting to advanced materialisation we are confronted with three main suggested The explanations: (1) The Materialistic hypothesis: that the phenomena are the product of natural forces, whose extent and "modus operandi" we do not yet understand. Spiritualistic: that they are the result of the agency of discarnate human intelligences (the souls of the dead). (3) The Theological: that under the name of Spiritualism and the explanation of the genuine preternatural phenomena is to be found

itualists will not have the Aquinas; that is the belief of millions of intelligent people in these days. Spiritualists will not have it at their cause completely! They say determinedly and finally: "There is no devil; there are no devils' And therein is the work of the Devil! Even the infidel Voltaire could write: 'Sathan! c'est le Christianisme tout entier. Pas de Sathan, pas de Sauveur." What else did Our Saviour come to save us from if not from the devil and hell? As St. John wrote in his first epistle: "For this purpose the Son of God appeared, that He might destroy the works of the devil." One wonders what foundations

the next world is peopled solely by the disembodied spirits of human beings. Even Huxley, who was no Christian, expressed his belief in the possible existence of a world of pure pirits. What is there in science to disprove the possibility of such a spirit-world? What is there in science to preclude the possibility of the existence of beings as much greater than man as man is than a cockroach? We could watch ants at work in their little kingdom, under cover of a glass case, or bees working under a glass-covered hive, all unconscious of the presence of the human intelligence that noted If Dr. Crile means that natural their every movement, and perhaps, science can disprove the dogma of by way of experiment, hindered their progress and interfered with sponsible in his utterances than their operations. How can we be sure, then, that there may not be higher intelligences than ours even pertains to the supernatural order and does not come within the domain of natural science except watching our little doings as we watch those of tiny insects?

Granting the possible existence of

with us, forestalling us, impeding the as we might place obstacles in the way of an ant carrying an egg to safety? And if these higher intelligences are of a malevolent nature, what is to prevent their delighting in plaguing us, luring us on by appeals to our sense of curiosity, and finally deceiving us, as many a Lubbock has played with ants by way of experiment? What is there in science to prevent such hyper-intelligent beings from utilising their extraordinary experimental knowl edge to deceive people who leave themselves open to such deception What is there in such circumstances to hinder them from impersonating, with the aid of this knowledge, the deceased friends and relations of dabblers in the occult?

The possibility of the existence of

such malignant beings must be re-

cognised. The fact that a firm belief in their existence has always been the foundation of Christianity must be reckoned with. To say gratuitously that such a belief constitutes a sin of blasphemy against the goodness of God is to declare Christ Himself to have been a trickster and a deceiver. Spiritualists accept Christ's teaching regarding imagination. Is it any wonder that eternal happiness and the angels who faith is dead in the souls of these always see the face of His Father in sectarians ?- The Rosary Magazine. Heaven, but they will not accept His teaching regarding eternal punishment and the devil - though He spoke of one and the other in parallel terms. We are accused of borrowing through Judaism, the idea of a Spirit believing in the existence of the devil. We are charged, as the such a belief. In fine, every effort is made with the aid of abuse and ridi cule to destroy the Christian doctrine tion and the Divinity of Christwithout which the whole of Christianity, in fact, would fall to pieces.

But once grant the theological explanation and immediately we have a theory fit (it is, of course, more than a theory) that can cover all the phenomena of psyhic research. It is one that leaves no loophole, one that leaves no psyhic problem without a possible and reasonable explanation and solution. The psychic research er is content and willing to consider cases dealing with Poltergeists: the occultist is ready to believe in the possible existence of Vagrarians, Pyxies, Clanorgians, Morbas, Fairies, and of Elementals, good and bad-but once mention the possibility of the existence of the devil as taught by Jesus Christ and one is rebuffed scoffed at, and ridiculed. Thus the devil, a liar from the beginning, does his work, luring souls to destruction Let him come as an angel of light and he will find many to worship him. He suits his plans to the ideas of the (2) The ligions, of indifferentism, and of progressive science, he is himself, in the literal meaning of the word, the of Psychical Research. He has the But wide knowledge of world-wide ex evil it is under the guise of good, having the aspect of profit or pleasin Catholic Times.

LABOR DISQUIET

As a contrast to the usual condi tions that obtain where labor seeks to sell its wares at an advantage, a That your charity towards my little item, tucked away in recesses of the Catholic news paragraphs of our papers, may serve as a helpful illustration. We were told by the few printed lines that \$10,000 | F. Stagni, O. S. M., D. D., Apostolic had been contributed by a non-Catholic family towards the completion watching with much interest the of a church in an industrial center contributions to the Fund opened on The announce of New York State. ment in itself is nothing very startling as many another family, not of the faith, may be listed in the category of those who gave large dona-people take in the work of the mis-Spiritualists have for imagining that tions to the church. In this case, however, the contribution is a testimony to a concerted policy which is labors, as a pledge my earnest wishes followed by one great corporation for your greatest success in all your and because the action may have general bearing upon the laboring continue the support of my struggling problem we use it here.

The family mentioned is the well. in my prayers and Masses. known shoe manufacturers -Johnsons-of the Johnson-Endicott mills. The story of their benefactions we heard from the lips of a Catholic pastor whom we tried to interest in committing to print what he told us so casually. The Johnsons differ from some other great captains of industry in as much as they cling to the old fashioned notion that religion must not be eliminated from plans of social uplift and industrial reforms. Where their factories give employment to the thousands of hands that depend upon leather for livelihood ideal environ ment is sought in order that the to be discontented with their surroundings. In one place the company finances a baseball team in

such a grade of beings gifted with a summer and hockey teams in winter knowledge and a power far superior to ours, what is there in science to were constructed. Parks have been prove that they could not interfere laid out to attract eyes that delight in natural beauty and in the parks, carrying out of our plans (if we laid ourselves open to such interference) pavillions and concert rooms are set aside for the free use of the people whenever they may chose to come In fact the employers seem insistent in furnishing the means of recreation right at the door of the homes of the workers, feeling, with reason that all work makes for dullness and these folks will find diversion somewhere, possibly not so innocent or beneficial as this supplied near the domestic hearth.

The members of the family have sprung from toiling conditions and on that account they have sympathy with those whom they now employ When an opportunity was presented of selling the whole industry for an enormous sum the bid was rejected because the buyers refused to mit themselves to a policy of kind ness towards the help. workmen have their days of jubilation, for civic or religious reasons. the employers and their families are found marching with the throng The eight day concession was first any urging on the part of the men themselves, and John Mitchell is the authority for the assertion that were all employers like the owners of these shoe shops there would be no unions in the country, as there would be no need for them.

It is the religious generosity of the corporation which interests us most. They are accustomed to say that nothing is given unless beneficial returns are in sight. That is business shrewdness. So when we find the company ready at any moment to come to the assistance of the churches we have expert testimony to the beneficence, temporal and social, of the religious influence in work centres. No discrimination is practiced because of racial or denom national lines. Chimes were given Catholic and non-Catholic temples of worship. A Polish congregation received a large donation and at this moment the corporation is helping to finance an Italian parish lately erected. The gift to the church which was recently announced by our Catholic papers follows the liquidation of the debt upon a rectory built last year for another priest of the district. Besides the formal contributions on special occasions every charity is quietly helped and one parish is practically supported by the generous offerings this family. Possibly the labor disquiet would not be so noticeable in other sections if the employers were to take a leaf out of the book of these sensible people.-F. in The Guardian.

A SONG FOR JUNE

'Tis June! the glad time when I

found thee, O thou, my sweet flower of love! The dear olden glamor is 'round thee The same tender sky bends above. New beauties the summer discloses, But none that can rival thee now; Not one of its fairest young roses Is perfect as thou.

One June brings the red rose of passion

And marks its frail beauty decline, June upon June could not fashion The rose of a love such as thine.

Not long in the gardens of pleasure Are love's sweetest flowers possessed; The love that hath leavening measure Of sorrow is best.

But none that can rival thee now Not one of its fairest young roses Is perfect as thou.

-T. A. DALY, in "Carmina

FATHER FRASER'S CHINESE

MISSION

Taichowfu, China, Nov. 26, 1916 Dear Readers of CATHOLIC RECORD

mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Peregrins behalf of your missions CATHOLIC RECORD. The success has been very gratifying and shows the sionary in foreign lands. . . I bless you most cordially and all your mission, assuring you a remembrance

Yours faithfully in Jesus and Mary,

Previously acknowledged	\$10,432	70
Mary F., Toronto	2	00
E. E. Bartlett, Ottawa	1	00
M. P. S., Harbor Grace	1	00
Penetanguishene	1	00
Three friends, Little Bras		4 8
d'Or	5	00
Mr. & Mrs. J. C. Walsh,		
Rockland	1	00
E. R., Raymond		25
Mrs. W. S., Preston	1	00
Mrs. W. Dobson, Chicago	1	00
F. B. M., Sydney Mines	1	00
C. J. Bailey, Montreal	8	00
C. Murphy, Melrose	5	00
"Faith"	1	00
S. McN., Sydney		00
"Ottawa," Ottawa	20	00

FIVE MINUTE SERMON

REV. F. P. HICKEY, O. S. B. SUNDAY WITHIN THE OCTAVE OF CORPUS CHRISTI

THE LOVE OF OUR LORD IN THE BLESSED SACRAMENT

"I have loved you with an everlasting love."

Celebrating this great festival of Corpus Christi, our minds naturally turn to the love of Christ, in giving Himself in the Holy Eucharist. By His prophet He says : I have loved you with an everlasting love." God had planned this mystery of love from all eternity. Of all His-wonderful works this is the surpassing achievement. The Blessed Sacrament is the soul, the life, the treasure, of the Church. It is the centre of worship, the food and strength of our souls.

The love of Christ in giving us Himself! All other thoughts are dwarfed by this one—the love of bless Him, for His strong and faith-Christ. Even that Divine love could no further go. To awaken gratitude and piety in our hearts, let us study and examine the love that prompted this gift, rather than the gift itself.

Love, if it could, would annihilate time and space, and thus always be with the one beloved. Even the pagans knew that "the property of friendship is to live with our friend. (Aristotle.) So true is this, that God Himself, when He would prove that He loved us, could do no other thing than this. "The Word was made flesh and dwelt among us." (John i. 14.) But as Man our Lord dwells no longer with us. Has, therefore, His love changed, or could not the Almighty fulfil its yearnings? Behold, here in the Blessed Sacrament, the memorial of the love of God. He is here. Love has in reality annihilated time and space, and is living and will live with us "all days, even to the consummation of the world."

Take the qualities of love; test them here, and find them supreme. The first quality of love is strength. Even human love makes man generous, brave, persevering to overcome obstacles; pure love raises up human nature, and makes it heroic. Strong and faithful it may be, but it can in time be perverted. Suspicion, reproaches, ingratitude, betrayal proaches, ingratitude, betrayal— these can ruin love and turn it to

Not so the strong and faithful love of Jesus Christ. He had this intention and desire of leaving us Himself in the Blessed Sacrament, ever present in His Mind, and no ingratitude could change His loving purpose. His love was strong and faithful, though the Pharisees said He had a devil, and was ambitious to be King; though repeatedly the Jews sought to stone and kill Him; though the rulers resolved to put Him to death, because He did many miracles; though He was not believed in by His own brethren; though, when He declared Himself the living Bread from heaven. many left Him, and His disciples murmured against Him; though they were planning His death the very night that He instituted this Blessed Sacrament; though one, whom He had just com-municated with His own hands, went forth and betraved Him : though another Apostle, that very night, denied Him; though all the rest deserted Him—in spite of all this, His love was strong and faith-

disinterested, for real love is " wish-Saviour here present? For us and for our salvation. Who can doubt the disinterestedness of Jesus Christ, who beholds Him, day after day, the prisoner of love in the tabernacle? In solitude and in silence, He is waiting to listen to the complaints of the sorrowful, the petitions of the needy, to welcome back the penitent and the prodigal, or to be borne to the death bed of the sinner, who may have disowned Him, perhaps

Corpus Christi, He is honoured with ceremonial and sacred rites, adored earnest crowds, what is that? What is the best that the whole world can do, to the great Almighty God ? Are there not legions of angels in heaven who worship Him unceasingly? Yet, such is His love, He chooses to be worshipped by us that He may reward us for it. His greatest delight is to give us Himself in this Sacrament, yet how un-selfish, for why is He delighted? Because it is our salvation.

The most winning aspect of love, however, is its modesty and selfeffecement. True love knows not repeated assurances: it cannot protest. The seat of love is the heart, and not the tongue. Now, our Blessed Lord in the

Gospel scarcely ever refers to His love in leaving us Himself. We find Him saying that love brought Him on earth, for He came "to seek and to save that which was lost." (Luke xix. 10.) He says He loved us to the end, and when about to die He said : Greater love than this no man hath, that a man lay down his life for his friends." (John xv. 13.) And

Me." (Luke xxii. 19.) How humbly, briefly said, in memory of Me!

And yet we know of all things He longed for most was to gain our love, our hearts. But He knew that if His very Presence, believed and acknowledged as It is, failed to draw men to Him, that precepts and entreaties would alike be in vain. He left, therefore, His modest, gentle, untiring love to plead for itself, to draw all men to itself.

These thoughts, on the love of our Lord in the Blessed Sacrament, should awaken gratitude and piety in our hearts. That is what our Lord is asking for. It is not much. He once said: "If you love those who love you, what reward shall you have? Do not the publicans and heathens this?" (Matt. v. 46.) And yet, He is only asking you to love Him, and surely He hath loved us. Yet there is a reward for us, if we will-life eternal. Yea, and it will take us life eternal to pay Him back ful love, for His unselfish love, for that silent, humble love, which we learned to realize all too late, in the Blessed Sacrament of the Holy Eucharist.

TEMPERANCE

U. S. UNIFORMS AND SALOONS An old soldier at a campfire re union said; "I was a private in one of the Western regiments that arrived first in Washington after the call for 75,000. We were given leave to see the town. My comrade and I were just about to go into the door of a saloon, when a hand was laid upon my arm, and, looking up, there was President Lincoln from his great height above, a mere lad, regarding me with those kindly eyes and a pleasant smile. I almost dropped with surprise and bashfulness, but he held out his hand, and as I took it he shook hands in strong, Western fashion and said: I don't like to see our uniform going into these places.' That was all he said. He turned immediately and walked away, and we passed on. We would not have gone into that tavern for all the wealth of Washington city."-Sacred Heart Review. WISE PETE-A PROHIBITIONIST

HORSE Wash.—Yakima the most famous of all the pack horses which ever carried a load in eastern Lewis County or over the mountains into eastern Washington, is dead, age unknown. He fell over a cliff a few days ago and was killed. Yakima Pete was owned by Will Hopkinson. For more than twenty

years he packed for tourists and Government employees over every trail in eastern Lewis County. said that if in the load placed upon his back there were ever so small a bottle of liquor Yakima Pete could detect it and would kick and buck until he got rid of that bottle or the entire load in the attempt.—Portland Oregonian.

BEWARE OF SNAKES

Beer is the diamond rattler of the iquor snake family. Some think it is innocent, while in fact it is more vicious than the rest. This is one reason why it bites so many. There can be no such thing as a harmless solution of a poisonous ingredient, no matter whether that poisonous Secondly, love is unselfish and ingredient is placed directly in the solution or engendered there by ing and doing good to another, not fermentative processes. Beer confor our own, but for his sake." tains about three and one half per (Aristotle.) This definition needs cent. alcohol. This amount of alco-no application. Why is our Blessed hol is always poisonous to human tissue, the rapidity of destruction being measured by the quantity taken. The brewer reduces the per centage of alcohol in beer to quiet the alarm of his customer, and then increases the volume of the drink without apparent detection. The drinker then pays his money for his share of imaginary sunshine on basis of the old familiar game : Head up. the brewer wins; up tail, the drinker loses.

The opinions of the medical pro-And if on His festivals, if at fession on the liquor traffic ten years or more ago are practically worthless, because those opinions were based on popular beliefs since known to be false. Our opinions now are based on unanswerable scientific demonstrations.-Dr. R. E. Minahan. Green Bay, Wis.

A CATHOLIC DEAN IN A BOLIVIAN UNIVERSITY

The Ceylon Catholic Messenger mentions the appointment of one of the leading Catholic journalists and social workers of Madrid, Senor Don Rufino Blanco, for the important position of Dean of Philosophy and Letters at the Bolivian National University of La Paz. The Bolivian Government had petitioned the Spanish Minister to send them a man who should organize the entire course of philosophic studies in their great university. Senor Blanco was great university. Senor Blanco was a professor at the Madrid Normal School and editor of the official Catholic organ El Universo. He is a foremost authority on matters of

pedagogy. This appointment will go a long yet to leave us Himself, says St. way in cementing Spanish-American relations, which all so eagerly desire; love, but He never boasts of this. but it has been hailed with special Moreover, He tells us how His enthusiasm by the Catholic press, Father loves us, and often whatithe Holy Ghost would do when He came, of such a man the philosophic and but no word about that mysterious higher studies in the Republic which attraction, which holy souls feel for now at last turns for light and His sacred Presence here. The only injunction that He left us was, receive a deep Catholic and orthodox God, receive my soul. Death is ever

"Do this for a commemoration of impress, which must strongly tend to nigh and ever possible. My soul is Bolivia.

It is needless to say that the Spanish Minister who has made the appointment was not swayed by any 'clerical' prepossessions.—America.

> THE ORIGINAL "FATHER O'FLYNN"

The original of the famous song was a Father Welsh, a parish priest in Kerry, in Kerry, who was on excellent terms with Mr. Graves, the Protestant Bishop of Limerick, the father of the poet (Alfred Perceval Graves.) A recent description of the original appears in "Omniana," by J. F.

"Father Welsh celebrated early Mass on alternate Sundays at Sneem and Tahilla; he spoke Irish fluently which was necessary in a parish where not a few peasants in days spoke no English; and at Petty Sessions he frequently sat on the bench to exhort in the native tongue litigants who sometimes were not averse to giving a 'twist' to their evidence. Generally, too, he had mastered both sides of the case before it came to be tried. He was a large-bodied as well as a largehearted man, and the physical exercise which his sporting pursuits volved was necessary."-Catholic

SOLDIER PRIESTS OF FRANCE

WIN ALL BY THEIR SACRIFICES The outstanding feature of the War in Europe, although one not likely to country, has been the heroic service to move an inch. As long as I keep in all lines of activity rendered by the priests of France. Thirty thousand of them have enlisted since the War began, and they are now filling position to which they are physically fit. Their love of the wait for the merciful will of God. country that bore them has been shown most especially by the manner in which they were able to overcome their finer feelings and shoulder arms in the trenches. If the infidel leaders of the country had an ulterior aim in forcing them to do military duty, the heroic response of the priests has surely resulted in their eing hoist with their own petard. The people now regard their priests with even more respect and love than they had for them before the War.

The warrior prelate of the Middle Ages is a far-off figure associated with romance, but these soldier-priests of today are a reality which has astonished the world with a soldierly bravery as incontestable as their priestly

That one dedicated to the ministry of the Prince of Peace should show himself as brave as the bravest of And another writes: "I have witsoldiers has naturally struck the imagination as a new type of hero, tale of whose deeds never palls. As the Journal de Geneva months heart secrets which will brighten my ago remarked: "The nation's annals will consecrate and immortalize this shall bless God for having given me What regiments the Church of type. France has given to the armies of the republic, and what men! A wounded man told me yesterday. For sheer courage there is nothing like these curés. One would say they had the devil in their bodies.'" Had the writer added God in the heart. the explanation would have been complete for their attitude in this long stand face to face with death.

That they are working and fighting for France, for the salvation of her people—that is the thought that inspires them to such deeds as are being hardship is too great, no danger too awful where France or the souls of their comrades are concerned. In the words of Cardinal Lucon, Archbishop of Rheims, their parish is now the regiment, the trench, and the hospital: if they fall there, their comrades

MOUNTAINS OF GLORY

To illustrate this by examples beday the clergy of France are rolling up a mountain of glory which cannot be hid. What could be more whole hearted than the persistence with the colors on the day of his ordina-tion, insisted time after time on being sent back to the firing line? His reason was "the example that a priest could give." He fell gloriously at Ypres whilst assisting a wounded

we fell. But what matter, if our soul words as these, written by the Abbe Gaston Millon, captain in the Ninetieth Infantry Regiment, in the midst of the racking struggle on Mort-Homme in Holy Week, 1916: "Wednesday: I thought on these words of Joffre: 'Our victory will be the fruit of individual sacrifices.' Sacrifice is the great law of which Jesus has given us the example. . . . Sacrifice even unto death. Maundy Thursday: . . . If, O my God, Thou wouldst have my blood, I offer it in union with the blood of my Saviour. Holy Saturday: Jesus dead in the tomb, and I too in my tomblike shelter, with death threatening at any moment. A shell has just fallen a few yards away; the lamp is extinguished and a soldier killed. O

the progress of religion and order in ready to welcome it, and it will be out of this War, how I will devote myself to the ministry of souls.
. . . But here too I am still a priest; and so I ought to give an example of courage. . . . What a week! Maundy Thursday, the day of the priesthood; Good Friday, the day of sacrifice; Holy Saturday, the day of recollection in face of death. And

> resurrection. A short time after writing these last words Captain the Abbe Millon left his shelter on duty; a shell caught him, and Easter was for him the glorious resurrection of which he had written. Christ's sufferings and death were undergone for the salva-tion of men, and, like their great High Priest, the priests of France are offering their lives for their country and their race.

then Easter Sunday, a glorious

SEMINARISTS AND NOVICES

There is also abundant evidence to how that the same spirit animated the seminarists and novices. Read for example, this document of the battlefield, blurred with his ebbing blood and found in his dead hand, which Marie Lucian Gaillard, a student of the Grand Seminaire of Chavagnes-en-Paillers, wrote while lying mortally wounded in solitary agony, on the field in the first September of the War: "My darlings all, when you get this letter your Dodou will be in Heaven, or else will have been taken from the field by some charitable Germans. Yesterday morning whilst you were at Mass -a kind attention on the part of Providence—I was struck in the thigh by a bullet. I fell, and remain where I fell, for, by an unworthy resemblance to my Saviour, I am ne an eventuality here in this truly nailed to my cross, being unable still my wound causes me scarcely any trouble, but I am suffering dread fully from thirst. My spirits are good, and I have no anxiety. With my crucifix before me I pray and You know that before leaving I made the sacrifice of my life, and since yesterday morning that offering several times. I do not fear death; I have seen it, and see it now, too near for that. There is nothing terrible in it, for it brings happiness. And do you, I implore you, let your sorrow be silent, resigned, and almost joyous. My one trouble is leaving you but I know

that I shall soon see you again."
While giving such a splendid example in their own persons, the priests with the armies are probably also the loudest and most generou in their praise of the deeds and deaths of their comrades. "Their death has been worth supreme sanctity for them," writes achaplain: a collection of their letters is a veritable dossier of canonization. nessed splendid acts of preparation for death and deliberate sacrifices made in advance. I treasure in my whole priestly life. If I shall fail, on earth so comforting a vision. The Tablet.

THE CROSS OF HONOR

HOW A GIRL BOOKKEEPER WON IT

The most signal honor France can bestow has been conferred upon little Marcelle Semmer for her heroism in the War. Long ago, as far back as the retreat to the Marne, she party of Germans. won the Cross of the Legion of Honor, and since that time her gallantry has been such that she has been acclaimed in the great hall of the Sorbonne at Paris. It is here that France gave honors to the great men of the world, poets, philosophers and scientists in time of peace, and, as we read the account of Mile. Semmer's deeds as set forth in the New York Times, it must be agreed that she was worthy of the honor.

The orator of the occasion, Mr. comes easier than ever for day after Klotz from the Department of the Somme, began his address by a eulogy of the obscure and unnumbered heroines of the War, the mothers who sent their sons to the front, the which the young Jesuit, Pere de Gironde, who left the college for women in the occupied districts who of the French. Then he recounted the service which Marcelle Semmer

only twenty-one, had performed The outbreak of the War found her an orphan girl in the little village of Eclusier, near Frise, or the Somme There she was a bookkeeper and A similar spirit was shown to Brother Ambroise Soude, a Domini-founded by her father, an Alsatian can, who, in a letter written a few days before he was killed, said: "Our wishing to become a German subject. soul will perhaps be the only one in the world to know the gully where leroi the French tried to make a leroi the French tried to make a stand along the Somme, but being taking with it before God the pure outnumbered by the huge forces of ideal of France, obtains pardon for the invaders, they fell back across a her sons?" Or take again such canal in the vicinity of Marcelle Semmer's home, with the enemy in hot pursuit. When the retreating Frenchmen had got across the canal the young girl had the presence of mind to raise the drawbridge over the canal. Then, fearing that the too much for her strength, and she German advance-guard, now close behind, might swim across the canal and seize from her the key, without which the drawbridge could not be ties to allow her to enter a nurses lowered again, she threw it into the canal. Already German soldiers on the other bank were firing across at her and as everything she possessed had been

> Semmer held up the advance of an entire German army corps until the following morning. Not until then were they able to collect some boats, make a pontoon bridge and negotiate

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the passage of the canal, thus giving away golden hours to the hard-pressed

French troops. In spite of all the risks, the young girl insisted on remaining in her dignity, of serious mind and gentle village during the German occupation. In a subterranean passage used in the working of a phosphate tion. mine near Eclusier the brave Marcelle managed to conceal no less than sixteen French soldiers who had strayed from their commands in the precipitate retreat from Charleroi and Mons. She not only kept these men hidden, but fed them, provided them with civilian garments, and, when a propitious moment arrived, aided them to escape into the French

While she was helping a seventeenth she was caught by a detach-ment of Germans, who dragged her and the French soldier before the When asked commander. whether she had indeed meant to help the soldier to escape she cried

Yes! And he is not the first. I helped sixteen others, and I got them where you can not catch them. Do what you will with me now. I am an orphan and have but one mother -France! I am not afraid to die.

She was sentenced to be shot. They took her from the court room and placed her before the firing squad, but while the girl had been helping seventeen soldiers to escape Battle of the Marne had been fought and won, and the French were now rapidly advancing. At the moment when her death seemed a moment away the French artillery opened fire on the town and the German positions around Eclusier. The cannonade was so sudden that the firing squad was disbanded, and in the confusion Marcelle was able escape to her subterranean 1534. gallery.

Shortly after the French reoccupied Eclusier. The Times goes on to say: Between the lines of the opposing armies lay the Somme, which in the vicinity of Eclusier and Frisa spreads out into a sort of big pond with marshy banks. When the water rose it often flooded the lines so that soldiers frequently lost their way, and here it was that Marcelle again found a means of aiding France. Being thoroughly acquainted with the neighborhood, she used to pilot parties of soldiers. This brought her again close to death. While leading

the Battle of the Somme. On the morrow, she felt sure, they would of saving his own soul must succeed shoot her.

But once more luck and the French artillery were her salvation. The French across the Somme began a be prosperous. And why? Because lively bombardment of Frise. One he has Almighty God as a partner. shell blew a large hole in the church wall. Through this hole, unper-ceived by her captors, Marcelle crawled. Creeping past the Germans scattered through Frise, she soon grace, and this grace gives to all his tumbled, safe and sound, into the actions a value which gives him a nearest French trench.

By this time her fame had spread and rewards began to shower upon her. She got the Cross of the Legion of Honor, and sometime later the War Cross. In spite of all she had if there is nothing sinful in it. This gone through, she persisted in stay- is the position in which any and ing in the Somme country and con-tinued to work for the cause of France. For fifteen months she remained, despite that and shell, in her little Somme village, taking care of wounded soldiers. Also among her charges was a woman of ninety, too feebie to travel to a safer place Marcelle looked out for her night and day with unflagging devotion.

Everywhere soldiers knew and admired her. One English general ordered his soldiers to salute when she passed and refrain from address ing her unless she spoke first.

At last, however, the strain of ombardment and work, aided by her grief at the death of her sold erbrother and brother-in-law, proved was persuaded to go to Paris. she had no intention of stopping her She petitioned the authorischool in order that she might con She was in the nick of time. tinue to aid the wounded. She added that it was necessary for her to work, the fleeing Frenchmen.

By this audacious act Marcelle

granted. The Times concludes:

All this Mr. Klotz told his audience at the Sorbonne. Then suddenly he stretched out his hand in dramatic gesture and electrified his auditors with these words:

'This little heroine of Picardy, this admirable girl, this incarnation of the qualities of the woman of France this girl of simple origin, flawless power, is here, ladies and gentlemen nere among you, in this room! And I feel that I am the spokesman for every one of you when I now extend to her the expression of our respect, our gratitude, our admiration!'

The auditors, every man, woman and child of them, leaped to their feet, mad with enthusiasm. cranned their necks to catch a glimpse of the heroine. Unable to escape them, the young girl stood blushing. Through the great hall of the Sorbonne, where the most famous people of the world had been honored by France, swept a storm of cheers. A reward more splendid than the Cross of Legion of Honor, than the War Cross, than the salutes of soldiers at the front, had come to Marcelle Semmer.-New World.

STUDY HISTORY

Those narrow-minded individuals. says the Catholic News, who are forever making war on the Catholic Church and calling it a foreign institution are not, of course, familiar enough with history to know that the Catholic Church was in America officially before Protestantism was started by Luther in 1517; There were twelve priests with Christopher Columbus on his second voyage in 1501. The diocese of San Domingo was erected in 1512. In 1502 a priest emigrated with Cabot from England to administer to English settlers French priests came with Cartier in

SERVING GOD CHEERFULLY

There are ten thousand reasons why the service of God should be delightful and satisfactory. As a rule, the man who is carrying on a profitable and successful business is, so long as everything goes well tolerably happy. You don't see him going about with a long face, and although he may grumble a little, as most men do, you can see that he does not mean it. Now, if this is the case in the midst of the uncertainties which are inseparable from all a squad of men who wanted to dig an advanced trench in the village of human transactions, what ought to be the satisfaction and contentment Frise she fell into the hands of a of a man who has seriously taken in They locked her up in the little hand the one necessary business? village church of Frise, reduced last summer to a heap of ruins during such a man? The man who has seriously taken in hand the business -for him there is no such thing as

failure. So long as he is willing he must And God is ready to give him what we hope it is not irreverent to call unlimited credit. In this life He grace, and this grace gives to all his right to an eternal recompense. action from morning to night, from week's end to week's end, but may be made profitable and fruitful, if done with a right intention, and, of course, is the position in which any and every man may be placed and may remain if he so wills.

WHY ONE BOY BECAME A CATHOLIC

"Some thirty years ago," writes the late Father Matthew Russel, S. J., in his beautiful book, "Behold Your Mother," "a poor lad who had entered the Limerick workhouse as a Protestant made formal application to have his creed register changed. He was brought before the Board Governors, many of them influential Protestants, and questioned as to his motives for changing his religion Why do you want to be a Catholic he was asked. "I have preserved through all these

years a scrap of the Limerick Re-porter in which the boy's answer was given in precisely these words and no more: 'Because Jesus was born of the Virgin Mary.' The answer was rather curt and abrupt but really it contained a full sufficient reason for the faith that was in him." Because Jesus was born of the Virgin Mary, and because the Catholic Church, alone, honors Mary as the Mother of Jesus, this little orphan boy was drawn towards it .- The Monitor.



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CHATS WITH YOUNG MEN

AN AGREEABLE PERSONALITY

Manners make the man. Pleasant manners make a pleasing man, and the man who has a way of winning the affections of the decent folk he meets, is on a high road to success. He makes friends. He is given help. He is offered opportunities.

Did you ever feel at home with a stranger because of his personality? Sure! I thought so. Isn't it strange, though, how well acquainted we can feel with some people the very first time we meet them and then again how little acquainted we feel with some people we see daily?

The man who has cultivated an agreeable personality is doing a great deal for the benefit of humanity-he is the friend whom we are pleased to recognize as a worthy brother, he is the friend whom we are glad to see-he keeps us in good r and inspires us to live pleas-

ant lives. A grouch is about as welcome in business as a skunk is at a lawn

A man may have a thousand faults but if he is bright, cheery, and kindhearted, a good many of them are

When one has a pleasing personality it reacts on one's character and helps one to make friends — friends or most esteemed friend. mean business — business means money—so it pays to be agreeable. Ninety-nine times out of a hundred a smiling face is a symbol of a kindly and unselfish disposition and the badge of good fellowship. The one exception is a counterfeit and it is sure to be soon recognized as such.

If you don't want to be successful

be disagreeable and your wish will If a young man travels on the Old Grouch Line it will not take him very long before he will reach Failure Station, but if he travels on that Good Natured Line he will find that he is passing by the mile posts to that station called Success about as quickly as Father Time will allow

to travel according to schedule. THE HUNT FOR QUALIFIED

MEN are not mere machines, but who panion. think expertly, quickly, correctly for the production of business results men who initiate, as well as men who do not—not those who are satisfied that tomorrow shall be as today, and the day after tomorrow as tomorrow, but those who take the experiences of today and with it enlarge the results of tomorrow's

The "Man Hunt" is for those who are continually building themselves into greater usefulness; who are alive to the fact that there are larger possibilities constantly arising, and who know that if they are to occupy the higher positions and enjoy the larger profits, they must within and of themselves; must have a reliable sense of the fact that opportunity is not usually a thing of circumstance, or luck, or chance, but a continuous internal force seeking an outlet through their own individual work. In other words a man

makes his own opportunities.

If anyone is in doubt as to the reliability of any of the above statements, let him cast the eye of observation over the community and note in personal touch with the human forces that are creating and building industries in the United States, and have frightened them worse. will have the Man Hunt brought very forcibly to the front, in the lower pasture yesterday!" because on every side, in every line gasped Dan. the head of great affairs have brain, training, skill, experience, and executive ability. And they are hunting for assistants and successors to themselves.

THE BANKRUPT

What's that-you're broke? They matter? If your head isn't empty, you'll soon fill your hands.

everything with which you started— him. In less time than it takes to all the capital required to achieve write it, they were safely perched on

senses. Andrew Carnegie began life roared and jammed his shaggy head with precisely the same funds. You against the trunk of the tree. great university of life, your health, "Nobody ever comes up here. We'll your nearest and dearest, and your be here till after dark." great university of life, your health,

your name is simply on deposit—
they're holding it as security for your debts. It rests with you to decide whether its worth anything. If you still consider it valuable, go to work and redeem it. But if you think it's trash, the law will accept your estimate and mark it N. G.

Next, there's time. You've thousands and thousands of days—enterprise and determination will change them into thousands and thousands of dollars. Every one of them is raw material of fortune.

A SMILE IN YOUR VOICE

Over all of the telephones in the Western Express Company's offices is a card bearing the legend, "Tips wicked eye on the boys. Jerry was a

for Top Notchers," under which are

The other end of the telephone produces only your voice. It gives no other inkling of your disposition. Wear a smile in your voice. It consumes no extra time, costs nothingand makes friends.

Think of what it would mean if the millions of people who telephone every day were to wear a smile in their voice! What a volume of harmony would take the place of the volume of discord which flows daily over the telephone wires! How it would ease the burden and the strain of life if every one would wear a smile in his voice!—Catholic Colum-

OUR BOYS AND GIRLS

CLEAN SPEECH FOR BOYS

A distinguished author says: " I resolved when a child never to use a word which I could not pronounce before my mother." He kept his resolution and became a pure-minded, noble, honored gentleman. and example are worthy of imitation by every boy.

Boys readily learn a class of low, vulgar words and expressions which are never heard in respectable circles. course, we can not imagine decent girl using words she would not utter before her father or teacher

Such vulgarity is thought by some boys to be "smart," the next thing to "swearing," and yet "not so wicked." But it is a habit which leads to pro fanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.-The

SAINT MARGARET

Saint Margaret, whom the Church honors on June 10, was Queen of Scotland, and what is more impor-tant, the niece of Edward the Confessor. In the year 1070 she married Malcolm, King of Scotland, and was then crowned queen at the king's royal castle of Dumfermline.

Queen Margaret's influence for good made the reign of Malcolm and the sons who reigned after him noted for men eminently fit to discharge the responsibilities of business demands. The call is for more and to be for the Heavenly King. A history of the life of Saint Margaret of Scotland is well worth reading in order to learn for justice and love for the Heavenly means of serving God.-Sunday Com-

TREED

"We can't have any girls tagging along! We're going to do all kinds of hard things—maybe dangerous. may go clear to the pinery," Dan declared, loftily.

The boys picked up the lunch basket and strutted away down the walk, whooping with sheer joy. A whole holiday in the woods is a thing to rejoice any boy alive, or any girl. Sue thought so, as she stood looking after them with tears in her eyes. She held them back bravely, however, because she knew her brothers despised them. Of all the people she knew. Sue most admired her big brothers, as she called them, although Jerry was no bigger than herself and hardly so strong.

At the fence around the Ransom pasture, Jerry stopped and studied the hills beyond with a wise air.

I believe if we'd cut across the pasture and go up that draw we'd get to the pinery a whole mile sooner,' he said

Over the fence they went, and were half-way across the meadow when the men who are doing things. Get they heard a sound that drove the color from their faces. The roar of a lion or growl of a bear would not

It can't be old Rory

of business, in every stee, in every line of business, in every avenue of industry, the call is for men who know responsibility when they meet it and have equipped themselves to handle it responsibly. The men at then at them he steamed, horns down and bellowing ominously. Jerry was

the quicker-witted.

"Run for that sassafras," he squeaked; and how they did run! Old Rory ran too! Being the bigger and stronger, Dan reached the tree first: but when Dan had time enough to think, he always knew the right have cleaned you out? The courts thing to do, and usually he did it. have taken all? Well, what does it He had thought just as fast as he ran, and so he waited an instant for Jerry to come up, grasped his brother's What did you lose except some slender legs and boosted. Jerry time and money? You still own climbed like a wildcat, and Dan after anything, anywhere and at any time.

To begin with you have five above \$\frac{1}{2}\$it, while Rory pawed and

have your brains, your business experience, your lessons learned in the his forehead. Then he groaned.

friends.

If your honor didn't go with it,

If your honor didn't go with it,

"Nobody would hear us; and any."

"Nobody would hear us; and any." 'We might call for help," suggested

> Anyhow, it's a good thing she wasn't along," said Dan, partly to Jerry and partly to his own conscience

"We wouldn't have tried any short cuts if she had been here," said Thought you said you didn't have Jerry, honestly, and Dan's conscience

agreed with him. An hour passed, only it seemed like ten; two hour that seemed like

restless lad. It was hard for him to face and hands kept clean. keep still.

I believe I'll have to yell," he groaned at last. Well, yell away," Dan consented, gloomily. No one will ever hear you anyhow."

So Jerry shouted till the woods rang, and he was hoarse. Sh! The bushes over there are moving," whispered Dan.

Something was making its way through the underbush. It parted presently just outside the fence, and a small wondering face peeped through. The boys grinned foolish-ly; but even then Sue did not laugh. She looked scared and worried. Then her face changed a little. She flushed and spoke shyly. "I wasn't tagging. Mother said I might go as far as the creek, and I-I heard you,' she explained, hastily.

Jerry and Dan grinned again, but neither of them spoke. Sue did not offer to go for help. Well she knew her big brothers would not care to have it known that they had been treed by old Rory! There was a long and anxious silence. Then Sue looked down at her red apron and her face lighted.

I can take this off and go down the fence on the other side and wave

Dan and Jerry looked at each other uneasily. "It would be perfectly safe. The fence is strong and high. It has to be; and they've just mended Look at the new boards and posts! There wouldn't be a bit of danger," Dan decided at length.

So Sue ran around to the other side and down the fence till she was opposite old Rory. Then she waved the apron, and with a bellow of rage he fairly plunged at it. Watching her brothers anxiously, Sue walked slowly on. It seemed to her that Jerry didn't touch the fence at all went over; but he didn't forget to rescue the lunch basket as he Fortunately, they had dropped it behind a bush and old

didn't see it. "We're going to the pinery. You want to go?" asked Dan, when they were all together again. He had had plenty of time to think, perched on that sassafras limb!

" All right!" cried Sue, joyously. We'll stop at Sewall's and telephone She said she put up lunch eon for all of us."-Mary M. Parks in

LOVE NOT HATE

One of the last public pronouncements of the last Joseph H. Choate, spoken in welcome to the British representatives of the International War Council, was the expression of his satisfaction that the United States had entered the War not for selfish motives of retaliation but "for noble and lofty purposes such as never attracted nations before." These words were the worthy peroration of an extraordinarily long life great civic usefulness, guided throughout by high principle. The American people on whose behalf were uttered would do well to keep them in mind, for they will help to keep clear the spirit in which we have entered the struggle.

Catholics, like their fellow-citizens, will not forget that the War has been forced on us; that we could not without sacrifice of national honor. have refused to take up the gage repeatedly and deliberately thrown at our feet in the sight of the whole world.

Nevertheless they should not let their judgment be clouded. Patriotism begins and ends with love of country. Conscious of the rectitude of our initial purpose and final aim, we have ample means to fire our hearts with exalted enthusiasm without giving vent to the passions that lie in the black depths of the soul. There must be no "hymn of hate" with us. An appeal hatred would dishonor our Justice is all sufficient to steel our hearts. Christian charity, devotion to a blameless cause, heroic selfsacrifice on the altar of liberty, pure love for our hearths, our homes and our native land, these are the motives that should be our inspira-They who would fill us with hate are not true friends of America.

The courage that is resolute in the face of danger, that calmly endures the prospect of pain, that fights without bitterness and suffers without complaint, that lives without reproach and dies without fear, springs from the inspiration of heaven, not from the counsel of hell. If our soldiers are to be heroes in the real sense of the word, martyrs to a holy cause, they must steep their hearts in lofty ideals of self-sacrifice, not in thirst for revenge. Our object is to halt the march of death, to open the flood-gates of life, that glorious life of liberty which we have so long enjoyed. And our standard when it comes back from Europe, rent and darkened with blood, must have no taint upon it, no stain of savagery, no memory of brutal passion. It must still fly aloft in the the unsullied symbol of honor.—America.

PETTY FAULTFINDING

The Catholic Sun objects to nagging parents. It says: "Parents, as a rule, have a disagreeable way of finding fault with their children and after a long harangue wind it up with: Now look at John Perkins. Why don't you try to keep as near the straight road as he does? You never see him playing with a gang of boys by the tracks, and his clothes always neatly brushed and his

goes a long way toward a better adjustment of little roughnesses of character than so much faultfinding Do not accuse your boy of not being honorable. We have found amon boys who were designated as 'toughs by the neighborhood a certain manly and well thought out sense of honor a steady regard for parental authority and a yearning for sympathetic understanding that would better befit the man he calls father and who understands him not at all.

THE SACRED HEART

On the subject of devotion to the Sacred Heart Cardinal Manning

wrote 'If you love the Blessed Sacrament, the Blessed Sacrament by Its own light will teach you to know and love the Sacred Heart : and the Sacred Heart will open Itself, and will teach us to know Its own character. shall know all its love-the love which is from eternity to eternity the love ineffable, divine fervor, of unspeakable human tenderness; the Love that died for us. We know, too, the commandment of that Love when He was about to die for us. And we shall learn not only His love, but also His patience; for He abids in the midst of us. Sinners as we are-He still dwells in the midst of us in His humility, veiled, out of sight, slighted, and disbelieved, passed without a sign of recognition by the multitudes that go by Him. There He is, in His generosity, giving away grace after grace. We become bankrupt through our own fault and sin; we go back to Him; He restores to us the grace that we have lost; more than this, He pours down upon us even more grace than we have wasted: for His generosity is inexhaustible. He does not 'break the bruised reed' nor 'quench the smoking flax.' He waits for you. He has waited for you from childhood and in your youth and in your manhood; in all your wanderings He has been waiting for you still, trying to draw you toward Him, that some day, at last, you may come to true repentance, and that some day before die you may be His disciple. And in all this I see what I may call His unsuspiciousness. Friends suspect one another, they form rash judgments of one another, they are always harboring hard thoughts of each other; they draw to themselves pictures and characters of other men and seldom in their favor. How does the Sacred Heart deal with us? He knows everything that is in us, and yet He speaks to us with the same unchangeable love and the same unalterable patience as if we were within altogether what we show ourselves without. What a perfect love, then, is this divine and human love

of our Master!
"But if we love Him, we must bear fruits that are like Him. 'The fruit of the Spirit is charity, joy, peace (Gal. v. 22). These are the fruits of the Sacred Heart. The Heart He bears to us we must bear to our neighbors. Our whole mind must be to our neighbor what His mind is to us. And to this we must add a love of the cross, for that was the crown ing perfection of the Sacred Heart. not easy to love contradictions, slights, sorrows, anxieties, failures, vexations. We who murmur and repine and strive and fret all the day long, if anything goes wrong, call ourselves disciples of the Sacred Heart, and yet we have not as much as the will to bear the cross, much less to love it. We must learn to be forgiving, to be patient, to be severe against the least sin, not in others we must bear with them in charity, hoping for their salvation-but in Ro ng charn ag von will with yourselves, and do not with the least in your own temper; give no impunity to yourselves or to your own faults. These are tokens of the true disciples of the Sacred Heart."

STILL LONGING

The Upper House of Convocation has passed a motion which may have a far-reaching effect on the "Catho-It was to the effect that the Bishops should reaffirm a decision formulated as long ago as 1911, in a proposed new Rubric, that reservation of the Sacrament should be permitted for the purpose of communicating the sick and for no other purpose whatsoever. The Bishop of Oxford, in moving the resolution, asked the Bishops to reaffirm the decision and to call on all loyal Churchmen to render "canonical obedience." He informed his hearers that he and other Bishops had received passionate appeals not to disturb the peace of the Church during this time of war by interfering land. The Bishop of London said with the right of open reservation, the only objection to people praying and had received also a memorial, signed by 1,000 clergy, protesting against the denial to the faithful of the right of access to the reserved Sacrament for the purpose of devotion. Hs concluded by saying that there was nothing in the memorial to alter their resolution, and very much to show them how necessary it was to make their meaning clear and to ask for the support of the Church. The Bishop of London said that he hesitated to vote for the motion because he had reason to think that he would have to pledge himself to allow no access that the position will be improved by to pledge himself to allow no access to the Blessed Sacrament when and where it was reserved for the sick. declares that the practice of "visit That had proved impossible. (The ing" (sic) the Sacrament is "un italics are ours.) The tide of human Catholic," the Church Times degrief and anxiety had been too great.
The longing to get as near as possible Catholio" and on that account asserts

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to the Sacramental Presence of Our Lord has been too urgent. He could not be a party to turning out of the Church of England those 1,000 priests who had signed the memorial, and the people who followed them. Nevertheless, in spite of the Bishop of London's protest, the motion was carried nem con. The answer of the Anglican Bishops to the "longing to get as near as possible to the Sacramental Presence of Our Lord" is plain enough. To the majority of them there is no "Sacramental" Presence," in the sense meant by the Bishop of London, and the 1.000 memorialists, to approach. such a reply as that of the Bishop of Winchester, who said that he must remind them that there was a kind of development in the Church which was not really a progress, but which was in fact a "degradation." The "Catholic" party has borne so much that one has given up wondering when the chords will snap .- The Universe.

A SAD PLIGHT

There have been so many serious quarrels in the Church of England, that it would be venturesome to say special importance attaches to a new But nobody can read the decision and speeches in the Upper House of Canterbury Convocation on the Reservation of the Sacrament and the controversy to which they have given rise without feeling that the situation is very difficult and delicate for Anglicans. Amongst the most advanced High Churchmen the process of imitating Catholic practices goes on steadily. It has been accelerated by the action of Anglicans who have frequented Catholic Churches on the Continent since the War began. They have seen there the wonderful devotion of Catholics who visit the churches for the purpose of adoring Our Lord in the Blessed Sacrament of the Altar, and they have made appeals to their own ministers in favour of the establishment of such a custom in the Church of England. A memorial signed by about 1,000 Anglican clergymen in the province of Canterbury was presented to the Bishops with a view to procuring compliance with this desire, but, instead of agreeing to the prayer of the petitioners, the Upper House of Canterbury Convocation, or the motion of the Bishop of Oxford reaffrmed a proposed new Rubric which should be permitted in order to communicate the sick, but for no other purpose whatever. The mem orial of the thousand clergymen has therefore been rejected.

The Anglican dispute on the decision of the Upper House of Canterbury Convocation regarding the Reservation of the Sacrament is a fresh illustration of the haziness and uncertainty with respect to doctrine which exists in the Church of Eng in the presence of the Holy Sacrathis was the mental attitude of the Upper House of Canterbury Convocation is the impression left on the reader of reports of the proceedings. It seemed as if some had made ur their minds against the doctrine and

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that it is hardly possible to say that Dr. Gore "fully represents the Catho-lic party in the English Church Who shall teachers? If it lay with the Church of England to define Catholic doc-trine those in search of it would find themselves face to face with hard puzzles.—Catholic Times.

A GOOD RETORT

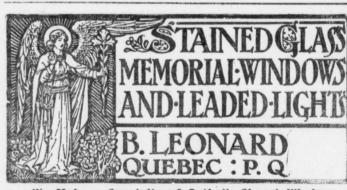
Worthy to be remembered among the famous "retorts" of literature is a reply quoted by Shane Leslie in an essay on Eton College in a recent clever and stimulating book, "The End of a Chapter." It seems that the Captain of Beaumont, known as "The Jesuit Eton," once sent a foot-ball challenge to the Captain at Eton. Eton looks down upon other schools, and the Eton captain answered: "What is Beaumont?" The answer was superb : "Beaumont is what Eton was—a school for Cath-olic gentlemen!"— Catholic News,

Sorrow's best antidote is occupa tion .- Young.

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STATE CONVENTION Knights of Columbus, of the Province of Ontario, was held at Hamilton on Reverend Thomas Macmill of Ontario, was held at Hamilton on May 8th and 9th. About eighty dele-gates assembled at the Club House of the local Council at 10 a. m. of the opening day and proceeded to St. Mary's Cathedral, where Mass was celebrated at 10:30 a. m. A very eloquent sermon was preached by Father F. J. Brennan of St. Peter's Seminary London. The business London. The business Seminary. sessions of the Convention were held on the afternoon of the first day and forenoon of the second day. Considerable work of great importance was dealt with, the following account of some of which will be noted with considerable interest. The urgent necessity for the erection of huts along the battle fronts in France wherein the Holy Sacrifice of Mass could be fittingly offered was brought to the attention of the delegates by a stirring letter from Major (Father) Workman, Chaplain in charge of the Catholic soldiers.
As a result of the conditions being known the sum of \$7,000 was voted for the purpose of erecting huts, this amount to be immediately forwarded to Father A report of the text book Workman. fund showed that about \$32,000 of the \$40,000 pledged by the Ontario Knights, had been paid into this fund up to date. His Grace the Arch-bishop of Toronto asked the assistance of the Knights in furthering the work of the Catholic Truth Society. A special committee was appointed to formulate plans to give the desired assistance. The attention of the different councils was called to the desirability of fittingly celebrating the fiftieth anniversary of Con-

federation, which takes place this year. To make an added interest in this work the State Council will incur the expense of each Council giving a gold medal to the pupil of the Separate schools writing the best essay on Canada since Confederation. The election of officers for the coming year resulted as follows: Deputy Jos. L. Murray, Renfrew; State Treasurer L. V. O'Connor, Lindsay; State Secretary Jno. R. Boyde, Windsor; State Warden Louis Gignac, Penetanguishene; State Advocate T. F. Battle, of Niagara Falls. Delegates to the Supreme Convention, L. R. Wood-croft. Hamilton; Jas. E. Day, croft, Hamilton; Jas. E. Day. Toronto; K. G. Jeffrey, Eganville. The re-election to the office of State Deputy, of J. L. Murray, was a most popular one. Brother Murray's appearance in such good health,

fatal, was a source of pleasure to all. The entertainment provided the visitors by Hamilton Council was of a high standard, and received much favor able comment. The "At Home" the first evening at the Royal Connaught Hotel was most enjoyable. On the afternoon of the second day a motor trip around the city and a visit to of the Catholic Institutions was most pleasant and entertaining. At Loretto Academy and St. Joseph's Orphanage, musical programmes were provided. The visit to St. Joseph's made a lasting impression on the Knights. The sight of the little ones in their helplessness appealed to the hearts of every one present, and it was with difficulty that strong men held back the tears that came to their eyes. It was pleasing to know that Hamilton

after injuries that almost proved

last year netting about \$2,000. The Convention closed with a banquet, which took place at the Royal Connaught Hotel at 8 p. m. The speaker of the evening was the Hon. Thos. McGarry, Provincial Treasurer of the Ontario Cabinet. The gathering of this occasion was truly a magnificent one, three hundred Knights

being present. The Convention for 1918 will take place at Windsor.

CATHOLIC CONVERTS' LEAGUE

In the June issue of the Catholic Convert, the Very Reverend Mgr.
Arthur Stapylton Barnes, M. A.,
Catholic Chaplain to the undergraduates at Cambridge University, England, tells for the first time the story of his conversion to the Catholic Church. Father George Calavassy, who has been sent to this country by His Holiness Pope Benedict XV., for the purpose of raising funds to carry on the work of the Greek Catholic Bishopric at Constantinople, contribfreedom of religious worship. Rev. B. Stuart Chambers, D. D., of New York, a convert of twenty three years, writes on "Some Thoughts for Con- is unity of faith. Dr. Jesse Albert Locke con-

KNIGHTS OF COLUMBUS tains the notable letter of His Eminence Cardinal Farley endorsing the work of the Converts' Leagues, and the address of the Right Reverend The State Convention of the Bishop Doherty of Buffalo, before the Reverend Thomas Macmillan, C. S. P., has an article on the conversion of Julius Hayden Woodward, M. D., one of the most illustrious citizens Vermont. The figures of converts to the Church received during 1916 are analyzed showing an increase over 1915, and there is the usual record of conversions during the quarter, com-

> The Catholic Convert is issued four times a year at a charge of 50 cents per annum, by the Catholic Converts' league of New York City, 507 Fifth Avenue, N. Y.

prising a long list both in this country

O. A. C. SUMMER SCHOOL

The Ontario Agricultural College announces that it has now completed the program for its Third Annual Summer School for Rural Leader-This year the dates are Monday, July 23rd, to Saturday, August 4th, inclusive. The program stronger than ever. Its leading ceature is a course of ten lectures on the Rural School as a Community Building Institution. These lectures will be given by Mr. H. W Foght, Specialist in Rural School Practice, U. S. Bureau of Education, Washington, D. C. There is probably no one who knows more about the subject than Mr. Foght, who has written on "The Danish Elementary Schools," "Danish Folk High Schools," "The American Rural School," besides many others. Then there are courses on Community Leadership, Rural Church Problems, Field Husbandry, Poultry, Dairying. Economics, Cooperation, Gardening, Home Beautification, a special series of lectures for women,

This year there will be a larger attendance of clergymen than ever before. An effort will be made to link them together to promote the formation of a Country Church Move-

ment in Ontario. No other organization at the present time has such an opportunity to lead in the upbuilding of the rural community and the community spirit, as the Rural Church, Will the Church make use of its opportunity? If it does not do so nowin ten years it will be too late. Other organizations are coming into the field which will make it increase ingly difficult to stamp the ideals of the church on community life. Now the time-here at Guelph is afforded the opportunity. At the same time it is a splendid holiday. If you are interested in securing further information, write to Dr. G. C. Creelman, President, Ontario Agricultural College, Guelph.

THE CATHOLIC CHURCH

WHAT IT MEANS TO A CONVERT

Catholicity gives me three things, the humble are not abashed. The none of which were, or could be, stamp of degradation is obliterated laying aside palette or test tube to offered me by any Protestant sect. A Catholic possesses a faith which is acceptable to reason and, at the same time, is certainly and infallibly true: the Catholic Church has perfect unity of doctrine and practice; and last, but not least, Catholicity is a vital, personal, soul-satisfying religion.

I say that Catholicism is acceptable to reason because, before the Council annually give a festival in aid of this worthy institution, the one divine gift of faith was given to me, all the doctrines and teachings of the Catholic Church seemed perfectly reasonable, once they were fully understood. Of course, if one accepts the teachings of the Catholic Church is very different from the inconsisantism is in a position to appreciate the feeling of security and peace given by a Church which claims to -and is-a divinely appointed

teacher. But, still more than the certainty of faith, the unity of the Catholic Church appeals to me. Unity is, I suppose, inseparable from infallibilism was its lack of unity. If we were all bound for the same goal; if we served the same God and colors and classes?

"From all that I could learn, the zeal of the Catholic priests is highly exemplary. They never force that served the same God, and acknowledged one Saviour, why should we utes an article on the prospects of reunion between the Greek Orthodox Church and Rome, especially since numerable sects? I was strongly the revolution in Russia has given attracted by the unity of the Catho-

tinues his interesting reminiscences mind and reason by her unity and under the title of "Some Stories of infallibility, she also satisfies in an any form to prevent my doing justice

longings of my soul. Whether my sins are forgiven in the sacrament of penance; whether my soul is united to Our Blessed Lord in Holy Communion, or whether I am actually present at the unbloody sacrifice of Calvary, there is always the personal contact of Creator and creature.

seemed to me to be rather unfair, humanly speaking, that Our Lord was no longer on earth. The Jews of old had longed for Him and prayed for the Messias. They also had the special presence of God above the Cherubim of the Ark. Then for thirty-three years Our Lord was present on earth—but then He left earth, I thought.

I can not express what the belief in the Presence of the Blessed Sacra-ment in our tabernacles means and has meant to me during the eight years that I have believed in that Presence. For one thing it means the satisfaction of a great which had seemed imposlonging, sible of fulfilment.

All this seems little when expressed in cold words. What does my religion mean to me? How can I say how much it means to me? When I left the uncertainty, gloom, unrest and chaos of a Protestant sect for the certainty, joy, peace and order of the Catholic Church, life began to have a new meaning for me.-M. J. Porter in Extension Magazine.

GOLDEN JUBILEE

Brother Michael, of St. Joseph's College, Baltimore, Md., celebrated the golden jubilee of his religious profession as a Xaverian Brother on May 24, feast of our Lady Help of Christians.

Brother Michael was born in Limerick, Ireland, March 17, 1845, and in 1867, at the age of twenty-two, he the all but universal custom, entered the Xaverian Congregation at Louisville, Ky., where the novitiate was then situated; receiving the Holy Habit in November, 1867, he better religion than that to offer." entered upon his lifework as a Christian educator, and for the past fifty years he has toiled incessantly for the glory of God by the education of youth to lives of honesty purity, and manliness.

Brother Michael has the enviable reputation of having among his former pupils no less than twentynine amongst the Catholic hierarchy and clergy of this country-not to speak of the many of his own con gregation whom he has taught and sisted on the road to perfection.

As a pioneer, Brother Michael was a wonderful success. He started on many missions which are today prosperous and flourishing. Brother Michael is the tenth Xaverian to celebrate his golden jubilee in this country, which is unusual in a conamongst the youngest sanctioned by Holy Mother Church.

NO RANK FELT IN THE CATHOLIC CHURCH

From "Men and Manners in America" by Thomas Hamilton (Prot.)

"Both Catholic and Protestant agree in the tenet that all men are equal in the sight of God, but the former alone gives practical exemplification of his creed. church the prince and the peasant, the slave and his master, kneel before the same altar, in temporary oblivion of all worldly distinctions. They come there in but one character, that of sinners; and no rank is faith than for their solid scientific felt or acknowledged but that connected with the offices of religion. knowledge. And what is true of the medical profession is true of every Within these sacred precincts the ; the proud are not flattered stamp of degradation is obliterated laying aside palette or test tube to take up their rosary beads. For he beholds himself admitted to community of worship with the highest it is not a hindrance, but a help to and noblest in the land.

and noblest in the land.

"But in Protestant churches a
different rule prevails. People of
color are either excluded altogether,
or are mewed up in some remote corner, separated by barriers from the body of the church. It is impossible to forget their degraded condition even for a moment. It is brought different ways. No white Protestant Christ.

his ear is that of his priest uttering the words: 'Depart, Christian soul.' few ladies, arranged in well-cushioned pews, the whole floor of the cathedral should be crowded with worshippers | Tablet.

Sovereign Pontiff. The arms of the Church are never closed against the meanest outcast of society. The strings who declares life not worth living is all wrong. The terrors and sorrows of the War gave these croakers opportunity to attracted by the unity of the Catholic Church and, since I have been a Catholic, I have realized still more what a necessary and blessed thing is unity of faith.

Ithe arms of the war gave these croakers opportunity to smile in a cynical way and scoff at the achievements of civilization. They point to the slaughter of youth, to the rape of art and the trampling of morality as far better than any other body of ithe catholic Church satisfies my mind and reason by her unity and infallibility, she also satisfies in an other body of contents of the war gave these croakers opportunity to smile in a cynical way and scoff at the achievements of civilization. They point to the slaughter of youth, to the rape of art and the trampling of morality as proof that life is nothing but an agony of existence. under the title of "Some Stories of Conversions." The number also coneven greater degree the desires and to a body of Christian ministers, billities are very sweet. It has made

whose zeal can be animated by no hope of earthly reward, and whose humble lives are passed in diffusing the influence of divine truth, and communicating to the meanest and most despised of mankind the blessed comforts of religion. The amount, and the success of their silent labors, When I was a Protestant, it always is not illustrated in the blazon of missionary societies, nor are they rhetorically set forth in the annual speeches of Lord Roden or Lord Bexley. And yet we may surely assert, that not the least of these labors is forgotten. Their reward is where their reward will be.'

AN OBSERVANT MISSIONARY

Apropos of the influence of Catholicism on the natives of newly-discovered countries, Rev. John A Staunton, a missionary in the Philip pines, wrote some years ago to the Living Church, a Protestant Episco pal paper: "Roman Catholicism is not here as we are told it is in Brazil, a spent force; but it is a controlling influence, and I believe, in the main, a vast influence for good, Again and again I have watched the children and adults at devotions, that are both simple and earnest, and undoubtedly sincere. Often I have passed native houses after nightfall and stopped to listen to the family prayer in which all the members of the household were engaged, or to a child's voice asking the Santa Nino (the Holy Child, Jesus,) to "bless father and mother and brother, and make me good." Day after day the churches are filled before daybreak with reverent worshippers attending Mass or receiving Holy Communion. Is not all this religion, and a good religion, too? . . . God help the man who brings religious strife into communities where family prayer is public worship is not neglected, and where children respect their parents

SCHOLARSHIP AND SANCTITY

Recently we met a woman whose cousin is a medical doctor and a Catholic. He is also learned, — very learned. In fact, words failed the woman when she attempted to describe just how learned her cousin, the doctor is. But when she had done her utmost to impress us with his wonderful scholarship, she added: "and so he doesn't go to church." In other words, being so learned, he cannot, consequently, be a practical Catholic. The case is not unusual, but that makes it none the less pitiful. For there is no more pathetic figure than the man who knows so much that he thinks he knows more than God, Who, hav ing imbibed the little learning that is only a dangerous thing, thinks that he has drunk dry the spring of all knowledge. Our medical friend is a type. He believes, or professes to believe, that scholarship and sanctity will not mix; that to be learned one must be irreligious; that the practice of prayer and the practice of medicine are incompat-

of his lack of scholarship; for if he knew the life story of the truly great men of even his own profession, he would know that they were noted no less for their simpler religious faith than for their solid scientific His very attitude is proof sufficient other field of knowledge. Some of vanity of the rich man receives no the greatest names in the history of true knowledge does not "puff up;

Only this week the Church cele People of brated the feast of one possessed, in an eminent degree both learning and piety; a man was the "bright mirror of the Uni versity of Paris" and, at the same time, the "precious stone of the priesthood:" Thomas of Aquin. He home to their feelings in a thousand different ways. No white Protestant Christ. He acquired much from would kneel at the same altar with a men and books, but he learned more black one. He asserts his superior in prayer and contemplation. He one accepts, ipso facto, her teaching concerning the infallibility of the Sovereign Pontiff, and thus one is given a definite certain belief which ity everywhere, and the very hue of wrote of war and human liberty and of his skin.

"From the hands of the Catholic Lingua" and the "Adoro Te." He priest, the poor slave receives all the consolations of religion. He is passed from the classroom, where crowds hung upon his words, to the Protestant sects. Any one who has been troubled in his or her own life by the dissensions and weaknesses of Protestconsecrated wafer; and in the very Aquinas is the model saintly scholar. death agony, the last voice that meets A study of his life might open the eyes of our medical friend who is very learned "and so" doesn't go to Can it be wondered, therefore, that the slaves in Louisiana are all Catholic there of the same type realize that olics, that while the congregation of the Protestant church consists of a and that in scholarship as well as in "he that followeth Him sanctity, walketh not in darkness." - The

LIFE WORTH LIVING

The War is proving that the pessimist who declares life not worth

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the iron talons of battle. The War proved that we are optimists, that we value life and the real good that is in it so much that we are willing to sacrifice even life for the preservation of those treasures for humanity. It has shown that life is worth living and that the great major us have always thought it vas.-Intermountain Catholic.

DIED

Morrow.-At "The Geraldine' Apts., 61 West 106th St., New York, on Sunday, May 6, 1917, Mr. Joseph Morrow, son of W. J. and Mme. Morrow, and nephew of Mr. Bernard Morrow, Peterboro, aged twenty-five years. May his soul rest in peace.

What harasses you is temptation; it is empty dread that makes you fear. Let the day's troubles enough for you. It is a vain and useless thing to be disturbed about things to come. Maybe they will never come. Let not, then, your heart be troubled, neither let it be afraid.—Thomas a Kempis.

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