### The Catholic Record

LONDON, SATURDAY, FEBRUARY 13, 1915

CURIOUS DOCTRINE

The German professors who are endeavoring to justify the invasion of Belgium resort to a curious blend of cynical frankness and pagan philosophy. The fact that Belgium's neutrality was guaranteed by European congress is ignored, and any consideration for its rights is regarded as an imbecility. According to them "the security of their own country" is sufficient to outweigh the ordinary considerations of justice and the rights of weaker nations But however these theories were suited to Pagan nations, they can never constitute the political ideal of Christians. Pagan philosophers regard the State as omnipotent and justified anything which could extend its boundaries and enhance its glory. The Christian, however, recognizes but one supreme law, the Law of God. To do His Will is the one end of man, whether of man as an individual or of nations of men collectively, and all earthly advantages are strictly subordinate and not supreme. The well-being of a nation can be obtained without dispensing with a scrupulous respect for the rights of its neighbors. Some of the patriots who are not in trenches contemn these principles because they regard their country, not as a wife whose unternished reputation is more precious than life itself, but as a mistress to be satisfied at any cost and by any means. They have forgotten that God's law, which prescribes justice between man and man, prescribes it no less between nation and nation. But they who are not dominated by Pagan views of the position and claims of the state, will, on every occasion, ask themselves, first, not whether any policy will extend territory or enlarge influence, but whether it is founded on justice and is regardful of the rights of others. A reputation for good faith is a firmer safe-guard of a country's greatness than munitions of war.

WHY?

Some of the American newspapers chronicle, and with flaming indignation, accounts of German atrocity. But hard by their doors rape and outrage and murder stalk unchallenged. They can hear the cries of the marauders who are intent upon the business of cutting throats in civil strife, and for the most part they say never a word. Why this conspiracy of silence about Mexican atrocities? Is it because they are believers in the policy of watchful waiting, or because the gentlemen who pay their salaries editorial utterance? It may be that they are misled by some of their fellow-citizens, who walk the land with a "don't wake the baby " air, and are so prudent in speech and action as to excite the derision of the outsider.

### HEAVEN

Writing in a contemporary a scribe indulges in some very labored witticisms about Heaven. That he knows not what he presumes to lampoon is cise a strict supervision over the evident, and we venture to say, that press. And their action is both wise even it awars of his ignorance, he even if aware of his ignorance, he would still continue to write for the delection of the undesirables and of those to whom eternity signifies nothing. The poor people who are neither alleged humorists nor scientific fakers know that in the Kingdom of God all tears shall be wiped from their eyes: that there death shall not be, nor any more pain. Resting on this assurance they can hopefully await the end. It the scribe had asked an educated Catholic, he would have learned that life eternal, is not torpor, unbroken through years and years, nor an endless chanting of psalms-but conscious personal action in its highest form, an eager, burning, intellectual life, fed by the Unfathomable Being of God.

### THE WONDERING HABIT

Some divines are addicted to the for instance, why the Church cannot check the "generation of doubt among its own children," especially in the Latin countries. If they must wonder, why do they go so far wondering habit." They wonder,

afield to indulge in it? Near at hand they have abundant material for their activity. They can wonder and justly, why, despite all their claims, to the "pure Gospel," their churches are but sparsely attended. and why some of their leaders-the sensation mongers of the momentare leading their hearers into the morasses of disbelief. They can wonder why some people, on the plea of eugenics and sex-education, permit themselves to indulge in indecent language. They can wonder why, in this age of enlightened and vaunted fair play, godly individuals. expositors of truth and ambassadors of Heaven, use any means however unscrupulous to befoul the Catholic Church. That they have reduced the seamless garb of Our Lord to a mass of shreds and tatters, and that the sects are almost a unit on one point-the league against Rome may and should give the wondering habit some exercise. In regard to Latin countries the unbelief is not so dark and dense as it is painted. Despite abuses and the allurements of pride and passion, faith is still producing the fruits of virtuous living in myriad hearts.

Suppose," says Dr. Littledale, on this point, "some particular region were extolled by physicians as a health resort of exceptional value, what would be the affect on public opinion of a discovery that the indigenous population were stunted unhealthy, etc.?"

The parallel is without force be cause in the case imagined the " indigenous population" are exposed to the full influence of the climate of the supposed health resort and are not benefited; whereas the maniacal members of the Catholic Church are, by their own act, excluded from the health giving influences which she diffuses

One thing proved by history and attested by daily experience is that where the Church has been obeyed human life has approached as near to human perfection as is compatible with human infirmity; where she is obeyed the same thing happens now.

We are apt to overlook the fact that new interests and new ideas are around us every day, and just as we keep in touch with them do we keep our places in life's great procession. Sixty birthdays are no excuse for not reading new books, seeing new places or beginning new duties. There is no need for us to put one foot in the grave before it is dug for us by forgetting how to be interested in everything around us, or to hold fast to ideals and enthusiasms. These are surer guides to a more enduring youth than all these that beauty

### CENSORSHIP AND THE INDEX

The war has brought to light a strange inconsistency. The general public, that has so long protested against the censorship of Rome, has passively and without a protest submitted to the censorship of Berlin and London and Paris. For prudential reasons the Governments of Europe have deemed it well to exertails of the fighting to be read might jeopardize the chances of success and do harm not only to the country at large, but also to the individual. necessity of such action has been recognized; only against what has seemed to be an occasional excess has indignation been felt. England and France and Germany do well to determine what their people may or may not read about the progress of the war. No one dreams of denying interferes somewhat with the liberty of their citizens and the liberty of the neutral nations, but it has its justification in the necessity of pre-serving public spirit and of securing tional welfare and perhaps

even existence. The position of the Church with regard to the Index is quite the same. The Church has a wisdom that is superior to that of her children, her outlook is broader and more far-reaching, she knows the vagaries of human hearts and the partial views of human minds. She is not a novice in her supernatural statecraft. She is wise with the experience of

not, therefore, allow the seeds of unbelief and immorality to be sown in the garden of the Lord, for she knows as no one else knows, how difficult it is to eradicate them once they have taken root. Now the sowers of bad seed are the writers of evil books. Is it a wonder that she closes her pages to the eyes of her children? Who could call her extion evil books. Is it a wonder that she closes her pages to the eyes of her children? Who could call her action unwarranted? No one calls the Governments of Europe tyrannous because they exercise certain pas-sages from dispatches and letters, or sages from dispatches and letters, or because they put a ban on the publishing of certain articles, or even because they forbid the entrance into their confines of certain newspapers and books. Why, then, should men clamor against the Church on account of the "Index?" The right governments claim for the safety of the nation, she claims for the safety of souls. The practice they have just adopted, she has followed for centuries. If it is right and lawful for the State to control the reading of its citizens, it can not be wrong for the Catholic Church to they put a ban on the pubbe wrong for the Catholic Church to control the reading of Catholics. The two cases are parallel. Will the new censorship of the press make the world less intolerant of the Index of the Church? Probably this is altogether too much to be hoped for. Men seem to be hopelessly illogical when there is a question of the pre-rogatives of the Church.—America.

### THE CATHOLIC POETS OF BELGIUM

lovce Kilner, in the February Catholic World. At a recent meeting of the English Postry Society, Mile. Coppin, a distinguished Belgian poetess, who now, like so many of her compatriots, is a refugee in London, said: "I believe we have been too prosperous, too fond of pleasure. We are being purged and in our adversity we have found our nationality. If ever England, France, and Russia make a new Belgium, we shall be more simple and hard-working."

Those of us who believe that the character of a nation is, to a great extent, revealed in its literature can-not doubt that Mile. Coppin's words are true. Surely the sick fancies of Maurice Maeterlinck (to mention'the most conspicuous of Belgian men of letters) could come into being only in a land suffering from over much civilization, in a land whose citizens are too sophisticated for common and wholesome delights. Even more than the elaborate obscorities of Iwan Gilkin and Albert Giraud, Maeterlinck's morbid studies of mental, spiritual, and physical degradation belong to that sort of literature which is called "decadent." And decadent literature usually is produced for and by people who need to be, in Mlle. Coppin's words, more

That the great tragedy which has overtaken Belgium will have a beneficial effect upon its literature is not to be doubted. Of course, the first result is an almost total cessation of creative activity; one cannot handle a rifle and a pen at the same time. But with the return of peace must come the development of a nev Belgian literature, a literature which is not an echo of the salon-philosophies of Paris and Berlin, but a beautiful expression of the soul of a failure.

### JEAN HENRI FABRE

ohn Daly McCarthy, Ph. D., in the Febr

The Church has been graced by many other patient and all too humble scientific workers, but none greater than Jean Henri Fabre This little old man, who has been called the "Homer of the Insect World," was born in Saint Leon's in 1823, and is consequently now in his

ninety-second year.

That Fabre's views have a great deal of weight, is attested by many thinkers and scientific workers whose own views may incline them to materialistic interpretation. Maeterlinck says of Fabre, "He is one of the most profound and inventive scholars, and also one of the purest writers, and, I was going to add, one of the finest poets of the century that has just passed." It has been said of Fabre that "he loves man and he loves animals; and above al he loves the wasp, the bee, the beetle with a love that approaches that of St. Francis of Assisi for 'his little prothers the birds.

When Fabre was told that "now you have reaped a plentiful harvest of details, you ought to follow up your analysis with a synthesis and to generalize the genesis of the insects in an all-embracing view," he answered :

Because I have stirred a few grains of sand on the shore, am I in a position to know the depth of the

has unfathomable secrets Human knowledge will be struck from the archives of the world be-fore we possess the last words of the

Success is for loud talkers, the im perturbable dogmatists; everything is admitted on condition that one makes a little noise. Let us cast off this fancy and recognize that in reality we know nothing about any.

### THE STATE USURPING RESPONSIBILITIES OF THE HOME

One of the most far-reaching evils One of the most lar-reaching evils of modern life, particularly in our larger cities, is the "bankruptcy" of the home. Many influences and tendencies have contributed to this sad condition, the inhumanly crowded tenement and the family hotel; the growing passion for amusements and the increased facilities for gratifying it ; the increase of creature comforts and the means that make house keeping lighter or practically unnecessary; the insinuation, to say the least, of much of the radical talk of the day that a mother in her home occuies a rather mean and low position; the officiousness of the refe the incipient Socialist who, because some homes are not what they ought to be, plan to rob home altogether of its province, and supplant it by some state organization or state govern-ment that will do much better the work for which the home is destined. One might as well try to make bricks without straw, or build a house without a foundation as to try to make a nation of strong happy men and women without the home.

It is the corner stone, and the only corner stone, of human society. The individual who does not recognize that the influence of his home is the best and most potent factor in the development of his character and his spiritual worth, is the rare exception.
No institution has ever succeeded in
doing the work of the home. An institution is not a home, and never

It should be the foremost concern of Catholics to protect the interests of the home; to champion its unique rights; to preach its responsibilities; and to work above all else for the betterment of the home or the improvement of conditions that will make a better home possible. seeking to better conditions that are the result of ill-conditioned and ill-directed home-life, it must never be forgotten that it is better to seek the improvement of those particular homes than to lift all responsibility that will accept it.

To those who look deep encugh, one of the most unfortunate characteristics of many otherwise admirable reform measures, is this widespread shifting of responsibility. Much of our legislation tends to re-lieve the individual of that high sense of moral responsibility by which he should be governed, and to replace it by impersonal, legal enactments. True, democratic government must be the expression and the result of an accumulated personal conscious ness; it can never impose that con scionaness. Justice. honesty are born of a just people; no government can impose them, and if it tries it will meet only with

into assuming the duties of parents and supplying the deficiencies of home, may seem a short cut to the cure of very evident evils; but it will be seen by experience that such a course leads only to greater and

nore far-reaching evils.

In the work of reform and of social betterment it is always well, even from a purely humanitarian point of study those institutions that historically have been the founda tion of civilization and of progress To preserve them; to raise ency; to make the individual and the community more and more alive to their supreme importance, is one of the most effective works to which measures of social reform can be directed.—The Catholic World.

#### EARTHQUAKE DOES LITTLE DAMAGE IN ROME

I am glad to be able to state that he earthquake caused no loss of life and not much damage to property in Rome. A few houses were somewhat the worse for it and several of the churches were rudely shaken, win-dows being broken in some of them notably St. Peter's. The big statue of St. Paul fell from the roof of the Basilica of St. John Lateran. The report that the church of the Irish college was badly damaged was, hap-pily, not true; and Bishop Kennedy the rector, desires me to state that all the students are in good healt and that, although the college build iugs got a severe shaking, a careful

iugs got a severe snaking, a careful investigation showed that no injury resulted. This is a striking proof of their solidity.

Pope Benedict was saying his office at the time. When the tremors were finished he continued his office and atter offering up a special prayer, re-ceived Cardinal Gasparri, his score-tary of state, in audience, and re-quested his eminence to furnish him with all the news of the disaster.

As soon as the Holy Father had learned some of the terrible results of the earthquake he gave instructions for the Papal hospital of Santa Maria to be immediately prepared for the reception of sufferers and also instructed the Bishops of the stricken destricts to give every measure are. districts to give every possible care, both spiritual and physical, to the surviving victims. — Intermountain

### "THE BOOK OF RED AND YELLOW"

The nations involved in the European war have each issued a book, white, blue or orange. Now comes another volume, "The Book of Red another volume, "The Book of Red and Yellow." The title is significant and immediately suggests the sub-stance of the work which deals with stance of the work which deals with a tale of blood and human nature with a yellow streak. The book is written by the Very Rev. Francis Clement Kelley, D. D., President of the Catholic Church Extension Society, and is a history of Mexico, more particularly of the last year in that land of revolutions. The story of the blood is the story of the persecution that was suffered by the hishons, priests and sisters of Mexico. bishops, priests and sisters of Mexico the tale of the wrongs they bore, the hardships they endured and the in-dignities that were heaped on them. In a word, the pages are filled with authenticated facts concerning the Mexican atrocities. It contains the affidavits gathered by Dr. Kelley during his labors among the refugees from Mexico in southern cities. It is a book of facts.

There is another story told in the book, the story of the responsibilities for these outrages. Dr. Kelley does not lay this responsibility directly on the administration. There is, however a chapter in the book that will bring great discomfort to a certain individ-ual, Mr. John Lind, who has lately been trying to convince the world that he is an authority on Mexico, past and present. Mr. Lind is not given much consideration by the author simply because he does not deserve it. Dr. Kelley's exposition of Mr. Lind's methods of writing his-tory, by a deadly parallel of Mr. Lind's article and one in the Encyclind sattle and the in the bally of the indicate and can not help but have merited consequences for Mr. Lind. Every Catholic should secure a copy of the "Book of Red and Yellow" so that he may be well grounded in the facts regarding the past year in Mexico. The book is published by the Catholic Church Extension Society and sells for 15 cents a copy, or ten copies for \$1.00. Help spread the truth about Mexico!—New World.

### PRIESTS DIE ON THE FIRING LINE

HEROIC DEED OF ALSATIAN

Paris, Sunday, January 10, 1915. The accounts that come in from the eat of war inform us of the death of many more soldier priests. I had ccasion, some weeks ago, to allude to the honors bestowed on a young esuit, Father de Giroude, who was ordained just before the war. His perfect knowledge of German, his spirit of enterprise, his devotedness to his wounded comrades, won the admiration of his chiefs. He was was killed lately near Ypres. Father was filled takely near i pres. Father de Giroude was beloved by his fellow soldiers. "He would do anything for us," they often said, and his coolness under fire delighted them. "I never saw anyone so brave," remarked one whom the Jesuit had carried under a hail of fire to a place of safety. JESUIT FATHER'S LAST ACT

It is more than likely that Father de Giroude met his death when performing a last act of charity. body was discovered on the battle-field near Ypres in a kneeling attitude; he seemed to have been, when he met with his death, bending over two men, either to relieve their sufferings or to give them absolution CAPUCHINS SELF-SACRIFICE

Another religious, a Capuchin from the South, Father Blaise de Medionde was killed quite lately. Father Blaise, being over forty, ranked among the middle aged "reservists," whose duty it is to guard the rail roads or occupy the forts, but who are not sent to the front. He was, how ever, strong and active, and when he presented a petition to be sent forward with his regiment his request was granted. Radiantly happy, he went to call on the Bishop of Bay-onne. "I belong," he said, "to the 249th Infantry Regiment. It is made up of soldiers who come either from the Landes or the Basque country, to which I belong. They have no military chaplain. As you know, many of them speak little French, and the Basque language is difficult to un-derstand. I have asked to be sent to the Front with them in hopes of being able to exercise my ministry among them, and I rejoice to think hat my request has been granted." A HOLY DEATH

Father Blaise was mortally wounded by the explosion of a shell. He

was sent to the ambulance of Noisy le Sec, near Paris, where he died on November 29th. Particulars of his November 24th. Factorizes of the holy death were sent to his religious superiors. He lay quite still, fully conscious, repeating the names of Jesus and Mary, and received the Last Sacraments most devoutly.
When he asked to be sent with his countrymen to the Front, instead of remaining on home service, Father Blaise bravely faced the danger he was about to incur; he knew what his wish to keep close to the soldiers whose spiritual needs were ever in his mind, meant, and inside his soldier's tunic was pinned a paper that ran thus: "In case I am mortally wounded or lose consciousness, wish here to state that I am a prie of the Capuchin Order and that beg to be attended by a Catholic

priest, who will help me to die a good death." A CAPTAIN'S TRIBUTE TO A NUN

A pretty story comes to us from Lorraine. Among the French nuns whose courage under fire has been publicly acknowledged by the Government is Sister Julie, of Gerbevil ler, who only the other day, was decorated with the Legion of Honor by President Poincaire. Sister Julie elongs to a local Order, the Nursing Sisters of St. Charles. When the Germans invaded Gerbeviller in August, she remained at her post and and the enemy who broke into her convent. Soeur Julie dislikes fuss, and is provoked rather than gratified at the homage paid to her. The other day a regiment of "chasseurs a cheval" passed through the little town where her convent stands, al-most alone now among the ruins. The captain in command asked the Sister to come to the door, and, once there, he obliged her to stand on the threshold facing the men. To the latter he merely said: "Do you re-member that on August 25, when this town was burning, a woman remained under fire, removing the wounded, comforting the dying, heedless of the shells. Here she is. know her uniform. Look at her well, and when you too are under fire, remembering her, you will stand at your post as she did: for God and for France." And saluting the nun with his sword, the captain led his men past Soeur Julie, whose eyes were full of tears; in spite of her horror of praise, she had not this time the heart to be angry

### CATHOLIC SCHOOLS LAUDED BY MAYOR

In a speech delivered at the dedisation of the new parochial school of St. Mary Star of the Sea, Baltimore, Mayor Preston of that city expressed the hope that the day is coming when the adherents of all classes of religious belief will unite upon some common method of teaching morality in the Public schools.

The mayor declared that the sub-

ject was one which he had considered well for many years, even prior to his entering politics, and he felt that there must be some avenue open for the reaching of such an agree-

"An agreement along these lines, cannot do any harm, but ra her can By the inauguration of such a system in our Public schools we will help to mold the hearts of the young; we will help to make them better itizens by showing them that religious principles constitute chief asset of man's success in life; that without these principles there is something lacking; that without these principles we cannot attain the highest form of education which will make the pupil receive full value for his or her time spent in study.

"The subject of religious education," continued the mayor, "reminds me of a passage—I think it was in the preface of 'Our Christian Heritage, written by His Eminence Car-dinal Gibbons, and which I read many years ago. That passage made a plea for the union in a common brotherhood of the followers of all creeds. In that brotherhood charity was to prevail and bigotry to be forgotten. Every one was to wor-ship according to the dictates of his conscience, but was to respect the rights of others. That passage has lingered in my memory, and it has often caused me to hope that the day is coming when all can unite on some common method of teaching morality in the Public schools, when we can all agree on some con prayer to be said or upon some common method of reading the Bible.
"I believe that the Catholic Church

ing out the recessity of such the action cannot be rightly denied to anyone, and all broad-minded citizen will give that Church her meed of praise. That is why I believe that a the missionaries themselves claim system can be adopted in our Public schools of inculcating the hightest population of more than 40,000,000. principles of morality without hurting the religious sensibilities of the members of any creed. This would seem to me a good way to start that unity of which I have spoken."—Intermountain Catholic.

## CATHOLIC NOTES

1895

The first German Pope was Gregory, who was consecrated May 3rd, 996. There are only 4 Protestants among the 5,000 students of the University of Buenos Avres.

Since the Separation Law went into effect eight years ago 25 parishes have been added to Paris.

In Cairo, Egypt, the Sisters of St. Vincent de Paul have 800 orphans in their orphanage, and the Jesuits have 850 students in their college.

In Scotland the Catholics at present number about 548,000.
There are 252 missions, 424 churches,
13 religious houses for men, 59 for
women, and 213 schools.

Germany has 28,821,543 Catholics; France, 38,400,000; Italy, 35,900,000; the Austro Hungarian Empire, 38,-800,000; Brazil, 21,000,000; Spain, 18,600,000; Mexico, 13,990,000.

9,600,000; Mexico, 10,000, Mr. Charles Korbley, ex Congressman from Indiana, recently appointed Solicitor of the Treasury, is promi-nent in Knights of Columbus circles.

The new Chief Justice of Madras, India, is Sir John Edward Power, a Catholic. The new Chief Justice was educated at Ushaw, is an M. A., and held in 1884 the Inns of Court Roman Law studentship.

During 1918 the Apostleship of the Press in Spain published 372,000 volumes, 31,000 booklete, and distributed 43,000 popular publications free of charge in hospitals, workingmen's centres, etc.

In the English speaking world the oldest Bishop still in active service is Cardinal Gibbons, Archbishop of Baltimore, who was consecrated in 1868 and is now eighty years of age.

The new Knights of Columbus council at Juneau, Alaska, will be known as Archbishop Seghers council, in honor of the great Alaskan missionary who established the first church at Juneau.

The Marquette League has undertaken the task of raising \$100,000 a year for Catholic missions among the Indians in America.

Since March of last year, nearly forty American clergymen in Eng-land have joined the Catholic Church, and scarcely a week passes without clarical conversion.

The church of the Holy Ghost at Heidelberg, Germany, is the only one in the world in which both Protestant and Catholic services are held at the same time. A partition wall in the center separates the two congre-

The name of Mme. Adrienne Buhet head of the Sisters of the Sacred Heart, Paris, appears in a long list of killed on the battlefield. She was struck by a bullet from a German machine gun as she was raising the head of a wounded

Rome, Jan. 12.—The priest-inventor, Professor Don Argentieri, has not yet sold his "pocket wireless" to the Russian Government as reported, or to any other. He offered it first to his own, the Italian government and is still carrying out experiments under their auspices, some of which are being conducted on ship board.

It is related that the Duke of Ostuni, being one day in a galley, what crime they had been condemned All answered that they were innocent except one who acknowledged that he deserved severe punishment. Vicercy said: "Then it is not right to have you here amongst so many innocents," and set him free.

A brighter day seems to be dawn ing for the Catholics of France. At the Requiem Mass for the repose of the soul of Pope Pius X. held in the Cathedral in Paris, President Poincare was represented by Captain Barriers. Those who took part in the separa-tion of Church and State begin now to see the error of their way, and would be glad to have the nuns and Sisters back, particularly the hospital nurses.

News has come to the Dominicans in Rome of persecution of their members at the Biblical School in Jerusalem. Full details have not yet been received, but it is known that they have been summarily turned out of their home, which the Turks have taken possession of as well as all their belongings including the fruit of all their worl in and around Jerusalem, and the Fathers themselves are herded in a confined space in conditions of terrible discomfort, though it is hoped not of danger. The nuns too are suffering similarly. That the labors of the Protestant

missionaries to South America have not been altogether successful may be gleamed from the analysis made of the work by Mr. Hilliard Atteridge in The Month. As a result of seventy years' labor and expenditure, population of more than 40,000,000. This would mean that there is about one Protestant to every thousand. Missionary work in the South is not such a success as some of the re-turned missionaries would have us

### BORROWED FROM THE NIGHT

BY ANNA C. MINOGUE CHAPTER IX

To Teresa those late winter and early spring months passed like a sweet, unbroken dream, which, if it did not exactly center around the Martins, was so associated with them that there was no part of it they did not influence. There were pleasure trips into the country, now glowing, with renewed life, with Preston Martins for her escort; carriage drives with his mother, social functions with his money, attended under her chaperonage, and more frequent visits to the beautiful white house where the Martins lived in princely splendor. As she was returning with Mrs. Martins one Saturday afternoon from a visit to Jonett's studio to examine the por-traits of the gallant Captain Martins and the Preston brothers, her friend

I want you to come home with

me, Teresa, to stay over Sunday."
Teresa made a faint protest, but it
was sweetly overruled. "One must
spend a Sunday in the country every year in May fully to appreciate the bounty and goodness of the Creator," continued Mrs. Martins. "The orchards are blooming, and the red buds and haw trees. The woods are full of violets and the fields are sunny with dandelions. I said to George this morning that the pastures, in the time of the dandelion's blooming make me think of the Evangelist's description of the streets of the New Jerusalem. I thought of you and said to him, 'I must bring Teresa home with me to day that she may

Who could resist such an invita tion!" exclaimed the girl, "though

tion!" exclaimed the girl, "though I fear I am putting your hospitality to the test," she added. "My third visit in one week!" and she held up three slender fingers playfully.

"You dropped in once to say 'how-do-you-do' when you were driving past the house, and you came out to a dinner party and had to hurry back to your pupils—do you term such brief calls visits? And aren't you finding your home very small, very finding your home very small, confined as Spring advances? Oh! I often ask myself how you, who always lived in God's broad country, with nothing to confine you except the sky and horizon, can endure one little room in a small house, in a Dear child I your life is cast in hard lines."

"Not since you have become my friend!" replied Teresa, her dark eyes shining. Mrs. Martins had time only to press her hand, for the carrionly to press her hand, for the carriage had stopped at Mrs. Halpin's door for Teresa to change her attire. She first sought Mrs. Halpin to announce her intention of accepting Mrs. Martins' invitation. The expression that overclouded Mrs. Halpin's face as she listened puzzled Teresa, and for a moment she decided to ask why the terms of the house had charged. for her since the beginning of her friendship with the Martins. she hegitated, then turned from the

sitting room and went up the stairs. Where is the harm in cultivating the society of nice people?" she asked herself as she tied the strings of her new hat under her chin, and, her toilet completed, turned from the room and passed down the narrow stairs. Instead of going to the carriage she again sought Mrs. Halpin.

"Mrs. Halpin," she began, "I do not think you are pleased at my going

out to Mrs. Martins'? I do not want to do anything that you disapprove of, but I really cannot see any reason for not accepting this invitation."

The perplexed expression had not left Mrs. Halpin's brow, and it deep-

ened at the girl's questioning. paused a moment, then thought:
"It is better to let her know the
whole truth!" So she said: "There is no very grave reason against your going, only people will have more to

"What can they say?" questioned she, in surprise. "Is it so unusual a thing for a lady to accept a friend's invitation to spend a day and a night with her in her home?'

There are circumstances in this particular case that make the accept-ance of such an invitation unusual,"

What are those circumstances Teresa's face was white now, and the fire was gathering into the dark eyes. "I do not want to give you pain, dear," began Mrs. Halpin, but Teresa

dear, began ars. haipin, but letess interrupted her. "I am not atraid of pain that truth gives," she said, "if there is any truth in what you have to say."

"People will not overlook the fact that your friend is the mother of a son who is heir to vast wealth. They will say, perhaps are already saying it, that you are throwing yourself at his head and will speculate on the result. Preston Martins could have his choice of the daughters of this land, and people are wondering what chance beauty alone has against beauty and wealth. My dear, when the good Mother at Loretto gave you into my charge, she asked me to car for you and guide you as I would my own daughter. If you were my daughter, I should forbid you to visit marked attention from their
If his intentions are serious, of
se, all will be well, and you will the Martins so frequently and I should not permit you to receive such marked attention from their course, all will be well, and you will have made the best match in the country; but if he is only amusing himself, after the fashion of idle young men, you have hurt yourself

Teresa's eyes were like a blaze and under their light the white face seemed to flash like snow beneath seemed to flash like snow beneath the rays of noon-day. For a full against me?"

"You know I wouldn't, couldn't," replied Teresa softly, the tears in ainute she looked on the won whose words seemed to pour down on her young life like a rain of fire The horses turned in at the gate on her young life he a rain to her, burning every hope, dream and aspiration; then she turned and left the room. She reascended the stairs and as she reached her own apartment, she closed the door and stood with her back to it, her face to the window, almost directly under which the window. Manting in her carriage that separated the long avenue from the turnpike. George Martins twas awaiting their coming, and as he handed her out of the carriage and escorted her into the stately white

sat Mrs. Martins in her carriage Standing thus the pain of her fire

disillusion swept over her in all its humiliation and bitterness. While

she had seen in the conduct of Mr. Martins and his wife the friendliness

of a kind-hearted man and woman for a lonely girl, and in the atten-tions paid her by their son the courtesies a young man would give to a sister, the world was attributing to him a desire to amuse himself,—

amusing himself in devoting his attention to her. But what was the

heard the sound of the horses' im-

patient pawing and amid the wrench

ing pain she was experiencing in that moment, there came the recol-

went down to the waiting woman.

"I am sorry to have kept you so long," she said, as she entered the

carriage.
"I did not find waiting tedious,

Mrs. Martins," said Teresa,

may be surprised at the question I

Teresa's eyes were turned on Mrs.

Martins and gazing down into them, the woman read some of the pain

a great liking for young girls, I en-tered heartily into his wishes. In a

very, very short time, I was thanking the good fortune that had brought me to know Teresa Martinez. If

God had given me a daughter, dear, l

"That I doubted it even for one

"You did doubt it then?" asked

You know the world," she an

swered, with the first passion the woman had ever caught in her voice

one to drop the poison into our ear!

Mrs. Martins read much in that

answer, and perhaps understood more than the speaker had intended.

"Yes, Teresa, I know the world very well. It is a strange mixture,

not good, yet not wholly bad. You will be told that I am ambitious, that

my one aim in life is to reach the highest position and honor, and that,

or the attainment of this object. I

have sacrificed home and its peace

wealth, and my husband's cravings for an undisturbed life, free from

Now

political broil and bitterness.

Mrs. Martins.

she said :

that was trying the young soul.

am going to ask you, but please do

ouse, Teresa thought:
"But what was his motive for becoming interested in me and influencing her mind in the beginning?"

Suspicion had entered her soul and would not be thrust out. After supper, Mrs. Martins was called to the "Quarters" by the illness of one of the negro women. On leaving she remarked that, as the on leaving she remarked that, as the evening was mild, perhaps Teresa would enjoy spending an hour on the piazza. To the long, many pillared piazza, therefore, Mr. Martins escortto him a desire to amuse himself,—but what motives was it giving to the hospitality of the parents? She glanced around the small room and as she singled out the few objects that she could call her own, and her thoughts ran over the girls she knew, whose fathers counted their wealth by broad acres and hundreds of slaves, she realized then why people should say that Preston Martins was amusing himself in devoting his plazza, therefore, Mr. martins escotted their guest, his son following.
The moon was rising and as its light
fell on the original "clearing" made
by Gerald Martins, it brought into
sharp relief the tall cedar under
which he and his wife and the stranger's child were sleeping Teresa's chair faced the clearing After a moment's silence, she asked, turning her eyes to George Martins. "Is that enclosure over there the

burial ground?' He caught his breath, surprised out of himself by her question.
"It is. My cousin, Gerald Martins, is buried there, with his wife and

motive of the parents? Was it to supply their son with the means of amusments, lure her to their home to keep him near them, wean him away from the exciting life of the reason was the total and the second was in the second with the second was in young men of that period, until the proper time should come for him to choose a wife from the ranks of Kenchild." A silence followed. If he felt that she naturally would think it strange that he let the dead, who had given him all he possessed, lie yonder, in stead of in the new and beautiful cemetery which Lexington had laid out for herdeparted children, he made no effort to excuse himself by any

lection of what Mrs. Martins had said of the Blue Grass fields covered extenuating circumstances.
"Is that your cousin who was killed at Raisin?" she asked of with dandelions, which she had likened to the streets of gold on which the ransomed shall walk. Then she unfastened the door and

Preston.
"Yes," he replied. "Should you "Very much," she returned, rising,
"Will you come, too, Mr. Martins?"
she inquired of the elder man, as Preston left to get a scarf for her.
"Will you be so kind as to excus-

"I did not find waiting tedious," replied Mrs. Martins, smiling. "I had a book, you see," and she lifted reverently a small copy of the New Testament, and then slipped it into her pocket. "It is a good companion to take with one," she finished, and Teresa, studying the noble, beautiful face before her, knew she had wronged her friend in her thoughts. "Mrs. Martins." said Teresa. "you me?" he asked, smiling at her with his impelling eyes. "I am not young, alae! and consequently must deny myself all the pleasures that have wet grass and night air for their setting.

And my absence will afford you an opportunity to enjoy a smoke," she said, with an auswering smile as Preston folded his mother's crimson

scarf about her head and shoulders.
"I shall not enjoy a smoke," he
corrected, "but I shall seek in my not think it impertinent. Will you tell me why you are so especially kind to me?" ipe compensation for what I am de the couple to the steps, and stood watching them until they had passed the veranda. Then he staggered into the house, and seeking the dining "For many reasons," replied she.

"But as I know you would wish me
to be candid with you in answering room filled out a glass of wine, which he drank, standing. But the hand that carried the beaker to his line your question, I will give you the first reason, first. You attracted and shook and his face looked frightene interested my husband from the hour he met you. He is not, as a rule, impressed by young girls, and when he spoke so often of you, I adin the light thrown out by the tall

"Don't you think my father a queen man?" asked Preston as they crosse the lawn to the graves under the mit that I was a little surprised—until I came to know you. He said edar tree. until came to know you. He sain that I ought to cultivate your acquaintance, make a friend of this beautiful little stranger who had wandered in among us, and as I have

"Not by any means," she replied. "Not by any means," she replied.
"That is because you do not know
him very well," returned the son.
"For a fact, he is queer in some
things. This refusing to have the
bodies of our cousins disinterred and buried in the new cemetery is one of those acts of his that strike me as being exceedingly peculiar.

"Perhaps he has some reason for his refusal, of which you know should have wanted her to be like you. Now," she finished, with a little laugh that sounded sweet and youthful, "have I answered your question satisfactorily, or, must I with the like a prophecy." Said

"He has a fancy, no reason," said a. "I suppose that you have heard pile reason upon reason to convince you of the sincerity of my affection?" of the tragic fate of Cousin Gerald's noment, forgive me !" cried the girl.

wife?'

"The husband selected that spot for her grave, built the wall that surrounds it and the tree, planted the violets, and wildrose bush. He used to spend hours in that place and often took his little girl there, too-

'Yes, on mornings when the sun was shining bright and the birds were singing in the cedar tree. And the child would gather the little blue flowers and talk to them, while the man sat at the grave, with his face in his hands."

"Oh! I see that you have made the acquaintance of Aunt Dilsey, and that she has told you the story in

detail." he said. Teresa did not contradict the statement, for though she had not seen Aunt Dilsey nor heard from her lips the sad story, yet clearly and sharply memory had limned the picture of the grave yard and its the very opposite is true. What could I gain in heart happiness, physical comfort, or intellectual envisitors on the Sunday mornings of joyments, by being the mistress of the Frankfort mansion, or ruling in long ago; nor she could not the long ago; nor she could not thrust aside a sense of familiarity as she crossed the stone steps and entered the little enclosure. The moon was mounting high in the east, and as it threw its unobstructed light on the place, Teresa could distinguish the letters on the stones at the head of some fashionable establishment in Washington? Nothing, but I should add to my already heavy burden of social duties and household cares. Yet for the sake of my husband and son, I would be willing to assume those new duties and cares. I am ambitious for them. Yet I am not graves; she could even see the violets in the grass and the lilies of the valley that covered the baby's narrow mound. She folded her hands over her breast and looked, so ambitious for my boy's worldly advancement as I am anxious to hands over her breast and looked, first on the grave-yard and its one sentinel tree, then back to the white house that had been built on the ruins of the humble home of these lowly sleepers. The scarf had fallen back from her head and lay a broad time to allow against the gray of her noment, then, looking at the girl, " Because the world thinks that it is impossible for the flower of sweet. sincere affection for you to spring up and blossom among the worldly hopes and ambitions it attributes to

man, and there passed over him a sensation he could not define. Her vivid imagination, aided by memory, had recalled the scene enacted here years before, and her mind had communicated its emotions to his; but this he did not know, and finding no head fallen like an icy hand upon his heart, as he met her glance across the graves, he stooped abruptly and lifted, with tender fingers, the fragile heads of the flowers at his feet,

"Yet," he began, after a time, raising himself, "I should miss the graves, if ever the dead are removed, I tended them as a child and as a man. It was I who planted the lilies-of-the-valley on little Amy's grave. In April it is like—Oh! give me a pretty simile!" he broke off.

"A shower of pearls on a hed of

"A shower of pearls on a bed of emeralds?" suggested she.
"It is pretty if not quite exact," he answered. "But I have waged a continual fight with the violets to keep them from encreables on the liles." them from encroaching on the lilies place. The violets," he continued, looking on the graves of his cousins. unhappy destiny. They, to me, typi-fied the fate of my cousin and his wife, but not little Amy's whose lot l

rather envy."
"Envy?" asked Teresa, in surprise
for Preston Martins had ever apeared to her passionately fond of

"Yes, envy," he repeated with a sigh that was sincere. "Come away!" he said, "You are tired."

They re-crossed the stone fence by its well-placed, firm steps, but out-side, they paused. She leaned against the wall and her eyes went admiringly over the moonlight scene, while his glance rested, not less ad-

miringly, on her face. After a silence, he said:
"When I was a boy, I used to cry because Amy had died. I never knew her, never saw her, but I mourned her with honest grief. I wished that she had lived for me to love; then, I should grow tall, so I might have little grave by her side. Now, I know that I was very selfish in desir-ing that Amy's life had been prolonged past the days of childhood."
"I cannot understand your dislike
of life," she said.

"It is not exactly dislike," he returned, "wearines would be a better word, perhaps. No matter how smooth are the grooves in which our wheels run, we cannot escape the pain of weariness caused by the journey. Then look at all the suffering men and women are called upon to bear, suffering of every description. It leaves its footprin face as well as heart, so that even that great change we call death, cannot wipe them out. I believe that this experience becomes such a part of the soul that it continues in it even after it is drawn up from the cage of

"If so, it will be a mark of greatness, of holiness, distinguishing those souls from the untried ones," she

True, but compare such a soul with one translated with the dew of pristine innocence still clinging to

t," he interposed.
"It is beautiful, I admit. But which to you is dearer: the rose at early dawn, fresh from night's cool hours, or the rose at mid-day, spill-ing out its heart's fragrancy for you

"The rose at early dawn," he an-vered, promptly. "That is why I swered, promptly. "That is why I have ceased mourning for little Amy. And somehow I feel that I shall see this early gathered human flower when, at length, my road leads to the everlasting garden, and that she, who was withheld from me here, shall there be given to my love and Ign't that a fr

"Yes, but you are a fanciful person."
"Thank you! I should rather possess fancy than imagination."

Why?" she questioned. "Fancy is the tail of the mind's kite; imagination, the string, without which it could not soar, yet which holds it to the earth. On fancy the shadow of pain never falls, while suffering and imagination walk together. Coming to personalities, there would not be that perturbed expression on your face this evening if your vivid imagination were not making some grief more poignant, some fancied grief, real."

His remark brought back to her His remark brought back to her mind, with a shock, the words that Mrs. Halpin had spoken. Was he amusing himself? Her eyes were on his face and she studied it in the moonlight. It was his mother's face, set in a stronger cast. There was not a trace on it of the father's delicate features and dark, almost womanish, beauty; nor was there a likeness in the figure, which was taller, with a commanding air that harmonized with the lofty brow and fearless blue eyes. To think of him as one who would amuse himself by pay ing court to a young girl was al as insulting as to accuse his mother of unworthy motives; and yet—He interrupted her thoughts by reaching out his hand and breaking a leaf from the wild rose bush, and, as he fingered the green stem, he said, returning to a subject on which it was evident he pondered deeply:

"There is one difficulty no flight of fancy can carry me over, and which always presents itself when I think of Amy. Why did my cousin take her away in the dead of the night and keep her whereabouts such a profound secret, even though startng on so hazardous an expedition as line of color against the gray of her a march into the enemy's country? dress; her white neck rose from the scarlet folds like marble, and the face above looked like a statue under mon sense; hence he must have had mon sense; hence he must have had not sense. a march into the enemy's country the moon's ray. The eyes came back a reason, and a grave one, for his slowly and met the eyes of the young action. What was that reason?"

He paused, not in expectation of an answer, but to muse on the unsolvable problem : then he continued :

"Why did he not place Amy under my father's guardianship? He must have known that she would be re-ceived with open arms. Miss Mar-tinez," he broke off, "I want to ask you a question, for you are a Catho-lic. Do you think that my cousin Gerald passed over my father, who would have reared the child in a manner befitting her birth, and gave her to the keeping of a poor woman because he feared that she would no be brought up in the faith into which she had been baptized?"

"That may have been his reason

Do you think that his acting on such a reason was just to the child?" I think it is a sacred duty for parent to guard the faith of his child," she replied.
"Do you think that his acting on

such a reason was just to my mother?" he asked in a low, remother?" he asked in a low, re-strained voice. Teresa was silent, "Miss Martinez," began the young man, "the world social misjudges

my mother; so does the world re-ligious. In the latter, we might expect to see that judgment suspended till the case were examined; but it is not. Your Church has condemned her because I have not been brought up a Catholic; her own censures her because she has failed to bring me into the Episcopal fold. But I do not choose that you shall misjudge my mother with the rest of the world. You are the one person on earth, after myself, whom I would have to know my mother as she really is, a woman who could no more bend her soul to even the shadow of wrong doing than that moon can send down its light in curved world, social and religious, regarding her actions made me resentful. I hated people for their perversity or despised them for their blindness. Now I have learned to endure it with indifference, as she bears it with patience and forgiveness. But you must know her as I know her!"

His voice had gained in intensity, his face glowed under the pale light, and his eyes met hers with thrilling eloquence. He did not appear in that hour as a young man who was seeking her society simply for amusement.
"My father is a Catholic in name

only, if indeed he can lay claim to even the name. True he has never repudiated his early faith, but it is doubtful if there is any merit in the fact that he has not done so, since its renunciation has never been asked of him. Had my mother ever expressed the desire to see him one with her in creed, as they are one in heart and mind, I have no hesitancy in expressing the belief that he would be to day one of the pillars of the Episcopal church. But we Ken-tuckians want no renegade, religious or political, among us. If a man come over to our side from honest conviction, we receive him with that regard a man deserves who has the courage to follow where his convictions lead. With me it was different. I was a child, and to a woman of such deep religious feeling as my mother, one so thoroughly convince of the truth of the creed which she professes, I know that to see me growing up without religion, apart rom her religion, was to her soul as ather gives the salvation of his own oul no thought; it is not to be ex pected that he is, or ever was, con-perned about the salvation of mine. Under these circumstances, I be-lieve that no Christian would have blamed my mother if she had con-cluded that the needs of her child's oul demanded her absolution from her promise. But a promise made, come good, come ill, cannot be broken by the honorably-minded. She taught me the general principles of religion, the truths of Christianity that are accepted as the ground-work of all believers in the divinity of Christ; further than that she did not go. A child's mind is formed lmost entirely by the life daily lived before him. % I contrasted my parents the one living a life without thought of God, the other living out her re ligion in every action of her life and I drew the necessary conclusion

I pleaded with my mother to take me to her church, but she always re-fused me. She told me that when I was old enough to act for myself, her responsibility would be removed and then I should be at liberty to make my own choice. When that time came I had no faith in any of the religions men have made out of

the teachings of Christ."

"I thought you were an unbeliever," she said, in surprise. "I believe that is what they called Christ," he said, sententiously; then knowing she could not comprehend his views nor sympathize with them and shrinking from this knowledge, he said, anxious to terminate the

Yes, I am an unbeliever in the That is because you nothing of the teaching and doctrine of your church," replied she de-

cisively.
"My Church?" he repeated. "You mean your Church, don't you?"
"Your Church and my Church!"
she returned. "We belong to our

him, as if to wring the consenting answer. In that moment, if the demand had been made upon her, she would have sacrificed her very life to bring this straying soul into her loved Church. Her interest would live. One grows tired, somehow,

have been flattering to another man; but Preston Martins had not lived with a religious mother all his years not to realize that this interest was felt not for Preston Martins but for a soul. Nor was his a mind to be turned aside by the dictates of his heart. Had he yielded to his feelings, he would have said to her, in that moment, "I am yours. Do with me what you will!" But the intelligent will was not to be thus over-

thrown.
"I cannot promise you that," he replied, his soft, slow voice making "You can, at least, promise not to renounce that allegiance until you have examined her teachings and doctrines. That is a reasonable re-

quest, is it not?"

"It is." he said. "I can promise you that."
"And I need not ask you to promise me that you will go about it in an honest, earnest way?" she added. No," he said, smiling down upon her, "there is no need to exact that promise. I am obliged to be as hon-est with myself as with my neigh-

She drew the scarf over her head and they turned from the grave-yard to the white house. Mr. Martins was waiting for them on the piazza. You have been a long time out in the night air and dampness," he said, solicitously, to Teresa. "Preston, if Miss Martinez take cold from this exposure, the blame will fall

upon you The fault is entirely mine," re turned his son. "Miss Martinez and I were talking on religion, and we or I rather—forgot the lateness of the hour, and that she had no pro tection against the night's chill and dew. That, sir, is a fault of which your son should not have to plead guilty.

So you have been talking relig ion to my boy?" said Mr. Martins laying the girl's hand on his arm and leading her across the piazza to the library, "Perhaps you will make good his father's neglect, and, who knows?" he added, as if in selfcommunion, "you may bring his father, too, to realize his spiritual dangers before it is too late.

The words haunted the girl. She dering over them, her ready imagin tion opening up hitherto unsuspec ed possibilities for the accomplish ment of good. Mrs. Halpin's words were forgotten, or if remembrance of them flashed across her mind, it was dismissed as a portion of the blind ness and perversity of which Pres ton Martins had complained. If she could bring back this erring father and unbelieving son to the faith of their ancestors, she had not lived

TO BE CONTINUED

### WHY MOTHER DID NOT DIE

The windows of the great house were darkened, the doorbell muffled and the pavement in front strew with rushes, while the physician's carriage waited long outside. In the hushed chamber Mrs. Allison

lay still with closed eyes. Doctor and nurse bent over her in anxious ministration, but the expression of th wan features never altered, and be youd a faint monosyllable elicited with difficulty in reply to a question no words came from the pallid lips The watchers exchanged significant

"I will be back in an hour." said the doctor, glancing at his watch.

As he stepped into the hall a waiting figure came forward to meet him. I could never go back to college at "How is she now, doctor?"
The doctor shook his head.

Shall we go into the next room, Allison?" said he. "I will speak Mr. Allison ?" said he.

with freedom there." The two men sat down facing each other, Mr. Allison grasping the arms of the chair as if to steady himself. The lines of his strong, masterful face were drawn and drops stood on his forehead.

' May I venture to ask you a delicate question, Mr. Allison?" said the physician. "Can it be that some physician. "Can it be that some secret grief or anxiety is preying

upon your wife's mind? Secret, grief—anxiety? Certainly not! My dear doctor how could you imagine such a thing?"

"I beg pardon, Mr. Allison. It occurred to me only as the remotest possibility. The facts of the case are these. The force of Mrs. Allison's disease is broken and she is absolutely without fever, yet she shows no sign of rallying. On the contrary she constantly grows weaker. It is impossible to arouse her. There seems to be not only no physical There ase to the remedies employed, but she apparently lacks even the slightest interest in anything, includ-ing her recovery. Unless this condition be speedlly changed—which appears altogether unlikely—I can no longer offer any hope. The patient is evidently drifting away from us, while we stand powerless to hold her back."

Mr. Allison groaned aloud and laid his face in his hands. The physician rose and after a few sympathetic expressions, left him alone.

Meanwhile in the sickroom the nurse busied herself with conscientious care about her charge. There Church as to our country, so long as was no perceptible movement in the outlines of the quiet form lying upon the You have not done this." Her great eyes were fastened on no suspicion that behind the shut him, as if to wring the consenting eyelids and apathetic features mind

after so many years. It seems sweet just to stop trying and—let go! I have accomplished so little of all I meant to do, but—the Lord under-stands! The children will miss me stands! The children will miss me for a while—poor dears!—but sorrow isn't natural to young people. I'm not necessary to them as I was when they were little. It would have been dreadful to leave my babies, but now —it is different! Helen has her lover—Roger is a good man, and they will be going into a home of their will be going into a home of their own before long; and Dorothy—so beautiful and such a favorite—her beautiful and such a favorite—her friends must comfort her; and the boys—somehow they seem to have grown away from me a bit. I ought suppose, as boys grow into men. It will be hard for their father, but he is so driven at the office—especially since he went into politics—that he can't have time to mourn as he would have mourned years ago when we were first married. How happy we were list married. How happy we were—so long ago—in the little house on Carlton street, where Helen was born! Henry has been a rising man. Any woman might be proud to be his wife. Some way I've hardly kept pace with him, but I've loved him—loved him." -loved him!"

The air of the room had grown heavy and the nurse set the door ajar. A sound of suppressed voices reached her ear, and she glanced anxiously toward the bed, but the sick woman showed no signs of con-

"I need not close the door," she said to herself. "She hears nothing." Once more skill and training were at fault. That which in the nurse's ears was only an indistinct murmur to the nerve-sense sharpened by illness slowly separated itself into words which made their way in the consciousness awake and alert in the weak frame, as if spoken along some visible telephone line of the spirit.

"Oh, Helen!" Could it be Dor "No hope! Did the doctor say that?"
"No hope! Did the doctor say that?"
"None unless her condition changes — those were his words, father told me." The words dropped drearily like the trickling of water in

"But she was better yesterday!" That was Rob, the handsome young collegian, who had been summoned home when his mother's illness

caused apprehension. " So it seemed; but she does not rally-she takes no notice.'

"But she can't be going—to dieand leave us! She wouldn't do such a thing-mother !"

The tones of sixteen year old, Rupert were smitten through with incredulous horror.

"I really don't understand it," answered the older sister. "She is 'drifting away,' the doctor says. Oh Dorothy! Oh, boys!" she said in a low, intense voice, "we haven't any of us looked after mother as we ought. We have always been so used to having her do for us. I have peen miserably selfish since—since I had Roger-I didn't mean it, but I

"You haven't been one-half so selfish as I," sobbed Dorothy. "Here I have been rushing here and there. evening after evening, and she often sitting by herself! I must have been out of my mind! As, if all the parties and concerts in the world were worth so much to me as mamma's little

finger!"
"And I've been so careless about writing her regularly." There was a break in Rob's voice. "There was always something or other going on out of study hours, and I didn't realize. It was so easy to think mother wouldn't mind; and now—why girls

letters from mother !" 'I haven't kissed her good-night for ever so long," said Rupert. "I'd got a fool notion that it was babyish, I always used to think I couldn't go to bed without it. I wonder if she ever missed it. I've seen her look at me sometimes when I started up. stairs. What sort of a place would this be without mother? I could never stand it-never! I should want to run away—or drown myself!"
The door of the sick room opened a little wider and Mr. Allison entered

"Is there any change ?" he said. "Apparently none, Mr. Allison. She lies all the time like this. One hardly knows whether it be sleep or stupor.'

How long "-the strong man choking left the question unfinished.
"It is hard to say," answered the nurse, pitifully; "but she has lost within the last twenty-four hours." The husband knelt at the foot of the bed, behind a screen which had been placed to shade the sick wo-man's face from the light and rested

his head upon the coverlet.
"My little Nellie!" he moaned, as if unconscious of any other presence in the room. "The mother of my children, spare her yet to me, O God! that I may have time to teach her how much dearer she is to me than money or lands or honors! her not—"
" Mr. Allison!"

It was the nurse who touched him. There was a quiver of suppressed excitsment in her voice. He rose to his feet. His wife's eyes were open—the pallid features illuminated. One wasted hand moved feebly toward him across the white counter-pane. He fell again on his knees and pressed the thin fingers to his

lips.

"Henry — darling" — the faint, thrilling voice seemed to come from very far away—"don't grieve—any more! I am going—to get well!"

Long afterward the doctor and nurse would sometimes recall to-

her the unexpected recovery of "It was no cure of mine," the

"It was no cure of mine," the doctor would say. "Medicine had nothing to do with it. She was as nearly gone as she possibly could be without actually ceasing to breathe, when she simply made up her mind to live! A marvellous case!"

Not so marvellous, perhaps, good physician! Only a righting for once of the disordered sequence of this topsy-turvy world!

If the words of love and appreciation which beat so vainly at the closed bars of the coffin lid were

closed bars of the coffin lid were spoken oftener into living ears, how many other weary feet might turn again from the "valley of the shadow!"

### WHO IS OBLIGED TO FAST

By Rev. W. D. O'Brien in Extension Magazine Must I fast ?" is a question that stirs the conscience of every Catholic about this time of the year. Annu-ally we hear the Lenten regulations read in our churches, and go away wondering at the general terms in which the laws of fasting are pro-

mulgated.

The practice of fasting is as old as humanity, and God Himself was the first to authorize it when He commanded Adam to abstain from the fruit of a certain tree. In Leviticus, chapter 9, we read that certain meats were forbidden to the Jews. Moses and Elias were present at Our Lord's and Elias were present at Our Lord's Transfiguration on Mount Thaber, because they alone of all the Patriarchs had fasted forty days. John the Baptist fasted most rigorously, and Christ Himself gave us an example of fasting that we might follow in His steps. The Church has much authority, therefore, for placing much authority, therefore, to protect the obligation of fasting on the

The Second Commandment of the Church is: "To fast and abstain on the days appointed."

the days appointed."

Fasting strictly, consists in taking only one full meal a day, which must not be taken before noon, and which must not include flesh meat. The law of fasting obligates all who have attained their twenty first year, and are not otherwise lawfully dispensed. The faithful are ordered to fast on the forty days of Lent, the Ember days and the Vigils of certain feasts.

One is said to abstain who does without flesh meat. The law of abstinence is binding on all the faithful who have reached the use of

We have heard of the Catholic who, when asked by the non Catholic friend why he did not eat on Friday, replied: "Oh, you know, the Apostles were fishermen, and wanted to help their business." But even the Catholic child can tell you that "we are forbidden to eat meat on Friday because on that day Our Lord died

The obligation of abstaining from The obligation of abstaining from flesh meat on Friday is, perhaps, the most universally accepted restriction of the Catholic Church in the United States. Other countries have this obligation, but, where necessity demands it, the law is dispensed with, as in Mexico, for example, because of limatic conditions.

The Ember days occur four times year, in what are known as the quarter tenses," or the four seasons of the year, namely: winter, spring, summer and autumn. The Ember days of the winter season come first in order because the Church's Liturgical Year begins with the first week of Advent. The Friday, Wednesday and Saturday of the third week of Advent are always fast days. The Ember days of spring always come after the first Sunday of Lent; in the summer, in the week after Pentecost, and in the fall, about the third week of September. We are commanded to fast on Ember days because, from olden times even to our day, they are the appointed seasons for ordination to the priesthood, and it is a pious ustom for the laity to implore Almighty God to send good laborer into His Vineyard. Again, we should thank God for the blessings received during the past quarter and implore His assistance for the coming season

of the year.

The Vigils of the most prominent st days of the Church were formerly fast days, because the early Chris ians were accustomed to assemble on the eves of great festivals to pass the night in fasting and praying, after the example of Our Lord. In our busy but less religious days the Vigil of Christmas is the only one Vigil of Christmas is the only one that has been retained as a night of prayer, although other Vigils than Christmas Eve remain as fast days, particularly Holy Saturday, the Satur-day before Pentecost Sunday, and in some dioceses the eve of the Assump-

Lent, the forty days from Ash Wednesday to Easter Sunday, con-stitutes the principal season of fast-ing in the Catholic Church. The Sundays of the Lenten season are not fasting days, although we are forbidden to eat fish and flesh at the same meal. One need not be a theoogian nowadays to perceive that the served in its entirety. Generally speaking, the obligation of fasting is incumbent upon all Christians who have attained the age of twenty one years. Specifically speaking, the obligation binds comparatively few, because of the application of the theological principle, that may be set forth as follows: "Inability to keep the law of fasting and incompatibility of fasting with the duties of our state of life, suffice, by their very nature, to extinguish the obligation, because as often as the obligation of positive law proves ex-



tremely burdensome or irksome, the

obligation cesses."

Hence it is that the sick and the infirm, the very poor, the aged (those over sixty years), and expectant or nursing women are exempted. Even those who work hard, and can not fast without detriment to their health, are relieved of the obligation. "Working hard" or "hard labor" is the point that puzzles most Catholics in regard to fasting. One need not be a ward of the state to come under the designation of hard labor, nor is it to be interpreted as meaning manual, labor only. Shop, store and office women certainly are not bound to the laws of fasting, if it can not be done with-out making them sick or less efficient The woman of the home who does all her own work, and has a house full fast. Of course, the mistress of the house who is in ordinarily good health, "who labors not, neither does she spin," is, to our mind, bound t

Workingmen of all classes who are laboring under the eight-hour law are not bound to fast, in the opinion of some theologians, because of the exemption of "hard labor. . . . without detriment to their health."

Who is a workingman? Would that another St. Thomas might rise in the Church to define him specifically! Does not the Church, always a kind mother, so regard the policeman, fireman, the conductor, the motorman, the saleslady, the school teacher, and hosts of other in similar occupations? Office and clerical employees, and even professional men, whose labors are entirely mental, likewise come into the designation of work-ingmen. None of these are bound to fast if fasting renders them less fit to do their work. If you are still in doubt as to whether or not you must fast, put the burden of de-

cision on your confessor.

For those who fast the law is as follows: For breakfast, a cup of coffee and not more than two ounces of bread. For the collation (supper) about the fourth of an ordinary meal. For dinner, your ordinary full meal, which must not be taken before noon. If you so desire, you may transpose your collation and dinner

In the United States, for those who fast a certain concession has been made, which greatly lightens the burden. If in your family there is a man or woman who comes under the designation of "workingman" the designation of "workingmst" the entire family may have flesh meat once a day, usually at the principal meal, on all fast days throughout the year, except on all Fridays, Ash Wednesday, the Wednesday and Saturday of Holy Week, and Christmas Rya. If you are hound to fast in Rve. If you are bound to fast, in most dioceses of the States you are permitted to eat meat at your princi-Thursdays and all Saturdays in Lent

It should be observed that, while cooks are permitted to use the fat give us a splendid chance to do so, rendered from any kind of meat in preparing food on all days of fast and abstinence, you are not Receive Tablet. and abstinence, you are not Brooklyn Tablet. vegetables as beans cooked in pork, without violating the law of abstin-

If for any reason you are not able to fulfil the law of fasting as it is promulgated, you should at least en-deavor to abstain from flesh meat on the days appointed. Especially dur-ing the holy season of Lent, if by proper authority you are dispensed from fasting, you should deny your-self otherwise. Abstinence from theatres, dancing and sweets might be suggested to women, and even children, while the gentlemen who "can take it or leave it alone" are afforded a splendid opportunity of leaving it alone. If you are a smoker and think yourself a man of will power, try going without the weed for the forty days of Lent. The sacrifices involved in fasting and abstaining will not go unrewarded:

"If any man will come after Me, let him deny himself, and take up his cross and follow Me." (Matt. xvi.,

### A FAKE

Certain good but misguided persons, having a great desire to propa-gate still further the devotion of the Rosary, are circulating a story about
"fifteen promises" made by the
Blessed Virgin to St. Dominic.
Assurance is given in these "promises" that whoever recites the
Rosary shall obtain what he asks for, Blessed Virgin to St. Dominic.
Assurance is given in these "promises" that whoever recites the Rosary shall obtain what he asks for, and that he shall surely enter heaven. The Rev. A. L. McMahon.
Provincial of the Dominicans, San Francisco, writes to the Catholic Sentinel of Portland to say that the alleged promises savor of superstition,

apd that the Dominican Order, which has propagated the devotion of the Rosary since St. Dominio's time, knows nothing of these promises, has not circulated them, and can not look with favor on them. "I do not know when they first appeared," writes Father McMahon, "but I can say that a few years ago the Dominican Fathers of England and Ireland made use of the press to caution the made use of the press to caution the faithful not to accept them. The Catholic press of this country will do a great service to religion, not only by keeping them out of its columns, but also by calling attention to their superstitious and harmful charac-ter."—Sacred Heart Review.

### THE STAYING QUALITY

There are two elements of guilt in every sin, says Father Walter Elliott, in the Missionary. One is the act itself, the guilty pleasure or the greedy interestedness, or the malignant aversion. The other is the interior all complements. Now this terior self-complacency. Now this last is the more essential malice of last is the more essential malice of every sin. It is that which creates the selfishness and concupiscence and malignity of the sin; it is that which survives as a tendency after the dead is done, or even pardoned— a living root for future sin. It is so deeply planted as to hide the wicked-ness of the sin from our aves. Pride ness of the sin from our eyes. Pride rankles in every wound of the human soul. It is only after this love of self has been overcome by the love of God through years of prayer and sacraments and providential trials, that we are freed from delusions and can explore the depths of our malice, in a word, be made humble. Self-love must be cast out as an unclean intruder and the love of God take its place in our heart before we can see ourselves as we are.

And then a curious thing happe

our past sins are made of avail for our perseverance in grace, because their memory puts us out of sorts with ourselves. The easy feeling of self-conceit is vanished; and al-though it surely returns again, we are never so smug as once we were. Humanity is the staying quality in repentence, as pride is the malicious quality in sinfulness. Our Lord showed St. Gertrude how the last state of pentience in a sincere soul
may be made better than the first
state of innocence. He revealed
this to her: "If a person has a this to her: "If a person has a stain on his hand, in order to get it off he must wash his hand so hard that he makes it cleaner than it was before it was stained." And He also said this to her: "If you tear a rent in a fine silken robe, and mend it skillfully, with gold lace the mend-ing lends an additional ornament to the whole garment." Penitents however, should have a practical view of things spiritual and watch their chances, so that opportunities to feel shame may not escape them. St. Alphonsus says: "All wish to be humble, but there are few that wish to be humbled."

### VESPERS AND BENEDICTION

What a pitiable sight it is in a city church to note the appalling lack of interest in the afternoon or evening vespers on Sunday. Thousands of idle children of the Church parade listlessly about the streets perhaps pass the church door, where but a handful are taking advantage of the vespers and benediction. We may be active and strenuous in our faith, but what we need is more of the contemplative and passive. The same Lord who "went about doing good," was wont to retire occasionally into the mountains or the desert, for May we grow to imitate Him more in except the spring Ember Saturday this regard and respond to the heart's and Easter Eve. yearning "come apart and rest awhile." Vespers and benediction

### HIS LATEST

The late Canon Sheehan left an unpublished novel, "The Graves of Kilamora," which will be soon brought out by Longmans, Green & Company. The last story by the beloved author of "My Mew Curate" and "Luke Delmege" is a tale of the troublous times of '67. That it will be given a hearty welcome goes
without saying. But a sense of sadness is bound to pervade such a book
—the final work of a hand that has led thousands through the joys and orrows of his inimitable creations.

Further good news regarding Canon Sheehan's work comes in the announcement of a cheap library edition of six of his best known novels. brought out also by Longmans, Gree \*\*Company. The works included in this reissue are: "The Queen's Fillet," "Lisheen," "The Blindness of Dr. Gray," "Glenanaar," "Miriam Lucas," and "Luke Delmege." The first mentioned of these, it will be remembered, is cast in the dark days of the French Revolution. The others deal with Irish life and character in a way which is well known and appreciated, with settings in the South and West of Ireland, in England and in America. Canon Shee

BEST ANSWER TO BIGOTRY

\* \* There is one way, how ever, in which Catholics can success-fully combat these slanderers, and that is by wearing "the white flower of a blameless life" in public and private, by exemplary fidelity to private, by exemplary fidelity to their religious duties and by qualifytheir religious duties and by qualitying themselves to be intelligent exponents of the teaching of the
Church and loyal defenders of her
history and institutions. Against
such the bigots rage in vain. Against
such the shafts of slander are powerless. The shield of intelligent practical Catholicity will turn saids the ticalCatholicity will turn aside the fiery darts of those who would malign the men and women whom malign the men and women whom their fellow citizens regard as the most exemplary of the community. Concrete examples of this kind are the best answer we can give to the bigot who would assail the Church and deprive her children of their rights as citizens solely on account of their religion.—Catholic Bulletin.

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LONDON, SATURDAY, FEBRUARY 13, 1915

#### "THE CHURCH ON A WAR FOOTING"

" Put the Canadian Church on a war footing for the sake of the world's Peace! that is the new challenge of this truth to Canadians. Church leaders to day. Instead of The term parish political contents of the term parish political contents. being a contradiction in terms it suggests the new vision and the new purpose among what a conservative theologian called "the dry bones of ox Churchianity'."-The Globe.

This is a fair sample of current platitudinous generalities now as popular with certain writers as they are futile, "Orthodox Churchianity means the score or more heterodox sects each a law unto itself. Even the smart term "Churchianity' must be taken in the very limited sense intended, for it must not exclude a new church the United Church of Canada. It is becoming the fashion while ridiculing "Churchianity" to speak of the Church instead of the Churches. The term implies unity; a sort of invisible, intangible unity conjured up to hide the ugly reality of division into Churches, diverse, independent, often antagonistic. Similarly there is at times vague talk of European unity, the unity of civilization, even the unity of the human race. European unity is not an attractive catchword just now. It does not sound convincing, still it is quite as real as the unity of Christian churches which are separated from the Centre of Unity. This groping after unity is nevertheless a hopeful even if pathetic sign of the times. But unity will not be found in words.

" The Nation calls the Church as it calls the State, to heal all branches to concentrate all efforts, to cease overlapping and cross firing, and to

Words, words and again words. Could any state "concentrate all efforts "if there were no central anthority to which all recognize that obedience is due? Without this essential authority a state on a War footing would be a state filled with armed mobs without cohesion, without direction or control.

Even if national unity were posunity? Some sort of ecclesiastical national Peace Court might in time be evolved which would rival The Hague in authority and success Nevertheless we believe that all aspiration after unity is the effect of the Spirit of God breathing over the chaos of divided Christianity. The principle of division has demonstrat. ed its essentially evil nature. National Churches have demonstrated their futility. The desire for unity must lead to the recognition of the principle of unity. It has led, and continues to lead in ever-increas ing numbers, countless earnest souls into the One Fold under the One Shepherd. Nor is this all: it is forming an ideal outside the fold which can find its realization only in the acceptance of the faith once delivered to the saints; in submission to the One Holy, Catholic and Apostolic Church founded by Jesus Christ : for whose unity He prayed : which enjoys the promise of His never-failing Presence; the guidance of the Holy Ghost: and the triumph over all division and discord as typified by ' the gates of Hell."

"Not yesterday, but To-morrow! Not my preference but Christ's Program! Not my parish, but God's World! These are the new slogans when the Church begins to go on a War footing."

To-morrow and To-morrow and Tomorrow! How many souls are wearied unto death of that empty phrase How many To-morrows since the six teenth century have turned to yesterdays; and still it is to-morrow that holds the promise unfulfilled.

Neither yesterday nor to-morrow but to-day is ours. Christ's Program did not omit till this late day, certainly not till that vague To- we should have to confess to our-

morrow the essential constituent principle of every society—authority; and before union can be anything more than a vague desire the essential question of authority must be settled, for authority is the vital principle of unity.

Christ drew up his own program men of good will can not fail to find in that program that He did not arouse a mob to conquer the world, but organized an army with officers and a commander in chief.

#### " IMPERIALISM "

The term has been so cheapen by inept and ignorant misappli cation, so degraded by self-interested exploitation of sentiment that one al most shrinks from using the word Imperialism seriously in any decent conaction. The cant of its insincere and callow advocates is largely responsible for the cynicism of its autonomous" opponents. But the Empire is a fact nonetheless. And Canada is part of the Empire. The war has emphatically brought home

The term parish politics is one of reproach and contempt. Parish politics, however, should engage the attention and enlist the service of the best men in the parish. It is only when his outlook on the larger affairs of county, province and country is restricted and warped by parochial interests that the parish politician typifies? the small and narrowminded in political affairs Really it more often happens that the man who is active in local affairs is the one who displays the most in telligent interest in the wider questions affecting Province and Domin

Sir Robert Borden is the leader of one of the great political parties; but he is something more; he is Premier of Canada. As such he is the one man in Canadian public life who has the right and the duty to speak in the name of all Canada. There is little doubt he realizes his position and weighs his important utterances. He has said publicly on more than one occasion that the close of this war will find Canada and the Empire confronted with the great question of readjustment of imperial relations. The fact that the Hon. Mr. Doherty has also stated that Canada must wield the sceptre as well as the sword of empire may indicate that the party now in power has decided on a definite policy in the premises. With that we have little concern beyond the fact that it makes the question still more pressing. What this question is we are

Canada is not a self-governing nation within or without the Empire. Canada is now at war and may suffer all the consequences of an un successful war : yet Canada had no more to do with the policies that led to war than had Afghanistan. It is puerile, then, to say we are a selfsible for the Churches—pardon, The governing nation. We are not, and Nor can Canadians develop the highest citizenship in such a state of irresponsibility. We are not partners. The partner who finds himself utterly ignored, who is not only not consulted in the most important affairs of the firm, but whose voice is excluded from all important decisions is not much of a partner.

bound to consider.

Nor is he much of a man either if he do not insist on his rights or withdraw from the firm and set up in business on his own account.

Canada is now at the parting of the ways; or, unless the Premier is talking buncombe at a time when we have a right to expect serious and well-weighed words, soon will be at the parting of the ways.

Either we set up for ourselves as self-governing nation in reality, or we enter into full partnership with a partner's rights and duties and responsibilities. This we take to be the great political question confronting Canadians in the very near future. One need not be an Imperialist" in any sense of the word, good or bad, to look upon it as the most vital political question that has arisen since Confederation.

We boast of our growth in recent years; and we have reason to boast. But that growth was under the aegis of the British Empire. When the Empire became involved in war. whether our hopes and aspirations were for an Independent Canada, a great North American Federation, or for the organic unity of the Em pire, we could not without forfeiting self-respect and incurring self-contempt do other than enter wholeheartedly into that war. Otherwise

coasted growth towards nationhood was a parasitic growth. That duty discharged we must reconsider our position. It would be the worst sort of parish politics to refuse to do so

The war has not changed our relations to the Empire; it has only revealed in a striking manner how nomalous they are. Hence the close of the war will find us face to face with a national problem of great magnitude. It involves the Future of Canada. It imperatively demands from every Canadian his best consideration and most serious study.

#### GEORGE BENSON HEWETSON, M. A.

Elsewhere in this issue will be found a poem, hitherto unpublished, by George Benson Hewetson, M. A. Mr. Hewetson, our readers will remember, was an Anglican clergyman for twenty-three years. His " Poems of Empire" on their appearance re ceived very favorable notice from all the leading papers. We cull a few. England-Times-" Thought, dignity

and eloquence are the character istics of these poems." Scotland-Scotsman-"Scholarly and

stately poems." reland-Irish Times-" Poems of un usual power."

Canada-Montreal Star-" A highly gifted singer of the glories and responsibilities of Great Britain." Toronto Globe-"Poetry which it is a pleasure to read. His tribute to Milton might very worthily, as a poem, have been written by Milton himself."

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th Africa.-Cape Times- "He invests the late conflict with an epic greatness, and pays a just tribute to the dauntless courage and heroism exhibited by both sides."

India-Times of India-" A book which would be noteworthy were it only for his tribute to Queen Victoria, which is as beautiful as it is dignified and just."

There can be no question of the nerit of the poetry which has received such widespread recognition. The volume is published by Elkin Mathews, London, 1s. 6 d. nett. or 50c.

Mr. Hewetson since his reception into the Church last summer represents the CATHOLIC RECORD in the Canadian West. Our readers will welcome the announcement that he has kindly consented to contribute from time to time to our columns.

## FATHER FRASER'S MISSION

The letter of His Grace, Archbishop McNeil on this subject in the RECORD of Jan 80th, deserves careful reading and rereading. If it were written by a Protestant its record of inexorable Church — what about international we shall never reach the full stature facts would point, perhaps, a desirmorel Coming from the Catho. lic Archbishop of Toronto it points a moral none the less useful for being unpalatable. The Catholics of Canada are not doing their duty in the matter of foreign missions. There may be much to excuse them but we are not now concerned with excuses, Protestants are acting with a noble generosity which should not so much put us to shame as arouse us to s generous emulation. The Archbis hop notes that "such results (amongst Protestants) have been reached only by dint of hard work during many years in urging people to give for missionary enterprises." We Catholics have shirked that hard work. It is completely beside the question to argue that Catholic missions show better results. It is making an exonse for meanness of what should be a greater incentive to generous giv-

The Catholic Church is for all time and for every people, tribe and tongue. We Canadian Catholics have been busied about many things, many necessary things, perhaps; but these things we should have done and not left foreign mission work undone.

We have given Father Fraser himself : that is our greatest contribution. True, French-Canadians have done much more than we have : they have given priests and sisters to the work. They have even founded a sisterhood with this especial and exclusive object. But that hardly makes matters any better for us.

However there is ground for hope, and an earnest of rising sometime to a sense of our duties and privileges. In the generous response made to the CATHOLIC RECORD'S appeal for funds to help out our first Canadian Chinese missionary priest, Father Fraser.

selves and to the world that our Every dollar received is acknowl. heroism doubt that his God welcomes edged in the RECORD. Every dollar is transmitted to Father Fraser without one cent of expense of any kind. Nothing is charged for space in the RECORD. Nothing is charged for anything in connection with the fund. We are proud to have the privilege of helping this good work. You, dear readers, and we are planting a grain of mustard seed ; we may live to see it give promise of becoming a tree of Canadian Catholic missionary

One of the most touching evidence of the seed falling on good ground was contained in a letter from a boy or youth who inquired what he should do in order to devote his life to the Chinese missions. He did not sign his name. We shall be glad to hear from him and give him all the information possible if he will write again and give his address. God's blessing on the generous lad ; he may yet be a priest of God bringing peace and light to those who sit in darkness and the shadow of death. We shall be glad to send him reading matter that will interest him and may make clear the way in which he may be faithful to the inspiration of the Holy Spirit which prompted the inquiry.

The entire number of Catholic missionaries in the foreign mission field is 42 000, of whom 12,500 are priests, 6,000 lay brothers, and 18,000 Sisters.

Let every reader of the RECORD consider it a duty to give something to the one definite object which we are keeping before them pending the time when the Foreign Missions of Canada will be placed on a fitting organized basis.

did it to one of these My least brethren, you did it to Me." "Amen I say to you, as long as you

"Amen I say to you, as long as you

did it not to ore of these least, neither did youdo it to Me."

## MAJOR GENERAL SIR LUKE

O'CONNOR Amid the din of the world war nother distinguished Irish Catholic soldier has passed into eternal peace. Major General Sir Luke O'Connor, V. C., K. C. B., was born in 1832 at Elphin, an ancient see of Connaught founded by St. Patrick himself. At seventeen he enlisted in the Royal Welsh Fusileers; he served in the Crimea, winning the Victoria Cross and acommission, and receiving the thanks of Sir George Brown on the field for his gallantry. In the Indian Mutiny the dashing young Irish officer was at the Relief of Lucknow. In the Ashantee Expedition of 1873 he was promoted Brevet Lieutenant-Colonel. In 1887 he retired with the rank of Major General, and was created K. C. B. in 1913. A week ago this brave General had the unique distinction of being the only living Victoria Crossman who had risen from the rank of private to that of General. In the great war now waging, with its awful toll of the of this gallant old veteran may be an inspiration for many who must be promoted from the ranks.

#### CARDINAL MERCIER AND THE RRAVE DEAD

In the magnificent pastoral of the Belgian Primate there are so many masterly expositions of questions which now more than ever claim the interest of thinking men, that our readers though they have read the whole letter will be glad to consider some of them by themselves. Following is the great Cardinal's answer to a question which in somewhat

similar terms was recently put to us: "I was asked lately by a Staff officer whether a soldier falling in a righte ous cause—and our cause is such, to demonstration—is not veritably martyr. Well, he is not a martyr in the rigorous theological meaning of the word, inasmuch as he dies in arms, whereas the martyr delivers himself, undefended and unarmed, into the hands of the executioner But if I am asked what I think of the ternal salvation of a brave man who has consciously given his life in defence of his country's honour, and in vindication of violated justice, l shall not hesitate to reply that with out any doubt whatever Christ crowns his military valour, and that death, accepted in this Christian spirit, assures the safety of that man's soul. "Greater love than this no man hath," said our Saviour, "that a man lay down his life for his friends." And the soldier who dies to save his brothers, and to defend arths and altars of his country reaches this highest of all degrees charity. He may not have made to close analysis of the value of his sacrifice; but must we suppose that God requires of the plain soldier in the excitement of battle the methodi-

THE LIMITS OF THE POWER OF One of the great lessons that the

war has impressed on the world is the essentially evil principle of state omnipotence as exemplified in the German ideal reduced to practice. Nevertheless the almost universa tendency in modern times is precisely in this direction. Shocked at the pagan conception of the state when carried to its logical conclusion many Whether Cardinal Mercier is fear-

find themselves somewhat at sea when they try to define the limits of the authority of the Christian state. lessly challenging the right of the ruthless German invader, or tenderly sympathizing with his stricken flock, or rising to flights of proud and generous patriotism, he is always the profound student of philosophy and heology, sure of his ground, never allowing his emotions to carry him into statements that do not rest on the bedrock of sound Christian principles.

His outline of the State, its powers, ts duties, its claims on the patrictic service of its citizens, as well as its imitations and reason for existence is masterly, illuminating and timely. Its interest is by no means confined to those to whom the Letter was primarily addressed.

"Our country is not a mere con course of persons or of families inhabiting the same soil, having amongst themselves relations, more or less intimate, of business, of neighborhood, of a community of nemories, happy for unhappy. so; it is an association of living souls subject to a social organiza-tion to be defended and safeguarded at all costs, even the cost of blood, under the leadership of those presiding over its fortunes. And it is be-cause of this general spirit that the people of a country live a common life in the present, through the past, through the aspirations, the hopes the confidence in a life to come which they share together. Patriot ism, an internal principle of order and of unity, an organic bond of the members of a nation, was placed by the finest thinkers of Greece and Rome at the head of the natural virtues. Aristotle, the prince of virtues. Aristotle, the prince of the philosophers of antiquity, held disinterested service of the city — that is, the State — to be the very ideal of human duty. And the religion of Christ makes of patriotism a positive law; there is no perfect Christian who is not also a perfect patriot. For our religion exalts the antique ideal, showing it to be realizable only in the Absolute. Whence, in truth, comes this universal, this irresistible impulse which carries at once the will of the whole nation in one single effort of co-hesion and of insistence in face of the hostile menace against her unity and her freedom? Whence comes it that in an hour all interests were merged in the interest of all, and all lives were together offered in willing immolation? Not that the State is worth more, essentially, than the individual or the family see ing that the good of the family of the individual is the cause reason of the organization of the State. Not that our country is a Moloch on whose altar lives may awfully be sacrificed. The rigidity of antique morals and the despotism of the Casars suggested the false principle—and modern militarism ends to revive it that the State is omnipotent and that the discretion-ary power of the State is the rule of Right. Not so, replies Christian theology; Right is Peace—that is the interior order of a nation, founded upon Justice. And Justice itself is absolute only because it formulates the essential relation of man with God and of man with man.

### IRELAND AND THE EMPIRE

A priest from the United States who pays us the compliment of say ing that he always finds time to read the RECORD, writes us in criticism of our defence of Mr. Redmond. Right Ireland's participation in the war, s here let us say that we are not at all surprised to find our respected correspondent differing from our view of Mr. Redmond's stand. As we have repeated over and over again, the hates of centuries are not obliterated by the stroke of a pen, and when we first championed Mr. Redmond's new departure" we quite expected a certain amount of dissent. We were agreeably surprised to find that our readers were apparently one with us in our view of the crisis. We received very many compliments on our analysis of the situation, but until our reverend friend stepped into the breach the dissentient note was entirely absent. We think that our readers' approval of our attitude does them infinite credit. They realize that theirs is not to reason why—that the Irish in Ireland are the best judges of the situation, and since they have supported Mr. Redmond it is not for us, exiles, The "Irish" Volunteers flouted to quarrel with their decision. In Mr. Redmond's authority. How then generated in these swarthy frames taking up such a position they show could he be expected to protect them? by measured quantities of the Scotcal precision of the moralist or the taking up such a position they show could be be expected to protect them? by measured quantities of the Scottheologian? Can we who revere his their good sense. To act otherwise Our friend may not be aware of it, tish novelty, "grimly swallowed,"

would be tantamount to pronouncing the people of Ireland a nation of fools. But as there may be here and there a reader or two who still professes belief in the old dictum that "England's difficulty is Ireland's opportunity," we ask forgiveness from our correspondent for making his protest the subject of a further consideration of the subject under

Why, asks our reverend friend, did

not Mr. Redmond take advantage of the

crisis to demand a better Home Rule

Bill? Now we agree with our cor

respondent that the Home Rule Bill. amended or unamended, is but the very shadow of a free constitution but it was accepted by the Irish Party and the Irish people, and in the face of that fact how could Mr. Redmond turn around and demand that it be torn up and a new and better bill substituted? Surely the honor of Ireland is dear to our American friend. Better no Home Rule at all than that we should subscribe to the theory that a solemn international understanding is but a "scrap of paper." Even the Irish World, now so bitter in its denunciation of Mr. Redmond accepted the Home Rule Bill as a full settlement of Ireland's account against England. The Irish people throughout the world so accepted it. How, then, could Mr. Redmond, as an honorable man, say to England, "you are now in difficulties. You need our assistance. We have made a treaty with you, but this treaty is binding no longer. We demand a new treaty, or else you look to us in vain for help." Had Mr. Redmond so spoken what confidence could England have in his promise of assistance? As for us we would hang our head in shame at his perfldy. Redmond was bound by every obligation of honor to keep his word He had promised in return for Home certain measure of Home Rule. That it is not all that we would wish is beside the question. It was what has Mr. Redmond done beyond declaring that since Ireland and England had entered into partnership his countrymen should discharge their obligations to the firm?

Mr. Redmond is accused of "giving in to Ulster" in the matter of exclusion. Again we retort that Mr. Redmond should be a better judge of the wisdom of such exclusion than we can possibly be. We think we understand the situation well enough to feel confident that Mr. Redmond took the wiser course. Exclusion is hateful to every man with Irish blood in his veins, but if Home Rule is to be the success we all antici we confidently look forward to the day, and that at no distant date when the men of the excluded counties will demand admission to the Irish constitution. The men of Ulster are anything but fools, and will not sacrifice their interests to mere sentiment. However it is pre mature to speculate on this since exclusion is not yet a fact at all. Our own opinion is that if the question is submitted to a referendum that these Ulster counties will vote for inclusion.

Our correspondent refers to the

split in the Volunteers. As our readers are aware, when Mr. Redmond took his stand in favor of section of the Volunteers mutinied and declared war on Mr. Redmond's leadership. There are to day two sections of Volunteers in Ireland, the "National" owing allegiance to Mr. Redmond, and the "Irish" owing allegiance to goodness knows who or what. Mr. Redmond is accused of aiding the government in discriminating against the "Irish" Volunteers. The "Irish" Volunteers were openly hostile to the government. Is the Government then, to blame for discriminating against them? Would our friend expect the government to arm enemies? The official organ of the 'Irish" Volunteers advocated nonparticipation in the war. What else could the government do but suppress it? If the editor happened to live in Germany he would now in all probability be safely stowed away in a traitor's grave

but we know for a fact that the greater portion of the "Irish" Volunteers are men who have always been hostile to the Parliamentary movement-Sinn Feiners. Ex-Feniens. physical force men, aye, and the disciples of James Larkin who would rule a Socialist Ireland from Liberty Hall. An Ireland controlled by the Larkins, the Hobsons, the Casements, the, Partridges, etc., would soon degenerate into another France before the war. Is proof needed? Then consult the history of the Dublin Strike when the venerated archbishop and the priests of the capital were insulted, calumniated and defamed by the very men who are behind the split in the Volunteers. These men are indeed qualified to aid the German nation, for they, too, made war upon little children in the

capital of Ireland. We hope our friend will not take it amiss that his arguments are set up in cold type. It is well that these things be discussed so that we may know where we are. We have, all of us, a right to our opinions, but we think that the Irish in the States are peculiarly unfitted to pronounce judgment upon the Irish situation. They were the victims of English mis-rule. They left Ireland in dark and evil days. Their recollections of their native land is of a land persecuted unto death. Hatred of England has been implanted in their breasts at their mothers' knee. It is only natural that it should be so. But we submit that the Ireland of today is a very different Ireland from that of even a generation ago. England is honestly endeavoring to remedy and make amends for the past. Are the mistakes of bygone days to be forever thrown in her face? Are we to transmit to our children an undving legacy of hate? We are Irish of the the word that was also Ireland's. Irish. The blood of an outlawed people is in our veins. But we are Rule the whole hearted loyalty of the of the new generation that stands Irish people. He has obtained a ready to recognize facts. Moreover we have lived in Canada, under the same flag that floated over our native land. Here it is the symbol of accepted as payment in full. And as liberty. There it is soon to be such. far as it goes Ireland is now, in law, a To us the Union Jack is not the self governing state within the emblem of oppression, but the flag of Empire. Would our friend have the freedom. This is something that Irish people enjoy the privileges, the Irish in the States can hardly without assuming the obligations, of realize. Could they but do so, could such a position? Surely not. And they but see things as we see them, and as they really are, they would wish as we wish, not for an independent Ireland, but for a selfgoverning Ireland, loyal to the Empire, and proud of the Union Jack, which is to day, no matter what it may have been in the past, the freest flag that courts the breeze of heaven. COLUMBA.

### NOTES AND COMMENTS

NATIVE BORN Scotsmen and their immediate descendants may be pardoned a wise shake of the head, and a significant "Didn't I tell ye," on reading the announcement dwelt upon with much satisfaction by some effect that after an official scientific investigation by the Army Medical Department the adoption of catmeal porridge as the staple diet of the French Army is probable. This may be regarded as one of the most fortunate and fruitful results of the association of French with British soldiers and especially with Scottish troops whose physique and staying powers have been demonstrated in the many wars in which Great Britain has been engaged. This was especially the case in the Crimean campaigns, where in the dreadful ordeal of the trenches before Sevas tapool, the Highland regiments seem, from whatever cause, to have fared better than their fellows.

In the present war the sturdy physique of the kilted troops has once more impressed itself upon their Allies, and, according to the Dundee Advertiser, the answer invariably given to enquiries as to the basis on which that physique had been built up-porridge-reached the ears of the Medical Staff who, much concerned with the alleged wonderful effects of this curious white soup," ordered an investigation, and carried out a series of carefully supervised experimental breakfasts on a porridge basis,-not in the first place among the French troops. who looked suspiciously upon the exotic mixture, but among the less fastidious colored riflemen from Algiers and Senegal.

THE SURPLUS "heat" and "energy'

were duly recorded, and the French scientists who had conducted the investigation reported in due course that the energy producing power of oatmeal exceeded that of any other food by about fifteen per cent. The next step was to forward a copy of this report to the Paris Academy of ine for further discussion, and to commission some of France's foremost chemists to devise some new and palatable form of porridge more likely than the original to commend itself to the gastronomic daintiness of the French soldier in the field. So far, so good, but the old-fashioned Scot would be inclined to think them better advised if they put away all such daft notions of refinement and stuck to the time-honored if homely staple of their fathers.

IN THESE days of electric and other improved modes of lighting the information that a contract has been let in England for 100,000 tinder-lighters for the men in the trenches in Flanders seems like a step back into the past. Time was when the flint was an indispensable article in the household, in the camp or wherever else men congregated. "strike · a · lights" as our grandfathers called them, have, as it has been well said, a pedigree extending back to the childhood of the The neolithic flint worker used a splinter of flint to tip the end of his javelin; later they came into use with steel and tinder for lighting purposes, and when firearms were first introduced, it was the flint lock that gave them practical utility. It was the flint and steel that made life possible to the Canadian pioneer, and without it man's most epochmaking expeditions and discoveries could not have been. In their survival at this date we have a remarkable reversion to the primitive. The reason no doubt is that while it is impossible to light trenches always with electricity and the match is useless where damp prevails, the tinder-light has no such limitations. That in the most scientific war ever known this should have been demonstrated is surely not without signi

### RUSSIA IN WAR TIME

The following letter descriptive o daily life in Russia in War time, will be of interest to the CATHOLIC RECORD'S wide circle of readers, Russia, notwithstanding its size and importance, being a country of which very little is known on this continent. The letter was written by an American Catholic young lady, whose father went out to Russia some years ago as a construction engineer on the Trans-Siberian Railway, but who is now manager of the great Singer Sewing Machine Works at Podalsk,

Then came the thunder bolt out of a clear sky, Germany's various ulti-matums and the declaration of war on nearly all the world. For some cut off from the rest of the world, so that letters were neither written or received, then they began to straggle in slowly and irregularly until now ks we had no me the postal service seems to be very nearly on its old basis, though taking nearly on its old basis, though taking of course longer, and one is not entirely certain that mail will come through yet. Nothing seems sane or sure these months. I expect you have been wondering about us and how we are getting on in the midst of such stirring times and events. I am glad to he able to say that so far of such a such as a such a anticipate any serious troubles ahead. The feeling here is most ahead. The feeling here is most optimistic and whereas John Bull predicts a long-drawn-out conflict—three years is Lord Kitchener's prophecy—we believe in an earlier finale. Father feels of course the strain and pressure of war times but the service of their course it as false now as it has ever the strain and pressure of war times but the service of their course it as false now as it has ever strain and pressure of war times but the business is running smoothly and regularly, and though we expect the best, nevertheless must prepare as best, nevertheless must prepare as though the conflict was to last in-definitely and thus is mustering all definitely and thus is mustering all forces to meet any contingency. It is a heavy responsibility. He has lost a good per cent. of men but the vacancies do not take long to fill. The relatives swarm to apply but it is a trying task to have to periodically recognize the force. Material is a heavy responsibility. He has lost a good per cent. of men but the vacancies do not take long to fill. The relatives swarm to apply but it is a trying task to have to periodically reorganize the force. Material is also holding out nicely as the graphs bulk of it is mendable but not says. Unbalief enters the graphs of the control o cally reorganize the force. Material is also holding out nicely as far the greater bulk of it is made here. But many firms are suffering for the material needful to carry on their business and which they have been relying on from abroad. On the whole, however, things are very satisfactory and of all things are very satisfactory and of all things are very satisfactory and or any the countries involved Russia, owing to its size and rescurces, is far and away the best off. There is scarcely any rise in the price of food and about the pr ally exported in large quantities are the plane they have to be used for home comsumption. The only warlike sight we see are soldiers in all varieties and conditions, sometimes the raw recruits with-

pack and the back, marching cet the slung on the back, or the trained lots marching off. But the sort that are seen oftenest and in greatest number are the wounded. Moscow streets abound with them, bandaged heads or hands, arms in slings or hobbling along with sticks. Here in Podalsk we have a good number and several improvised hospitals. Cousin has been unflagging in energy and zeal to further the interests of her country and its soldiers. The amount of work she has undertaken is unbelievable. The chief industry has been the making of clothes, shirts been the making of clothes, shirts and trousers for the soldiers. For a long time she did all the cuttingout here at home. The billiard room was turned into a work shop, with all the needful paraphernalia, big tables, long and narrow, on which the material was laid fold after fold and then with a knife she cut out the neck, armholes and front open-ing. It was my task to lay it out for her and all the weeks we worked here I was kept busy from morning until night. But of late father gave coom and employees at the factory larger scale and where we would cut two hundred a day they are now cutting six thousand. The tables are

being the latest and most expeditious

One of our friends from this place One of our friends from this place was caught in England by the War, but has lately come back, by the only open route, from Newcastle to Bergen by steamer, then by rail to Stockholm, and from thence by water to Tornes, Finland—a rough hard trip, and dangerous from mines and hostile vessels. Just after this lady returned three ships were blown up by mines on that same route, so that she had a narrow escape. Another friend who had gone in the summer to Scotland could not return at the time but now is on the way over the to Scouland could not return at the time but now is on the way over the Bergen—Stockholm route. A third, a Manchester lady, married just a year ago, had come to Warsaw and was there when War was declared. When the alarm was given of the approach of the Garman armies the proach of the German armies the British Consul urged all to leave and accompanied the party to Moscow. A good many returned to England by the Archangel route which was then open. It is ice-bound now. I have been here a little over a

year now. I am content, comfortable and happy, but it isn't my own land, my own language or my own people. As a Catholic I am practi cally isolated. I can hear Mass abou three times as long so that three lots are laid at once. Girls lay them out and two men are kept busy cutting with hammer and chisel, that



FATHER FRASER'S CHRISTMAS CONVERTS

Taichowfu, China, Dec. 29, 1914. Editor CATHOLIC RECORD:-It gives me great pleasure to present to the readers of the CATHOLIC RECORD a group of people I baptized on Christmas Eve. Thirty six on Christmas Eve. Thirty was quite enough for one It took several hours to day It took several hours to perform the ceremony. Three days after I baptized twenty three more. The former received their first Holy Communion at the midnight Mass on Christmas eve, the latter to day. What a wonderful transformation

from pagans a year ago to children of God and partakers of the Body of Christ. Thanks to my dear friends of the CATHOLIC RECORD. Only for of the CATHOLIC RECORD. Only for them this group would not be in the true fold to-day. They enabled me to support the catechists by whose preaching I extracted them from paganism and to support these people themselves during the few days of retreat in preparation for baptism.

The church was taxed to its utmost capacity on Christmas eve and morning. I never saw such a crowd before. Many of the congregation were new converts under instruction

LETTER FROM FATHER FRASER | for baptism. I heard one of the faithful remark that if this con-tinues the walls of the church will burst outward. My Christians are really edifying. They came to church at 8 o'clock on Christmas eve and remained there reciting their prayers and singing their Christmas carols until after 1 o'clock in the carols until after 1 o'clock in the morning. All during the High Mass I sang at midnight I was filled with joy. Two little boys (one a convert of less than a year) with sweet silvery voices went through the Gloria and Credo and other parts of the Mass most manfully. It was the first time Mass was sung by members of my own congregation. I offered up the Mass on Christmas eve for the repose of the souls of my benefactors who have passed from this life among others, that dear soul Mr. Coffey, and on Christmas day I offered it for all who have sent subscriptions to the RECORD for my mission. God bless them a thousandfold and may the coming New Year of 1915 be one of happiness and prosperity for them and abundant conversions in China.

Yours faithfully In the Infant Saviour.

### ABREAST OF THE TIMES

One of the stock expressions stowed away in the files of the non-Catholic press, conveniently, however, and ready to hand, is the "medieval character" of the Church. ieval character" With wearisome repetition and on the slightest provocation we are inthe slightest provocation we are informed that she is reactionary and out of date. The phrase is serviceable and safe, because it is vague enough to evade specific challenge. And yet its inference is irresistibly clear; Catholicism stands for ignorated in the provocation of the that they insist, speaking with apparent broad mindedness, on the need of

to hold aloof from its evil is com-mendable but not easy. Unbelief enters the mind in so many subtle ways, darkness often makes a show of light that only too frequently one has gone far with the current before realizing that drifting has even be-gun. We need a test by which to know whether the brightness of our faith is growing dim. Faith is an

ant shall be healed." Two with a diocese of Perpignan, writing are to be noted in these words: an diocese of Perpignan, writing the trenches, says:

I believe that after the war there No doubt the admission of the

power of Jesus Christ over life and death was the prime reason for Our Lord's commendation, but preceding and permeating the Centurion's pro-Indeed his feeling of unworthiness to be visited by Christ was in some ways a more striking act of faith than his acknowledgment of the Saviour's command over the forces of nature. The sense of sin, the appreciation of its defilement, the conciousness of every creature's unfitness to be under the same root with God and to take God within the shelter of the heart, is a sure touch-stone on which to try the strength of personal faith. A glimmer of faith may still remain in a soul that has lost sanctifying grace; souls, too, that are strong in faith may be tried by darkness, hence faith is not always an easy test of itself. The practical test is the attitude toward sin. A soul that is beginning to look with toleration on sin, either in itself or others that no longer blushes for shame at the consciousness of guilt, is drift-ing from its faith. Vivid faith excludes the possibility of acquiescence for any length of time in sin. It does not, it can not, dwell with love of sin. Here, then, is a test for those who are anxious to be abreast of the times: Have I ceased to be disturbed by moral guilt? If so, I have come to a dauger signal. It is time to stop.—America.

Sow the seeds of life—pure heart-edness, love—and in the long etern-ity which lies before us every min-utest grain will come up again with rease of thirty, sixty or a hun-

### A PRAYER FOR THE NATIONS AT WAR

Thorn-crowned, Despised, Rejected of mankind, O Son of Man, in Whom was all the

The strong, the weak, the seeing, and the blind, Meek, pitying King, Thy sorrows in
Thy Face,
Who in Thy Heart of Hearts still

hast a place For all who will Thy perfect Word obey. Not Thine the taunt, the sword, the

dread disgrace Of those who in their might go forth and slay,
These may invoke Thy Name, they
walk not in Thy Way.

When will men learn that they must first achieve
The subjugation of themselves to

Before they rightly can in Thee believe, And the meek children of Thy Subject to passions, how can men be

free? And yet their freedom loudly they proclaim. Blinded with anger, they refuse to

Marching through blood, and in the night of shame;
This is the way they choose,
mock with it Thy Name.

True, Thou art Arbiter of all things

here; Yet Man is free to choose the way he Thine anger, did he love Thee, he would fear:
And all Thy laws obediently fulfil.

Rebel at first, he is a rebel still.

Heat Thou not shown where such
rebellion leads?

Have not Thine ages labored to instil

Into Man's heart and mind that when Suffers and dies, it is for his rebellious deeds ?

Lord, at Thy hands the blind received their sight: Unction of clay by Thee to one daye him the day where else had been the night.

Did he Thy lowly means of grace deride?

Is not Thine enemy that lordly pride
Which forfeited the Paradise of old,
And would itself the means of grace

Men self sufficient, arrogant and bold Honor Thee with their lips; their hearts untouched and cold.

Grant that their contact with the blood soaked clay
In sodden trenches may unveil their

eyes; Grant they may choose Thy selfless peaceful way, Bearing their cross beneath approv ing skies ; Grant that the conflict end, and men

be wise, Repudiating sin, and its dark thrall Grant that to Manhood men may hence arise : Grant that Thy day of Grace and

Truth befall, Risen, Ascended Christ, Saviour of Nations all. -GEORGE BENSON HEWETSON

### SIDELIGHTS ON THE GREAT WAR

FRENCH SOLDIERS AND RELIGION From among the rapidly accumulating evidence of the change which the war is working in the hearts of be cited. A young ecclesiastic of the diocese of Perpignan, writing from the transless save.

and confession of sinfulness and a feeling of unworthiness to stand in the presence of the "Holy one of God." And Our Lord answered: "I have not found such faith in Israel." and there are always priest-soldiers to cheer them and give them the Last Sacraments. I know one soldier who on coming to the front would not listen to a word on religion, and who

Here again is similar testimony from a letter written by the Abbé Elissalde, a vicaire at Ustarlitz, in the Basses-Pyrénées, who is acting as

a chaplain at the front:

If before the war France had deserved somewhat badly, God sees her changed by the war. Here we have heard the confessions of many poor fellows who had not been to con-fession since their first Communion. One, who had not crossed the threshold of a church for thirty years, threw himself at my feet in tears, made his confession, and embracing me atterwards, said, "Ah, Father, would that I had only known how comforting it is to do this." Another, an officer, said to a priest soldier in his company at the beginning of the war: "You know that in my eyes you are not priests but simply sol-diers. I am a Freemason, and so do not follow religion; so march straight." Since then, however, he has watched the priest soldier and has reflected, and now he goes to Mass at every opportunity, and tells his priest-soldier not to expose himself, because the wounded need him.

VIEWS OF ANOTHER NATIONALIST Sergeant Mulhall, of the Dubiin Fueiliers, writing to a friend in Athy on December 28 from the front

As for myself, I cannot be better.
Why it is only sport to be out here, for we are winning all along the line, and are fed like heroes, and well clothed. I hope the Volunteers are all going to join the Army. If they As for myself, I cannot be better.

seen us the way we are looked after, why there would not be one man stay at home, I suppose. If you seen Fenton Nolan you would never know him, he got so fat. I suppose all the boys are going to join.

HIS SACRED HEART BADGE In another letter the same writer tells of a sniper watching experi-

ence:

I was in the trenches for twenty
four hours, and the second time my
company went down I was selected trenches to keep a look out for snip-ers, who often get through our lines and hide themselves in trees and bushes and pick off people going to and coming from the trenches. We were very unlucky, however, as two sections came to the house for shelter after dawn and spoilt our game. The consequence was that the snipers' bullets were falling round our house all day long, and we did not dare to even look out of the door. When we came out next morning I had to take a message down a bit of the road a message down a bit of the road where two of our men were wounded, and at least twenty snipers' bullets whizzed past me before I got back again. It was the Sacred Heart badge that saved me. We have been resting since the 29th, but will probably go down to the translate again. ably go down to the trenches again to morrow, in which case I hope to get my sniper job again.

AN IRISH NATIONALIST VOLUNTEER Private M: O'Leary, of the South Lancashire Regiment, with the Ex-peditionary Force, writing to us in acknowledgment of a parcel of rosar-ies and literature, which he describes as "the best Christmas present to a fighting soldier, namely, religion com-

ined with pleasure," says:

I am here since the start of the war, and the saddest sight I have witnessed was the death of my only me! have revenged him many a time since then, and will continue to do my duty to my country as long as I have life in me. I am one of the Nationalist Army of Ireland who the Kaiser, poor fool, thought would be in the threes of civil war. We are here at the front, everyone a soldie eager to defend our King and coun-try. I have had a hard time since I came here, but if British grit and here, but if British grit and pluck can win the day, victory is

Private W. F. McFadyen, of the A.M.C., writing to us from No. 2,

Clearing Hospital, says:
Our domicile is a college, which has for the purpose of the moment been converted into a hospital. The college is called the College of Immaculate Conception, and chapel is used as a mortuary. this chapel have lain the heroes of three nations and of many creeds. It serves all alike, both Jew and Gentile. Each day, at about halfpast eight in the morning, the dead (if any) are buried. The chaplain, Catholic or Church of England, follows the cortege to the cemetery. There is no great ceremony, no pomp of ritual such as all heroes deserve. This duty finished, the chaplain com-mences his usual daily round. He sick, and distributes cigarettes, tobacco and pipes to their more

MR. T. P. O'CONNOR AND BELGIUM Speaking last week in Liverpool at Speaking last week in Diverpool at the opening of Albert House by the Lord Mayor as a rendezvous for Bel-gian refugees in the district, Mr. T.

O'Connor said :
Boundless as had been the hose pitality shown to the Belgians in this and his own country—for many of the refugees had found a home in Ireland-we were doing no more than paying a debt of honor and gratitude to them. If to day we were marching to certain victoryas we knew we were—if the people of France were driving from their desecrated soil the German invader, marching slowly but surely on to the soil of Germany, if Servia was the soil of Germany, it Servia was re-asserting her national rights, independence, and sovereignty, and if the war was going to end in the liberation of the people of Alsace-Lorraine, the Belgians, Servians, Slavs of Austria, Poles, and even the Germany necole who masses of the German people, who had been misled by their soldiers and blind and narrow politicians, it must be remembered that the first vital and supreme blow was struck when Belgium resolved to defend her frontiers. The Belgians had suffered frontiers. The Belgians has surered much, but they had gained much. They had added a new page to the history not only of Belgium, but of the heroism that would be remembered for all time by other countries as well as their own.

A CHAPLAIN'S EXPERIENCE A Jesuit Father who is a chaplain with the 2nd Royal Irish Rifles writes to us as follows:

My short experience out here has

shown me how essential it is that there should be chaplains attached to the Irish regiments. The men are very anxious to avail themselves of any opportunity of getting Mass and the sacraments. As I write, we are the sacraments. As I write, we are about two miles behind the firing line, and the boom of the cannon has been going on since this morning, when an attack was begun, which up to the time of writing seems to have been successful. We have taken German prisoners—the first I have seen—and machine guns. Every facility is afforded the Catholics to get Mass and Holy Communion.

Seturday I had three hours, but the greater part of the work has to be done by buttonholing the men and helping them through on the spot often in a shower of rain, and generally standing in an inch or two of mud. Their dispositions are quite good, and they are most sincere in their confessions. One is often touched by the real sorrow of some of these pages follows, who have been of these poor fellows, who have been through so much. I doubt if there was ever a war which demanded so much patient endurance and selfsacrifice. The condition of the men after they come out of the trenches is a sufficient proof of the condition of things up there. The chaplains are not encouraged in the trenches. It is most difficult to get round, and as they can in general only be en tered after dark, it would be impos sible to help the men. The doctors are only allowed to bring in the wounded after dark, when they are immediately brought to the hospital,

immediately brought to the hospital, where they can be seen by the chaplain. Up to to day there has been comparative quiet, but an attack means many wounded. Good friends who send comforts to the men might be glad to know that amongst that the comparative contact the second comparative contact that the second contact cont are notepaper and envelopes. LOUVAIN-A GERMAN DESCRIPTION

A special correspondent of the Berliner Tageblatt has sent to his paper a candid description of the ruined city of Louvain, some extracts from which have been given by the Daily Telegraph. We quote the following;
A few hours (he writes ) sufficed
misery upon

to bring terrible misery upon this poor town. Months, nay, years, will be required to re-store even a semblance of its store even a semblance of its old brilliancy and prosperity. Even now, three months after that terrible night, Louvain presents an awful spectacle of destruction. The streets have indeed been partially cleared piled together with true German tidiness. But there is still work enough to be done, even though, as is well known, only a small section of the town was sacrificed to the vengeance of the German troops. . . The university was completely burnt out. Its facade, whose gaping windows present a most desolate appearance, threatens to collapse, and the road in front of it has accordingly been closed. On the other hand, it is gratifying to learn that the damage sustained by the cathedral will soon have been made good. . . In that quarter of the town which was bombarded the pavements are every-where covered with the red dust of pulverised tiles. But one cannot escape the impression that one is wading through blood which has flowed in this place. . , The walls are covered with innumerable placards, partly business announce-ments and partly notices to the effect that various institutions and schools are again open. In addition there are the many proclamations issued by the German military and civil authorities in three languages-German, French, and Flemish. . That it is only a question of days or weeks before the English come back and throw these Germans out is the unshakeable conviction even of senunshakeable conviction even or sen-sible and educated Belgians, who cannot be talked out of it. Notwith-standing that the English left Ant-werp so shamefully in the lurch, the Belgians to day continue to cherish a boundless esteem for the "defenders of their neutrality."

THE SAME OLD STORY

The great Archduke (Francis Ferdinand, of Austria Hungary), maligned "clerical reactionary," because of his loyalty to Catholic principles, was, with his truly Catholic wife, dearly beloved and venerated by his people. The magnificent social institutions which have made of Vienna one of which have made of vielnas the of the the most progressive cities of the world are due entirely to the Chris-tian Social party, of which he was a strong and fearless supporter. Had tian Social party, of which he was a strong and fearless supporter. Had he been a Liberal or a Socialist the press would hail him now as one of he hath not."

# Thornton-Smith Co. Mural Paintings Church Decorating 11 King St. W. Toronto

the most progressive social leaders of our time, but he was a Catholic, and a loyal Catholic, and therefore he must be set down as a "reaction ary." There is nothing new in all this. For the same reason the late Prince Regent of Bavaria was a reactionary, and the present monarch will be proclaimed so in turn. It is the same story which has been re-peated since the days of Christ, and is proof of fidelity to Him. world hate you, know ye that it hath hated Me before. If you had been of the world, the world would love its

CATHOLICS AND PUBLIC LIFE

"One of the best antidotes for bigotry is for Catholic men to be active aye, prominent in the civic affairs of their respective communities. The contact with your non-Catholic neigh-bors begets confidence and friend-ship. Show a spirit of co operation and self-sacrifice. Help your com-munity. Say to yourself, I am a citizen of no mean city.'

We heartily say "Amen" to this. The trouble with too many of our young men is that they interest themselves in politics, not in public themselves in politics, not in public life. One may be a very good partisan without losing one's grip upon the public welfare. But it is deplorable when any young man's idea of public life is bounded by the partisan horizon. Think of your community once in a while. Don't be blinded by party considerations. The public will respond if they feel that you have at heart the welfare of the public, the betterment of the compublic, the betterment of the com-munity.—Sacred Heart Review.

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, June 7, 1914.

Dear Mr. Coffey, - When I came here two years ago I only had five catechists, now I have twenty-one. I owe this rapid progress principally to my dear friends of the CATHOLIC RECORD. God bless them and your worthy paper !

It takes about \$50 a year to support a catechist and for every such sum I receive I will place a man in a new district to open it up to the new district to open it up to the Faith. During the past few months I have opened up quite a number of new places and the neophytes are very pious and eager for baptism. You will appreciate the value of my catechists when I tell that I baptized catechists when I tell that I baptized eighty-five adults since the beginning of the year as a result of their work. I have even brighter hopes for the future if only my friends abroad will continue to back me up financially.

J. M. Fraser.

Previously acknowledged.... \$4,764 78 K. E. L., Toronto.... 1 00 Mrs. P. H. Murphy, Ottawa J. W. D., Stratford. J. M. Dennee, Paincourt..... A Friend, Whitby...... Rev. J. McLean, Summer-

M. M. M., Cleveland..... God measures results very differently from the world. He looks for everybody's best in their circumstances. The world may pronounce the result failure; but so long as the

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### FIVE MINUTE SERMON

QUINQUAGESIMA SUNDAY

REASON AND FAITH

Thy faith hath made thee whole." (Luke xviii. 42.)

If there is one thing more than another characteristic of the present time, it is lack of faith. A spirit of incredulity pervades everywhere. We are too apt to deny the existence of all that cannot be seen by our own of all that cannot be seen by our own eyes, heard by our own ears, or touched by ourselves. And yet, we must be lieve some things on the testimony of others. We believe that Rome, Paris and London exist, though we never saw them. We believe on the testimony of others that such histor-ical characters existed as Washing-ton, Napoleon and Julius Caesar.

We accept some things, then, on the authority of others. We do not doubt that Napoleon was defeated at Waterloo; that Columbus discovered America; or, that Caesar conquered (Carl: although these avents han Gaul; although these events hapyears before we were born.

But, in religious matters, many doubt everything. They resemble Thomas, to whom Our Lord said "Because thou hast seen, Thomas, thou has believed. Blessed are they ho have not seen but have believed."

Many suppose that reason is capable of solving all questions. Rejecting revelation, they tell us that reason unaided is sufficient to guide us through all the trials of this life and prepare us for the next. A little study and a moment's reflection teach them the absurdity and falsity of such a position.

Before the coming of our Saviour, reason held sway. The result was, that the most abominable vices existed, were considered right and reasonable; that vices, and crimes were bonored as gods; and that the were honored as gods; and that the most serious errors existed concernthe most important questions. and interesting to man than a proper knowledge of the nature and provi-dence of God, of the origin of the world, of man's duty to God, of man's origin, of his destiny and of the causes of the evils surrounding him. The best pagan philosophers of antiquity knew little of these questions. They worshipped everything except God, Who alone is to be worshipped and adored. They paid divine honors to the sun, moon and stars. They worshipped the sea, the river and the forest. They even worshipped vices and crimes and had idols built to

their honor. Every pagan city was filled with temples which were adorned with idols erected to their false gods. Such was the case everywhere, ex cept in Palestine. Instead of praying to the one true and only God and dence, the Pagans, relying upon un-aided reason, had recourse to lying oracles, fortune tellers and the interpretation of dreams in order to as

certain their destiny.
Some of these philosophers it is true, believed in one God, but were confused in their teachings concerning Him. They had no definite knowledge to impart.

Similar was the case regarding the origin of the world. Aristotle taught that it was eternal. Others were of the opinion that it was formed by accident, while some said that it was

Reason met with no better success in teaching man's duty, origin and destiny. Since it knew nothing definite of God, it could have no certain knowledge of man's duty to God. Nor could it tell whence man came or whither he was going. All these important questions were enveloped in impenetrable darkness. It is no life. Without a true knowledge of God here, they had no hope in a here-after. Doubt and despair existed everywhere. Few, if any, had a belief in the future state. Many of the greatest philosophers not only taught but put into practice self destruction

as an act of virtue.

Since the greatest of ancient or modern philosophers, relying on un-aided reason could at most point out a probability of a future state; since they had but a vague idea of God and man's duties towards Him; since they could tell nothing of the origin of this world or of man, there exists a necessity of a divine revelation to teach us of God, of the origin of the world, and of that invisible country which is destined to receive ils of men after their separation from the body.

For reason could not guide us safe-

ror reason could not guide us safely through the wilderness of this life. It could not lead us to the promised land that lies beyond. Reason can find out some truths, as, for example, the existence of God. But there are certain truths that the deepest intellect of man could never fathom. Hence the necessity of revelation.

Revelation has been given. God's teaching, the cross of Christ, was a stumbling-block to the Jew, but to the educated, the rationalistic Greek, it was folly, as it still is to those who make a god of reason.

Reason, then as now, wished to subject everything to its measure; and when its measure could reach no farther, it was sure it had measured infinity, God Himself. It is the finite measuring the infinite; now work measuring the infinite; poor, weak, helpless human reason declaring itself the judge of eternal reason.

measuring the infinite; poor, weak, helpless human reason declaring itself the judge of eternal reason.

The proper office of reason is to examine whether God has spoken to man; when it finds that God has spoken then its duty is to believe the word of God, even if itis incomprehensible. God can do many things man cannot understand. Hence when we knew on good authority that God has taught or done certain things, we lundred years to lead souls to heaven acknowledged that ing, as he had not off of his own according to the reason of any man, whose mind is not darkened by the thick clouds of passion and prejudice, can find out without the shadow of a doubt.

Thus we see that reason will lead us to the door of the true Church. It will teach us that Jesus Ohrist is God, that He founded a Church to 1421 Mistasi Street.

## TORTURED BY CONSTIPATION

## "Fruit-a-tives" Cured Paralyzed Bowels and Digestion

ST. BONIFACE DE SHAWINIGAM, QUE.

Feb. 3rd. 1914.

"It is a pleasure to me to inform you that after suffering from Chronic Constipation for 2½ years, I have been cured by "Fruit-a-tives". While I was a student at Berthier College, I became so ill I was forced to leave the the college. Severe pains across the intestines continually tortured me and it came to a point when I could not stoop down at all, and my Digestion became paralyzed. Some one advised me to take "Fruit-a-tives" and at once I felt a great improvement. After I had taken four or five boxes, I realized that I was completely cured and what made me glad, also, was that they were acting gently, causing no pain whatever to the bowels. All those who suffer with Chronic Constipation should follow my example and 'ake "Fruit-a-tives" for they are the medicine that cures".

MAGLOIRE PAQUIN MAGLOIRE PAQUIN

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

must believe them although we not understand them.

St. Paul tells us in his Epistle to the Hebrews "Without faith it is impossible to please God." Words could not be clearer. No matter what you do, pray night and day; keep holy the Lord's day with precision; commit the Scriptures to memory; be kind to your parents; love your neighbor; be just—honorable and honest; be charitable to the poor; be pure in thought, word and deed; perform various acts of piety; still, you are not pleasing to almighty God unless you have

please God." Faith is the foundation of all virtue. We must have it first, else the building will fall.

Faith is a divine virtue by which we believe all that God teaches because He can neither deceive nor be

Faith differs from human credence which we give to the word of man. Christian faith is based on the infallible word of God. It enkindles in the soul perfect certitude. It is infused into the soul in baptism and is a supernatural light added to the natural light of reason.

We believe because Christ Who taught is God. He proved His divinity and established His mission by means of prophecies and miracles. These prophecies and miracles are historical facts. They rest on at least as good authority as does any well-founded historical fact and cannot be denied without overturning all history. No one but God can perform a miracle. Jesus Christ proved His divinity and the divinity of His teaching by the performance of many miracles, as, for example, the resur-rection of Lazarus from the dead and

His own resurrection. Reason, then, teaches us that Jesus ccident, while some said that it was in emanation from or a portion of the divinity anything we must believe because He cannot deceive us.

We believe that Christ is God, be-cause He fulfilled the prophecies and performed many miracles. We believe all He taught because He is God. He cannot mislead us. He gave us His revelation, not to exgave us His revelation, not to exhibit Resson Him love, veneration and adoration. tinguish reason, but assist it. Reason leads us to the door of the true leads us to the door of the true "Thou shall love the Lord, thy God."

Thou shall love the Lord, thy God. Church the Church Christ established

This is a fact that reason can find out. There is no reason why Caesar should have conquered Gaul nearly two thousand years ago, nor is there any reason why Napoleon should have died in exile on St. Helena during the century just passed. Still to doubt these things would be most unreasonable, because they are based on such authority that to deny it

certitude. If we have such certainty with regard to these human events, how much greater is our certainty regard-ing the superhuman events related of Christ, His Apostles and their

These are within the domain of The testimony to the fact is what we examine.

That Christ lived upon earth, that He performed many wonderful works, that His miracles proved Him to be God, that He chose twelve Apostles, that after His death He sent them into the world to teach His Gospel to every creature, that some of His Apostles and disciples, years after His death, embodied part of His teachings in the Gospels, epistles and other writings which we call the New Testament, that the Church which He founded to lead men to heaven was to continue till the end of time according to His promise that the Holy Ghost would teach her all truth and that He Himself would abide with her forever, and that this Church has never ceased for the past eighteen hundred years to lead souls to heaven

time of Christ.

Although reason will lead one to the door of the true Church, it requires a special grace of God to lead one to enter its sacred portals. This grace is sometimes rejected.

Thus we see that we can do nothing without God. Faith in God and His teachings is a necessity. Jesus Christ is the light that came into the world to enlighten its darkness. Instead of rejecting that light as many do, all should turn toward it with joy and gladness. The truth He preached came from heaven; hence all should cheerfully accept it. How different cheerfully accept it. How different was the fact. Even in the time of Christ, the Jews loved darkness better than light. The Jews and heathens did everything to oppose His teachings. When He spoke of His divinity, they said He was a blas-phemer. When He said He was of the same nature as the Father and that He was older than Abraham, they sought to stone Him. When He spoke to them of the Bread of Eter-nal Life, and announced that He was about to institute the Blessed Sacra-ment of the Altara they said it was impossible, and many even of His disciples withdrew from Him.

They denied many of His miracles. Those that it was impossible for them to deny (as they were well authenticated facts), they tried to explain or attribute to some evil power.

If, then, Our Divine Lord was de-

If, then, Our Divine Lord was despised when He was on earth and His teachings denied, is it any wonder that His Church, the teacher of nations, should be despised and her teachings denied at the present day?

Irreligion is fashionable, incredul-

ity tempting. Many are governed by fashion. Without examining for themselves, they imitate in their words and actions those with whom they associate. They want to be popular. And they foolishly think that the road to popularity is the denial of the religion of Christ, and the doubting of everything in reli-

Some hopefully look forward to a better day when all will be united in the bonds of a common Christian brotherhood. They think that the spirit of doubt and denial has about run its course; that men are begin ning to see the fallacy of the principle or private interpretation from which this universal doubt and de-nial springs; and that the idolatry of man's individual reason must at last give place to the divine author-

ity of faith.

We have seen the proper office of reason. We have seen that when it is abused, it leads to the most abominable doctrines and practices, as in the case of the pagan of antiquity and the infidel of to day; but that when properly used, when used as the handmaid of faith, it leads to

God. There are some truths that man by his reason alone can find out, as, for example, the existence of God and the spirituality of the soul. But there are other truths that the deepest intellect of man could never fathom as the truth that God, the Creato and Lord of all things is one in essence and three in person and that the soul being immortal is destined to live forever happy or miserable

according to his works.

These and other truths required s special revelation of God and an act of faith on our part. God has re-vealed them. Reason teaches that we must believe them.

They are of the utmost importance not only for our future, but also for with thy whole heart and with thy

## SHE PATIENTLY BORE DISGRACE

A Sad Letter from a lady whose **Husband was Dissipated** 

How She Cured Him With a Secret Remedy



"I had for years patiently borne the disgrace, suffering, misery and privations due to my husband's drinking habits. due to my husband's drinking habits. Hearing of your marvellous remedy for the cure of drunkenness, which I could give my husband secretly, I decided to try it. I procured a package and mixed it in his food and coffee, and, as the remedy was odorless and tasteless, he did not know what it was that so quickly relieved his craving for liquor. He soon began to pick up flesh, his appetite for solid food returned, he stuck to his work regularly, and we now have a happy home. After he was completely cured, I told him what I had done, when he acknowledged that it had been his saving, as he had not the resolution to break off of his own accord. I hereby advise all women afflicted as I was to give your remedy a tial."

FREE-SEND NO MONEY I will send free trial package and booklet giving full particulars, testimonials, etc., to any sufferer of riend who wishes to help. Write to-day, Plain sealed package. Correspondence sacred-ty confidential.

E. R. HERD, SAMARIA REMEDY CO.,

last forever and that there is only one Church which comes down to us through the lapse of ages from the time of Christ.

Although reason will lead one to the door of the true Church, it requires a special grace of God to lead one to enter its sacred portals. This grace is sometimes rejected.

Thus we see that we can do nothing without God. Faith in God and His teachings is a necessity. Jesus Christ is the light that came into the terrible treatment of prisoners. women, children and slaves. These were the results of the abuse of reason in matters relating to religion. It was not until the time of the first Christian Emperor, Constantine, that they and many other cruel, heartless, horrible, heathenish practices were declared illegal and contrary to Christian principles.

Regarding the soul's immortality,

reason is equally uncertain. Philosophy and reason of antiquity affirmed that the soul was spiritual or immaterial, i. e., not composed of mat-ter, and, hence, unlike the body, not subject to decay or dissolution. Still, it was but an opinion, weak and wavering. It was unlike the faith, the confidence firm and immovable which revelation gives.

It was far different from the Christian's Credo, " I believe in the resur-rection of the body and life everlast-

Reason, then, is not that light which is to guide us through darkness of the valley of life to the promised land that lies beyond. It was uncertain, weak and wavering. We needed a guide that was certain, strong and unwavering. We needed revelation. That has been given. Reason teaches us that God has spoken to man. And when man knows that God speaks, genuine reason dictates that man humbly bow his head and believe the Word of

lation and follow its guidance when found. Reason can prayerfully weigh the evidences of revelation, shall receive" will grant the gift of faith. Anything that is not revealed, true reason can deal with as she pleases. She can question or reject it. But when reason once knows a truth is revealed, when she once sees a teaching is unchangeable, in-fallible and divine; then that teach ing claims her assent and submis-sion. Then it becomes an object of

Let us, my dear friends, use our reason properly. Let us endeavor, at all times, to be able to give a And let us firmly believe all the truths that God has revealed, for though they may be above reason, they are not contrary to it, and that God Who has revealed them can not deceive us.

### BENSON AND HIS FATHER

Ceaseless industry was one of the striking features of the late Monsignor Benson's character, says The Sacred Heart Review. "He vowed never to be a moment idle," remarks a writer in an English paper, who onsiders that this habit of industry was the result of self-discipline. As a boy Robert Hugh Benson was not so given to work. His father writing in a diary of his own dislike for galling over-work " goes on to say that his own failure in patience may be "the real secret why my Hugh dislikes and shrinks from work and seems absolutely set on life's yield-ing him as much innocent (thank God!) fun as can be extracted from its hours." Again he referred to this fun loving tendency, in noting a trip to Eton to consult with "Arthur, Lyttelton (the head master) and Hughie himself:"

With his dear mother, we are all against it (the boy's wish to leave Eton and prepare for civil service in India). We all feel that being against it will throw him off from the only intellectual and earnest purpose as to his future life which he has as yet shown. . . . 'Our little sheltered boy' as his mother says, and breaks my heart. I always reckoned on this one to be my great friend as I grew old."

old."

Monsignor Benson in his "Confessions of a Convert" relates the closing scene in his father's life:

"In October, 1896, my father suddenly died on his knees in church during a visit to Mr. Gladstone, at Hawarden. I was superintending the Sunday school at the Eton mission when a telegram was put into my hands announcing the fact. On my way up to Hawarden that night I recited as usual the Evening Prayer appointed for the day, and in the second lesson read the words: 'Lord suffer me first to go and bury my father, and then I will follow Thee.' Within six weeks of his father's death the claims of the Catholic

death the claims of the Catholic Church came before Robert Hugh Benson for the first time, and his re-ception into the Church followed as seption into the Children followed as a natural consequence of his earnest seeking for the truth. "Remember he has followed his conscience after all," said an Anglican bishop to Mrs. Benson, "and what else could his father wish for him than that?"

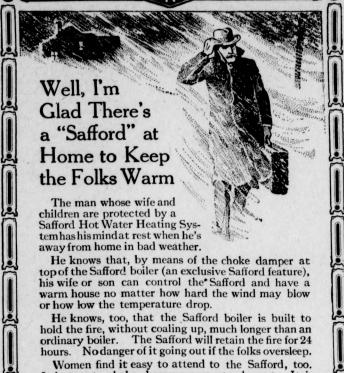
THE ANGELUS BELL IN SOUTH AFRICA

"A beautiful sight, indeed, is the Trappist Settlement in the Wild Lands of South Africa," writes Father Howlett, O. M. I. "Everything speaks to you of peace and of work, too, for the monk never ceases to impress upon the mind of the black man the

dignity of labor. The river, idle for centuries past, now works the busy mill, grinds the wheat, and cuts the great forest trees into planks of every size and shape. Here are native boys preparing the African mahogany, others are hewing stones, while still others are busy at the wine vaults, getting them ready for the vintage that will soon be gathered. In the orchard, filled with trees from every country, birds of gay plumage fit to and fro, while over the fields of snow white liles swarm the honey-suckers, robbing the plants of the sweetness robbing the plants of the sweetness

which the monks had hoped to save for their bees. And as you stand ad-miring this beautiful picture, a sound comes to your ear which carries you back to the old world, back to the Homeland. It brings before your

mind the days of your youth, the friends of yore, the old parish church and the gray-haired priest. It echoes o'er valley and hill; the native rests from his work, and with the monk and nun bends in prayer—for it is the Angelus bell, ringing out the Angels greeting, the Sweet Ave Maria!"—Sacred Heart Review. DRG



It is easy to shake, because you stand erect. It is easy to put coal in the roomy door. The ashes are readily removed. The Safford System is built by specialists with 30 years' experience in steam and hot water heating. It

costs no more than others. Send us your name and address on a post card and we'll mail you promptly our "Home Heat-ing" booklet. A mighty interesting booklet to those interested in learning about the most advanced ideas in home

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It is absolutely essential to burn everything which has been used in a room or house of infection. You will find our Paper Towels very adaptable for use in the care of the sick. They are most sanitary and economical, for they are MADE TO BE BURNT. Doctor and Nurse will appreciate them. Also, they are so absorbent and soft they will not irritate the most sensitive skin. Can be used to take the place of Serviettes or Dish Towels—in fact there are a hundred and one uses to which they may be put and which you will discover at once, when you begin to use

## "Eddy's Paper Towels"

Made of softest tissue, chemically pure and well crimped.



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200 Rooms, Private Bath, \$1.50 Single, \$2.50 Up Double " 2.00 " 2.50 " 4.00 " " 8.00 to 5.00 "

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May the Lord bless thee and keep thee. May He show His face to thee and have mercy on thee. May He turn His countenance to thee and give thee peace. May the Lord bless thee.—St. Francis to Brother Leo.



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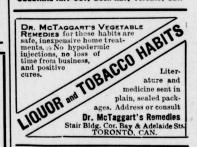
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### CHATS WITH YOUNG MEN

PASS IT ON

Have you had a kindness shown? Pass it on.
"Twas not given for thee alone.
Pass it on.
Let it travel down the years.
Let it wipe another's tears.
"Till in heaven the deed appears,

Pass it on.
Hast thou found some precious treas

Hast thou not some peculiar pleas

ure?
Pass it on.
For the heart grows rich in giving,
Loving is the truest living,
Letting go is twice possessing?
Pass it on.
Have you found the heavenly light?
Pass it on.
Souls are groping in the night.
Daylight gone.
Hold thy lighted lamp on high,
Be a star in someone's sky,
He may live who else would die.
Pass it on. Pass it on.

THE OPPORTUNITY OF THE YOUNG MEN OF AMERICA

There is opportunity to day for every young man in America. Twenty years ago there were comare years ago there were com-paratively few positions paying \$4,000 or \$5,000 a year and over. To-day there are many men in var-ious cities of this country drawing salaries of this amount or more. Further, every ten years sees a large percentage of new men at the head of the commercial and financial institutions of America. These new men come largely from the ranks, a fact which illustrates that the opportunity for young men is greater to-day than ever in the history of this nation. Business will continue to expand and new products will be manufactured, new fields for the sale manutactured, new neids for the sale of merchandise will come into existence, and no country on the globe promises better than does the United

Unhampered by social, hereditary or other caste distinction, the young man of America is free to make him self whatever his natural ability, energy and activity dictate. It is only essary to look about and see on all sides the number of our most suc cessful men whose origin was humble. With few advantages and many handicaps, they began the struggle of life. Nevertheless, they ed step by step and reached the goal of success by sheer will power, energy and grit. These men had not a college education but they had an indefatigable determination to learn and succeed. The young man who argues that his progress is handicapped because he has not had the advantage of a college education will not go far toward success. Poverty never spoils a good man. Unearned prosperity good man. Unearned prosperity often does. There are always good reasons for a real man's suc-cess. It is not due to luck. Lack of success is often the result of wasted

opportunity.
Some men learn all they know from books, others from life. Both are essential to a degree. It is the man who knows enough about practice to test his theories for defect that gives the world a shove around on its axis and finds a fair margin of profit for himself from the effort. Education is a good deal like eating. One cannot always tell what particular thing he learned that did him most good. A young man must go to work in the morning with a firm de-termination to make that day count for something if he expects to return home with any degree of satisfaction.
Depending on "hindsight" to point out opportunity will never avail him much. The capable man is one part talk and nine parts judgment and he

part of talk. Europe may result in America having a large increase in immigration; immigration of a kind that will help us. There are many Germans, French, Austrians and English who

will look to America as their future home. I believe that conditions abroad will cause many of the best people of these nations to seek our shores for their future livelihood. If such should prove to be the case, I would ask the young men of America to watch the progress of these thrifty foreigners. Many of the strangers will be handicapped in not speaking our language, in not knowing our customs, and, perhaps, by a lack of money. But notwithstanding these things, many of them will, in ten years be ahead of numerous young men of America, who to-day young men of America, who to day have every advantage and numerous

opportunities.
Summed up, opportunity and ultimate success rest, to a large extent, with the individual. There are men who will succeed in spite of apparently insurmountable obstacles.
There are other men who will fail, notwithstanding opportunity and the assistance of many friends. Every man can hew his statue of success man can new his statue of success out of the block of opportunity, and the necessary tools are integrity, thoroughness and energy, and, I will add, judgment and adaptibility.— Festus J. Wade, President Mercantile Trust Company, St. Louis, Mo., in

TEN " I WILL'S "

" I will study the language of genite and tones that crush.
"I will practice patience at hom

lest my testy temper break through unexpectedly and disgrace me. "I will remember that my neigh-bors have troubles enough to carry without loading mine on them.

" I will excuse other's faults and failures as often and fully as I ex-pect others to be lenient with mine. I will cure criticism with com mendations, close up against gossip and build healthy loves by service. "I will be a friend under trying tests and wear everywhere a good-will face unchilled by aloofness. "I will never gloat over gains, but

amass only to enrich others and so gain a wealthy heart. "I will love boys and girls, so that old age will not find me stiff and

I will gladden my nature by smil ing out loud on every occasion and by out looking optimistically. "I will pray frequently, think good things, believe men and do a full day's work without fear or

OUR BOYS AND GIRLS

A DARLING Two gentlemen friends who had been parted for many years met in a crowded city thoroughfare. The one who lived in the city was on his way to meet a pressing engagement. After a few expressions of delight,

Wall I'm off. I'm sorry but can't help it. I will look for youetoo'clock sharp. I'm anxious for you to see my wife and child."
"Only one child?" asked the

'Only one," came the answer, ten

derly—" a daughter, she's a darling I do assure you."

And then they parted, the stranger in the city getting into a street car, bound for the park, whither he de sired to go.

After a block or two a group of five

girls entered the car; they were all young, and evidently belonged to families of wealth. Each was attired in a very becoming spring suit. Doubtless they were going to the park for a pionic. They seemed very happy and amiable, until the car again stopped, this time letting in a pale-faced girl of about eleven and a sick boy of four. These children were shabbily dressed and upon their three books of distress out opportunity will never avail him much. The capable man is one part talk and nine parts judgment and he uses the nine parts of judgment to tell where and when to use the one art of talk.

It is probable that the situation in one of them say, with a look of dis-

"I suppose these ragamuffins are

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Make your "Meat" Canadian Wheat-but

be sure it is the whole wheat prepared in

a digestible form-that's what you get when

you eat SHREDDED WHEAT the food that puts

you on your feet. It is not what you eat, but what

you digest that makes muscle, bone and brain. SHREDDED WHEAT is a complete food for build-

ing the perfect human body. Ready-cooked

Shredded Wheat is made in two forms, BISCUIT and TRIS-

CUIT-the Biscuit for breakfast with milk or cream, or with

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butter or soft cheese, or for any meal as a substitute for

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white flour bread.

Would you?" This from another

"No, indeed! But there is no accounting for tastes. I think there ought to be a special line of cars for

the lower classes.
All this conversation went on in low tone, but the gentleman had heard it. Had the child, too? He heard it. Had the child, too? He glanced at the pale face and saw tears glistening in her eyes. Then he looked at the group of finely dressed girls, who had moved as far from the plebeian as the limits of the car would allow. He was angry. He longed to tell them that they were vain and heartless, as they drew their costly trappings closer about them, as if fearful of contact with poverty's children.

Just then an exclamation—"Why, there is Nettle. Wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood beckening to the

young girl stood beckening to the car-driver. When she entered the car she was warmly greeted by the five, who made room for her beside them. They were profuse in their exclamations and questions.

Where are you going?" one asked.

"Oh, what lovely flowers! Who are they for?" questioned another.
"I'm on my way to Belle Clarke's.
She's sick, you know, and the flowers are for her."

She answered both questions once, and then, glancing towards the door of the car, she saw the pale girl door of the car, she saw the pair kill looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes; and then, forgetting that she too wors a hand-some velvet skirt and a costly jacket, and that her shapely hands were covered with well-fitting gloves, she left her seat and crossed over to the little ones. She laid one hand carelessly on the boy's thin cheek and she asked interestedly of his sister:

"The little boy is sick, is he not? And he is your brother, I am sure, he clings so to you."

It seemed hard for the girl to an It seemed hard for the girl to answer, but finally she said: "Yes, miss; he is sick. Freddy never was well. Yes, miss, he is my brother. We're going to the park to see if it won't make Freddy better."

"I am glad you are going," the young lady replied, in a low voice.
"I feel it will do him good: it is so

lovely there, with the spring flowers all in bloom. But where is your lunch? You ought to have a lunch

after so long a drive."

Over the little girl's face came a

Yes, miss, mebbe we ought to for Freddy's sake; but, you see, we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies purposely so as Freddy could ride to the park and back. I guess mebbe Freddy will forget all about being hungry when he gets to the beautiful

Were there tears in the lovely were there tears in the lovely girl's eyes? Yes, there certainly were; and very soon she asked the girl where they lived, and wrote the address down in a tablet, which she took from a beaded bag under her

"After riding a few blocks the pretty girls left the car, but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths was clasped in the sister's hand, while the sick boy, with radiant face held in his hand a precious package, from which he helped himself now and then, saying to his sister in a jubilant whisper:

"She said we could eat 'em allevery one—when we got to the park. What made her so sweet and good to me? She didn't call us ragamuffins and wasn't afraid to have her dress she did. What made her?"

And Sue whispered back:

"I guess its cause she's beautiful as well as her clothes—beautiful inside,

When the park was reached the five girls hurried out with laughter and merry talk. Then the gentleman lifted the little boy in his arm and carried him out of the car, across the road and into the sweet-smelling on an excursion, too."

"I shouldn't want to eleave my door if I had to look like that. of gratitude, following. It was he



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who paid for a nice ride for them in a goat carriage; he also, who treated them to oyster soup at the park restaurant.

At 2 o'clock sharp the next day At 2 o'clock sharp the next day
the two gentlemen met again.
"This is my wife," the host said
proudly, introducing a comely lady,
"and this," as a girl of fifteen entered
the parlor, "is my daughter."
"Ah," thought the guest, as he
extended his hand in cordial greeting,
"this is the girl whom I met vester.

this is the girl whom I met yesterday in the street car. I don't wonder father calls her a darling. She is a darling, and no mistake, her!"—St Paul Bulletin.

TEMPERANCE

HOW PROHIBITION CAME TO RUSSIA

Petrograd, Nov. 18.-There is pro hibition in Russia to-day, prohibi-tion which means that not a drop of tion which means that hot a drop of works, whisky, brandy, gin or any other strong liquor is obtainable from one end to the other of a territory populated by 130,000,000 people and covering one-sixth of the habitable globe.

The story of how strong drink has been utterly banished from the

has been utterly banished from the Russian empire was related by Michael Demitrovitch Tchelisheff, the man directly responsible for putting an end to Russia's grave vice, the vodka habit.

It should be said in the beginning that the word prohibition in Russia must be taken literally. Its use does not imply a partially successful attempt to curtail the consumption of liquor resulting in drinking in sectat places, the abuse of medical liret places, the abuse of medical li-censes and general evasion and subterfuge. It does mean that a vast population who consumed \$1,000,000,000 worth of vodka a year; whose ordinary condition has been described by Russians themselves as ulation upward, has been lifted al most in one day from a drunken in-

ertia to sobriety.
On that day when the mobilization of the Russian Army began, special policemen visited every public place where vodka is sold, locked up the supply of liquor, and placed on the shop the imperial seal. Since the manufacture and sale of vodka is a government monopoly in Russia, it is not a difficult thing to enforce pro-

REMARKABLE CHANGE IN

From the day this step was taken drunkenness vanished in Russia. The results are seen at once in the peasantry; already they are beginning to look like a different race The marks of suffering, the pinched looks of illness and improper nour ishment have gone from their faces. There has been also a remarkable change in the appearance of their clothes. Their clothes are cleaner, clothes. Their clothes are cleaner, and both the men and women appear more neatly and better dressed. The destitute character of the homes of

destitute character of the homes of the poor has been replaced with something like order and thrift. In Petrograd and Moscow the effect of these improved conditions is fairly startling. On holidays in these two cities inebriates always filled the police stations and often they lay about on the sidewalks and they lay about on the sidewalks and even in the streets. Things are so different to day that unattended women may now pass at night through portions of these cities where it was formerly dangerous even for men. Minor crimes and meanors have almost vanished.

Tchelisheff, the man who virtually accomplished this miracle, was a passant by birth, originally a house painter by profession, then Mayor of the city of Samara, and now a millionaire. Physically he is a giant, standing over 6 feet 4 inches in his stocking feet, and of powerful build. Although he is fifty-five years old, he looks much younger. His movements display the energy of youth, Tchelisheff, the man who virtually

lair is not tinged by gray.

In Petrograd Mr. Tchelisheff generally found in a luxurious suite of rooms in one of the best hotels. He goes about clad in a blue blouse with a tasseled girdle, and baggy black breeches tucked into heavy boots. He offers his visitors tea from a samovar and fruit from the Crimea. Speaking of what he had accom-plished for the cause of school-

plished for the cause of sobriety in Russia Mr. Tohelisheff said : Russia Mr. Tchelisheff said:
"I was reared in a small Russian village. There were no schools or hospitals, or any of the improvements we are accustomed to in civilized communities. I picked up an education from old newspapers and stray books. One day I chanced upon a book in the hands of a moujik, which treated of the havystellars of alcohol. treated of the harmfulness of alcohol. It stated among other things that rodka was a poison.

"I was so impressed with this, knowing that everybody drank vodks, that I asked the first physician I met if the statement were true. He said yes. Men drank it, he explained, because momentarily it says them. sensation of pleasant dizziness. From that time I decided to take every

opportunity to discover more about the use of vodks.

"At the end of the eighties there came famine in Russia, followed by agrarian troubles. I saw a crowd of peasants demand from a local landpeasants demand from a local land-lord all the grain and foodstuffs in his granary. This puzzled me; I could not understand how honest men were indulging in what seemed to be highway robbery. But I noted at the time that every man who was taking part in this incident was a drinking man, while their fellow villagers, who were abstemious, had sufficient provisions in their own sufficient provisions in their own homes. Thus it was that I observed the industrial effects of vodka drink-

CONCLUDED NEXT WEEK

CHURCH UNION

At a recent meeting of the English Church Union, Mr. T. H. Bischoff undertook to discuss "the present position of the English Catholic Movement in relation to the English Church Union." A coherent policy and efficient means of carrying it out, are in Mr. Bischoff's opinion, very much needed at the present time if the Catholic religion is to flourish in England. It may be added that a definite creed would also be helpful. The Guardian thus outlines Mr. Bischoff's program:

1. Reservation and Exposition of the Blessed Sacrament. 2. Restoration of devotions to Our Lady in public worship which will require dogmatic teaching of the truths of Our Lady and will engender an individual personal devotion to her without which no man can become a Catholic. 3. The right to substitute the Latin for the vernacular

Mass. . . or the liberty. . . . to render it (the Book of Common Prayer) more tolerable for Catholic use and more comformable to the Western Liturgy. 4. Restoration of the Contemplative Orders. 5. A celibate priesthood. (Cries of "No,") 6. To the sixth point these five are all prefatory and introductory; it is a frank and fearless re-statement of our relation to the Apostolic Sec.

Mr. Bischoff is quite correct in saying that the gist of the matter is contained in his sixth point. Lord Halifax was equally correct when, in his discussion of Mr. Bischoff's paper he held that unity with the Holy See was highly desirable, but that in the desire for unity, principle must not be sacrificed. It is a matter scribed by Russians themselves as aging from a slight degree of stimation upward, has been lifted also to satisfax, after all his striving for relation to one day from a drunken inthe price of unity, as far as the Catholic Church is concerned, is absolute and unconditional submission to the See of Rome. Until the members of the Anglican Church who seek reunion grasp this point, discussion of terms is futile. Meanwhile it would be interesting, though not particularly profitable, to know that Dr. McKim, whose anti-Catholic screed miscalled a book, was recently recommuscailed a DOOK, was recensly recom-mended by the self styled "Catholic" Living Church, thinks of these "Romanizing" tendencies in the English Establishment.—America.

> CAROL-SINGING AND CATHOLICITY

The capital of New England is now a Catholic city, yet it was not by the will or usage of the Catholic majorty that the waits went singing their Christmas carols up and down the Hill. Rather it was the effect of Protestantism softening to what was lovely and lovable in the observance of the hallowed time, after the grim years when Boston was so forbidding ly a Puritan city, with a terrible conscience against every form of Christ-

mas observance.
So comments the Editor of the
Easy Chair, in Harper's Magazine.
"The Catholic majority" can not but feel that the more their Protestant brethren study Catholic customs and imitate them, the closer earnest souls will come to a knowledge of the true faith. Reading the history of Christmas practices in Merrie England takes the reader back to the time when England was Catholic England. That is an excellent beginning for a



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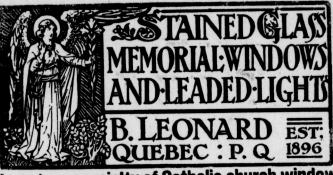
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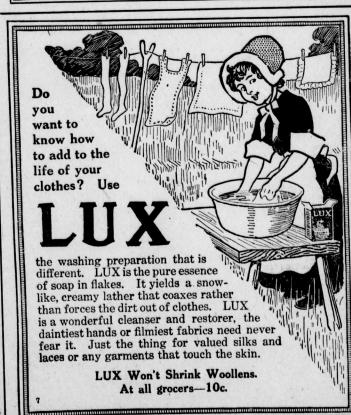
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Church, and ever inflamed anew his desire to kindle in the hearts of the faithful that zeal for the cause of Christ which had wrought such wonders in the Church of old. Once more a pagar; world was to be won over to the love of Christ. Many there were who had rejected all rethere were who had rejected at re-ligion. To others it meant no more than the vaguest pantheism, less definite and not more ennobling than the ancient worship of Baal or Jove. come a scandal to men, even to count-less numbers of those who still bore His name as "Christians." Truly there was need of a renovation.

We remember the enthusiam with which that watchword was first caught up by the Catholic world: "To renew all things in Christ." It was a trumpet call which urged men to action and roused in their hearts the highest and noblest aspirations. With that appeal was given like wise he most potent means of carrying it into effect : the renewal of the pracof daily Communion, beginning with the use of reason in the child and its first understanding of the essential doctrines of our Holy Faith, and ending only with life itself. Such was to be the way, more important even than human eloquence and learning, for the spiritual conquest of the world. How much has alreseen achieved we all know, and the future will see a continuation of the work which has been begun so

What, we may at times have asked ourselves, is to be the watchword of the new pontificate? Certainly we knew that there could be no departare from the purpose set himself by Pope Pius X.: to renew the world in Christ. But what definite form was it to take? We were not kept long in expectation. With the first encycin expectation. What has heaviliated came likewise the announcement of the special object and unalterable aim of the present pontificate. It is briefly and clearly summed up for us in the words: "That the up for us in the words: harity of Christ may prevail among nen." The text which the Pope tells us he will never weary of repeating, is taken from the Apostle of love and expresses the intimate desire of the Heart of Christ: "Love one another." Here, in his own words, is the aim and object of his pontificate:

"You see, venerable brethren, how necessary it is to make every effort prevail among men. This will cer-tainly be Our aim always as the special object of Our Pontificate. Let this also, We exaort you, be your work. We shall not be weary of praing when men to give a fact. so that the charity of Christ may

of urging upon men to give effect to the teaching of the Apostle St. John, What is this purpose but the continuation of the sublime mission of Pope Pius X. Only by the renewal of all things in Christ can we ever hope that the charity itself of Christ shall

prevail among men. Only by a return to the fervor of apostolic days can we bring about that reign of love which distinguished the early Christians: "Behold how these Christians love one another." Only by the most fervent, frequent, and, if possible, the daily reception of the Holy Eucharist can we attain to that highest perfection of love which Christ desires for us. It was notably at the institution itself of the Holy Eucharist that Our Lord gave us honored me, from the year 1873 till those commandments of His love the day of his death, lays on me the which Pope Benedict XV. gathered together in his first encyclical "This is my commandment that you love one another." "These things I command you that you love one By the constant recepti of the Sacrament of His Body and Blood was to be made perfect in the early Church that most complete of all bonds of love: "That they may all be one, as thou Father in me and

It is this zeal for the perfection of charity which permits of no discord or dissensions. The solemn condemnation of Modernism has hardly died from the lips of Pope Pius X. when it is taken up anew and repeated with the utmost strength by his successor. Nor will he tolerate any addition to the glorious titles any addition to the given of Holy that are ours by right of Holy Rantism: "Christian is my name and Baptism: "Christian is my name and Catholic my surname." That same charity is the bond which in the social charity is the bold which in relations of men should unite the lowest to the highest, as in the Church it should attach the faithful nd priests ever more closely to the bishops and to the Holy See. Perfect obedience to all constituted authority must be rooted in the love of God, in that charity of Christ which should prevail among men. Possessed of the fulness of this charity, we shall like wise be able to accomplish to the utmost of our power the renewal of the world in Christ.

It will be encouraging, as it is the Immaculate Conception, always believed within the Church, but now declared to be an article of Faith, won for us the particular protection of the Queen of Heaven. The proclamation of the dogma of Papal Infallibility, equally believed at all times by the faithful, soon followed as a most signal favor, confirming in the most solemn manner the unity of all Catholics with the Chair of St.

England was perhaps fortunate at that time, as it called forth his indigenant denial, which, says Mr. Ward, mylocally and the picture for ever and unmistakably on record."—
The denial appeared in the Globe which had copied the false statement from the Stamford Morning Advertiser (July, 1862.)

Dr. Newman wrote:

OF THE NEW PONTIFICATE

"To renew all things in Christ" was the purpose with which Pope Pius X. ascended the pontifical throne. It remained to the end the constant and supreme motive of his actions. It determined all his reforms within the Church, and ever inflamed anew his desire to kindle in the hearts of the faithful that zeal for the series of whom alone Christ committed the keys of His spiritual kingdom, to be possessed by Peter and by his successors, to the end of time. Among the great events which deserve especially to be called to mind as leading up to the mighty impulses of the Holy Spirit experiment the Church to day we must not forget the splendor and power given to the devotion. must not forget the splender and power given to the devotion to St. Joseph as Patron of the Universal Church, nor, above all, the divinely desired consecration of all mankind to the Sacred Heart, under the pontificate of Leo XIII.; an act which could not fail to be productive of the could not fail to be productive of the most wonderful graces. Immediately upon the personal dedication of each individual Catholic to the Heart of Christ, there was made likewise, in every part of the entire world, the universal consecration of all mankind, Christian and infidel, to that Heart of boundless love :

Be Thou King, O Lord, not only of the faithful who have never forsake Thee, but also of the prodigal children who have abandoned Thee: grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom dis-cord keeps aloof, and call them back Faith, so that soon there may be but one flock and one Shepherd. Be Thou King also of those who sit in the ancient superstition of the Gentiles, and refuse not thou to deliver them out of dark ness into the light and kingdom of

It is by this reign of the Heart of Christ that the desire of the Supreme Pontiff and the object of his pontifi-cate can be fulfilled—the prevalence of divine charity among men. Close after this signal consecration, so solemnly made, there descended upon the earth the fire of Eucharistic fervor, like a new Pentecostal gift. With this flame enkindled within us we can set the world ablaze. So at last can be realized, as fully as possible, the wish of the Holy Father, the special object of his pontificate: "That the charity of Christ may pre-vail among men."—Joseph Husslein, S. J., in American.

### CARDINAL NEWMAN'S STAUNCH FAITH

Some interesting correspondence between Mr. W. S. Lilly and the Rev. Alexander Whyte, D. D. (Principal, New College Edinburg, and senior minister of St. Georges United Free Church of that city), appeared in the London Tablet (Oct. 3.) Mr. Lilly's letter, dated Sept. 15, 1914, states " An illness confining me for some

weeks to my bed has recently given me an opportunity of reading a num-ber of books which I have from time to time laid aside for a more convenient season. Among them was your "Newman," With much of that interesting volume I am in cordial sympathy. But there is a passage in which you misrepresent the Cardinal gravely, though I do not doubt unintentionally. It is as follows: 'Those who are able to speak about such matters assure us that Newman

largely returned to his mother's Huguenot and Puritan faith in his last days. And I believe it. But then he should have said so himself, and he should have openly apologized for and repudiated all he had ever written, and had instigated others to write, to the detriment of apostolical and evangelical religion.

The close and unbroken friend ship with which Cardinal Newman that at the end of his life he ' largely returned to his mother's Huguenot and Puritan faith 'a phrase used by you, as is evident from the context, to designate the Lutheran doctrine, which you describe as 'apostolic and evangelical religion,' and which Newman judged himself to have utterly refuted in his book on 'Justification It would be interesting to know, if you are in a position to make a disclosure, on what authority the statement rests which I thus challenge."

The Rev. Mr. Whyte replied: You are certainly safe in saying that if I gravely misrepresent Car-dinal Newman in anything I say about him, it must be unintention-ally. For I went to all the sources that were open to me—both books and men—and, as I thought, exhaust-ed them, before I began to write my little appreciation of this great man. And I fully believed that I had good ground for all that I said about him. But your letter convinces me that you know the real facts about the matter in hand much better than any of my authorities. And, though I am of my authorities. And, though I am deeply sorry to have to make the retraction, yet I say in reply to your letter that if my little book should go into another edition I shall expunge the passage to which you have taken such strong exception."

Evidently Mr. Whyte had consulted the wrong "sources". The truth

ed the wrong "sources." The truth was so readily accessible that he can interesting, to trace the workings of Divine Providence which have wonderfully guided the Church within the recent decades of years.

The proclamation of the dogma of the Impagulate Conception, always intended return to the Church of the Impagulate Conception, always intended return to the Church of the Impagulate Conception, always intended return to the Church of the Impagulate Conception, always intended return to the Church of England was perhaps fortunate at that time, as it called forth his indig-

"The paragraph is utterly unfound-

ed in fact.

I have not had one moment's wavering of trust in the Catholic Church ever since I was received into her fold. I hold and ever have held, that her Sovereign Pontiff is the centre of unity and the Vicar of Christ, and I have ever had and have still an unclouded faith in her creed in all its articles, a supremp satisfaction in her worship, discipline and teaching, and an eager longing and a hope against hope that the many dear friends whom I had met many dear friends whom I had met in Protestantism may be partakers of my happiness. . I should be a consummate fool (to use a mild term) if in my old age I left the land "flowing with milk and honey" for the city of confusion and the house of hondage"

On various occasions the great Oxford convert reiterated the sub-stance of his letter to the Globe. There is no uncertain ring in these professions of faith. Note the solemn charge he laid upon the Catholic young men—whom he addressed in his University lectures—in these

Trust the Church of God implicitly —thank her that she has kept the faith safe for so many generations, and do your part in helping her to transmit it to generations that come

From the correspondence of the Cardinal's closing years we take two excerpts, the first from a letter to the Rev. A. Spurrier, in which Newman regrets that the state of his Who can have dared to say that I

am disappointed in the Church of Rome? I say dared because I have never uttered, or written or thought, or felt the very shadow of disappoint-

The second quotation, which follows, is from a letter that Cardinal Newman wrote to Mr. G. T. Edwards, formerly Secretary to the London Evangelical Society. It bears the

date of Feb. 24, 1887:
"I will not close our correspond. ence, without testifying my simple love and adhesion to the Catholic Roman Church, not that I think you doubt this; and did I wish to give a eason for this full and absolute devotion, what should, what can I say, but that those great and burning truths, which I learned when a boy, from Evangelical teaching, I have found impressed upon my heart with fresh and ever increasing force by the Holy Roman Church? That Church has added to the simple Evangelicalism of my first teachers, but it has obscured, diluted, enfeebled, nothing of it. On the contrary I have found a power, a resource, a comfort, a consolation in our Lord's Divinity and atonement in His Real Presence in Communion in His Divine and human power which all good Catholics have, but which Evangelical Christians have but faintly. But I have not strength to say more."-Sacred Heart Review.

### DEATH OF URSULINE RELIGIOUS

The Ursuline Community of "The Pines," Chatham, Ont., recently suffered a severe loss in the death of Mother Mary Benedict, formerly Miss Mary Victoria Murphy, of Kings-ton, Ont. The deceased religious entered the Ursuline Order about thirteen years ago, and has always been one of its most esteemed members, as well on account of her virtuous life and edifying example as for her fied as a pharmacist he can become talents and ability, particularly as a his own "boss," and that is one of teacher of music.

igable worker ; her energy seemed exhaustless, and the loving generosity with which she first devoted herself to the service of the Lord never knew any abatement. She was of an extremely retiring disposition, loving to be unnoticed and unknown; but the more she shrank from all publicity and the more lowly she becar in her own eyes, the more deeply did she win her way into the strongest and most tender affections of her religious Sisters, her pupils and her

norm beautifully illustrate the old maxim, "Talis vita, finis ita;" for maxim, "Talis vita, finis ita;" for when after a brief illness the Master's summons came suddenly and unexpectedly, His faithful little sister responded with her accustomed grace and cheerfulness, and passed out of this life with such a look of glad wonder in her wide open eyes as comwonder in her white open system as com-pelled the grief of her sorrowing sisters to give place to feelings of joyous hope and loving resignation to the Master's will.

The funeral services were held in The Tuneral services were held in the Convent Chapel on Saturday morning. His Lordship, Right Rev. M. F. Fallon, D. D., presided in the sanctuary, and delivered a brief but touching sermon, eloquent with messages of comfort and hope to the sorrowing relatives and friends. The sorrowing relatives and friends. The Requiem Mass was sung by Rev. T. Noonan, of Dublin; with Rev. P. J. McKeon, Rector of St. Peter's Cathedral, London, as deacon; and Rev. H. Robert, Immaculate Conception Church, Windsor, as subdeacon. There were also present in the sanctuary Right Rev. Msgr. J. T. Aylward, Sarnia; Very Rev. Fr. James, O. F. M., Chatham; Rev. M. J. Brady, Wallaceburg, and Rev. F. Prosper, O. F. M.,

mother, whose beautiful faith and true Christian forbitude were re-vealed in the admirable constancy and resignation with which she accepted her cross, as they had also been displayed years ago when with the generous heart of a noble Catholic mother she gave her three daughters, one after another, to the service of God in the Ursuline Order.

who survive the deceased are her three sisters, Mother M. Scholastica and Mother M. Grace, of the Ursuline Convent, Chatham, and Mrs. Wm. Holland, Malden, Mass. and seven brothers, Audley, Cleveland; Ross and Howard, Winnipeg; Bertram and Joe, Montreal: Gladstone, Toronto; and Stuart, Yorktown, Alta. May she rest in peace !

### THE YOUNG MAN AND PHARMACY

The profession of pharmacy offers to the worker an unusually wide and productive field of endeavor. Indeed, t is so many-sided that it presents phere of usefulness to men having cientific inclinations as well as those who are commercially inclined. of the self-made man and the college nent men in this country to-day are pharmacists or have been pharma-

educational requirement which the prospective pharmacist must possess are becoming more stringent each year. This is as it should be, for it is but right that the men who are charged with responsi-bilities as grave as those of the pharmacist, should possess good academic training as well as good vocational training. The day when a grammar school education sufficed for the professional man has passed into history, and unless the lad who has been unable to obtain more than a grammar school training further educates him self by constant private study he is most likely to fall far short of success in a profession. Unhappily the word pharmacist signifies to the greate portion of the laity merely a drug store proprietor or a drug clerk. And drug store in these days, at least in the big cities, means to the public a modified form of department store, in which the sale of drugs and the compounding of prescriptions play a minor part. This conception of pharmacy may hold good to a great extent in the larger cities, but if the average drug store in the United States is taken as a criterion, the ethical side of pharmacy, if it does not overshadow the commercial side, is at least as prominent.

Pharmacy is one of the very few professions which offers to the student an opportunity to earn a living while he is attending college. The drug store boy, who later becomes the clerk and proprietor, may acquire his practical experience even while he is attending the grammar and high school. In fact, many proprietors prefer school boys who can give their services during the "time off" after school hours. Pharmaceutical college courses are usually so arranged that the student attends classes only on alternate days of the week, and is thus enabled to continue his drug store work, both for experience and financial remuneration.

There is no other calling which offers greater opportunity for advancement than the profession of pharmacy. The man who "clerks" to-day may own a pharmacy to-morrow. As soon as he is legally qualithe greatest advantages which phar-Though never of a very robust macy possesses over other callings.

Onstitution, she was yet an indefat. pendent upon the people "higher up" for their positions and advancement. Few can start in business on their own account because of the great amount of capital necessary, whereas the average drug clerk who lives eco nomically can save sufficient money to start himself in business in a comparatively short time. Pharmacy offers a field to the man who, after leaving college, decides to make the professional side of the calling his chief stock in trade, and at the same time it offers a field to the druggist whose tendencies are commercial The former becomes the right hand man to the physician, performing clinical analyses and acquiring a reputation as a prescriptionist, while the latter caters more to the whims of the public and acquires a reputa tion as a business man. Both classes of men have promising fields tion as a business man. in which to make their influence

A pharmaceutical course in our modern colleges of pharmacy usually requires two years for completion. If at the end of this course the graduate decides that pharmacy is not the calling for him to follow, his time has not been wasted, for he has an excellent foundation for further study. For instance, he is very well prepared to study medicine or den-tistry. He can, with a little more training, take up manufacturing pharmacy and become the head of a department, a superintendent or e manager in one of the large pharmaceutical manufacturing plants. The colleges have nearly all made preparations to give further courses to graduates in pharmacy, covering many lines of chemical, botanical and pharmaceutical work. Such courses fit the post graduate student Chatham.

The deceased Mother Mary Benedict was a daughter of Mrs. J. B. Murphy, formerly of Kingston, and for some time a resident of London, but now residing in Chatham. Deep sympathy is felt for the sorrowing courses fit the post graduate student is hed the absolute demonstration of the depth of the patriotism of Cathmercial laboratories. Thus a pharmacy coupled with discretized several laboratories. There should never maceutical education, coupled with have been any doubt of this, for even during the Revolution Washington insisted on suppressing the celebration of the absolute demonstration of the depth of the patriotism of Cathmercial laboratories. Thus a pharmacy is been any doubt of this, for even during the Revolution Washington insisted on suppressing the celebration of the depth of the patriotism of Cathmercial laboratories. There should never have been any doubt of this, for even during the Revolution Washington insisted on suppressing the celebration of the depth of the patriotism of Cathmercial laboratories. There should never have been any doubt of this, for even during the Revolution Washington insisted on suppressing the celebration of the depth of the patriotism of Cathmercial education, but now residing in Chatham. Deep sympathy is felt for the sorrowing

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whether he later intends to broaden his field of usefulness in allied lines. Of course pharmacy holds out no inducements to the man who, in the very beginning, demands \$25 a day, and wishes to work four hours a day, with an hour free for lunch. But for the man who is satisfied to net twenty or twenty-five dollars day, once a week, and is willing to work with a vim, pharmacy become a calling rich in opportunities, just waiting to be seized and made the

most of. The service of the pharmacist to the community in which he lives are of such a nature as to place even the most commercially inclined in a posi-tion where he is looked up to by the people at large. Every educated man can command the respect of his fellow citizens, and the pharmacist is no exception to this rule. In the larger communities it is of course more difficult for the druggist to become as important a personage as he can become in rural districts, but There is hardly a city or town in which pharmacy is not represented by some members of the profession when questions of the public health are under discussion.

The activities of pharmacists in the Government service, in hospitals with manufacturing concerns, in analytical and research laboratories and in the retail store, offer so great a variety of interesting, useful and remunerative work that the reports of yearly increases in the number of students in attendance at colleges of

harmacy excite little wonder. The worker will succeed in any ine of endeavor that he may select and pharmacy offers not only a great deal of work to the worker, but a great variety as well, of which the true professional man never tires.

CHARLES M. MUNSCH, Munsch, Protzmann Co.

NOTICE TO THE PRESS

Post Office Department, Canada Ottawa, Jan. 29th, 1915.

Arrangements have been made whereby the ordinary rate of two cents per ounce applicable to all letrs sent from Canada to the United Kingdom, will apply to letters ad-dressed to British and Canadian troops on the continent. The rate on ordinary letters from Canada for the continent is five cents for the first ounce, and three cents for each subsequent ounce, so that this exon the continent, is a decided reduc tion in favour of correspondence going to the soldiers.

### SOME CHANGES

IN RELIGIOUS FEELINGS IN TWO GENERATIONS Walsh, M. D., Ph. D., Sc. D., in the February Catholic World.

It must not be forgotten, however, that the bitter feelings of bigotry and intolerance inflamed by the publica tion of those supposed revelations led, in 1836, to the burning of the Ursuline Convent at Charlestown Mass.), Morse's birthplace, whereby the lives of the nuns were greatly endangered. Later in 1855 during the "Know Nothing" movement similar bitter feelings, aroused by the anti Catholic campaign for political purposes led to the burning of conats and churches and loss of life. It behooves us at the present tim not to let the same forces, for they are at work to day in certain parts of the country, lead to any similar result. For political purposes men

are making appeals to the ignorant and the bigoted, that may easily lead to a catastrophe that would afterwards be deeply regretted. The bigotry aroused in "Know Nothing" times fortunately created a reaction against itself, and there was a much broader spirit of tolerance toward Catholics created by this reactionary attitude of mind. The remnants of bigotry in that generation were blotted out during the Civil War, when the shedding of so much of the blood of Catholics for the preservation of the Union furnished the absolute demonstration of

tention to the injustice of them nee Catholic soldiers and citizen were doing so much for the Colonial

NON-RESIDENT CATHOLIC RATE. PAYERS IN SASKATCHEWAN

Saskatoon, Sask., Jan. 28, 1915 According to the School Act of the Province of Saskatchewan, Catholics are obliged to pay their School Taxes for the support of Separate Schools only. There are a large number of non-resident Catholics throughout the Dominion, in the United States and Europe whose Taxes year after year go to the support of the Public

The City Assessor of Saskatoon is now sending out the assessment Notices for the year 1915. Non-resi-dent Catholics who own property in this City are kindly asked to carefully read over their assessment Notices and if not properly designated in the column for Separate School purposes to immediately notify the City Assessor, or T. Smithwick, Secretary of the Separate School Board of Saska

Attention to this important matter will render valuable aid to the cause of Catholic Education in the Province of Saskatchewan.

WANTED

We have placed into stock 100 gross of Shamrocks and while they ast we will sell them at \$1.25 a Easter Lilies, Iris Lilies, Mums and Roses, 40 cents a dozen Easter Chicken Novelty, 20 cents a dozen, Carnations, 15 cents a dozen. Write Brantford Artificial Flower Co Brantford, Ont.

FASTING ALMOST A LOST ART

"The weather, our health and our abits have done much to destroy in us the habits of mortification and self denial during Lent," says the Brooklyn Tablet. "Fasting, owing to the strain of modern business, is fast becoming a lost art. There is take the place of mortification if we Unless ye do penance ye shall all likewise perish' is just as imperative to day as it was in the days of the discipline and the hair shirt."

#### HEAR THE SERMON

What does a sermon do for you It elevates you. You complain that you have to shovel mortar, wash dishes, drive a horsecar, count money all day, and that such things keep the soul down to an earthly level. Well, then, go to church and be elerated. Listen to the word of God, which raises you up above the commonplace things of your life, or, rather, which sanctifies them and makes you see in them stepping stones to heaven. There is no doubt that a man needs a great deal of courage to face the difficulties of life. There is no use denying that for

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early all of us life is a hard road to travel. Then why do you say that half an hour once a week is too much to give to a sermon? For in the sermon you learn how to fight your battles. There the comforting truths of religion are brought home to you: there you learn how to hope; there you are cleansed and strengthened and equipped for the battle of life; there are taught the highest joy known to man; the love of God.

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is hereby given that a Dividend at the rate of SEVEN PER CENT. (7%) PER ANNUM upon the paid-up Capital Stock of this Bank has been declared for the THREE MONTHS ending the 28th of February, 1915, and that the same will be payable at the Head Office and Branches on and after Monday, the 1st of March, 1915. The Transfer Books will be closed from the 15th to the 28th of February, 1915, both days inclusive. By Order of the Board,

Toronto, January 13th, 1915.

JAMES MASON, Genera Manager

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