## (Tbe Cathalit Rexard <br> Ohristianus mihi nomen est Oatholiens vero Oognomen."-(Ohristian is my Namo, but Oatholio my Surnamo)-8t. Pacion, Ath Oentury

VOLUME XXXVII

Che Catholte 3etorD
 MAGNIFICENT WORL The Catholio Truth Society need
not our commendation. But we are glad to notioe that ite aphere of use lies as a rule are not blind to its
aims. It may injoot in some minde a contempt for the negligence tha
suffers ignorance and move the be participators in ite rich
of Catholio life and dootrine. Perhaps at no period of history are
men more anxious for information. Many of them, seeking after the
God Who seems to be alien trom them, tollow dim Hights
which perohance may guide them to steady light of truth may, on occa sion, serve to turn the faces to the
goal. The publications of the Cath. olic Trath Society are inexpensive,
and are written in plain langage.
They expose Catholic They expose Catholic truth, refute
charges, and deal with current Catholic with material whleh bene ervice to enquirers or calumniators To the literatarae, mushy and worrae
that is allowed accoess to households. Wen reading anything but the "sporting sheets," and some young women,
out of elbows spiritually, reading ut we can save the children, the
atholic children from being cast God, and whose liturgy is made of ot the crowd, but apart from it, not nd good will, but to the furtheranc and to do this in any efficient man. ity is the etandard of life's values, od's and must be gripped to thei This oan be done by tamily prayer
Family prayer litts up the household into a higher world. It purifes the done by interesting the children in ay some. It may be to those have allowed their minde to of angele' wings and are prepared for They vill listen to stories of Chries
His Immaenalate Mother and of Hi sainte. And surely in the varied
array of Catholic Truth Societies
publications parents can find nourieh ment, strength
their children.

|  | A halo of classical tradition ov spreads the region in which |
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| All around us are men and women | Allied torees are at present |
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| exceptiona | roundings. Long |
| Which the European world | ople, when |
| ged, afford elight hope of | the |
| ture. For these there | Bosphoro |
| only the anod | of the |
| socribed by saints | and ielande were stor |
| clime and period: for | memories concerni |
| dios have lost their | heroes; bright ph |
| ean suffering humanity look rd to but to ease after pain? | haunted the hills an Hellas, giving names |
| rd to but to ease after pain? o are strong and healthy sh | Hellas, giving tions in the $h$ |
| nt it our highest | the winds and the waves ben |
| fort the weak, oh | The Greeks absorbed the best that |
| t, help the despairing; to | bro |
| at of those small beneffte | ot I |
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| which leads to the last sleep | be |
| awaits alite the happy and | ture and sculpture are still the types |
| le. Atter all, neither the d | of the ideal ; while on th |
| ance of the stoic nor the | acy in philosophy and the drama |
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 an of the idination will go in increased force and promise, recorde of more glorious attainment than any
that earth has ever realized. Never did the hand and heart of
man make more sacred history the
year seems big with great events and
thrilling changes, whit portend an anges, which must surely vance for our ever hopetul though
often disappointed race. Even as
that River Arnold figured an following winding courses and brealing throngh many
obstacles-or-at last comes in sight of ite goal
so for struggling mankind the hour

## $\substack{\text { ot } \\ \text { nom } \\ \text { onem }}$





creed. We believe that the day or
the unscrupalos polltician is over.

dice and tanatioiem. He may evenn
throaten, bat an Empire that lavished
treasere ond bo tor
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ideale, tor the eateguarding of the
amall nation will give him scant
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The dem
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$\qquad$
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Minister

## Rome, Auguet $23 .-\mathrm{M}$. Regout, the nemly appointed minister of Holland

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the reet between the Netherlande and
tione bet tions between the Netherlande and
the Vatican, particularly at the
prosent time, and and and and
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Rome, he went on to may, has for it
peocial object the special object the co. operation or
Holland with the Holy See when the ghop looking to the oesesation o
hostilltiog and the bringing about o
peace between the warring nations


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## ROME





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URGES LAWYERS TO

URGES LAWYERS TO
AVOID DIVER
STOP THEM IN THE LAWYER'S
OFFICE, SAYS FREDEHICK

FRANCE AND THE
, already



Mr. Manafielad apoko inn partioular
ot the work that catholio lawers
important decision







$\left\lvert\, \begin{gathered}\text { rend nod } \\ \text { will } \\ \text { mond }\end{gathered}\right.$CATHOLIC NOTES

Right Rev., Mgr. Neleon H. Baker,
LL. D, saporitendent of the Intante




Rev. Thomag Gavan Duffy of Pond


Meroy Hopital were endangered in
roeont fire which destroyed the turni
Sunday. July 25, was a great day
in Ire laud,
oro the wondertul pilgrim
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THE CATHOLIC RECORD
SEPTEMBER 11, 1916


THE CATHOLIC RECORD

SEPTEMBER 11 1018





|  | Loretto Ladies' Business C 385 Brunswick Ave., Toron mUSIC studio attached |
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| 00000000000006g |  |
| St. Joseph's i |  |
| Lindsay, Ont. |  |
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| A Home School tor Young Ladies and Little Girls |  |
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| \& Collegiate - Academic |  |
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## Assumption College, sandwich

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## St. Jerome's College

Residential College for Boys and Young Men EXCELLENT COMMERCIAL, HIGH SCHOOL AND COLLEGE DEPARTMENTS


## Comfortable Private Sleeping Rooms - Substantial Board

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Rates very moderate.
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## St. Thomas College

Some paople, with 'more gallibility
than wit, epeat of Mediaevaliem as
 Nothing could be farther trom the
trath. The Catholio Churoh is at
once most conservative and most progregsive-conservative in rogard
to the emsential of gath and in thit
regard she comes into conflict with so.-oblled Modernism; progressive in
overy other reeppect and thereby fhe
oschawn the charge of Mediaevaliem.

Aquinase was a deep and comprehen
sive thinker furnioning a key to the
polution of many difforlties that las


A school for young men and boys conduoted
 II. High School Department $\left\{\begin{array}{l}\text { Courses leads to M } \\ \text { Intamin } \\ \text { Inaminations }\end{array}\right.$ III. Commercial Department $\begin{aligned} & \text { Diplomang for Book } \\ & \text { repphan } \\ & \text { rap } \alpha \text { telegraph }\end{aligned}$ IV. Preparatory Department $\left\{\begin{array}{l}\text { Currs correppon } \\ \text { mith } \\ \text { public scrobolne. }\end{array}\right.$

Cbe Catbolit 3kecorv




With labor's millions throughout the American continent oelebrating
their annual holiday, it is almost
inevitable that men of good will, no matter what their work in lite should join at heart in the spirit o cooial brotherhood that marks thit
seatal day. Between labor and the Charch of Christ there are imperish. able links of sympathy. Our Lord Torked in a carpenter's ahop, and
throughout Hie lite He was poorer than any worker oa
to.day. He conferred a new dignity
upon upon labor and poverty. When He them of the responiibility of rlehes brethren. The whole Bible is full of of juutly treating their employees.
Among the champions of the cause He favored no selfish individualiem
"If there is anything," he wrote, "ii the conditions of work that is menace or injury to good morale,
justice, to man's dignity, or to the public authorities should intervene protect the true interestane of the
citizensa." (Addrees to French work men, Oct. 18, 1887, III. 14.) "The rich mereses, merree of income. On the con trary, they are bound to respect the personal dignity of the work people, to see that they have the opportunit and of properly attending to the
veltare of theiritamilies." In count less other wise sentences, Pope Leo
XIII. showed hie love for all the world's great army of workers. He stood
wage.
so
So are holidasing on Labor Day, our reeting and cengratulations upon
one more year's round of work. Only workers know how to enjoy a
holiday. It is God's blessing upon their lot. And if at times life's path hore need be no hopelessne日s on
nudue sadness. Christianity bring new light to the worker's life.
indeed this life on earth were all some toilers might think with justice
that their lot is hard in comparieon this litio is only the berinining. In
the next life, we shall be rewarded har every good day's work that we
Master. In the tintig of our Divine
Mot heaven the rich may be comparatively fow
but of earth's greant toiling hoste there will be no lack. Indeed, the
reason why many will reach Heaven
lies in the fact that they had and thereby developed noble quali and
ties.

## Wile the war in Europe drag wlv to the goan that will detar

 mine for British-speaking Christian or defent wonld mean to the futureof Cristianity. The progrese of a
religion, from a merely natural standpoint, depenä largely upon
the character of the nation which ite
ministers are
meeking to convert. of Great Britain and Germany?
will not discuss the question France, for Fren
of the world's strongest believers religious toleration. She is longer the Britain that desired to in.
olude all mankind in the pale of her

oland ohuroh. That Idean perished
in the light of unbiaed hitotory. Her ational oharoh inolades a goodly uumber of minituteri! and laymen, of aumber of minibiti and aymon,
whose cordial feolinge towarde the
Catholio Ohurch there can be no
question. Old hostilities to Rome unestion. Old hostilities to Rome
rere dae to urisifted prejuadicos Past gene to uribiltione profudicoes.
 Briton coming to Coanade, with an
pen mind, ooes not learn to admire
ope work of Catholic missionaries? open mind, does not learn to admire
the work of Catholic misionaries ?
And this leaven of new tolerant And this leaven of new toierant
thought hase apread from her sons on In the Britioh Ioles. In Great Brit.
ain to.day there ia a widely- epread
ind desire for truth, and what greater
link with the Cathoolic Church can truth?
tor in Great Britain's love of toler Nor in Great Britains sabetantially
tion is there anything seme
opposed to the mind of the Catholit opposed to the mind of the Catholit
Church. No man oan be made
Curetion misguided persons. The groates minde of the Churoh are unanimou
supporters of religious liberty. Th
opirit of parsecution is utterly op poned to the epirit of Christianity che first law of which is charity
There have been Catholics There have been Catholics who per-
secoted Protestanta, and Protostanta Chrietians, but because they had im


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$$ who perrecated Catholics. But the bibed the false principles of pagan

imm and had made their religion

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$$ of the world-spirit.

## Bat Catholics in Great Britain day, some critio may observe, onl number two millions. Well, it British working man

 certain measure of liberty. The agly rejected the Catholic Churo They were robbed of it by past rulereThe whole English "retormation" The wh
Was Bimp
Henry
pretext of reform. Prosperity be.
came aynonymous with a reception of the State religion. The poor were
torced to attend the State Church be oanee their employers belonged to it rose, and with it returned some that liberty for which the Catholic
Caurch in England and fought in the anions brought under Christian in-
anonces, the return of the British
forking man to the Catholic Charch
 mong the edacaled clasess in Great
Britain are one of the most striking eatures of the day. The Anglo-
Catholic party in the Anglican Church the Catholic Church and is linked to
then ander it by many common tenete. The
King and Government of England All these are factors that make Great
Britain a most promising field for the Britain a most promising field for the
futare of Catholiciem. history of Germany, during the last
forty years before one's eyen, it it
difficult to think of a Prugit triumph without alarm. The triumph of Germany over France in 1870 wa
soon followed by the "Kulturkampt,"
one of the craellest perrecution one of the craellest persecutions
that have aseailed the Catholic
Church since the days of Diocle. godless policy was a law which
handed over to the State the control
over all educational establibhmente over all eduantional establishments
ot every kind, whethar private or
public. By the law of "Kanzelpara.
graph" pulpit criticiom of the govern graph" pulpit criticiem of the govern
ment was torbidden. Then cam
the persecotion of the religiou
orders. In June, 1872, the Reichata passed a law prohibiting the Society
of Jesuas and other "affliated orders" German Empire. Not only th
Jesaite were ruthlessly driven out o the country, bat aleo the Redemptor
ists, Lazarist, Barnabites, Theatine Christian Brothers, Sisters of th
Sacred Heart, Urenlines, and othe
religious orders and congregation Whose only offence was that they
devoted themselves to the education of Catholio youth and the instruction
of the people. The Prussian minisry went so tar as to interdict the
"A seociation of Prayer" and devotions to the "SSacred Heart of Jeesus.", In
vain did the Bishops of Germany remonatrate against these outrag
The spirit of persecation spread.
1873, Dr. Fall, the new minister

pablico worrhip, introduoed into the
Pruacian Land Tag : hich afterwarda as "the May Larpo,", Wioh in of Churity rog and State, but which in reality nimed at the come. the Catholic
lief and lat
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& \text { phant Prusila, who would be vain } \\
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$$ ment? A triumphant Prussia would mean the absolute godship of the

State. The Lutheran Caurch State. The Latheran Church has no
power or wish to diapute the godehip of the State. It is honeycombed with rationalism and ite attitude towarde
the Catholic Church is one of unbe
harch would have no earthly friend. tative on earth would enrage the चar-lorae beyond question. Between
militarism and the Sermon on the Mount could there ever be a lasting
sympathy? In a triumphant Prusia,

| sympathy? In atriumphant Prussia, no room for Christ. <br> WHY THE MASS DRAWS CROWDS TO CHURCH <br> Among the many mysteries that fascinate the human mind, few to an outsider can compare with the problem of the power of the Roman Catholic Church. <br> Of all the western Christian denominations, it is the least known externally, and this too, though it outnumbers all the reet. To the extarior world its whole life is an enigma that while it baffles with its strange admixture of cloistered contemplation and missionary zeal, never once since its foundation has ceased to haunt mankind. Go where one will, the spell of Rome is never far off. In all places where men gather, as soon as the theme of religion is raies, it is upon Rome that the argument will turn. What is the secret of the Church of Rome's is it that wherever you go on this continent her churches are crowded Sunday atter Sunday, while in the week day, morning after morning, there are scores of worshippers in her churches at early and inconvenient hours of the morning, and this too at a day when the church-going spirit in most quarters is said to be waning or dead? <br> What is this Mass of which Catho lics talk so much ? some non Catholic aske. The Mass is the Church's central act of worship. It is the sacrifice of the New Law, and is really an epitome of Our Lord's life. It is a great action of which He is the central figure. No wonder that it has fascinated all varieties of minds. <br> "I could attend Mass for ever and not be tired," once wrote Cardinal Newman. "To me," he writes, "nothing is so consoling, so piercing, so thrilling, as the Mars. It is not the invocation merely, but if I dare use the word, the evocation of lthe eternal." <br> The Mass is the Church's great quadruple act of adoration, thanks. giving, penance and petition. It is full of thonght-compelling detaile, each with ite own significance. The action is quick, the words hurry on. "Quickly they go," writes Cardinal Nemman, "for they are awful words of eacrifice; they are a work too great to delay upon, as when it was said in the beginning: ' What thou doest, do quickly.'" Quickly they pass, for the Lord Jesus goes with them, as He parsed along the lake in the days of His flesh, quickly calling first one and then another ; quickly they pass, because as the lightning Which shineth from one part of the heaven into the other, so is the com- ing of the Son of man. Qaickly they pase, tor they are an the words of | more He comes mystically, but really, truly and substantially, to strengthen the faithtul with His presence. They kneel in thankfulness for their pledge of eternal life. His sacrifice is accomplished and its truits have been applied. And then in the ologing Benediction is recalled the blessing He gave to His disciples ere He passed from this earth to Heaven. Such is the service upon which countless volumes have been written and the doctrine of which forms the central belief of Catholicism. <br> THE MODERN BOY AND HOME training <br> Are you training your children by any definite methods? is a question that might nonplus a number of parents, but it is a question that requires a clear answer. The training of children is not to be wholly left to school teachers as it it were not a part of a parent's province. It is true that a great part of a child's education is received at school, but a great part too is received at home in the shape of mental and moral im. preseions. A child's ideas on things in general largely depend upon what his father and mother are and think. <br> From the other side of the line come complaints that the training of ohildren is neglected, with the result that many grow morally crooked, self conceited and socially undesirable. That is a danger againat which the parente of Canada must guard, not merely for the sake of their children, but for their own sake and for the sake of the Canadian nation. Honesty should be a principle honored in every household and every father and mother should impress it upon their children that honesty is one of the chief virtues necessary for salvation. For no one can enter Heaven without charity, and no dishonest person can justly claim that virtue. <br> One of the greatest sins of modern times is business dishonesty. The remedy is to start a boy properly at home. He should be told that socalled amartness in business is usually another name for theft, and that to be a thiet is to lose all claim to respect and to endanger prospects of Heaven. There is great need for the truth to be told on this point, for some of the magazines to day, with their exploitation of get rich-quick heroes, are apreading the idea that a rogue's life is about as good as any. One of the things that a boy can be taught at home is to be respectful. He should never be allowed to speak of hif teacher in any other but a respectful manner. A boy who is permitted by his parent to speak disrespectfully of a teacher will soon learn to turn with diarespectitul contempt upon that parent himself. It is a sate rule that a teacher's authority should always be upheld. Any other course will turn a boy into a |
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anenking molly yoodalo, running to his
motheres apron

 nother, because she apoiled him in. The flrat object of education
hould be to develop our character Whose fanle is it that they do not Whow that the great Pope Leo was
ne The champion of the working olacesen? Have they over had explained to
hem hie appendid encolical on
abor ? Why are they ignorant of or ? Why are they ignorant of
Ipatent fallacy of Socialiem?
do they not know that Social. cience is but to produce a race ol nonstrositios onloulated Anally, like
nothor Frankenstein to turn, npon nother Frankenstein to turn upon
heir maker and destroy him. From uch a fate modern civilization may well pray to be delivered.

## The trisely diseuseion on Voos. tons which rounds out Father

 Tierney's volume turnithes new some, much dreaded subject, and to all those who aspire to the re. ligious or ecclesiastical atate, and tothose whose office it is to direct others. The same may be said of the book as a whole for all thone,
cererical, religious or lay, whose call-
ing it is to ing it is to have a part in the educe-
tion of youth. The vocation of the teacher is really an art in itself,
properly understood, and to have shed some light upon so momentous
and far-reaching a subject is no small achievement. This, we think,
Father Tierney has succeeded in doing. His book is not a mere col.
lection of platitudes as may be said of so many modern works treating o odugation, but a thoroughly digested
treatise by a teacher of experience ureatise by a teanher of experienos
and of trained mind. He has fully tested the expediency of his own be teneflicial to all concerned in th edncation of youth.

THE PROPosED union of the Presby
terian, Methodiet and Congregationa chan, Methodiet and Congregational
churches in Canada has received much disoussion in the public press
within the past few years. It has prayer that "all may be one," and is nem era for religion and godliness in
Canada. The aspiration is in iteell landable, and in many hearts no
doubt springe from a sincere desire to pat an end to the ecandal which a
divided Chriatendom has so long pre sented to the heathen world. But
that does not do away with the fact,
so patent, one would think, as to pres. clude misconception, that the seets
referred to essay the imposible. sucre can be no lasting union of
such diverse elements except by the hich for generations have sastained
the devout.minded amid a wilderness Song such thought has inspired
and intereating and well. written letter n interesting and well- Written letter
o the Toronto Mail and Empire. The writer we assame to be one of
the disesters trom the proposed
scheme of union, and his principal scheme of union, and his principal
objection is to the elimination of every fixed dogma from the basis
agreed upon by the interdenominahional committee to which that task
had been allotted. Here are his "In the proce dings of the esoond
conterence on ohurch naiion (page
19)
 Oows: Do yon believe the statement
ot doctrine ot the united churoh, as
ou anderstand it, to bo agreeable to you teaching of the Holy Scriptures,
the that is our contegion of taith in
agreement therewith, and as a min
and
 of ourse, that a minister in ocoming
into the church not only accepth the
doctrinal statement as his confegsion he Fould teach it harmony with
At thit tager Congregationa
Committee approached the Dootrina
 Congregational ministors do not tab
ceribe to areed. To prevent their
withdrawal, which was threatened the queetion was dropped, and now
the bagiii of ninion ooes not require
any minitar to promiee that he will
teach in harmony with the doctrinal teach in harmony with the doctrina
statement. Hence it is not an an
organic part of the basi. It is only
condition for entrance to the work condition for entrance to the work
of the minietry, not a rsgulation
principal in teaching. Thus it $i$ is He then Roes on to ask:
". Do the paoplo kiow that. it a
minister who, ot ordination accopte ceases to believe it, and beoomes a
Unitarian, a Univerralist, a Chrietian
Siontion or a Roman Catholic (allo ot
whom claim to teach in harmony
with tha Bible the propoed bosis with the Bible, the proposed basie
turnibhed no meane of discipline to
protect the people from such teach.
The notion that a man might "be.
ome a Roman Catholic," and still re.
a Presbyterian or a Methodist,
aing, is of course tantastic in from one densely ignorant of Catho
lic Faith and practice. But it dem
onstrates conclusively the extent to
hioh dogma has been dethroned in the Protestant ldee of religion, and
that the "relligion of the future," so

SEPTEMBER 11, 1016
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rogard for the world to come.

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liove the denominational journals) may be seen by an experienoe of the
past, graphioally recalled by the
Maill correspondent. At the risk of being tedious we
longthy paragraph:
浬
The record will be tound in a
History of the
Crurconos in England. Pheir
Therian
Rise
 the Preshyterian Church in Enituland
Lendon, 1889.$)$ The author statage
that after the Act of Toleration ti
 tar the most influential non Con.



 ly with the matter. (page 502$)$. By
and by Minteters beem to have
argely forgotter that the Charch
Iate not made tor the minitrtry, but the minietry for the Churchi, and the
membere and adherente of the
Charch require guarantees not Cruron require guarantees not
orination only, but that ohall
oontinually operative." (page 509
 fixed dootrinal position, much of the
preaching became adull and listlegs
platitudinizing aboat religion and


 efrects on spiritual life of the cong.
gations that remained Unitarian.
ions questioning of many earnees
reabyterians may be seen to Prebbyterians may be seen to be
well-tounded, and the Mail ocrres-
pondent's aumming up of the case be considered but the expression of the
spreading feeling of dissent from a Casten the dissolution of eleoticianity and bring ruin to the
Crise tude.
ON THE BATTLE LINE

 an aoceptance of the American de
mande.
"Liners will not be eunk by ou
submarines without warning and
. Bubmarines withoat Marning and
Fithout amety of the lives of non
combatante, provided that the liner do not try to eroape or offer resiet
ance, "was the written statement o
the Ambassador. In effect, said Mr. Lansing, all
America d demande were agree to
with reforence to to warning enemy


 ences. It was taken for granted tha
this was because question of repara
tion woul have to be fottled an
that diplo matio negotiation cin


SINK FIFTY GERMAN SUBS
It is reported that fifty Germa

reported that five Turriien
laden with eoldierr, have
by Britioh submarinee.







