The Catholic Record

LONDON, SATURDAY, DECEMBER 18, 1915

ST. FRANCIS

Some years ago Leo XIII. out of the abundance of his wisdom and zeal addressed himself in an official letter to the Bishops of the Catholic world in which he set forth his praise of St. Francis of Asissi and counselled the spread of the Third Order amongst the people. Non-Catholics are attracted by this gentle saint who walked hand in hand with his Lady Poverty. They call him a Great Democrat and chronicle in sympathetic vein his services to society. But his spirit sludes them : they know not the source whence came the love that blossomed into wondrous deeds that turned the faces of the men of his time towards the stars.

"The twelfth century had," as the bright days. For example, John wear the livery of St. Francis. was King of England, and the country had only just been absolved from an Interdict placed upon it by the Pope, Innocent III., on account of John's tyrannical and lawless acts. Philip of France warred factor in the revival of Christian against England. There were struggles between rival claimants of the Empire in Central Europe and perpetual contests in Italy between city and city. The crusades were in full God to catch the harmony of heaven swing, rousing Christendom to a and to translate it to human ears. state of warl ke enthusiasm."

The Bishops had perforce to occupy themselves with civil cares for the and were serving Christ's brotherspreservation of civilization, and the monks kept burning in monasteries the lamp of learning. But Incarnation. beyond the monastery and the palace there were the many neglected and ignorant with a clergy to whom the hold of holiness did not bring honor and whose learning was not such as to invite the confidence of the people.

A "MADMAN"

Belief in every Christian dogma was, as Leo XIII. said in his Encyclical on St. Francis, deeply rooted in the souls of the men of the thirteenth century. The heart but not the mind was wrong. They would, harneither danger nor death, against the Saracen, but they would not arm themselves against their passions. They would oppose a barrier to the blind to the lights of heaven, they

vice of God in the exercise of penance and self denial and the practice of the most absolute poverty. He threw his money away and would be a poor ruption and irradiated whole counman among the peasantry. His tries with the light of brotherly love, man who runs counter to the world's cannot fail to raise the moral tone of ideals is rated visionary. These blessed their communities and to apply their madmen, however, who are proofs of principles to the solution of social what God s grace can accomplish, are the sauest of mortals. They are the chevaliers of God, tilting for virtue in the lists of life. They are wedded to the things that pass not: their courage lashed the coward even as their heart, buoyed up with the hope of the unperishable crown, goes out to the despondent and the timid.

BIS MISSION

Having made a voluntary renunci-He tasted by day and spent the night in prayer and kept close to his Master. As a last mark of resemblance to Jesus Christ he received on his Calvary, Mount Alvernia, by a miracle till then unheard of the Sacred Stigmata, and was then, so to speak,

poraries to Christian ways.

The population was touched by his winning eloquence and sauctity of his life. He formed the many who placed themselves under his spiritu. al guidance into a religious community which is known as the Order of St. Francis. Three years afterwards, in 1212, he founded a Second Order, the Order of the Poor Clares. In

1220, yielding to the importunities of a tradesman and his wife who wished to know as to how they could better sanctify themselves in their position in life, he founded his Third Order. Suited to persons of every condition laden with the world's cares and responsibilities it was acclaimed by thousands of men and women of every sphere of life. Popes, Cardinals, Bishops, Priests, Emperors, Kings and Queens, the noblest of the land, the brightest intellects of the day, high and low, rich and poor, men and women of every class and Holy Father says, "its dark and its condition deemed it an honour of

THE THIRD ORDER

The Third Order proved immediately after its institution a powerful mortality and faith. The saintly lives of the Tertiaries were everywhere a reproach to sin and to the evil doer. They looked through darkness up to They worked joyfully and interestedly because they were brothers of Christ They believed in the Brotherhood of man because they believed in the

FOR OUR TIMES

What proved a source of healing and life will under the like circum stances prove so again. Hence Leo XIII. praises the zeal of those who already belong to it and exhorts all others to become members of the frankly the Catholic position, and ap-Third Order. And he foretells us the result of their doing so, the peace and salvation of the Christian world.

It must be remembered that it is though not an Order in the strictest sense of the word, it is a real and true order, and in the eyes of the ness on back, fare forth, regarding Church far superior to any other religious association of seculars. Its doors are open to all. Its rules are simple and well within the powers of all who are sincerely desirous of tide of moral corruption. Never leading a good life. The Holy Father looks upon it as a mighty factor in acted as if the earth suffixed to round cleansing and uplifting the world. Where the spirit of Francis is there Into the world came Francis of can be found a disinclination to show Asissi. Umbria in Italy was his and luxury; to the reading of the birthplace in 1182. Chrivalrous trivialities that put the soul out of minded, open handed, versed in the elbows, and a peace and happiness sides, the Cardinal said, had been led accomplishments of his age, he was that are rooted in things eternal. the pride of his native town. But at There is also loyalty, filial and intense, the age of twenty-two he resolved on to the Church and all that pertains devoting himself entirely to the ser to it. An unwearied solicitude for the suffering and the poor.

Just as the early followers of St Francis purged the world of its corproblems.

HAPPINESS

Happiness may be "our being's end and aim," but surely the quality of the happiness we acquire ought to be the chief consideration of the pursuit. Parents and those who vicariously assume their responsibilities cannot be said to justify their calling if they fail to impress those who are to take their places as citizens with ation of all that he was entitled to a deep sense of their boyish opporinherit he went forth to preach pen- tunity to gain not only knowledge auce to a sinful and depraved world. but the wisdom that enables them to use it sright. Failing this, how little

the world can endow them with? A saying that long passed current, one that seemed to gather proof as so many presious youthful lives were broken off when they had but tasted the sweetness of love and life and tame, crucified. For the first time in the affirmed that "whom the gods love history of the world the five wounds | die young"—a questionable proposiof our Biessed Saviour in hands and tion on various grounds. But may feet and side were by a stupendous it not be interpreted in a larger sense miracle impressed on the body of St. than even Milton and Shelley noted nothing else. We want to live side Francis. Such miracles, says Leo when they mourned the untimely by side with you in peace and har XIII., worthy rather of the songs of deaths of gifted friends? It was a angels than of the lips of men, show happy thought of Robert Louis us sufficiently how great was this Stevenson that the ancient Greek ists in public office who, let us say,

choose him to bring back his contem- were those who kept their youthful happiness and were ardent in spirit to the last. To outlive the crude ambitions of youth while retaining its glorious expectancy is to take the sting out of death.

STUPID AND INSOLENT

Comment on the action of any out-side City Council may be presump tion in a Toronto newspaper. have troubles of our own. Yet the Council of Montreal, in granting \$1 000 for the aid of the French propaganda in the Province of Ontario, displayed a unique form of corporate insanity. It will be re-membered that within the past month Montreal has been asked to cut down the salaries of its employee and stop cleaning the streets in order meet an inconvenient overdraft. Yet it emulates a drunken sailor in throwing away \$1 000 for an object imperfectly understood, and for an agitation based on falsehood and on falsehood alone.

The resolution with its seven Whereas's says : that legally French Canadians have the undeniable right to establish in the Province of Ontario, Separate schools and to teach there the French language; that the restriction upon the teaching of the French language in the schools is one of the principal causes of discontent which reigns amongst the most that we should have respect to the rights of minorities; and that the egal question should go to the Privy Council. While there was a studied avoidance in the resolution of the word "persecution" or the phrase "the wounded of Ontario," it is apparent that the campaign of the Ottawa agitators has had convincing power, despite its appeal to imaginary facts, and its incitement to anarchy .-Toronto Daily News.

CARDINAL O'CONNELL

EXPLAINS CATHOLIC POSITION

Boston's newspapers were not wasting their space when they reported so fully the address which Cardinal O'Connell had delivered the preced ing day in Somerville : for the Cardinal's speech was one that stated pealed to the reason and common sense of the community at large. The Cardinal in the beginning of his adthe Cardinal, will historians with fairness, be able to disentangle the mass of contradictory syldence that piles itself up as the days go by, concerning the war? "One has only to read each day," said the Cardinal, the accounts sent out by the various war agencies, each paid and solemnly bound to set forth its own side only, to realize what a maze the historian of (two hundred) years from now will have to unravel to find the real causes of this war and the truth of the story of the case of Belgium." WAR LEADERS MALIGNED

All the leaders of this war, on both hurt." about in this war chener, Churchill, Hindenburg Van Kluck, all had been maligned. Even the Pope himself had not escaped. 'In a word," declared His Eminence, there can be no possible doubt that to day it is next to impossible, considering the mass of assertion and contradiction to which we are all witness, for even the most fair minded and intelligent among us, to can father thought him mad But every so also in our days the Tertiaries didly and honestly make up his mind, unreservedly and absolutely, as to who is right and who is wrong in this world war, and, unless he has interests at stake or takes either sympathy or prejudice as his guide, it is diffi alt to see how he can decide the whole question, so as to say to himself: 'I know beyond the possi-bility of a doubt that this side is en tirely right, that the other is wholly Even when peace comes a wrong.' Even when peace comes at last, it will require years to hear all the testimony; and even then a decision will not be easy to one absolutely unbiased."

WHAT THE CHURCH WANTS

That the lies now uttered about one side or other in this conflict will be believed in the years to come as sober history, there is not the least doubt: and so, the Cardinal intimated, hes and inventions pass to day as truth about the Catholic Church, its priests and its people. 'Until the true situation is understood, there will be no rest," said His Eminence. "We all want a peaceful, happy, law-abiding America. We Catholics are laboring for it with as much energy and good will as any or all We want no political union of Church and State here. We want harmony only between both. We have perfect freedom for the Church, the greatest freedom perhaps she has ever en-joyed. We want and will accept mony. In religion you have a right to go your way, and so have we. We have at times some co religion. man and how worthy that God should motto meant that the fortunate ones are not exactly saints. Well, so have

THREE IMPORTANT APPOINTMENTS

Word has been received from Rome of three important appointments to vacant Sees in the United States. Right Reverend George W. Munde-lein, Auxiliary Bishop of Brooklyn, has been made Archbishop of Chicago, to succeed the late Archbishop Quigley. Bishop Denis J. Dougherty has been transferred from the giocese of Jaro, in the Philippine Islands to the diocess of Buffal N. Y., and the Very Rev. Ferdinand Brossart has been appointed Bishop of the diocese of Covington, Ky. Bishop Mundelein was born in New He York, forty three years ago. studied at the Propaganda in Rome and was ordained there in 1895 He was made Chancellor of the Brooklyn diocese in 1898, was elevated to the c ffice of Domestic Prelate by Pope Pius X. and later became the recipient of signal distinctions, being the first American honored with membership in the Ancient Academy of the Arcadi Bishop Dougherty was born in Girard. ville, Pa, iu 1865 and studied at the American College at Rome. On his loyal subjects of the British Empire; return to the United States he was stationed at St. Charles' Seminary, Overbrook, Pa. In 1902 he was consecrated Bishop of Nueva Segovis and was thence transferred to Jaro in 1908. Very Reverend Ferdinand Brossart was born in Bavaria, in 1849. Two years later his parents emigrated to Cincinnati. He studied at Mt. Saint Mary's Seminary and completed his course at Louvain. In 1888 he was made Vicar General of the diocese of Covington, and rector of the Cathedral. During the vacancy of the episcopal ses he acted as Administrator of the diocese .-America.

PRIEST AND HERO

FATHER KELLY RISKS HIS LIFE TO RESCUE FIREMAN

Montreal Gazette Dec. 8th New York, December 7.-Father Jaceph Kelly assistant pastor of the Church of Our Lady of Grace, Hoboken, and chaplain of the Hosoken fire department, who responds on Hoboken, was standing in Hadson Street, between Second and Third streets, to-day with his fire togs on of \$150 000 when he saw a part of the root fall in among the exploding gasoline tanks of seventy-five automobiles, carrying with it "one of his boys," Frank Dalon. The crowd was standing far back from the blanket of flame thrown up by the explosions, and they saw Father Kelly make dash for Dalon, who was lying partly under the wreckage and could not

"Look out, Father 'Joe,' " yelled a fireman in warning, "you'll get

"There's one of the boys! Help me get him out!" he shouted, and with the aid of three firemen, Father Joe" carried Dalon to an ambulance. fron St. Mary's Hospital. At the hospital it was found that Dalon had a broken leg and three broken ribs. Father Kelly was not injured.

RELIGI US FERVOR KEEPS UP

PRINCE BORIS RETURNS TO CHURCH

One hears a great deal about the rel gious revival that has come about in France and Italy sir ce the Euro pean war broke out. Naturally at a period in which death stacks abroad sople must think of the next world retty often; and those who have near relatives on the battle field feel bound to do all they can for their spiritual welfare since they are powerless to effect any change in their temporal concerns. Roman nd Nespolitan churches are crowded with larger congregations than were seen before the war. From Lourder come authentic accounts of scenes of piety on the part of people whom the war has rendered practical. Let us hope some of their prayers will be directed to obtain a little stiffening for their backbones so that they may bestir themselves to carry through their candidates at the next elections. At Duravel thousands of French Catholics are now venerating the bodies of St. Hilarion, St. Agathon and St. Siamnon, which were brought from Palestine to France under Charlemagne, and which are exposed to view every five years. It is hoped these peoples will not forget to ask, among other graces, that the Lord may impress on their hearts the necessity of standing by their priests who are even now calumniated by petty tyrants.

Prince Boris has returned to the bosom of the Catholic Church after his apostasy of years. It was not the child's fault (who was baptized a

you. You wish it were not so. Well, so do we. It we were to try to change it, you would be the first to accuse us of interference, so we prefer to remain apart, which we are doing."—Sacred Heart Review.

Catholic) that the Czar of Bulgaria at the bidding of Russia had the heir apparent re baptized in the Orthodox Church. We are told when he grew old enough to realize the political game in which he had been made load game in which he had game in which he had game in which he had game in which h to play such a prominent though help-less part, he felt horror stricken. Now when the political chessboard demands it, Prince Boris leaves Orthodoxy for Catholicism. He em-Oriental rites in communion with Rome not the Latin rite which he was forced to forsake in his child.

We may well regard Prince Boris, who is now twenty-years old, quite sincers.—Denver Register.

SAVING THE MISSIONS

In the Bombay Examiner for Oct. 16, Father Hull tells what is being done to supply the places of the German Jesuits the British Government is sending back to Europe from the Bombay Poona mission All but the Archbishop of Bombay and half a dozen aged priests and brothers were ordered to be ready to leave about November 1. As 95 out of 124 priests, echolastics and brothers working on the Bombay mission are Germans, Europe, India and America were appealed to for help. The German Province sent five acceptable Jesuits, four Fathers are leaving the Maryland-New York Province for Bombay, and the other Indian missions supplied secular priests and religious of various Orders to the number of 20 in all, so that now with shrewd management Father Hull believes the work of the mission can be maintained to a considerable extent. He writes :

"No better advertisement of the brotherly spirit and the principle of self sacrifice for the general good could be exhibited than this noble list, which actually averts the immediate collapse of the Bombay-Poona Mission. But of course it is to be understood that in almost every case the men lent are men torn away from daties in their mission which cannot well be firegone, so that each aid to the receiver is a crippling of the re piecemeal over a large part of India. It is obvious that the supplies are altogether temporary, merely in order to fill in the sudden gaps and to give time for getting permanent substitutes from elsewhere. Still second alarm of every fire in the main point is secured. In consequence of this accumulation of recruits the result is a happy one. It may be necessary to curtail the number of the boarders, orphans or pupils generally. But still it is the indomitable desire of the mission authorities not to give up any part of the work; not to abandon

mission station or close any institu tion.' The work of the German nuns in India will also be seriously affected, owing to the fact that the Government has interned them in their own

convents,--America

MANY CONVERSIONS

New York, Nov. 29 - Announce ment was made yesterday by Stuart P. West, head of the Catholic Converts' League that an Episcopalian of great prominence will withdraw soon from the Protestant Episcopal Church to become a Catholic, taking with him into the Catholic Church a large number of other Protestants, and that the person referred to is so well known that his conversion to the Catholic faith will create interest hardly less than that which attended the act of Cardinal Manning in

England years ago
Mr. West declined to reveal the name of the person, but said the public has no conception of the large number of Protestants, between 30,000 and 40,000 who are entering the Catholic Church every year. Although these converts come from all Protestant denominations, the if there are, how large they are. larger number by far come from high said. He more than hinted that the weeks ago at the meeting of the Episcopal Board of Missions, when Dr. William T. Manning, rector of Trinity, and a number of bishops and clergymen opposed sending delegates to the Panama congress, had helped swell the movement toward the Catholic Church,

I can not make public the names of possible converts," said Mr. West, but there are rumors that many are coming from the Church of St. recent division in the Episcopal Church. Many of the converts are socially prominent. I have heard the name of one of the Vanderbilts mentioned.

work of our league. Quite recently

Our newspapers will issue in December a special edition of 50,000 copies. containing the names of recent con-

verts." Mr. West said that among the leaders in the work of the Catholic Converts League are Mr. and Mrs. Francis Burrall H ffman, Mc. and Mrs G. Stanton Floyd Jones, Mrs. Henry W. Taft, Mrs. John G. Agar and John A. Locke, who was formerly an Episcopal clergyman. The treasurer of the league is Harold B. Atkins and the secretary is Dr. F. D.

The opinion has long been current in Protestant circles that dissension between high church and low church parties in the Episcopal Church was likely to produce an irremediate schism and probably turn many high church clergymen and laymen to the Catholic Church. - Catholic Telegraph.

ENGLISH CATHOLICS LOYAL TO POPE

As an offset to the captious criticisms of the Holy Father which have been appearing in English publications, we flad the Westminster Cath olic Federation adopting at a recent meeting the following resolution:

we, the Members of the Council of the Westminster Catholic Federation, respectfully tender to our Holy Father, our dutiful homage and allegiance, and at the same time express our deep sense of gratitude and paternal solicitude for all those of his children who are engaged in the present war, and in particular we desire to record our great satisfaction at the success of the great efforts made by His Holiness for the exchange of disabled prisoners and for the alleviation of the lot of the other prisoners by obtaining facili ties for the practise of their religion and the boon of the Sanday's rest; while it especially desires acknowledge the success of the intervention of His Holiness on behalf of sources of the giver. It is a case of those ladies who were recently distributing our own local burden ordered to be shot by the German

military authorities in Belgium. Dr. M. O'Sullivan, (curious how many Ecglish Catholics have Irish the country is at war, every effort names !) in seconding, said that de spite statements to the effect that the Holy Father had done nothing in the present war, the Pope was, in of the United States submarine F.4, fact, the only person able to do anything to alleviate the sufferings of means that at the present no part of the wounded and prisoners. Jurists watching the fismes destroy a riding the mission enterprise falls to the and politicians who had failed in academy and garage, causing a loss ground. . . In the schools it their efforts, had tried to build without the cement of civilization, which was religion. "I venture to say," continued Dr. O'Sullivan, "that if we are going to have any convent on in the future, the Pope, the Father of Christendem, and his delegates will have to be taken into consideration. Sacred Heart Review.

BIBLE STUDY

The question of teaching the Bible high schools of Indianapolis was recently tabled by the city's board of motest parts of the pagan world. school commissioners. The reason advanced by the representatives of the Indianapol's Church Federation for introducing the question was that as they did not desire the Bible to be taught" along religious lines, but as literature," the religious issue would not be involved.

Men have disagreed for years on the interpretation of some of the passages from Browning and Shakes. peare, yet you would not think of throwing Browning and Shakespeare cut of your carriculum. Astronom ers for many years have told us there are spots on the sun, yet hundreds and thousands of people are perfectly content to go on enjoying the sun a a means of ripening the corn and the crops and to let astronomers discuss among themselves as to whether or not there are spots on the sun, and

All this only goes to show either church Episcopal ranks, Mr. West how ingeniously the real purpose of the promoters of Bible study in the dissension, which developed a few High schools is covered by plausible arguments, or how completely the profound sense of the sacredness of the inspired writers has been lost to them. Even Browning and Shakes. peare cannot be taught intelligently without the teacher's personal explanations touching the vital truths con tained in their works. But some of the most vital truths of Scripture are the Messianic mission and the Divinity of Christ, denied by the Jews; and the fact of the establishment of Mary the Virgin and from other His Church upon Peter, ignored by churches and that this is due to the Protestantism. To treat the inspired writings, on the other hand, as a mere literary effort, criticising them from a purely human standpoint as conforming or not conforming with the teacher's conception of the canons The utterances of high church of art, is to destroy reverence in the Episcopalians have assisted the mind of the pupil. The Scriptures Dr. Manning of Trinity set forth in a study, but as the Word of God, to be sermon the exact doctrine of the read in humility and prayerful devo-Catholic Church on the subject of tion and interpreted according to the purgatory. His statement has great mind of His Church,—America.

CATHOLIC NOTES

The catacombs of Rome contain the remains of about 6,000,000 human beings, those of Paris 3,000.

The \$40,000 mortuary chapel of Richard C. Kerine, in Calvary Cemetary, St. Louis, will be completed this month.

The new Rocky Mountain National Park is to have a Catholic Caurch. Rev. William J. Howlett, the pioneer Colorado priest, has charge.

"The Faith of Our Fathers," by Cardinal Gibbons, is the textbook for religion adopted for this year by the Leavenworth Catholic High School.

The Sisters of Loretto, who are the pioneer nuns of Colorado, announce that they will erect a \$250 000 college for women in St.

Mgr. Vincent Sage, of the Paris Foreign Missions, Auxiliary Bishop of South Manchuria, is the youngest Bishop in China, being only thirty-

five at his consecration last March. The most noted, as well as his-torical Cathedral crypt in our country is that under the Cathedral in Baltimore. It may be designated

Archbishop's crypt. An incomplete list of the churches, schools and other religious institutions of the Diocese of Galveston, Tex., that were damaged by the cyclone of August 16 shows a

loss far in excess of \$100,000. The Rev. Father Charles M. Charroppin, S. J., known internationally as an astronomer and formerly head of the department of science of St. Louis University, died October 17, of appendicitie.

The Archbishop of Utrecht, Holland, has issued a pastoral letter to his people, which was read in all the churches recently, calling on them to support by their prayers the efforts

of the Pope for peace. The Catholic Federation of San Jose, Cal., has shown the immense amount of good that can be accomplished by quiet, determined men. They have succeeded in eliminating objectionable films from the theatres of the city.

As it is the wish of the Holy Father that the Catholi; universities and other ecclesiastical schools in Italy should follow their usual course notwithstanding the fact that is being made to carry out his de-

Electricians examining the wreck lost outside Honolulu Harbor on March 25, and now in drydock there, discovered that the fuses on all four batteries had been blown out, causing the disaster which resulted in the deaths of twenty two men.

The Holy Father has fixed that the anniversary ceremony of his Pontifical coronation will be celebrated on December 22, date of his episcopal consecration received at the hands of Pius X. It is the day after the anniversary of his sacredotal ordination.

The corner-stone of St. Joseph's Missionary College at Mill Hill England was laid forty six years ago. The growth of the institution has been satisfactory, and English misas an elective subject in the Public stonaries, known as the Mill Hill

Anthony Comstock, for forty-two years secretary and virtual head of the Society for the Prevention of Vice and who in that time prosecuted more than 4 000 persons and fiscated 175 tons of obscere literaa valuable contribution to English ture and pictures, died in his home at Summit, N. J. He was seventytwo years old.

While engaged in excavating the ruins of an ancient settlement of the Pueblo Indians at Pecos, near Santa Fe, the workers discovered, amidst a number of ekeletons, the remains of a Franciscan missionary. priest's remains were in a coffin and were identified by means of a scapular and other insignia.

One of the principal approaching events in the English Catholic world will be the opening in London of the great school which has been projeted and is now being carried to completion as a memorial to Cardinal Vaughan, who twelve years ago last month passed to his eternal reward.

Three sisters of St. Francis have left the mother bouse at Syracuse, N. Y., for Hilo, Hawaii, where they will take charge of a hospital which has been placed under their charge by the United States Government.
All the Sisters are trained nurses and are fully equipped for the work they are about to undertake in their new life. The Sisters of the same community have charge of the lepers of Molokai.

The total population of Austria-Hungary was, in 1910 49 458,421, Of these there were 33,418,738 Roman Catholics, 5,442,508 Greek Catholics, 2,300 Armenian Catholics, 660,000 Old Catbolies, 1.000 Armen ian Orientals, 4 550,472 Evergelical Protestants, 2,987 163 Greek Orientals, 74,296 Unitarians, 7,000 other Christians, 2 246,000 Jews and 42, 458 of other religions. As shown by the above figures the Roman Catho lies are in a very large majority in the empire.

CARDOME

A ROMANCE OF KENTUCKY

BY ANNA C. MINOGUE CHAPTER XXXV

Clay Powell succeeded in reaching Nashville, where he joined General Morgan, who, collecting a few sol-diers of his own and other commands, proceeded to Richmond. On his arriv al in that city Morgan was made the idol of the day. For weeks he was the city's guest, and military and civilian authority yied in doing him

honor. In the spring following he was sent to southern Virginia to take command of the troops stationed there. He again proved his worth as a soldier and a general, and some of his most brilliant and daring exploits were performed during those last months of his life.

But the close had come. The man who had escaped the bullets of gal-lant enemies, who had passed danger in a theusand disguises, fell at length a victim of treachery the blackest t can stain a human hearthery against an unsuspecting Marching somewhat lyance of his command, which he was leading against the Union forces in the town of Greenville. Under the cover of darkness the younger Mrs. Williams harried to the Union nder at Buil's Gap, and to him

at Bull's Gap, General Morgan, with Major Gasset, made his headquarters betrayed her mother's guest and her country's dauntless defender. Abody of cavalry, a hundred strong, was When at daybreak they dashed into sight, a soldier, who was among the first to return to his General in Nashville, sped toward the headquarters with the intelligence. A bullet from the Union leader brought him to the ground. He staggered to his feet, and with almost superhuman strength ran on and succeeded in reaching the General's apartment. who had risen early that morning, was pacing his small room, impatiently awaiting the hour set for him to start with his men for this battle, which, if victorious for him, would break the strength of the The door was wrenched open, but on seeing his General the man stopped, drewhimself up and saluted. Morgan, who never forgot a face, after first glance recognized the soldier who had deserted from the command during the first Kentucky raid sconer than accept the punishment h

incurred for attempting to steal Lucy Menefee's gray horse. "Sir !" gasped the soldier, and the blood came with the words from the blue lips, "the enemy is coming! Fly ! Hide yourself !" With that he dropped to the floor. Morgan was instantly beside him, and listed the dying man's head, while Major Gasset cried:

"For God's sake, General, come on There isn's a moment to be lost !'

Even as he spoke, the sound of horses' galloping feet broke upon the morning stillness. The soldier made an effort to repeat Major Gasset's warning, but his voice failed him. He lifted the General's hand to his lips, smiled and died. The humane Morgan laid the dead soldier gently on the floor and followed Major Gasset, who had leaped from the window. But the garden and house were surrounded. Escape was impossible, resistance vain, and Morgan urrendered. Then and as this was the work of American soldiers all Ameri must ever recall it with shame sorrow-the Federal soldiers slew the defenceless prisoner. Breaking down the paling that surrounded the garden they dragged him into the street, and, while he was tossing his arms in his dying agonies, threw him across a mule nd paraded his body about the town, shouting and screaming in savage

So died General Morgan, a man whose patriotism rose above louch of sordid motives, whose integrity was never sullied by base con nivings for place and power. His courage and dauntless heroism set him among the first of American soldiers, his military genius gives him rank among the great army leaders of the world, while his goodness of eart and his nobility of character entitle him to the respect and admir-

ion of mankind. Seven months later the cause for which Morgan and his men fought and died was lost, when, on the 9th of April, General Lee gave up his stainless sword.

With the sad remnant of their once glorious command, Clay Powell re-

turned to Kentucky. He found that fortune had strangely enough turned on him a smiling face. Mrs. Powell was dead, but the will she had promised Clarisse had not been made, and her great property returned to Walter Powell. He had promptly disposed of the Park and its broad acres and bought back Willow wild, which his friend Dapont, as Mr. Davidson, had pur-chased to hold for the rightful heir. So to Willow-wild, the home of the Powells for generations, their last escendant went, to be welcomed no longer by the stranger, but by his father. It was a solemn but not an unhappy heur, and as he sat on the wide, many-columned verands on the morning after his return he rememday that he and Mr. Davidson had ridden to the Park, and the words of the strange man recurred to him like a prophecy fulfilled.

"Did I not say that God had not forgetten?" asked Mr. Dupont, joining the young man.

"I was even now thinking of those words of yours," was the reply. is very strange."

"Not to me," replied Dupont.
"God can not fail to make good His
everlasting word. He has given His
promise to the righteous that they
shall prevail over their enemies.
That woman werked all her life to
destroy your father's happiness, and
inseead she wrought unatterable woe
to herself. She brought in a stranger
to inherit her stolen property, who to inherit her stolen property, who only helped to make her misery greater, more overwhelming."

"What has become of Miss Sears

asked Powell. " She is the wife of Howard Dallas What brought about such a union I can not say. Probably it was interest on her part, loneliness on his. His place is offered for sale. He intends to leave Kentucky.'

"What of the Todds?" then asked Powell, and his voice was muffled, while a film hid the fire of his cark eyes, for the death of Hal was, and would remain, an unhealed wound in his loyal heart.

"The Judge had to sell over half of his estate to clear off the debt he had incurred during the war. He is one of the few who made no profit out of their patriotism. In the last battle in which his regiment was engaged, Thomas was wounded in per forming a heroic act. This wen him a Colonel's rank, and he was on the straight line for promotion when our great Robert Lee stopped this fratri-cidal war. Thomas's conduct, which had added new laurels to the name, is the only ray of light that new lies across my poor old friend's darkened path. Thomas intends to study law, and as he and Bassie have made up their differences, in time I suppos they will marry. My daughter in law loss all her wealth except her landed property, and that you know is an expense to her now instead of a source of profit. But I was for-tunate in investing in the Willowwild plantation. I think I shall buy the Dallas estate. I love Kentucky."

"And-Miss Castleton ?" asked Colonel Powell.

At the name, the elder man sprang to his feet, and said, with his natura impetuosity:

In other, happier days, men stood at the name of Virginia Castleton to pay homage to her they called 'The Fair.' Now, I stand to pay my tribute to her, 'The Good.' Other women deserve the reverence they receive. She commands it of us. Through trials that sent men to their nees, she stood unmoved, immov able. In the face of danger that made men's hearts quail, she held her woman's weapon of steadfastness. In the hour of despair, her presence was the voice of hope. When anguish shook men's hearts and left them helpless, she was their succor, their solace, their strength. She has done for her friends what men would not do, and with them has sacrificed for her country all that she possessed. In this time of horror, fully as fearful as war, smitten though her own heart is with the sorrow we are bewailing, she utters no complaint, but gives herself for the help and alleviation of others. She is indeed the valiant woman of Holy Writ, whose

price is beyond measure!' There was a gleamon Clay Powell's dark face, as, standing also, he listened to this outburst of reverent affection and admiration. When

"Tell me where she is. I must see

her once more."
"In Frankfort. She went over to the funeral and has not yet returned. I forgot to tell you," he added, "that the Judge had Phil McDowell's body the Judge had Phil McDowell's body grees and largest bank accounts in brought home. Phil sleeps his last New York had need of all his powers sleen in the place he loved so wellthe Frankfort cemetery. And some time." went on the old man, the light of prophecy on his face. we will bring also to that hill top, from his unattended Southern grave, the sacred ashes of his chief, that glorious hero of two wars. And to the stainless name and dauntless fame of John Morgan, Kentucky will raise a nonument to tell the future ages that she still nurtures sons who when their country needs them, are

ready to die in her service." The spring day was nearing its close when Clay Powell's black horse bore him up the winding drive that leads to the Frankfort Cemetery. leads to the Frankfort Cemetery. It did not need the furled flag of the Lost Cause to direct him to Phil Mc Dowell's new grave, for hundreds of feet had marked the path to it, over the young April grass. He went there first to visit his friend, and to assure himself that they had given the poetic child of nature the restingplace her favored son should have As he was replacing his hat, after long meditation over the grave, he looked toward the west, and saw Virginia Castleton standing alone on the cliff that overhangs the Ken tucky River. Her face was turned partially toward him, and under the dying light it showed the transparent whiteness of alabaster. Her hands were clasped before her, the tall figure was sorrowfully dropped, her eyes were fixed, with an expression of despair, on the light slowly dying in the west. As thus she dawned upon his vision he remembered how, listening to her words of high courage when they had parted four years ago, he had likened her to their well leved South. Ah! a more eloquent loved South. Ah! a more eloquent picture of their country was she now—standing there with day's departing glory falling on her white face and black-robed figure.

As he went forward, she turned at the sound of his footsteps. In silence they clasped hands, and, still in the standard of their executions are the second of their executions.

Then the man spoke:

silence, moved their eyes from each

"All lost! All lost! In spite of our enthusiasm, our courage, our hepe, our determination, our last mad resistance that sprang out of nce that sprang out of despair-all, all lost !"

"Nay, not lost!" she replied. "Never lost while one tongue will tell how well you fought, one pen re-late the glory of your deeds."

But he shook his head, and said:
"Nothing gained! We sent forth the flower of our manhood ; we called together the valor of our country; we sacrificed home and wife and child; we poured out our wealth and all we had—and gained nothing."
"Yes, gained much!" she answers "Gained what men hold dearest, the esteem of all who love Liberty. Were we defeated in our efforts? It was not only we who suffered lefeat, but Liberty with us. And the

and humiliation compared with which ours shall be as a passing shadow. sadly, notwithstanding her words. "Hope, courage, ambition, home, friends, fortune, and—oh! saddest, bisterest of all losses !- our country and her independence, all gone

tuture shall learn this in a bitterness

Nothing is left us!" "Not so !" she cried. " Honor still remains, and in saving honor we have saved all! He who sleeps youder, the boy resting by his mother's side in Georgetown, and the thousands and tens of thousands of the South's valiant sons, lying in the South's valiant sons, lying in their soldier graves: you, and your hero-comrades, who laid down your arms only at the command of your superior—these, living and dead, held this honor for us, and now re-turn it to us, the brighter for the blood spilled for it, the dearer for the losses suffered for it, the helier for the defeat endured for it! The honor of the South, in this hour, is the whitest a nation ever lifted to the view of the world. And con-quered, bleeding, crushed though she may be, she would not exchange this iswel with which her sons, albeit for the shameful victory of her foe "And life still remains," she added softly, bringing her blue eyes from

the sky to his face.

He took one of the small white hands that rested against her black

"I would make this life of mine what you would wish it to become," he said. "Virginia, will you help me do this ?"

'Yee," she answered. And together they turned from the west, with its lost light, toward the sast, over which another, perhaps a brighter, day would soon spread its

THE END.

THE MAN WHO FOUND HIS CHRISTMAS

Had Reginald Van Cooves Throllop been told that he was blessed with a Guardian Angel, no doubt he would have lifted his brows slightly and smiled an incredulous smile. Mr. Throllop, who always prided himself on being at least three months ahead of the fashions, surely knew that it was faddish to be skeptical. So, as he drew on his gloves impatiently his valet, it never occurred to him that a heavenly spirit stood at his elbow eyeing him with sorrowful dis-

"Pierre." he said, as his valet entered with the air of a slave approaching his Rajah, "I'm geing out

Pierre, despite nearly twenty years of body service to the longest pediof dissimulation to hide an involun tary expression of relief. Mr. Throllop with justice could pride himself on being possessed of a perfect valet.

"Shall I call your motor, sir?" asked the man, as one would beg s rare privilege.
"Yes,—no, I'll walk," was Throllop's

ultimatu "Shall I order dinner served at any

particular hour? "No," growled Throllop, petulantly;
"I may not come back until late.
The town must offer something more enticing to a man than a dinner all alone on Christmas day. Confound it, Pierre, stop smirking! I'm in no humor for that frozen smile of yours. It makes me angry to see every one else smiling, when I'm per-fectly miserable. Confound it, everyone on earth is happy to day, while I haven't felt the slightest spark of Christmas joy warming my heart."

The Guardian Angel, who all the

while had been listening in melan-choly silence, locked more downcast than ever at the perversity of his charge. In his heart he could almost wish that he had been placed over some poor little child of the streets some offspring of poverty and plety, rather than over this spoiled young man, whose life had been a long drama of wealth and pleasure and

sad, ead disappointment. Pierre, who, as a loyal servant, took the blame for everything and every-body, felt called upon by his master's petulance to preffer some apology.
"No doubt, sir, your family felt obliged to undertake a journey to England for the holidays. They

"Oh, I suppose so," succeed Throlop, "It makes very little difference lop. "It makes very little difference to them that I am home alone and miserable on Christmas. Well, I'm going out and see if I can't find Christmas joy in doing good to some one. I've read that that's the way o do the thing, and the Lord knows

the thing, and the Lord knows a tried everything else."

Strange to say, despite this good clustion, the Abgel did not look at pleased. Perhaps something in 'ner?"

Institute of Oriestnas Charley, seamed benignly on the wayfarer.

"My man," he said, smiling like a prince on his subject, "may I offer you an invitation to Christmas dinner?" I've tried everything else." Strange to say, despite this good resolution, the Argel did not look at

the acrimonious, almost defiant, tone, pained him. Still, there was a gleam of hope furnished, if not by the words, at least by the well-filled words, at least by the well-filled words. purse which Throllep drew forth from his desk. So the Angel opened a long white scroll and waited ex-

"Mr. Throllop," said Pierre, a note of real appeal in his velvety voice, "since you are going out, may I spend the afternoon with my sister's family, perhaps? It's Christmas, you know, and with the servants away it will

"No," snapped Throllop. "I might change my mind and come back; in which case I would want you here. Take a day off this week; it will do

At the door leading to the long hall Throllop paused and turned toward his valet, who stood swayed with wrath and indignation. Perhaps a feeling akin to shame seized the yeung man, for, drawing the purse from his pocket, he crampled a bill in his hand and tossed the precious ball to his servant.

"Merry Christmas!" he barked, and slammed the door. And as he passed down the deserted corridor the Guardian Angel sorrowfully marked the scroll with one large, black cross. The grinning elevator boy of Throllop's fashionable apartment building displayed more than an ordinary array of teeth at sight of his wealthy passenger. The Angel, of course, passed without notice; he

carried no plutocratic purse.
"Merry Caristmas, Mr. Throllop!"
said the lad, instinctively unclasping a capacious palm. The very enthu-slasm engendered in his youthful mercenary heart by the advent of a possible Santa Claus caused him to drop the elevator with more than wonted velocity. His pettish pas-

senger gasped for breath.
"You little rat! Drop the elevator like that again and I'll have you dis-charged," he thundered at the offend-

ing functionary.
In spite of the prevailing warmth of the elevator shaft, the boy's grin froze as he saw his \$5 gold piece dwindling into a possible deficit. At the ground floor he stopped the car within a sixteenth of an inch of the floor level, and waited for Throllop and his angelic companion to disembark. But the young man, standing in the open door of the elevator, mused:

"It I don't give him something, the little imp will tell every maid and man in the building that I'm as closefisted as a story book miser. I suppose in self defense I'd better—and besides, the Christmas spirit demands some generosity.

So out of his overcoat pocket he gradgingly drew his purse, and, while the lad's eyes dilated to an abnormal size at sight of the figure on the corner, thrust a bit of crispy, crackling paper into his hand.
"Merry Christmas," he muttered, absently, and passed on, while the

Angel with a gentle sigh, registered on the scroll a second black cross. Outside it was snowing slightly, just enough to furnish employment for an old negro who was brandishing a dilapidated broom with weak purposeless strokes. When his eye caught sight of Throllop's gloomy ace looking out through the doc a new dynamic energy stirred his whole frame and the snow fied in panic flight before his fiall like

"Merry Christmas!" he called stopping long enough to raise his

Had Throllop been aware that the sanctuary of his innermost soul was shared by a silent but vigilant vis avis, his communings might not have been so ironical. But, retiring into he recesses of his own mind. he telt himself safe, and mused cynical-

"If I were to translate that 'Merry Christmas' into the language of truth, it would express something like this: 'Here comes an easy chap with lots of money; I'll wish him a Merry Christmas, not because I hope he has one, but because if I do he will probably pay for my greeting in good coin of the realm.' His 'Merry Christmas' is a prayer at the altar of Dives, whom I, thank you, represent with tolerable accuracy. Still, it's Christmas, and I suppose he could

use a dollar very nicely." Out came the purse for the third the avenue the negro was richer by one new paper dollar and the scroll

poorer by one black cross.

Unfortunately for Throllop's incipient charity, New York, outside of the fashionable centers, was but ticated Jehu. vaguely known to him. Chauffeurs are paid to attend to matters of direction and location for one. A hundred orphanages and refuges would have rung with Christmas merriment at the advent of Throllop and his well filled bill book; a thou sand homes could have purchased Christmas joy with any one of the engraved sheets lying so neatly in his purse. But he pushed on aim-lessly, disregarding, as usual, the suggestive directions of his Guardian.

Charity, however, never strays far from home without finding a claim-aut; and the particular claimant in tramp of the meanest and most for-saken order. His coat would have shamed a self respecting scarecrow. His feet were bound in rags and his poor, cold hands were thrust into the peckets of almost translucent rousers. Throllop, the very incarnation of Christmas charity, beamed

An expressive gulp of surprise was sufficient answer. He had hoped for a coin or perhaps a half smoked cigar; but the vision of possible gastronomic delights quite incapa him for speech.

The proprietor of the cafe was acquainted with Threllop, and concealed his surprise as he led the young man and his disreputable protege, not to mention his unob-trusive Angel, to a secluded corner. The ordering of the dinner—care-fully bronzed turkey, succelent vegetables, nectarious wines — brought Throllop for the first time something of the Christmas spirit, while an in choate smile seemed to play about the features of his angelic compan

Perhaps, thought Throllop, this poor creature may be some clever fellow gone to the dogs, but with a good story to pay for his dinner. Throllop had read of such things. He began to feel a decided interest n the tattered wreck, who was, per haps, a modern Villon, shielding genius under the cloak of silence and

mendicity.
Sadly did the appearance of the steaming dinner crush his filmsy speculations. The wayfarer, with-out a word, seized knife and fork, plying them with fine vigor in their particular offices. The dissonance of disgust to vibrate the patrician spine of Reginald Van Coover Throllop. Alas, it was only an uncouth, un hygienic tramp after all, lacking the least touch of the picturesque.
Threllop, casting a last disdainful look on the energetic destroyer of

food, rose.
"Stay as long as you like," he said, averting his face. "Your bill is paid, Merry Christmas!" And with a shudder of abhorrence he left the case. Another bill had passed from the purse and another black cross blotted the scroll.

In the shadow of the cafe, just out of the reach of the lights of the avenue, sat the quivering figure of an old, broken woman. The bundle of papers at her feet was half covered with snow, while the thin, ragged shawl about her shoulders was fast becoming white with the same cruel covering. Christmas had certainly passed her by unheeded. Not so, however, the vigilant Angel of Reginald Van Coover Threllop, who, by a mental nudge, called his charge's attention to this miserable outcast of womanhood. Throllop's feminine acquaintances surely would have been loath to recognize this wretched creature as one of their

A quick glance sufficed to place beyond question the fact that the woman swaying back and forth in a lethargic sleep was nearly frezen to death. Throllop's first impulse had been to pass with averted face : but the chivalric spirit of ancestors forgotten, conjured into action by the sympathetic Angel, disputed his

"Manhood forbids you to pass her by unaided." cried the newly aroused

Throllop's features displayed the supreme loathing he felt for the dirty old woman at his feet. "If you don't," declared the spirit, pressing hard, "do you think you can shirk responsibility for her

death ?" The impulsive step toward the woman bespoke fear rather than pity

It was but a single step, for he al most instantly turned away. He What would your friends think of one who feigned manhood and the

virtues of manhood, deserting even this disreputable woman ?" to his aid the more modern spirits of self-esteem and human respect. Beneath their combined assault Throllop faltered; and then the fresh allies snatched a dishonest vic-

tory from a betrayed foe.
"It's Christmas," muttered Throllop, masking his deteat under the semblance of victory. "I'll do it in the spirit of Christmas.

With all the incubus of a three hundred-year old name against him, Throllop's physical development was quite equal to the unpleasant task of lifting the haggard old woman from Out came the purse for the third the door step. A cabby slowly pastime, and as Throllop passed down sing was halled by the strange figure of a fashionably dressed young man who bore a bundle of rags out of the

"Sure," vowed the man with due solemnity. "I wouldn't take a nickel from a blind man if I was starvin'." "Then," said Throllop, as he laid

his burden on the musty cushions, "take this woman to the Providence Hospital. Drive as fast as you can make your beast move. It's a matter of life and death. Tell the doctors that Mr. Throllop wants her given the best possible care. Here," and he scribbled a few words on a card, "give them this. They will understand."

The bill that accompanied the this case was surely in need of a card had a magic about it that made benevolent Santa Clause. He was a the cabby seize the latter in a manner almost enthusiastic.

"I'll make it in 15 minutes, is

I have to do murder on me horse," he said, and gathered up the reins. Throllep stood, his hand on carriage door.
"Get in and take her to the hos

pital yourself," pleaded the spirit of chivalry. The driver may be dishonest; she may be refused at the hospital; she may even die—"
"I could not do it," said Throllop,
shuddering, and slammed the door.

And while the lights of the cab were whirling away into the veil of falling snow the Angel sadly marked the scroll with another black cross.

The remaining stations of this passage of Christmas charity were steps taken into a rapidly deepening steps taken into a rapidly despending shadow of soul and of surroundings. In vain it was Throllop's quest for Christmas joy. The tiny lad at the news-stand, the shivering girl selling news-stand, we snivering girl selling wreaths, the belated Salvation Army outpost who stood guard at a windy corner, could not give it to this chessless searcher, though he paid for their smile and Christmas greeting with green crackling bills.

At last the feeling of absolute failure crushed his none too buoyant soul. He had failed, miserably failed. There was no Christmas joy to be found or purchased in all New York. As he clambered into a taxi and sank back disgustedly, clouds of the deepest depression and gloom enveloped his drooping form. And one sorrowfal Angel Guardian near him on the cushions added on the scroll a sum of eight fresh black

crosses.
At the curb in front of his spartments Threllop drew the last bill from his purse and handed it to the cabby. The purse, recently the emblem of plutocracy, now flapped inanely in his hand. To think that he had spent so much and in return gained nothing! For once his wealth had lost its purchasing power. An impulse of mingled anger and disappointment was the impelling force that carried the empty purse into the shadowy street. en utterly futile to buy him Christmas joy.

Throllon, mounting the steps of his hionable apartment building, was suddenly arrested by a sound as strange to his ears as the voice of prayer. It was a cry softly plaintive, yet unmistakably clear. Throllop lifted his eyes and dimly saw in the shadow of the great granite column flanking the blazing door a basket. Clumsy man though he was, it required but an instant for him to draw from the nest of warm rags and hold up to the light shining through the hall door, a pink-faced, miserably clad, crying baby.
"Poer little chap!" said Throllop,

whose arms were finding it difficult to shape themselves into a cradle "some one has deserted it on Christ mas night."

His voice, usually so cold and re served, took on for the moment a somewhat softer, gentler note. There was a bond of intimacy naturally connecting those two mortals; both were alone and unappy on Christmas.

scothe the baby's cries, "we're both in about the same fix. Christmas hasn't brought much to us, has it? I'm sorry for you, youngster, but you've fallen into poor hands. I certainly can't be bothered with a strange baby. I suppose I'd better call a cab and send you off to an orphanage. They'll take care of you there, and—"

In the midst of his speech he stopped and laughed awkwardly. Not one cent remained in his pocket to pay for the baby's transit. Even Even his purse lay in the slush of a gloomy street. There was nothing to do but to take the baby up to his apartments and get sufficient money to send him away; then—his mus ings were broken by a remarkably infantile phenomenon. The baby abruptly ceased crying and reached out from the meshes of his rags to grip with two sturdy wristless fists the pale cheeks of Reginald Van

Coover Throllop.

Had there been other w than a silent, sorrowful Guardian Angel, Throllop's surprise and alarm would have appeared extremely ludicrous. It is one thing to hold a baby and quite another for a baby to mpt to hold you. And it must be said to the youngster's credit that he was remarkably tenacious.

'No you don't," said Throllop, trying to shake off the baby's grip withcut at the same time hurting him you can't hold on to me like that. I'm a selfish old bachelor. There is

no room for you here." Once more he stopped abruptly. There was something so familar in the words, "There was no room for you," that he almost started, while the Angel Guardian looked sadder than ever.

"There is no room for you here," he repeated slowly. "Wasn't that said—yes, by Jove, it was said to Christ on the first Christmas! No," he hurried on, in a sudden burst of self-reproach. "I've room for self-reproach. "I've room for nothing and no one but Reginald Coover Throllop. How can a selfish creature like me hope to find Christ-mas happiness? By Jove, I believe if the Savior Himself had been left here instead of this baby, I believe if this baby were the Infant Christ, I would have told Him, 'There is no room for you here!'

"Youngster," he said, addressing the warm, squirming bundle in his arms, "I won't send you to the orphanage. You're not the Baby Christ, but you're like Him. So tonight at least you'll stay with me. We'll keep Christmas together, von and I; and the world shall see that two poor, forsaken mortals can be happy. Youngster, I believe you've brought me the spirit of Christmas."

Yes, in very truth, from that little vibrant body, so close to his heart. the spirit of Christmas, the spirit of Christlike charity, diffused itself throughout Throllep's being. Joy, supremely beautiful, lighted his countenance. Joy. supremely satis-fying, threbbed through his heart. And as he stepped into the warm the service of their neighbor for love

building his Angel Guardian, trium-phant and radiant, held up, not in the light of Heaven, an immaculate scroll. And across it in letters of gold was written the record of how Reginald Van Coover Throllop found in his own heart the happiness of Christmas that his wealth had failed to buy.-Daniel A. Lord, S. J., Ex-

THE NEW PHILOSOPHY OF D. SPAIR

"The vitality of the Church," is the The vitality of the Cherch, is the title of an article in the Educational Review by George Hodges, Dean of the Episcopal Theological Seminary at Cambridge, Massachusetts. It is meant as an answer to certain articles which recently have obtained considerable notoriety by an-nouncing to the world, with solemn assurance, the failure of organized Christianity. Mr. Hodge singles out for his direct opponents, Mr. Lewis, Mr. Schoenmaker and Prefessor Carver. The attitude of the various writers deserves consideration as representing different typical phases

of "modern religious thought.

tional minister, astonished the "in-tellectuals" of his church by resigning the pastorate of the King's Weigh House Church at Clapham, and announcing that he could not reconcile his desire to be a "man of God" with his position in the Con-God" with his position in the Cem-gregationalist community. The sub-ject of his article, published in the Atlantic Monthly, was "The Failure of the Church." His tenets are those of Modernism. Religion, he holds, is in a constant state of evolu-tion. At its present stage these who have the spirit of Christ have to a large extent worked themselves free of dogmas and formularies. Christianity evolved out of Judaism, and out of Christianity there now evolves a "Beyond Christianity." He him-self, in common with the Modernists, has reached this latest and most enlightened position. The extent of this enlightenment we may best judge from the fact that he has discovered the germ of the failure of the Church to consist in its exclusion of paganism.

The view taken by Mr. Lewis is hopeful, however, compared with that presented to us in the Century by Mr. Schoonmaker. The former ees the possibility of the continued existence of "the Church " for thousands of years to come, though it will then, he tells us, either be entirely fossilized or no longer recognizable even in name. Mr. School maker has other visions of her. His ears have been deafened by the roas Well, now, young fellow," said of cannon in the great world war, Throllop, in an awkward endeavor to and he has marked the shattered statues on the walls of Reims Cathedral; but he has waited in vain for a cry of horror to arise proclaiming that the house of God has been at-tacked. There comes instead an outburst of wrath from enlightened lands, as the smoke clears away from before his vision, telling him that "a work of art" has suffered. The Church therefore is dead. The stately shrine of devotion is regarded as only an architectural marvel, a relic of departed glory. The Christian temple has taken its place with Karnack and the Parthenon. Such is his message of despair. But still a third witness remains. "What Ails the Church?" asks

Professor Carver in the Harvard Theological Review. There was a time, he says, when it still preached a clear and definite gospel of salva tion, " with damnation as the unattractive, though varyingly emphasized alternative; now it is not considered quite polite in the best relig ious circles to mention damnation. and since there is nothing very definite to be saved from, salvation has lost its meaning." He sees there-fore "the Church," or as he should say, the churches, helplessly drifting with the current or running around in a circle looking for some 'cause' to espouse, or something vaguely called 'social service' to vaguery cannot such service to perform." He too has his own sub-stitute, his own "Beyond Christian-ity," which he calls the "Workbench Philosophy." For the intelligent Catholic there

can be no difficulty in dispelling the illusions of this latest philosophy of despair. It is simple for him to prove, in answer to Mr. Lewis and the Modernistic school, that Christ sustains and will sustain until the end of time the one and only Church which He founded, as He foretold that He would remain with her and send His Spirit to abide with her forever. While the churches have constantly changed, the Church is ever the same, because truth and the Spirit of Truth are immutable. For this reason too she is adapted to every age, as her unceasing vitality shows. She may make use of new methods suited to different periods, but cannot alter her doctrines. She may advance into fuller light cer-tain truths always possessed by her, but she cannot change them or invent new truths. Her mission is to preach until the end of time the doctrine committed to her, sure of the promise of Christ that He will be with her "even to the consummation of the world." (Matt. xxviii, 20) It is still easier for the Catholic to convince Mr. Schoonmaker, even were it against his will, that the Catholic Church at least is not dead. that she alone is now as over a vital, energizing force throughout the entire earth. No other argument would be needed than to point to the thousands in every land who, in the strength of their invincible faith,

of God. Nor has she, in answer to Protesor Carver, ever flinched from preaching in all its fulness the gospel committed to her, preclaiming without attenuation the reality of without attenuation the reality of those eternal fires prepared for the devil and his angels and awaiting the reprobate. "Depart from Me, you cursed, into everlasting fire," are the words of Christ. She knows that judicial sentences are not couched in figurative language and that Christ meant all that He so plainly said and so many times replainly said, and so many times re-peated.

There is no difficulty indeed on has Mr. Hedges to answer to the modern philosophy of despair? Under the name of "the Church" he includes, like the other writers, all the many mutually contradictory churches that in any way still cling to the name of Caristianity. This, to begin with, is worse than confusion. The Church of Christ is the Church that teaches His doctrine, and that dectrine cannot be self-contradictory, or Christ would contra-dict Humself. To prove the vitality dict Himself. To prove the vitality of the Church, as he sets out to do, he must therefore prove that there is one, undivided Church, holding the one, undivided doctrine of Christ, and that this Church has come down without any change of doctrine from the days of the apostles. But to prove this is at once to disprove Pro-testantism altogether. Let us then listen to the defense of Mr. Hodges against the new gospel of despair. His answer, though wrongly expressed and wrongly applied, is taken from the armory of the one true Church. He writes :

The bassle line of the Church is as long as the equator and there is always failure somewhere: someby reason of local weakness. or of bad generalship, or of the occupation of untenable positions, or of the rash advance of a few beyond the main division, there is defeat, and some observers declare that the war is over, and that the beaten Church must now surrender and disband. But such observers have been making such declarations since the year one.'

The chapters of Church history really, he says, the most encouraging: sesses an invincible vitality. What peril has it not met, what might of adversaries, what treachery of false

friends? Into what wrong roads has it not been misled, down what steep et, after all, undaunted, strengthened ratuer than disabled by hard experience, the Church has come on, slowly mastering the life of man."

This indeed would be the un-answerable argument the Catholic can offer, did the writer exclude his false supposition of weakness and the part of the Church her self. Such a false supposition denies the promise of Christ that the gates of hell shall never prevail against her, not even for a moment, much less for centuries, as Protestantism must held It denies His promise of the indwelling of the Hely Spirit, whom He was to send that the Caurch might be guarded from every slightest approach of error, as became His spiritual Spouse, that He might pre-sent Himself "a glerious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. v,

The battle line of the Church d, as Mr. Hodges says, is as long as the equator, her armies may be defeated in places, her generals themselves may prove unworthy, her soldiers may fall in numbers or surrender to the foe et times in almost entire companies; but she herself can never tail or yield ever so little into wrong roads," for she holds the promise of Christ. Her discipline be adapted to the changing ages, the truth possessed by her

Hodges plead, the one, undivided, apostolic, Catholic Church, and he will be able to prove convincingly her true vitality which cannot be possessed by the sects separated from her, 'divided among themselves as error ever must be, changing within themselves and ever uncertain of their tenets because adrift from the Rock whereon Christ built His Church.—Joseph Husslein, S. J., in America.

CHRISTMAS JOY

Christmastide is again at hand, and presently we shall be invited by the strains of "Adeste fideles" to go over in spirit to Bethlehem, to see there born the King of the Angels. Into a world made white by the ministry of the snow to receive Him, we shall welcome in our midst the coming of that "starry Stranger." In the versicle and response reed in the Mass of Christmas morn the shep herds being asked, "Whom have you seen?" (quem vidistis pastores) reply, "We have seen the New Born Saviour, and have heard the carols of the Angels." And so the notes of joy and gladness are the ever-recur ring refrain of the simple pastoral of

our Lord's Nativity.

It is a tale that is old yet ever new, and year by year it thrills our hearts as we turn over in our mind those familiar pictures of memory: The parting of the midnight skies, nineteen centuries ago, by the gleam of an angel's wings "feathering soft their solitary beat" earth wards; the shining of a great light around some shepherds, and their flocks on the hills of Judea; the tidings of great joy which was to be for all the people; and the answering jubila-tion of the scarry cohorts "Gluria in Excelsis Deo, et in terra pax homini bus bonae voluntatis." ceeds that lowly scene, so divinely beralded—Mary and Joseph in the stable, and the Infant wrapt in swaddling closhes and laid in a manger We would not willingly omit any mely detail of that picturethe presence of the oxen, faithful servants of man, nor the rude shepherd folk chosen to be the only witnesses of the distance. what is most striking in the narrative is the contrast between th humble earthly circumstances of the Incarnation and the heavenly mag-nificence of its proclamation. Such are the ways of God Who has hidden many things from the strong and wise of this world, and has revealed them to the foolish and weak. For He would teach us the salutary les son that not necessarily those who loom largest in the eye of the world find favor and acceptance in His sight; that many a Christian life of simple fidelity, unknown and un noticed here, awakens loud Hesanuahs in the courts of heaven. He Who was King of Kings chose to

be bern in a stable with simple shep-herds as His only courtiers, to show us that true royalty is not a matter of worldly circumstances but of the soul; that in his eyes 'Tis only noble to be good.

Pure hearts are more than coronets And simple faith than Norman blood." He was born poorest of the poor at atterwards it was part of the tid-ings of great joy and a criterion of His religion, that "The poor have the Gospel preached to them." Such, then, is the spiritual democracy of as a monster rather than a man. our Fatth. On Christmas Day we Our pulpits teemed with anathemas renew our divine heritage. On day the world has agreed to practice cheer are on every lip, smiles in edged his spiritual authority. every eye, and men vie with each I well recollect seeing the other in caring for the sick and burned in effigy on the 5th of Novemneedy. Many a man and woman ber—the last time that ceremony have denied themselves for weeks in was ever performed in my native order to afford some token of regard town of Newport, although I was not for those they love. The chimes ring out merrily, Sauta Clause comes ing of that solemn farce; and about

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virgin. Hence every year as the anniversary comes around, clothed in the white garments of the spirit and with the lamp of vigil in our hands, we go over to Bethlehem to see there the new-born King of the

LIGHT OF HISTORY IS TURNED ON BIGOTRY

DR. GRIFFIN ANALYZES CONDI-TIONS IN THIS COUNTRY A CENTURY AGO

In these days, when a new wave of bigotry is sweeping the country, when ancient charges are twisted to meet modern conditions, when one receives personal letters from well-meaning, but deluded persons who catholic Church, begging one "to give up the errors of Rome before it is too late, and thereby win the crown of glory," it might be well to look a little into the past.

look a listle into the past.

In 1774 there was circulated a book of some three hundred pages, entitled "The Master Key to Popery," written and published by A. Southwick. It was advertised as being "as cheap a book as ever printed in Europe or America, and highly necessary to be kent in every Posterate. sary to be kept in every Protestant family in this country; that all may see to what minerable state the and tyrannical governments, and be guard against the internal machinations of the British ministers and their vast hosts of tools, emissaries. etc., etc., sent hither to propagate the principles of Popery and slavery, which go hand in hand as inseparable companions."

The book contains most violent and

outrageous charges against the Church and Pope. What we are more interested in now is what might be termed the answer to the charges, published fifty years after and by no less a personage than the son of the publisher, whose sentiments are strongly condemnatory of the principles and acts

In 1825 Solomon Southwick, son of . Southwick, was editor and pub-Albany. The Truth Teller, of New York, August 19 1826, commenting upon an article entitled "Bigotry," by Solomon Southwick, states: "It has Solomon Southwick, states: "It has seldom fallen to our lot to peruse more liberal sentiments toward Roman Catholics than those expressed

I will now quote extensively from the article as reproduced in "American Catholic Historical Researches : '

> BIGOTRY By Solomon Southwick

It superstition consecrates ignorance and folly, bigotry gives birth to persecution and bloodshed; the one overs the earth with darkness ther fills it with contention and

sustained by the Quakers, which in some cases was horrible, the contrast between our former opinions of the Catholics and those which now pre vall forms a curious item in our his-tory. I understood when a child that our countrymen had been taught, from the War of 1756, to look upon a Frenchman as a natural enemy and a Catholic of any country Beast," as the Pope was called, and our presses groaned with denunciation of all who acknowl-

I well recollect seeing the Pope for those they love. The chimes old enough to comprehend the meaning out merrily, Sauta Clause comes ing of that solemn farce; and about darkling to many a home, the stock and the preserve her children more surely from error; but her doctrine remains one and the same, as the doctrine of Christ. His Spirit of truth abiding within her cannot charge. For this Church let Mr.



commit the Protestants or destroy all those gloomy portraits the Popish wretches, guilty of all sorts of crimes and fit only for subjects of pande-monium instead of ministers of the

A NEW LIGHT

Such were the opinions our an estors held of Frenchmen and Cath olice, and these opinions were in full orce until the era of the Revolution. upen us. The Catholic King of France took part with the Protestant rebels of America. He sent his olic armies to fight our battles and his Catholic subjects at home were taught to reverence our cause. We found that Frenchmen were not our natural enemies, for they came to befriend us in our struggle for were not monsters, for those very Frenchmen who came to fight our battles were Catholics. The Roch-ambeaus, the Lauzons the Lafayettes and the DeGrasses of France mingled ingtons, the Franklins, the Jeffersons and the Hamiltons of America. The soldiers of the Catholic K ng and those of the rebellious Protestant provinces went hand in hand to-gether to the field of battle and often and often joined together in worshipping their cemmen Creator. HONOR OF A CATHOLIC ARMY

I saw the whole French army under Rochambeau go to a grand Mass in a bosy, and never did I behold a more sublime spectacle.

Then it was that our prejudices against Frenchmen and Cath-olice were obliterated and renounced at the altar of liberty.

There is indeed one fact that de-

serves to be recorded to the eternal honor of that Catholic army. It marched through the United States it encamped in almost every State, and yet those monstrous Catholics were never known to commit a solitary depradation on the persons or property of our citizens, either male or female; they robbed no farmyards; they trod down no cornfields; they treepassed upon no orchards or gar dens : but everywhere they mar hanner, the emblem of that instice

they practiced in camp.

This grand era of mutual danger in the field and musual toleration in the camp and church of a Catholic and a Protestant army ought never to be forgotten either in this country or in France. It should ever be re alized by our orators on the annue jubilee of our freedom; it ought to be impressed upon the minds of the people as a proof that the more man-kind know of each other, the less persecute each other for differences of opinion.

Before I conclude, let me ask is not the venerable Carroll, the last sur viving signer of the Declaration of Independence, a Catholic? And did any man risk more than this hoary able document? It is certain that all good and wise men are the friends of civil and political liberty; and reverence God are the friends of unmited religious toleration, for to God alone belongs the power of chaetising infidelity; and the man, therefore who reverences Him will not attempt to usurp His authority.— William L. J. Griffin in Catholic Sun.

CATHOLIC PRESS

IS FULFILLING ITS MISSION NOBLY "If the Catholics of America realized, as does the editor of any Catholic paper whose duty it is to go carefully through his exchanges, what priceless storehouses of sane, solid information and judgment are to be found on the editorial pages of our Catholic weeklies, the question as to the fullest development of the Catholic press would be solved forth-with." Thus writes the editor of the Rosary Magazine; and he says "that the fullest development" is lacking, not because of any lack in the Cath olic press itself, but because of lack of co operation on the part of the Catholic public. He says: "Circu lation is all we need for the present. If our Catholic papers were appreciated by the laity as they should be, and enjoyed the circulation they eminently deserve, farther improve-ments in editorial management might safe'y be undertaken. Ne editor, the Catholic Church in making use however, unless he is a feel—and of the concrete and material to bring course no one likes to think of him-self in that light—would voluntarily assume heavy financial obligations without at least a reasonable prospect of being able to discharge them. As

a matter of fact, with the scantiest kind of appreciation, financial or otherwise, all of our Catholic papers mind that this 'very best' is of the quality that would win instant recognition and generous remuneration in any other field than that of Catholic

'DON'I KNOW HOW TO DIE "

PROTESTANT PLEADS FOR CATHOLIC PRACTICES

Notwithstanding all her Voluntary schools—and we must admit that, aided by Catholics, she made a good fight for the principle of Voluntary or Church schools—the Church of England seems to have a good many adherents of her Communion who have no real grip of Christianity. Such at all events is the impression conveyed by Rev. Walter J. Carey, one of the librarians of Posey House, Oxford, in his article, "What's Wrong with the his article, "What's Wrong with Laity?" in the Church Times of October 28. "I do not mean at the moment" he says, "our more or less ecclesiastical laymen, but the large mass of baptised and confirmed people who say they are 'Church of Ergland,' but do little to justify their assertion by their works. Is there anything more disheartening than the spectacle of this unleavened mass of so called Church of England people? Don't I know them well.
'What are you in religion? Roman
Catholic, Church of England, or
what?' 'Church of England.' 'Have you been baptised and confirmed ? 'Yes.' 'Do you ever go to Communion?' 'No.' 'Do you ever say you 'Do you ever say your prayers ?' 'No.'

"And sometimes there's an accident, and you are called in. The man is badly hurt, silent attendants hover in the background with band ages and basins. You kneel down and ask gently, Well, sonny, how are you? can I do snything for you spiritually?' 'Do you ever pray?' I hear it's altogether the fault of the clergy. Two or three clergymen live amid ten thousand people; they do their utmost, possibly, yet there are hundreds of homes who do not admit parents will not send them to Sun iay school, thousands of grown ups who will not come to church and don't mean to come to church, and Christ Himself couldn't bring then to church because of their unbelief. their denial of the promptings of natural religion within them." speaks of the "great mass or boys and men " who are " simply muddled over religion; they do not deny it but don't know how to live by it, and

CANNOT PRAY

DON'T KNOW HOW TO DIE" Mr. Carey declares the great enemy is vagueness, and the cause of the situation is " mainly in the Reforma tion and the Prayer Book. The Reformation was largely a revolt from over concreteness and over elaborateness, and, as usual, the revolt went Then the Prayer Beck is too dignified, more suitable for "educated and statesman like persons" than for the ordinary mass of people. "You want something simple, more direct, more affectionately concrete. The Romans (sic) ecore there right enough. For prayer there's the rosary, for dying there's the crucifix and the Last Sacraments. Our boys don't know how to die Christianly, though they die like men all right. So that my remedy for vagueness is concrete-Theragpon the rev. gentle man makes some concrete proposals among which is one that the people round their neck, so that in the hour of danger or mortal agony they can take it out and kiss it." Another is,

"Let the Church of England issue an official Church of England Cate-chism, the exact equivalent of the Roman 'Penny Catechism.'" Then, he argues, the clergy could get to work and instruct the people in "the functions of clergy and laity alike."

AN APPEAL TO THE BISHOPS "Do they know these things at present? No, they do not. Their idea of a priest is a good chap, and their ideal for themselves is not to do any harm to anybody. Hence they live vaguely and they die vague-ly, and we are all in a helpless mud-dle. O Bishops, if this catches the eye and conscience of any of yeu, do step pondering how to reduce Ritualists to order, and den't even waste too much time on Welsh Disestab lishment. There are hundreds and thousands of your English boys who don't know how to live and don't know how to die. Give us something cancrete; something more definite than prayer book for their peor little prayers, something they can learn instead of the Catechism which they can't. Speak to them officially and sffectionately; let us proudly give them their little Prayer Book in your joint name. Let them know that their Bishops want to help them to die as sincere Christians should—for

at present they don't know hew." The whole article is rather a distressing picture of the lack of vital and practical Christianity among great masses of nen Catholics. But it also shows that some Anglicans at least appreciate the Divine genius of the Catholic Church in making use home religion to people's hearts and lives. After all, this was only what Our Lord Himself did and designed.
—Alfonsus, in Edinburgh Catholic

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LONDON, SATURDAY, DECEMBER 18, 1915

THE MEREDITH JUDGMENT

Comparatively few of our readers are very much interested in the Meredith judgment in so far as it is limited in its application to the local situation which affects the schools of the city of Ottawa. Very few newspapers, however, reproduced textually Mr. Justice Meredith's judgment. The summaries which were published generally stated that the learned judge said that the Ontario Legislature might abolish Separate schools altogether. This bald statement, though it might be instified by certain sentences torn from their context, is entirely misleading.

Assuming that the intelligent reader has before him the text of last week, we shall proceed to show that the fears aroused by such misleading summaries are entirely groundless.

The clauses in the British North America Act which give, with certain limitations and reservations, to the provincial legislatures the power exclusively to legislate with regard to education, do not oblige them to maintain any system of State schools whatsoever. If the Ontario Legislature were to decide that it would not maintain State schools at all then the Separate schools, which are part and parcel of the State system. would disappear with the disappear ance of the system of State schools This is the opinion of the learned judge. But he immediately adds. "This is out of the question." It is merely an academic consideration of a question raised by those who exaggerate beyond reason the rights of parents in education.

While not pretending to any com petence in matters which pertain to the lechnical interpretation of the law, this opinion seems to be entirely in accord with cold common sense. And when properly understood, the legal phraseology of the judge's learned decision covers a whole lot of what those who make no pretence of being learned in the law

When we come to the question of just what is the status of Separate schools we shall find that it is based entirely on the assumption of a system of State schools. No State schools, no Separate Schools.

Now let us get back to the rights of parents with regard to education. Mr. Belcourt's contention based on parental rights goes to the unqualified extreme. And extremes meet. The extreme ist with regard to the rights of the State meets the extremist with regard to parental rights on grounds equally untenable.

The State, as well as the parents. has its rights and duties in the matter of education. Just now we are not concerned with defining the limits of either. But it should never be forgotten that the whole question of the Catholic claims in respect of parental rights, is based on the assumption, or perhaps we should say, the concession that the State also has certain rights as well as duties with regard to education.

In so far as it is expressed or embodied in the Separate Schools Act of 1868, the rights of the State are acknowledged quite as freely as those of the parents.

Advocates of State rights are restrained just now by the consideration of the fact that Germany goes to the extreme in such claims. And we unreservedly condemn such pagan deification of the State. While we condemn without reserve the extreme claims of the German state we feel a natural reluctance in asserting precisely these German claims in the matter of education On the other hand Mr. Belcourt

evidently has never read authoritative Catholic statements of the rights of the State. Catholics concede State rights. But they do not concede such rights as in Turkey and the State of Utah might be claimed by the State in matters pertaining to education.

With regard to the teaching of French it is quite possible for Orangemen and Catholics to agree. In the long run under our system of government it is the opinion of the people that ratifies or rejects any law or regulation of the government, and the natural sense of justice and equity together with the fact that English-speaking Catholics are dispersed throughout every constituency of Ontario is our best guar antee that legislation and regulation will be just and reasonable.

The whole principle of the Separate Schools Act of 1868 assumes and consedes the rights and duties of the State in the matter of education Therefore we are not surprised to find that there is a clause in that act of history, also, is necessary to corwhich concedes unreservedly the right of the Department of Education to make regulations which shall govern both Public and Separate giving encyclopedic information schools. This is rightly invoked to with regard to Roumania. justify Regulation xvii. Regulation xvii. cannot be set aside as being in contravention of parental rights.

Nevertheless we cannot concede that any and every regulation is in keeping with the spirit of the clause which concedes Governmental regulation of Separate schools. The letter killeth and the spirit giveth life. It could easily happen that an unfriendly administrator, taking literally and unfairly the meaning of this clause, might kill the whole the judgment which we published spirit by adhering to the letter. The cure for all such exaggeration lies in the democratic form of our Govern-Public or Separate schools the of the people. We expect, and we have a right to expect, that the spirit rather than the letter shall govern in the formulation of all regulations.

Just as soon as any individual official gets away from the democratic ideal he is likely to get into a position which, though it may be justified by the literal interpretation of the law, is contrary to its spirit, and subversive of all real democratic control.

There are, perhaps, other features of the Meredith judgment that call for comment: but we shall await the requests for explanation which we know will be forthcoming if explanations are necessary.

A Protestant lawyer made the remark in our hearing that the judgment in question lacked the clearness that usually characterized Justice Meredith's decisions.

More intimately concerned than he could possibly be we feel no hesit. ation in saying that we find Mr. Justice Meredith's decision marked by unusual clarity of judgment and lucidity of expression. And while surrender no jot or tittle of the right of the people to demand explanation and justification of all educational regulations we find the judgment of Mr. Justice Meredith sminently satisfactory.

Quite to the point in so far as it affects the agitation against the laws and regulations of the Ontario Gov ernment, is the learned judge's distinction between those who make laws and regulations and those whose duty it is simply to interpret

In view of the uneasiness felt by many with whom we have spoken we shall be glad to answer any questions which may be suggested by the much discussed Meredith judgment.

ROUMANIA

" Jur de pazi legile Roumaniei, d'a mentine drepturile sale si integritatea territoriului."

Roumania is a young country Carlos or Charles its first king, is only recently dead : his wife, under the name of Carmen Sylva, is known to many of our readers. Those who have a speaking acquaintance with Latin, French or Italian will be able to read the sentence at the head of this article which in modern English runs something like this: " I swear (Juro) to respect Roumania's laws. to uphold her rights, and to preserve her territorial integrity."

Racially and linguistically the Roumanians form a Romanic island in a Slavonic ocean. Small, wiry, alert, the Roumanians stand out in striking contrast with their large. bodied, heavy and phlegmatic Slav

well might Italians be bracketed with

This is the first thing to be learned about the Roumanians. During the first century after Christ the Eastern provinces of the Roman Empire were frequently ravaged by incursions of powerful barbarian tribes. In 101 A. D. Trajan in person led a large army against the Dacians and conquered their country. To protect the Eastern border of the Empire against incursions of the teaming millions of the East the Romans created a large military settlement in Dacia on the lower reaches of the Danube. The modern Roumanians or Romans are the descendants of these colonists.

This world-war is teaching us geography. But a little knowledge rect the cocksure misinformation that our newspapers are daily hand. ing out. This is our justification for

Just now the Balkan situation is the centre of interest in the world. war. Apparently the only hope of the Allies in this war theatre lies in Roumania. Our papers tell us that she is, and has been for many months on the point of joining the Allies against the Germanic powers. A little knowledge of Roumanian his tory will enable us to give such war gossip its proper place.

Since so much rubbish is handed out with regard to Bulgaria, in spite of the fact that Bulgaria was the central figure in the war of the Balkan allies against Turkey so late ment. Whether the interests affect as 1912 and the victim of the freachery of her allies in the war of 1913, Government chicials are the servants it may not be out of place to recall something of recent though not very remote Roumanian history.

> So late as thirty years ago Roumania's ambition was to become the Belgium of Eastern Europe depend. ing for its national existence on international guarantees. Though even then some dreamers looked forward to complete self dependence and national expansion. A glance at the map will show the

important strategical position of Roumania commanding the lower reaches of the Danube and separating Russia on the one hand and Austria Hungary on the other from Bulgaria and Turkey. In the earlier stages of the war Roumania's participation on the side of the Allies might have enabled Russia to continue her victorious offensive or at least prevented its turning into the subsequent series of disastrous deteats.

From what has been said it will be seen that the Roumanians have no racial affinity with either Russia or Bulgarie. They are a Romanic people, akin to the Italians and will probably weigh lightly compared with their national interests which are remote from those of their relations amongst the Allies.

Prince Charles (later King Charles) Roumania's first ruler, having established order and discipline, and reorganized the army, offered his aid to Russia in 1877 in the Russo - Turkish war. This was haughtily refused and Charles was told that his country could only exist under the shadow of the Russian armies. A few months later, when Turkey had beaten Russia to her knees at Plevna the help so contemptuously refused was eagerly sought. The Russian army was in desperate straits and it is no exaggeration to say that it was saved by the Roumanians from defeat, and perhaps from annihilation. The Czar's parting words to Prince Charles were : " Les Roumains peuvent dans l'avénir compter en toute occasion sur mon sympathique et puissant appui." In spite of this however the Roumanians were ex cluded from all participation in the peace conference of San Stefano, refused territorial compansation, and the next year were obliged to cede meilleurs services."

In March, 1880, Prince Charles wrote to Bismarck :

"Owing to her geographical posi-tion, Roumania is destined to play an important part in the settlement of

If we indicate the difference between Roumanians and their neighbors who surround them on every side it is not a reflection on the intelligence of our readers. For the last Canadian Census groups together Bulgarians and Roumanians. As carefully to promote the valuable relations with the German Empire and I hope that my country may count upon the benevolent support of Germany in all future contin gencies.

> With Austria Hungary, also, rela tions became cordial and intimate. Roumania's foreign policy was modelled on that of England. Just as England bant all her efforts to maintain "the balance of power" in Europe, Roumania's sole desire was to maintain the balance of power in the Balkan Peninsula.

The downfall of Turkey two years ago marked the beginning of great ambitions in the Balkan States which now with some degree of justice regard themselves as nations. With this glimpse of Roumanian

history it will be easy to discount the press despatches which tell of Roumania's imminent entrance into the War on the side of the Allies. The present situation and the

future, so far as may be divined at present, give no ground for any such hope but ample reason to fear that when Roumania strikes it will be on the side of the Central powers. This is the course that her national interests dictate. Had the Allies succeeded or had they still a chance of success in the Balkans then Ronmania's weight would be thrown into the scale on their side.

NEUTRALS

Long ago Christ laid down this principle: no man can serva two masters. Suppose we had been amongst the crowd who heard Him enunciate this principle would we have dared to challenge it? And yet, how many of us do challenge it in every day life? Although we have been warned that we are not of the world, do we not strive to discover a via media; do we not exercise our ingenuity in endeavoring to see how far we can conform to the spirit of the world without entirely denying our Catholic faith? Have we not a cowardly fear of the world's opinion, and a shrinking from its disapproval?

No man can serve two masters. But are we not attempting the impossible when we refuse to give our selves whole heartedly to the service of God? Is not the Church's minimum the maximum of our effor!? Do we not anxiously seek out what is of obligation, and then weigh and measure even the obligatory things to discover how little will be enough? As a natural consequence our faith is a poor, stunted growth, a weakling that goes down before the first wind of temptation.

Although it may seem like a paradox, nevertheless it is true that in order to do the things that are of obligation we must do a great deal more. The time will come to all of French; but their kinship with these us when even the obligatory duties will prove irksome. It is then that the generous exercise of our faith will prove a safeguard. The private devotions that we have loved and practiced will ensure our safety when the enemy brings up his legions for the attack. In order to carry the citadel by assault he must first capture the outer defences. He may succeed in carrying a trench or two. but by that time we are thoroughly aroused and on our guard. But if we have no outer defences-if we have never aimed at doing more than the minimum, then it may happen that find us off our guard.

when he comes to attack us he may Mere attendance at Sunday Mass and a Communion two or three times a year, will never build up a robust Catholic faith. And yet many Catholics, and especially many Cath. olic young man, never have any ambition to do more. They are always too busy to flud time to come to Vespers. The various devotions seldom find them in their places. The First Friday Communion makes but little appeal to them. They are ashamed to be considered pious. Despite the Saviour's warning, they are trying to serve two masters. Bessarabia to Russia in order to They want to get to heaven with the avoid war with her powerful and least possible amount of trouble. ungrateful neighbor; which impelled They are courting disaster. They Lord Beaconsfield to say to the Rou. are attempting the impossible. They manian minister "En politique are trying to be neutral in the l'ingratitude est souvent le prix des eternal warfare between Christ and the world. COLUMBA.

Let us never voluntarily dwell upon bodied, heavy and phlegmatic Slav the Eastern Question, and as she is sider what there is of good in these neighbors, including the Bulgarians. the defender of the mouths of the persons. — St. Teresa.

NOTES AND COMMENTS ARE WE near the end of the world? That is a question which has been profoundly exercising many minds for the past sixteen months and which may exercise them still more profoundly ere this great Waris over. There are those who read into our rent events fulfillment of prophecy and who see in the "distress of nations" and in the "great tribulation" which has come so emphatically upon some of them, those signs on indications which are to presage the great dissolution.

BUT LEAVING aside the question of prophecy, the interpretation of which is not, as many rudderless Christians seem to think, the indiscriminate prerogative of every speculative reader of the Bible, it may not be uninstructive to hearken to the warnings of science as to the exceeding fragility of the earth's crust and to the constant changes and cataclysms which are going on in the vast universe of which this terrestrial planet is physically so inconsiderable a part. They help at least to bring home to us the scriptural admoni tion that man's days upon the earth are as a shadow, and that "in the twinkling of an eye we shall all be changed."

In THIS connection the recent researches of a French astronomer, Puiseux, may be cited with interest. He has been busying himself with giver, and this has been admitted solar phenomena, and with the study of the constitution of the great orb itself, upon which all life in this or in other planets incidentally depends. His findings are somewhat startling. to say the least, and, as a Paris correspondent rather graphically expresses it. "unless the Allies hurry up in bringing the War to a close Old King Sol may solve the problem for them." "Incidentally," he adds, "the whole world would be blown to pieces at the same time and there would be nobody left to haggle over terms of peace." Henry Ford, with his "Pinafore" ship would likewise pass into the region of nothingness.

WHAT IS this great phenomenon which with the reminder of its possibilities Puiseux seeks to startle an already distracted world? He finds that instead of condensing and shrinking little by little, as has heretofore been supposed, the Sun is constantly dilating more and more, and reaching the point of bursting. It is, he proceeds to tell us, no use to burk this information as mere nonsense, for big suns, every whit as important in their own constellations as ours, have terminated their existence in that way. There was one such catastrophy, he affirms, in the constellation of Perseus as late as 1901 and since then two others at least have occurred in other celestial groups, the last in March, 1912.

OBSERVATION HAS long since shown.

M. Paiseux reminds us. that our Sun and is in a most uncertain condition in this era. Sun spots, fire blasts and such-like phenomena, are by no means the most of which he is capable. The manner in which the Sun throws off atomic energy and transforms the heavy into light elements hydrogen, helium, nebulium, archonium, and what not, spalls nothing good for this world, and a mere nothing might precipitate a disaster at any time. In short, this French savant declares, it is bound to come sometime or other, but science can give no idea as to the "when." On the other hand-let us extract what comfort we can from the thoughtthe same old Sun is just as liable to continue uninterrupted his present beneficent course for millions and millions of years. Man's manifest duty in the premises surely is, as some modern poet has expressed it, to "work as though we were to live for aye," and " live as though we were to die to-day." And though we were to die to-day." And and a declaration of war upon the it is well to remind ourselves that Allies, followed by active efforts in the universe, vast and illimitable as the universe, vast and illimitable as co-operation with the Germans and it is to human consciousness, rests Bulgars to drive out the Francolike an appla in the hollow of His hand, by Whom all things are, and without Whom not even a sparrow can fall to the ground. Where science ends, faith has only just begun.

THE TRUTH that man is more than flesh or blood is a reminder that in regard to his earthly existence there is a whole range of subjects with which Science has nothing to do, such as joy and serrow, hope and charity, and the like, and that even in regard to those subjects which are its legitimate province its limitations are clearly marked. For while enemy."

Science presents to us a universe of matter, and that matter in motion it can never tell us how matter came into existence or how set in motion It is to revelation we must look for such knowledge in this direction as finite intelligence can comprehend. For Faith tells us that matter was created and set in motion and launched upon its portentous history by a Self-Existing and Eternal Being.

THIS IS THE Christian solution of what an unbeliever has termed the "riddle of existence," and to the properly trained scientific mind it is, as against the materialistic, the easier to believe. It was one of the foremost students of science, the late Lord Kelvin, who said that science positively affirmed creation. Or, to make use of the words of an eminent Catholic scientist, Sir Bertram Windle, to affirm the opposite theory -"science, itself, poetry, philosophy, which emerge from the brain of man, not to speak of all the minor things of the universe, must have sprung by blind chance from a nebula which was eternal and, so we must argue, sentient."

FURTHER, SIR Bertram Windle goes on, by blind chance must have arisen those orderly series of occurrences which men call laws of nature. It seems difficult to imagine how laws could exist without a laweven by persons of an extremely materialistic bent of mind. Or to take the homelier illustration of Mother Carey in "The Water Babies." To the fairy who made a butterfly she said that anyone who worked hard enough could make a thing, but that no one but herself could make things make themselves.

ON THE BATTLE LINE

The Balkans continue to be the chief centre of interest but the news from there gives little or no reason for optimism.

The general retirement of the Allies from Serbian Macedonia continues. Late despatches indicate that the British troops in the Lake Doiran region are now holding lines located on Greek soil. The centre the left wing, consist ing of French troops, are also evacuating their positions near Gradec and are now concentrat-French midnight report states that strated that there was no further possibility of affecting the desired junction with the right of the Serbcided to evacuate the advanced positions held by our troops on the Cerna and in the direction of Krivolak. Our successive move-ments of withdrawal were carried out methodically and without great difficulty in spits of repeated Bulgar attacks. After violent engagements fought during the days of the 8th and 9th, in which the Bulgars were repulsed and suffered heavy losses, we occupied a new front in approx imate alignment with the course of a Boilmia and in junction with the British troops." The only stream shown on the maps which corresponds to the indicated location of the Bojimia is one flowing west from ake Doiran to the Vardar just

north of the Greek boundary. Will the Germans and Bulgars be content to expel the Allies from Serbia, or will they follow the Franco-British army over the Greek frontier and lay siege to Saloniki? If they do continue to attack the Allies on Grecian territory will the Greeks warn them off? Will King Constantine at the same time insist upon the evacuation of Saloniki by the Allies so that the Germans and Bulgars will have no cause to cross the Greek frontier? These questions must all be settled within the next few days. The diplomats of the Entente are believed to have put the problem plainly before King Constantine and his advisers, and to have demanded a categorical answer at the earliest possible moment. If Constantine insists on the evacuation of Saloniki the Allies will undoubtedly refuse to give up their base there, and Greece aust choose between a remonstrance accompanied by passive resistance. British army. Remonstrance and passive resistance are more likely han war by Greece upon the Allies. In that event a guarantee will no doubt be given by France and Britain that any damage done to Saloniki during the anticipated siege will be paid for the allied powers.— The

BEYOND THE BALKANS

Constantinople, Dec. 10. — " The enemy's resistance is decreasing sensibly. Our troops repulsed all British sorties with heavy losses to the attackers. Six aeroplanes which were captured have been repaired, and are now being used against the

T. P. O'CONNOR

DISCUSSES CONSCRIPTION

London, Dec. 11.—The reception of Mr. Wilson's message in England was excellent, particularly as it shows that Americans realized the kind of enemy the Ailies are fighting. The best specimen and spitoms I can give of the British view of the document is in sentences from the Westminster Gazette, which says, "We, meaning Great Britain, are acting with our Allies for what we conceive to be the interests of civilization in both worlds and though we ask no favors, and may, perhaps, look for little for bearance, we may appeal to the American people who realize from their own experiences what is going on in Europe. And if they are un-able to help us by positive assistance they are not to hinder us by assert-ing neutral rights or commercial inerests to prejudice our naval power.

This week closes in a darker fog of war than for weeks. All kinds of rumors are prevalent and each contradicts the other, everybody feels that momentous events are going to happen immediately but it is impossible to forecast their nature. tion for a big offensive on the western front but it is impossible to reconcile them with Germany's necessity to keep a big army on the Russian front and to make a big effort to attack the Allies in force at Saloniki before they become some ciently strong to entrench for the winter.

It is equally difficult to discover whether the Allies mean to continue their efforts at Saloniki in the face of tremendous forces that have been

released since Serbia's overthrow.

Interviews with the Greek king confirm the view that he does not mean to give a particle of assistance to the Allies teyond what his engage ments to the Kaiser permit. This and the Mesopotamia setback make the week end an anxious one.

But the temper of the British people and the Allies is now so solidly determined for a long, decisive war that all passing events have come to be regarded as the insvitable ups and downs of war, without influence

on the final result.

During a week-end visit to my constituents in Liverpool I found this spirit more pronounced than ir phlegmatic, silent London, espesilent London, especially among the Irish.

Social events have been organized to send Christmas comforts to the famous Liverpool Irish regiment who at Festubert added a new chapter to the story of Irish valour. Liverpool has also joined other British cities in expressing horror of the Armenian atrocities. Emphasis also has been laid there

upon the splendid part the American philanthropists have taken in edu ting and otherwise helping this

oppressed people.

There are two schools of extremists on the issue of Conscription. On the one hand there is the body which looks on Conscription as the beginning in England of Prussian militaravils which that infernal system has inflicted on the world. On the other side, there are the men who followed Lord Roberts in his passionate campaign for National Service and who insist that this War, with England's unpreparedness, has proved the un-wisdom of this country in resisting the late old soldier's appeal. Between two such bodies there can be no compromise, and if the issue come to be fought on the floor of the House, they will fight each other very resolutely.

But between these two schools look on the issue as one mainly of want information is as to the exact and how far the present supply falls short of that demand. It is a question on which it is very difficult to get information—largely because definite information, it is supposed, might be useful to the enemy. Nobody can say even in round numbers how many men we have at this moment in France, but it is generally assumed that they are about a million. Then one has to add to these the man detached for service on the other War fronts, in Salonika. in Gallipoli, in Egypt, in Mesopotamia. The men still training in the country are put down as something like a million and a half. The men whose tendency is against Conscription maintain that it is unfair to ask the country to send many more in addition to the gigantic numbers. Men, on the other hand, who have a leaning towards Conscription, speak of numbers up to half a million some even go as far as a million—to complete the work of conquering Germany. The question unfortunately has got into the refracting atmosphere of party passion. I de mean that the Liberals are all on one side and the Conservatives all on the other. The question cuts across ordinary party lines ; for there are a great many Liberals who are at least as keen for Conscription as the most violent Conservative Conscriptionist. The leader, for instance, of the Conscriptionist group in the Ministry is Mr. Lloyd George; on the other hand, it is generally reported that the most powerful memorandum against Conscription was written by Mr. Baltour.

But all the same the question has got into the atmosphere of party again, and accordingly it is difficult to ascertain the facts. There are one or two facts however which one can definitely state-namely, that the Irish Party will oppose Con-scription to the end. It is a curious indication of the eagerness of the which the Irish party refused to look first, because they regarded it as a betrayal of the British Democrats, to whose loyal assistance next to Irish effort and tenacity they attribute the victory of Home Rule. Secondly, because the Irish Party realize that such an exclusion of Ireland, especially if done with the approval of the Irish Party, would be used as a weapon against Ireland when the time comes to put Home Rule into expertation.

attitude of the Irish Party will be backed up by the Liberals is a question of still disputed fact. Two probable, and without these two facts Conscription would be met by the opposition of the bulk of the Liberal Party. The first of these conditions is that a Conscription Bill would be proposed by Mr. Asquith. The hold of Mr. Asquith over the House of Commons — and especially over the Liberal Party is still astonishingly strong. I say actonishingly, con-sidering the many disappointments of the War, and considering the hurricane of attack to which he has been subjected by Lord Northeliffe in as they should; they spend his various organs. But it is still too much money on drink—doubtful if Mr. Asquith will ever consent to propose a Conscription Bill. All his prepossessions are against it, ties is diminishing that. Few rich sent to propose a Conscription Bill.

All his prepossessions are against it, and he has laid down a condition which binds him, namely—that the Bill should be received with practic ally universal assent. ally universal assent. Which brings me to the second condition which is necessary for Con-scription to have any chance; and that

is that Mr. Asquish should propose it with a united Cabinet behind him. There can be no united Cabinet on the subject—barring one thing which may upset all calculations, namely, a series of had disasters in the East. If that should come, nobody could tell what would happen. But leaving that out of account, Mr. Asquith could not hope for a united Cabinet for Conscription. Three ministers would certainly resign, Mr. Runci-man, Mr. Harcourt and Mr. Birrell Mr. Runciman a comparatively young man is the son of a great shipowner; he spent several years of his life as a sbipowner himself, and has shown, as President of the Board of Trade, very remarkable gifts of organisation. Like his father, Mr. Runciman is a life teetotaler; has the pallid but healthy complexion that belongs as arule to the life teetotaler, and also the power of incessant work which is possible to the man whose energies are not in any way sapped by alcohol. He would be a loss to e Ministry. Mr. Harcourt is a man of consummate ability; can make one of the most powerful and cutting speeches of any man in the House being a genuine wit; was an excellent Colonial Secretary, and altogether a motable man. His fortunes are easy, for he is married into the great American banking house of Pierpont Morgan was the head : lives of Berkeley Square; has a historic mansion at Nuncham near Oxford, and is allied with all the great aris-tocratic families of England. But he is delicate in health : has never tried to be a great popular figure: and is more powerful accordingly in the House of Commons than in the country. Mr. Birrell's hostility to Conscription is largely because as Chief Secretary he has such a pro-found knowledge of the Irish people homes after they have sent the bravest troops in such large numbers to win our battles already," he said once to a friend.

But the loss of even these three ministers would not necessarily mean the downfall of Mr. Asquith's Ministry and the end of Conscription. The man on whom to a large extent the face of both the one and the other depends is Mr. Reginald McKenna, the Chancellor of the Ex-After years of disparage ment. Mr. McKenna has come to his own. He was constantly assailed by the Tories before the war as a man bearing of a prig. and during the suffrage campaign he was assailed by the Pankhursts and their followers as the man who tortured, starved and even murdered women dren had to be protected from assas sination and violence by constant

guards of police. As Chancellor of the Exchequer he has come to his own. In his veins there is the blood of two generations of stiff North of Ireland bankers, and when he came to deal with figures he showed an immediate mastery of them that has taken everybody by surprise. His gifts are solid rather than brilliant, but they were just the gifts that were required in an hour of such gigantic financial stress. He has carried a big budget with conpromptitude of argument; and in short he is regarded summate patience, good temper and short he is regarded as the man of the hour. Add that he has great courage, a will of iron, rigidity of opinion, and you will see that he is a

If he left the Ministry on Conscription it would give a shake to the Ministry and to Conscription which it would not recover. For his objections are founded on solid financial grounds. The truth is that even already the amount of recruiting has produced some grave financial and industrial results. Take the export stand up and call out his name in a our senses. Who, but God, could on a large scale un of cotton goods; they form the great plaintive tone at the top of his voice have confounded the wisdom of the vision.—America.

British Conscriptionist that at an early stage of the struggle they indicated to the Irish Party that they were quite willing to exclude Ireland: but this was a compromise at which the Irish party refused to look gone to the front. It cannot bear any further reduction without seriously embarrassing the financial resource of the country. One hears the same tale of diminished output for the same cause in agriculture, and the importance of a maximum food pro-duction in a War like this need not be insisted upon. I find that many big business men, altogether irrespective of party, are very anxious about this industrial side of the War, and if their forces be rallied—and they could be railied by such a leader as Mr. McKenna—then Conscription could not pass.

the happy go lucky feeling, which is the strength and the weakness of the race. They are not yet economising trenches. But life goes on too much as if we were in peace time. The next great departure it the war continues will possibly take the form of some stringent and compulsory legis-lation to produce greater thrift. It is the British purse which will be the ultimate factor in deciding the War -that purse has been terribly drained by Britain and by her Allies; she is at last beginning to realize that it is not bottomless, and she doesn's mean to get to the bottom until she has beaten Germany.

LETTER FROM FATHER FRASER

Catholic Mission Taichowfu, China, Oct. 31, 1915.

Dear Friend,-Last night I had a very trying experience which might have proved fatal. I was ship wrecked in the middle of a big river whilst descending from Sienku and for several hours did not know whether I was doomed to death or not. For the past week I have be superintending the building of the first Catholic Church in that city and region. I am glad to say the work is progressing, the facade being already 20 feet high. I intended to return by sedan chair but all the chair bearers were engaged to carry 'flower chairs' (the pretty portable carriage in which the bride is borne to the nuptial least) it being a favorable day for marriage according to the Chinese pagan calendar, and I was obliged to return by boat. Early in the morning I boarded a small boat rowed from the stern and manned by two sailors. We were three passengers, myself, my acolyte and the boss mason on the Sienku Church, and had forty miles to make. Every-thing went well till the evening, found knowledge of the Irish people and such a profound affection for them. "I'm not going to drag Irishmen with policemen away from their men with policemen away from their was coming on there was a thud, the was some higher than the surface of dict of history.
the water, but the hole got bigger But in spite of history, however and bigger as the boat posed more heavily on the stump, which now protruded haif a foot through the bottom and rendered the boat immoveable. The two boatmen began to cry like children. I asked what would happen. "There was no hope," they said, "when the tide comes in again the boat will fill up and sink and we will be drowned." "But will no boat pass this way and pick us

> 'No, we were the last to leave Sienku and no boats will come up rom Taichowfu till next morning. What a dismal outlook! Night came on. The place was very lonely.
> The river was wide and deep. There were mountains and gloomy woods all around but not a sign of life with the exception perhaps of the far-distant sound of drums and music of a marriage feast. They were merry making and we were in anguish. I thought of St. Paul's words: "thrice I suffered shipwreck; a night and a day I was in the depth of the sea, in journeying often, in perils of waters, in perils of robbers," and felt con-soled. We sat there in the dark, for our lights had burned out, discussing

means of escape.

At last we decided that one of the boatmen must risk his life and get over to the bank somehow or other by wading and swimming. He tied his clothes on his head and started off. How earnestly we prayed that he might not be carried away by the swiftly running water. He arrived safe and then journeyed to the near two miles away. He ought to have returned in an hour, but two hours passed and three and no sign of him.

The passed and three and no sign of him.

The passed and three and then his mate would which is a startling contradiction to the army were, moreover, developed which is a startling contradiction to the army were, moreover, developed which is a startling contradiction to the army were, moreover, developed ward the soul that has fought such a startling contradiction to the army were, moreover, developed ward the soul that has fought such a startling contradiction to the army were, moreover, developed ward the soul that has fought such a startling contradiction to the army were moreover, developed ward the soul that has fought such a startling contradiction to the army were moreover, developed ward the soul that has fought such a startling contradiction to the army were moreover. est place where boats could be had, two miles away. He ought to have returned in an hour, but two hours

from the distant hills, and then he would settle down to bailing out the ater. The situation was getting serious. In a few hours the tide during His long reign to oversurn would be in and we would be lost. His alters, but their impotency has serious. In a few hours the tide would be in and we would be lost. It is altars, but their impotency has a promised a Mass for the speedy beatification of the Little Flower it we were saved. "Have you said the rosary to day?" I asked my acolyte. "No, I forgot." "Then say it to ask God's protection." He did so and I joined him. It is wonderful what fervor a little fright puts into prayer. I can now understand the snight puts. I can now understand the spiritual renewal taking place in Europe. But why has not the man returned. All sorts of dark and gloomy thoughts passed through our minds. Perhaps he has deserted us. Perhaps he cannot secure a boat for love or money. Perhaps the villagers will not believe could not pass.

Altogether, then, though I thought otherwise a short time ago, I do not think that Conscription will be ever proposed, or that if it be proposed, it can be carried—unless again as I have said—there is a series of big disasters which might produce a pauicky feeling, when all things are possible. But panic seems to be the last thing to be expected from the British people in their present mood. They can be charged much more with the happy go lucky feeling, which is the strength and the weakness of the you a boat?" "Yes,"came the joyful news. How eagerly we clambered in and left the old wreck! When I was

> found the city gates closed and no means of getting in, so we decided to pass the rest of the night in the rowocat. How thankful we were to God and the Little Flower for our rescue fulfilled my promise by saying Mass for her beatification this morning (Sunday) and told the people to join in our thank giving.
> Yours very sinceraly in the Sacred

paying the unfortunate boatmen my

mason remarked that a pagan would not have paid them a cent but "cursed them to death." We arrived

at Taichowfu after midnight but

Hearts of Jesus and Mary. J. M. Fraser

CHRIST ALONE ADORED

The claims of Christianity to the belief of the world would rest on the divinity of its Founder. In studying the life of Christ there is no difficulty at least, in proving the supernatural the superhuman character of His life It is historically demonstratable that His life was superior to the age in which He lived. His demands on all His followers were those of God. He was not satisfied with steadfast faith and immortal love, but He furthermore exacted adoration, which is the annihilation of oneself before a Supreme Being. Let us not disguise the fact that all men more or less desire to be adored.

This inate thirst for adoration is the mother of all tyranny and despotism. Persons sometimes wonder that kings and princes should weave together numberless intrigues in order to emancipate themselves from human and divine laws, that they should add violence to cunning, shed torrents of blood and march onward to the execration and destruction of mankind. Naturally we ask our-selves why they act thus. It is for the very object of being adored, of seeing every thought subject to theirs, every will, in conformity with theirs, every right and every duty emanating from themselves. But mankind, in the meantime, concenthough the boatmen had to work trating its secret indignation within hard all day against a head wind itself, awaits the inevitable day of boas stopped, and the planks on the bottom cracked and broke open. A be hurled by the hand of the people submerged tree had ripped a big hole from the lofty summit of divine main the boat. Happily the tide was jesty usurped to the execration of running out and the hole in the boat eternal approbium. Such is the ver-

Christ is adored. A man mortal and dead He has obtained adoration which still endures, and of which the world offers no other example What emperor has had His temples all the gods created by adulation? Their dust even no longer exists, and noblest and most cultivated of our semble under the influence of His name, poetry, music, painting and sculpture exhaust their resources to

under the mean appearance of bread and wine. Here thought becomes confounded. It would seem that Christ has taken delight in rejecting all human means, in abusing His strange power and in insulting manifold by constructing kind by prostrating them in wonder before empty shadows. Having by His crucifixion descended lower than death, He made even of ignominy the throne of His divinity, and not satis-

but the only answer was a faint echo | wise, and have achieved such a magnificent success through such weak and silly means? It is true many have endeavored

own, and when apparently van-quished, the world still beheld Him

calm and serene. loved and adored.

It is thus Christ has founded His our hearts, and by an adoration which costs the sacrifice of our whole being; a triple mystery of force which reveals to us His divinity as clearly as the convulsions of nature revealed it to those who stood at the foot of the cross, and as He Himself revealed it to the doubting Thomas, who felt the wounds in the hands and feet of His Risen Body and ex-Intermountain Catholic.

PROGRESS IN RELIGION

During the last four centuries religion outside the Catholic Church has progressed from three independent branches to six hundred ; it has pro gressed from the rejection of all authority in religion to such dilated private judgment as asserts the right to select, teach and govern the teachers. Progress has reduced the Redeemer to a man, a creature, and therefore, to no Redeemer at all; progress in religion has wiped hell off the chart of revelation, and as serted that on judgment day-if there e one—the sinner must fare as well as the saint; progress has altered creeds or thrown them overboard, and, hence, virtually repudiates the difference between truth and false hood. Progress has reduced religion and hence has enthroned man in the place of God; it has obliterated the supernatural in religion; it has reand literature; it has occasioned all the indifferentism in the world today and made Christianity a babel of confusion to the unconverted onlooker.

Which of the six hundred sects, now speaking so discordantly is the pure (?) evangelical church of four hundred years ago? Which of them now can prove itself to have the "pure and unadulterated Word?" Which is now taught in the theologcal colleges, in the great universities, in its original purity? Is Germany as Lutheran, Switzerland as Calvinistic, England as Episcopalian as they were a few centuries back? Has a single non Protestant nation new religions? Are the six hundred sects making noticeable conquests in this land, where they have she best chance on earth? Observation exhibits only one kind of progress-a progress in casting off, in denying, in losing.-Our Sunday Visitor.

RECONSTRUCTION IN AUSTRIA-HUNGARY

war. Aristocrats like Széchenyis are said to be rebuilding entire villages. Cerporations, cities, and societies are taking part in the patriotic labor. The reconstructed parishes are not only supplied with churches, schools and popular libraries, but the latest hygienic methods are employed. Deep wells are being bored, channels dug for drainage, and houses are being erected on the most sanitary lines. Count Khuen-Hedervary is at His statues? What has become of the head of the movement, and the President of the Ministry, Count Tisza, has provided a commission the surviving remembrance of them and a commissary officer to direct serves but to excite our wonder at the work of reconstructing the vilthe extravagance of man and the lages and to apportion the available mercy of God. Christ alone, through funds. The renovation of the parand after twenty centuries, remains ishes is carried on by means of the standing upon His altars, not in a State Aid Fund. The buildings thus erected or restored cannot be sold, over the whole earth, and among the rented, leaved or mortgaged for ten After that date the Aid Fund race. The greatest monuments of has first claim for reimbursement, art shelter His sacred memory, the most magnificent ceremonies as thus expended will be repaid into the hands of an official appointed for that purpose. In eastern Galicia and Bukowina the work of reconstruction proclaim His glory and to offer Him incense worthy of the adoration which twenty centuries have consecrated to cleared of the foe. Offen the culture al work of the soldiers was carried on And yet upon what throne do the almost directly behind the battle nations adore Him? They adore lines, so that they were accomplish-Him upon an ignominious cross, and ing a twofold task, a labor of war and of peace. Thousands of soldiers, army wagons and horses were em ployed in the fields, assuring the country a rich harvest. The engineer corps, too, was engaged in engineer curpe, soo, was engaged in the building of streets, bridges and railways. The pure water question which had formerly caused such per-plexity was solved by the cleaning and building of wells and old sources of epidemic were removed by general

" MY MOTHER "

Children, look in those eyes, listen to that dear voice, notice the feeling of even a single touch that is be stowed upon you by that hand! Make much of it while yet you have that most precious of all good gifts, a lov-ing mother. Read the unfathomable love of those eyes; the kind anxiety of that touch and look, however slight your pain. In after life you may have friends, but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often calm and serene. loved and adored.

It is thus Christ has founded His Kingdom of souls by fatth which costs us the sacrifice of our own judgments, by a love which is imperishable and costs us the sacrifice of read in ber untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed away since we laid her beside my father in the old churchyard; yet still her voice whis watches over me as I visit spots long since hallowed to the memory of my mother.—Macaulay.

FROM A CONVERT

TO THOSE WHO SEEK TO ENTER CHRIST'S FOLD

(By Margaret Mary Alexander in the Lamp I am going to ask the Editor if he a few loving, heartfelt words of en myself, have been given grace to see the light—to know the right way— yet who are held back perhaps by considerations that make the great step seem an impossibility to them. To them, yes, indeed, it may be, but not to God! He, and He only, can; but He will give strength for that supreme test He sends to a human

I have a most earnest word to say

to any of you who are hesitating— Don't turn back! Do not on any

account-whatever it may ba-give

up the battle, fought with God's help.

You cannot imagine- those of you who are outside the Fold-what you will lose if you do not come in. You blessing for a time, but never mind — if that were so, even — if it were always withheld — it would still be yours because you had been true, because you had followed where God called. But, on the other hand, when it is His holy will to grant the full sense of blessing and peace; oh, if I could only tell you what it is; what is waiting for you when your battle is won! I want to say a few words out of my own experience. I am thinking of you who are mothers, who have to make that highest and most supreme sacrifice, estrangement from your children in Church ties. In one sense, you do have to do that, but not in another, not in a deeper sense. You strengthen the tie, the spiritual one, and the human one also. If you stand true to the call of conscience it will help them, per-haps, some day to stand true in some battle of the soul; remember that it is an awful responsibility to let them see you turn aside from God's call for the sake of any human tie, however dear and sacred it may be. And I believe, too, that the human tie is strengthened, the mother love grows deeper and the children re-The great work of reconstruction is cognize and respect the courage and rapidly progressing in the sections of self-sacrifice that lie in the terrible and they shall be sadly and shameHungary which have suffered enorestep. For it is terrible; one might mous material losses as a result of the just as well lock that in the face.

Here we blame our sins on others; So terrible that God Himself goes every step of the way with the soul that takes it. It never could be at last the difference; that many done without Divine Grace. And offenses we deemed forgiven were another thing where your children indeed forgiven, but have not been are concerned, you can share the blessings with them. It may not be atonement due to God's justice." that they will follow you, but it will surely be that having such a bless ing in your own life, it must shine out upon those so dear. But I can truly say this : I would bear it from first to last all over again, and a thousand times more, rather than give up the blessing I have found in

Christ's Fold. Cardinal Gibbons' "The Faith of Our Fathers" first opened my eyes the Catholic Faith as it really is, and when I want to seek help from its author his own saintly spirit told me very plainly how beautiful and pure and Christ like was the faith that lay in such a life as bis. And the Catholic Faith can give to a human soul. I needed no priest, no book to tell me. And it is all waiting for you, to find for yourselves. But not only in the cathedral did I find it. It is just the same in the little country church, where I cannot go often enough. Where the Blessed acrament is, there is Peace.

" TO-DAY, IF YE WILL HEAR HIS

Come, friends, those of you who are thesitating, and don't wait too long. I say these words with deepest intention and meaning, though none of you who are still fighting the battle can fully realize their importance. But it is this: For such a need as that step, God gives a supreme gift of grace to enable the soul to take it. And remember God's grace is so secred a thing that He does not

Your Savings

The War has already brought great changes. National leaders in all countries are urging the practice of Thrift. The Prime Minister of Great Britain said recently: "There remains only one course . . . to diminish our expenditure and increase our savings."

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WHAT PURGATORY IS FOR

"Do I realize what purgatory is for?" asks The Missionary. "It is to atone for what I am continually guilty of—venial sins; for that alone hinders my entire union with God : semicon scious self conceit; petty meannesses all grades of selfishness except mortal greed: unguarded words: a stiff demeanor; a cold look; a slobber ing favoritism; an inordinate attach ment; joy in the blushes of a cha grined associate; sarcasm, lazy obedience, remissness of duty.

"The whole course of our conduct (though it seems devout) is tainted with petty acts of vain glory and with many forms of selfishness, or at our best with selfish wishings and long cannot imagine the blessing you will lings and rejoicings. The entire gain if you do. It might indeed, be the Lord s will to withhold a sense of thus tainted. The bulk of even pious people-excepting only a few heroic ones-are only thus far righteous they are not so bad as to be rejected by God outright and unconditionally they are not so good as to be accepted outright and unconditionally. Their badness is not so bad as to be even perceived by themselves, at least clearly, though now and then in fervent moments it is suspected. Not so bad as to be even seen by our selves, for our power of seeing is itself tainted. But purgatory will strain out of our life this vast mass of food for its flames, satisfying the cravings of justice, as well God's sense of

"Sins against meckness and kindness, against patience and sympathy, against duty and piety—all little to be sure, but yet sins: why, these blemishes are as thick in our pious life as motes in a sunbeam. sun of justice blazes relentlessly over purgatory. Here on earth we forget our sins oh so easily: there, sins forgotten are all too well remembered. Here we explain our sins and argue about them and play the part of the advocate in our own behalf; there sins explained away in our own favor are explained again by God against us; He is become His own advocate; there they are placed finally to the

now by other souls in Purgatory. By our charity, their atonement may be abbreviated. And do we not owe them our prayers since as The Missionary continues:

We know that we have too often been jointly to blame with them for some at least of their faults; that they are suffering because we set them bad example, or stung them to anger, or perhaps even gave them bad advice — at least withheld good advice, palliated their defects, or again, were over severe with them perhaps made them repine by our neglect of their comfort. Now it is a necessary quality of a Christian that he behave kindly to everybody; much rather that he be willing to share the burdens he has himself imposed. In this was see that not beat the burdens. this we see that not brotherly love alone but brotherly justice demands

our prayers for the Holy Souls, and that praying for the dead is but a higher department of fair dealing. And yet we may well forget justice when the glorious claim of brotherly love is set up, so strong and so sweet. They must have our help or have none at all. Their communication with God for relief is via our generous souls. Shall they not have the right of way, especially during this part of the year when the whole Church clears all roads of merit and petition in their favor? May not a stormbeaten brother claim shelter in your home, a brother buffeted by tempest of divine justice? If his access to his father and yours is only to be had by your good offices, shall he cry for your interposition in vain? For these poor souls there is no fatherhood in God save via the brotherhood of man.

BEAR THIS IN MIND

Be solicitous about your own daily duties - be not solicitous abou the indement that awaits the actions of your neighbor. Perform well the ac-tions of your daily lives; do them for God, and the doing of them will make you saints. To your neighbor be a tian charity, but never seek to be his judge. - Rev. Joseph Farrell.

FATHER FRASER'S CHINESE MISSION

Taichowfu, March 22, 1915. Dear Readers of CATHOLIC RECORD :

Yesterday (Passion Sunday) I laid the corner-stone of the church in Talchowfu. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty eight feet and a gallery it will be too small on the big Feasts. May God be praised Who deigns to open mouths to His praises in the Far East to replace those stilled in death in Europe. And may He shower down His choicest blessings on my benefactors of the CATH-OLIC RECORD, who are enabling me to hire catecl to the Faith, and to build and enlarge churches and schools. Rest assured, dear Readers, that every cent that comes my way will be im-mediately put into circulation for the Glory of God.

Your gratefully in Jesus and Mary,

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IMPERIAL CARBIDE

FIVE MINUTE SERMON

BY REV. P. PEPPERT FOURTH SUNDAY IN ADVENT "Prepare ye the way of the Lord, make straight

The words "Prepare ye the way of the Lord" were addressed by St. John to the Jews, but they are addressed also to us. We are called upon to do what we can, in order that Christ may come by grace into our hearts and fill them more and more with it. We ought to do this now, more than at any other season, behooves us to pray earnestly day by day, surveytor our sine and shortcomings and striving to correct them, whilst we think often of God and try with all our might to do His will. If we take pains to offer willing hearts to our Lord, we shall deserve to be cleansed, strengthened and sancti-fied by His grace at Christmas. Then this great festival will bring us il the benefits that the Church intends, for the festivals of Holy Church are profitable to us only if we prepare cur hearts for them by true purposes of amendment, and not if we look forward to them with care-

less indifference.
"Prepare ye the way of the Lord." Let us remember St. John's admoniits celebration by fervent devotion and renewed efforts to lead a virtuous life There is, however, no sesson o are our hearts for the Lord. re His way, and bring us nearer to Him, and pour His grace

tions, but there is one point connect ed with the matter that requires further study. Some one may ask what subjects we ought to select for medi-

There are innumerable subjects that, if we meditate upon them, wil supply us with holy thoughts and will suggest good resolutions, for, as the Pealmist says: "The heavens show forth the glory of God, and the firmament declareth the work of His hands" (Ps. xviii, 2). All nature in her wonderful beauty furnishes us with abundant materials for meditation, and our Lord Himself bade us contemplate nature when He said: "Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them" (Matth. vi, 26). Consider the lilies how they grow ; they labor not, neither do they spin. But I say to you, not even Solomon in all his glory was clothed like one of these" (Luks xii, 27). There are other passages, too, in which our Lord refers to the sparrows on the and to the hairs on our head, in order to stimulate our feelings of condence, gratitude and love of God.

Yet, although Christ Himself referred frequently to nature, natural objects ought not to form the usual sis of our meditation, since the human heart is more influenced by divine revelation, and especially by the inflaite, incomprehensible love with which God so loved the world as to send His only begotten Son into the world, and give us with Him all salvation, ail truth, and all the means of grace, without which it would be ossible for us to reach heaven.

The ordinary subjects of our medi-tation should be Jesus Christ, His The ordinary subjects of our meditation should be Jesus Christ, His grace, and we ought, as St. Paul says, to desire to know nothing save Christ ire to know nothing save Christ. sire to know nothing save Christ crucified. Following therefore the holy Apostle's example, let us take as s for meditation, not the wonders of nature, but rather the truths belonging to the order of grace. Although nature in her manifold out ward manifestations serves to raise our thoughts from things seen to things unseen, she cannot rise above herself, but can only point out the merself, but can only point out the way to God from a distance, and even then she is no infallible guide. Meditating on the beauties and wonders of nature may flatter the imagination, but it does not supply strength and comfort to the heart or the contract of the make good and the contract of encourage it to make good resolu-tions. Such meditation may suggest beautiful thoughts and sentiments but it cannot inspire us to perform actions demanding mortification and self denial. It may give rise to the exalted flights of the intellect, but it does not enable a man to bear with patience his lot in life if it is hard and wearisome. Yes, unless we have previously learned how to meditate previously learned how to meditate.

A well known hovelist, who was for years a moderate drinker, writes for years a moderate in McClure's Magazine. He found in the end that it did not pay. "It should be borne in mind," upon the unchanging truths of divine nature can only too easily become an opportunity for indulging the lust of the flesh, the desire of the flesh, the desire of the eyes and the pride of life.

Nature worship led the Pagans of old into idolatry and suggested to them the mad idea that it was possible to serve their gods by means of crimes. Even in our own day the study of nature by a sensual mind, devoid of all higher light, often results in the worship of nature and of self, in unbelief and in the immoral-

ity to which unbelief gives rise. It is impossible, therefore, to say that nature ought to supply us with our chief subjects for meditation ; it not supply us with any at all unless they are regarded from a truly Christian point of view.

The mysteries of God's revelation

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50c. a box, 6 for 2.50, trial sise 25c. At dealers or sent postpaid on receipt of price by Fruit-e-tives Limited, Ottawa.

Some of them are calculated to awaken our hope in God or our fear of Him; others tend to stimulate our gratitude and love. To the first class belong the solemn truths regarding death, judgment and hell, and, when we meditate upon them, we are deeply moved and impelled to despise the things of earth and to set prepare our hearts for the Lord. Every day that dawns cught to bid To the second class belong the mysteries concerning the life and Passion of Christ, and God's infinite perfec-As we have already seen, the practice of making pious meditations will help us greatly in our efforts to prepare the way of the Lord. We considered last week the importance and the manner of making meditations are other meditations also belonging the constant of the con the self surrender, the victories and triumphs of some particular saints.

Above all, one of our favorite sub-Virgin Mary, a life containing many examples for us all of purity, humility and obedience, and full of faith and confidence in God and of love.

For all Christ ans, with no distinc tion of age or position, the best of all subjects for meditation are those connected with our Lord's Passion. He displayed as in a mirror all the virtues pleasing to God and truly heroic, and from Him we derive con-solation in all the circumstances of life and strength to enable us to do right. The Cross of Christ was the book constantly studied by the saints, from which they learned the way to heaven. They never were weary of regarding themselves in this mirror of souls. Let us form the habit of saying to ourselves on every occasion: "This is how Jesus behaved; this is how He spoke, judged and sored; such were "His dispositions in circumstances resembling my own. Thus would He think, speak and act, were He in my

position. If we keep the eyes of our mind fixed constantly on Him, our great and holy Example, we shall see plainly enough how we may best prepare the way of the Lord, and which path will lead us to heaven. May He guide us on our road and may we follow Him faithfully. Amen.

TEMPERANCE

THE "STOCKHOLM SYSTEM"

Stockholm system." Its purpose is or read the daily papers, or hold conspirituous liquor allowed to any individual. Citizens in good standing few moments of silence after the can thus partake of such beverages day's anxieties and labor. Most within the bounds of moderation, as mothers' nerves are quite on edge by officially interpreted for them, but nightfall. No wonder that she is are prevented from falling into excess. Dr. Bratt, as migut be expected, has been accused by some of being too to bed—in order to have a few moderate and by others of being too moments to herself. extreme in his reform. The fact is that the system is to go into effect for the entire Swedish nation after the first of January. Hitherto it has already been in operation in thirty-one of the one hundred districts into which Sweden is divided, and during the past year is said to have de-creased the censumption of liquor from 5.004.542 liters to 2.979.682 liters.

DRINK NG DOESN'T PAY A well known novelist, who was

For Sprains, Lame Muscles

Absorbine, Jr., brings quick relief. Keep it always at hand for instant use. Athletes use Absorbine, Jr., for the muscle that has been strained for the cut or laceration that runs a chance of infection; for the abrasion that pains and the limbs that are stiff and lame

Absorbine, Jr., is a concentrated anti-

he says, "that I am not dealing with confirmed drunkenness, drinking that has become an organic necessity. Inebriety is a disease as much so as tuberculosis, and must be so considered and treated. I am dealing with the custom of drinking as it is practiced by the great majority of men who drink at all. And, for that very reason, I think that testimony like mine should be suggestive and valu-able. I have absolutely no prejudice

against the custom; and yet, though I never abused it, socially speaking, and am still a worshipper of Diony sius from afar, I do not hesitate to declare that moderate drinking does

not pay.

'I have tried it. I know. No one can tell me anything about its joys and satisfactions. I have also tried total ab tinence. As a consequence I seel batter, sleep better, work better, enjoy life more, and have increased my usefulness as a citizen.

A NEW EXCUSE FOR DRINKING In Springfield, Mass., the other day, man arrested for drunkenness added a new one to the many reasons or rather excuses, given by men as to why they drink. We all know about the man who drinks to drown his grief, and the other man who drinks to celebrate his joy; of the man who drinks to keep cool in sum mer and the one who does the same thing to keep warm in winter; of the man who takes a drink in the morning to start the day right, and the man who drinks at night to compose his nerves and induce sleep—and so on. But this fellow in Springfield in on. But this fellow in a springhed invented a new one. He said he was compelled to take whisky to cure him of lameness! Most people who drink discover that their potations interfere with their powers of locomotion, but this Springfield man declared locomotion did not function well at all. He had been struck by an auto mobile some little time before, he said, and was so injured in the left leg that unless he took whisky he could not walk without a limp .-Sacred Heart Review.

THE LURE OF THE FIRESIDE

The Christmas season seems to be the proper time to call the attention of Catholic parents to one of the many factors that are quickly and surely breaking up the home. Is it not true that the dulness which only too often characterizes the modern Catholic home drives the children to the omnipresent "movie" house, the Is it not true that the indifference of Catholic parents to the amusements of their children is the root cause of much of their estrangement from the

Children will always be children. They love noise. They must make noise, if they are normal and healthy at all. The boy who never plays a prank or never lets out a whoop should be taken to the doctor, for there is something fundamentally wrong with him. You cannot keep the little ones at their books from the hour that follows immediately after supper until bedtime. Children learn quickly—and especially their lessons—and with the "study perlessons—and with the study per-iods "which have been introduced into the modern schools there are long stretched hours in the lives of the children which may be filled up

one way or another.
Of course the father, wearied with long day's hard work dreads the panonium of the fireside. His ear has willing to do almost anything—even if need be to tuck the youngsters in-

Now, Catholic parents lose a glori-ous opportunity of binding the affec tions of their children to them forever when, in a moment of weakness or weariness, they try to rid themselves of the company of their little ones in the evening. The children whose nights are always spent at the "movies" soon lose a taste for the pleasures of home. Boys and girls who are driven night after night to athletics in order to while away the long hours, may be sowing in themselves by such overexertion seeds of nervousness that will sooner or later ever when, in a moment of weakness nervousness that will sooner or later

break down their physical fitness and their mental balance. The desire for excitement which has become so characteristic a mark of the growing generation is due in large part to the lack of reposeful amusement at home. Such games as dominoes and checkers, which were good enough for our fathers and mothers, and served admirably to distract their minds from the day's worries and at the same time helped to sharpen their mental acumen, should be rehabilitated in the home. From over-exertion.

Waiter Johnson, the famous pitcher of the Washington Americans says:
"Absorbine, Jr., is a first-class liniment and rub-down for tired muscles. I have used it myself to advantage and can heartily recommend it to ball players everywhere."

Absorbine Jr. is a concentrated antiwith all America's inventive genius, the production of children's games for the home has fallen off neticeably, as the records of the Patent Office in Washington clearly show. Still, withal, there are enough games

procure one or several games for the home. First of all, it would keep the youngsters amused indoors, a much safer place for them than even the eafer place for them than even the "movies," since even the most strictly censored films frequently contain suggestive and doubtsul scenes and episodes. The dark streets, the dance halls, the cabaret shows, the pool rooms, the cigar stores and salcons, where the boys learn to smoke cigarettes and listen to shady stories—all these our young folk will be able to avoid it parents succeed in making

to avoid it parents succeed in making home interesting and the long evenings not intolerably dull.

In the second place, the introduction of reposeful games in the home will give parents an opportunity of creeping closer and closer to the hearts of their own. For the healthy sonus box will always enjoy playing a young boy will always enjoy playing a game with father, if he has a chance to beat him at it. And it father takes his "trimming" with good grace there will be established between him and his son a bond of comradeship and camaraderie which will be the surest protection for the boy against the appeals of our modern artificial life. -The Resery Magazine.

> ONE SURE SOURCE OF PREJUDICE

Apropos of the K. of C.'s investigation of the sources of prejudices against Catholics in this country, the Monitor says: "We have not yet seen a full statement of their deliberations; and important document. In the meantime, we would like to submit to the Catholic public one phase of the bigotry situation which we are all prone to more or less overlook. In many cases the prejudices which exists in the minds of non Catholics against the Church, is created, fostered and perpetuated therein by the disgraceful and disedifying conduct of Catholics themselves. Every Catholic who becomes intoxicated is an argument to the uninstructed non Catholic that the Church deep not consider drankenness a crime. Every action of deceit, dishonesty or other disgraceful proceeding en-tailing sin upon the Catholic soul, creates a hatred against our holy religion in the hearts of those who only know its dogmas through the conduct of those Catholics whom they see around them. Good example on the part of many practical Catho brace the true faith, while the bad example oi loose moraled Catholics has made well meaning Protestants shudder at the religion that is professed by so many who mortally sin against God by their habitual vices."

TRIBUTE TO THE PAPACY

BY A PROTESTANT SCHOLAR

When the Hague Peace Tribunal was established and it was predicted that war would be no mere, the Holy Father was not allowed admittance to the portals of the Peace Temple. But the irony of history has asserted itself, for the present moment, while the world conflict rages, the pretentious Hague Peace Temple stands like another Tower of Babel—a mon ument to man's overweening presumption while the spurned Pris of the Vatican looms up as the great-est peace factor. "Thanks to interest peace factor. position of Italy, the Curie was excluded from participation, in the Hague deliberations. Perhaps it will appear in coming peace negotiations as the exponent of neutral nations, if not a more important task will be

assigned to it."

This statement quoted does not emanate from a Catholic source, but it has as its author Professor ther Kohler of the (Protestant) the ological faculty of the university in Zurich, Switzerland, and it is to be found in an article in "Die Christliche Welt " (The Christian World), an evangelical organ intended for the an evangencia organ intended to the educated classes. The article, "The Papacy and the World War," is so replete with sound, judgment and impartial analysis that we translate

portions thereof for our readers.
"All differentiations along nation al lines," says Professor Kohler, "together with their attendant man-"together with their attendant manifestations, are, in their last analysis, only social coincidences as far as the Catholic Church is concerned. The universal structure of the Catholic Church rears itself aloft over such accidental conditions and her adherents, though scattered by the chance contingencies of national states, are simultaneously members of the super-national Casholic Church. This abrupt precipitation from nationalism to universalism produces singular results. One cannot refer to the fact that the German and English Pro-testants, besides belonging to the German and English nations, are supernationally Protestant. He who

supernationally Protestant. He who contends thus overlooks the fact that Catholic supernationality is a compact sociological body, whereas that of the Protestants is merely one of community of ideas. And how thin, how alarmingly thin, this common Protestant feeling of solidarity is, in view of the political realities born of national captiment. of national sentiment, we have learned to satisfaction. Protestant ism knows no sociological church, only churches, national churches, and even their names reveal the closest adherence to national interests. Catholicism combines all its members, regardless of nationality, into one universal body, whose head Still, withal, there are enough games to furnish recreation and amusement to the growing up generation, if they were but mut to use. were but put to use.

It would not be a bad Christmas pronounced than is that of Protest-investment for Catholic parents to antism. This is no reproach, but

lies in the nature of things; adherence to the international body thus tends to assert itself in the national framework, and occasionally makes anti-national claims, whereupon the pelitical world speaks of "ultramontary."

iem." The latter has not occurred in the present war, but that this tendency is recognized, as a natural right, reveals the cultural nesessity of making concessions to national contingencies. The Church, as such, contingencies. The Church, as such, as custodian of supernatural revelation, will not pronounce in favor of a war of nationality; she has carried on the struggle against infidelity herself and is still capable, for she is thereby protecting herself; but her universality and supernatural character will preserve her from the world war."

Paying a glowing tribute to the peace afforts of Pope Benedict XV., Professor Kohler continues:

"The Law of Guarantees, in the turmoil of the world war, has been abrogated; the Pope no longer feels secure in Rome, and has all reasons therefor. Spain has invited him to migrate to its neutral soil; the Benictine Abbey, the Maria Einsiedeln, bad hopes of harbaring Pope Bane-dict XV. as guest; but a transfer of the Curie from Rome has a different

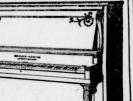
from Italy of a German or Austria to neutral territory. It is more than questionable that such a step would

"Thanks to the interposition of Italy, the Curie was excluded from participation in the Hague deliberators. Perhaps it will appear in the coming peace negotiations as the exponent of neutral nations, if not a nore important task will be assigned

Powers who have hitherto held aloos, like England and Holland, have sent accredited representatives, or propose to do so. Whether or not a solution of the Roman question will be effectuated is to be left to the future. The problem of the legal status of the spiritual sovereign bereft of territory is so complicated that every prediction is hazardous. It is to be hoped that the establishment of peace, as in other respects, will bring about, particularly in this case, a permanently satisfactory condition of affairs. This would lend a new perspective to the relation between the State and the Catholic Church in aspect from that of the departure general."-Truth.







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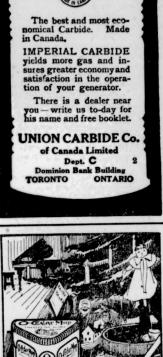
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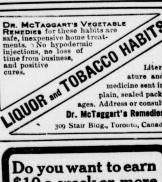
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CHATS WITH YOUNG MEN

SELECTING A VOCATION

If a young man is not forced by open to him after he leaves school, he should study himself, his ability. his inclinations his aptitudes, his manners, and his physical condition and select that calling in life for which he is best adapted. In congenial employment he will likely

There is no doubt that a large percentage of the failures which occur among business and professional men are due to the fact that the victims have undertaken work for which they are temperamently unfitted. Men who are by nature fitted to be professional men are ofttimes witched by circumstances into uncongenial labor for which they have no appetite and which often leads to failure. In other cases men with clean out business talent are comcelled to follow a professional cares for which they have no liking, simply because their fathers had a law practice or a doctor's practice, and vished them to succeed to the busi-

would have made excellent lawyers or architects and vice versa are started on the wrong track to suc-cess purely through an early condi-tion for which they were not entirely responsible. There is no denying the fact that many men de not succeed in life because they are missits in different trades and protessions. How san this be avoided?

By making an analysis of the tradi-ens, inheritance and tendency of the individual.

If a young man possesses an aversion to a particular trade why should his father compal him to follow it and be wholly out of touch with conditions and out of harmony with life? It is true, a man of average intelligence can by application and development succeed fairly well in any line of work to which he applies himself. but how much greater suc cess would be made if he selected a pursuit for which he had a special liking.

It is not all in the training, but semething in the natural tendency. Something in heredity.
Now there are some men who can

never became salesmen or business men. They haven't the tact—the ability—the mixable qualities, and they never will possess them no mat-ter hew hard they may strive to overcome certain fundamental defects in their character, and, yet, in some other line they might win gelden spurs. Now if a man maps out his life's work in a career which is distasteful to him, he is planning unwisely. It is true he may win dolone between the care the may win dolone between the care lars, but surely the acquirement of money is not the whole aim of life. Me misses the true happiness which comes through being in sympathy with the elements around and about him. There is a constant lack of sympathetic vibration and his busi-

ness nerves are being steadily jarred by the discordant sounds which en-viron them. It is true that a strong will power may overcome certain fundamental difficulties, but every man has not a strong will power. And then there is a limit to what can be accomplished even at that.

The average man commits a seri-ous error when he permits himself to be forced into a calling that does not afferd him reasonable pleasure while he is endeavoring to earn his living thereat.

HAVE A LIFE SLOGAN

A young salesman writing me atter a successful business trip, says: "I was on the road selling ha dware specialties and had had several very specialities and had nad several very strong throw-downs when I walked into the effice of the buyer for one of the large wholesale grosery houses in Boston. While waiting to see the buyer, I noticed a motto hanging at the side of his desk which said: 'The doors of opportunity are wide ; don't say you can't get in before you have tried!' This motto so inspired me with renewed vim and vigor that I sailed into that buyer like a young man courting his first girl, and as a result I landed a good order."

result I landed a good order."

The influence of a rousing motto kept constantly in mind is incalculated and a constantly in mind is incalculated and i It is literally true that "as a man thinketh in his heart so is he." A life slogan which embodies your aim, stirs your ambition, and tends to

your latent potencies will be worth infinitely more to you than an inherited fortune, for it will help you to find and utilize your highest possi bilities, which is the greatest good fortune that can come to any man.

Here, for instance, is a motto which has guided and shaped many a successful life: "Make every occasion a great occasion, for you never can tell when some one may be taking your measure for a larger place. How inspiring is Dryden's short but pithy sentence, "They can conquer was believe they can," Emerson's "Nothing comes without effort; everything may come with the right effert," and Frances E. Willard's "Success doesn't 'happen.' It is organized, pre-empted, captured by consentrated common sense!'

Many a struggler has been held to his task by his life motto, when but for it discouragement and failures would have turned him back.—Cath. olic Columbian.

"HAVE MERCY ON US"

"Sacred Heart of Jesus, have mercy on us." How often during the day do good Catholics repeat this ejaculation - many, many times. It is the cry of the soul that seeks heaven as the goal of all earthly desires. Sacred Heart of Jesus have mercy on us! We cannot repeat it too cften It is the appeal of saint and sinner alika.

"Safford"



OUR BOYS AND GIRLS

THE BEGINNING

It began that morning when Helen's mother asked her if she had taken any candy off the sideboard and Helen blushed and said "no" when she should have said "yes." At noon she ran off when she heard mother calling her to go a little mes-sage. That night she thought she was just a little too sleepy to say her prayers. Maybe God would not re-member anyway.

That night God sent His Angel of

Death and took that little child's soul to Himself and her poor sorrow stricken mother couldnot be consoled, but the God of Mercy showed her what her little one's faults were leading to. He showed her Helen, a fall grown woman stealing, taking sull grown woman, stealing, taking what did not belong to her, she saw how her sin was becoming worse and worse, she heard the voice of God warning her child to stop, to repent, but always she went on, and lastly she saw her child completely aban-doned by God, degraded, an outcast and all this through neglecting her

little sins.

Now boys and girls don't you see what these so-called little sins are leading to, how each little fault brings us so much farther from God. makes it so much harder to overcome the temptation next time. Remem-ber this true story of the little girl whom God loved too much to let her live and offend Him grievously when next time you are tempted to sin.

CHRISTMAS GITING

Two young girls were talking over what they were going to buy for Christmas. The wealthier girl said, 'I have \$25 to spend on my family how much have you?" The poorer one replied, "I have \$2 50 to spend but not on our family. They do not need it. I am going to buy presents for poor children who have no money for Christmas."

We are apt to think too much about Christmas presents for our own amily, and too little about gifts for those who have no Christmas money

Most people seem to think that if they have no money they cannot make Christmas presents. But even if they have no money they probably have something lying about the house cr office which they do not need half as much as others, less fortunate than themselves, and which they could easily spare. There which tury of things in many homes put away in the attic as rubbish which would be of very great service

to somebody.

The trouble with most of us is that we are so selfish that we think of everything in terms of self. We may have clothing that we are very sure we shall never wear again, yet we cling to it, as we do to books which we have read and many other things simply because we think we may

want it sometime.

It is a good time to clean house, just before Christmas, and to pick out all the things which you do not topography of lands endeared to the really need. You will be surprised to Catholic heart by their association see how many things you have to with some of the glorious sons and spare which would cheer and help daughters of the Church who brought

You will be surprised, also, to find some rags.

Many people have Christmas presents which they have been storing up for years, things that are in the way and of no earthly use to them, which they could pass along this Christmas to others to erjoy.

Do not cling to things simply because they were given to you, when you have no real use for them. Those who gave them should be only too glad to know that they are mak-

ing somebody happy.
You will find packed away in the ettic or basement, or somewhere else in your home, very likely, toys, pic tures, books, and many other things which are not really of enough use to you to keep, and yet are too good to throw away. This is a good time for you to pass them on to others who will get from them, perhaps, as much joy and happiness as they gave you when you flest received tham. when you first received them. Open your heart, be generous, at this Christmas time, and see how many

people you can make happy ! If there is any taint of self in your gift, any ulterior motive, like the hope of getting more in return or of advertising yourself, it will vitiate

the spirit of the gift.
"If, after you have given, you are wounded because you are not thanked or flattered, or your name put in the paper, knew then that your gift was prompted by vanity and not by love,

Carol" never knew what jey was un-til he awoke from his miserly selfish til he awoke from his miserly selfish

dream, and began to love and think of others. When he went to church and walked the streets, and watched the people hurrying to and fro, and patted the children on the head and questioned the beggars, and looked down into the kitchens and up to the look like a mausoleum." The writer says that his command was carried windows of houses, he found that everything could yield him pleasure. out to the letter. — Philadelphia Standard and Times. He had never dreamed that such common things could give him so

In unselfishly trying to make others happy, you will double and treble your own happiness.

Everyone should regard Christma as an occasion for clearing his heart of all grudges, for forgiving all offenses, and all enemies. It is a good time to forget and to forgive, a good time to forget self and to think of

If you have no money and nothing else to give, give yourself, the best gift of all.—Success.

"NO PRIEST, NO OPERATION"

I remember (wrote Bishop Chisholm, of Aberdeen, in his Lenten pastoral last year), a good Catholic doc-tor was lying dangerously ill. His brother-practitioner, one of the most skillful in the city, came to perform a serious operation. "Wait a minute." serious operation. "Wait a minute," said the Catholic doctor to the other, who was prepared to begin operations 'I expect the priest every minute."

"Oh," said the other, "we don't want one of those black coated gentlemen about us! He will only disturb you and put the fear of hell into you. We shall get on much better without the priest."

The Catholic reply was "No priest,

At the moment the priest entered whereupon the irate operator retired, muttering that he would not be responsible for the consequences. The consequences were that when he returned to the room he found the patient in so wonderful a state of content and happy resignation that it gave him every chance to make the operation euccessful—as it was, and indeed as, of course, it might have been, whether or no. But ever afterwards, whenthe doctor was called to a Catholic patient his first ques-tion was, "Have you sent for the priest?" And if he had not, he would say, "Well, send for him and then I'll cure you." Doctors are beginning to realize this fact nowadays and act up to it. I wish it were better known.

GEORGE III.

ON ECCLESIASTICAL ACCORD The Catholic Historical Review for

October has a few articles of purely

historical character as well as one that possesses a literary and anti-quarian value besides. This is the opening contribution, furnished by a writer, C. M. Antony, who has given the world a few delightful books on topography of lands endeared to the to God's service the burning desire You will be surprised, also, to have how many poor children there are living not far from you who have living not far from you who have rank of the blessed by virtue of their crown of martyrdom. The footsteps how many living not far from you who nave never had such a thing as a doll or any other sort of toy. Not leng ago in passing through a poor part of the city, I saw little children playing city, I saw little children playing city, a doll which they had made explanation and loving attention to a doll which they had made of love, as well as a sympathetic appreciation of the beautiful in nature as well as in art, and with the genius of the Church in its adaptation of these valuable adjuncts to the high purposes of Divine worship and servce. The special subject treated of in the October number of the Historical Review is "Lulworth Castle: Its History and Memories." This castle is situated in Dorsetshire, in England, long in the possession of an old English Catholic family—the scene of the consecration of Dr. John Carroll and the birthplace of the American Episcopate, and forms an mpressive feature in a magnificent landscape, full of alternate stretches of rolling upland and noble piles of dark woodland and the vari colored foliage of many arboreal species of the towering monarchs of the forest. Lulworth is one of the wide estate mentioned in Domesday Bo Lolleworth the name is spelled there-in. The place in time fell into

possession, through marriage, of the Howard family. On the lands stood a Cistercian monastery, and an Abbey (Bindon.) which was confiscated by Henry VIII. Subsequently the property fell into the hands of the Weld family. Dr. Carroll of Maryland, a member of the Jesuit Society, paid a visit to England in company with a friend, Father Charles Plowden, of prompted by vanity and not by love, and you were merely giving in order to get, were not really giving but grasping."

Shropshire, who was afterwards tutor to Mr. Weld's sons. When the question of a Hierarchy for America was first moeted Mr. Weld wrete to him Scrooge" in Dicken's "Christmas inviting him, in case of his elevation

Many monarche had been entertained in Luiworth Castle prior to Dr. Carroll's consecration, but this was the first time. The permission to have the consecration take place there was given, curious to say, by King George III., who was very much attached to the Weld family—especially to two little girls, the elder of whom was only twelve years old.
They were put up by the parents to ask the King as a favor to give permission to have a new chapel erected in the Castle, on the presumption that he could refuse them nothing, so much attached were they to the King and he to the irresistible little damsels. The step was well chosen, for although the King hasitated at first, so bitter was the sentiment against everything and everybody Catholic at the time, he ultimately and the bot adding. "Don't make gave in, but adding: "Don's make it too like a chapel at first; make it

METEOR-LIKE THEY VANISH

During her progress through the patted by enemies from within and from without. The former were the heretics like Pelagius, Zwingli and Calvin; the latter, chiefly the poten-tates and rulers who opposed to her spiritual weapons the might and power of their legions.

Yet history bears witness that the triumph of these enemies arrayed against the Teacher of Truth has been short-lived. They vanished like meteors. For a while they may have shone brilliantly. Perhaps they dazzled men by their power and by specious arguments hurled against the Church founded on the Rock. They may have caused the faint-hearted and those of weak faith to tremble lest the pillar of truth be these enemies are no more. Their work has almost passed away. Their names are no longer in the mouths of the multitude.

A few months ago certain enthu-siests in this country celebrated the five hundreth anniversary of the death of a so called Reformer. It was John Huss of Bohemis, who was executed for heresy in 1415. He had stirred up the people by pernicious teachings. He had affirmed that "the church is the congregation of the predestined;" that "press must preach the word of God regardless of the consure of the Church.' were only two of his false doctrines. Like Wickliffe he appealed to the mob and incited them to persecute priests and monks. The Council of constance ordered the "reformer" to be seized, and proceeded with him ording to the custom of the time.

These facts were rehearsed a few months ago and John Huss was praised as a martyr of liberty against "ecclesiastical tyranny." The mag-azines sounded his praises and books were compiled in his honor But now he is once more forgotten His brief triumph was anything but universal. It was prepared and par-ticipated in chiefly by those who are always eager to hurl a dart against

The earlier heretics and disseminators of false doctrines are almost completely forgotten. Many persons could hardly tell what is meant by the heresies of the Monophysites, — the Monothelites, or of the Nestorians. These false teachings and their authors have passed away, while the Church which "Magna est veritas, et praevalebit,"
said our great Pope Leo XIII.
"Truth is great and it will prevail."
This is seldom verified so clearly as

when the wreckage of a past heresy is momentarily brought to the sur-face, as was done at the afore-mentioned anniversary. It is ead to view the remnants of these shattered systems, and equally sad to recall hasked in the smiles of the multitude and perhaps enjoyed the temporary favor of those in the seats of the mighty. Teachers of falsehood come and go, kings and rulers, drunk with the rage of thwarted passion, raise impotent hands against the up-holders of Christ's law and sow dissension in the very sanctuary of the Church, yet these onslaughts finally fall back upon those directing them. For the Church is founded on a Rock and she will survive the storms and heresies of centuries. Nothing more interesting than to watch the Bark of Peter going down the centuries, battered and beaten by the cunning weapons expressly forged against her, yet safely surviving amid furious attacks which would long ago have shattered an institution not sup-ported by the power of God.—Rev. Albert Mutsch, S. J., St. Louis University, in our Sunday Visitor.

THE LETTER "E"

Some one has advanced the opinion that the letter "e" is the most un-fortunate character in the English alphabst, because it is always out of ash, forever in debt, never out of danger, and in hell all the time.

But we call his attention to the fact that "e" is never in war and always in peace. It is the beginning of existence, the commencement o age and the end of trouble. Without it there would be no meat, no life, no heaven. It is the centre of honesty, makes love perfect, and without it there would be no editors, devils nor news. — Truth.

THE DIVORUE EVIL

All thoughtful men who value the Christian faith are beginning to realize the frightful evils that must inevitably befall society if the dire plague of divorce, with all the nameless sins leading to it and springing from it, be allowed to continue its ravages. Many an earnest writer and many an eloquent voice, even in the non Catholic press and pulpit, have lately deplored this crying evil. In the eyes of the true Christian the abominable system of Mormonism is

system of divorce; for it is hardly more shameful to have many wives at once than to have several in ession, while the first, to whom fidelity unto death was sworn, is still alive. - Truth.

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dogmas that are disputed by Protestants.

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read it with both profit and pleasure.

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THE VILLAGE "MOVIES"

Much has been written about the moral dangers inseparable from the film-halls in cities and towns, but in our villages, according to the Woman's World for October, these perits are graver. In large communities the censors and the police can exercise some control over the haracter of the pictures that are shown, but the managers of the only cinema theater, perhaps, that a vil-lage boasts, rents cheaply from a "jank exchange" the most vulgar and sensational reels there are, and the rural population, having nowhere lee to go, flocks to these demoralizit 2 "movies." By paying enough for them the managers could secure good films and that is what his patrons should force him to do. It is said, moreover, that both in town and country those who frequent in greatest numbers the moving-picture theaters are women and girls. With them, therefore, it chiefly rests to determine what sort of films shall be exhibited. For the conscientious managers, as everybody knows, pro test with tears that; "Taey only give the public what it wants." By

control the situation. do the same, for it is computed that three fourths of the 8,000,000 people who attend the country's 18 000 film halls are women. Indeed the sup-posedly romantic longings of girls in their teens are deliberately catered to by shrewd managers. Said a distributor of moving pictures recently Give me a film with the word, 'girl,' 'sweetheart,' 'woman,' 'kies,' mar riage,' or 'sin,' and I'il make 25 per cent. more than without it." Sensational moving pictures, moreover, are reckoned strong factors to-day in the revolt of the young against the restraint of home. "The heroine of the movies had her way; then film ball says to herself. Indeed it is difficult to understand how the constant frequenter of cheap moving. picture theaters can keep her moral standards pure and lofty. The movies' power of imitation and suggestion is very great. Yet intoxica-tion is widely used as a comic motive, "slap stick" humor, pistol-brandish-ing and the roughest kind of "horseplay" are commonplaces on the average "popular" screen, and worse still, "gross firtations, unfaithful ness in marriage and ridicule of marriage relations are given comic (sic) farce to audiences of all ages. An escapade too broad, too uggestive for drama is made into rollicking farce to be taken lightly, merrily. Every problem in macriage has been lampooned and ridiculed until, to many, it becomes a matter

But it is the sex that is considered the more refined, modest and exacting of the two which makes up by far the greater portion of the spectators thronging our film halls. If these women and girls will keep paying to see moving pictures depict scenes like those enumerated above, the film producers will conto spin out miles and miles of such reels. But if the "devout sex' were to insist upon being offered a more refined and decent entertainment than the screen, as a rule, now affords them, and if they simply kept away from the moving picture theater until the desired change were made, managers of film halls would doubtless be quick to act. The experiment would be well worth

CATHOLIC CHURCH

FORBIDS HER PEOPLE TO READ THE BIBLE

We have answered this question a dozen times in a manner that should have brought conviction to our readers: we have reminded them that we make a standing offic of \$1,000 for proof that the Catholic Church keeps the Bible from her people. Hence, as a new answer we merely quote from three non Catho-lic authorities, hitherto not referred

to by us :
Rev. E. Cutts, D D, in "Turning Prints of English History," pp 200-201: "There is a good deal of popu-lar misapprehension about the way in which the Bible was regarded in the Middle Ages. Some people think that it was very little read, even by the clergy; whereas the fact is that the sermons of the mediaeval preach ers are more full of Scriptural quotations and illusions than any sermons in these days; and the writers on other subjects are so full of Scriptural allusion that it is evident their minds were saturated with Seciptural diction. Another common error is that the clergy were unwilling that the laity should read the Bible for themselves, and carefully kept it in an unknown tongue that the people might not be able to read it. Toe truth is that most people who could read at all could read Latin, and would certainly prefer to read the authorized Vulgate to any vernacular version. But it is also true that translations into the vernacular were made. . . We bave the authority of Sir Thomas More for saying that 'the whole Bible was, long before Wyclif's days, by virtuous and we'll learned men translated into the English tongue, and by good and godly people with deviction and sobarrass well and devotion and soberness well and reverently read.' . . . Again, on another occasion he says: "The

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clergy keep no Bibles from the laity boycotting the cinema hall until but such translations as be either reels of the best quality are provided the women of a village could easily be already reproved for naught (bad), as Wyclif's was. For as for old ones The chief patrons of the moving that were before Wyclit's days, ictures in our cities could of course they remain lawful, and be in some

> Dean Hook, in his "Lives of the Archbishops of Canterbury," vol. III. p 83, says: "It was not from hos-tility to a translated Bible, considered abstractedly, that the conduct of Wyclif in translating it was condemned. Long before his time there had been translators of Holy Writ. There is no reason to suppos that any objection would have been offered to the circulation of the Bible if the object of the translator had only been the edification and sanctification of the reader. It was not till the designs of the Lollards were discovered that Wyclif's version was proscribed."

The Quarterly Review, October, 1879 save: "The notion that people in the Middle Ages did not their Bibles is probably exploded, except among the more ignorant of controversialists. . . The notion is not simply a mistake. . . . It is one of the most ludicrous and grote que blunders. — Our Sunday Visitor.

THE DIMINISHING OF VOCATIONS

"The presence of thousands of French priests on the firing line is iastical circles, as we have noted heretofore," remarks the Catholic Sentinel. A French priest, Pere Dudon, who has made an exhaustive study of the question of the supply of priests in France, computed that as far back as 1906, there was a defi-ciency of 8,109, predicted that on count of the position of the Church before the law, vocations would go his prediction was correct and if a deficiency already existed in times of peace it is altogether likely that it



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DEATH OF MR. THOMAS WALSH

On Saturday, Nov. 20th, Mr. Thomas Walsh passed peacefully away at his home on Garland Ave., Detroit. He had only been sick a few days and his death was indeed a shock to his loved ones and his shock to his loved ones and his many friends. Almighty God had granted time for his dear children to gather round the bedside of their dying father,—a consolation for his sorrowing wife.

The deceased was born in Adelaide

Township and lived for some years in Seaforth and Parkhill. Only four years ago he moved to Detroit. Besides his wife he leaves behind eight children, six daughters and two sons. Of the daughters two are raligious. Mary, who in religion is Seeser Marie Genevieve of the Immaculate Heart of Mary Order, at present teaching at Battle Creek, Caristine of the Ursuline Order, Chatham, Ont. Of the two sons one is a priest, Father Joseph B. Walsh of the Basilian Order, at present attending the Catholic University at Washington, D. C. The other children are Miss Ursula of St. Joseph's Hospital, Chatham, Ont. and Vera, Zeta, Hilda and Francis of Detroit. Besides Mr. Walsh is survived by three sisters, Mrs. James Healey, Mrs. T. Hickey and Miss Catherine Walsh, all of Strathroy.

The funeral took place on Tuesday,

Nov. 23, to Mount Olivet cemetery, Detroit. Solemn High Mass was celebrated at St. Bernard's Caurch, Detroit, by his son, Father Jos. Walsh, C. S. B., assisted by Rev. Fathers Rooney and Quigley of Windsor, as deacon and subdeacon, while Rev. W. J. O Rourke was master of care-St. Bernard's Church and Rev. F. G. lege, Toronto, assisted in the sanc tuary. Rev. P. Howard, C. S. B., of Assumption College, Sandwich, preached a touching and consoling sermon. The pallbearers were Mr. Walsh's two brothers in law, James and William McKenna of Detroit, his two nephews, Albert E. Healy of Windsor, and Leo Cianey of Detroit, and Messrs, M. Breen and A. McIntyro

formerly of Parkhill. May his scul and all the souls of the faithful departed rest in peace.

THE LATE JAMES QUINN

After a lingering illness extending over a number of months there passed to his eternal reward James Quinn in his sixty fifth year. late James Quipn had lived all his lifetime on the 8th, of Peel Town ship, his father having owned the farm adjoining his. In the year 1878 he married Mary O Donnell and the happy union was blessed with twelve children, three of whom predeceased their father. Daring his long suffering, which he bore with exemplary patience and Chris tian resignation, he had the attentive nursing of his daughter Elizabeth. Realiz ng that there was no hope of recovery he became entirely disconcerned with the things of this world, and prepared himself to meet faithfully in this life. Fortified by soul passed to its Creator on Sunday,

St. Martin's Church, D ayton, Ont., where Requiem High Mass was celebrated by Ray Father Arnold. The remains were interred in St Martin's Cemetery beside those of his par-

He leaves to moura his death, his beloved wife and family, Edward and Ambrose of Arthur, Oat., William of Hamilton, Oat., Joseph of Drayton, Ont., John and Leo at home; Sister M. Cyrilla of St. Joseph's Convent. Brantford, Ont., Elizabeth and Amelia at home; also two brothers, John of Floradale, Ont., and Edward of Crosswell, Mich., all of whom have the hearty sympathy of their many

THE "NE TEMERE" BUGABOU

One of the most direful of the accusations which Menace malcontents use as a weapon against the Cath-olic Church is the decree on Matrimony and Espoused promulgated by the late Pope Pius X It is referred to as the 'Ne Tamere' decree, and always with affected horror as though it were some dreadful invention of moral torture for the punish ment of non Catholics especially. McKay St. Pembroke, on Tuesday Oct. As a matter of fact, it concerns 26 1915, John R. au, aged sixty nine directly none but Catholics, since those outside the Catholic fold are EGAN—In Udney, Oct, on Dec. 4 not bound by what it lave down for Catholic guidance. In "The Ecclesitical Review" for the current month appears a very serviceable synonsis of the provisions of the decree, in relation to the question, "Are Non Catholic Marriages Valid," eigned "Jos. Selinger" If some of the shouters against the regulations of the decree would take the trouble to examine the explanations therein given, they would perhaps admit that there is little basis in fact for the protests that have been raised against the decision given by the Rota

will be much greater now that hundreds of priests and seminarians are dying on the field of battle.

DEATH OF MR. THOMAS

in the Gould-Castellane case. One of the questions examined by the Rota is the indissolubility of the marriage contract. It finds that, even though marriage is outside the Christian Church and not a sacra ment, it is still indissoluble. It is laid down that

The Rota decided this marriage case, complicated because of the in tention of the non Catholic party to contract according to her belief, that she could dissolve it for any cause, in a manner that leaves no doubt riages, unless it is set aside by the contracting parties by an explicit and absolute act of their will

Marriage is indissoluble and mono gamic, its purpose to procreate, by the law of nature as well as by the revealed law. God, the Author of both, so stipulated or both. The reason why in this case the marriage was declared valid cannot fail to convince any unbiased mind; at the same time it assures every non-Catholic and Catholic as well that the "Church holds marriage among Hebrews, infidels, Greeks, Calvinists and other sects to be valid, unless the explicit condition of its solubil-ity was made (quoted from Gasparri p. 299). "Hence the marriage of infidels, heretics and schiematics is valid, unless the contracting parties positively intend otherwise and manifest it outwardly, that they will contract none but a soluble marriage," (quoted from Wernz, p. 299) Such an intention is sometimes apparent from the ceremony, ritual, or form of marriage; for in As common law marriages, acknowledged in some States, have no pre scribed form, it would be necessary to inquire into the intention of those

cohabiting.
Marriage, therefore, outside the Church, though non sacramental, is

Among those who have been mak ing themselves prominent indenounce ing the decree "Ne Temere" is the Rev. Dr. Barnett. We also found that it was the subject of vitriotic denunciation from time to time by anonymous writers in The Menace The excuse of ignorance may be the former.-Philadelphia Standard

WAR TOLL OF THE MISSIONS

A mission journal referring to the

losses sustained by the Catholic missions owing to the war gives some interesting statistics of the number of French religious of different Orders serving under the colors in various capacities. The White Fathers, the Lazarists, the Fatuers of the Holy Ghost and the Lyone Mission Semin ary have each furnished approximate ly 200 men. The Paris Musion Sem inary has eacrificed even a larger number, sending 200 missionaries, 4 directors, 2 lay brosners and 103 candidates. On September 19, 1914, only 8 candidates received Holy Orders, and only 3 new missionaries have been sent to mission fields since the war began. During the year 1914 the Seminary lost by death 36 of its spostles. The Franciscans, scrording to their own organ, have 182 men in the service, of whom 86 are under arms. The miss oparies of the Secred Heart of Jesus and the Mar iets together have 100 men serving told, to obtain figures from any of the other missionary Orders and Congregations, excepting the Society of Jesus which by July 31, 1916, had 615 members in the country's service ot whom 281 were priests. The funeral, which was largely Jesuits have suffered by far the attended took place on Oct. 13 from greatest losses. The cost for them of the first year of the war has been 47 dead, 18 prisoners 7 missing 87 wounded but on the way to recovery and 22 whose wounds will cripple them for life. The organ of the Lyons Missionary Seminary writes that there is great danger that the Seminary itselt, the fruit of seventy five years of labor and sacrifice, will he utterly rained, since the sources of supply are failing, one after another. "The need is greater and more pressing than we can say." -America.

MARRIAGE

OVEBEND . MAHONEY .- At St. Igna tius tharch Wineipeg, on Wednesday, No ember 24th, 1915, by the Rev. Father Dann, S. J., Mr. James Rev. Father Dunn, S. J., Mr James J Overend, son of Mr. and Mrs. James Overend of London, Ont., to Muriel Elizabeth daughter of Mr. and Mrs. William Mahoney.

SHERIDAN .- At St. Sebastien, Que., on Oct 23 1915, Mr. Thomas Sheridan, aged seventy one years. May his soul rest in peace.

RYAN.-At his late residence EGAN -In Udney, Oct, on Dec. 4. 1915, Patrick James Egan, son of Frances and Mrs. Egan, g d eighteen years and ten months. May his soul rest in peace.

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