

The Catholic Record.

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

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A SUGGESTION

The self-opinionated man may have his vision broadened by experience, but the man who thinks with the crowd becomes a mere phonograph. You just start him and he plays the latest records from the daily papers or a sensation monger.

We have all heard the phonographs, favored by divines of a certain stripe, which play the old, old tunes so dear to our childhood. They are in honor in districts far removed from the influences of the Carnegie library, and even in sections which head the thrilling notes of the old favorite, "Romish aggression." Under the spell of that magic melody, the ghosts of yester years troop from controversial museums to cheer up prejudices, and to send clerical Sherlock Holmes on a quest for bogus K. of C. cathos.

The Bible, we are told, has lost its vitality. A great deal of it is milled with the years of rain of private interpretation, and the rest of it has been swept out of existence by the fire of hostile criticism. One thing remains—the old tunes that Henry of the numerous wives and John Wesley used to play on the piano.

But without criticising this reverence for the past, we are of the opinion that our friends should add to their collection. It would relieve the monotony, so far as we are concerned, and demonstrate that their musical gifts are commensurate with the opportunities afforded them by this enlightened generation. To encourage them in this praiseworthy undertaking, may we suggest, for our own and the delatation of coming generations, a record of Bishop Burt's "apostolic benediction in Italian."

THE OLD STORY

Some irresponsible scribblers who pose as military experts are giving us screeds written with the ink of malevolent antipathy to the Papacy. They shrug their shoulders at the attitude of Benedict XV, distort his simplest word and magnify it as a breach of neutrality. They fear an outbreak of anti-clericalism—these apprehensive gentry—because the Holy Father prefers the garnered wisdom of centuries to the folly born on yesterday of overheated imaginations. A glance at history would show them that the Papacy has been always the shield of Italy. The Popes saved her from Goth and Vandal, from Byzantine absolutism. Italian nationality survived because it found a refuge from every storm in the bark of Peter. And it may find a needed asylum there again when all else fails. And as for anti-clericalism the world is the enemy of the Church—has been, will be. Of the world the Church is the one, true, unselfish friend. Of all things that men rightly value—peace, justice, liberty, truth—she alone is the secret guardian, leader, and teacher. On every page of history we read the lesson that Christ came to teach: "without Christianity no general liberty; and without the Pope no true Christianity; in other words, no operating, powerful, conquering, improving Christianity."

WHY?

"The Church," as Montalambert once said, "is a woman—she is more than a woman, she is a Mother, and no decent mortal reviles his mother." Why then do some preachers do it? Whenever we read their addresses woven of prejudice and calumny we marvel at the disregard of honour and truth, and at the gullibility of their auditors. Let the adversaries of the Church contemplate human society, says an author—not as it came from her hands, but as it has been made it—and tell us in what they are the better for their revolt. Are they better for their intestine divisions, and cruel strife of class interest; for their swarming sects which are the opprobrium of Christianity and their Pagan national churches which are a mockery of its Founder: for their list of papers whom they cannot comfort, and their legion of originals whom they cannot convert? Is it really a gain to have exchanged supernatural

unity for shameful discord, the light of faith for the torments of doubt, and to prefer sterile oscillation of reason, which might move the pity of demons, to the strong grasp of truth which might deserve the envy of angels? Cannot they ever learn that the Church is as far beyond their reach as her Omnipotent Founder? One pathetic feature of their propaganda is their perpetuation of hate. They may in the opinion of educated Protestants serve but to stir up the animals at election times when every vote counts. But many we fear accept statements which are in harmony with the bigotry distilled by the home and the school. Antiquated yarns, ghost stories frayed at the edges, the vapourings of unscrupulous partisans are the stock in trade of these ambassadors of truth, who rant up and down the country. St. Paul saw them when he said: "Beware of dogs." The uplifters who mean to have us dancing around the maypole of efficiency should turn their x-ray intellects on the colleges whence come these preachers. They should prescribe for them a curriculum in consonance at least with Protestant scholarship. For Protestant writers, who have a reputation in the world of thought, talk about the Church without attempting to spread an epidemic of delirium, and are not loth to acknowledge her services to humanity. Gladstone, for instance, claims that the Church has marched for more than fifteen hundred years at the head of human civilization: and has harnessed to her chariot the chief intellectual forces of the world: her genius the genius of the world: her greatness, glory, grandeur, and majesty have been almost, although not absolutely, all that in these respects the world has had to boast of.

And in these days when the sharpest weapons of agnosticism are forged on theological anvils "there is something reassuring," says Prof. Peck, "in the contemplation of the one great Church that does not change from age to age, and that speaks to the wavering and troubled soul in the serene and lofty accents of divine authority."

War has dethroned Frivolity. We have put away the cap and bell as a life business and made ready our hearts for the great truths which sober and steady us. Men who in days of peace thought little of their responsibilities are on their knees—the proper attitude for creatures. The theories elaborated in studies have been shot to pieces, and their supporters are either wandering disconsolate over the plains of desolation or looking upwards for help and comfort. These learned men who talked so glibly of an outworn Church, and gloried in the omnipotence of scalp and microscope have given way to Death, who now treads the boards and teaches in his inimitable and eloquent manner, truths which we were in danger of forgetting.

"THE BELLS AND THE CANNON"
The London Free Press

It is under the above title that one of the many prose poems that are always find the most cheerful of greetings—even when he is not looking upon a bird of evil omen, and they are few who look upon him as a trusty friend, an unselfish adviser.

"Under such conditions the ministry of the priest cannot be carried on with that fullness which its divine institution would require, and everybody who thinks rightly on the subject must realize and lament the great loss to society which accrues from this, because of no child can it be said that his instruction is complete into whose hands the catechism has not been put, and the upbringing of a citizen is hardly to be strengthened by pious exercises and the practice of Christian virtue. The Christian wife and mother alone can make up for this lamented deficiency of the priestly ministry—nay, a wife's love and a mother's care are capable of an apostolate more efficacious than that which could be exercised by the priest, because the wife and mother can avail herself of the passing opportunity, because when her first attempts are unsuccessful she can renew them, and because, best of all, the door of the heart is never closed against her.

the enemy has retreated. About three miles from the spot on which stood the roofs of a large town shone joyous in the sunlight, France magnificent and bounteous! Woods, fields, vineyards, a country for loving hearts, for art—alive and pulsating. What a background for her soldiers.

"I look down on the fruitful, abundant plain and valley; I look at the sad frontier line and my heart is deeply stirred within me! The sun shines on valley and line, majestically, the air is crystal pure, the silence is unbroken.

"All at once from the north, from beyond the chain of irregular hills—the roar of a distant cannon echoes and re-echoes with dull lugubrious tones, burdening the sweet morning air. A moment later and before the last echo has ceased to vibrate; from a tree-embowered village in the valley land; the sound of a church bell rises in reply—soft, liquid, miraculous; a clear, limpid chime, caught and borne high up in the free air. The message of the bells is carried toward the heart of our land—a sweet-toned, consoling note that outraves the dull, murderous sound from the north—the song of agony. Ring on, Carol of hope, prophetic bells already voicing the song of liberated France!

"A short interval of silence; again the cannon roar; again the peal of bells, Oh, French lands invaded and still held by the enemy. Oh, French lands freed, how different the call you send vibrating on the morning air!

"How I wish this scene might have been spread out before a great poet; how I wish a great poet could have heard what I heard. His heart would have been filled with joy and gratitude for the privilege extended to him and his sensitive ear would have caught almost human tones from the two sounds that trembled in the air—for even, I unworthy spectator and auditor, heard the voice of France speaking wondrously through the hidden bells, that answer so gloriously to the cannon's dull roar."

It was none other than a poet who looked and listened! "S. B."

WIVES AND MOTHERS ADDRESSED BY POPE

THREE THOUSAND GATHER AT VATICAN AND HEAR THE PONTIFF'S MESSAGE

His Holiness Pope Benedict XV, recently gave an eloquent address to three thousand members of the Association of Christian Wives and Mothers of Rome. He spoke as follows:

"The large number of Christian wives and mothers assembled to day in our presence is a clear proof of the favor enjoyed in Rome by the sodality founded at the tomb of St. Augustine's glorious mother. And the noble words with which the prior general of the Augustinian order accompanied the presentation of the members of that sodality have brought home still more to us the holiness of purpose which inspires the Primary Confraternity of Christian Mothers. We rejoice warmly in which animates from the spirit of the sodality the association. How could it be otherwise, how could favor be denied to an institution which is wonderfully adapted to the needs of our time, and which makes provision for one of the most serious necessities of the families of which modern society is composed.

THE MISSION OF THE CHRISTIAN MOTHER

"No need to remind you, Christian wives and mothers who belong to the holy sodality, of the advantage to be derived from your common prayers and from the timely exhortations of your director, but we think it useful to call your attention to that special assistance which you may have from a friend who is a fellow member and who may perhaps have had to surmount difficulties not unlike those with which you are striving yourself to reclaim an erring husband or son. We merely refer in passing to this great advantage because we wish that the members of the pious Union of Christian Mothers should not content themselves with membership but should all frequent the meetings laid down in the rules.

"But this concerns the 'exterior' life of the Christian mothers, and we have already said that their apostolate is one which is to be carried on in the bosom of their families. We hasten to add, therefore, that it is chiefly within the domestic walls that the Christian mother is to exercise her mission of education. Now who does not know that the efficacy of such education depends in large measure on the moral virtue of the educator? Who does not know that the persuasive force of an invitation or an admonition depends chiefly on the good example of the person who gives the one or the other? Let there be, therefore, no Christian wife or mother in whom the husband or son can fail to admire a perfect conformity between her own life and what she asks from them. Oh, let Christian mothers reflect that by their words they are but the good seed in the hearts of their children, but that if the seed is to live and bear ripe fruit it must be developed by the light and warmed by the heat of good example. We most earnestly wish that this truth may never be forgotten by any or all of those daughters of Rome whom we are glad to see among the members of the Primary Union of Christian Wives and Mothers. That all of them may be cheered by the efficacy of their own apostolate, and that their hopes for themselves and those dear to them may be realized, we invoke upon all of them the intercession of the ever Blessed Virgin who is honored in their sodality with the cultus of the greatest of her high mysteries, and upon all of them also we invoke the blessing of God."

WHO OR WHAT IS A CATHOLIC?

Written by His Grace the Most Rev. N. McNeil, Archbishop of Toronto

The Toronto Mail and Empire of May 11th had a full press report of the funeral services at the graves of those whose bodies were found after the sinking of the steamer Lusitania. "The Catholic service was held first," it says, "the Episcopal service followed, and finally the Nonconformist rites were performed."

The Ottawa Journal of May 19 says editorially: "Too often in the past most of us have chiefly regarded ourselves as Englishmen or Irishmen or Scotchmen or Frenchmen, Liberals or Conservatives, Catholics or Protestants." These are instances out of thousands that might be quoted, showing the popular use of the word "Catholic." No one can misunderstand the Secretary of State at Washington, when in a recent letter he uses the phrase "Catholics and Protestants." As Webster's International Dictionary says, the word "Catholic" is in popular usage, limited to the Roman Church. Seventy five years of constant effort on the part of High Church Anglicans have quite failed to change this use of the word. In a recent divorce case tried in London, England, the lady said, in answer to a question, that she was "a Catholic of the English branch." The judge, Sir Samuel Evans turned to her and asked: "Is the king or the Pope the head of your Church?" For him as for most people, a Catholic is in communion with the See of Rome. To be a member of a national Church such as the Church of England, with its royal supremacy, excludes the possibility of being a Catholic. The words which come nearest in meaning are "universal," "cosmopolitan," and "international." All over the Continent of Europe, even in Russia, the word "Catholic" is used to denote the Church of which the Pope is the head on earth. The Encyclopedia Britannica says:

"Even in England, where the Church retained most strongly the Catholic tradition, this distinction of 'Protestant' and 'Catholic' was clearly maintained, at least till the 'Catholic revival' in the Church of England of the nineteenth century. On the continent of Europe the equivalent words 'Catholic' and 'Catholicism' are even more definitely associated with Rome; they have lost the

sense which they still convey to a considerable school of Anglicans. . . The Church of Rome alone, in official and in popular parlance, is 'the Catholic Church,' a title which she proudly claims as exclusively her own by divine right, by the sanction of immemorial tradition, and by reason of her perpetual protest against the 'national' churches consecrated by the Reformation."

The Britannica might have added that she claims the title also on the ground that there is no other claimant. There is literally no other church on earth that calls itself or is called simply the Catholic Church. Others may advance the claim to be branches of the Catholic Church, or to be the only orthodox churches; but none except the Church whose centre is in Rome even claims that its proper name is the Catholic Church.

Look around the world and see if there is any other international church. The nations now at war or seriously affected by the war feel the need of an international moral power. England sent an ambassador to the Vatican, and a Protestant publicist of Holland, Mr. Valtor, thus argues in favor of sending one from his country:

"There is only one power standing without and above the parties (the struggle of nations) and entitled by its moral position to interfere. When it thinks the opportune moment has come, this Power will undoubtedly do so. This Power is His Holiness the Pope. All those who love peace for itself—be they Protestants, like the author, or Catholics, and who feel impelled to plead for peace with some man—must go to Rome and not direct their appeal to Governments, not one of which can be considered a disinterested party to the questions at issue.

"The influence of the Holy Father knows no national boundaries, and is strong in England also. His great spiritual prestige must be conceded by all countries. Hence the appointment of a Dutch Ambassador to the Vatican would be not only the fulfilling of a long neglected, great and ideal duty towards Catholic fellow-citizens, but also, under existing circumstances, an act of peace and wisdom, not to say a meeting of an urgent demand of the times."

No nation could for a moment consider the proposition to send an official representative to the Archbishop of Canterbury, or to the Holy Synod of Paterburg, or to the Patriarch of Constantinople. The world sees plainly that these ecclesiastical powers are subject in jurisdiction to their respective civil governments. They are national and racial churches. They are not Catholic. The following editorial paragraph in the Montreal Gazette of May 21 is suggestive: "The entry of Italy into the war will make the position of the Pope peculiarly difficult. He will be at once cut off from direct communication with Austria, which is one of the world's strongly Catholic countries, as well as with a great number of South German adherents of his Church. He will be able to maintain correspondence, no doubt, with the Bishops in the countries hostile to Italy, but it will be by slow and indirect means, and his messages may be opened and censored. Such a situation was foreseen in 1870, and thought it has taken forty five years to see its realization, it will be none the less awkward. A neutral seat is necessary for the freedom of a Church whose membership is international.

A Catholic Church is one whose membership is international on a large scale.

About fifty years after the death of the apostle St. John a man named Plonius was cited before a civil court of the Roman Empire on a charge of disloyalty to the religion of pagan Rome. The judge, Polemon by name, asked him, "What art thou called?" Plonius replied, "I am a Christian."

The judge and Plonius answered, "I am of the Catholic Church."

Now, if the martyred Plonius returned to earth to day, what church would he claim as his? A Protestant Episcopal theologian of New York the late Rev. Dr. Briggs, undertook to answer this question in the American Journal of Theology, a periodical connected with the Chicago University. "There can be no doubt," he wrote, "that at the close of the third Christian century 'Roman' and 'Catholic' were so closely identical." In other words, communion with the See of Rome was then, as now, a test and condition of one's Catholicity, and Dr. Briggs further maintained that the "Roman Catholic Church of our day" is the heir by unbroken descent to the Catholic Church of the second century. In his reading of early Christian literature he found the word "Catholic" to stand for three essential things: (1) The vital unity of the Church of Christ; (2) the geographical unity of the Church extending throughout the world; (3) the historical unity of the Church in Apostolic tradition.

Applying these tests to modern conditions, Dr. Briggs finds: "Geographical unity has been lost by the Protestant churches—by the Church of England more than any

other, for the Church of England is so strictly a national church that she is confined to the Anglo-Saxon race. She has not only no communion with the Roman Catholic Church, but she has also no communion with the sister national churches. . . If we would be Catholic, we cannot become Catholic by merely calling ourselves by that name. Unless the name corresponds with the thing, it is a sham, and it is a shame."

The answer to the question at the head of this pamphlet is this, that a Catholic is a recognized member of the Catholic Church, and the Catholic Church is the one whose head on earth is the Pope of Rome. All other pretenders to the Catholic name advance empty claims thereto. Printed and distributed by The Catholic Truth Society of Canada, Box 388, Toronto.

NEGLECT OF EASTER DUTY

The Denver Catholic Register, having stated that "when a Catholic does not confess his sins and receive Communion in this allotted period (the paschal season), he excommunicates himself," is reminded by Mgr. Richard Brady (Vol. 10, No. 48) that, while the Fourth Lateran Council threatened certain penalties against those who neglect their Easter duty, these penalties are not incurred ipso facto, but can be inflicted only after a judicial sentence; whereas, when a Catholic who has failed to comply with his Easter duty, happens to die suddenly without an opportunity of manifesting repentance, he cannot be deprived of Christian burial, unless he has led a scandalous life or after a judicial sentence of the bishop.—The Fortnightly Review.

CARDINAL MERCIER NOT ILL

Happily there appears to be no truth in the rumor that Cardinal Mercier is very ill. The New Rotterdam Courier denies the rumor, stating that its special Leyden correspondent had an interview with the director of the Catholic Committee on Lodgings, who had seen the Cardinal two days before in excellent health. Moreover, Cardinal Mercier visited one day recently the Institute Leo XIII, founded by him when he was professor of philosophy at Louvain. He was received in the great courtyard by the director and visited the wounded Belgian and French soldiers sheltered in the ambulance of the Hospital of St. Thomas, which form an annex to the Institute. There he met Professor Noyens and Dr. Dominik, Boins and Dabaisaux, whose houses have been burnt and who have taken refuge there. The Cardinal afterwards visited the widow Mme. Michette, a great lady, whose husband died last August and who has just consecrated her sorrow to the succor of unfortunate Louvain. Her son, once a professor at the university, is now teaching in Holland. The Cardinal remained an hour and then left Louvain.

FORMER ANGLICAN MINISTER JOINS CATHOLIC CHURCH

DESCENDANT OF JOHN KNOX GOING TO VANCOUVER AS PRIEST

Special Cable to The Mail and Empire

London, July 4.—Rev. Father John Knox, of Lisburn, Ireland, a former Anglican priest, has been received into the Catholic Church, and will be assigned to a charge at Vancouver. He is a collateral descendant of the great Scotch reformer, who declared that one Mass was more frightful to him than a thousand armed men.

PATRIOTIC SERVICES OF K. OF C.

FORMER CHIEF JUSTICE OF NORTH DAKOTA PRAISES ATTITUDE OF KNIGHTS OF COLUMBUS

In the course of an address before the John F. Reynolds Post, Grand Army of the Republic, on Memorial Day, May 31, Judge B. F. Spalding, a non-Catholic, and former Chief Justice of the State of North Dakota, made the following allusion to the patriotic services of the Knights of Columbus who are combating socialist doctrines:

"I believe the Catholic Church and its institutions in combating by their lectures and otherwise socialistic doctrines and philosophy. Some Protestant denominations seem disposed to follow the lines of least resistance, and not to have sufficient insight of the tendencies of such doctrines to enable them to recognize their conflict with principles of justice, real humanity and freedom. Political philosophers and patriots, the vast armies which sacrificed their lives or fought to establish and maintain this republic, were not all in the wrong as to what the nation owed itself for. Neither can I believe that the highest progress of civilization and mankind will be adopted by thinking patriotic people."

—St. Paul Bulletin.

CATHOLIC NOTES

Miss Mary Gavan Duffy, a member of a well known Irish family, has been appointed associate to Justice Duffy of the High Court in Australia.

On a recent Sunday Bishop Shahan of the Catholic University confirmed sixty converts from Protestantism in St. Patrick's Church, Washington, D.C.

Rev. Patrick B. Murphy, pastor of the Church of Our Lady of the Rosary, South Boston, has been elected Commander of the Massachusetts Commandery of the Naval and Military Order of the Spanish-American War Veterans.

The death at the front of the Lord De Freyne, and his brother, the Hon. George Pallip French, is announced. Lord De Freyne was the head of the Catholic House of French, of County Roscommon, Ireland. The late Lord's father was prominently connected with the land war in Ireland.

The death is announced in France of Father Louis Rivet, S. J., aged forty-four, who as a lieutenant in the French army, was leading a battalion of men under his charge when he was killed. Father Rivet had been, before the war broke out, professor of canon law in the Gregorian University at Rome, and was brother to Lieutenant Colonel Rivet.

Sergeant Michael O'Leary of the Irish guards went to Buckingham Palace, London, Eng., on June 23 and received the personal congratulations of King George, who pinned the Victoria Cross on the soldier's breast. O'Leary won this, the most coveted of the British military decorations, during the winter campaign in France.

Eighteen thousand Italian priests are now at the front. Seven hundred of them are acting as chaplains, 1,000 of them are with the Red Cross, and the remainder are with the rank and file of the army. The latter are in duty bound to offer religious assistance when it is required, and to write letters for illiterate soldiers.

On June 18, the Directors of Laval University, Quebec, P. Q. Can., elected Rev. Francis Pallister, Rector, in succession to Canon Amador Gosselin, whose term expired. Rev. Ernest Nadeau was made Assistant Rector and Rev. C. N. Gariepy, Second Assistant. Canon Gignac was elected Director of the Grand Seminary and Abbe Genest, of the Little Seminary.

Over two hundred Catholics from New York city and vicinity made a pilgrimage to the Franciscan Monastery at Washington, Sunday, June 13, to attend the celebration in honor of the Feast of St. Anthony, the great wonder worker of Padua. Archbishop Bonzano, Apostolic Delegate, presided at the services. He blessed the lilies and afterward took part in the procession, carrying a blessed lily in honor of the Saint. Solemn High Mass was celebrated and Benediction closed the exercises of the day.

A sacerdotal golden jubilee unparalleled in this country was the double celebration Friday, July 2, of the ordination of Revs. James J. and Michael J. McCabe, pastors, respectively of Sacred Heart and St. Michael Churches, St. Louis, Mo. The two brothers, who were ordained from the Theological Seminary of St. Sulpice at Baltimore, in 1866, have but one living classmate, the venerable Archbishop John J. Keane, of Dubuque, now retired.

In the recent death of Father J. D. W. Sewell, S. J., at Madras, India, has lost its most distinguished Catholic educational leader. The son of a soldier, he entered upon a military career. But at the age of thirty six he became a Catholic and eight years later was ordained a priest in the Society of Jesus. For the last thirty-two years he was at the head of St. Joseph's College, Trichinopoly, raising that institution to the eminence it now holds. In recognition of his educational services the British Government decorated him with the Kaiser-I-Hind gold medal.

In the list of honors published on King George's birthday the name of Mother St. Lucie Provincial of the Congregation of Jesus and Mary, appears among the recipients of the Kaiser-I-Hind (Emperor of India) gold medal of the First Class for Public Service in India. This medal (for either sex) was founded in 1900, and is a reward for any person whatsoever who shall have rendered useful service in or for India. The first class medal is given on recommendation by the Secretary of State for India.

Amongst the fallen British officers of the last few days are four converts, namely, Lieutenant K. R. Dennis, Royal Munster Fusiliers, who was received into the Church in 1913, and was a novice at Ampleforth Abbey when war broke out; Lieut. Colonel Berkeley Vewinham, commanding the 2nd Battalion, Royal Fusiliers, who, though belonging to a strong Protestant family in County Limerick, became a Catholic; Captain Hubert East, 1st Battalion, York and Lancaster Regiment, who became a Catholic last year; and Lieut. A. G. Evelyn Beuchier, of the 2nd Royal Berkshire Regiment, who was received into the Church when he was fourteen years old. The latter's brother, who was an old cherisher at Westminster cathedral, is a lieutenant in the Royal Scots.

CARDOME

A ROMANCE OF KENTUCKY

By ANNA C. MINOUE
CHAPTER VIII

"The fate at the Park the day after to-morrow," said Bessie; "what next?"

She was out on the southern veranda with Virginia, Hal, and Thomas. Their easy-chairs were drawn back a few feet from the railing, across which the sun was beginning to pour its burning, yellow rays.

"You are an inveterate tramp," remarked Hal. "Simply to exist under such atmospheric conditions calls up all the vitality that the rest of us possess, while you are ready to count on your fingers the fetes and parties and dances to be given in the neighborhood. For my own personal comfort, I am glad to say that after Mrs. Powell's fate there is nothing else unless you will accompany me skiff riding on the Elkhorn."

Bessie treated her cousin to a smile of superior knowledge and replied: "Where is the picnic on the Fourth of July? The trip to the Blue Lick Springs? After that—"

"The deluge!" replied Hal. "Bessie never saw a girl with such a capacity for enjoyment. You are like a butterfly, continually on wing. Now, why are you not a staid, quiet person like Virginia? And why, when you sit out here on these blistering days, are not your fingers employed in the useful and necessary work of embroidering handkerchiefs, as are hers? Obviously your domestic training has been sadly neglected. Up North, now—"

But Bessie threw up her hands tragically, saying: "Spare me! Inflict upon my defenceless head any of your foolish talk, but spare me that tale of horror. My last governess was a Northern lady, and I know everything the young ladies 'up North' do and do not do, and do not say, think and do not think. Have I left Alabama to find that torture of my school days at Cardome? Then—"

"What tragic step will you take, dear?" asked Hal, with solicitude.

"Go and stay at the Park," she said, laughing.

"I know how you dislike the subject of the industry of Yankee girls," said Hal, "when you contemplate such a change."

"Or how much she likes Miss Sears," put in Virginia, smiling.

"Oh! blows the wind that way?" questioned Hal, in surprise. "Tell us, Bess, about Miss Fortunata, as Tom calls her."

"I wish you would not quote me like that, Hal," said his brother, with quiet dignity.

"Why not, Thomas?" asked Hal, bending his eyes solemnly on his brother. "Did you not so christen her as we, with Phil, formed a committee of reception to welcome the Ohio Cinderella?"

"It was a remark made on the spur of the moment."

"As was Creaker's 'veni, vidi, vici,' and both spoken for immortality," said Hal. "Throughout all time when men would tell of a girl brought from nobody knows where, and cares less, to inherit property that belongs to somebody else, they will say, 'A Miss Fortunata, to quote the great Thomas Todd, Junior,'" and he sent his winning smile across the sun-lighted space to his brother, who answered it with a low half-laugh.

"If it were to reach her ears it might offend her," said Tom.

"If she were sitting where Virginia is, and Bess and I were blotted from sight, and she heard those words, don't you know what she would do? She would lift her heavy eyelids, and looking at you with the slow, dull stare, would say: 'I could not feel offended at you, Mr. Todd!'"

A warmth showed on Thomas's forehead, for Miss Sears had sentimentally made such a remark the day of the dinner party as they had stood together on the veranda steps for a few minutes not seeing Hal, who, with his feet on the railing, was indulging in his solitary cigar and after-festival thoughts.

"Miss Fortunata is not a person to take but one to give offence," Hal went on. "She told Phil she had heard in Cincinnati that country editors in Kentucky were paid subscriptions in blackberries and corn-melons, and asked him what he did with the surplus. Whereupon I informed her that as Kentucky editors rarely include those items in their bill-of-fare they passed them on to the men in Cincinnati who supply their paper and ink."

"You were very rude," said Bessie, with a reproving frown.

"Of course I was," admitted Hal. "But I was rewarded as then, for the first time, I caught something like a gleam of comprehension in her eyes. I shouldn't be surprised if down in Miss Fortunata's heart, if she possessed such an organ, there is registered a neat little vow to get even with me some day."

"I can't understand your dislike of her," said Bessie. "She is a very amiable young lady. You must be as nice to her, Hal, as you are to me, for she asked me to be her friend, and I promised her I would."

"You will live to regret that promise," said Hal. "Then turning his head, he added: "What in the name of the wonderful is going on in the office to-day? Father must be having another birthday party down there for himself. Here are more visitors; and one is Judge Allison, who certainly is not coming for legal advice."

"A political gathering," remarked Thomas, turning his eyes lingeringly toward the small brick office before which stood a line of horses. He would take what he felt to be his place, behind those closed doors, and have voice in those secret discussions. In this hour, when every strong and earnest man was needed, how bitter was the reflection that he must stand apart, quell the ambition and enthusiasm of his heart, and spend these days, fraught with solemn meaning, like any unthinking, self-satisfied, drawing-room idler, because his years wanted a few of manhood! He thought of the fiery young Clay thunderbolts, and felt an impatience against the fate that had sent him a few years later into the world.

He had studied the critical situation of the times in his Northern view, had familiarized himself with the opinions of the great Eastern statesmen, had availed himself of every opportunity of associating with men of thought, had garnered up their words, weighed them in the scale of his own judgment and rated them according to their merit. He had come bursting with the full determination of entering immediately upon his career, only to find that his youth was against him. It did not matter that his mind had the maturity of thirty, since his years by actual count were only twenty. His thoughts were off, until recalled by Hal's exclamation:

"Why, there's Phil!" and turning his eyes toward the drive, he saw the young Frankfort editor riding up in a hard gallop, his bay mare swathed in sweat.

"What is the meaning of all this, Tom?" asked Bessie, suddenly.

He started at the sound of his name, and the shadow softened somewhat on his face as his eyes met the speaker's.

"It is the sign that foretells the storm, Bessie," he replied gravely, and Virginia looked up from her embroidery to assure herself it was indeed the boy Thomas who had spoken. "A storm," he went on, "that has been threatening us for years. In the logical course of events it can not be quelled, nor much longer delayed, and when it comes—"

"When it comes," cried Hal, springing to his feet, his eyes shining, "that bright sword our father earned at Buena Vista has been unheeded to defend the cause of justice!"

"No, Hal," said Virginia, softly and sadly. "Your father's sword goes not to the son who espouses the cause of the South."

"Virginia," he cried, in boyish incredulity, "what do you mean? That my father is an enemy of the South?" and for once in their long years of companionship, Virginia met an angry light from the blue eyes.

"Out of the Union, yes," she replied; and the gleam of anger left his eyes for one of sad astonishment.

After a pause he said: "Then the sword will be borne by neither of his sons," and the tones seemed to have grown old.

There was another silence, during which Thomas looked at his brother yearningly. Then he rose and said, slowly and solemnly: "Yes, my brother, it will!"

Hal stepped back and gazed like one fascinated on the speaker. Virginia rose quickly, for in that moment there was a prophecy in her heart of the horror of a future hour, and laid her hand on Hal's arm, saying, as she looked from one brother to the other:

"Boys, how foolish is such talk! There are some things that must not even be thought of by you two, and this is one of them. See, you have quite spoiled Bessie's gay anticipations of the fete at the Park. This is certainly most unbecomingly in you! Bessie, turning to the subdued girl, who seemed to have wilted under the intense feeling of the moment, "I think we should punish these young gentlemen by forbidding them henceforth a chair, or even standing-room on our veranda in the mornings."

Whatever stab he had received from the knowledge thus hurled at him by his brother, Hal instantly drew over it the covering of his light, airy nature. He laid his hand above his heart, saying to Virginia, with mock gravity:

"Most humbly do I crave your pardon, my sweet friend, and by my honor as a Todd and a Kentuckian, I swear I shall no more offend too such gracious ladies."

Bessie looked up at him reproachfully.

"I have heard almost nothing since coming to Cardome," she said, half-earnestly, "but this awful talk. Maybe it's our last summer at Cardome. Why spoil it for all our after-lives?"

"Bessie," asked Thomas, "if you know it was written in the book of fate that Cardome must perish by fire to-morrow, could you be happy to-day?" He looked on her questioning for a moment, and when she did not answer, went down the steps and crossed the lawn, strange emotions surging over his heart.

"I do declare I believe our Thomas is growing political," said Hal, lightly. "Now, I wouldn't be a politician for half Scott County. Think what a weight of care it is on a fellow. I must ask father to look up another profession for Tom. What do you say, Bess?"

THAT OLD DRAWER

By REV. P. H. D.

More than forty years have passed since I was ordained priest and I resent the imputation that I am getting old; it is true that I am most willing to permit some of the younger men to do the work of preaching, hearing confessions, and the like; but that is because I don't want to interfere with their zeal.

After all has been said, is it not quite true that age is purely a relative term? I have seen persons who were not fifty years of age who were old men and pardon the personal vein—I am nearer to seventy than to sixty, and I assure you that I am not old. Some one told me that one of the surest signs of approaching old age was when one on the same evening told the same story twice; if that be the recognized test I am yet in the infant class. I have however, quite recently remarked the habit of saying in the course of conversation: "When I was a young priest, etc.," and I wonder if that be any sign of approaching years. As I might be tempted to give myself away in this matter I will change the subject.

I have a habit twice a year of cleaning out a drawer in my desk. It is one of those long deep drawers arranged to hold account books and from the outside having the appearance of two drawers. To-day is my semi-annual cleaning-up day, and as I go to the desk outside there is a fire in my grate, and the combination of a good fire, useless papers and an empty drawer as a result of the judicious destruction of these papers seems a very happy coincidence. I am going to do the right thing to-day and commit to the flames a heap of useless trash. Yet it is not true that I have in days past burned papers which all too late I found were of use to me?

On the top of the pile of papers I find a package carefully tied and as I open it and spread out the leaves so that I may find what it is about, I find written at the top of the first page: "The Twelfth Promise. I can't destroy this I am sure, for it is a simple story of one of the strange experiences of my early days in the priesthood. I smooth out the pages and arrange them in order, and then reach into my desk and pull out a large envelope and carefully place the manuscript in it. I sit there a while thinking over the story, which is fresh in my mind to-day as it was thirty odd years ago, and as I am recalling it I take out the papers and hardly thinking of what I am doing I read them over word for word. I know that I am not going to put this story into the grate, so I dive down into the drawer and find another document. I smile; for the first thing that I see is the name of a celebrated bank burglar, who had a national, if not an international reputation—Big Frank. 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LONDON, SATURDAY, JULY 17, 1916

ARCHBISHOP QUIGLEY

A national figure passed out of the activities of the Catholic Church in America when the Most Rev. James Edward Quigley, Archbishop of Chicago, died in Rochester, N. Y., last Saturday evening.

CHRIST AND THE WAR

If there is one direction more than another in which the present European war has caused the minds of men to travel, it is to Christ.

Since the war broke out old pagan principles have been graphically discredited. We hear men talking less to-day about "the survival of the fittest."

And here in the Sermon on the Mount (St. Matthew v.), the world will find the explanation and solution of its sorrows.

er virtues. Greece and Rome had exalted physical strength and mental acumen, but had never risen to the conception of Christian charity.

And Christ was essentially practical. He knew that man, in his fallen state, if he is to become meek and merciful and humble, requires grace from heaven.

So in the weary prolongation of the present war, it is to no far God that we Catholics turn for light and comfort, but to God, ever-present with us, really, truly and substantially, though hidden in the Eucharist under the sacramental veil.

THE BIBLE AND THE MASS

At a time when thousands of non-Catholics, weary of doubts, are looking longingly at the Catholic Church as the one possessor of doctrinal certainty, it becomes important to recall what the Bible has to say in regard to the doctrines of Catholicism.

Among the prophecies which foretell the sacrifice of the Mass, the most celebrated is that of Malachias (or Malachi) 1, 10-11, in which after predicting the passing away of the old sacrifices, the sacred writer announces a new and more perfect sacrifice.

Now such a sacrifice as the prophet Malachias speaks of could not be the Aaronic sacrifice, nor the Sacrifice of the Cross, nor the sacrifice of good works.

This may be shown as follows: The sacrifice could not be the Aaronic sacrifice, for the prophet expressly states that the Aaronic sacrifice is to be done away with, which happened after the fall of Jerusalem; and besides the Aaronic sacrifice was only offered in the temple at Jerusalem.

Nor can this sacrifice be the sacrifice of the Cross, which was not offered in every place, but only in one place, and that "in a bloody manner," whereas the word "Minchah" designates an unbloody sacrifice.

So this sacrifice, which Malachias predicted would be offered to the glory of God, throughout the world, is the sacrifice of the Mass, which the Catholic Church celebrates today and for all time.

Next week (D. V.) we shall see what the New Testament has to say in regard to the sacrifice of the Mass, and shall show not only that Our Lord Himself instituted it, but that St. Paul declared himself a "sacrificing priest" in the clearest terms.

LOURDES AND ITS CURES

Among the testimonies to the truth of the cures at Lourdes, that of Dr. James J. Walsh, M. D., Ph. D., Sc. D., sometime dean of Fordham University medical school, and professor of physiological psychology at the Cathedral College, New York, will be read with interest.

The subject of psychotherapy is no strange one to Dr. Walsh, whose text book on this theme is well-known. So it is particularly instructive to read his statement that at Lourdes he felt he was in the presence of some force that could only be satisfactorily designated as supernatural.

Anyone who goes to Lourdes, says Dr. Walsh, and stays there several days is sure to come away impressed with the idea that a mystery is at work there. Those who disbelieve have either never been there or have had merely a hasty visit of a few hours.

Dr. Walsh has recently been reading Johannes Jorgensen's book on Lourdes and commends it to every physician. Despite some inexact expressions here and there regarding certitude and miracles, the book is well worth reading.

More than half of the cures at Lourdes, says Dr. Walsh, are of tuberculous diseases. Lupus is often cured in twenty-four to forty-eight hours, after lasting many years.

Dr. Walsh states that since his visit to Lourdes he has followed its clinic, which is published regularly, with histories of the cases. He has often talked with physicians who have been to Lourdes. Sometimes there are young ones who can not bring themselves to believe, or who scoff, but older men nearly always, even though they may happen to be entirely out of sympathy with the religious faith exemplified there, come away deeply impressed.

What Lourdes can effect upon the human mind is then described by Dr. Walsh. He has known men go there quite ready to scoff and remain to pray. He has known others to go there feeling that they were to see something merely human, to be explained away by the influence of mind upon matter, and then be convinced they had seen something more than this.

NOTES AND COMMENTS

The great swarm of locusts which, as related in press despatches a few weeks ago, ravaged the Atlantic coast of Nicaragua and Honduras was a visitation sufficiently rare in our day to merit such description.

Exodus of the Eighth Plague inflicted upon the Egyptians because of the hardening of Pharo's heart, and his refusal to let the Israelites depart from their land, might indeed have served to describe the scene in Honduras a month ago.

"AFTER DOING millions of dollars of damage to cereal and fruit crops of Nicaragua," says the journalist, "great swarms of locusts, so vast as to obscure the sun for hours during their flight from place to place, invaded the Atlantic coast section of Honduras, and are ravaging the great banana plantations near Ceiba and Truxillo."

For several hours the sky was hidden by the millions upon millions of devastating insects. They had the appearance of a great cloud moving rapidly and getting more dense every minute. The tall mountains back of the city were entirely obscured for more than an hour.

In the book of Exodus, we are told, the Lord, as a chastisement to Egyptian obstinacy, "brought a burning wind all that day and night, and when it was morning the burning wind raised the locusts. And they came up over the whole land of Egypt, and rested in all the coasts of the Egyptians, innumerable, the like as had not been before that time, nor shall be hereafter.

MANY OF our readers are no doubt familiar with Cardinal Newman's famous description of the locust plague in Callista, which is not only one of the choicest passages of that great writer, but one of the most effective word-pictures in modern literature.

A WELL-KNOWN Toronto stock broker, Mr. Aemilius Jarvis, also of yachting fame, who has recently returned from a trip abroad, has delivered himself of a series of immature reflections upon the subject of recruiting in Britain.

ON THE BATTLE LINE

July 10.—The surrender of the German African army to Botha, important gains by the Allies on both battle fronts where the French took trenches from the Germans north of Sonchey, while the Russians drove back the Teutons twelve miles in Poland; a successful air raid by the Italians; the sinking of the German warship Roon in the Baltic by a British submarine,—such are some of the features of the week's war news.

KITCHENER ON THE POSITION

The biggest job before Great Britain—that of equipping and clothing and arming her vast new armies—is well in hand. Such was the message Lord Kitchener conveyed to the people of the United Kingdom in his statement yesterday at the Guildhall in London.

As was pointed out in these columns a week or two ago, the valourous Ulster volunteers are still doing duty in obscure towns in Ireland. The small of powder, other than that used to expel blank cartridges in royal salutes to King Carson, is still unknown to them, nor have their ears been tickled with the musical "zip" of the shrapnel shell.

THE COMING BRITISH ADVANCE

The first phase of the war, so far as Great Britain is concerned, that of the hurried putting together of an organization for the arming and equipping of three million men, and the assembling of arms, clothing and material, has come to an end with the definite declaration by the Minister of War that his Department is now able to clothe and equip recruits as they come in.

ADEN IS ATTACKED

War has broken out in a new spot. Aden the famous port of call for vessels to and from India by way of the Suez Canal and Red Sea, is threatened by a large hostile force consisting of Turks and Arabs, with 20 guns. Aden is situated in the southwestern corner of Arabia, near the southern extremity of the Red Sea, and is one of the hottest and driest spots inhabited by white men.

GERMANS ARE REPULSED

Sir John French, reporting on conditions around Ypres, says that since the capture of German trenches north of that city on Tuesday the enemy has made repeated attempts to retake them, but on every occasion the British and French artillery have stopped their advance.

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to take their place in the field should be thus checked, and possibly discouraged, or that the completion of their training should be hampered owing to a lack of arms.

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BOTHA FINISHES JOB

Botha has finished his work in German Southwest Africa. All who were left of the Kaiser's fighting force there have surrendered unconditionally, and the army of the South African Union will be demobilized at once.

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NEWS FROM THE FRENCH FRONT

The night French official report records heavy artillery fighting along the front. Arras has suffered greatly from bombardment with shells of heavy calibre. The Germans seem determined to wreck the city as they have wrecked Ypres.

positions. In the Woovers, near Ally, the Germans claim, and the French concede, the capture of some trenches over a front of 800 yards. The French lost 250 prisoners in the action.

RUSSIA COMES UP SMILING

Back comes the bear, dancing on his toes, and swinging his mighty forepaws about him with scarcely diminished vigor. The victims, as usual, are the Austrians. It seems that Von Mackensen's army is on the extreme right, or Bug side, of the German advance between the Vistula and the Bug, while the Austrians are on the left.

TURKS FAIL IN ATTACK

A despatch from Athens to the London Daily Telegraph states that stubborn fighting continues on the Gallipoli Peninsula, where the Turks have been reinforced, and have made a violent counter-attack upon the Allies without success.

THE POPE AND OUR LADY OF MERCY

In his hour of sore trial and travail the Holy Father, like many of his august predecessors, turns to Mary, "Our Lady of Mercy," as an intercessor for the restoration of peace. He has written recently to the Bishop of Savona and Noli, Right Rev. Mgr. Scotti, a lengthy letter, over the celebrations at Savona in honor of the centenary of the Blessed Virgin and the crowning of her statue at Savona, commemorating the return of his persecuted predecessor, Pope Pius VII., to Rome, in April, 1815, after the overthrow of Bonaparte, his persecutor, on the field of Waterloo.

THE POPE AND OUR LADY OF MERCY

"Venerable brother, you may rest assured that your Marian festivities, about to take place with so much joy, are desired most eagerly on our part, that they may serve to excite and revive devotion towards Mary and confidence in her in a great number. And these celebrations recall the memory of things likely to conform to one's mind that about a hundred years ago, during a strict jubilee of the whole of Europe, the Vicar of Jesus Christ was very harshly dealt with and scarcely permitted to direct the barque of the Church, harassed by the greatest storms and waves, but that by the ready assistance of the Madonna (of Savona), which he had implored, Pius VII., most unexpectedly was restored to the Church and to the city and that in the following year (1815) he fulfilled a vow made to Mary Help of Christians by placing a golden crown on the statue at Savona. On account of these things we are induced to add to the solemnity of your commemoration by our authority, not only through gratitude, because in the case of a most holy predecessor both the Pontifical liberty and dignity were vindicated in a marvelous manner through the protection of the Mother of God, but also that we may draw down that same protection in these times, so sad and terrible for Christendom. We, therefore, will that one of the Cardinals of the Holy Roman Church be present in our name at your sacred solemnities, and that it be our beloved son, Andrea Cardinal Archbishop of Milan."

NEWFOUNDLAND'S NEW ARCHBISHOP

HIS EXCELLENCY MGR. STAGNI CONSECRAES THE MOST REV. E. P. ROCHE, D.D.

(The St. John's Evening Telegram, June 29) To-day, the Feast of the Apostles S. S. Peter and Paul, will be one long to be remembered in this city as the day on which the Most Rev. Edward Patrick Roche, D. D., was raised to the exalted position of Archbishop of St. John's and Metropolitan of Newfoundland. Never before in the history of the Catholic Church in Newfoundland was such an inspiring foundation attended by so many representatives of the Church, as assembled to assist at the consecration of the Archbishop-Elect which ceremony was performed by His Excellency Most Rev. Monsignor Stagni, Papal Delegate to Canada and Newfoundland, at the Cathedral of St. John the Baptist this morning.

THE CLERGY

The clergy present at the ceremony numbered about seventy, including the Consecrator, Bishop Elect, visiting Bishops, Bishop of the Archdiocese, visiting Monsignori and priests and the Monsignori and priests of the Archdiocese. The names of the clergy are as follows: His Excellency Most Rev. P. F. Stagni, O. S. M., Apostolic Delegate to Canada and Newfoundland, the Consecrator; Most Rev. Edward P. Roche, Bishop Elect; Right Rev. Bishop Morrison of Antigonish, N. S.; Right Rev. Bishop March, of Harbor Grace, the Assistant Bishop at the ceremony; Right Rev. H. O'Leary, Bishop of Charlottetown, P. E. I.; Right Rev. M. F. Power, Bishop of St. George's, who preached the Consecration Sermon; Right Rev. Mgr. Sinnott, Secretary to the Delegate; Right Rev. Mrs. Raardon, St. John, Murphy, Vetch, McCarthy and Sears; Very Rev. Dennis Roche and O'Rourke; Rev. Drs. Morrissey, M. J. Ryan, Montreal (Master of Ceremonies); S. J. Whelan, P. P. North River; W. P. Kitchin, St. Joseph's; E. Jones, Tilton, and Murphy; Rev. Father LeCourdois, Montreal; Kiele, North Sydney; Devine, S. J., Montreal; W. P. Finn, Sr., R. M. Shean, W. P. Finn, Jr., W. Gough, W. O'Flaherty, J. J. McGrath, P. Kelly, A. J. Maher, J. Ashley, J. J. Condy, J. P. Pippy, A. Fyde, J. J. Rawlinson, S. O'Donnell, J. Conway, P. Sheehan, J. Enright, A. A. G. Galvan, J. O'Callaghan, Abraham Brady, W. P. Donahy, L. Voreker, E. J. Wilson, E. J. O'Brien, R. Tierney, P. Doyle, J. Enright, J. J. Walker, M. Dwyer, P. Kerwan, Nolan, P. F. Adams, J. Joy, Sears, P. J. O'Brien, S. Croix, Carroll, M. Sears, C. McCarthy, J. Donnelly, F. Caciola, James Whelan, T. Nangle, J. J. McDermott, Administrator of the Archdiocese.

THE CONGREGATION

The public had been looking forward to the consecration ceremony with an eagerness and expectancy almost without parallel in the annals of our island, hence the immense congregation that assembled inside the noble edifice this morning. Amongst those present occupying prominent seats were His Excellency Governor and Mrs. H. A. Davidson, Miss Davidson, accompanied by Capt. Goodridge, A. D. C., Right Hon. the Premier, Sir E. P. Morris, Hon. R. A. Squires, Minister of Justice, Rev. Dr. Curtis, Supt. of Methodist Schools, Rev. J. S. Sutherland, Pastor of St. Andrew's Presbyterian Church, Hon. J. A. Robinson, M. L. C., Mr. T. J. Foran (Editor Cade), and a Telegram representative. Other prominent persons present were Hon. M. G. and Mrs. Winter, French Consul Suzor, Mr. N. A. Outerbridge, Mrs. H. Outerbridge, Mr. W. F. Coaker and J. Carris.

THE NEW ARCHBISHOP

The Right Rev. Edward Patrick Roche is the eighth Bishop in line of succession of St. John's, and the second Primate of the Archdiocese. The New Freeman of June 26th, says: "Whether it be true or not that Mgr. Roche is the 'youngest Archbishop in the Catholic hierarchy' as some of our Catholic papers have said, it is quite true that he is comparatively a young man, but Rome always looks rather to merit, prudence and capacity than to the mere accident of advanced years, and even if the new Primate has not great maturity of years, the Holy See believes that he has maturity of judgment and personal character, and that after all is the noblest maturity. The other 'maturity' is arriving every day. But of all Newfoundlanders none could have rejoiced more to have foreseen the event of next Tuesday than the late venerated Archbishop Howley whose adviser and friend Mgr. Roche had been during the last eight years of Archbishop Howley's life, and when that noble-souled prelate and most eminently gifted of Newfoundland's patriotic sons was leaving this world for the Eternal Shores he must have felt consoled by the fidelity, wisdom and affection of his Vicar General, Mgr. Roche.

BISHOP POWER'S SERMON

It seems that yesterday since I stood in this pulpit to perform the task of interpreting your afflicted and sorrowed sentiments in the presence of the mortal ashes of your late Archbishop, that illustrious churchman, that ardent patriot, that noble man of imperishable memory—

Michael Francis Howley. Peace be to his soul.

To-day I have been assigned a more pleasing office and I stand in more glad surroundings; for I behold no longer the signs of bereavement, nor the symbols of mortality; on the contrary I gaze upon the genial indications of festivity and joy. The Widowed Church has cast aside her mourning garments and has adorned herself in festive dress to adequately demonstrate and fittingly celebrate her new nuptials. His to whom she is mystically joined in an eternal wedlock has designated anew prelate. Rejoice, therefore, and be glad, O venerable See of St. John's and hear the sweet call of the Divine Bridegroom: "Arise, make haste, my love, and come, for the Winter is now past, the rain is over and gone. The flowers have appeared in our land."

We are naturally joyful this morning for the outcome of this joyful, fascinating and picturesque ceremony is the creation of a new prelate, who is now our metropolitan and our Archbishop. Edward Patrick Roche has been elevated to the high honour of the Episcopate, he has entered the ranks of the historic hierarchy, and received the plenary graces of the Christian Priesthood. God has chosen him, the Holy Spirit has overshadowed him and impregnated him, the Apostolic Delegate commissioned him with a document sealed with the storied ring of the Fisherman (the approval of the Vicar of Christ), has anointed him, and we, his faithful children in the Lord, affectionately and respectfully, enthusiastically salute him as our Spiritual superior, our father, our leader and our friend. Oh, who will blame us at such a scene as this if our bosoms heave with rare emotion and our hearts beat exultant and overflowing with that Catholic sentiment born of the faith of our celtic fathers, a sentiment that time has left unimpaired and undiminished.

The consecration service is indisputably the most solemn, the most touching, most significant and most majestic of all the alluring pageants of the active life of Holy Church. The coronation of a Pope, the crowning of a king, the benediction of the patriot colors, are glorious affairs, but they are but meagre compared to what we have just witnessed. This is so to portray by outward grandeur the inner sublimity and the tremendous power of the Episcopal Office, the exalted dignity of its occupant.

What then does this wondrous sacramental rite stand for? What does it connote and signify? What in a simple word is bishop?

In order to present a simple answer we shall proceed to deduct it from a brief survey of what Cardinal Manning calls the temporal mission of the Holy Ghost to the World.

The eminent and illustrious consecrator addressed the Episcopal candidate with the words "Accipe Spiritum Sanctum"—"Receive the Holy Ghost"—and to those creative words he suited a really marvellous action, the act of laying on of hands. He placed his hands on the head of the Archbishop Elect and by such physical contact added another link to the ever lengthening and temporally unending chain of the Succession of Apostolic Orders. This was similar to and coincident with an act that happened two thousand years ago. He who laid on hands to day had hands laid upon him and so could the action be traced back to those apostolic days of which we read in the sacred text that "the Holy Ghost said to them, separate Me Saul and Barnabas for the work wherunto I have taken them. They then, fasting and praying and imposing their hands upon them, sent them away." Likewise the orders separated Edward Patrick Roche for the work of the Holy Spirit and laid his hands upon him and sent him away to his labors. What a clear indisputable and authoritative Embassy of Christ has been thus established.

It was for the work of the Holy Ghost that the new archbishop had been selected. The Saviour had promised to send His Abiding Spirit to His disciples and when He had returned to His Father after the ransom was solved which completed His earthly mission, He fulfilled that promise and third Person of the august Trinity entered the world and became its light and its guide.

St. Paul in his epistle to the Ephesians points out the twofold object of the Pentecost descent, that is to say for the building up of the body of Christ, the synonym of the church, and the building up the same unto charity. Cardinal Newman put it in other words when he wrote that the first mission of the paraclete was to guard revelation and the first precept charity. To guard revelation in order to preserve intact unchanged the secure, whole deposit of faith once delivered to the saints, charity in order to group divergent men together into diocesan units so that neighboring love should result and fraternal forbearance ensue.

The function of this morning, emphasize in no doubt have felt consoled by the fidelity, wisdom and affection of his Vicar General, Mgr. Roche.

We unite with his devoted clergy and people in wishing Heaven's choicest blessing on Archbishop Roche.

brings the newly consecrated metropolitan in close touch with the noble race of Roman Pontiffs, the successors of the Prince of the Apostolic College, whose line from St. Peter to Benedict has never been broken. That line whose historic fact is outstanding and whose explanation must be divine. Men of the schools unable to find a human reason for its existence and when they have failed who can find one? Forces immense and subtle, physical and moral have many a time attempted to penetrate and destroy the thin white line of Pontiffs and to pillage the sacred deposit committed to its custody but unavailingly. Like the granite ribs that bind securely the natural upheavals that seek to make up the material of the eternal mountains, so does the episcopacy joined with the papacy strongly corroborate their colossal aggregation of revelation that constitutes Mt. Zion the mystic mountain of the Lord. That the custodian should be efficient Christ prayed that he should feel "I shall pray the Father that thy faith fail thee not." He added with significant force the "Gates of Hell" should not prevail. Strange to say this fact is acknowledged by Swinburne, the poet of Atheism, in a sentence of sublime literary beauty but for his school the despairing cry of overwhelming defeat, "Thou hast conquered, Oh Pale Goliath, the world has grown grey with thy sword." With a slight change of a word he might have as truly addressed the Pope of whose power bishops are participants and say "Thou hast conquered, Oh great magisterium—Oh great teaching office, the world has grown grey with thy breath."

United with the Holy Father, the Supreme Apostolic authority, the new archbishop will build up the Newfoundland portion of the Body of Christ in the unity of faith. He will keep the Church like the milk-white hind of the poem, without spotted, innocent within and he will see that flourish the succor and nutritious herbs of sound doctrine whence there will follow a real growth in holiness. And thus there will be effected through him the preservation and the presentation of what has been revealed through the sacred scriptures and venerable tradition and accordingly the first part of his office shall be consummated.

The other mission permeating the Holy Spirit's influence on the children of men is the sweet mission of the propagation of charity, the celestial labour of love. This service openly suggests it, for in this noble edifice are gathered representatives of the whole island to show their affection for a spiritual father commissioned from on high to bind them together in the bond of peace. The message of love from apostolic days has been insistent and perpetual. It was the mark of the early Christian communities and the concord of their communities differentiated them from all others. "See these Christians how they love one another" was the edified comment of their pagan contemporaries. It was this beneficent charity that the Church utilized in the ages of faith to bring hither the elements together to weld them into a harmonious people such as she did with the Saxons and Normans in England. When that most awful curse of divided Christendom succeeded, the pacific policy of papal arbitration was practically nullified and with dire results to civilization founded on the principle of Him who commanded, "I say love one another." It was the gentle Leo who with his charming personal life created by Christian asceticism subjugated Atila, the Hun. The modern world is grossly material, the survival of the fittest is its motto, its religion is only a thin veneer. Charity brotherly love, sympathy, justice and right are for it delusion, there is no God it has said and man is descended or if you like ascended from the beast and is only a beast. This is really the cause of the international murder in the fields of Europe to-day. It is not like chivalrous fights of other times, where men fought for honour or for land, this is a war to a finish. It is the struggle of brute forces for the survival of the fittest. To attain its object blood will flow in torrents, incalculable treasure will be lost, and human misery such as the appalling price of known will be the world's never-ending shame. To mention peace and charity now does indeed seem a hollow mockery, but the world will soon be staggered and will cry with an unanimous voice for a peace which God and the practice of religion can supply. Even now among those who are defending our country and our honour with a gallantry that moves us to admiration we hear the call for the unseen world which gives a gallantry in danger; and in the Empire at large there is a feeling of the triviality of common objects, pursuits and desires in comparison with the call of duty and brotherhood.

Already the Holy Father has spoken a word of peace and his word has been respected by Catholics and non-Catholics alike and many look to him as the saving plank in what looks mightily like the shipwreck of Christian civilization. The new Archbishop then will have Christian charity the energizing principle of his episcopate. He will urge his faithful flock to love God, their King, their neighbours and their duty, and to beware of the age whose sanctity is godless, individualism and self-indulgent. He will be the exemplar himself and shall love all in all conditions.

It may happen that in the course of his labours he will raise up material monuments in stone and marble, but time will crumble those. If he will a monument perennial, let him build up the body of Christ unto charity, it shall never perish, it shall endure. It is in the very day work that nearly all the world's best work is done. The pale mountain peaks lift their glittering heads into the clouds; but it is in the lowly plains that harvests grow and fruits ripen on which millions are fed. So it is not from the few conspicuous deeds of life that the blessings cheerfully come which make the world better, sweeter, happier, but from the countless, lowly ministrations of the everyday, the little acts of kindness and love that fill long years, for the work men do is not their best alone, work that nearly all the world's best work is done. 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FIVE MINUTE SERMON

BY REV. F. PEPPER
EIGHTH SUNDAY AFTER
PENTECOST

*The children of this world are wise in their generation than the children of light. (Luke xvi, 8)

However great the wisdom of this world may be, it proves eventually to be mere foolishness. It is seen to be folly when the worldly-wise man comes to die, and all the possessions that he has accumulated avail him nothing, and when he looks in vain for friends to secure him admission to heaven. The worldly-wise man employs all possible means, even such as are sinful, to acquire earthly wealth, and his folly is manifest, for he barter the grace of God, his greatest treasure, for what is trivial; he gives up what is eternal to gain what is temporal, and sacrifices eternally for a momentary pleasure. He is so busy to have recourse to clever devices to deceive mankind, since God, on whose judgment everything depends, can never be deceived. He alone is truly wise who never forgets that God sees all our actions and knows our secret intentions, and who lives in conformity with this knowledge.

God's eye is more searching than the light of the sun; it sees all the ways of men, penetrates to the depths of their hearts, and beholds all, good and bad, wherever they may be. God is present everywhere, providing for all His creatures; He observes all our steps, watches over us day and night, and witnesses all our actions, as if forgetting heaven and earth. He was caring only for each individual amongst us. He regards each individual as if he alone existed. He sees all collectively as if they were but one. He is with us wherever we go, so that He is always the source of our life, and for this reason, because He is constantly mindful of us, we ought likewise to be mindful of Him. Greatly requires this of us, if the infinitely great God cares for us continually, ought we not to think of Him? He is always looking at us, and we surely ought not to forget Him. It is therefore an excellent thing to accustom ourselves frequently during the day to turn our thoughts to God, and to remember His presence. There is no better way of advancing in virtue. Our good resolutions, made when we pray, avail nothing, if, having finished our prayer, we at once lose sight of God and of the resolutions just formed. We are usually carried away by our passions, unless we are restrained by the thought of God's presence.

His benefits that we enjoy day after day leave us cold and indifferent, and instead of lifting us up, plunge us deeper in the mire of sensuality, unless we think of the Giver. The obstacles in our way, when we try to do right, seem insurmountable, unless we remember Him, by whose aid even what is hardest becomes possible.

God's eye is ever upon us, and the eyes of our mind ought always to be turned towards Him, for then only shall we rightly perceive what we ought to do, and how we ought to do it. We require to know how to act at every moment of our existence. Many have a general idea of what God's will is, but they often fail to notice an opportunity for performing some good action. For instance, they overlook the moment for practicing humility, self denial or obedience, in spite of having resolved to practice these virtues. Thus they waste opportunities through not recognizing them as such, and are quite dissatisfied, although they ought rather to be dissatisfied with themselves for not having benefited by their opportunity of doing right.

If we look up often to God, our souls will be strengthened and enabled to see these opportunities when they occur. God is ever present with us, and willing to bestow them, if only we are ready to make use of them. Therefore during the course of each day let us often lift up our hearts to Him with a fervent prayer for light to see when we have it in our power to do a good action; let us ask Him to help us not to make the mistake of supposing that God is so-called by extraordinary works, but to recognize the truth that the smallest incidents in life supply us with opportunities of showing our love of God.

The thought of God's presence encourages us not only to recognize and use our opportunities of doing good, but also to have the right intention of pleasing God in all that we do, for this is more important than the work itself. Works done without this good intention are like dead seeds that can never produce blossoms and fruit for eternity. Let us always strive to have this intention, because this is what God looks at most.

St. Augustine composed the following beautiful prayer: "Thou seest, O Lord, whence proceeds the spirit that prompts my actions, for Thou weighest the spirits, and Thou, the true Judge, who surveyest my inward thoughts, knowest whether the root of my actions, from which fair leaves appear to grow, be really sweet or bitter; Thou canst penetrate to the very sap of this root; Thou perceivest, in the bright light of truth, not only our intentions, but the most secret depth underlying them, so that Thou art able to requite to each, not merely according to his actions, but also according to his intentions; not only according to his intentions, but also according to the secret depths underlying his disposition. Thou seest what is the real aim of my efforts when I do any work; Thou knowest what hidden thoughts are in

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February 27, 1914.

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my mind and in what I take delight; Thine ear heareth all things, and Thou listenest, recording them, both good and bad, in Thy book, in order that Thou mayest assign rewards to what is good, and punishment to what is evil, when at the last day Thou openest Thy book, and men are judged according to what is written in that record of omniscience and justice."

If we consider these words of the great Doctor of the Church, we must inevitably feel overwhelmed with shame, for we must acknowledge that our actions may often have appeared as fair leaves, but their root has been bitter, for our intention was not pleasing to God or praiseworthy. At the same time we ought to fear that perhaps in many cases when we believe ourselves to be acting in conformity with the will of God, our actions may not have been pleasing to Him, because we had not the right intention. This fear ought to make us careful about our intentions, but it should not degenerate into scrupulosity, for this would in its turn be a source of many temptations and sins.

Let us examine ourselves to see whether our intentions are good, and if we find them to be more or less faulty, let us try to abandon them at once, doing our best in this respect, but not depending, if from time to time, owing to our natural weakness, our intentions are not so pure as they should be. The God of all seeing justice, who always and everywhere surveys our inmost thoughts, is also the God of infinite love, knowing our frailty, and ready, in His infinite mercy, to make good our failures, if only we, poor weak mortals that we are, do our best to do what is right. Our fear of God should therefore give place to a childlike, trusting love, and we may look up to Him as His loving children, whilst He looks down on us with a father's tenderness. Our weakness may make us stumble, but love lifts us up again after each fall; weakness may lag behind, but love presses forward. May our love of God help us to acquire ever greater perfection in His holy sight. Amen.

TEMPERANCE

ABSTAINERS ARE GOOD RISKS

The strongest argument against the use of alcoholic liquors is found in the attitude of the business world toward the evil. We have so often pointed to the attitude of employers of labor toward drink as it relates to their men, for gratification to offer them additional profit. And yet it presents itself with such increasing insistence it is difficult to ignore its force. The latest of these irrefutable arguments is afforded by a movement among a certain health and accident insurance company that is to issue a special policy at a cheaper rate for total abstainers.

Some life insurance companies have for years recognized such policies, finding it possible to issue them at profit. This is the first application of the prohibition clause to health and accident. The claim is made, however, that it is more reasonably operative in the latter form than the former. It not only stands to reason, but has been proven by end less experience, that a man under even the slightest influence of liquor is not alert to danger or is unable to guard himself in case of its proximity. The total abstainer's policy in health and accident companies is

likely also to prove more popular than in life insurance, because the policies run for one year only, while taking an abstainer's policy for life insurance almost amounts to taking the pledge for life.

Insurance companies are not in the business from altruistic motives, however beneficent their business has proven to be. If a company can shave down the expense of a policy by the mere fraction, it will. It is purely a matter of business. The fact is becoming more clear every succeeding year that the effect of alcoholism on the human body is deleterious; that the drinker is a bad risk and that he should be penalized for insisting upon his cup. This conclusion, now generally acknowledged by a long period of most careful estimates, and is as accurate as known facts can establish. It therefore is of the highest importance as proof of the fact that the man who voluntarily drinks thus places himself under a handicap such as no one in this day of strenuous competition requiring the keenest exercise of every faculty can with reason ignore. —Sacred Heart Review.

COME

Since the outbreak of hostilities in Europe, the Czar has forbidden the sale of vodka in Russia. This is gratifying news, for the curse of vodka was only one degree removed from that of opium. Vodka might aptly be called the national intoxicant of Russia—and it has worked havoc among the subjects of the Czar for many years. The liquor is made of grain and potatoes; it is a cheap preparation, deadly in its results, but eagerly sought after, especially by the poorer classes who endeavored to drown their misery in its stupefying draughts.

The sale of spirits in Russia has been conducted as a monopoly by the government, which has regulated the manufacture and sale of liquor, for its own profit. Nearly one third of the revenue of the country has been raised from this source. At the beginning of the war the Czar issued an order prohibiting the sale of vodka. It was generally thought that this was but a temporary proceeding, calculated to keep the people in better condition during the war.

But a trial of the plan has proven of such great benefit to the citizens, their condition, physically and industrially, has even so immeasurably improved by the prohibition, that it has been decided to make the order permanent, and bar the manufacture and sale of vodka by the government altogether.

The financial loss to the Russian exchequer will be heavy, but the victims of drink will be so improved in health and general conditions, that the loss will be more than recompensed by the greater thrift and industry of the people. —Catholic Advance.

BIGOTRY REPUDIATED
BY NON-CATHOLICS

Recently the town of Farmington, about twenty miles from St. Paul, was visited by one F. B. Jordan of Minneapolis, editor of a sheet that ape the menace and a self-constituted herald of free speech, so-called, who was billed to give a series of eight lectures against Catholicism. He met with a very chilly reception from the citizens of that thriving town. On the opening night the audience consisted of about twenty persons and the number did not increase at the subsequent lectures. His advertised lecture "for women only," brought out one lone woman who, after waiting about forty minutes, left after receiving her money, whilst ten men went to hear his tirade against the Knights of Columbus which so discouraged him that he likewise refused their money. He found it impossible to secure a hall for these lectures and the proprietors of the lumber yards refused to rent him lumber for seating accommodations in the tent which he brought with him.

Jordan no longer claims to have studied for the priesthood. In fact, he declares that he never was even a Catholic. If he persists in telling the truth about himself, he draws the power of his own argument against Catholic bigotry to an open reach the vanishing point and then he will be discarded for some one who is not afraid to bolster up a losing cause with calumnies and lies manufactured out of whole cloth for the delectation of the dupes who pay their money to hear crafty demagogues denounce the alleged iniquities of Rome.

The bigots will find it convenient hereafter to give Farmington a wide berth. Its citizens are not easily taken in by the class of itinerant peddlers of anti-Catholic lies to which Jordan belongs. The non-Catholics have determined that they will discourage in every possible way any attempt that may be made to foment sectarian strife. The spirit of the community is shown by the action of the Methodist minister who did all in his power recently to remove whatever false impressions may have been made by Jordan's utterances. The non-Catholic business men of the town issued the following "Protest and Petition" which shows their attitude towards this campaign of bigotry:

"We, the undersigned citizens of Farmington, Minnesota, believing it to be to the best interest of our community to discourage the raising of religious controversies, especially by strangers who have no interests here, and who further their cause for

CARDINAL BOURNE ANSWERS
CRITICISMS OF THE POPE

Cardinal Bourne, presiding at the Westminster Cathedral recently, condemned as unwelcome the criticisms on what is alleged to be the silence of Pope Benedict on the war.

Cardinal Bourne cited the November encyclical and the address to the College of Cardinals in January, showing that the head of the Church has not been silent. Moreover, the Cardinal declared, the Pope is excluded from the deliberations of the nations at The Hague by politicians and is thus deprived of free action in the matter. He added that anything in the nature of a judicial process in the present case is entirely out of the question.

"The Pope," the Cardinal added, "as shepherd and teacher of the whole flock has to consider every nation alike. He does not doubt that terrible things are done, especially in Belgium, and similar things of hardly less gravity have been done against Russia. If the Pope had to speak publicly in condemnation of all these questions they must come before him and then he is certain not to fall in duty, in justice and impartiality." —True Voice.

MAY LEARN MUCH
FROM CATHOLICS

SAYS PROTESTANT MINISTER
IN CONVINCING SERMON

The Rev. Walter M. Walker, D. D., pastor of the Immanuel Baptist Church of Scranton, Pa., recently preached on "What the Protestants May Learn from the Catholics," outlining three important features of the Catholic Church that members of the Protestant churches may "imitate and admire."

"From our Catholic friends we may learn to appreciate the value of the outward forms of religious worship. While many of our Protestants were still asleep, hundreds of men and women this morning were on their way to offer up their prayers in the houses of God. The heart must be right to secure the Divine favor, but the outward forms of worship possess an importance far beyond what we often give to them. Neglect them, and you will find the springs which feed your spiritual life drying up completely.

"A second lesson which we may learn is that of reverence. The Catholic Church instills in the hearts and minds of its followers a spirit of reverence of sacred things and sacred places. Millet's 'Angelus' has won the admiration of multitudes by its portrayal of the spirit of reverence in two peasants toiling in the field. They have been busily engaged in hard, laborious toil, but as the clear light of day fades into the glow of evening they hear the bell in the distant tower calling to prayer, and as it rings out its message they cease their work and stand there in the field in an attitude of reverent worship. Say what you will, it is worth not a little to have that spirit so inwrought into the very fibre of the soul that even about the commonest of things almost unconsciously it reveals its presence. In discarding forms and liturgies so largely, I sometimes fear that we do not attach to this matter of reverence the importance that we ought.

A TRIBUTE

In a pamphlet entitled "Roman Catholicism and American Citizenship," Amasa Thornton, a Congregationalist, gives some views on the public and Catholic schools that may be of interest to the Guardians of Liberty. In the course of a plea for a better feeling among Americans of all denominations he says:

"We send our little girl to a Catholic Parochial school and she talks to her mother and myself about what happens in the schoolroom. If there was anything like teaching disloyalty to our country's institutions and spirit, I would be certain to hear of it. She is taught that there is but one flag, that it is her duty to love the Stars and Stripes and all they stand for. She goes to a Congregational Sabbath School on Sunday and is distinctly Protestant. I send her to the Parochial school because I feel that the moral atmosphere there is safer and better to be in than the atmosphere of the public schools. I am as loyal to the American Public school of my boyhood as any man of the United States. I have a board off the old red schoolhouse in which fifty-seven years ago I began to learn my A, B, C's, in my office, and I look at it with affection many times a day, but the Public school of to day lacks the spirit that hung around and pervaded the old red schoolhouse and is no longer so anchored in the great underlying fundamentals necessary to a correct development of the child, as it was once. Catholics should not be considered un-American because they wish their children to be trained in religion and morals when they are being educated. For the sake of my country I wish the moral and religious training applied by the Catholics in the Parochial schools would be largely applied in the Public schools."

Mr. Thornton will never be President of the United States nor get a seat in the Cabinet for that matter. —America.

THE VENERATION OF IMAGES

"It was one of the great Popes who said that pictures were a text book for those who could not read. Even in these days of abundance both of reading and ability to read the saying is true. Pictures are a text-book for those too, who can read, but who willingly accept a picture that saves them the trouble and imparts what no reading gains. The painting of Scriptural scenes on the walls of churches had a quite prosaic purpose. It gave information of the contents of the Bible. Incident-

ally, it produced and perpetuated great works of art. The images and symbolism of the Roman Church were ruthlessly destroyed because the Puritan thought them degrading superstition and idolatry. They are now seen at a higher value, and appreciated as good pedagogy and a valid channel of true religion. It sometimes the art is crude and the ornament tawdry, the psychology of the matter holds. Will the time come when worship in churches of every name will appropriate every fine aid to imagination and employ pictorial expression to suggest interest in the Bible classics and contain memorials of the saints of each generation worthy of emulation by the next?" —Christian Register.

How to Get Rid of Dandruff

This Home Made Mixture Removes Dandruff and Stops the Hair from Falling Out

The following simple recipe which can be mixed at home, or put up by any druggist will quickly remove dandruff and stop the hair from falling out. To a half pint of water add 1 oz. of bay rum, 1 small box of Orlex Compound, and 1 oz. of glycerine. These are all simple ingredients that you can buy from any druggist at very little cost and mix them yourself. Apply to the scalp once a day for two weeks, then once every other week until the mixture is used. A half pint should be enough to rid the hair of dandruff, and kill the dandruff germs. It stops the hair from falling out, and relieves itching and scalp disease.

Although it is not a dye, it acts upon the hair roots and will darken streaked, faded, gray hair in ten or fifteen days. It promotes the growth of the hair and makes harsh hair soft and glossy.

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Absorbine, Jr. is more than a liniment—it is a positive germicide and therefore its uses and efficiency are doubled. Applied to cuts, wounds, sores, it kills the germs, makes the part asepticly clean, and promotes rapid healing. Economical as only a few drops are required to an application.

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Old Dutch Cleanser

There is nothing else so good For Crockery as Old Dutch Cleanser

CHATS WITH YOUNG MEN

HALF A POINT OFF
A gentleman crossing the English Channel stood near the helmsman...

FOREGIVENESS
A street boy was run over a few years ago by a heavy wagon in New York City...

PUNCTUALITY
There is quite a number of exterior things which may have an important bearing on our inner life...

THE FIRST LADY IN CREATION
Here is a little May story that is just as good in July, or in any month for that matter...

MRS. PANKHURST IN PARIS
The Maid of France was an excellent cook, as cooks were reckoned in those simple days...

RELIGIOUS CONDITIONS IN FRANCE

A correspondent of a daily paper writing of conditions in France, says: I cannot resist further digression from this story of a trip along the British front...

virtue and morality may be said to be the great props of human happiness. Without them the nation cannot survive.

OUR BOYS AND GIRLS

FORGIVENESS

A street boy was run over a few years ago by a heavy wagon in New York City. He was in the gutter, in the act of stooping, and did not see the approaching team...

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INDESTRUCTIBILITY OF THE PAPACY

Addison's apostrophe to the Soul seems to be admirably suited to the quality and genius of the Papacy as the embodied spirit of the Catholic Church at the present time:

Unburnt amid the war of elements, The wreck of matter, and the crush of worlds.

Speculating on the ultimate outcome of the European-Asiatic conflict, a non-Catholic, H. P. Sedgwick, thus adumbrates in "The Atlantic Monthly":

"The Church of Rome will be then as she has always been—the one Church which draws to herself men of all European races. There is but one Church risen with undiminished vitality. It is not strange that many who think that some Divine power stood behind the early Christian Church should believe that the same Power guides and preserves the Church of Rome.

THE ONLY ONE

The Catholic Church is the one true poet of humanity. She is who, in her prayers and hymns and sacred music, best says for us what we think and feel but cannot say for ourselves.

Every 10c Packet of WILSON'S FLY PADS WILL KILL MORE FLIES THAN \$8.00 WORTH OF ANY STICKY FLY CATCHER

Advertisement for Wilson's Fly Pads, featuring a circular logo and text: 'Every 10c Packet of WILSON'S FLY PADS WILL KILL MORE FLIES THAN \$8.00 WORTH OF ANY STICKY FLY CATCHER'

LOUVAIN UNIVERSITY TO RE-OPEN

Not only is the library of Louvain being reconstructed, but the president of the famous university has arranged to open the courses of studies in a week or two, and has offered to find lodgings for any students who will resume their courses or enter the university for the first time.

TERRIBLE CONDITIONS IN MEXICO

Conditions in war stricken Belgium, Serbia and Poland never have been worse than those prevailing in many parts of Mexico, according to advices which have been coming into the State department and which are the basis of the action of the President in issuing in the name of the Red Cross an appeal to the American public to give money to relieve the distress of the Mexicans.

In most of the large cities there is an acute scarcity of food, which in Mexico City has led to such incidents as mobs feeding upon the bodies of mules dying in the streets.

STARVING NATIONS

Misery is supreme in a great part of the world. War, famine and pestilence are doing a deadly work, and nations are driven to a bitter and untimely end, in tears and despair.

posed by a man. To the Catholic this surpassing excellence in the expression of human thought and feeling possessed by the Church is no surprise. It is the abiding presence within her of the Holy Spirit who endows her with "the vision and the faculty divine."—Truth.

ANGLICANISM

The Kikuyu controversy, which caused quite a grave commotion in the Church of England a year ago, has been authoritatively settled by the Archbishop of Canterbury.

There is nothing more supple in the church line, in adaptability to all kinds of emergencies than the dominant Christian organization of the British empire. There are strong antipathies and wide differences in its three branches—high, low and broad church—but these are reconciled to an external profession of oneness and fellowship by the ingenuity and diplomacy of the Anglican episcopacy.

The Kikuyu controversy need not be rehearsed in detail. At a religious conference in Kikuyu, Africa, attended by Methodist, Baptist, Presbyterian and Congregational missionaries, two Anglican bishops participated in divine service and administered communion to non-conformists.

AN UNUSUAL HONOR

The daily press with flaring headlines announced recently that Columbia University in New York City had for the first time conferred the degree of LL.D. on a woman.

THE POPE AND PRISONERS OF WAR

Pope Benedict has just received from the Swiss and other governments definite promises which assure the success of the latest step taken by His Holiness in behalf of suffering prisoners of war.

THE POPE AND PEACE

Benedict XV. at this very hour is illustrating the truth of a statement made by Cardinal Newman before Benedict XV. was born. Speaking of the part enacted in human affairs by every successor of St. Peter, the great English Cardinal said:

STARVING NATIONS

Misery is supreme in a great part of the world. War, famine and pestilence are doing a deadly work, and nations are driven to a bitter and untimely end, in tears and despair.

The cry of Poland, Mexico and Belgium should constitute a special appeal to Catholics: for whatever may be said of the classes of these countries, the masses are Catholic. They have been true to the Faith; they have been guiltless of the crimes which precipitated this awful war by which an outraged God has delivered nations to their own counsels.

They further held that Anglican clergymen cannot join in communion with non-conformist clergymen, who, in the Anglican view, are not ordained ministers of the universal church, since the principle of apostolic succession is denied by the non-conformists.

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Advertisement for Safford Boilers and Radiators, featuring an illustration of a man in a suit and a boiler, with text: 'The Easy Way To Take Out Grates' and 'Safford Boilers and Radiators'

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"According to the need of the day, he has set himself now to one thing, now to another, but to all in season, and to nothing in vain."

If the wish here expressed should be realized, the outlook for the preservation of the world's peace in the coming years would be much brighter. Whilst traces of longer or shorter duration can be patched up by international agreements based on selfish interests, an enduring peace is only possible when the nations of the world recognize and respect the principles of justice that are ignored whenever a country, as has frequently happened in the near past, robs weaker nations because it has military and naval resources that enable it to plunder with impunity.

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THE CATHOLIC SCHOOL FOR THE CATHOLIC YOUTH

ARCHBISHOP IRELAND SAYS RELIGION MUST BE TAUGHT IN THE SCHOOL-ROOM

Speaking at the educational convention at St. Paul, Minnesota, Archbishop Ireland said in part: The influence of the school upon future manhood and womanhood cannot be over emphasized. It is the nursery where mind and heart are put into enduring form.

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The Choir KARN Church Organ No Choir can do themselves justice with a poor Church Organ. A

earth and to the things of earth. The compelling effect upon the pupil is the impression that amid the activities of men earth and the things of earth prevail, that Heaven and the things of Heaven, if at all worthy of notice, must confine themselves to odd moments, the nooks and corners of human life.

But we must go further and accept facts as they really are. There is no neutrality in the secularized school. Text-books abound in misrepresentations and calumnies with regard to the Church.

Not taught in the school-room, where will religion be taught? Let us remember that the Catholic faith is a science in itself—lengthy and complex in its proposition, precise and dogmatic in its demands.

CARDINAL GIBBONS ON WOMAN SUFFRAGE PRELATE DECLARES THAT HE HAS NOT CHANGED HIS FORMER ATTITUDE

By means of an open letter which he has addressed to James R. Nugent, former city counsel of Newark, N. J., and a well known Democratic leader in New Jersey, Cardinal Gibbons hopes to settle once and for all any further question of his attitude respecting woman suffrage.

TEACHERS WANTED

WANTED FOR CATHOLIC SEPARATE school Marmora, teacher holding first or second class professional certificate. Salary \$500 per annum. Duties to commence after midsummer vacation.

WANTED A QUALIFIED SECOND CLASS teacher for the Catholic Separate school No. 22, Gloucester, salary \$225 per annum. One to teach a little French preferred.

WANTED CATHOLIC TEACHER WITH second or third class certificate for S. S. No. 2, God and Hinworth. Apply to state salary wanted to Caper Vanders, Sec. Treas.

WANTED TEACHER FOR C. S. S. NO. 1 STANLEY school, Town of Oakville, Ont. Holding first or second class professional certificate, salary \$500. Duties to commence after Sept. 1st.

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THE Catholic Confessional AND Sacrament of Penance By Rev. Albert McKeon, S. T. L. "It is a worthy exposition. It cannot but remove prejudice." J. Cardinal Gibbons.

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"SAFETY FIRST" "Safety First" Consists in Avoiding Risks There is the Risk of your death and the resulting stoppage of your income. You can provide against that by the ordinary forms of life insurance.

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University St. Francis Xavier's Antigonish, Nova Scotia Faculty comprises graduates from the leading Universities of Europe and America. Ideal Location. Athletics. Officers Training Corps. Excellent cuisine. Private rooms for all students. Fees (including tuition, board and laundry) from \$176.

THANKS "I am indebted to your educational method for the change in my daughter's conduct," writes a Japanese Buddhist to the Sisters of St. Paul, who, with two other congregations, conduct prominent academies for girls and young ladies in Tokio.

BISHOPS AND PRIESTS SLAIN IN MEXICO A press dispatch from El Paso dated June 24 says: "Bishop Candena, aged eighty-five, of the College of Nacates, Sonora de Ocatlan, at Tlaxcala, and three priests were killed June 1, by Carranza troops commanded by General Francisco Cos, according to a letter received here. The letter says the troops then looted and destroyed the college. The priests killed were Father Quiroz, Father Bazan and Father Lara, founder of the orphanage at Ocatlan. His troops are part of the forces of General Pablo Gonzalez, operating near Mexico City.—Standard and Times.

THE TABLET FUND Toronto, July 6, 1915. Editor CATHOLIC RECORD: I thank you for giving space to the Appeal for the Tablet Fund for the Relief of the Belgians. So far I have received because of this appeal: Previously acknowledged.....\$814 81 St. Mary's Boys' School, Halifax, N.S..... 3 00 A Friend, Marmora, Ont..... 1 00 Mrs. L. Noonan, Athens, Ont. 1 00 Joseph Dube, Taché, Ont..... 2 00 St. Mary's Parish, North Bay 81 00

DIED MITCHELL.—At Dorchester, Ont., on Thursday, July 1st, Mr. James Mitchell, aged seventy-five years. May his soul rest in peace!

PILGRIMAGE TO STE. ANNE DE BRAUPEUR The Kingston Diocese Pilgrimage to Ste. Anne leaves July 20th, by C.P.R., G.T.R. and C.N.R. For full information see agents or write for poster to Rev. J. J. Keely, South Mountain.