

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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RUSSIA—ITS FUTURE

It is instructive and interesting to glance at the list of books about Russia in the library catalogues. Always a land of mystery in Western eyes, travellers and authors have used many adjectives in their titles. Thus we have "Red Russia," "Tragic Russia," "Holy Russia," while Mr. S. Graham, after trying to explore the peasant life of the provinces, candidly heads his chapters "Undiscovered Russia." Great musicians have won a distinguished place among us, and several of the masters of fiction have become familiar to the reading public, yet it is not too much to say that, apart from certain Continental coeries, chiefly French, Russian literature, as reflecting actual conditions and constructive ideals, has not materially altered the judgment long ago formed by our people, viz.: that Russia was hopelessly barbaric and incapable of assimilating Western culture. The Germans have sedulously encouraged this prejudice for ends which are now patent to all thoughtful observers. The popular histories only tell the story of the evolution of Russia out of Tartar tribalism when it came into conflict with Western interests. Ivan the Third, the builder of Moscow, laid the foundation of Imperial rule. There the marks of barbaric origins are plainly visible in the style of its public buildings, in the great bazaar, and the prevailing taste for gilding, strong colour and glitter of all kinds. The Kremlin that congeries of domes and towers, palaces and churches, sacred gates and pictures, stands as a perpetual memorial of devotion to a national cult which is undistinguishably blended with religious beliefs and hopes. It is not easy to draw the line between the worship which was carried from it, Sophia, when Vladimir adopted the Byzantine rites, and the superstitious reverence for the Tsar which find expression in a thousand ways. Dean Stanley's account of the fourfold cathedral buildings, wherein all the Tsars from Ivan the terrible onward have been crowned, seems to throw into the shade our own less gorgeously illuminated shrines. It is symbolic of that land of contrasts, where rude poverty jostles hereditary grandeur on all religious occasions.

Books of travel, with a few well-considered studies by British and American residents, diplomatic or commercial, afford much interesting information as to Muscovite manners, but throw little light upon the essential nature of the people—that sensitive reverential soul which charms while it puzzles the Western observer. When the tourist author and his readers have marvelled over the material which attests the power and resource of the Russian genius they are still, as it were, out of doors. The secret of immortal Russia remains hidden, awaiting some concurrence of events which may rend the veil and show to the world her predestined place and function in the new dispensation which is sure to succeed the present crisis.

THE REAL FRANCE

The French people have always made a clear cut impression on foreign observers. The chief features of that impression have been fully sustained by the splendid spirit of the nation during the present War, and some qualities have been brought into prominence that previously had not been so generally recognised. Though by racial agglomeration France is a decidedly composite nation, it has long had a proud and clear consciousness of unity. No country is so completely bound together as a democracy—not even the American Republic or free England. Love of country in France is not a vague sentiment; it is based on a profound and unselfish idealism. The watchwords of the old Republic—Liberty, Equality, Fraternity—express the instinctive aspirations of the whole people. Nowhere else in the world are these fundamental ideas so naturally operative.

No doubt it is natural that a people who have founded their government on such lofty ideas should be conspicuous for chivalrous impulses. These qualities have always been recognised by us in the French even when England and France were engaged in deadly war. The French were foemen worthy of the finest courtesy. It was necessary that England should remove the Napoleonic menace from the world at any cost and she did it, but without a trace of ill-will towards France. That attitude was made possible—nay, natural—by the fine chivalrous spirit of the French nation. The historic scene which most fully tells the story of mutual respect was enacted when Marshal Soult, the doughtiest opponent whom Wellington met in the field, came to England and was received with acclamations scarcely less enthusiastic than those given to the Great Duke himself. The fine taste of the French in artistic effect, unexplainable yet very real, is admitted by everybody, but with it, and allied to it, are qualities not so immediately seen—lucidity of thought, a love of compactness in organisation, finish in workmanship, which all show the well-ordered mind tinged by the ideal. The vivacity of the French nature, the "go," the nerve, the onrush, we all know, but it has taken a war of extreme pressure to show us that the Frenchman can be patient and tenacious in his self-sacrifice as well as impulsively brave.

BREAD UPON THE WATERS

Taste—is it not significant that this word has taken on new meanings as mankind moved onto higher levels of attainment? An educated and disciplined taste does not despise the refinements of the table or the many adaptations and conveniences, pleasant to the eye and grateful to other senses, which give dignity to life and promote harmonious intercourse. Our higher nature responds to such stimuli—a false taste debases and incapacitates men and women for the noblest enjoyments. Tricks of fashion and epicurean delights are transitory; vainly do we labour to satisfy the hunger of the heart with perishable things. Taste itself is merged in the life of love; for love gives royally and does not covert good things for itself. There is no waste in love—the energy that seems dissipated among the unworthy reacts upon the giver in subtle ways. The reservoirs of the universe are filled out of the overflowings of earthly streams, and somewhere, somehow, the great compensatory laws will return to the bosom of the faithful lover, the blessings which will amply repay all outlay. Only the self absorbed who pamper the flesh and starve the spirit need fear a future which has no sunshine to illuminate its dreariness, no opulent store of experience to enrich its barren and unhelpful years.

PRAYING

The devout among us think it no affectation to say in simplicity: Pray for me. No one thinks it an extraordinary request. Canon Sheehan tells us in one of his stories that the Sisters of a certain convent were wont to bet each other so many rosaries. Outsiders may think all of this too much familiarity with things divine. But many of us know that our good fathers and mothers were vastly more at home in the supernatural world than they were in the natural. Heaven was their real home, earth a mere pilgrimage. We are all constantly asked to pray, through the requests made for the dead each Sunday at Mass and through the various pious societies and confraternities. Millions are reminded each month through the "intention" of the League of the Sacred Heart. Like all constantly recurring things these are likely to make no strong appeal. Custom hardens us. Possibly an unbelieving world makes itself felt in not attaching very much importance to prayer. Yet realities are testing the value of prayer. Soldiers are praying as they never did before. Protestant chaplains so often regret that the poor soldier wants to pray, but has never learned how. He snatches at the nursery rhyme verse with its little bit of religion to satisfy his craving. Well, at least the Catholic soldier knows what prayer is, and how to pray. And, what is more satisfying, he will pray. Those of us left behind and who know the value of prayer might well take a fresh start in our prayers of obligation and add one more in fervor for our country, its President and the welfare of our boys.—New World.

WHY KORNILOFF REBELLED

The civil war in Russia is the long-expected meeting between the forces of construction and those of disintegration. It is a short-sighted view of this great event to centre it around General Korniloff, to speak as if he were an ambitious soldier attempting to impose military rule upon the country for his own purposes. In a certain true sense there is no such man as Korniloff. He is merely the representative of those forces which long blamably quiescent, have at last coalesced to stop the rapid delinquency of Russia, to keep it a nation, to halt its dissolution, to save it, in a word.

Toward this event all the history of Russia for the last four or five months has been irresistibly tending. The curse of the country has been the placidity of the intelligent classes in the presence of a growing anarchy which visibly threatened under-organization and chaos. It was out of the question for Russia to remain as she was, merely helpless and floundering; anarchy does not remain stationary, but grows, and her visible doom was complete wreck, not merely as a State, but as a people. The intelligent classes were not wholly blame-worthy for their long inaction. Being intelligent, they realized and feared what was implied in civil war. The anarchists, if they realized it, did not fear it, and their ignorant dupes did not realize it. Therefore the anarchists have had the advantage of being perfectly reckless of consequences to the Russian edifice; they could throw stones without care, while the forces of law and order hesitated to throw stones for fear of breaking windows. With an anarchic force knowing what it wanted and resolute on getting it without regard to consequences, and a conservative force afraid to strike for fear of those very consequences, of course the resolute anarchists have had all the advantage on their side, and this is why Russia has been descending to the pit with such horrifying celerity.

The fact that not merely had government, but ruin to the nation, was the inevitable and approaching end finally stirred the conservative forces to reluctant action, and for some months the signs of their coalescence have been growing. The issue came at the Moscow Conference, when the two forces stood face to face. Some correspondents short-sightedly telegraphed that the Moscow Conference was without result. Never was there a greater mistake. It will live in history as one of the world's crises. There order and anarchy met, the challenge was thrown down and accepted, and the two armies separated to prepare for battle. There, for the first time, order was able to count its ranks. The assurance the count gave was satisfactory. Order found that it had at its command the whole force of the Cossacks, not merely as a sentiment but as an actual organization, under the leadership of General Kaledine. This meant that a solid block of territory greater in size than Germany and Austria was not only united but ready to fight for the salvation of the nation. Order learned, too, that the peasant proprietors were enrolling themselves in organizations, that the Knights of St. George, who represented 80,000,000 acres, had formed a military association. Sure of the Cossacks and the peasants, there remained the army, and what order learned of the army was not made known; but it must have been satisfactory enough to warrant Korniloff's movement.

There was no conspiracy. The forces of order were open enough. They wanted Korniloff with them, and showed him their hand. He had his choice to make, and when the test came he preferred to throw his lot in with socialism, with all its demonstrated inability to control the anarchists, rather than with those who want an ordered constitutional democracy like ours. When the conference adjourned, with his warning to the conservatives that he would permit no such movement as theirs, what was coming was plain to both sides, and both sides repaired to their tents to get their ammunition.

How foolish it is, then, to speak of Korniloff as an individual, or to think of him as a military usurper. He is merely the leader of the movement to carry out General Kaledine's warning to the Socialist Government at the Moscow conference:

"We cossacks have been free men. We are not made drunk by new-found liberties and are unblinded by party or program. We tell you plainly and categorically, remove yourselves from the place which you have neither the ability nor the courage to fill and let better men than yourselves step in, or take the consequences of your folly."

Korniloff, the representative of this movement to restore order, invited Korniloff to participate in it, but the answer was his removal from office; a mere gesture, an emphatic way of replying in the negative. The offer itself was only a punctilio. Having discharged his conscience by making it, Korniloff proceeded to the next step, and moved on Petrograd. Something of this same peculiarly Russian punctil-

iousness is seen in General Danikine, commander of the south-western armies, who telegraphs Kerensky the information that he intends to support Korniloff. Of course it is no news to Kerensky, for the forces of order have proceeded in broad daylight with the execution of their plan.

The centrifugal and centripetal forces in Russia have now met in battle for the mastery. The result will determine whether Russia is to remain a nation or become the football of Europe. It will decide whether the dance of death that has been going on for six months is to end in tragedy or in an ordered peace; whether the Carmagnole is to give way to the steady march of a free democracy, or whether a country which is potentially one of the greatest nations the world has ever known shall reel in drunken frenzy over the precipice of socialism into the abyss of anarchy.—New York Times.

FORD CITY

The first address of the Ford City parishioners to Bishop Fallon was, though plainly in error, yet dignified and restrained. But the second was disgraceful. That is the very word: disgraceful. If they had occasion to rebuke publicly a sexton or a janitor, they could not have spoken more contemptuously to him than they spoke to their Bishop. The situation is intolerable, and no one who knows the first principles of the Catholic religion can justify it. We regret to see, too, that some French papers have seen fit to publish an account of what has taken place, without one word of editorial protest. Which side are they on; that of Apostolic authority, or of rebellion against that authority? Unless these misguided people obey the lawful commands of their bishop the end is certain; one more pitiful little schism; of which the Church has had to suffer thousands; and so much the worse for the schismatics. The Church has not preserved her constitution against the tyrants and the schismatics of all times, from Nero's times to our times, to hand it over now for revision to a parish meeting in Ford City.

The fundamental error of the Ford City parishioners is that their stand amounts to a claim to change the Constitution of the Catholic Church. That has been tried many times on a larger scale than now, and on a bigger battlefield than Ford City. The stand taken by the Ford City parish and Bishop Fallon; it is not alleged that he is not Bishop of London; it is not alleged that the Bishop of London has full power from the Holy See of Rome to fill the parishes of the dioceses of London as to him seems best; not as seems best to the parishioners, who have nothing whatever to say in the matter. It is not disputed that he filled the parish of Ford City; it is not disputed that the man he sent there is a Catholic priest. There is, therefore, no question between Bishop Fallon and the parishioners of Ford City. They are Catholics; that is all; and that raises a question between them and the Church. They claim the right to veto the Bishop's appointment. They must recede from that position or go out of the Church. They know that too; they do not question it. The least informed amongst them knows that there is no other alternative; unless the Bishop yields. And they must know in their hearts that the Bishop cannot yield. If he did yield to defiance and to force; if he did surrender his right of appointment to the veto of a parish meeting, what then? Catholics at heart and tolerant in thought of a Catholic Bishop down in the dust before a parish meeting and in a matter where he has indisputably acted within his authority?

If the French Canadians of Ford City care as much for their school cause as they say they do—they had better not incur the risk of associating it with rebellion and schism. If they are as much in earnest about the interests of the Catholic religion as they profess to be, they had better pause and consider how it would affect the interests of religion if they could put a Catholic Bishop on his back in the dust at the feet of a parish meeting.

We address these remarks not only to the Catholics of Ford City, but to all French-Canadians, many of whom have looked upon The Casket as one of the few friends of the French race in the English-speaking provinces. It is a time for plain speaking. Why do not our French friends speak up.—Antigonish Casket.

ENGLISH CATHOLICS SUFFER HEAVILY IN THE WAR

The British ambassador in Rome is amongst the sufferers by the latest casualty lists. One of his sons has been killed and another badly wounded. He has received the condolences of the Pontiff and Cardinal Gasparri, also a telegram from his peasantry on the Irish estate, for Count de Sallis is an Irish landowner. Catholics suffered heavily in recent casualties. Three chaplains have been killed.—Father Adamson, S. J., Father Gal-

agher and Father Simon Knapp of the Irish Guards. Father Knapp who came from the Carmelites, Kensington, and was of French Irish parentage, was an old soldier, having seen service in South Africa. He joined as chaplain at the outbreak of the War, and to quote a Presbyterian minister, "he won the Victoria cross every time he went into action." That coveted distinction was never his but he received the Military Cross and the D. S. O. was pinned on his collar by the colonel of the regiment. Since Father Gwynne's death he had been attached to the Irish Guards and is the second chaplain of that brave regiment to die. Not allowed to go into action with his men he followed them. He was bending over a fallen soldier receiving his confession when a bullet struck him in the head, and exclaiming, "That's my call," he fell beside his penitent.

FRANCE

BISHOP AND EDITOR

M. Jean Guiraud, of the militant Catholic daily, La Croix, has been one of the staunchest defenders of the rights of the Catholic war orphans, so outrageously violated by the law which practically deprives them of the chances of a Catholic education. Writing to the valiant editor to congratulate him on his noble work, the Bishop of Amiens seizes the opportunity once more to state the principles at stake and to protest against the iniquitous legislation which has been passed. According to the Bishop, every child that has been baptized has the right to receive an education in harmony with the solemn obligations assumed by the parents when they carried him to the baptismal font. Whether we look at the question from the point of view of mere human justice or that of theology and of faith, one conclusion alone, adds the Bishop, can be admitted: the will of the dead imposes an imperative duty on the conscience of every Frenchman and Christian. "The statement," he writes, "of M. Berard, who brought in the War Orphans Bill, that the baptism received by the wards of the State, now constituted the guardian of these children, does not oblige the State to give them a Catholic education, is an insult to reason and to faith." Continuing, the Bishop writes:

"Were France to ignore the free decision by which the heroes of the War who have died for their country have entered the names of their children in the roster of Christian society, it would in doing so betray their trust, because these men have laid down their lives for the freedom of their country, under the firm conviction that they would survive themselves in their offspring, which they hoped would inherit the Catholic traditions of their sires. It matters little whether these men formerly practiced their religion or not; they were at least anxious to preserve the spiritual heritage of their race. A sense of natural justice should force us to respect their will which has been so clearly manifested by the baptism of their children."

Under pretext of neutrality, says the prelate, the partisans of the unjust and anti-Catholic law are simply trying to destroy the Faith of the coming generation of France's sons. In concluding he says eloquently:

"The doctrine of 'neutrality' is a false religion, upheld by a sect as passionately hostile to truth as the heretics of past ages in the history of the Church. The partisans of this so-called religious neutrality say that they are merely 'indifferent.' This alone would be a great evil. In reality they hate our holy religion and oppose it with all the fury and rage of the Arians and Manicheans of the past. . . . Give to the war orphan who has been baptized a neutral education and you take him away from God and the obligations of his baptism and you insult the memory of our heroic dead."

This eloquent letter is only one of countless protests published by Catholic prelates, writers, senators, and journalists in their splendid campaign against one of the most iniquitous and cruel laws passed by a senseless and heartless Government. Catholics have died by the hundreds of thousands for France; its rulers reward them by robbing their children of the gift of Faith.—America.

POPE A PRACTICAL STATESMAN

Cardinal Newman's striking description of the part the Successor of St. Peter has ever enacted in the world's affairs is emphasized by the Holy Father's latest peace proposals. The great English Cardinal wrote of the Father of Christendom:

"He is no recluse, no solitary student, no dreamer about the past, no doting upon the dead and gone, no projector of the visionary. He for eighteen hundred years has lived in the world; he has seen all fortunes, he has encountered all adversities, he has shaped himself for all emergencies. If ever there was

a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been facts and whose commands have been prophecies, such is he in the history of the ages who sits from generation to generation in the Chair of the Apostles, as the Vicar of Christ and the Doctor of His Church. . . . From the first he has looked through the wide world of which he has the burden; and, according to the need of the day and the inspiration of his Lord, he has set himself now to one thing, now to another; but to all in season, and to nothing in vain."

CARDINAL O'CONNELL'S

FAREWELL ADDRESS TO THE 101st REGIMENT

The soldiers of the 101st Regiment and their friends who had the privilege of assisting at the Mass celebrated by His Eminence Cardinal O'Connell at Framingham, August 31, will never forget the solemn and beautiful scene. Nor can they forget the tender, fatherly words addressed to them by His Eminence, who expressed the loftiest patriotism combined with a father's loving solicitude for sons about to encounter the perils of war in a far distant land.

THE CARDINAL'S ADDRESS

"Officers and men—soldiers of the Republic—I come to you today to beg God to bless you, to keep you, to strengthen you, that come what may you may be found faithful to God and country. Your duty has called you to high service—a service which demands sacrifice, yes, even perhaps the greatest of all sacrifices. As Christians you will not fear, as Americans you must not flinch. I know you well, your virile manhood, your pure hearts, your noble faith. I know also that with God's blessing, which I now invoke, you will not falter. You constitute a goodly part of the great heart of America, which yearns for a lasting peace and is willing to offer her best that all the peoples of the earth may be rescued from the perpetual menace of war, and all the cruelties of constant conflict.

"The head of Christendom, and the leader of democracy—our Holy Father the Pope, and our peace-loving President—are both working for the same ultimate purpose, permanent peace, and their united endeavors, with God's help, will surely win. And you, with perfect, serene faith in our Holy Pontiff's prayers, and in our President's purpose, will, by your courage, your self-control, your obedience, your discipline, aid powerfully the tremendous spiritual force resulting from the noble rapprochement in intention and sentiment of the two greatest influences in the whole world, the head of the old historic Church and the head of American democracy—the two powers which will, God helping both, in the end succeed in routing this spectre of awful war and in binding all the peoples of the earth in understanding and amity.

"The basis of all future peace must be justice and fairness and the common rights of mankind. These are our President's own words, these I know to be the identical sentiments of the Pope. Your intrepidity, your holy courage, your noble determination to give all that you have and all that you are for this ideal, will compel all Europe to listen, and at last to accept the final settlement of this awful tragedy, which is destroying civilization and the welfare of the whole world.

"Fear nothing. God is with you. You are going forth to conquer war. America has voiced her own war cry: it is—Peace—Peace unequivocal and enduring. Fear nothing. God is with you. In the loneliest of your hours until we meet again, remember God is with you. He will watch over you in the silence of the night and He will stand beside you in the din of battle. Wherever you may be, put out your hand and you will feel His comforting presence. You need never be alone, though like all those who serve a great cause, you are leaving all you love for that cause, Jesus Christ, your Redeemer, your Brother, your Friend, will go with you step by step. Lift up your hearts, for the day of triumph will be brought nearer every day by your own noble fidelity to America's purpose and America's endeavor. May the God of your father bless you and preserve you. Every day until we meet again, I shall pray for you and toil for you. I may not go with you in person—would that I might to strengthen and guide you on your pilgrimage, but in my stead, your chaplain will be beside you to give you the Bread of Life, to keep your hearts and minds pure, and your soul strong against temptation. He loves you as I love you—for you are our own dearly beloved sons.

"And now with the fullness of affection of a father and friend, I wish you Godspeed upon your great mission.

"God be with you until we meet again and God grant it may be soon."—Sacred Heart Review.

CATHOLIC NOTES

Last year, in spite of all difficulties, 3,900 adults were baptized in South Shantung, China, bringing the total number of baptisms up to 86,000.

Eight thousand volumes have been collected in America and England for the library of the University of Louvain which was destroyed during the opening year of the war.

The Rev. Patrick Kirby, who was recently ordained in Youngstown, Ohio, is the fifth of six brothers in the priesthood. Father Kirby taught in a Dublin college before studying for the priesthood.

A total of nearly seven million dollars is left to charitable and educational institutions by the late Col. Oliver E. Payne, a non-Catholic. The bequests were made without regard to creed. St. Vincent's Charity Hospital, Cleveland, O., receiving \$200,000.

Catholic higher education in the United States is making satisfactory progress. In the year that closed in June, thirty-three of our principal Catholic universities and colleges had 1,862 instructors, 20,662 students, and had in their libraries 1,001,313 volumes of books.

Six young Mexicans, students at the National Mexican Seminary at Castroville, Texas, kept up by the Catholic Extension Society, were recently ordained priests by an exile bishop, and minor orders were given to a number. Forty-one priests are alumni of the seminary.

The Rev. Ignatius Smith, O.P., director of the Holy Name Society, and Rev. L. J. O'Hern, C.S.P., representing the Catholic chaplains in the army and navy, have submitted a proposal to Secretary of the Navy Daniels for the organization on board U. S. warships of branches of the Holy Name Society.

It is announced that Jonkheer Charles Ruyss de Beerenbroeck has been appointed head of the Belgian Relief Commission to succeed Herbert Hoover. He is a Hollander, at one time a Cabinet Minister. He is President of the International Federation of Catholic Anti-Alcohol Leagues. For many years he has been regarded as a distinguished social worker, and has taken an active part in Belgian relief work.

Federal Judge Spear has denied the application of Thomas E. Watson for an injunction to restore his publication, "The Jeffersonian," to the mails, according to dispatches from Lake Fairfield, N. C. Postmaster General Burleson barred it on the grounds that it contained matter to obstruct recruiting and enlistments for the army. The court approved his action.

Rafael Merry del Val, formerly an eminent diplomatist in the service of the Spanish Government, having been Ambassador to London, the Vatican, and Vienna, died at San Sebastian, Spain, on Thursday, Aug. 30th. He was the father of Cardinal Merry del Val, the Secretary of the Holy Office and of Alfonso Merry del Val y Zulueta, the Spanish Ambassador at London.

One soldier of the First Field Artillery, New York, was killed, two others were seriously injured, fifteen were overcome by smoke and many others were cut and burned while fighting a fire that destroyed several of the cottages at the Catholic summer school of America at Cliff Haven, near Plattsburg, N. Y. The property loss was estimated at \$50,000. Calvin Culpepper, of Pelham, Ga., a member of Battery D, was on the roof of a cottage when it collapsed. His back was broken and he died in the hospital at Plattsburg barracks.

To the Dominicans England owes the erection of the first great Calvary or wayside Cross to commemorate the dead of the war. This was unveiled at Woodchester on Trinity Sunday by the Bishop of Clifton. A great Crucifix twenty-one feet high dominates the roadside. It is approached by a small scala sancta closed by gates, and when completed will be flanked by two mourning angels. On a slab at the foot appear the names of all the men of the district who have given their lives in the cause of freedom, and a note that the Calvary was set up by subscriptions from Catholics and Protestants alike who sent from all parts of the Empire.

Not long ago an ancient Catholic ceremony was revived in Protestant England. This was the blessing of crops. Doubtless, fear of a food shortage overcame prejudice and the civic authorities were only too willing to cooperate with anyone having influence with the Lord of the earth and the elements. The ancient ritual was revived at pleasant Surrey, the garden of England. A procession, led by a cross-bearer, preceded the priest garbed in soutane, surplice and stole. The Litany of the Saints was intoned by the people and the priest blessed the fields as he passed. At a cross-road he halted and told the people that 1,200 years ago this blessing of the crops was done in England in just the same form as they were now doing it.

GREAT SERMON

ARCHBISHOP HANNA ON CHURCH AND DEMOCRACY BEFORE CATHOLIC FEDERATION

The following eloquent sermon on "The Catholic Church, Democracy and Peace," was delivered by His Grace, Most Reverend Archbishop Hanna, at the High Mass on Sunday, Aug. 26, in Kansas City, which opened the convention of the Catholic Federation of Societies in America.

THE ARCHBISHOP'S SERMON

In one of the momentous crises in the history of civilization, we gather here in the shadow of the Tabernacle bearers of the light which is in Christ, unto men of this generation, chosen representatives of the Church of the Living God. Though we are not the authoritative mouth piece of the great Catholic body, still the personal representative of the Vicar of Jesus Christ honors us with his gracious presence, and lends the dignity of highest authority to our deliberations; a Prince of Holy Church has crossed a continent to give us the aid of his most wise counsel, the help of his great name. Many are here who have inherited the power of the apostles, and many more, their co-laborers, who as the torch-bearers of old, hand down the message of Christ unto those to whom they have been sent.

We, therefore, represent the old Faith in a way all our own, and to us the faithful look for steady guidance, to us the faithful look for encouragement and for assurance, in these days of change, in these days of danger, of darkness and of doubt, while to those outside the fold we ought to be the bearers of a message that for them and for the world is of serious import. Nor may we refuse the task given to us, for never since the days of Christ has the need of Him been as crying as it is to-day, and never since the first days of Christianity did the Church have a mightier opportunity for good than the opportunity which falls to her lot in the present crisis of man's history.

Will you bear with me while I picture to you in broadest lines the world of to-day, and while I endeavor to show that in the Church alone is the wisdom, in the Church alone is the power, necessary for the healing of the nations, necessary too for the establishing of abiding peace.

It must be granted that for the past hundred years or more the men who have ruled the destinies of the world, the kings and the men of science, have risen up against God and against His Church. Back of every movement as wide and as great as is this apostasy, there must be a distinct philosophy. Nor is it difficult to trace this philosophy even to its source. Men broke away from the authority of the Church in the days of the Reformation, and proclaimed private judgment even in the interpretation of the counsels of God revealed unto men for man's salvation. Following their own fancy, some wise men have regarded men as a plaything of fate, a pawn on the chessboard of the world, which the supermen to whom come the will to conquer and the might to rule, move about at their veriest pleasure. Others have seen man advancing to perfection by a gradual unfolding of his powers, and the evolution by which man grows into the ideal is accomplished by a ruthless untrusting struggle in which only the fittest survive. Nor are the fittest the higher, finer intellectual types of mankind, but those who in the contest have cast aside the higher moralities, which ought ever to determine action, and place their belief in the gospel of right by might.

True, there has been in all these years an attempt on the other side, an attempt to make a god of man, an attempt to make humanity worshipful, and thus the crude, merciless philosophy of evolution was softened somewhat by the cult of Positivism. There is no God, there is no Christ, there is no future of which man may be sure, for these things transcend human knowledge, but man is great and noble, man must strive to realize the great ideal which is within himself, an ideal which the Christian dispensation with all its conquest and with all its glory has helped man to attain.

These men grant the power and the office of the Christian Church, but they say that her function has passed, her task is at an end, and now with science as queen must begin the new era of progress unto higher ideals, a new era of liberty, a new era of a higher recognition of human rights, a new era of democracy, a new era in which man will attain peace from the love and from the realization of the ideals within him.

RESULT OF PHILOSOPHY WITHOUT CHRIST
The philosophy of the past century has not taken into consideration the place of Christ nor the place of His Church in the government of the world. Nay more, the kingdoms of the earth have been warring almost continually with the Panacee, with the representative of the Christ ideal upon earth. In the working out of the great evolutionary philosophy, nations have formed their own ideals of national greatness, and on immense standing armies have they relied to avert peril from peoples of hostile intent, by immense armies have they sought to impose their will, and consequently their ideals, upon their weaker brethren. And all the while they have proclaimed their love for the finer things of life, their love for the arts of peace.

The men who really understood



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felt that such conditions could not long endure, and finally must come the test of strength, finally must dawn the day when the attempt would be made to impose the philosophy of might upon the world. The men who really understood knew too that in the day of contest the world, still influenced by the teaching of Christ, would rise in its strength to avenge the insults heaped upon human dignity, to assert the most sacred rights of conscience, to proclaim the loftier hopes of men.

In one night the storm broke, in one night the world awoke to the horror of an earth-wide struggle, and the fond vision treasured of men vanished, the vision of progress, of liberty, of brotherly love, of democracy, of abiding peace. Instead of progress there was a return unto barbarism; instead of liberty and democracy there was martial law with its iron rule; instead of brotherhood there came the fiercest race-hatred that earth has ever known; instead of peace, the roar of cannon and the clash of arms.

We had hoped that the wave of blood might not reach our peaceful shore, but those who guide the destinies of our great nation have decreed that in this struggle there is a question of human rights so appealing, a question of human dignity and of human liberty so sacred, a question of national safety so imperative, that we may not stand aside. Our Catholic leaders, emulating Carroll and Hughes of old have placed themselves clearly on record, and with no feeling either of fear or of hate, we shoulder to shoulder with our fellows are today the mightiest factor in the world's great struggle.

After months of painful thought, we have come to our world task, but we come not as men without hope. We take our place in the world's struggle with warmth of spirit because we feel that if we are true to our great spiritual inheritance, true to the inheritance which the past century rejected, we may bring the world again to a realization of Christ's wisdom, a realization of Christ's power, a realization that only in Christ and in His teaching can there be victory for human rights, only in Christ can victory bring enduring peace.

THE STRUGGLE FOR LIBERTY

The struggle for human rights, the struggle for liberty and for democracy, is one of the most stirring tales in all our world-history. This struggle recalls heroes in the great days of Greece, heroes who made famous the annals of Rome. This struggle recalls the thirteenth century and the revival of St. Francis and of St. Dominic. This struggle recalls American battles for right and liberty, Washington, Lincoln and the great names of our honored time. But we cannot fully grasp this entrancing story, unless we understand that the foundations of our liberty and of our democracy are laid deep in the assertion of man's great dignity, in the realization of man's power to rule his fellow men, man's power to determine the fitness of those who would be his masters, in the conviction that man grows into greatness of stature, when great responsibilities are placed upon him, and above all things, we shall fail to appreciate freedom's tale till we understand that the foundations of our liberty lie deep in the willingness to sacrifice our own petty personal interests for the greater weal of the whole body politic, to sacrifice wealth and treasure, yea and the things that pass, for man's eternal interests, for truth and for justice which must ever remain.

If you would trace the story and the failure of the democracies that have come and have gone through the ages, you will find that liberty has ever been beset not only by ignorance but most of all by lust for possession, by love of ease and of luxury, by the craving there is in man for power over his fellows, and by the pressing need that there must always be in the poor for food and for shelter, which need makes the poor man of every age sell his birth-right for the traditional mess of pottage, which need makes him heedless of the treasure he has cast aside.

MORAL GREATNESS OF STATES

This is the story of the Athenian democracy, this is the story of Rome's famed republic, this is the story of Venice, of the Florence of Savonarola, of Geneva, of Piza, this is the story of the failure of so many efforts at self-government through the centuries. These same forces are at work in our time, and these same forces, ignorance and love of power, ease and love of possession, poverty in all its phases, are as telling in our day as they have been in the past. If government by the people perish not from the earth forever, there must be an antidote against the poison with which these things infect the body politic. There must be

knowledge of man's great dignity and of man's power to rebuild and to rule. There must be a developed sense of man's responsibility for his own life and actions, yea and for the lives and for the actions of others. There must be a clear conviction that the State rises unto greatness more by the intelligence and by the righteousness of its citizens, more by their willingness to make sacrifice for a higher good, than by the possession of all the power and of all the treasure of earth, which though they win for men a passing mastery over their fellows, lead so often to a fatal forgetfulness of God and to that selfishness, idleness, and luxury which must ever destroy.

Man left to unaided reason has been able to know God, has been able to know in a measure the greatness of his own inborn dignity, has been able to know something of his ethical relations with his fellow men, but this knowledge, history attests, has been vague, strangely sown with error, and above all things has been the possession of a privileged few.

Only in that revelation that has its fulness in Christ does man see clearly that God is his Father, that God is the judge to Whom he must render account of his life and of his deeds; only in Christ does man see his own mighty place in creation, only in Christ does man understand that he is indeed God's image reflecting ever God's wisdom, God's love, God's beauty, God's power. Only in the revelation of God in the face of Jesus Christ, does man know his place in God's economy, his untold worth measured by the blood of a Man God. "Thou hast made him a little less than the angels, Thou hast placed him over the works of Thy hand."

"Bought indeed at a great price." Only in Christ does man appreciate his inheritance, which is faith, his inheritance which is hope; only in Christ is the brotherhood of man brought home to him, only in Christ does he learn that every man has been loved by the Father with eternal love, every man has become verily a son of God in the mystery of the Incarnation. Only in Christ does man recognize the mystery of his own nothingness, only in Christ does he know that power is made perfect in infirmity, only in the kindlier light of the revelation of Jesus does man know and feel that he can do all things in Christ, only in the same clear light does he know how to value the things round about him, only by Christ has he been led to seek first the kingdom of God, to seek first truth and justice and service and mercy, only in Christ does he know that the things that pass with time, gold and treasure and luxury and power, are nought in comparison with the wisdom that must remain forever. Only in Christ does man learn to subject his lower nature to reason enlightened by grace. Only in Christ does he learn that the highest law commands man to sacrifice himself, yea more, to lay down his life, for his friend, his brother. And finally, only in Christ is the grace and the power to realize fully this ideal in our individual lives, though we are wont to acknowledge that the finer kind of man even outside the fold, may see these things as in a glass darkly. Now these things are the foundations, the safeguards, of our democracy.

SAFEGUARDS OF DEMOCRACY

Thus we who in this mighty earth combat fight upon the side of liberty and of democracy, bring to our task a knowledge and a discipline which others may not bring, to our work a feeling of responsibility, a willingness to sacrifice, a sense of solidarity, a standard of values, which must ever be a guaranty that democracy and freedom will not perish from the earth, must ever be preservatives against the corruption which has ever been destructive of human rights and of human liberty.

These truths taught so clearly by Christ represent the case of liberty and of democracy, and of a consequence it behooves us as Catholics and as patriots to be true to these lofty ideals, it behooves us to be willing to take upon ourselves the responsibility which Christ imposes, it behooves us to recognize the glory of government by the people, when exercised aright, it behooves us to make every sacrifice which the bond of brotherhood exacts, and finally it behooves us to forego if necessary pleasure and power and wealth and comfort that justice and truth may be triumphant. Then with our millions working as one man, we shall give glory to the Father, we shall be an honor to the Catholic name, we shall be the truest upholders in the land of that freedom which has been entrusted us by our fathers—of that freedom for which they bled and died.

LIBERTY AND PEACE THROUGH CHRIST
In the battle line where we fight for the rights of man, rights which man may not forego, the knowledge which is in Christ points the way, the power which is in Christ must lead to victory. But the purpose of war is peace, and men engage in just war to the end that peace may come, enduring peace. In God's own time, peace must come to our embattled earth, and when carnage is no more and peace enfolds the land, then will come the real test of strength, then will be seen the power of the truths we preach, the vindication of Christ and of His Church, then will be seen that only in Christ is the hope of democracy, then also will be seen that only in Christ, the Prince of Peace, only in following the truth He has taught, can there be permanence in the peace guaranteed by the compacts of the nations.

CONTINUED ON PAGE SIX

A Daily Treat— Always Acceptable and Delicious.



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Catholics of Ontario

TO YOU

The Overseas Chaplains Call for Help!

What Will be Your Answer?

THERE is to-day no appeal to Catholic generosity more compelling than that of our self-sacrificing overseas Canadian Catholic Chaplains. They are facing all the horrors and dangers of war to give spiritual comfort to the brave troops who are fighting our battles. Amid the terrible carnage, the Chaplains are struggling to win souls for Christ. In their work during the past three years, they have been dependent on the good-will of other denominations and associations for shelters in which to celebrate the Holy Sacrifice of the Mass, to hear confessions and perform the other sacred functions developing upon them, which functions are of such vital importance to the thousands of sons of Canadian Catholic fathers and mothers. The Canadian Catholic Chaplain Service have no huts or tents of their own, and each Chaplain out of his own funds has so far personally provided the necessary articles of religion, including altar equipment, as well as rosaries, crucifixes, medals and prayer books, for distribution among the soldiers. Are YOU going to allow that condition to continue?

HUTS, CHAPEL TENTS

and recreation centres for our Canadian soldiers—these are absolute necessities. They are wanted at once. Will you help?

Under the Auspices of the State Council of Ontario
Knights of Columbus, a

Great 1-Week Campaign for Funds

WILL BE CONDUCTED

Commencing Sept. 23—Closing Sept. 29

EVERY CATHOLIC should have a part in this great work. The Knights of Ontario have contributed several thousand dollars, and will do more, while they have undertaken to act for the Chaplains in raising this fund.

\$100,000.00 IS REQUIRED

The work has the hearty endorsement of the Hierarchy of Ontario. The fund raised will be remitted to and expended under the direction of Lieut-Col. Rev. W. T. Workman, Director-General Canadian Catholic Chaplains Services, London, England; Major Rev. F. L. French, Assistant Director Canadian Catholic Chaplain Service, In the Field, France; and Major Rev. J. J. O'Gorman, Ottawa, Ont.

Make your contribution to the Grand Knight of the nearest Knights of Columbus Council, or send direct to either of the undersigned—

L. V. O'CONNOR,
State Treasurer,
Lindsay, Ont.

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State Deputy,
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LONDON, SATURDAY, SEPT. 22, 1917

A RETROSPECT

Monsignor Corbet, Vicar-General of the Diocese of Alexandria, has just published an important and interesting pamphlet on the early history of Ontario. "A Retrospect," with the sub-title "First Catholic Diocese of Upper Canada and the Evolution of the Catholic Separate School System," is not only an important and interesting contribution to the scanty records available to the general reader of the early history of the Church in Ontario, but it is an illumination of the past highly useful and even necessary for an intelligent apprehension of present conditions and for prudent guidance with regard to the future.

That early history of the Church in Ontario is largely the history of Alexander Macdonnell, first Bishop of Upper Canada. The future bishop arrived in Canada in 1804, and in 1839, after the intervening years had been spent in apostolic labors for the spiritual welfare of his flock and statesman-like provision for their temporal needs, Bishop Macdonnell published a pamphlet outlining the history of the immigration from the Scottish Highlands and the vicissitudes of their pioneer settlements in Canada. This pamphlet Father Corbet has reprinted in the present work.

Perhaps a short summary, necessarily very inadequate, may best reveal to our readers the intense, even romantic interest attaching to the pioneer period of our brief history.

Like O'Connell, Macdonnell in his youth witnessed the lawless excesses of the French Revolution and this experience exercised as great an influence on the future bishop as on the great Irish champion of civil and religious liberty. And yet, staunchly loyal and ultra conservative though he was, he wrote from Scotland in 1793 to a Mr. Macdonnell in Upper Canada to caution his fellow-men against allowing anyone to assume the position of "Laird" over them in their adopted country. So that a touch of Scottish radicalism tempered the unquestioned loyalty and conservatism which characterized a career that had a great influence in shaping the destiny of Church and State in the premier province of our great Dominion.

In his preface Father Corbet says: "He had an intense perception for the spiritual and corporal needs of his fellow-man, and a great charity and fortitude in redressing them. It was his piety and his untiring zeal which impelled him to go to the rescue of his countrymen of the Highlands and Islands where they had been left homeless and destitute, because of the greed of their Lairds, and found employment for them in the city of Glasgow and other localities and attended to their spiritual wants. Some of his deeds as a Catholic priest are admirable. Catholics who entered the army were subjected to an oath odious to their convictions. To have undertaken to have them released from such an oath and with success; to have conceived and realized the formation of a Catholic Highland Regiment—the first since the Reformation—prepared to serve wherever British defence or expeditionary needs required; to have himself appointed Catholic chaplain contrary to existing laws thirty-five years before emancipation were in themselves astounding achievements."

The First Glengarry Regiment, as this Catholic regiment was called, served in Ireland during the whole

of the troubles of '98. Here the Catholic chaplain of a Catholic regiment found an opportunity of mitigating the savage cruelties with which the rebellion, deliberately provoked for the purpose of facilitating the Union, was suppressed:

"Mr. Macdonnell, (that is Father Macdonnell the future bishop), accompanying the men into the field, by the character of his office, prevented those excesses so generally committed by the soldiers of other regiments, especially by those of the native Yeomanry Corps, which rendered them alike the terror and detestation of the insurgent inhabitants. Mr. Macdonnell found many of the Catholic Chaplains in the counties of Wicklow, Carlow and Wexford turned into stables for the horses of the Yeomanry. These he caused to be cleansed and restored to their original sacred use, performing Divine Service in them himself, and inviting the Clergy and the Congregations to attend, who had mostly been driven into the mountains and bogs, to escape the cruelties of the Yeomanry and such of the Regular Troops as were under the command of prejudiced or merciless officers." Needless to say the humane and Christian conduct of the Catholic Highlanders was much more effective in restoring order and peace than the traditional methods of the savage Yeomanry.

This glimpse of his activities at home is necessary to understand the remarkable influence that Bishop Macdonnell exercised after coming to Canada.

The clearing of Highland estates of tenants to make room for sheep-walks and the restricted demand for labor in the factories left many in destitute circumstances. Father Macdonnell turned his thoughts and his zeal to emigration as a remedy. Mr. Addington, then Premier, assured Father Macdonnell of the appreciation and good will of His Majesty towards the brave and loyal Catholic Highlanders, and offered strong inducements to the young priest to settle a colony of his countrymen in the Island of Trinidad, then just ceded to England by Spain. This he refused to do, having insuperable objections to a tropical climate, and renewed his request for grants of land in Upper Canada. Mr. Addington objected because of the slender hold of the British Government on the Province of Upper Canada. To this Father Macdonnell pointed out that emigration to the province by Highlanders would form the strongest bond of union between the Colony and the Mother Country. In 1803 the indefatigable young chaplain obtained a grant of land for every officer and soldier belonging to the late Glengarry Regiment whom he should settle in Upper Canada. Then the Highland Lairds, taking alarm, opposed and hampered the movement in every way. The Emigration Act was full of vexatious restrictions well calculated to make emigration not only difficult but in most cases impossible. American ships sailing to American ports were not subject to the same restrictions; so that the unwise Emigration laws actually had the effect of diverting the stream of emigration to the United States. Lord Hobart, the Colonial Secretary of the Government of the day, actually endeavored to prevail upon Father Macdonnell to conduct his Emigrants to Upper Canada through the United States in order not to incur the odium of directly assisting emigration from the Highlands in opposition to the desires and interests of the landholders. This proposal was peremptorily declined. "Consequently, and in the midst of all this opposition, Mr. Macdonnell and his followers found their way to Upper Canada in the best way they could in the years 1803 and 1804; nay, he may be said, almost literally, to have smuggled his friends away, so many and so vexatious were the restrictions against their going."

We shall later continue the notice of this admirable pamphlet. If we give a somewhat extended notice it is with the desire and hope that a taste will so whet the appetite that every reader of the RECORD will secure the pamphlet for himself.

CAMPAIGN WEEK FOR OUR CATHOLIC SOLDIERS

We may venture to express the hope and trust that there is not a Catholic in Ontario who has not been stirred by the appeal for funds to enable the Catholic Army Chaplains to carry on more effectively their great and noble work for our Catholic soldiers overseas. Though the Knights of Columbus

have the work in hand it is not by any means one that affects them exclusively. The Knights are a Catholic society with councils in most of the centres of population throughout the province. One of the advantages of such a society is that numbers of Catholics have been brought together and intimate relations established. When matters of Catholic interest come up for consideration such a society affords facilities for discussion and agreement, as well as an organization for concerted action. The Knights of Columbus in the present case have promoted interest in the fund and placed themselves as an organization at its service. There are, however, many Catholics outside its membership and many Catholic centres of population beyond its reach. We trust that every reader of the CATHOLIC RECORD will not only contribute to the fund but will interest himself or herself in carrying on the work in places where councils of the Knights of Columbus do not exist. Let each feel a sense of personal responsibility in the matter. Our Catholic Chaplains depend largely on our efforts for adequate means to provide over fifty thousand Catholic soldiers with the spiritual help and strength and moral safeguards afforded by our holy religion. Could there be a more beautiful exercise of Christian charity or a more peremptory call to duty?

We have every confidence that the response to the appeal for funds will be prompt and generous.

THE POPE AND PEACE

The Holy Father's appeal to the warring powers of the world to end the ghastly struggle and endeavor to establish a just and durable peace on a basis other than that of military prowess has naturally been the theme of universal discussion in the press. Now that it has calmed down we may consider the views thus expressed as well as the probable ultimate effect of the Pope's appeal. One thing arrests attention at the outset. While hosts of journalists, irresponsible and ill-informed, have summarily rejected the Holy Father's proposal, the statesmen of the various belligerent countries to whom it was primarily addressed, have apparently not found it so simple a matter to dispose of. With the exception of the United States the Letter is still for them a matter of serious consideration and consultation. Until their formal replies are known it will be impossible to gauge the measure of success that may attend the Pontiff's interposition. At the present writing it is stated that the reply of the Central Powers is already in the hands of Pope Benedict. The nature of that reply, however, is as yet nothing but surmise. The long time given to the consideration of the answer to the Pope's communication is in itself a hopeful sign. It may not and in all likelihood will not result in anything like immediate peace negotiations; but the carefully considered replies themselves must inevitably be a step in the direction of clarifying the situation and leading to a better mutual understanding.

It is somewhat startling and deeply significant that even the most virulent of anti-papal press comments recognize that the Papacy is the medium through which the voice of the conscience of Christendom should be expressed. Sometimes unconsciously and in a violently anti-papal spirit this tribute is paid to the Papacy. The very violence and virulence are significant of an almost incredible change of sentiment in the Protestant world from what would have been deemed possible a generation or two ago. It is the recognition of the Pope as the unique representative and mouth-piece of moral power in a world grown sick of the materialistic ideals so recently held as all sufficient.

From the first study of the Pope's Letter we were convinced that the acceptance by Germany of the bases proposed would be the acknowledgment of defeat. The aim and object of the War on the part of Germany or at least on the part of Germany's militaristic rulers, was the domination of Europe and ultimately of the world. In this they have failed so utterly that they can never lead their people through such another dance of death for such an object. That seems to be a moral certainty. World-dominion or Downfall were the alternatives. The downfall of Prussian military rule of the German people is as assured as the defeat of the inordinate ambition for world-dominion. That seems to be the

inevitable result. The Central Powers are no longer fighting for world dominion but waging a war in defense of national existence and integrity.

However, President Wilson would make assurance doubly sure. He demands, as a condition precedent to peace negotiations, that the Prussian junkers give up their ruthless mastery of the German people. It is absurd to say that the President summarily rejected the Pope's appeal. He did not. He merely stated unequivocally and emphatically that the present German government can not be trusted to adhere to the conditions of any treaty of peace. With a magnificent and magnanimous faith in the common people he stipulates that the German people first establish a government responsible to themselves. He expressly offers them an alternative to the avowed object in continuing the War until Prussian militarism is destroyed by the armed democracy of the world.

If the President's alternative be chosen then there is every reason to believe that the President and Pope agree that the indefinite prolongation of the War is a useless massacre.

It is interesting to note, too, that those who condemn the Pope in unsparring terms for not taking sides in the quarrel he wishes to compose, were equally unsparring in their criticism of President Wilson when he was making his last strenuous efforts for peace without victory. Now language is too poor for them to express their admiration for this same President. This should serve to remind some of our journalists that the language of the neutral, still more that of the peacemaker, labors under certain limitations and restraints imposed by the amenities of civilization as well as by the object sought to be served.

It will be interesting to study the formal replies of the powers to the Pope's Letter. Intelligent readers hardly need to be warned against the misleading impressions of newspaper headlines, nor against the superficial criticism of journalistic panderers to popular prejudice.

NOTES AND COMMENTS

A CORRESPONDENT of the Montreal Star in quoting certain figures relative to Ulster's contribution of men to the Army, gives as his authority the Protestant Alliance, "a body established some sixty years ago, and recognized as straight." Recognized by whom? Even the Alliance itself might be surprised at such a reputation, for its entire history has been characterized by utter disregard of truth where Catholics or Catholic questions were concerned.

PARIS, THE mistress of fashion and arbiter of female attire the world over, is leading the way in the matter of War-time economy in dress. In order to decrease the consumption of woollen fabrics and reduce their importation, the Federated Chamber of Court Dressmakers in that city, has informed the Government that, for the approaching winter season, the length employed for costumes will not exceed 4 1/2 metres (about five yards). The Federated Chamber of Tailors and Dressmakers, and the Federation of Ladies' Outfitters, which, with the first-named organization, embrace practically all the garment-workers in Paris, have given their adhesion to these regulations in the creation of models, and in this matter where Paris speaks the world obeys.

THE INHERENT aggressiveness of the Teuton in trade, and his determination, no matter what the issue of the War, to assert himself in the world's markets, is manifested by a memorial addressed to the Chancellor of the German Empire recently by the Union of the German Sugar Industry. The Chancellor is asked to define his attitude towards the Brussels convention, whose continued existence the Union deserves on the condition that England shall agree to it under the same conditions as in the first convention, held prior to the War. England had been an important market for German beet sugar, and while, as the Union points out, she has since the beginning of hostilities used mainly sugar from the overseas British Dominions, it is highly important for the German point of view that this condition of things should not be permanent.

A CERTAIN incapacity for seeing things from other than his own point

of view of self-interest and world-dominance is now generally accepted as a characteristic of the Teuton, and that even the hard lesson of War has failed to extend his vision this latest move makes evident. Germany wants to supply England with sugar again when the War is over, and is laying her plans apparently without regard to the temper of the British people. The inhumanity of her policy throughout the War; the utter disregard of the conventions, the usages and the maxims of civilization, are of course a mere matter of detail not worth worrying about. Viewed through German spectacles, the return of peace is simply a matter of shaking hands and all will be forgotten. It is strange that having by the course of events in the last three years been undeceived on the score of their military invincibility the German people should still hug the delusion that their place among the nations has undergone no material change. There are some rude shocks still awaiting them.

WHILE THE rest of Europe has been writhing in the throes of War, Spain, "chief of the neutrals," has been enjoying unprecedented prosperity. This is seen in the development and rapid extension of the Postal Savings Bank system which until last year was unknown in that country. The first of these banks were established in March, 1916, and by the end of the year there were 739 in operation. On the day of inauguration 2,761 accounts were opened and deposits made totaling \$27,775. At the end of the year the accounts had increased to 572,180, and the amount on deposit to \$9,515,687. This in spite of the unrest of the laboring classes, and the critical condition of affairs as regards Spain's attitude to the War.

THE SPANIARD is naturally a thrifty individual, and in face of his inherent conservatism, this adaptation, on his part to a new system in regard to his boardings is noteworthy. It seems at least to point to his confidence in the stability of his Government, which to the outside world has seemed at times to be anything but secure. Spanish thriftiness comes out very strongly in the published reports of the savings banks in operation, in connection with the various "Montes de Piedad," charitable institutions, and economical societies. Deposits in these banks amount to over \$100,000,000, and they are growing daily. Spain has had a large share in feeding the Allies during the War, and her people have profited in the process.

IT IS DIFFICULT in these days to turn one's thoughts when writing away from the all-absorbing channel of War. For ourselves we may say that map out as we please a series of comments on other and ordinarily more congenial phases of human thought and endeavor we find our thoughts and our pencil diverted to the one great question before the world at the present time. Were it not for the consciousness that we are in this respect but following the universal trend we might feel obligated to apologize to our readers for this seeming devotion to the War-god.

A NOTE on the incredible profits which foreign shippers are deriving from the War-time necessities of the Allies may be interesting. An instance occurs to us of one individual—hitherto unconnected with shipping—who, by dint of borrowing, succeeded in purchasing in England, for the sum of £80,000, an old and almost derelict vessel which, but for the War, would have been broken up. It took about four months to fit her for sea, and in the first three voyages the purchase price was recovered three times over. This astute alien must now be a millionaire, for it is said that he has been offered £200,000 for his old boat. There is no doubt an element of luck in the whole transaction, for the vessel might have been torpedoed on her first voyage. As it is it ranks among the more sordid romances of War—if we may be permitted the conjunction of terms otherwise contradictory.

RUSSIA'S NEW MINISTER TO VATICAN A CATHOLIC

Rome, August 14.—The Holy See has been asked for its "agreement" to the name of M. Lissakovsky as Minister of Russia to the Vatican and has given it. The new Minister is welcome in that the old one never came here to take up his post, and he was not a Catholic, whereas his successor is. At the same time there

must be discrimination in accepting news of matters affecting Russia and the Holy See. It is quite true that pleasure and hope have been aroused by this appointment and by official acts of the new Government, such as the formal declaration of liberty of worship.

Rome is also sincerely pleased that one of the first acts of the new Government was to accede to its request for the release of Monsignor Szeptycki, Archbishop of Lemberg, but it is not in the least true that he is coming here at the request of the Holy See to advise it on affairs in Russia. The Holy See will continue, as before, to rely on its own excellent means of information about Russia, while of course adding to it anything that the released prelate may tell of his experiences under the old and the new regime. He, personally, is an Austrian Pole, born in the Diocese of Przemyśl at a place called Przybice, and he has recently talked to an interviewer of the internal affairs of Russia with special reference to the Ukraine. The Holy See does not interfere with the internal affairs of Russia or other countries.

ON THE BATTLE LINE

ITALY'S GREAT VICTORY

"It is the greatest victory gained by the Italians since their entrance into the War." This is the striking statement contained in an announcement made by the Italian Embassy at Washington declaring that the top of Monte San Gabriele, in the Goritz area, together with some other important positions there, had been captured from the Austrians. An almost equally striking claim is that contained in the words: "The fighting in the region of the Forest of Tarnovo was very severe, as the Austrians had assembled an enormous amount of artillery there. The positions there were taken by infantry attack at heavy cost to the Italians." There is a town of Tarnovo nearer to Monte San Gabriele than the forest. Through the latter a road runs from Laibach, which is forty miles away from the advanced Italian lines. Much difficult country lies between, but if Laibach were reached all the railway communications for Austria to the Dalmatian coast would be cut off. Not only Trieste, but Pola, Fiume and all the surrounding country would soon fall into Italian hands. That is looking considerably ahead, however. For the moment the Washington despatch would indicate that a good deal more progress has been made northeast and northwest of Goritz than the Italians have previously been credited with. An official despatch from Rome saying that rain had impeded the fighting is believed to have been sent earlier than the advises to the Embassy at Washington. The fighting around San Gabriele and vicinity has been raging for some twenty days. Last week the Austrians, reinforced by detachments of their own armies from other fronts, as well as from the German and Turkish armies, launched a great offensive in an attempt to drive the Italians off San Gabriele altogether. For a time it seemed that they would be successful and their own reports, as well as those of the Swiss correspondents and critics, assumed that this was the case, and that the prize of the fighting had been lost to our Allies. Near Monte San Gabriele is Monte San Daniele. The reduction of this height should be comparatively easy with San Gabriele in possession of the Italians, who would thus be given command of the Vipacco Valley and the greater part of the Carso Plateau to the south as well as the Bainsizza Plateau to the northeast, which in turn would almost certainly involve the fall of Tolmino. Indeed, the Italians have already made some gains on this plateau, which is flattered by the name, as it is rocky and difficult country. Further successes for the Italians from the San Gabriele area would enable them to drive a wedge between the Austrian forces in the North and those in the south.

THE SUBMARINE

A vivid story of some recent successful battles with enemy submarines, in which at least eight, and perhaps nine, of the U-boats were accounted for, was made public in London on Friday night. Most of the engagements were fought by British navy vessels, in one case submersible, but in two cases armed merchantmen were the victors. One of the merchantmen, in fact, fought two submarines, sank one and drove off the other, but this is the first occasion on which it has been officially detailed. It seems to be working well. There are hints from Washington and London that another sure thing in meeting the sub has been discovered, but it is not likely that anything more will be said about it should it be found to be workable. In that event the enemy will have the first practical intimation of its success.—The Globe, Sept. 15.

On the other hand the New York

Times gives this gloomy view of the U-boat problem:

Officers of the British Naval Reserve who arrived yesterday at an Atlantic port said that the submarine situation was very serious and that it was of no use to try to minimize the losses in shipping by keeping them from the public. The patrol boats and destroyers, they said, were doing their best to protect the vessels belonging to the Allies as they reached the danger zone, but were not able to conquer the U-boats because there were too many of them and the ocean was too large. At the present activity of the submarines in the Bay of Biscay is so great that British transports and supply ships remain in the Mediterranean, not passing through the Strait of Gibraltar. All their business with England is transacted overland through France from one of the southern ports on the Mediterranean.

RECTOR OF AMERICAN COLLEGE DIES

Rome, Sept. 4, 1917.—Archbishop Kennedy died peacefully at Castelgandolfo, the summer villa of the American College here, fortified by all the rites of the Church and after having received a special blessing from the Pope. Many Masses of Requiem were offered up in the chapel of the villa on Tuesday, Wednesday and Thursday mornings. The last was a Solemn High Mass, which was celebrated by Monsignor O'Riordan, rector of the Irish College here. The body was then taken to Rome, through the Porta San Giovanni, where it was met by a large number of prelates, priests and prominent laymen, who followed it in procession through the city to the cemetery, the students of the American College carrying lighted candles. The remains were interred in a vault in the chapel of the college. Monsignor O'Hern, who is now the rector of the American College, gave the last absolution.

The death of Archbishop Thomas F. Kennedy, D. D., rector of the American College, Rome, gives that vacated post of distinction and responsibility to a young Chicagoan, the Rt. Rev. Msgr. C. A. O'Hern, D. D. Pope Benedict, in May, 1916, through Cardinal Bielesti, Prefect of the Sacred Congregation of Seminaries and Universities, appointed Msgr. O'Hern, vice-rector of the American College, conadjutor to Archbishop Kennedy, the rector with right of succession. This was done for the purpose of relieving the rector of some of his heavy duties and responsibilities, thus giving him an opportunity to recuperate his health, which even then was not in a satisfactory condition. The death of Archbishop Kennedy, rector of the American College at Rome, removes from the American Hierarchy a distinguished and learned figure.

Msgr. Kennedy, Titular Archbishop of Seleucia Trachaea (Seleucia of Isauria) Prelate Assistant at the Pontifical Throne, Counselor of the S. Congregation of Propaganda Fide, rector of the North American College in Rome, was born in Marble Hall, Conshohocken, Pa., in 1858. Fifty-nine years at the time of his death, he was young as age in relation to prelatical dignity is reckoned in Rome. His ecclesiastical career may be reckoned as from 1879 when he began to study for Holy Orders, and of the thirty-eight intervening years twenty-two have been passed in Rome in residence at the North American College; six as student, entering in 1882, ordained priest in 1887 by Cardinal Parocchi, leaving Rome the year following for Philadelphia, to occupy a professorial chair in the diocesan seminary; sixteen years as rector, succeeding Msgr. now Cardinal Archbishop of Boston, O'Connell, when he was taken from Rome to be Bishop of Portland, Maine.

Msgr. Kennedy's rise, step by step, in Roman dignity runs: Under Leo XIII, Prelate of His Holiness in December, 1901, shortly after his appointment as Rector of the College; under Pius X., Protonotary Apostolic March 16, 1904; Titular Bishop of Adrianople December 16, 1907, consecrated on the 29th of the same month by His Eminence Cardinal Gotti, the consecrating Bishops being Archbishop Riordan of San Francisco and Bishop Giles, the even then venerable Rector of the English College. Both of these latter are since dead. Also under Pius X., in 1912, on the occasion of his twenty-fifth anniversary of his ordination, Msgr. Kennedy was nominated Bishop Assistant at the Pontifical Throne. Under Benedict XV., 1915, one more dignity became his: From Bishop of Adrianople he was promoted Titular Archbishop of Seleucia, and to his work in Rome was added that of a Counselor of the Sacred Congregation of Propaganda Fide, the Prefect of which, Cardinal Gotti, had consecrated him Bishop eight years before.

INFIDEL PRAISES LITTLE CATECHISM

Jouffroy, one of the representatives of infidel philosophy, could not but admire the Catechism. These are the words he made use of when addressing a numerous audience of the Sorbonne on the resume of Christian Doctrine contained in the Catechism. "There is a little book which children are taught and about which they are questioned in church and in school; read this

little book, which is the catechism, and you will find therein the solution of all the questions that I have treated—of all, without exception. Ask the Christian, whence comes the human race, he knows; whether it goes, he knows. Ask this little child why it is here below, what will happen to it after death, he will give you a truly sublime answer which he does not fully understand, but which is none the less admirable. "Ask him how the world has been created and for what purpose; why God has placed animals and plants thereon; how the earth has been peopled, whether by one family or by many, why people speak in diverse tongues, why they suffer, why they struggle and how all this will end—he knows the answer. The origin of the world, the origin of species, questions of race, man's destiny in this life and in the next, man's relation to God, man's duty to his fellow-men, man's rights over creation—he is ignorant of none of these things, and when he grows older he will not hesitate about natural law or political law, or international law, for all that flows with clearness and of itself from Christianity. This is what I call a grand religion, recognize it by this sign, that it does not leave unanswered any of the questions that interest humanity."

THE POPES AS PACIFICATORS

In his efforts to bring peace to the warring nations by offering himself as a mediator "above the battle" Pope Benedict XV. is following the footsteps of his earlier predecessors in the chair of St. Peter. History records the actions of many of the Popes, who not only tried but succeeded in settling by mediation international disputes which had been referred to the settlement of the sword. A pamphlet by the Rev. M. O'Riordan, D. D., entitled "The Popes as International Peacemakers," and issued in Dublin, is therefore of special interest at this time, when the incumbent of that high seat of power is attempting again to find an abiding place on earth for the peace so long banished from the civilized world.

It details the peace efforts of the Popes from St. Leo the Great, in the middle of the fifth century, to Leo XIII. in the latter half of the nineteenth. The Huns, under the terrible Attila, had started out on an expedition of plunder. From the Forests of Pannonia they had overrun Gaul as far as Orleans and then had returned to the Rhine and poured over into Italy on their way to Rome. Emperor Valentinian III., the Roman ruler, called upon the Pope, later canonized as St. Leo the Great, to save Rome. Accompanied by illustrious Romans and by an entourage of Church dignitaries, he went forth from the city to intercept the barbarian hordes. He met Attila in the latter's camp at a place near the junction of the Mincio and Po rivers. What happened is not recorded, but the result followed that. Attila returned and led his men back again across the Danube.

When the Pope returned he was hailed as the savior of Rome. The people deserted the churches, and filled the churches. But only for a short period, admits the Church historian. A few years later another barbarian leader, Genseric, was at their gates, and St. Leo again was called upon to save the city. Again he was successful.

The next Pope to act as mediator was Gregory the Great, who intervened in the second half of the sixth century in a war between the Lombards and the Romans. It took four years to bring peace.

In the explanation of the difficulties in the way of successful work by Gregory in bringing about this peace, Father O'Riordan writes as follows:

"The greatest obstacles were thrown in his way by public officials and by merchants at Rome and Ravenna, for whom peace would mean less and war would mean gain, and who cared more for private interest than for the public welfare, which they were trusted to promote. They even went so far as to put up a placard in Ravenna denouncing the Pope and charging him with unworthy motives in trying to restore peace."

The reverend writer continues with the records of Pope Zachary, in the eighth century; of Pope Stephen II, his successor, who mediated later wars between the Lombards and the Romans; of Pope Leo IX., who stopped a war between the German Emperor and King Andrew of Hungary in the eleventh century, and Pope Gregory VII. and Innocent III., and of Pope Nicholas III., who did much to settle factional fights among the Italian peoples.

The latest instance, and the one of greatest interest because it still remains in the memories of living persons, was the work of Pope Leo XIII. in settling the dispute between Spain and Germany over the Carolina Islands. This was in 1885.

The Spanish government had assigned a transport expedition to occupy the Island of Yap and thus consolidate Spain's authority over the entire Carolina group. Germany notified Spain that it intended a protectorate over these islands. Spain offered its original discovery of the islands in 1686 as prima facie evidence of its authority. Germany said it must protect German traders there.

Had a war been started it was be-

lieved all Europe would become involved. Bismarck, to the surprise of everyone in Europe, suggested the Pope be called as mediator of the dispute. His suggestion was made on September 23, 1885. On October 22, less than a month later, Pope Leo XIII. handed down his decision. It covered just two pages, but, in the words of the Riforma, an anti-Catholic Italian paper, "saved the pride of one and took account of the interests of the other; respected the past and provided for the future."

Germany, fourteen years later, purchased the islands from Spain, making even more sure the abolition of all possible trouble over their possession.—The Monitor.

CARDINAL MERCIER

ON THE NATURE OF TRUE CHARITY

In La Metropole has appeared the French text of an address on charity delivered by Cardinal Mercier, to the Deans of the Archdiocese of Malines, Belgium. As it was a characteristically strong and instructive pronouncement on a subject of great importance, the following extracts from it will be read with much interest.

It is the office of the general law of charity to guide us in our relations with those who have become our enemies, and with certain fellow citizens, not disinterested, who compromise the unity of the fatherland. There are Catholics abroad who have not the heart to utter a word of reproach against German troops who massacred our innocent people of Dinant, of Virton, of Avesnes, of Tammes, of Aerschot, of Louvain, shot our priests, burnt our open towns and defenseless villages. It is they who have propagated amongst themselves the calumny that the criminals are innocent, and the victims the guilty ones. They it is who now, for nearly three years, have stood with folded arms, lips compressed, cold regard, watching the torture of a people who formerly never wished any harm to Germany. These same Catholics today are composing pathetic hymns on Christian brotherhood, on forgetting the past, on peace.

St. Thomas Aquinas tells us that at times the passion of anger gives vigor and promptitude to the accomplishment of justice and is an actual help to virtue, and actually virtuous. In our case, the injustice of the violation of our territory is flagrant, and avowed by the guilty. To will the punishment of guilt is our manifest right. To long for justice with the whole power of our wills, and all the passionate ardor of which human nature is capable, is nothing more than responding to the appeal of God's justice and an act of virtue. This is not hatred. Hatred is a vice, and desires destruction as its aim. Retributive or vindictive justice is founded on charity. What would you say of those who, in the name of clemency, would close the prisons and suppress the penal code? The collective crime of a nation that violates the rights of another nation is incomparably more grievous than that of an individual who is sent to gaol or the gallows.

"Some one will say, perhaps: 'You are invoking strict justice and we understand you; but is it not more perfect to return good for evil? Should not the Christian know how to pardon?' Return good for evil, yes, when it is a case of individual wrongs undergone in secret. My dear confreres, you have in the parishes of your dioceses hundreds of homes ravaged, sacked, and burned; there are the absent ones, prisoners and deported in legions. Is it to avenge these personal wrongs you cry out for justice? In the name of my own experience and yours, I venture to say No! It is the injury done to the nation that has roused general anger and demands reparation. The attacks on public order cannot pass unpunished. The sovereign who systematically pardons evil-doers will compromise public security. Peoples who grant amnesty to injustice are not worthy of freedom."

"Certainly the Church inclines to pardon; but she has her conditions for pardon. Let us imitate her. She demands from the guilty one the avowal of his sin, the promise not to sin again, and, if there be injustice, the promise of restitution.

"When our enemies shall have fulfilled these conditions, the hours of mercy will have sounded for them.

"There is no Christian justice without charity. There is no charity without justice. And as vindictive justice is a part of justice there is no charity without retributive or vindictive justice. To be willing, under pretext of heroic charity, to shut one's eyes to injustice, to pass over crime in the enemy because he is the enemy, is to misunderstand the necessary supremacy of charity over the organization of moral, social, and individual life—of humanity Christianized.

"To flatter, or affect not to see, the naughtiness of a vicious child, is not in affect to love it, but to spoil it. We must not spoil either friends or enemies.

"Each day brings its trouble. Whatever may be our human motives for confidence in the future—and you know well that these are more than ever decisive—let us as loyal children trust our whole soul to our God. Unshaken ourselves we shall sustain our brethren. The Belgian people has not yielded; with

God's grace it will not yield. Its serenity, unchanged by go through to the end of its long and rude trial, consoling our absent ones, thanking our benefactors, cheering our soldiers, blessing our dear Allies; to the end it will be our challenge to the oppressor, our daily act of patriotism, and the homage of Belgium, to the wisdom, the goodness, the justice and the mercy of Divine Providence."

"THE GREAT DISILLUSIONMENT"

Evidences of the Romeward trend in Anglicanism continue to accumulate. Editorials are appearing with considerable frequency in Protestant Episcopal papers, the evident purport of which is to soothe the disquieted members of that church, to point out to them how much they have done and to attempt to show them that they would gain nothing by making their submission to Catholic authority, but on the contrary would really lose thereby. One of the latest of such is an editorial which recently appeared under the above heading in the Churchman. Like most of the utterances of the "Broad Church" school, this one is vague and unsatisfying. Efforts to grasp anything definite in it seem doomed to disappointment. The editor's thesis, however, appears to be that while it is undeniably true that a considerable number of members of the Anglican Church have become converts to "Roman Catholicism" yet these same have experienced a "great disillusionment," and he instances a recently published letter from "a returned convert" who was thus disillusioned and who after having become "convinced of the claims of the Church of Rome, and after an experience within its membership rejoined the Anglican communion." If this sentence represents the writer's real state of mind throughout, it reveals a great deal concerning him and helps to explain his various "dops."

Let us analyze: This individual "became convinced of the claims of the Church of Rome." Now what does that involve? It involves holding, in the first place, the belief that our Lord Jesus Christ founded one Church and that the Church in communion with the See of Rome is that Church. It involves holding that the very best that can be said for organized bodies outside of that communion is that they are in schism; most of them, however, are in actual formal heresy as well. Moreover it involves the belief that outside of the Catholic Church a person is cut off from participation in the real corporate unity of the Church, a unity which cannot be lost to the Church itself but which is to be enjoyed by the individual must be had on the Church's terms. It involves the belief that the one Church of our Lord's foundation possesses the attributes of infallibility, indefectibility and authority and that submission to that authority, especially as expressed in the supremacy of the Successor of St. Peter, is absolutely necessary to full Catholic life. All this and much more our "convert" accepted, "became convinced" was true. Then, "after an experience" within the Fold, he went back. One must indeed look for a tremendous "experience" to offset such claims; when once they have been accepted, but what do we find? *Parturient montes, nascetur ridiculus mus.* He "found many parties in the Roman communion!" It other words, he found that the Church did not do what her enemies accuse her of doing, namely, fetter men's intellects and ruthlessly press them into such rigid uniformity of thought and action that they become mere automata and but replicas one of the other. He looked for, and claims not to have found, "a welcome for the convert," which may have been due to what the convert we find did for himself. Naaman, the Syrian, was similarly disappointed because of his ideas of his own importance but, heathen that he was, he had the good sense to listen to a wise counselor and exercise the humility necessary to follow the direction of God's Prophet. Perhaps if our "returned convert" had done the same, he might have recognized that discipline is often salutary and that even the "joy upon one sinner that doth penance" is perhaps more perceptible to the "angels of God" than it is to the sinner himself. "The sermons struck him as thin and unscriptural." What a cause for rejecting the Divinely ordered plan for the government of God's Church! But had he not learned that while Catholic preachers "preach the Gospel," yet the fullness of life and the continued power of holiness within the Church give them material which those outside do not possess and which makes it unnecessary that they should always be sounding down their discourses with Scriptural texts and a show of erudition?

THE FUNCTION OF MODESTY

Modesty is to the virtue of purity what a fortification is to a besieged city. As long as the fort holds out the city is secure, but when the fort is captured by the enemy the city will be forced to surrender. In the same way maidenly modesty protects female purity, and this explains the plea which the Church makes in season and out of season for modesty in dress, modesty in demeanor and modesty in contrasting the senses which are the channels through which so many temptations pass to the soul.

In spite of the tendency to brand as sensational every reference to modern feminine fashion in dress, Catholic writers should not regard the subject as outside the sphere of their activity. Everything of human interest is a legitimate subject of discussion, and where saints like Jerome and Augustine, and Popes like Leo XIII. and Pius X. lead, writers of leading articles for the Catholic press should not hesitate to follow. But when the exponents of Catholic moral teaching take up the question of the moderation to be observed in feminine apparel if the virtue of modesty is to perform its proper function, it must not be understood that they plead for dowdiness. If Francis de Sales wished his penitents to be becomingly attired, we need have no hesitation in maintaining that elegance in dress is compatible with modesty. If Catholic prelates have seen fit to raise their voice in protest against the audacity which is conspicuous in modern feminine attire it is because they perceive the tendency of Catholic women not only to ape the extreme eccentricities of fashion, but also to cultivate them in their church-going clothes, and for this reason the Catholic paper which is the helper of the Church in the cause of moral conduct as well as sound teaching, expresses the hope that Catholic women will not single out the make-up of dress to show their indolence to the Church's wishes. Every Catholic woman should be an apostle of good taste, and these days of retrenchment not only in food,

but in clothes, should be an appropriate season to start a new apostolate.—The Guardian.

THE POPE AS MEDIATOR

Pope Benedict's peace terms have set the world thinking, talking, and writing. Any one who has followed the editorial comment of the reputable American press on this momentous subject must be deeply impressed by the evident desire for peace. Opinions vary as to the Pope's sentiments, but nearly all agree that the suggestions he offers to establish peace must not be neglected. One of the most lucid and sane considerations of the Papal document that we have seen appeared in the New York Evening Post, Aug. 14. The writer believes that the significance of Pope Benedict's intervention is manifold. His high and venerated office compels for him a respectful hearing at all times; he speaks now not only as the Holy Father but as the head of the Vatican—a ruler in close diplomatic touch with all nations." His knowledge is based on long study of first-hand information from both belligerent and neutral nations. Therefore, his appeal for peace becomes a diplomatic and international event of the first rank." The writer asserts: "For the first time, the Pope, in his approaches to the belligerents, is concrete. He goes into details. He states terms. He mentions Belgium, he mentions Serbia, he mentions Rumania. And his flat proposal is that these conquered and trampled lands be 'restored.' Nor is he unaware of other and subsidiary questions. His Holiness knows of Polish national aspirations, of the Italian ambitions of the Trentino and Trieste, of the French longing for the recovery of the lost provinces. These matters, too, he refers to explicitly, and urges that they be settled by peaceful negotiation. The main thing, however, is his precise definition of the minimum terms of peace. Belgium, Serbia, Rumania evacuated and restored—here is at once the greater part of what the Allies have been fighting for.

"Now, what shall we say in the face of this offer of mediation by the Pope? What shall be the attitude of the American Government? How are England and France and Russia to respond? No one would urge a hasty decision. It is right that the affair should be carefully considered in all its aspects."

One thing can not be too quickly stamped upon, the Post insists: "This is the endeavor, certain to be made, to represent the whole movement as a deceitful trick on the part of Germany, and to picture Pope Benedict as having lent himself to a despicable plot of the Teutonic Powers. Two facts go square against this. One is the Pope's sacred office, with the position he has previously taken. He has not concealed his sympathy with the attitude of Cardinal Mercier. His heart has bled for Belgium. This he has made known. But over and above all such considerations stands the actual definition of peace terms which Benedict puts forward. These are not pro-German terms. They are, if anything, Allied terms. If they are agreed to by the German Government, they would be tantamount to a surrender of nine-tenths of what the Junkers and the Pan-Germans and the military autocracy have contended would be indispensable. And with nearly all that the Allies have been fighting for conceded, a good part of the rest would follow."

NEW DIVORCE LAW MAY DESTROY ANGLICAN CHURCH

London, Eng., August 16.—There are signs of an immense change in the Church of England. The taking of ecclesiastical students and the numbers of priests invalided, wounded and killed mean a dearth of priests in a few years' time, but it is possible that that dearth may be supplied in an unexpected way. Dean Inge has just declared that Christ never founded a Church at all and that Catholicity is the oldest and best of paganism, etc. This shows the disrupted condition of the Church of England. It is generally believed, moreover, that the bill providing for divorce after five years' separation will go through and many priests believe that it will mean the influx into the Church of all the really earnest ministers. Protestant women seem to be jingling at the idea of marriage at all, and the wife of a high New Zealand official has been openly advocating the limitation of families.

The new divorce law will destroy all but Catholic families, for women who may be deserted and divorced in five years and who are already unscrupulously selfish will not have families. Hence it follows that England will again be Catholic at some distant date even without wholesale conversion, since Catholics will provide the future of the race.

but in clothes, should be an appropriate season to start a new apostolate.—The Guardian.

MODERN PROGRESS

A generation ago it was believed by a large and growing number of savants that universal education would cure all the social evils and bring in the reign of peace on earth. Even our own materialistic Thomas Edison said that if the churches were replaced by school houses the country would progress by leaps and bounds. This, they said, was the age of reason and science and man was to be saved by knowledge. In fact it was thought that man was evolving so rapidly into the superman that soon millions of poets, writers and scientists would grace the face of the globe.

Of course, the Christian religion was very offensive to the modern philosopher, but science would soon replace religion. Man and his Creator were divorced, and the discoveries of science and the triumph of reason would usher in the millennium. Glory to man in the highest, sang Swinburne and the poets of the age of progress.

But you cannot be a hyphenate and serve God and Mammon. The passing age sought first the kingdom of this world and forgot the Kingdom of God. It laid up treasures upon earth and in its selfish commercialism placed all its happiness in the material things of life. Like the rich fool in the Gospel, its soul was demoralized of it and its heaped up treasures are vanishing in the night of battle.

Seek ye first the Kingdom of God and His justice, said our Blessed Lord. Those who live for this world only forget God, and grow cold toward religion. The War is tearing the mask off the face of materialistic civilization, and is showing that the real asset of a nation is its God-fearing, virtuous and just men and women. Our industrial modern progress has placed the dollar above the man, and it is now weighed in the balance and found wanting.

"If virtue be a mastery over the mind, if its end be action, if its perfection be inward order, harmony and peace, we must seek it not in schools, libraries and reading rooms, but in these 'graver and holier places' which Mr. Edison and his ilk would wipe from the face of the earth, says a leading American writer.

"If in education we begin with nature before grace, with evidence before faith, with science before conscience, with poetry before practice," says Cardinal Newman ("Discussions and Arguments," p. 274), "we shall be doing much the same as if we were to indulge the appetites and passions, and turn a deaf ear to the reason. In each case we misplace what in its place is a divine gift. If we attempt to effect a moral improvement by means of poetry, we shall but mature into mawkish, frivolous, and fastidious sentimentalism—if by means of argument, into a dry, unamiable long-headedness—if by good society, into a polished outside, with hollowness within, in which vice has lost its grossness, and perhaps increased its subtlety—if by experimental science, into an unappreciative temper, much inclined to scepticism. But reverse the order of things; put faith first and knowledge second; let the university minister to the Church, and then classical poetry becomes the type of Gospel truth, and physical science a comment on Genesis or Job."—The Monitor.

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DENOUNCES SLACKERS

Archbishop Ireland of St. Paul was the speaker the other day at the dedication of the Knights of Columbus clubhouse for soldiers at Fort Snelling. Speaking of the slackers, he said:

"Some patriots are willing to fight when they pick out the place where the fighting is to be done. Some patriots won't go abroad to fight. They are funny patriots. The country knows where its duty lies. This Government knows best whether its honor is to be defended abroad."

"Let us challenge all the true Americans. If they are not true Americans they have not the right of the protection of the flag nor the protection of the honor this country gives them. Put them on transports and send them to China or Japan or whatever country they want to go to."

To the soldiers grouped about him the Archbishop said: "Soldiers of the United States, I congratulate you. You came forward when your country called. It is a glorious privilege to be a soldier of America. The great pride of a country is the valor of its citizens. You do your share. We who stay at home will do ours. Never waver; never flinch.

"Your duty is valor and obedience; valor even to the loss of life, but come back to us with the flag held up in triumph.

"I wish you of the new army of Liberty to fight as they did in 1861. It was a chaplain in that war. I know what a soldier suffers, but your forefathers are looking down on you and you must do your duty. Go where you are sent.

THE OLD WOMAN'S SONG

I walk a way that is long and lonely, My childhood's comrades have crossed the bar, The little ones that I nursed have left me

To plow their furrows in fields afar; The hills are high and the road is rugged, And dim my poor old eyes can see, In the hour of gloom when the shadows gather, O Heart of Jesus! remember me.

Not much have I done, but this, O Jesus!

I have loved Thy Name since my childhood's hour, I have taught my babies to lisp It softly,

To hold It sacred, and know Its power; I have taught them, too, in the time of danger

To turn for succor and help to Thee; And now I am weak, and my heart is weary; O Heart of Jesus! remember me.

I have tried to be true to Thee, O Jesus!

In the days when Satan scourged my soul; I have tried to think of this lonely hour, When my eyes would seek for the promised goal; And now I stand amid deepening shadows,

The lights I have followed before me have fled, I beg for mercy, I plead for pity; O Heart of Jesus! Remember me. —BRIAN O'HIGGINS, in the Irish Messenger.

ENVOY TO FRANCE

PROMINENT KNIGHT OF COLUMBUS WILL REPRESENT THAT BODY ABROAD

Mr. Felix Limongi, a prominent member of the New Orleans K. of C. Council, has been singularly honored by being selected by the Committee on War Activities, with headquarters in Washington, D. C., to go to France and assume charge of the Knights of Columbus work there, in the camps, fields and trenches. Mr. Limongi, who is a member of one of the old French families of Louisiana, and who speaks French perfectly, is now in Washington, conferring with Col. Callahan, chairman of the committee, and will soon sail for the seat of war.

DEAR OLD MOTHER

Time has scattered the snowy flakes on her brow, plowed deep furrows on her cheek, but is she not sweet and beautiful now? The lips which have kissed many a hot tear from the childish cheek are the sweetest lips in all the world. The eye is dim, yet it glows with the rapid radiance of a holy love which can never fade.

Oh, yes, she is a dear old mother. Her hands of time are nearly run out, but feeble as she is they will go further and reach down lower for you than any other on earth. You cannot walk into midnight where she cannot see you; you cannot enter a prison whose bars shall keep her out; you can never mount a scaffold too high for her to reach that she may kiss and bless you.

In evidence of her deathless love, when the world shall despise and forsake you—when it leaves you by the wayside to die unnoticed, the dear old mother will gather you up in her feeble arms, carry you home and tell you of all your virtues until you almost forget that your soul is disfigured by vice.

Love her tenderly and cheer her declining years with holy devotion.—Intermountain Catholic.

Cowards haste to die; the brave live on.

FATHER FRASER'S CHINESE MISSION

Taichowfn, China, Nov. 26, 1916

Dear Readers of CATHOLIC RECORD: That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Peregrine F. Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa: "I have been watching with much interest the contributions to the Fund opened on behalf of your missions by the CATHOLIC RECORD. The success has been very gratifying and shows the deep interest which our Catholic people take in the work of the missionary in foreign lands. . . . I bless you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remembrance in my prayers and Masses.

Yours faithfully in Jesus and Mary, J. M. FRASER.

- Previously acknowledged, \$11,546 45
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- J. F. Beeman, Pinewood.... 2 00
- M. T. K..... 10 00
- A Friend, Hepworth..... 1 00
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FIVE MINUTE SERMON

REV. F. P. HICKY, O. S. B. SEVENTEENTH SUNDAY AFTER PENTECOST

RESPONSIBILITY

"Walk worthy of the vocation in which you are called." (Ephes. iv. 1.) To be Catholics, my dear brethren, will not suffice for our salvation. We must be good Catholics. "Walk worthy of the vocation in which you are called." There are no honorary members in the Catholic Church. There is no such thing as living on your means in the spiritual life. We all have to be working men. Now, no man will work his best, unless he sees the obligation, and that there is a grave responsibility resting on him. Let us try to rouse ourselves to the sense of this responsibility to day. God's grace has called us, chosen us, has done us an honour in singling us out. And can we not see that there is an obligation, a responsibility of acting up to that grace, and walking worthy of that calling? Dare we throw that grace back again, and tell God that we do not want it? No; our salvation depends on acting up to God's grace. So we are in this world laden with a responsibility, from which we cannot free ourselves.

We are responsible, first, to ourselves. We are made up of body and soul; and most men, foolishly and wickedly, think too much of their body, and neglect their soul. Every comfort and pleasure and luxury must be procured for the body, which will shortly perish and corrupt; and nothing or very little is done to secure eternal happiness for their immortal soul. Men do not give themselves time to think, or they would act differently. And yet it is but a fool's excuse to say: "Oh, I did not think!" Alas, the eternal remorse, when it is all too late, to think what we might have done, what we might have done! Half an hour's thought now about our responsibility would be of far more avail, than an eternity of bitter repining hereafter.

And in this life we are responsible, too, for others—those we come in contact with. This may seem hard, but it is true. We cannot help influencing others for good or for evil. Each word or act may make or mar a soul. Of each you will hear again at Judgment. If responsible for others, friends, acquaintances, neighbours, how much more are parents responsible for their children! Innocent, impressionable, they look to their parents naturally for knowledge and guidance. This responsibility is ever with you, you fathers and mothers. Forgetting it will not save you from it. If children grow up disobedient, untruthful, shirkers of prayers and of Mass, using bad language, old in wickedness though children in years, who is responsible for it all? Easy-going, gossiping mothers, lazy, drunken, foul-mouthed fathers, neither of whom have ever troubled about the children's prayers nor taken them by the hand to Sunday's Mass. Such parents forget their responsibility now, but they will remember it hereafter. For ever will the reproach of their children's cry be ringing in their ears: "Only for you, we should not have been lost!"

But, good parents, be not dismayed at the responsibility; God will help you in your work. Good parents! The very name is the key with which to open heaven! What an honour, what a proud responsibility, to see to and watch over the souls of your children, and thus to stand in the place of the Great Father in heaven!

Lastly, dear brethren, we are responsible to God. He Who has given us our capabilities and our chances, and He demands, and He has the right to demand, that we shall use them well. Our Blessed Lord makes this very evident in the Gospel. He tells us of the master who entrusted various sums of money to his servants, and he expected them to trade with them and make profit. And then come the words, which will be verified in our own case some day: "But after a long time the master of those servants came and reckoned with them." (Matt. xxv. 19) We shall each have to go through that day of reckoning. Oh, my dear brethren, think of it now, prepare for it now, or what will be the judgment? Every servant who had been faithful even in small things, who had made something, was rewarded. But there was one wicked and slothful servant; to him the Lord said: "And the unprofitable servant cast ye out into exterior darkness." Notice, my brethren, that man was not a thief; there was nothing brought against him, save that he had not used his master's money profitably; he had not made anything.

This is a view, perhaps a new view, which should fill us with holy fear. Many amongst us here present have done very little harm; they are quite respectable people—yes, they have done very little harm, and have done very little good! What have they made with the graces given them? They have hidden them, buried them. Very little harm! but what about their sins of omission? What good they might have done, had they only been in earnest! and it is only the earnest who will push their way to the kingdom of God.

We cannot stand with arms folded, and let life glide by, without unworthily neglecting our duty. God has called us, and with every command of God there is given the power to fulfill it. So the vocation will not save us, but the walking worthy of it; not the calling, but the

obeying. To fulfill our responsibility towards God, we must use His graces well. We must be in earnest, devout, throw our hearts into our work.

And if we look at Him Who has called us, this would not appear so hard and unpleasant. Look at our Blessed Lord. His Sacred Heart was pierced on the cross, but even that did not quench His love. Who can refuse zeal and fidelity and love in the work given us to do, if we think of the Sacred Heart? Walk worthy of our vocation, to fit ourselves to be His friend; walk worthy to influence others to love Him; walk worthy, out of obedience and loyalty to Him of Whom St. Peter says: "Christ suffered for us, leaving you an example that you should follow His steps." (1 Peter ii. 21.)

GREAT SERMON

CONTINUED FROM PAGE THREE

Go back if you will in spirit to the early days of the century. The kindly men of all the earth had been seeing in vision a race so perfect, a brotherhood so recognized, a refinement so esthetic, that they felt that war must cease. These kindly men were not content with theory, they made propaganda among the nations, they approached the kings, the princes, the rulers of earth, to urge upon them the necessity of international agreements by which armaments might be lessened, the horrors of war softened, the rights of smaller nations guaranteed and permanent peace be finally established.

The representatives of all the great powers of earth met in great assembly. Never before had men witnessed so imposing a gathering, never before had men felt greater pride in the seeming solidarity of the race, never before had hope been larger, hope that war might cease. True to the philosophy which had marked the age, there was no place in this tribunal for Christ, no place for His representative upon earth. Laws were made by this most august body, laws that would make it impossible for the nations to construe their rights in accord with the measure of their strength. Laws were made touching the things which must in the end make for cessation of war, and these laws were solemnly approved by the most imposing representative assembly that earth has ever known.

Eight years ran on, in which the world heard nothing save war and rumors of war. Armaments had grown apace, horrors were brought into warfare which even a savage never conceived. Science was using all its great power to increase cruelty and pain. The rights guaranteed to smaller nations were disregarded, and war came, so staggering in its dimensions that future generations will refuse to believe even its most common happenings.

Again, it is the old story: the most sacred rights of man sacrificed to ignorance and to superstition, to man's lust for possession, to his craving for power—man's most sacred rights disregarded because men will love ease and luxury and comfort, because men will not make sacrifice for their brothers, because the poor must eat else they die.

In the light of this peace story, what do we learn? We learn that there is no security in the mere bargaining of the nations, there is no peace save where the moral law imposes its dread majesty, its more dread sanctions. In the light of this peace story, we learn that there will be no end to war's horrors until men recognize that there is a God in heaven to whose behests they must yield, whose will they must obey, before whose sovereignty they must bow in all humility, before whose judgment they must stand. There will be no end to war until men renew their allegiance unto the Prince of Peace, until men feel that Christ is the central figure of earth and that He must reign yea until He puts His enemy under His footstool. There will be no peace until men enlightened of Christ understand man's great place in nature, man's dignity in the Christian dispensation, until kings and princes feel that they may not trifle with the lives and the liberties of their subjects, may not abuse their holiest rights to forward unholy ambitions; there will be no tranquility in the ordering of the world until men moved by Christ's spirit put their trust not in power, not in gold, not in the possession of many things, but in God the Father, and in the truth and in the direction He has revealed in Jesus Christ.

There will be neither freedom nor peace until men are willing to make sacrifice even of life that they may serve the greater good of mankind. There will be no permanent abiding concord of princes and of rulers until the men who sway the destinies of nations recognize the great moral sanctions of life, recognize that the human being is more valuable than all earth's possessions, recognize that mercy must season justice, recognize the higher code taught by Christ, in accordance with which men are ruled by moral force, recognize yea and listen, as the ages of faith listened, to him who, in the ways of Providence, represents Christ upon earth, and who by his very place in the world's economy is by divine appointment "mediator of peace."

POPE AS MEDIATOR OF PEACE I have spoken, venerable brethren, in behalf of human liberty, in behalf of democracy. I have spoken in behalf of enduring peace, and I hold that only in the Catholic Church can men find the teachings which will lay deep the foundations of the rule

APPLES, ORANGES, FIGS AND PRUNES

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"FRUIT-A-TIVES" is the only medicine in the world that is made from the juices of fresh ripe fruits. Thus, it is manifestly unfair to say, "I won't take Fruit-a-tives because I have tried other remedies and they did me no good". On the other hand, the fact that "Fruit-a-tives" is entirely different from any other preparation in the world, is just why you should give it a fair trial, in any trouble of the Stomach, Liver, Bowels, Kidneys or Skin. "Fruit-a-tives", is composed of the active principle of fruit and the greatest nerve tonic ever discovered. 50c. a box, 6 for \$2.50, trial size, 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.

of the people, only in the Catholic Church will men find the discipline and the virtue which can make a democracy lasting. I hold too, that only in the great moral sanctions of the Church is there hope of abiding peace, only in the ways of the Church can be verified the conditions that are necessary to establish and to maintain permanent tranquility in our troubled world.

We meet here, the guests of a gracious host, the guests of a great Catholic people. We meet here, the representatives of men banded together for the furtherance of the cause of Jesus Christ. We meet here under the leadership of the men whom the Holy Ghost has set apart to rule the Church of God. We meet at a time when the future of the world civilization is in the balance, and when we as Catholics have a great task to perform, when we as Catholics have the mightiest chance given us adown the ages. Oh, may we be worthy of the great trust placed in us, worthy of our native land, worthy of our Christian inheritance, worthy of our Catholic name!

The age in which we live is an age of vastest organization, and never before did men feel as they do in our time that in closest union there is greatest strength. Under your new plan of federation, you will gather your millions into serried array, until they present to the world the imposing spectacle of a Catholicity united as it was never united before; under the inspiration of your leaders you will catch the spirit of Christ, His spirit of love, His spirit of tolerance, His spirit of fearlessness where there is question of right, His willingness to die that truth and justice may conquer, that men may be saved. Sitting at the feet of your Christian teachers you will learn the whole counsel of God as revealed in Jesus Christ, and armed with knowledge and with piety you will take your place in the battle ranks of the soldiers of Jesus Christ, you will fight for the higher things of the spirit. You will strive that honor and justice may triumph over greed and over lust for power; you will battle that moral force may take the place of the material force of arms; you will uphold the standard of values revealed by Jesus Christ, a standard that puts the rights of men, the triumph of justice the glory that is to come, above that selfish ambition that finds contentment in the things of earth; you will march with your brothers to conquest and to earthly victory, while you keep your eyes fixed upon heaven and the beauty and the splendor, which pass understanding. You will make every man your brother in Jesus Christ, and in the mighty union of the children of earth "neath the banner of the Man-God, you will bring in the reign of love, you will begin the reign of peace.

TEMPERANCE

WHISKY DRINKING AND ITS CONSEQUENT EVILS

Of suicides, at least ninety-nine out of a hundred result from excessive drinking. The hundredth case very often is that of some miserable woman driven to suicide by poverty and abuse—too much whisky drinking by some man usually causes the poverty and abuse. When you see a lot of young men gambling away their money, sleep, future and honor, you find that they are drinking. If one of them is not drinking, he is a sharp-eyed, clear headed swindler engaged in robbing the others. The swindler among gamblers knows better than anybody else that his ablest ally, his most cunning assistant, is alcohol. It is the clever swindler who most energetically urges drinking among his victims. In every prosperous gambling house in America the players get all they want to drink for nothing. Champagne, whisky and brandy are offered freely to all who come, whether they play for big or little stakes. Many a man ruined by gambling has been made a gambler and captured for life by the drink offered to him at the door just as he had made up his mind not to gamble, or to stop gambling and go home.

Don't Use Dangerous Antiseptic Tablets

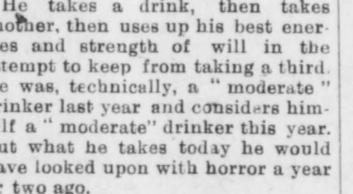
It is an unnecessary risk. Use the safe antiseptic and germicide, Absorbine, Jr. — it kills germs quickly and surely without any possibility of harmful results; made of pure herbs, non-poisonous, and there is no danger whatever if the children get hold of the bottle. It retains its germicidal powers even when diluted one part Absorbine Jr., to 100 parts of water—and its antiseptic powers one part Absorbine, Jr., to 200 parts water. The germicidal properties of Absorbine, Jr., have been tested and proven both in laboratory and actual practice. Detailed laboratory reports mailed upon request. Absorbine, Jr., \$1.00 and \$2.00 per bottle at druggists or postpaid. A liberal trial bottle postpaid for 10c. in stamps. W. F. YOUNG, P. D. F., 299 Lyman Bldg., Montreal, Can.

These articles on whisky drinking are not written especially for the man who, by actual experience, knows the results of excessive drinking. They are written in the hope that they may promote serious thinking among men whose habits are not yet formed; that they may awaken a keen sense of responsibility among those who have young men in charge. Let us briefly discuss the case of the so called "moderate" whisky drinkers. Of "moderate" whisky drinkers at least half are struggling against the temptation to drink excessively. Of the moderate whisky drinkers, of those who pride themselves on their self-restraint, a great many do drink to excess occasionally, and every time they make this mistake their moderation diminishes and their self-control is weakened. There is no sadder drinker than the miscalled "moderate" whisky drinker. He takes a drink, then takes another, then uses up his best energies and strength of will in the attempt to keep from taking a third. He was, technically, a "moderate" drinker last year and considers himself a "moderate" drinker this year. But what he takes today he would have looked upon with horror a year or two ago. The "moderate" drinker, gradually drifting towards excess, suffers more keenly even than the confirmed drunkard.—Chicago Daily American.

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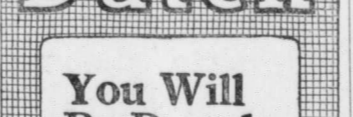
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THE EFFECT OF THE SERMON

The Baltimore Catholic Review is of the following opinion: "The people should be brought to inquire of one another: 'Did you understand what Father—preached about today? And did he not say what just suited you and me?' And we shall not hear what is often heard—'Sure, I didn't understand one word Father—said; but he is a mighty fine preacher, and the sermon was grand.'"

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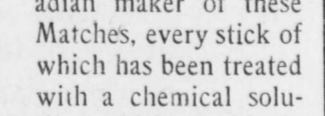
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CHATS WITH YOUNG MEN

CHARACTER MAKERS

Character, after all, is the chief thing—not reputation, but character. For while the two attributes are often confused they are not the same by any means. Some writer has said:

"A reputation may be blasted, but a character never. Character grows in wisdom through experimenting with life. It is never any stronger than its weakest place, and it often takes bitter and blasting and searing experiences to strengthen the weak places."

"We must accept things just as we find them."

"But what are we going to do with them after we accept them? That is the question. Are we going to accept life and then sit down and cry with it? Or are we going to accept it and see about turning things to beautiful results?"

To gain these beautiful results requires time and care and work—and at times it seems hard work. But as no good results can come without effort, the building of a noble character is worth all it costs.

No beauty can come without time and trouble. Even the flower which seems to bloom without effort has lain long underground in the shape of the seed, which perished before it could be born. Nor is it otherwise with souls. To endure injustice without answering back with hatred, to endure grief without having the spirit broken, to endure disappointment and yet to go cheerfully on—these things make character.

HER BELIEF IN HIM

We all need encouragement. In order to make us put forth our best efforts, necessity is a powerful spur, but the love, and faith in us, and trust of a dear friend are even more powerful. They put courage into our very soul, whereas necessity simply forces our will to work, often in the midst of a downcast and clouded spirit.

One of the greatest things one person may do for another is to believe in him; yet how rarely do we realize this?

A man on a tramping trip through the mountains of West Virginia, came one morning upon two children all alone on a desolate farm, away on the top of one of the highest mountains. The mother was dead, and "Pappy was away peddlin' fruit," the stranger was told.

"Why don't you stay with the neighbors while your father is away?" the traveler asked.

"Oh, we got to stay here, 'cause if we didn't, somebody might come an' steal our chickens," the youngest child, a little girl, explained.

The stranger looked at her very small person. "Why," he laughed, "what could you do to a chicken thief?"

"I couldn't do nothin', but my brother could," she returned promptly. "Why he's 'most nine years old!"

At her words, the brother, a freckle-faced, insignificant youngster, was suddenly transformed. "Yes, sir!" he cried, with shining eyes. "Yes, sir! I could 'tend to 'em all right! I'm 'most nine years old!"

Now whether he could "tend to 'em" or not, is beside the mark. The fact which struck home to the traveler was the change wrought in that small boy by his little sister's loyal belief in him. In telling the story afterwards, the man was always wont to declare that what he desired from his friends was a creative belief.

"Criticize me," he would laugh, "and I am lost. But believe in me, believe in me as that little mountain child believed in her brother, and I can work miracles!"

THE OBJECT

"Concentration! Concentration! That is what we need in this age," declared an incisive voice, the voice of the young man familiar with modern catchwords. But his elderly companion looked at him over her spectacles.

"Perhaps I am, wrong, but it seems to me that it makes a lot of difference what you're going to concentrate on," she answered slowly, with an indescribable little emphasis on the last word.

She was right. The trouble with the great mass of unsuccessful mankind is not so much lack of concentration, as it is concentrating on a wrong object. The self-pitying invalid, with no thought of anyone but self, the pleasure seeker, with mind fixed only on his own amusement, the selfish individual, who pursues his own plans without regard to the rights and feelings of others—these really have concentrated their energies, but they have concentrated them on something not worth while. The value of focusing one's energies upon a certain point depends upon the point.—Catholic Columbian.

TEN CLEVER DEFINITIONS

- Man—God's strength.
- Woman—God's tenderness.
- Child—God's beauty.
- Tact—The mind's prime minister.
- A True Marriage—An agreement between earth and heaven.
- Sorrow—The road that leads to life.
- Gladness—The looking glass of the heart.
- Gentleness—The touch of a rose, the breath of a violet, the soul of a lily.
- Music—The unlocking of a door in heaven.

OUR BOYS AND GIRLS

THERE'S SURE REWARD

We cannot all be geniuses, or conquer wealth and fame; We cannot all do wondrous things to make ourselves a name; We cannot all feel confident of meeting every test. But when we have our work to do, we can all do our best.

Our best may not be wonderful, judged by a standard high, But we can all do something well, if we will only try. And if we try our level best, performing every task With all our might, why, that is all that any one can ask.

We cannot all be famous—if we were 'twould cheapen fame; We cannot all be rich enough to give ourselves a name; We cannot all expect to be distinguished from the rest, But some reward is certain for the man who does his best.

SUCH A HAPPY SURPRISE

Lucille, a carefully-brought-up little girl of five years, returned from her first party in glee. "I was a good girl, mamma," she announced, "and talked nice all the time."

"Did you remember to say something pleasant to Mrs. Appleby just before leaving?" her mother asked.

"Oh, yes, I did," was the enthusiastic reply. "I smiled and said: 'I enjoyed myself very much, Mrs. Appleby. I had lots more to eat than I expected.'"

ST. AUGUSTINE

St. Augustine, Bishop of Hippo, died Aug. 28, 430. Historians agree that he was a philosopher and theologian of the first order, and of un- surpassed genius as a writer. But it is not because of these distinctions that his name is a household word, nor yet that he was a great Bishop. It is because his name recalls the touching story of a wayward son won from sin by the prayers of a devoted mother, St. Monica. The conversion of Augustine is a lesson to mothers never to give up praying for a son gone wrong.

St. Augustine was born Nov. 13, 354, at Tagaste, near Hippo, Africa. His father, Patricius, was a pagan, but became a Christian shortly before his death. Augustine in his writings bears witness to his mother's Christian care of him in his early years.

It was well that Monica had made this impression on the boy, while he was entirely under her control. All too soon the time came when pride of intellect and idleness threatened to destroy his soul. His brilliant successes at school induced his father to send Augustine to Carthage to study law, when he was sixteen. A year passed, however, before Patricius could get the means to defray expenses, and the youth, while waiting, fell into evil ways. Patricius was indifferent, and Monica pleaded in vain.

At Carthage Augustine's faith as well as his morals passed through a terrible crisis. He not only yielded to the licentious influences surrounding him, but also fell into heresy, devoting his talents to promoting false teaching. Monica's grief had no effect on the wilful, passionate youth who was practically his own master, his father having died the year Augustine went to Carthage. She would have closed her home against her son when he returned to Tagaste, but a saintly Bishop counselled forbearance: "The son of so many tears could not perish," he said.

Augustine returned to Carthage, and became so renowned for scholarship that he was intoxicated by fame. A crisis was approaching in his soul, however, and gradually he turned from the pernicious teaching of the sect he had adopted. Pride had blinded him; passion too held him in thrall, but at Tagaste Monica wept and prayed. Presently we read of Augustine going to Rome, and coming under the influence of St. Ambrose at Milan. The heaven of grace was working. Three more years went by—the final period of spiritual conflict. Monica had come to her son to aid him in his last stand against the forces of passion and doubt. And always she prayed. Finally, reading the Holy Scriptures illumined Augustine's mind, and the action of God's grace in his soul led to his complete surrender. Monica rejoiced with exceeding joy. Her prayers were answered, her wayward son was safe in the haven of the Church, and soon this model of faithful loving mothers passed to her reward.

Augustine lived to make a long atonement for his sinful youth and early manhood. He rose to be a power in the Church, though in his penitence and humility, he would have chosen the lowliest place. As Bishop of Hippo for thirty-four years, he made of his See a nursery of the Faith, from which founders of monasteries went forth through all Africa. The most perfect of penitents, St. Augustine lived for God through all his remaining years, and died a holy death. Renowned for sanctity and for his extraordinary writings, he "was above all the defender of the truth, the shepherd of souls."

SHOULD AID—NOT OBSTRUCT

The San Francisco Monitor observes: "How often has it happened that parents have stood in the way of their boys when these boys felt that God had called them to His service—when they were convinced that Christ had addressed to

them the invitation 'Come, follow Me.' One reason after another has been urged why their sons should not enter the priesthood or the religious life, and it is to be feared that in too many cases of this nature the objections and opposition of parents have been heeded and a vocation has been lost. To serve one's country is a noble thing, but to serve God as the Apostle says is to reign."

THE TRUE CHARM OF WOMAN

Woman has played a twofold role in history. She has tempted to evil or prompted to good. She can lift up man with her to heights of purity, nobility and worthy achievements or she can drag him down into the depths to which she herself has fallen. She is Eve or Mary for the world in which she moves.

First and most obvious, as an index of the influence that she can hope to exercise, is the dress she wears. Does she clothe her person in a manner befitting her dignity, as the sanctuary of the Holy Ghost, the abode of purest thoughts and chaste desires, showing regard for herself and reverence for her Maker?

We are living in the midst of a civilization which in its amusements,

its social events, its literature, its daily press, its theatres and its licentious moving pictures cast upon the screen and flashed inward upon the susceptible imagination of young and old, has frankly returned to the morality of pagan times. Catholics have not escaped the taint, and Catholic women have not seldom lost that delicacy of Christian perception which should distinguish them.

Even at the very altar rail, while the priest holds in his consecrated fingers the Sacred Body of the All Pure and Holy, he is painfully shocked to see the sense of womanly modesty violated without reflection or a thought of remorse. Such, thank God! is not the rule; but it is too frequently the sad exception.

The choice lies open for Catholic woman. It is between Eve and Mary; to be a temptress of evil or a blessing of God wherever she goes. She can not follow the ways of the world and the path of Christ. They lead in opposite directions.

What, then, is she to do? Is she sincere in her desire to know God's will? Then let her kneel at the feet of Mary and there see if her appearance indeed becomes a daughter of the Queen Immaculate. From the decent drapery about her neck, more precious than any chain of gold can be, even to her garment's hem, let her breathe purity and the sweetness

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of the grace of God in all her comings and her goings.

Whatever may be woman's outward grace, her greatest beauty must be within, in the splendor of her soul's perfection before God, "as the tents of Cedar, as the curtains of Solomon." This is woman's greatest charm in the sight of men as well as of the holy angels. So will chivalry return to earth and respect for

womankind.—Rev. J. Husslein, in America.

READ AND HEED

The Catholic Columbian gives this good advice: "Make a man of your boy—send him to a good Catholic college and let him finish the course."



Vision Your Sons, Mothers of Canada!

Vision them at early morning when through the rising mists, there bursts a hurricane of fire---

See your valiant boys---calm, grim, but cheerful, "stand-to-arms" until the Hun's "morning hate" dies away.

Picture them at breakfast, the meal that must bring them the bodily sustenance to carry them through the strain of another day.

Then think what might happen if, one morning, there was no breakfast ---no food, and word went down the lines that Canada had failed them.

Vision all these things, and then---as Women of Canada---Mothers of Men---Answer this Call to Service.

Canada must send to Her Own, and to the Allies Fighting Forces, more wheat, more beef, more bacon, and more of such other foods as are non-perishable and easily exported.

They Must Be Fed

Statistics show that, everyday, in Canada, sufficient food is thrown into garbage cans to feed the entire Canadian Overseas Army.

Travellers have often remarked that many a European family would live well upon the quantity and quality of food wasted in some Canadian homes.

Such waste is shameful at any time; but in these times it is criminal.

Woman's Auxiliary, Organization of Resources Committee, in Co-operation with The Hon. W. J. Hanna, Food Controller.

Sign The Food Service Pledge

Canada can do this without depriving her own population of a fair share of any of these foods if You Women will but help.

All we ask of you is, that instead of buying so much white flour (if you do your own baking) you vary your baking by using one-third oatmeal, corn, barley or rye flour. Or, if you buy your bread, that you order a certain proportion of brown bread each day.

Second, instead of using as much beef and bacon as formerly, you vary your family's diet, by substituting for beef and bacon such equally nutritious foods as fish, peas, lentils, potatoes, nuts, bananas, etc.

Third, and this is most important, ---positively prevent the waste of a single ounce of food in your household.

Our only hope is that with these truths before you, and in view of the vital issues at stake, we may count upon your earnest co-operation in stopping this appalling waste; and in substituting other foods for the wheat, beef and bacon that must be sent overseas.

Next week a Food Service Pledge and Window Card will be delivered to you. It is your Dedication to War Service. The Window Card is your Emblem of Honour.

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seriousness of our individual duty in this particular responsibility, or mayhap hesitancy in making enquiry, to ascertain the actual circumstances, is responsible for the lack of accomplishment long since. Be the reason what it may, the record of general accomplishments, by the Catholics of Ontario, in the furtherance of those endeavors, unanimously recognized as necessary to the successful prosecution of the war, warrants the confident assumption that the chaplain appeal now made, will receive deserved response.

A willing and generous contribution is surely the paramount duty of the hour! Some people have asked what the other provinces of the Dominion are doing. Insofar as the Knights of Columbus are concerned, I am advised that nearly every Canadian jurisdiction has made an original grant, based on the per capita membership, which in itself, would be a fairly substantial amount. Whether that grant will be followed by a campaign week, under the Knights of Columbus auspices, soliciting contributions from Catholics generally, is a matter for decision by the respective provincial officers of the Order. No doubt, success in the Ontario effort, would be a most encouraging incentive, and perhaps arouse an honorable rivalry throughout the Dominion, for position as highest contributor, even on a population comparative basis, to this most compelling and pressing need.

edge of monstrous shell craters, through broken strands of barbed wire, and across trenches and parapets. "What are you doing with that poor brute?" asked the commanding officer. "Sure, sir," said the Irishman, "I'm bringing the horse back for Father Malone to ride." The horse was in the last stages of starvation, and the padre weighs nineteen stone, according to the popular estimate of the men, who adore him, and that is part of the story's humour, though the Irish soldier was very serious. It is a tribute, anyhow, to the affection of the troops for this Irish padre, a laughing giant of a man who is always out in No Man's Land when there are any of his lads out there, going as far as the German barbed wire to give the last rites to the dying. Today, when I called on the battalion, he was away burying the poor boys who lie in the mud of the battlefield.—Catholic Transcript.

BETTER THAN GOLD

Better than grandeur, better than gold,
Than ranks and titles a thousand fold,
Is a healthy body and a mind at ease,
And simple pleasures that always please,
A heart that can feel for another's woe,
With sympathies large enough to enfold
All men as brothers is better than gold.

Better than gold is a conscience clear,
Though toiling for bread in a humble sphere;
Doubly blessed with content and health,
Untried by the lusts and cares of wealth,
Lowly living and lofty thought
Adorn and ennoble a poor man's cot;
For mind and morals in nature's plan
Are the genuine tests of a gentleman.

Better than gold is the sweet repose
Of the sons of toil when the labors close;
Better than gold is the poor man's sleep,
And the calm that drops from his head
Bring sleeping draughts on the downy bed,
Where luxury pillows its aching head,
The toiler's simple opiate deems
A shorter route to the land of dreams.

Better than gold is a thinking mind,
That in the realm of books can find
A treasure surpassing Australian ore,
And live with the great and the good
Of yore,
The sages love and the poets play,
The glories of empires passed away:
The world's great dream will thus unfold
And yield a pleasure better than gold.

Better than gold is a peaceful home
Where all the fireside characters
Come,
The shrine of love, the heaven of life,
Hallowed by mother, or sister or wife,
However humble the home may be
Or tried by sorrow by heaven's decree,
The blessings that never were bought
Or sold,
And center there, are better than gold.

—REV. ABRAHAM J. RYAN

GOOD READING

The Catholic press is a powerful influence in every community. Its mission is to carry the teachings of our faith into the homes of Catholics and enlighten those outside the Church on her doctrine. There are many who misunderstand the position of the Church. To these the Catholic journal will be a source of light and comfort.

But in the Catholic home, the religious paper should receive a most enthusiastic welcome. The secular idea has seized upon our age to such an extent that the reading of daily journals is regarded to-day as a very part of the day's work.

Yet how often one finds that they contain matter that poisons the minds of the youth. To offset this influence, the Catholic journal is indispensable. The duty of the parent is to foster and protect the innocence of youth. It is an obligation to which they have sworn fidelity. Upon its faithful fulfillment depend in great measure the future integrity of the child, and his exact observance of God's law.

The Catholic parent who neglects the spiritual welfare of his child and assumes an attitude of aloofness, where his supervision is a plain duty, in so far becomes responsible for the downfall and rightly will be in maturity look back over the intervening years and accuse of gross neglect those whose duty it was to protect his faith.

Especially in our day should parents be vigilant. There are so many temptations to destroy the innocence of youth. Novels are written catering to the sensational and often depicting crime in all its hideous colors. Moving pictures are too frequently a panorama of vice paraded before the eyes of children. They are the first impressions obtained of the under world. The popular price theatre is at times and in certain quarters a positive menace to the morals of the young. While professing to produce

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DIocese of London

Since the great international Eucharistic Congress in Montreal, London diocese holds an annual Eucharistic Congress selecting each year a different parish in which is given an entire day to Eucharistic festivities. To this Congress come all the priests of the diocese who can absent themselves for the day from their parishes, and to it the laity not only of the parish honored with the Congress but the people from any part of the diocese and especially of the neighboring parishes are most welcome. At the greatest of these local congresses held last year at Chatham, Ontario, many Catholics came from parishes fifty and sixty miles distant. The large Franciscan Church in that city was crowded to the doors, and the open-air procession of the Blessed Sacrament was the largest ever seen in London diocese. This year the sixth annual Congress will take place at St. Joseph's Church, Stratford, Ont. It is the first time it will be held in the northern section of the diocese, and the Very Rev. Dan McGee, the worthy pastor of St. Joseph's, extends a hearty welcome to the priests of the diocese and to all the people, especially of that section, to attend. He is busy in preparing to make it one of the banner congresses. The following is the programme to be carried out on Tuesday, October 9th, next. Early in the morning from 5.30 to 7.30 the visiting priests will celebrate Mass and give Holy Communion to enable every Catholic in the city of Stratford on that day to approach the Holy Table. At 7.30 will be offered a Holy Mass for the children of the city and at that Mass they will communicate in a body. At 9 a. m. His Lordship Bishop Fallon will sing High Mass, assisted by the Very Rev. Dean Downey, of St. Alphonsus, Windsor, as Arch-Priest and Rev. Fathers of Patrolia, as Deacons of Honor. The Very Rev. Father Langlois, of St. Thomas, Ont., will be deacon of the Mass, and Rev. Father Fenech, lately ordained from St. Peter's Seminary, London, will be sub-deacon. The minor offices of the Mass will be taken by Messrs. Blonde, Marchand, Girard and the other seminarians of the Diocesan Seminary. The preacher at Mass will be Rev. Father John J. Gaun, pastor of the Sacred Heart Church, Ingersoll, Ont. Immediately after Mass His Lordship the Bishop will carry the Blessed Sacrament in procession about the church grounds giving the Benediction twice in the open air before returning to the church where the Blessed Sacrament remains exposed all day for the adoration of the faithful. Two p. m. the priests will assemble in the K. C. Hall for an hour and a half conference at which Rev. Father Harding will give a report of the Chatham Congress and the following papers will be read: the first by Rev. Father Tobin of St. Martin's, London, on the Various Tones of the voice used by a priest at Low Mass; Father Doyle C. S. R., of St. Patrick's, London, will discuss this paper. The second paper to be read will be by Father Tierney of Mt. Carmel. It will treat the Eucharistic Influence on Vocations. Father Coté, C. S. B., of Sandwich, will discuss it. If time permits Father Richards, of St. Mary's, London, will give a Paper on the Sacraments and a Biblical Problem, to be discussed by Father M. J. Brady of Wallaceburg. While the Conference is in session the children of the city accompanied by their parents and teachers will assemble at 3 o'clock at the church for a half hour visit to the Blessed Sacrament, and Rev. Father Goetz, in his boyhood days a pupil of the Stratford Separate school, will give them a short instruction. From 4 to 5 o'clock, the priests and the laity will make the Holy Hour; the Bishop will preside, and Father O'Neill, of Parkhill, will read the meditations. At the Holy Hour and during the procession in the morning, the singing will be rendered by the seminarians of London. The day's Eucharistic celebrations will come to a close at 7.45 p. m. At that hour the Congressists will consecrate themselves to the Sacred Heart. His Lordship the Bishop will preach. The Benediction, followed by the Te Deum, will be given by the Vicar General Very Rev. Dan O'Connor, assisted by Father D. Forster of Ridgeway, and Father Dautz of Hession. At the Loreto Convent, Very Rev. Dan McGee, Rector of London Cathedral, will say Mass and preach on the 9th, and Father Egan, of the Immaculate Conception Church, Stratford, will have an early Mass at his church to enable his parishioners to receive Holy Communion and afterwards attend the Pontifical Mass at St.

Joseph's. In the parishes of the diocese outside of Stratford all who cannot attend the Congress are requested to offer a holy Communion in their own parish church on the Sunday previous, Oct. 7th, and thus participate in spirit in the public devotion to be shown by the priests and people of London diocese to Jesus in the Blessed Sacrament. Offerings received by the Rev. Father Valentin, St. Joseph's Hospital, London, Diocesan Director of the Congress, will go towards the decoration of the altars and other Eucharistic works.

THE CALL OF THE HOUR

TALK TIME PASSED—TIME FOR ACTION

Organization work is progressing, in connection with the Knights of Columbus Ontario campaign, to raise funds for the assistance of the overseas chaplains. Encouraging evidence is recorded that proper knowledge of pressing necessity will receive recognition. Throughout the province, sentiment has been awakened by realization of the actual circumstances, and the provincial executive of our Order are hopeful that a substantial sum of money will be secured. Needless to state, prompt transmission of the funds collected, will be made to the directing head of the overseas chaplain service, so that the extension plan may be at once continued, in the erection of huts and recreation centres for the soldiers, the purchase of much needed chapel tents, and the procurement of those other absolute and essential necessities.

In a few days campaign week will be in operation. At the risk of being charged with constant repetition, one cannot impress too strongly the fact that the Canadian Catholic chaplain service is in pressing need of money for the promotion of its work. If the chaplains are to properly and satisfactorily fill the requirements of the situation confronting them; if the people at home expect the chaplains to adequately care for the spiritual welfare of the Canadian soldiers; if our boys are to be given the comfort and satisfaction of meeting together under the banner of their common faith; if our priests are to be afforded the most magnificent surroundings—conducive to the performance of their most sacred religious functions; then the funds to procure these requirements must be forthcoming. And, as has been said, the only source of supply is here; the sole means of collection voluntary subscription.

For reasons, unnecessary at this juncture to set forth, the Catholic chaplain service in the Canadian Overseas force, was delayed and hampered in the perfection of its organization. Discontentment, and difficulties almost supreme, had to be met and overcome. Priests, and more priests, were continually wanted to minister to the ever increasing number of soldiers. And, up to now, the Catholic chaplains, have been dependent on the hospitality of others for a place to celebrate Mass, hear confessions, give Communion and minister generally to the Canadian Catholic soldiers. As best they could, and all credit to them, the chaplains faced the situation, and made the most of the circumstances.

Now, the chaplain service is officially and regularly established. It is well and truly organized, and since the early spring of the present year, plans have been developed for the improved promotion of the work, as the circumstances naturally demand. Considering the hundreds of thousands of dollars expended by other religious and social organizations for huts and recreation centres, and in view of the gigantic scale on which war is assumed, it does not require any extended stretch of imagination to grasp some conception of the requirements of our chaplains, no matter how unpretentious their ideal and how economical their administration.

Until the Ontario Knights of Columbus made an official grant, of approximately \$7,000, in aid of the overseas chaplains, in May last, no funds of any account were available. In fact, up to then, as has been made known, each chaplain had to personally furnish his own wants for altar equipment, and also, out of his own funds, undertake the purchase of prayer books, rosaries, crucifixes, scapular medals, etc., for distribution among the thousands of Catholic soldiers, in the ranks of the Canadian overseas force. Strange as it now seems, the possibility of such being the existent situation, did not seem to occur to those at home. Perhaps that was because no complaint, came to occur to those at home. Perhaps, and certainly no complaint, came from the chaplains; or perhaps it was because we were slow in grasping the

THE CHAPLAIN AND HIS MEN

The incident which follows shows how the faithful chaplain is regarded by the men whom he is ready to serve at the danger of losing his own life: "An Irish colonel told a queer tale of an Irishman in the outskirts of Lens. The colonel saw him after the battle of Bois en Haech—which was a terrible affair, and a great feat of arms in mud and snow—bringing back a German horse. Under machine-gun fire and shrapnel he was guiding this poor, lean beast over the frightful ground, round the

decent diversion, it often caters to the lowest passions. The wary parent of to-day needs no recital of the evils of bad companionship. Many a child's career has been wrecked by such associations. False independence, freedom from parental restraint, youthful faults uncorrected, these and a thousand other sources of sin call for the everlasting supervision of parents.

How will all these influences be met and conquered if not by inculcating into the lives of the young the great principles of their religion? And what means is more powerful in producing the desired results than an early training in virtue obtained from the formed habit of pious and lofty reading?

It was a full realization of the beneficial effects of good reading that led our late Holy Father, Pope Pius X, to declare that we would in vain build churches, or erect schools unless we are able to wield a powerful pen in defence of our religion and for the dissemination of truth among men.

Recognizing the necessity in our times of elevating reading, the Catholic Press Congress adopted as a slogan "A Catholic paper in every Catholic home."

Catholic parents should realize the dangers that lurk in the ways of childhood and besides exercising constant vigilance over the conduct of their children, place at their disposal good Catholic literature which will instruct and warm, and strengthen and promote the Christian virtues.—The Pilot.

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In all the world there is no vocation nobler than the teachers' vocation save the priesthood. This very nobility of the religious teacher's life is the source of perfect joy and satisfaction. Our Holy Mother the Church, with the spirit and the wisdom of God, offers peace to all who aid her in the fulfillment of her divine mission. Never tyrannical, the Church accepts human effort, sanctifies it, ennobles it, lifts it to a supernatural plane. Here is the secret of all happiness in life.

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