The Catholic Record

LONDON, SATURDAY, MAY 22, 1915

WE WONDER

Macaulay, speaking of Frederick the beloved of the Germans, says : "In order that Frederick might rob a neighbour whom he has sworn to defend, black men fought on the coast of Coromandel, and red men scalped each other by the Great Lakes of North America." We wonder what he would say if he lived to-day? The "scrap of paper" incident, the brutalities which are regarded as mere trifles by the bland German Professor would impel him to pen another vitriolic phrase. The Kaiser has appealed often and vehemently to God on the grounds, we suppose. that religion is absolutely necessary in the State. Does he, however, believe with Frederick that the real religion of a prince lies in his own interest and in his own glory; and that it would not be wise in a king to have any religion him self? One thing certain is that the religion which looks complacently upon violated treaties is a very poor substitute for that preached by Jesus of Nazareth.

WHY THBY AVAIL NOT

We have often wondered why some editors " see red " when they discuss political questions. For their leaders they reserve exuberant eulogy, but their opponents are placed in journalistic stocks and ridiculed to the extent of the vocabulary of abuse. This method may please the wardheeler who thinks by proxy, but to the discerning it cannot but be incompatible not only with decent journalism, but with even the pranks that are associated with the irresponsible young. They who seek to mould public opinion must exhibit justness of mind and courtesy of expression. The subject for discussion should be weighed upon the scales of reason; viewed in the light of the country's interest; and submitted to the readers without any attempt to becloud it by irrelevance or personalities. Earnestness of advocacy can be had without the violation of the canons of social amenities. And any editor can wage war for his cause valiantly and effectively without availing himself of the methods of the assassin. We hold no brief for the public man who uses his office not as a trust, but to fill his pockets: who surrenders his honer to political expediency and is a mere pawn in the game; but the high spirited publie man should not, because he does not see eve to eve with some editors

A PERIL

be a target for meaningless abuse.

The humorists way merry over the married woman who prefers pugdogs to children. But the thought ful regard it as a portent that cannot be ignored by all who regard weakness and decadence as menaces to national stability. France and England and other nations, awake now to the abuse of matrimony, are trying to counteract the growing practise. The eugenists, however, armed with statistics, advocate the restriction of families. They tell us with be wildering variety of nauscous detail, that the more children born into a family the less chance each has of a living. The fewer the children the stronger they are to come to grips with life and to win. They talk as it they had created a new world, and were empowered to knowledge that our life here is but draw up rules for its guidance. But one stage in our being, that life on the Christian family was not made for the State, but for the glory of God. Its character is heaven-made and its function is to contribute by its children to the glory of God. Hence, any wilful interference with the course of nature must be re probated. The Church condemns anything which does away with the primary end for which matrimony was instituted. She looks with horror upon the books and advertisements which strive to make the evil as easily accessible as possible, and she warns the world that that way is degeneracy and death. Statistics also might be adduced to show that luxury and selfishness and disinclination to duty are ofttimes but whips that scourge the individual as well as the limited off. spring. With Christian principles as

the foundation of the family life, one can but have pity for the men and women who urge small families and hold out a few printed words for the regulation of human passion.

A GREAT CHURCHMAN

The venerable Cardinal of Baltimore has his name not writ in water on the annals of history. We are well within the bounds of propriety when we say that no American Churchman has rendered such services to the faith, and has exercised such compelling influence over thousands not of his creed as Cardinal Gibbons. Gentle always with the strength of a virile manhood knowing when to speak and when to be silent, clear visioned as to the needs of the age, and clad as with a garment, with the kindness that disarms suspicion and wins hearts, he goes his way a sower of infinite seed. He may be remembered by his books: but his enduring monument is, in our disappeared. opinion, his success in convincing his fellow citizen that the Church encourages the legitimate aspirations of the age and blesses anything that can be redounded to the good of the world.

LETTING IN THE LIGHT

Lay action is a destroyer of prejudice. The influences of an environment and education hostile to the Church lose their strength when confronted with the intelligent Cath olic. "If we do our duty," says Archbishop Ireland, "truth will make progress among our non Catholic fellow-citizens, and once made Cath olics, they will by their zeal and activity rank among the most loyal and most devoted of the children of the Church."

ARE WE GUILTY !

Mr. Desmond says truly :

Cardinal Manning once remarked 'We do not mean to be negligent but we are too prone to believe that all good things will take care of themselves without any effort on our part to make them better."

The public mortality of our com munity is something in which we are more or less concerned. It is not enough that we go apart and try to save our own souls. We are, to some extent, "our brother's keeper."

If there are good movements afoot, it is a sin of omission on our part that we do not lend a hand. Let us examine our conscience along this line: "What am I doing in aid of good causes ?" "Do I, by act or word, help these movements which are making for a purer moral atmosphere in my neighborhood ?"

Too many good people are dreadkeeper run ward politics. They let the corporations run the city. They let panderers to obscenity furnish the amusement of the poor. And in many other ways they omit to oppose that which is an evil, or to help that which is good. They have their presence, their voice, their vote. their exertion, their influence; yet they do nothing.

TESTING MEN'S FAITH

The following extract from a re cent pastoral of His Eminence Car dinal Bourne, Archbishop of West minster, shows the results of the

war upon the men of England:
"New men are clearly showing forth that, deep down in their con science, there was all the while the earth is not coterminous with our whole existence, and that there are things greater, nobler and more im portant than the years, few or many that we may pass upon this earth. Young men who seemed careless, frivolous, selfish, self-indulgentsinful, too, perhaps-have in thousands risen to a new consciousness of the real sense and consciousness of their lives. By their action they have proclaimed their belief that there is another more valuable life beyond the grave, and that duty, love of country, and the love of God, upon which both are based, hold in them selves a higher value than the pro longation by a few more years of their lives upon this earth. Without the compulsion of any legal enactment-and therein higher claim to merit -- they have aken their lives into their hands and offered them willingly, to be taken or left as the providence of God may decree, in the service of their country."—St. Paul Bulletin.

POLAND LITERALLY A DESERT

A POPULATION HOMELESS, FOOD-LESS, HOPELESS

London, May 9.—Robert Crozier Long, author and special correspondent, has written for the Associated Press, upon his return to Stockholm after an extended tour of the wardevastated districts of Poland, the following account of what he saw:

"Finis Polonaie, Kosoiusko's epitaph on his country, has been realized.

"A tour of Central and South Poland and the Polish parts of Galicia convinces me of that. I visited all the chief towns and many villages, or ruins of villages, in 10,000 square miles of country lying between the Austro-German lines and the Vistula in a semi-circle from the Bzura to the Nida. I visited also the basin of the Dunajec and Wisloka, the theatre of the sanguinary May Day battle. The country is a desert, the home of nomads. I got my first glimpse of it on the Bzura, west of Warsaw, where, during a four months' artillery duel, every habitation has

"I reached this battle front first after dusk, and from an observation tower saw against the red back-ground, formed half by the sun's afterglow and half by a blazing forest, the remnants of a dozen villages. These remnants were gaunt, erect pillars. This is typical of burnt-out Poland. A street of frame cottages, often straw thatched, catches fire from the first shell, and only ugly rows of brick chimneys are left. At night these long, double rows of chimneys present a gaunt effect.

CHIMNEY'S ALL THAT ARE LEFT

Everywhere except east of the road from Warsaw to Sandomir, blackened brick chimneys represent Polish homes.

TERRIBLE SUFFERING OF POPULATION "Poland's population is suffering the Thirty Years' War. Every second man is a refugee. Warsaw has 60,000 refugees, a third of them Jews. In Radom I found 15,000 refugees; in Kielc, 20,000.

A Warsaw rabbi assured me that 100,000 Jews from the towns of Lodz, Piotrkow and Lowicz were without homes. Many refugees still tramp the road begging despairingly from people themselves beggars. Many thousands are huddled in the totter ing fragments of cottages, while 10,000 are shivering in the abandoned trenches and terraced Russian dug-

outs at Skaryszom. In Radom Province I found 80 unfed families cowering underground. Some were half naked, as they spread their soaked clothing to dry on a barbed-wire entanglement. They told me of more pretentious underground dwellings improvised at Glowno, near Lodz. There the shell torn terrace dugeuts had been re-paired and enlarged, stocked with tables and utensils, and even equipped with stoves.
"I met many refugees without food

or money and mostly ill clad. Near Ostrowice was a dreary procession of men in thick sheepskin coats without other clothing, women in men's trousers and children in dresses improvised from shawls. They lost their homes in an Austrian night attack, in which four villages were burned. They had saved only a dozen ramshackle carts, filled with kitchen utensils, pillows, brilliant but malodorous rags, and scores of shrapnel cases used as tumblers. Children rushed after a Cossack patrol, begging bread. The Cossacki tossing to the ground what they had galloped away to escape the children's cries. I think few starve to death charity, but many are emaciated,

At Kielce is told the story of two heads of families who took their own lives. These men, with their wives nd children, made a three weeks pilgrimage from Piotrkow, now in Austrian hands. They get through a gap in the Austrian lines, but the vite of one was shot by a sentry while the wife of the other died o exhaustion and one child was trampled in a panic-stricken flight of refugees. The commandant at Kielce assured me that the week before my arrival seven persons who had starved to death were picked up outside the town.

FUTURE WILL BE EVEN WORSE "Such is Poland's present. The future will be even worse. The country, ravaged and irreclaimable, begins to resemble the primeva even fields have vanished. Many roads are still as von Hindenburg left them in his November retreat. They

are chess boarded with quadrangular

cavities neck deep in rain water

ome still bear the Germans' ironica placard, 'No bathing here.' The roads which have been repaired cannot bring food to civilians for all are crowded by parallel trans port columns. The fields were destroyed by transport and artillery trains which finding the roads too narrow, spread right and left, obliter-

ating farms. inter grain was not sown and there is no seed for grain for Spring. Everywhere are labyrinthine tangles

of trenches faced by broad mazes of barbed wire. These peasants, knowing that the war will return, fear to remove. Arable land is a sandy remove. Arable land is a sandy desert, for trench diggers dug beneath the fertile surface and scattered the

DAYS WE CELEBRATE

States one day in the year is cele-brated as "Mothers' Day."

But every day is the mothers' day, if we only knew it. Immense libraries contain manifold accounts of
what men have done to make the
world better. Of what the mothers
have done little has been written, because men have done the writing. What the mothers have done never can be told. The star that has guided man through all the dark centuries of advance in civilization is the love-light that has ever shone steadily in the world's mothers' eyes. The mother is enthroned at the very centre of human life; and she ex-tends her subtle, beneacent influence to the utmost advance of human progress. The mother love, im pressed deep in the plastic mind and heart of childhood-there is the moving and directing force in the world. It is the earthly reservoir of all the best impulses that have been, even from the beginning, and that ever will be, even to the end. It Eden's grove, and ever since its blessing has been borne into every nook and corner of the habited world. The mother love! Who can measure its sustaining power? The mother devotion! Who can tell where that ends and divinity begins?

There is no passion in which poor human nature so nearly reaches the divine as that of the mother's love for her child. It is the supreme pasion of earth, the fundam that has populated it and civilized it. It is a steady light beaming from heaven to make the world habitable Evening News.

THE POPE THE ONLY MEDIATOR SAYS PROTESTANT WRITER

In his "Contributions to the History of the Origin ofethe Great War, M. B. Valter, a Protestant writer in Holland, says :

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

to the questions at issue. 'The influence of the Holy Father knows no national boundaries and is strong in England also. His great spiritual prestige must be conceded by all countries. Hence the appoint ment of a Dutch ambassador to the filling of a long neglected, great and ideal duty towards the Catholic fellow-citizens, but also, under existand wisdom, not to say a meeting of an urgent demand of the times."— B. C. Western Catholic.

EFFICIENT

In discussing "Bensvolent Foundations and Efficient Philanthropy," John D. Rockfeller speaks rather ap provingly of the work done in char itable and educational lines by the Catholic Church. Says he:

"Just hereit occurs to me to testify to the fact that the Roman Catholic Chursh, as I have observed in my experience, has advanced a long way in this direction. I have been sur prised to learn how far a given sum of money has gone in the hands of priests and nuns, and how really effective is their use of it. I fully appreciate the splendid services done by other workers in the field, but I have seen the organization of the Roman Church secure better results with a given sum of money than other church organizations are accustomed to secure from the same expenditure. I speak of this merely to point the value of the principle of organization, in which I believe so fountain out of a rock. heartily. It is unnecessary to dwell upon the centuries of experience which the Church of Rome has gone through to perfect a great power of

organization."

John D. was probably led to these reflections by the observance of facts that are patent to all. A cursory examination of the reports issued by any charitable institution conducted under Catholic auspices would reveal an economy in management that might appear unattainable to boards of control of State managed institugreater efficiency and economic superiority of the privately-con-trolled establishment over the one

be maintained at less that one third the expense required far the public schools. Eight dollars apiece per year is a fair estimate for the paro-chial pupil against something over thirty for the child in the State sup

other church organizations, and, he might have added, than any other organization on earth. Whether or not it is because of her centuries of experience, is an indifferent matter. It is gratifying to learn from such a source as the orginator of great foun-lations, that the Church is efficient and efficiency is the great thing in these days of the almost universal worship of accomplished fact.—Providence Visitor.

COURAGE FOR OTHERS

Stories of heroism will come to us in numbers from this latest tragedy of the war, the sinking of the Lusi-tania. No one will be tempted to understate the acts of bravery, coolness and humanity that emerge for the honor of the race from the confused reports of such events, but it is worth while to consider also the stay at home courage of those have to bear in imagination all the possibilities conjured up by the news

of the dreadful day.
On the Translyvania, which sailed Friday afternoon after word of the Lusitania's loss had been received, were a number of nurses from the Royal Victoria Hospital at Montreal going over to nurse the wounded Canadian soldiers. Four of these nurses called up their parents on the long distance telephone and told them of the disaster, asking if they should still sail. All were told to put their trust in Providence and do their duty, It is this sort of incident even more than the courage of per-sons confronted by actual danger that testifies to a martial spirit among peace loving citizens. It is a foretaste of what would bappen in ordinary homes if mothers and upon to send their children to the of the nation. Whatever the outcome of the present serious situathat here in our own country as in Canada the moral temper is not likely to fail to respond to any real

NEWMAN'S PREACHING

James Anthony Froude, the great historian and apologist of Henry VIII. could hardly be said to be a devont Catholic, but he was a keen observer and a most charming writer He was an undergraduate at Oxford during the residence there of John Henry Newman as professor, and the recollections he has left us of the great Cardinal are interesting in the extreme. We have heard Newman extolled by a Professor of Theology in a Protestant theological seminary as the finest rhetorician in the English language, and by another as a preacher whose discourses were of narvelous inspirational power to the missionaries of the Cross. Froude, in his reminiscences of the future Cardinal, as given in his "Short rather upon the intellectual power and deep moral fervor of Newman's sermons, as witness the following passage :

"Personal admiration, of course inclined us to look to him as a guide in matters of religion. No one who heard his seemons in those days can ever forget them. They were seldom directly theological. We had theology enough and to spare from the select preachers before the University. Newman, taking some Scripture character for a text, spoke to us about ourselves, our tempta-tions, our experiences. His illustrations were inexhaustible. He seemed to be addressing the most secret censciousness of each of us,—as the eyes of a portrait appear to look at every person in a room. He never exaggerated : he was never unreal. A sermon from him was a poem, formed on a distinct idea, fascinating by its can Review.

The Rev. Father Tierney, S. J. subtlety, welcome-how welcome from its sincerity, interesting from its originality, even to those were careless of religion : and to but had found religion dry and wearisome, it was like the springing of a "I recollect a sermon from him—I

think in the year 1839. I have never read it since : I may not remember the exact words, but the impression left is ineffaceable. It was on the trials of faith, of which he gave different illustrations. . . . Again, I am not sure whether it was on the same occasion, but it was in following the same line of thought, Newman described closely some of the incidents of Our Lord's Passion : he then paused. For a few moments there was a breathless silence tions. Almost any State in the Then, in a low, clear voice, of which Union can furnish examples of the the faintest vibration was audible in said: 'Now, I bid you recellect that He to whem these things were done was Almighty God.' It was as if that is a public charge.

In the matter of education, it is well known that Catholic schools can church, as if every person present church, as if every person present church.

understood for the first time the meaning of what he had all his life been saying. I suppose it was an epoch in the mental history of more than one of my Oxford contempor

proper conclusion when he says the Roman Church secures better results with a given sum of money than other church organizations, and, he might have added than any other. of style. We learn in reading his "Apologia" that in later life he was accused of false reasoning, of sophis-try, of dishonest argument, of unfair dealings with his religious antagon ists, but he clears himself in master

ly fashion of these charges, and shows that his conduct throughout had been most consistent. He entered the Catholic Church in 1845, and made that date a memorable one in the religious history of his country, as well as a most important one for the myriads of souls entering the Church, who would find intellectual and moral nourishment in his writ ings. Preachers and mission converts and non-converts find his wealth and aspiration.-The Mis-

HISTORY'S WARNINGS

Of the dangers to our faith none is so subtle, so deadly as for us to feel so secure as to feel that we cannot lose it. Let us look back at the nistory of nations one time Catho Look at France, once proud to be called the eldest daughter of the Church: France, that received the Lazarus, Mary and Martha; a faith which strewed the land with churches and monasteries which are dom. How this land became atheis-tic and infidel, filled with corruption of every kind; her priests driven from her shores because she knew not the necessity of guarding the faith. Italy, chosen above all other nations to take the place of Jerusalem the centre of unity, the land of faith and so yet among the people generally — there the property of the Church has became the property of a Godless government and the Holy Father is a prisoner in his own land, insulted by his own wicked, perfidicus children.
As with nations, so with individuals.

No man is so secure in his faith that he may not lose it unless he cherishes it, loves it, practices it. Faith is not a domestic plant of the earth, but a gift from heaven, and we must guard it from the rigors

Faith is a supernatural gift of God bestowed without any merit on our part, and if we would preserve it in strength we must overcome ourselves, keep it safe from the storms of passion, nourish it by holy purity If we cherish it not, then it will die Paul down to our own day never tire of preaching the necessity of watch ing over and guarding our faith. They knew that the one sin that made man despair of salvation was the loss of faith. Take away that and you take away the sense of repentance necessary for salvation Therefore we say: Love the faith, practice it and make generous sacrifices for building and supporting the Church. May we he true to th faith as were our forefathers, rugged sons of toil, and may future genera cemeteries read our names and say "Thank God, they lived in the faith; they died in the faith, and they handed down that faith to us."-Intermountain Catholic.

DEAN HOWELLS

William Dean Howells is a novelist, but even a novelist should not tamper with truth. For instance he teach that lying may be done in a good cause or for the purpose of enforcing a principle; and that evil may be done that good may come of it. Such is the statement or implication made by Mr. Howells in a article in the current North Ameri-

editor of America, wrote to Mr. Howells, asking him for proof to support his statement, but received answer. A second letter also failed to bring a reply—for the reason, no doubt, which Father Tierney attributes to the novelist, in the following comment. We quote from America, May 1:

Mr. Howells is still silent, a piteous spectacle of a man who, when caught in an attempt to put the stigma of infamy upon the brow of honorable folk, takes to cover and remains there. His darkness is his. May he enjoy it! The explanation of his conduct may be found in his own words: "A man, especially a dramatic author, ought not to be too

honest. Possibly a weightier reason is the impossibility of getting such proof as our brother editor asked Mr. Hewells

CATHOLIC NOTES

In the last ten years, 6406 Jews In Paris there are 2,205 Catholic haritable societies at work relieving the effects of the war.

It is expected that the new \$600. 000 Kenrick Seminary, St. Louis, will be completed and formally opened next fall.

Catholics of Cincinnati bave just completed a \$4,000 000 hospital consisting of twenty-four buildings, and as sixty-five acres

In the Cistercian monastery at Rein, Germany, there was recently found a beautiful crucifix, the handiwork of Michael Angelo.

The most costly book in the world is a Hebrew Bible in the possession of the Vatican. Its weight in gold, \$103,000, was refused for it.

In Germany, French priest-prisoners are allowed to say Mass daily and give retreats to their fellow pris-

Nearly all the parish pricets, monks and nuns perished in Avezzano during the recent earthquake. The College with more than a hundred girl students collapsed.

To meet the needs of priestare unable to say Mass, over 550

them by Catholic societies. The Rev. John Chapman, O. S. B., formerly Prior of Erdington Abbey, Birmingham, England, has been ap-pointed a member of the Vulgate Commission, and has now taken up

his residence at St. Callista's. Rome The old Father Mathew Temperance Hall in Friary Lane, Cerk, Ireland, was re opened in the presence of a large number of the parishioners of St. Finbar's by the Most Rev.

Cork. The Atlantic Transport steamship Maine, which left Philadelphia for London on Friday, April 23rd, had aboard a fireman who formerly belonged to the Church of England, but who was drawn into the true faith by observing the heroic work of the nuns in the city of Antwerp while

that city was under siege. Twenty-five years ago there were 500 priests laboring in the arch-diocese of New York; to day there are 1,050. Twenty five years ago there were eighty-five Catholic schools; to day there are 175.
Twenty-five years ago there were children attending the diocesan schools ; to-day there are over

A special correspondent in a leading European Catholic publication, says that so Catholic are the Bavarian soldiers that they frequently present on the march the appearance of a religious procession. chaplains carry the Blessed Saceven durament, and ing fierce engagements in the trenches they recite the rosary. The piety of the Bavarian army is some-thing extraordinary.

Cardinal Bourne, writing to the Rev. Dr. Burton who with Father of the new series of Lives presses his regret that the war had impeded the sale of the volume last published. He urges convents, colleges, and Catholics in general, to procure the work for their libraries. and says that unless adequate support is given to this volume, the publication of the succeeding vollumes necessary to complete the history of these martyrs will be rendered uncertain, and thus the cause of the martyrs' beatification may be seriously delayed.

"Mr. J. W. E. Moores, who at a specially convened court of the Wor-shipful Company of Scriveners was admitted to its freedom, and after swearing allegiance and making the required declarations before the Master of Faculties in the House of Lords, was admitted as a Notary Public—is, we understand, the first Catholic to be so appointed since the Reformation," remarks the London Tablet, (March 6.) Mr. Moores passed the examination with honors, the first to do so for twenty five years. He might have been ap-pointed a Notary years ago it he had been willing to take the oath against the Catholic religion. This oath was abolished by King Edward VII.

In the town of Pinner, England, the corner-stone of a new Catholic church was recently put in place by Cardinal Bourne. Catholics ar very few in Pinner, but the Universe of London notes that there seems to be a complete absence of religious bigotry in the town-if the action of certain leading residents may be considered an index to the general feeling. One well-known non Catholic gentleman has given a pair of brass candlesticks for use in the church, and a nen-Cathelic clergy-man has presented the rester, Father Caulfield, with a set of altar-rails for the farnishing of the new building. Several non-Catholic clergymen and leading residents of all persuasions assisted at the ceremony of laying the cerner-stone.

BORROWED FROM THE NIGHT

Copyright BY ANNA C. MINOGUE

CHAPTER XXIII-CONTINUED

If George Martins had spoken his thoughts, he would have oried out, "What are wealth and honor and position, affection of son and daughter, compared with her clove and reverence, which are the price I must pay to secure the others? She will love me in poverty and dishonor, and with her love, I can endure these." Instead, he answered :

You have no claim upon me call-

ing for recognition."
The son's hand fell back upon the table. Yet that awakened affection made another weaker appeal to him Again he leaned toward his father his dark impelling eyes fastened al-most flercely on the pair, so like them, and cried, a quiver of pain running down his voice :

I will concede all, but one little thing! Oh! my mother must have loved you well that there is still loved you well that there is still affection for you in my heart, pleading for mercy for you after all your crueities to me! Listen, my father! I will give up all, ask nothing in return, for your acknowledgment of my claims upon you before this one man, with his solemn promise of eternal secrecy. Give me this poor long-withheld right for your own sake and theirs—your loved ones!"

Acknowledge before St. John

Acknowledge before St. John Worthington that Constance Preston had been deceived and by him that his proud wife filled a barbarian woman's place! That her son and this man, stained with every crime, had a common claim upon his father-

You are not my son!" The voice was cold, cruel and relentless. It struck the hearer like the flash of a whip. He straightened himself and laid his hand again upon his weapon. "Very well! You will not give me justice. I will give it to others—

both living and dead. I am now going into that room and to your wife and son and Gerald Martins daughter. eI will read the story of our common crime. I shall go armed, and if you or Worthington attempt to have me taken prisoner before I shall have finished, those three persons shall be killed. I hate your son and wife so well that I can kill them with pleasure; and since I may not live with Teresa, the next joy is to

You shall not enter that room while I live!" said George Martins.
"I shall guard my home with my

You must not attempt that!' cried Worthington, threateningly "Those three are innocent, they de mand mercy.

So was Amy Martins innocent. What mercy did he show her? Car you forget that long night, St. John Worthington, when you and that bereaved husband walked those dreary woods seeking for her who you both loved? Remember that he who brought you both that sorrow, this man here, walked that night by your side, bewailing your loss, and without a pang of regret looked next morning upon her dead face!"

It will not right dead Amy's wrong to press sorrow into another woman's soul," said he. "I came here in the cause of the living, not of the dead. The ruler of this com munity must be worthy of his posi tion, but as I could not take the advantage of him which my knowledge of his crime gave me, I resigned my own prospects and ambition for the sake of my countrymen. I also came to demand full justice for Teresa Martinez. But if I had known you like myself I should not have come. Mercy and justice for the living; the dead want nothing from our hands. So," and he moved from his place to the side of the man whom he had cause to hate, "I take my stand with George Martins to defend the inno-

ent living." The Indian looked upon them with something like amusement.

I do not wish to harm you," he said to St. John, "but I repeat my warning: I am a desperate man. Do not push me too far, or I shall not be answerable for what follows. I am fully resolved that those three that room shall hear the story of this man's sin. I gave him the opportun-ity to save himself and them by yielding to me my simple right. You heard his refusal. Now when a man has waited and worked for fully fifteen years, be assured that he wil not let a thing so weak as the will of two men stand between him and victor. He says that I shall not enter that room while he lives. Sooner than shed his blood I will waive my right, if you will go there and tell them my story in my stead." 'I will not do it!" replied St. John

Then I shall call that man's wife their son, and the girl they wronge They will come fast enough if I clip the handle off that vase yonder. By the God that made us, they shall hear my words to-night; or they shall hear no other man's ever! This is your choice, George Martins! Shall Worthington tell them quietly, according to the white man's way, and then bring them here to read the confirmation of his words on this

paper; or shall they be brought here to hear it from my lips?"

The great control he had exercised over himself was with him now; or perhaps there was something of truth in the legendary foundation of his Certain it is that never in his palmiest days were George Martins' manners more courtly, his appearance more dignified, his voice may have some hope for us."

freer from emotion, than now in this bitter hour of downfall, when he turned to his ancient foe and said:

'Mr. Worthington, my sad nece sity forces me to request you to accept and fulfill this commission which I know is most repulsive to gentleman."

The pity of a proud man' proud acceptance of his entered Worthington's soul fate overmastered his natural anti-pathy toward George Martins. But he hesitated, for he knew that Preston Martins awaited him in that recom. He recalled their walk through the strasts of Lexington; the mutual friendship to which that hour had given birth and remembered that he was his successful rival. He lifted his sad dark gray eyes to the father and said,

"I cannot—cannot meet your son!"
'It is less hard for you to meet
m there, than for us to see Mrs. im there, than for us Martine meet this creature here! In the name of our common manhood

St. John Worthington bowed head and like one who goes to hear his death-warrant, he crossed the room to the doorway. Reaching it, he paused and looked back at that ilent figure at the foot of the table ; but there was no reprieving of th decree from those stern set lips. He opened the door and stepped into the little room where Preston Martins was sitting, reading to his mother

Dead silence reigned in the library to them the murmur of St. John Vorthington's voice. Once a muffled sob fell on their ears—a woman's sob; later, a half-strangled cry—a man's cry of pain; then silence save for the flow of the save for the flow of the speaker's voice. This too ceased. When next it took up the story, it was hesitating, irregular, heavy with a pitying heart's emotion. It was then George Martins moved from the table toward a chair. This made him half-turn from the lynx-like eyes that never left his face. Under shield his body thus gave, he slipped his hand into his breast-pocket. The act caught the eyes of the watcher, and he sprang toward him vith a shriek. It was too late. Ever as his voice rang out, George Martins' pistol was pressed against his own heart. A report—a moan— and he tell at the feet of his son. As that son dropped on his knees by the prostrate body, George Martins pened his eyes and hissed, between truggling breaths of wild pain,

"Your work! Parricide!"
At last he had given the long with held recognition of this man's claim upon his fatherhood! The four in the little room had rushed in, Preston in advance. He caught the words from his father's lips, and stopped short, his clinched hands driving the nails into the flesh. He turned quickly to his mother but the awful eight had deafened her ears to every sound, save the low moans coming from those purple lips. She pressed her own to them and cried to those dull ears,

He opened his eyes and looked nnon her, then his glance passed slowly around the little group until it fell on the Indian son, half-crouched on the floor, his face buried in his hands. Did the sight of this son bowed in horror, perhaps grief, when the other stood with ghastly, white accusing face, appeal to him, or did the memory of the long, long dead years when he played with him, a child in the lowly wigwam, call up his first parental love? Be that as it may, he half lifted his head and

bosom. Teresa, who had stopped palled at the doorway, now ar to the seemingly lifeless figure and falling beside it cried,

"Cousin George! Cousin George! Won't you see the priest? O don't don't die unreconciled with God. Preston!" she called out in anguished tones, but Preston was gone, and the carriage which had brought St. John Worthington and the Indian son was hurrying fast as the horses could draw it to Lexington for the physician. When he roused the man of science he sought the priest's house, to whom he briefly stated the sad particulars of his father's attempted suicide. He did not know that his father would accept any spiritual ministration, but he asked the clergyman to accompany him, and in the next moment they

On entering the house, Preston scorted the priest to the parlor, and sent a message to his mother, informing her of the clergyman's presence: then, he turned toward the library. It lay in the soft light cast by the tall wex candles, calm and still. There was not a trace of the terrible tragedy, for which it had been the stage. It was as he always remem-bered it, except that the tall-backed chair by the table was vacant, and the familiar face, with its winning smile, did not greet him on his entrance. Instead, on the opposite side, his head bowed on his hands, sat St. John Worthington. He now rose and for a breathing space, the two men regarded each other silently; then Mr. Worthington passed around the table with outstretched hand. Preston took the hand and wrung it, while a sound which was more a moan than a sob, broke from between his white lips. But after that moment, his calmness

returned, and he said : "The servants say that he is still alive. Is there any hope?"

There was a pause, then Presto

"Where is-he?" "He has gone," returned Worthing

"You said something about a pape —my cousin Gerald's will—which he had all these years : did he carry it with him ?" "He did not."

"It was addressed to you, I believe, as guardian of Miss Martinez—my cousin Amy, I should say. Will you permit me to see it?" asked Pres-

"Mr. Worthington, I insist upon seeing that paper," said Preston Mar-

"That paper no longer exists," an-awered St. John Worthington. "Miss Martinez burned it—burned it un-read and at the peril of her life." A profound silence followed the words; then Preston exclaimed:

"Destroyed her father's will! the only proof of her right to this property! And you—you let her do this!"

"I was powerless to prevent her," answered Worthington. "When the servants carried your father from this room, and she, and he, and I, were alone, she asked me for her father's will. I pointed toward where it was lying on the table guarded by his piatols. As she moved toward the foot of the table, he, as if divining what would be its fate, sprang from his crouching position on the floor, and ran to the place also. She was before him. hands caught the paper, his, the weapons. He demanded the paper from her. His voice seemed to awaken all her woman's fury. He stood there with a pistol in each aimed at me; but as if he were a child, instead of an enraged creature more wild beast than man, she turned upon him the torrent of her righteous anger. He hesitated. I think that he was deliberating whether it were not better to kill us both and then turn the weapon upon himself. I spoke to him, told him that he had brought sorrow enough upon this lady and others of name, in his effort to revenge him self upon one man. That revenge was his now, and I bade him not to add to his list of crimes the death of others. I begged him to go as she had told him to do, and leave us to

our misery, misery of his bringing. I will not go, he answered me, without that paper! At his words, she laid the paper on her bosom and folding her shawl across it, said to him: 'You may take it from me when could gain nothing by my words, but time, which I hoped would bring me interruption and assistance. turned to her and asked her to re member that that paper belonged neither to him nor to her. It was mine and I asked her to relinquish it to its proper owner. I assured her that I would guard it with my life, if necessary. She appeared then, for the first time, to realize the

danger which was threatening us.

for she turned to him and com-manded him to put down his pistols

Her taunts of cowardice shamed him into lowering his weapons, and when

she saw them lying on the table, she asked me what the paper contained.

told her that it was her father's

last testament. It appointed me her guardian and informed me that I should find her at Loretto convent

me if her Cousin George had seen

the will. I told her that he had

She then wanted to know its value

to her personally. I replied that he

side her father's property, she was heir to her grandfather's estate in

Virginia, and without this will she

it all these years and was so anxious to re-possess himself of it. I was

further. Is there anything in this

paper, written by my father, which would bring one pang of pain, how-ever slight, to the heart of Mrs.

Martins, or would grieve her son?

I said, 'There is.' I was looking at her as I spoke. The words had not

fully passed my lips, when her place was vacant, as by me she sped

like a flash of lightning toward the sitting-room. With a yell, which

brought every servant on the place to the library, he sprang to follow her. I grappled with him, but he dragged me forward. We both

white paper lying in the heart of the

flames. In the next instant they had caught the 'brittle sheets, and the

man fell back against my breast, with a piteous moan. The servants

were hurrying in, as Teresa rose, and said to him, 'I have it now in my power to wreak upon you a daughter's justice against the mur-

lerer of her parents. But though

you did not spare them, nor me, no

thers I love, I will spare you.

forgive you freely and fully, as hope to be forgiven. Now, in God's name

ched the door in time to see the

under an assumed name.

identity.

"George! George! my husband!" gasped to St. John Worthington.

"He is innocent! I shot myself!" Then his head fell back on his wife's

were on their wild homeward drive

out the recital without a movement except that the hand resting on the back of his father's chair, trembled at times. A mist came before his eyes as Teresa's last question was repeated; but it soon cleared and the oyes again looked upon the face of the speaker with their new tragic

Preston Martins had stood through

steps and out into the night."

"And he is my father's sonbrother!" He spoke the words half aloud, as St. John Worthington's voice ceased. Then he asked, in clearer tenes, "Do you know—did he ever say, who his mother was?"

"In the confession which your cousin made him write at Raisin, he stated that she was a Nathery Indian

cousin made him write at Raisin, he stated that she was a Natchez Indian maiden," answered St. John Worthington, turning his eyes away, that he might not see Preston Martins suddenly droop his head, as he murmured, "O my mother!" But he soon lifted himself from that position and stood as he had stood throughout the recital, save that he had removed his hand from the tall back of his father's chair. He folded his arms and waited for Mr. Worthington to bring back his wandering glances. There was no defiance in his attitude, neither was there bitterly nerved resistance. It was but the natural expression of a proud, strong soul, which could bear honor without haughtiness, and shame without humiliation. As the eyes of the two

men again met, Preston Martins said: "Worthington, I can but dimly guess what occurred in this roo before you came to us. Am I cor-rect in thinking that you came at the request of my father—or the threat -him?

"At your father's request, and his returned St. John, hesitat threat.

ingly. "Am I also correct in thinking that your words, telling us that the man whom we knew as Senor Martinez, had returned, the self admitted murderer of Gerald Martins' wife, hat he bore our cousin's will, stolen at the Raisin Massacre, and it showed that Miss Martinez, not the child we words were but the introductory to a following story, which the shot prevented your relating?"

Preston, I must ask you to ques tion me no further," said St. John Worthington, and though his voice was natural, his companion noted the working of the keenly sensitive face.

"I am sorry, St. John, that I cannot comply with your request. It is necessary, vitally necessary, that you snewer my questions, that you snewer my questions." The situation is painful to both-may I urge you to release us tion, which you cannot deny, is my right to possess. A man, sir, must see how he stands, before he can be

"Preston Martins stands where his mother's son could not but stand without blame and above reproach.'

You have answered my question, he then said, with his proud calm-ness. "Say to me now what a not ness. "Say to me now what a no altogether unfortunate circumstance -since it spared her-prevente your saying to us! Tell me, St. John Worthington, what you would not tell Teresa:—what else did that paper contain?"

'My friend's happiness is as deal to me as my own happiness. One word of what that paper contained will never pass my lips!" and as St. John Worthington spoke, he folded his arms, and the sensitive face grew

"Worthington," cried young Mar tins, "you are the friend for whon my soul has ever yearned! And your friendship, like everything else, has come to me to be held but for a brief moment and then relinquished. Your refusal is more eloquent than many words. The suspicions I tried to hurl from me are by it con-firmed beyond the possibility of a doubt. I know my father's sin! I know my father's shame! I know my father's crimes! And they are such that they thrust me, his son, beyond the pale of love and friend-ship and honor and all that the heart of man holds dear! This is God's de

She asked what was its "I am not going to reason with value to this man that he had kept you, nor even remain with you, Preston," returned Mr. Worthington. not prepared to answer that ques-tion, I said. She turned upon me her beautiful eyes and said: 'Tell me this and I shall trouble you no only say this: I am your friend and

will not be cast off!" "Will you indeed remain my friend?" cried he. "Then do this for me. Teach her to forget me. Make her, whom we so cruelly wronged, happy. Then, indeed, will you have proven your love for me, who can never more make other claims upon

TO BE CONTINUED

THE BLIND PIPER

In a drowsy heat of the summer day the grey old town lay half-asleep, resting itself comfortably against the soft bosom of the green hills that lay behind it. A traveller climbing those hills by the rugged pathways and narrow laneways, closely beset by rows of straw thathched cottages, shining tier after tier, golden, and grey, and white in the sun, had surely a glorious prospect to look back upor Out on the blue waters of the harbo reflecting the stainless skies, lay many a white-winged yacht sailing before the light summer wind whilst on the other side of the bay the wooded hills of Waterford shone smiling and peaceful, dotted here and there by a comfortable farm-house or a tiny white-washed cottage, go and repent!' He was clinging to my arm like a child. I think he was weeping. I turned and walked with him to the hall door. Without a werd, or a sign, he went down the with faces turned ever patiently towards the sea.

Far out on the horizon the black smoke of a great American liner left a thin trail behind it. Away from the other end of the town the sands stretched themselves interminably like a broad yellow ribbon between the green fields and the blue waters, rippling silver edged along the strand. Great old hookers and fishing smacks lay idle against the quay walls, whilst the sailors mended their nets or gossiped quietly over their pipes in this veritable "Sleepy Hollew."

Down at the ferry beyond the deserted market place there seemed alone some little life and stir. The river-steamer which three times weekly carried tourists on the board bosom of the Avonduff to the great Cistercian monastery, past many a scene of sylvan splendor and old-time history, lay to day idly at anchor. It seemed as if the ferrymen were in consequence to reap full benefit from their industry, for close to the landing-stage the long red ferry-boat, full to overflowing, was making ready to start amidst a buzz of lively talk and

merry laughter.
It carried a motley crew of passer gers—young, gaily dressed people of both sexes down from the city on a seaside holiday; anxious, tired look ing mothers in charge of noisy troops of children; the ubiquitous Ameri-can tourist, criticising everything and making odious comparisons as he went; grey-bearded grandfathers taking a well earned rest after their long life's work, and scanning bene-volently the faces of the other agreeable conversational companion.
In one end of the boat sat an old

man with the patient hopeless air of the typical Irish peasant, grim with years of hard work and disillusion-ment; at his feet, beside the collie dog, who looked up in his face, yelp-ing excitedly now and then, lay huddled a frightened sheep, and beyoud the sheep again was a great bundle of hay, presumbly fodder for the animal, tied securely together with a stout straw rope. The mother of the noisy children looked anxiously from one to the other, and fixed a disapproving glance on the old man with his sheep and dog and truss of hay each time that the boat rocked to and fro at the water's edge. In a place of honor in the centre of the Jack), the Blind Piper, fingered his chanter tenderly and crooned to him-selt a sorrowful song, his sightless eyes staring out over the shining

At last they were ready to put off. But whilst Seumas Dwyer plunged one oar into the water, Phelimy Farrell, his companion, sat un accountably still.

Ye'll have another passenger," he said, laconically, in answer to Seumas's look of inquiry. while.

The fussy mother threw an appealing glance towards Seumas, and muttered something about the boat having already as many passengers as was stipulated by the Board of Trade notice on the landing stage. But her protest fell on deaf Seumas Dwyer paid little heed to talk "-sure if one foolish "women's talk"—sure if one minded the like there'd be no living at all, and why wouldn't he wait for the lady when it would be a full hour before he could come back for her

again? The new-comer, flushed and breath less, at last reached the water's edge and was helped by willing hands into the ferry. She was a tall, still hand-some, woman of about thirty six, with a certain elegance in her bear-ing and apparel, and the soft rustle of her skirts as she arranged them about her filled some of the poorer passengers with a respectful and silenced awe.

In another moment the boat was off, and the swish swish of one oar after another through the fast-flow ing water was alone audible for some time. But by and by the young people began to find their tongues once more. The new-comer, sitting silently amongst them, listened with an interested expression to the lively chatter and fun, interspersed her soft mother tongue of the speakers. The owner of the live stock was cree as well as man's. And I accept giving his next door neighbor a lively the last fair of Middleton, whilst a grey bearded old gentleman was decribing to the mother of the children much to her discomfort, a shocking accident by which fourteen peopl lost their lives at this very ferry

when he was a young man.

But, on a sudden, a long wailing sound pierced the air and all the voices ceased. The Blind Piper had egun to play. There he sat, a pathe ic. lonely figure, his head bent in a listening attitude, his sightless eyes turned towards the people, all his mind and soul absorbed in the music

of his pipes. He was still a young man, for all the grey streaks that silvered his

flaxen hair, the flaxen, almost color less, hair that so often goes with defective sight. He might be forty, perhaps a little less, but there was a sorrowful look of premature old age about his bent, shrunken figure, his thin, sinewy fingers, and in the lines of his still handsome face, browned and weather beaten now by hugged his pipes lovingly, caressingly the wild strains of an old Irish battle song floated out across the waters and awakened the echoes amongst the rocks on the other side. The tide was flowing strongly out to sea, and, despite the effects of the sinewy carsmen, the boat, carried along by the river current, drifted stubbornly out of the straight course. But the passengers did not seem to notice it even the most nervous of them for got to be atraid, listening to the music of the pipes.

Then, all at once, the deflant, trium Then, all at once, the defiant, triumphant song of battle was changed into the plaintive, soft drone of a love melody. The Blind Piper was once again young and happy! He had forgotten the boat, the people, the rushing waters, his blindness, his threadbare clothes and poverty. He was back at heme in his own beautiful valley of Desmend, his sweetheart by his side. The sight of his eyes

as with him, and all the world lay before him, smiling and alluring, full of love and joy and sunshine. Something of his thoughts perhaps showed itself in his face, awakening

shower trees in his race, awarening half forgotten memories in the mind of the well-dressed woman who watched him with such strange interest. Her thoughts, too, flew back-wards nearly twenty years, to the days when she was still a girl, an innocent, shy-eyed colleen, living in a little thatched farmhouse high up amongst the hills—the days before she sold herself at her mother's bidding to the wealthy owner of the gin palace in Boston, who had come home to his native land to seek a holiday and a wife at the same time.

The strains of the "Cuilionn, played now by the blind piper brought back to her mind the blue eyes and yellow locks of handsome and yellow locks of mandeome Jack O'Riordan, the village school-master, who had wooed and won her youthful heart. What a fool she had been, she told herself, thinking with a shudder of those last wretched years, during which she had silently endured every torture of shame an degradation, whilst her ignorant, purse-proud besotted husband drank himself slowly to death. Could any wealth, any luxury, make up for it If but her mother could have foreger the end of all her plotting and planning for her child's welfare and happiness. But she was dead long since, dead and buried beside her husband in the little churchyard of St. Bride; and many a time had her daughter thanked God in her heast that the old woman had never learn the truth.

The boat had now passed through the river current, and was fast nearing the further shore. The lonely woman felt half-reluctant to leave her place. Dreaming the long forgotten dreams of her girlhood once more, and listening to the droning of the pipes, she felt as though she could be happy sitting there for ever What had she come home for widowed childless, fatherless, motherless, with hardly a friend in this sorrowful. onely motherland that she might call her own? Surely it was but a fool back, lonely and empty-hearted, de

of eighteen years. But she could not resist it, and would not, even if she could, this cry of her motherland ineistently calling her home. She would go back to the little village of her girlhood, even though she be unknown and forgot-ten there. She could at least visit the graves of her father and mother, and put up to their memory there some fitting monument of their simple lives. Perhaps, too, when her heartache had grown less, she might do something with her wealth to help the poor children and old people of

her native village.

The hersh grating of the boat on the pebbles of the rocky landing-place at last awakened her from her reverie. She gathered her flowing black skirts about her and prepared to leave the boat. Many of the passengers had already stepped ashore, and were hurrying off to secure seats on the "long car" which waited to bring them to the pretty seafaring village on the other side of the hill. The blind piper stood on the steps of the landing stage, bare-headed and hat in hand helping with passenger to alight. She noticed hat many of these dropped a coin

into his hat as they passed him by.

Now it came to her turn, and as she stepped out on the slippery steps wet with the receding tide, she gladly took the proffered hand of the poor piper out-stretched to help her. ot sun poured down on his bare head, on his sightless eyes, and ceased.

But as she placed her soft, warm hand in his, the face of Seagan Buide ways doubting, half afraid to trust myself in its unknown paths. But was suddenly transingured with a shining glory. It was as if all the little by little the light shone through little by little the light shone are to suddenly vouchested a moment te shone out from babind har face.

In the light shone paths. But little by little the light shone of the true Faith.

"Now," thought I, "all my trouble is at an end"—as indeed it would have been if I had not let the things which "they say". shone out from behind her face.

He held her hand closely, tenderly in his own, and as he did so a quick tremor went through his frame.

That," he said at last, in the soft. moving tones she had knewn so well in that far-eff happy long ago, and his whole soul seemed to be turned towards her; "that is the hand of Nora Bawn O'Driscoll!"

It was her own name, and as he stooped with a tender reverence and touched her fingers with his lips, she all at once seemed to realize what it was that had called her back.

The hearts of Seagan Buide and of Nora Bawn were still young, and is they at length did not live happy that we may ! NORA TYNAN O'MAHONY.

THE LEANING TOWERS

The leaning tower of Pisa is world famous, but there are two leaning towers that are seldom heard of though they are certainly marvels of architecture and worthy of much atarchitecture and worthy of much attention. They are to be seen at Bellerion. They are to be seen at Bellerion. The taller of the two is 320 feet high and is four feet out of the perpendicular. The sheater of the two is unfinished, and, though only 15 feet high, is no less than 8 feet out of the perpendicular. There is no doubt that if it had been cempleted it would have been the most marvalous leaning tower in the death which we are presumed to tention. They are to be seen at Bolmarvelous leaning tower in the death which we are presumed to world. There is nothing beautiful have, are not our dear ones living about the towers, for they are built somewhere in God's great universe?

of ordinary bricks. Both, however, are 800 hundred years old, which speaks wonders for the workmanhip. For what purpose they were erected is a matter of doubt, but as atch towers they cannot be beaten for the view from the summit of the tallest is magnificent and extensive.

—Ripon (England) Observer.

JANE ALDEN'S LETTERS

WRITTEN BY A CONVERT TO PROSPECTIVE CONVERTS

Have you ever seen that picture of the "Good Shepherd" bending down from the height of a rock to reach and draw up to Him the little stray sheep? I have seen it many, many times, and each time it has had a new significance. At first I was that lost sheep, and my throbbed with anxiety over my own peril. I used to look up, wondering whether I would ever see the rescuing hand held out to me, or whether I would be doomed to hang on to the vague support upon which my feet rested till it gave way, carrying me with it into oblivion. Then one day my anguished eyes beheld what seemed to be a shadow of hope. I grasped it, and to my astonishment found something strong to hold to— something firm, yet tender, which drew me—drew me up, up, up, till I, too, stood upon the heights safe and secure. Now from the summit I can look down upon the struggling ones, and perhaps reach out my hand to help others who are climbling even as I once did.

We are all sheep, and Christ is the Great Shepherd, but we human sheep are in many ways far more silly than the animals whose names we are called by. They are gentle, submissive, and follow wherever they are led, trusting implicitly to the one who has charge over them. But we hang back rebelliously, constantly questioning, tossed about by every wind that blows. Perhaps we are not entirely to blame; that is, not we curselves. For long ago, our fore-fathers left the Fold seeking freedom, as they said, but instead of freedom they plunged themselves and all succeeding generations into a mael-strom of heresy and doubt. You think I speak as one who knows? Perhaps I do now, but it was not always so, and because of this .- because I have asked and have been answered, have sought and have found the true Faith I am going to try to explain it to you. We will go step by step through each difficulty, and break down the barriers which seem to exist unsurmountably. I say 'seem," because they are net really Our eyes are blinded. We are afraid to believe, afraid of what "they say." That mysterious "they whom everyone fears, and who cast dust into our faces just when they

are shining brightest.

Looking back now, it seems as if through all my lite, even in its earliest years there ran a vague, unsatis fled longing. At first I did not know what it was,-could find no explanation,-but as I grew older I realized that my whole heart and soul was crying aloud for a firm faith in God. All around me I heard comflictin ideas. Each church contradicting the teachings of others, and turning the different chapters of the Bible this way and that way till it seemed one vast contradiction to which no explanation could be given. Wearily turned from the door of one church after another, finding no peace in any ne faith. It was just when my eyes had grown phaneakably tired straining upward to an unseen goal that I saw the shadow of hope in the Catholic Church. I could scarcely believe it possible that any benefit weather beaten face, now grown should be found for me amongst the suddenly cold and grey since the teachings which most of my friends music of the beloved pipes had them. For months I toiled over the questions which perplaxed me, al-

which "they say" worry me. And because I have gone through all this and have come out with a stronger, deeper reverence for my chosen Church I am going back over the whole ground step by step with you. Unless you have done as I did, you will scarcely be able to realize what

it costs to turn your back upon the teachings of all your family and friends, and adopt as your own a Faith which seems the direct contra diction of all that you have ever learned. But if you have been through this mill you will soon find how inestimably dear this religion, for which you have sacrificed so much, soon becomes. You can not hope to love or understand it perfect ly at the very beginning. Nothing is of much value till you have fought for it, and earned the right to it. So. too, I had my moments of doubt, even after I had entered and had "burned

my bridges" behind me.
First of all "they said" that I was doing wrong to pray to the departed saints, or even think of them, and my narrow mindedness found it hard

Is it not reasonable to believe that our prayers for them are listened to, and answered? We say we believe "in the life everlasting," do we not? Then surely our loved ones are living, not dead. This is all very true, you say, but it does not explain about the saints. Please wait. Stop and think a moment, and you will realize how few perfect ones have ever lived on earth, and how dear those few on earth, and how dear those few must be in the sight of God. Would He not willingly grant their petitions in reward for their great love for Him which sanctified their lives? And if we who are so sinful, so lax in tate their virtues and ask their assistance, can this be wrong? If so then it is equally wrong for me to ask my living friends, whom I fee are holier than I, to pray for me Living and dead, past and presen are bound together by the chains of God's love. We are one great family mutually helping each other—ye Catholics are doing wrong to vener

ate the saints.

Then again my friends question our use of statues or pictures. Yes countless photos of relatives and friends adorning their rooms, but their Greatest Friend, Christ, was nowhere to be seen. They hung pictures of Beethoven, Mozart, Washington, Rosa Bonheur, Corelli, and any other worldly favorite upon their walls, but Mary, blessed amongst women, the one woman above all others whom God chose to carry out His Divine plan, was thought un-worthy of any place. Can you tell me why? And as for praying to the -when a mother picks up the photo of her absent boy and kissing it, breathes a prayer to God for his If I keep my eyes upon the pictured face of Christ while I murmur my petition my attention is more apt to be firmly held than if I have no such image for my mind to cling to. If we were all strong enough to fix our minds upon Our Savior without the help of visible things we might do without pictures, but we are only human and need the evidence of our eyes to sustain our wandering

thoughts.

While walking with a friend one day we passed a window where church goods were displayed, and at the sight of a crucifix she exclaimed. "Oh, how I hate to see those things!
It gives me the creeps. I think they are heathenish." Yet neither fear of the heathens, nor dislike, nor "creeps" kept Christ from suffering for our sins the terrible death of which we see only the symbol. She was a Christian and loved God, but could not bear to see His cross, or the picture of His Mother. And 'they say" the Catholic Church is inconsistent. Funny, isn't it?

noonsistent. Funny, isn't it.

Do you see how glorious a thing it is to be able to point to a higher, wiser authority for every act which you do? No country, not even the tiniest town, can run smoothly along with no definite form of government but the everlasting City of Religion is supposed to be able to stand firm with no ruler, no advisors, no infal-lible guids. Of all the churches you unshaken by the present-day waves of heresy and Godless principles? Which church is steadily growing in spite of terrible opposition? What church can point with pride to the little ones in her care and say, "These are the Master's sheep, and they are safe?" You will say that these very sheep often go astray, and it is all too true. But which Church turns out the greatest majority of clean manhood and womanhood?

I have studied and tested it all. and the answer is found in the Catholic Church alone. So let others you will soon see a way to answer every question and perhaps do, as I hope I am doing now, lead some weary soul back into the "House of

We know each other now, and I have tried to tell you how reasonable every part of our Faith seems when once you understand and grasp its beauty. We are near to one another, you and I, as only two converts traveling side by side ahead, and am looking back to smooth the rocks from your oath, or tempt you to join me. Will you come? -The Missionary.

LOYALTY TO THE " POOR SOULS"

"Forgetfulness of the dead is neculiarly base form of inconstancy, says the Catholic Universe. "Whatever obligations we owe to the living -of kinship, or friendship, or con mon charity—are immeasurably in-creased when the living become the dead and lose the use of those opportunities of eternal gain that make life most precious. Death is a surer bond than life because safer from life's inevitable changes and estrange ments, and its faithfulness as well as its helpfulness is a claim upon the generosity of the living. The 'poor souls,' we call the dead who are expiating their sins in purgatory, not be they are poorer than we who have not yet won purgatory's assurance of heaven, but because they are beggars in so complete a sense that they can receive no help unless it comes as the alms of our charity. To the earthly mendicant a fraction of the rich man's wealth represents affluence, and to the souls in pures. tory one day of life's opportunities of grace and petition stands for the attainment of eternal happiness. The prayers we give them are not great gifts in themselves, but they become inestimably great in the good ey purchase.

LITERATURE IN THE HOME

Every mother desires the success of her children, and this is quite natural, but it is of the greatest importance to discover in what success consists, and then what are the means to scure it. There is sometimes seen in a community a family whose members are honored above their neighbors; both parents and children receive the confidence of their Pastor and others. Sometimes this compliment provokes the ill-will of the thoughtless, who fail to recognize

the cause—superior ability.

One such instance recurs to my mind. A lad in the elecution class gave in so slovenly a manner the extract assigned to him that the teacher called from a lower class a manner than the teacher called from a lower class as enunciation, eloquent modulation and rare gracefulness of demeanor. The isteners showed their appreciation by their enthusiastic applause. The difference between the two lads was traceable to their mothers, or, rather throught them to their grandparents. In each family the station in life was

In each family the station in life was the same, but in one home reading was a delight, and the parents led their little ones along the flowery paths of knowledge.

There succeeded to the study of the catechism readings in Scripture and church history. The children were taught the Mass so carefully that they could unite with the years. that they could unite with the very words of the Priest when Mass was in progress. They recited in Latin the Gloria, Credo and Pater Noster; the other parts in English as the priest said the words in Latin. The father of such a family had been taught by a blind aunt who lived in drew the faithful to the church. They prized the faith in proportion price they paid for it-many

gave their lives.

In the household of the intelligent
Catholic the arrival of the Catholic
weekly paper is a delight. Therein
may be found the answers to many of the charges against the faith which are met in intercourse with non Catholics. The Catholic weekly, read aloud in the family, furnishes information that not only cultivates the taste by the exquisite style of the writer, but by the variety and excel-lence of the articles adds greatly to the knowledge of science and of scientific men, who have been also faithful sons of the Church, loyal to their God and useful to the world. whether as statesmen, physicians artists or artisans, or in any occupa

It is but recently that a well known priest received a call from a committe of men prominent in the municipal affairs of a great city who desired the names of some men of the parish— men who were capable of administer ing certain departments. The priest expressed surprise, and asked if there was some mistake. But no. a clear men of good principles could cope

with the existing corruption.

The home wherein good reading is the courteous manners of the family gentleness and good English give a pleasing grace and a delightful voice Familiarity with good reading is like companionship with good society— both stimulate and refine. Thus the young folks are prepared for the success that comes to the deserving. Catholic Bulletin.

WAS SHAKESPEARE A CATHOLIC?

Shakespeare's birthday, April 23, since the poet's death which occurred on April 23, 1616. As a fitting pre-paration for the observance of this tercentenary celebration Catholic students of Shakespeare should examine thoroughly sail the evidence that can be adduced to prove that he was a Catholic, and in a special way belongs to us. In the following paper the main heads of that evidence

are presented : There is no doubt that Shakespeare's mother lived and died a Catholic. Her name was Mary Arden and many of the Ardens continued to be staunch Catholics aren during the dangers of Elizabeth's reign. Indeed, one of the prominent members of the family suffered death for the faith. Shake speare's mother, moreover, made a will in which there is a mention of the Blessed Virgin, a custom that had gone out of vogue in England at this time except among Catholics. Shakespeare's father, too, is on the list of Stratford recusants who were summoned by the court for not attending the Anglican service on Sundays. Shakespeare's immediate surroundings, likewise, were distinctly Catho lic, for the spirit of the old religion had not died as yet in England. Indeed, it was very much alive in the

central portion of the country. It is sometimes said, however, that there can be no question of Shake speare's being a Catholic for he was married, baptized and buried in the Anglican Church. But these facts, it must be remembered, have in themselves no such significance as they would possess at the present time. There was no way of having the birth of a child properly registered then in England except by having it baptized in the Church by law estab-lished. Obsequies also had to be observed according to the Anglican rite, for the only cemetery was cless to the parish church. As for Shakespeare's marriage, in recent years the interesting suggestion has been made that the real reason for the circumstances attending the ceremony, which are supposed to earry a surroundings.

hint of scandal with them, is because he was originally married by a Cath-olic priest. As it was then very perilous for a priest to show himself in public or to perform any official church service, the marriage was, of course, performed secretly. Anne Hathaway's family, moreover, was Catholic by tradition and about the time of the marriage it is known that Catholic by tradition and about the time of the marriage it is known that a priest, not entirely without the knowledge of the local authorities, used to say Mass privately, in the loft of one of the houses at Shottery.

But if Shakespeare was a Catholic should not his plays show it? Unquestionably. And I maintain they do. Commentators have pointed out for instance, that Shakespeare in "Romeo and Juliet" follows Arthur Brooke's "Tragical History of

"Tragical History of Brooke's Romeo and Juliet "very closely. He has, however, changed the whole of the play's attitude towards the Catholic Church. Confession instead of olic Church. Confession instead of being a source of sin actually pro-tects the young people from their own passion in the most difficult circumstances, and almost succeeds in resouing them from an unfortun-ate complication. Instead of being "superstitious," Friar Lawrence is interval as a deep old man interpictured as a dear old man inter-ested in his plants and what they can do for mankind, but interested still more in human souls, trying to care the displeasure of two noble houses rather than have the young people commit sin. Friar Lawrence is re-presented in general as one to whom Romeo and Juliet would naturally turn in their difficulty.

But "King John," it is maintained represents an altogether different at-titude toward the Church. In that play they assert there are passages which make it very clear that Shakespeare shares the general feeling of the men of England in his time. King John protests, for expense.

That no Italian priest Shall tithe or toll in our dominions But as we, under heaven, are supreme head, So under Him that great supremacy,

Where we do reign, we will alone Without the assistance of a mortal

So tell the Pope, all reverence set apart
To him and his usurp'd authority.

In this play, too, there are some bitter comments on monks which would seem to prove that Shakespeare shared the opinions of many o contemporaries regarding monastic-ism. But let us see: "The Troublesome Reign of King John," from which Shakespeare made his play, was probably written in the year of the Spanish Armada when English national feeling ran very high and there was bitter antagonism against Catholicism as the religion of England's greatest enemies. The drama tist—we are not quite sure who it was—shrewdly took advantage of this political situation in order to gain favor for his play. He tickled the ears of the groundlings and attracted popular attention by stimulating the prejudice of his audience.
Shakespeare modified all this to a
very marked extent when he rewrote the play seven years later, though it can be seen that he used many of the words of the original version and was evidently following it very closely. But for some good reason he was manifestly minimizing all the anti. Catholic bias in it though letting stand whatever sentiments were suitable for such characters as King John and his entourage. In the

But the best evidence of Shake speare's attitude toward the Anglican hurch is to be found in "King Henry VIII." one of the poets greatest plays and the last he wrote. Some of the Wolsey speeches in it are the finest examples of English that were ever penned. It is conceded by all the critics to be the ripest fruit of his mature years. Therefore, if a play can be considered the expression of Shakespeare's settled opinion, that play is "Henry VIII." Now it so happens that the subject of "Henry VIII" is exactly the story of how th change of religion came about in England. But it is sometimes urged that the fifth act, with its culmina-tion in the birth of Elizabeth, and the high prospects for England and the rejoicings which this occasions, indicates that the writer considered that the marriage of King Henry to Anne Boleyn and the birth of a daughter by that union marked a great epoch in English history and, above all, that the steps that led to this happy termination, though dramatically blameworthy, must be condoned owing to their happy consequences. It is well known, however, that the fifth act by every test known to Shakesperean comments tors was not written by Shakespeare at all, but by Fletcher.

Our knowledge of Shakespeare's relations with people in London would indicate that a great many of his friends and intimates great Catholics. It is possible that the Burbages, the actors with whom he was so closely joined during most of his dramatic career, be-longed to the Warwickshire Catholic longed to the Warwickshire Catholic family of that name. One of Shakespeare's dearest friends, the Earl of Southampton, who was his patron in early years, and his supporter when he bought the Black Friar's theater, was closely allied to a Catholic family and, as Simpson has pointed out, was cradled in Catholic surroundings.

The conversion of Ben Jonson about the middle of the last decade of the sixteenth century showed how easily men might be Catholics in London at this time. Ben Jonson was in the Marshalsea prison on a charge of murder in 1594 and found himself appropried by rejects who charge of murder in 1594 and found himself surrounded by priests who were charged with treason because of their refusal to take the oath of supremacy. By associating with them Jonson became a Catholic and when released from prison married a Catholic wife. His child was baptized Mary, and Shakespeare was chosen as her sponsor. This choice of a godfather seems to indicate that Shakespeare was a Catholic at this Shakespeare was a Catholic at this time for, in his ardor as a new convert, Ben Jonson would scarcely have selected an Anglican for that office.

One more proof of Shakespeare's Catholicism in conclusion: About the close of the seventeenth century Archdeacon Davies, who was a local historian and antiquarian in the neighboring county of Staffordshire neignboring county of Stanfordshire but who was well acquainted with Stratford and its history, and who could easily have had very definite sources of information denied to us, declared that Shakespeare "dyed a papist." It would have been perfectly possible, it must be remembered, for Archdeacon Davies to have spoken more in human souls, trying to care for them and quite willing to do everything that he can, even risking in Stratford at the end of his life. After this review of the evidence I can not but conclude that Shakespeare not only "dyed a papist," but also lived as one.—James J. Walsh, M. D., Ph. D., in America.

EFFICACY OF THE MASS

The Lenten pastoral of Bishop Hedley is an admirably fervent ex-hortation to make use of the Mass as the most efficacious means of placating Almighty God and of delivering the world from the scourges with which it is now afflicted. Before speaking of the August Sacrifice. however, the Bishop explains the duty of prayer, its propitiatory and duty of prayer, its propilatory and intercessory power, its offices, and fruits; declaring that at so momentous a time as the present this duty is a most pressing one. War, plague, famine, flood and earthquake are chastisements of God, and He wills that the about page 10 moments. that they should cease by the re-pentance and prayers of His people. The Bishop points out that, while

private afflictions may be good for us, spiritually, and therefore we should never pray to be delivered from them, except with careful sub mission to the will of God, public calamities are not favorable to His service or to the spread of His King-dom. "They are intended to correct great evils and to teach the world great lessons; but as long as they last, they, on the whole, and with most men, interrupt, interfere with and spoil both the internal and the external activity of love, prayer, and ing life of the Christian soul. Fear, suffering, uncertainty, apprehension hunger and wandering sanctify the saints, and turn men and nations to their Creator and their Last End : but they are more or less fatal to religious practice, whether individual or general; they hinder sacramental life, they silence and paralyze the word of God, and too often they desolate the altar and devastate the Church. . . Nothing can be more vital to the world's welfare than the peace and well being of organized religion. On that depend the religion of every individual, the matter of monks and nuns and their treatment in the original version of "King John," Shakespeare has been even more drastic in the changes that he made.

But the hest evidence of Shake. Christ died. If, therefore, the Church—for that is what we mean by the Christian community—is disturbed by heresy, by war, by pesti lance, or by persecution, it is a calamity which has the most far reaching consequences." Therefore, it must be the divine will that when men's hearts have turned from evil, public calamities should have an end.

The Mass, as no well instructed Catholic needs to be reminded, is the supreme means of intercession with is also the great sacrifice of pro-pitiation and impetration. "Just as the sacrifice of the Cross made satisfaction to divine justice for all th sins of the world, and merited for men all help and protection unto life everlasting, so the Mass applies this eatisfaction and impetration daily and hourly to the end of time." The Bishop's further words call for ex-tended quotation:

"The Church teaches that the Sacrifice of the Mass is a true propitiatory sacrifice; that we find therein mercy and grace when we stand in need of assistance;" and that it is rightly and justly offered 'for the remission of sin, and of the pun for other necessities.' (The Council of Trent, Sess. xxii.) Let us observe that this effect of propitiation is not the same thing as the effect of impatration. ishments of sin, for satisfaction and impetration. As we shall see just now, impetration means obtaining a thing by prayer, and the Mass is the greatest and best of prayers. But propitiation is something different: that belongs to the Mass because it is the Mass, and can never be separed from it. It means that the Mass placates Almighty God, as the phrase is and causes His just anger to cease. We must not suppose that in the most pure bosom of the Godhead there is any passion of anger, such as it is experienced by mortal men. But, however we express it, it is certain that God pun-

ishes as if He were justly angry; and when He is said to be propiti-ated or placated, the effects of what we call His anger are suspended and He punishes no longer. It is of faith that this propitiation

of our God and Creator, which was perfectly accomplished by the Cross, is applied to the course of Christian life by the Mass. The importance of this tenet of faith arises from this consideration—that no graces, blessings or deliverance from evil can b obtained by men, however ardently they may pray for them, unless the just and holy anger of God is first made to cease. Hence, any of the faithful who follow the admirable noticed how frequently the priest prays that the sacrifice may placate —that is, appease or propitiate Almighty God. In the words of the Roman Catechism, "The Holy Eucharist was instituted that the Church might have a perpetual sacri-fice by which our sine might be ex piated. and our Heavenly Father, so often grievously offended by our wickedness, might be turned from anger to mercy, from just severity to clemency." (Part 2, ch. iv.) "It may be said, without extravagance or exaggeration, that

difficult to understand the world could be allowed to continue to exist without the daily propitiation which is of-fered by the Mass. Consider the sinfulness of men in every age-in the past and in the present how human life, even in Christian countries, is little else than sin; consider the forgetfulness of God, the in difference to His obedience; the pride, the selfishness, the violence, the injustice, and the impurity that prevail everywhere on the face of the earth. Could things have been worse when the waters of the Deluge were sent to destroy the greater part of the race? Would it be any easier to find just men in our own day than it was to find, them in Sodom and Gomorrha? Did the children of Israel deserve more justly the wars and the plagues that darken the pages of the chronicles and the Prophets than the civilized peoples who boast of the Gospel light? God still visits men in His wrath; but it is certain that His visitations are less terrible, less disastrous, and less absolute than they were before Chris absolute than they were setter christ came. Where can we find the reason for this except in the propitiation of Calvary, renewed and applied daily in the innumerable Masses that are our happy privilege as children of the Church? The Mass is offered for our well being and that of the whole world,-pro nostra totiusque mundi galute

"The Mass is the rainbow-the true rainbow symbolized by that which gladdened the eyes of those who came down out of the Ark. Of the Mass it can be said even more absolutely than when the words were spoken on the slopes of Mount Ararat, "When I shall cover the sky with clouds, My bow shall appear in the clouds, and I shall see it, and shall remember the everlasting covenant that was made between God and every living soul which is upon the earth." (Genesis, ix, 14.) There is nothing that should so fill our hearts with certainty in the mercy of God-with hope that He will deliver us, and deliver the world from the present awful war—as the grace of hearing Mass Everyone who assists at Mass and devoutly unites in the great action does his part in lifting from the world the chastisement which the world has deserved.

As has been said, the Mass is also a prayer. When the divine anger has been appeased, prayer can approach the Throne; for the gates of justice are unbarred, and there is or justice are unparred, and there is nothing in the way. But the prayer, or impetration, of the Mass is not ordinary prayer. In the Mass it is Christ, our Head, who prays; and we, His brethren, do no more than join our stammering accents with His mighty cry. As St. Alfonso says, 'God more readily hears our prayers during Maes than at any other time. He does indeed at all times impart His graces, as often as they are asked of Him through the merits of Jesus Christ. But during Mass He God and the most stupendous act of dispenses them in more abundant adoration and thanksgiving; but it measure; for our prayers are then measure; for our prayers are then accompanied and supported by the prayers of Jesus Christ, and they acquire through his intercession an incomparably greater efficacy, because Jesus is the High Priest who offers Himself in the Mass to obtain grace for us. The time of the celebration of Mass is the hour at which

grace to which, according to the counsels of the Apostle, we should draw near to find mercy and help in

all our necessities.'"

The Bishop concludes by urging his flock to hear Mass daily, intelhis flock to hear Mass daily, intelligently and fervently; thus giving glory to God, honoring the Faith, extending the Church, bringing themselves very near to Christ, and drawing down blessings upon the world. "If Mass in war time makes world." every one of us a more real and earnest Catholic, peace will be all the sooner restored."—Ave Maria.

He that wrestles with us strength ens our nerves and sharpens our skill; our antagonist is our helper.—

AUTOMOBILES, LIVERY, GARAGE R. HUESTON & SONS

Livery and Garage. Open Day and Night. 479 to 483 Richmond St. 380 Wellington Phone 443 Phone 441 FINANCIAL

THE ONTARIO LOAN & DEBENTURE COT Capital Paid Up, \$1,750,000. Reserve \$1,450,000 Deposits received, Debentures issued, Real Estaty Loans made, John McClary, Pres; A. M. Smart, Mgr Offices: Dundas St., Cor. Market Lane, London. PROFESSIONAL CARDS

FOY, KNOX & MONAHAN

J. J. Foy, K.C. A. E. Knox. T. Louis Mose R. L. Middleton George Reogs Cable Address: "Foy" Telephones Main 794 Main 795 Offices: Continental Life Building
CORNER BAY AND RICHMOND STREET

TOHN T. LOFTUS,

TORONTO Telephone Main fee

P. J. O'GORMAN Plans, Specifications, Estimates SUDBURY ONT.

FRANK J. FOLEY, L.L.B. BARRISTER, SOLICITOR
The Kent Building
Corner Yonge and Richmond Stre TORONTO ONT

Funeral Directors

John Ferguson & Sons 180 King Street

Leading Undertakers and En Open Night and Day

E. C. Killingsworth

Funeral Director Open Day and Night 491 Richmond St. Phone 8871

Westervell School Y.M.C.A. BLDG., LONDON, ONT.

Students assisted to positions. College open at 1st. Catalogue free. Enter any time. J. W. WESTERVELT J. W. WESTERVELT, Jr. C.A.

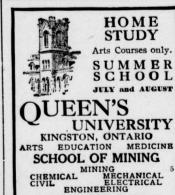
Loretto Ladies' Business College 385 Brunswick Ave., Toronte

MUSIC STUDIO ATTACHED

ST. JEROME'S COLLEGE Founded 1864 BERLIN, ONTARIO

Excellent Business College Department. Excellent High School or Academic Department. Excellent

REV. A. L. ZINGER, C.R., PH.D., PRES.



GEO. Y. CHOWN, Registrar

Loretto Abbey College WELLINGTON PLACE, TORONTO

Loretto Abbey College, for Resident and Non-Resident Students, is affiliated to Toronto University through St. Michael's Federated College.

College Course of Four Years-Classical, Moderns, English and

College Course of Four Fears—Cassical, addends, English and History, and General Courses leading to Degrees. Academic Course—Lower, Middle and Upper School—prepares Students for Pass and Honour Matriculation, Entrance to Normal School and Faculty of Education; special Course after Junior Matriculation for Academic Graduation.

Course in Dressmaking.

Preparatory Course—Eight Grades—the usual elementary subsewing, drawing, choral training, physical culture and household science.

Music—violin, piano, harp, guitar, mandolin and vocal. Students are prepared for Conservatory and University examinations. Frequent recitals by distinguished artists.

Art—Studios for Applied and Fine Arts. Commercial Department—full course.

For information address

THE SUPERIOR

A man can usually patch up his eputation by mending his ways.

To live on, even when life seems a failure and the comforts of life are gone; to count patient living the real living, with or without comfort

50c. Each POSTAGE FREE

Novels and Religious Books by the Best Catholic Authors

NO. ONE
ADDITIONAL TITLES NEXT WEEK

A DOUBLE KNOT and Other Stories, by Mary T. Waggaman and others. The stories are excellent, and have much pathos and humor scattered through them.

through them.

HE FRIENDLY LITTLE HOUSE and Other Stories, by Marion Ames Taggart and Others. A library of short stories of thrilling interest by a group of Catholic authors that take rank with the best writers of contemporary fiction.

THE LADY OF THE TOWER and Other Stories, by George Barton and others. This is a collection of short stories which will please the most fastIdious taste. The volume comprises fifteen stories, which are all worthy to live in short-story literature. Most of them are delicate little love tales;

the others, stories of adventure or mystery.

THE TRAIL OF THE DRAGON and Other Stories, by Marion F. Nixon-Roulet and other leading Catholic authors. A volume of stories which make very interesting and profitable reading for young and old.

MARCELLA GRACE. By Ross Mulholland. The plot of this story is laid with a skill and grasp of details not always found in novels of the day, while its development bears witness at every page to a complete mastery of the subject, joined to grace and force of diction.

grace and force of diction.

THE LIGHT OF HIS COUNTENANCE. By Jerome Harte. A highly successful story. The plot is flawless, the characters are natural, their conversation is sprightly and unhampe-ed, and these are burst of genuine comedy to lighten the tragic darker shades.

HER JOURNEY'S END. By Francis Cooke. A story of mystery, of strife and struggle, of petty jealousy, and of sublime devotion.

AGATHA'S HARD SAYING. By Rosa Mulhol-

land. Rosa Munoilland a best novel.

BOND AND FREE. By Jean Connor. A new story by an author who knows how to write a splendidly strong book.

THE CIRCUS-RIDER'S DAUGHTER. By F. von Brackel. A high-class novel—a love story that THE CIRCUS-RIDER'S DAUGHTER. By F. voa Brackel. A high-class novel—a love story that every reader will feel better for having read.

CONNOR D'ARCY'S STRUGGLES. By W. M. Bertholds. A novel that depicts to us in vivid colors the battles of life which a noble family had to encounter, being reduced to peanry through improvident speculations on the part of the father. This is a companion volume and a sequel to "Fabilot."

"Fabiola."

FORGIVE AND FORGET. By Ernst Lingen. A sweet and wholesome love story, showing the power of nobility of soul and unfaltering devotion. THE HEIRESS OF CRONENSTEIN. By Countees Hahn-Hahn. An exquisite story of life and love told in touchingly simple words.

IDOLS; or The Secret of the Rue Chaussee d'Antin By Raoul de Navery. The story is a remarkably clever one; it is well constructed and evinces a master hand.

master hand.

IN GOD'S GOOD TIME. By H. M. Ross. This is a story that grips the heart, stirring in it the liveliest sympathy for what is human and good.

THE MONK'S PARDON. By Racul de Navery.
An historical romance of the time of King Philip

MY LADY BEATRICE. By Frances Cooke. The story of a society girl's development through the love of a strong man. It is vivid in characteriza-tion, and intense in interest. THE OTHER MISS LISLE. By M. C. Martin. A powerful story of South African life. It is singularly strong and full of action, and contains a great deal of masterly characterization.

great deal of masterly characterization.

THE OUTLAW OF CAMARGUE. By A. de Lamothe. This is a capital novel with plenty of

Lamothe. This is a capital nove. While I canothe. This is a capital nove. While I canother in the Control of the Rose Of THE WORLD, By M. C. Martin. A very sweet and tender story, and will appeal to the reader through these qualities.

THE SHADOW OF EVERSLEIGH. By Jane Lansdowne. It is a weird tale, blending not a little of the supernatural with various stirring and exciting incidents.

exciting incidents.

THE TEMPEST OF THE HEART. By Mary Agatha Gray. A story of deep feeling that centers

THE TEMPEST OF THE HEART. By Mary Agatha Gray. A story of deep feeling that centers around a young monk musician.

THE SECRET OF THE GREEN VASE. By Frances Cooke. The story is one of high ideals and strong characters. The "secret" is a very close one, and the reader will not solve it until near the end of the book.

SO AS BY FIRE. By Jean Connor. After living a life that was a lie, the heroine of this story renounces it all that she might atone for the great wrong she has done. A really absorbing and profitable story.

profitable story.

THE TEST OF COURAGE. By H. M. Ross. A story that grips the heart. The well constructed plot, the breezy dialogue, the clear, rapid style, carry the reader away.

THE TURN OF THE TIDE. By Mary Agatha Gray. There is a complexity in the weaving of this story that will keep the reader in suspense till the very end.

THE UNBIDDEN GUEST. By France and win_ Is is a uniquely conceived tale, full of unexpected complications, and with a heroine who is so truly Catholic as to be an inspiration.

DION AND THE SIBYLS. By Miles Keon. A classic novel, far richer in sentiment and sounder in thought than "Ben Hur."

in thought than "ben lith" MISS ERIN. By M. E. Francis. A captivating tale of Irish life redolent of genuine Celtic wit, love, and pathos, and charming in the true Catholic spirit that permeates every page. THEIR CHOICE. By Henrietta Dana Skinner. Its characters are cleverly drawn, and its pages are full of shrewd wit and delicate humor. BETWEEN FRIENDS. By Richard Aumerle.

BROWNIE AND I. By Richard Aumerie.
IN QUEST OF THE GOLDEN CHEST. By
George Barton. THE MYSTERY OF CLEVERLY. By Goorge HOW THEY WORKED THEIR WAY and other FREDDY CARR'S ADVENTURES. By Rev. R. P. Garrold, S. J. FREDDY CARR AND HIS FRIENDS. By Rev. R. P. Garrold, S. J.

THE JUNIORS OF ST. BEDE'S. By Rev. Thos. Bryson.
NED RIEDER. By Rev. John Webs.
JACK HILDRETH ON THE NILE. By Marion
A. Taggart.
WINNETOU, THE APACHE KNIGHT. By
Marion A. Taggart.
THE TREASURE OF NUGGET MOUNTAIN.
By Marion A. Taggart.
THE PLAYWATER PLOT. By Mary T. Waggaman.

man.
CLARE LORAINE. By "Lee."
HARMONY FLATS. By C. S. Whitmire.
A KLONDIKE PICNIC. By Eleanor C. Donnelly.
THE LITTLE MARSHALLS AT THE LAKE,
BY Mary F. Nixon Roulet. MILLY AVELING. By Sara Trainor Smith.
THE NEW SCHOLAR AT ST. ANNE'S. By
Marion J. Brunowe.

PETRONILLA, and Other Stories. By Eleanor C.

Donnelly.

POVERINA. By Evelyn Buckenham.

THE MYSTERY OF HORNBY HALL. By Anna
T. Sadlier. TOLD IN THE TWILIGHT. By Mother M.

Salome.

¶ CALLISTA, by Cardinal Newman. A tale of the Third Century; attempting to imagine and express the feelings and relations between Christians and heathens of that time.

THE SISTER OF CHARITY, by Mrs. Anna H. Dorsey. The story of a Sister of Charity who, as a nurse, attends a non-Catholic family, and after a shipwreck and feene from almost a hopeless situation, brings the family into the Church of God. It is especially interesting in its descriptions.

FABIOLA. By Cardinal Wiseman. This edition of Cardinal Wiseman's tale of early Christian times is much more modern and decidedly more attractive than the old editions.

The Catholic Record LONDON, CANADA

The Catholic Record

Price of Subscription—§1.30 per annum
United States & Europa—\$2.00 "
bitaber and Proprietor, Thomas Coffey, LL. D.
Editors { Rev. James T. Foley, B. A.
Thomas Coffey, LL. D.

ate Editors { Rev. D. A. Casey. H. F. Mackintosh.

proved and recommended by Archbinio and Sharetti, late Apostolic Delega

and the clergy throughout the Dominion.

The following agents are authorized to receive be a considered to receive the control of the control

In St. John, N. B., single copies may be pur from Mrs. M. A. McGuire, 249 Main Street, J bwyer and The O'Neill Co. Pharmacy, 109 B In Montreal single copies may be purchased from Ir. E. O'Grady, Newsdealer, 106 St. Viateur street rest, and J. Milloy, 241 St. Catherine street, west.

LOMDON, SATURDAY, MAY 22, 1915

THE POPE'S INFALLIBILITY The gigantic struggle of nations embattled against nations with its ever accumulating horrors has shocked into silence the self-complacent prophets of the decadent modern philosophy of life. Hushed are the vain-glorious boastings of modern progress, silent the arrogant and baseless belief that the course of human evolution is ever onward and upward, and unheeded the futile effort of the modern mind to find some substitute worthy of itself for the out-

worn Christianity it had discarded. Mockingly or despairingly is heard the query : " Is Christianity a failure?" Sober second thought rejects the implication. Neither national ideals nor social ideals have been Christian. Not Christian has been the trend of modern thought nor Christian the basic principles of modern society. The very cornerstone of Christian civilization the Christian family, was crumbling away under the corroding influence of essentially pagan divorce; and the red handed slaughter, actual or anticipated, of countless unborn innocents selfishly practiced and shamelessly defended and advocated. Everywhere was the deification of the State tending to make legal enactments the standards of morality. This, not Christianity, has failed.

Leading the world in modern thought and tendency, leading in Science and culture, in whose governing classes both politically and intellectually rationalism had superseded Christianity, Germany shocks the world by the logical and ultimate development and application of the very principles that the world loved so much; the State supreme, the State a law unto itself, the State above all restraint of the moral law, the State's right limited only by the State's might. Out of the tyranny of State supremacy and the chaos of private judgment, the legacy of the Reformation, England and the English-speaking world have emerged because England had a thousand years of Catholic history and de velopment before she was separated from the unity of Christendom, and during that time she was permeated with the influence of the Catholic principle of European civilization. Not in any spirit of controversy do we recall these facts; they are the lessons of history now beginning to be acknowledged by all students unbiassed by the dying Protestant tradition. Now England is fighting, and we are fighting with her, against the Reformation principle of State supremacy and, though not so clearly perceived as yet, against the chaotic principle of private judgment.

With the awful consequences bankrupt modern philosophy before their eyes it is not surprising that deen in the hearts of men there is questioning and weighing of things hitherto unquestioned and unconsidered. Beyond the clash of arms. the thunder of guns, and the welter of blood and carnage, stands one great power with no army, with no navy; centred in one old man, powerless, in a worldly sense, amongst the world's great powers, yet representing and exercising a power to which the world at this time instinctively turns. The Vice gerent of Christ, the Prince of Peace whose Kingdom is human pretension" than an infalli that higher and nobler spiritual power which the world had almost forgotten. With millions of his the awful world strife, the Hely "Politicians," says Rome, has revealed His truth to man. There Newman.

"are concerning themselves with the national advantages and disadvantages of war—the Holy Father thinks only of the awful shame and horror of it, the sufferings it has brought upon so many millions, the harm it is doing Christian civilization.

"And instead of being a failure this latest utterance of the Pope has been phenomenal, wonderful unprecedented success. It was a few sarnest words spoken to a newspaper correspondent, and it has resounded throughout the nations high above the roar of battle. Every great newspaper in the world has reproduced it and commented upon it, and even when the comments have seemed to be unfavorable they have. in spite of themselves, set the people thinking about peace."

In the beginning of the War a great Nonconformist minister suggested the calling together of a council of Christendom. The Rev. R. J. Campbell of the City Temple, London, England, frankly acknowl edged that no other than the Pope could call together such a council. Before the War the unhappy division of Christianity was widely deplored. Efforts were made to secure ome sort of union amongst the memberless divisions of Protestantism. It is, then, not surprising that amidst the universally instinctive turning to the Centre of Unity, there should be some characteristic anti-Catholic comments on the action of the Holy See.

Amongst these is worthy of note that of a high class English weekly. The Spectator "The claim of infallibility," says The Spectator, in an article reproduced in World Wide constitutes the Papacy a grand interpreter of civilization." The claim and the recognition of the claim is confounded by the Protestant Spectator After centuries of flouting of all claims of the Papacy The Spectator on behalf of Protestants, renders an remarkable even if unconscious tribute to the Papacy.

The Spectator thinks that the Holy Seeshould, in virtue of its infallibility condemniright and left all infractions of the moral code in this War. And purporting to answer a perturbed

Roman Catholic correspondent, says: "We fear-but here we write quite frankly as not belonging to the Ro-man Communion—that infallibility survive such tests as are now brought to bear upon it. It is a great superhuman pretension, which is found to vortex of human suffering produced The test of events is too severe for it. We cannot see any other outcome than that many Roman Cath-olics should sadly recognize that technical or metaphysical explana-tions of infallibility after all avail nothing, and that Nemesis waits on all human claims which are pitched

extravagantly high." Note that there is not a hint that anything or anybody might replacthe Pope. Just a sad and pessimistic welcome to the Roman Catholics who may sink hopelessly down to The Spectator's level of despair t us examine for a n the rational and Catholic view of infallibility. The Spectator, "lest it be accused of using the term in a loose and vulgar sense," quotes a part of Church, the creator and animating the definition. But from the beginning the infallibility of Christ's Church was always recognized. The definition of Papal infallibility simply recognizes that the Pope as Head of the Church enjoys the privilege that was always conceded to an Ecumenical Council. It is a question that the modern world will regard as of minor importance. It refuses to be bound by Ecumenical Council or Pope. And if an Ecumenical Council enjoys the prerogative, then by its own definition the Pope as the Supreme teacher of Faith and Morals is also infallible.

But the popular saving has it that. 'no man is infallible." Good Protestants, nevertheless, proclaim the writers of the Bible infallible, and more than that, inspired.

Now inspiration is something more than infallibility. The Spectator may speak for those who believe neither in an infallible Church nor an infallible Book; neither in an in fallible interpreter, nor inspired writer. Certainly the Bible and its inspired writers are a greater "supernet of this world, stands out to day ble interpreter of revealed truth. amid the clash of material forces as And this is all that infallibility is the representative and executive of concerned with : the interpretation and safeguarding of truths already ravealed. The Protestant finds no difficulty in believing that Moses. spiritual children on both sides of and David and Isaiah and St. Paul and Matthew and John and all the Father's heart is sorrowful unto other writers of the Bible are the indeath; the Hely Father's voice is fer spired medium through whom God

should, then, be no insuperable difficulty in recognizing that Peter the Rock on which Christ built His Church against which the gates hell are powerless, whom Christ prayed tha for faith should not fail whom he commissioned to con firm his brethren, Peter whom they recognize as one of the inspired writers, there should be no insuperable difficulty in recognizing that Peter might also enjoy the lesser prerogative of infallibility. And if Peter, then Leo and Pius and Benedict, for Christ's promises are " to

the consummation of the world." Prejudice and bias and pre-conceived notions aside there is no superhuman pretension" involved in the Pope's infallibility that is not involved in still greater degree in believing that the Bible is the inspired Word of God. And the visitor from another planet whom The Spectator calls in as an unprejudiced witness would probably observe that nowhere in the civilized world, or in the uncivilized world either for that matter, is law left to interpret itself. There are judges and courts for that purpose; and always and everywhere ome court of final appeal.

The Spectator confidently appeals to the planetary visitor. See this awful war, it involves questions of morals. Now the Pope claims to be infallible in questions of faith and morals. "We say nothing about faith but surely if ever there were a plain occasion for moral direction and moral judgment this war provides one." And The Spectator makes the other planet stranger silently acquiesce in the English Protestant view.

But the stranger might ask: Do you acknowledge the Pope's claim? And he would have to be told that England made it treason to be a papist. Many died martyrs, but as a great English historian says: "A whole nation could not be expected to imitate the example of Reynolds and Hale, and the three Carthusian priors, and Bishop Fisher, and Sir Thomas More. How many could calmly face the prospect of strangulation, the ripping knife, the block, to vield their testimony to the belief that there was a law above the laws of Parliament and the will of a despotic king?" Then the stranger might remark : England drove the Pope out of her national life? She does not believe in his mis sion? The Spectator might answer Oh never mind questions of faith we don't know what we believe and don't care what others believe : but isn't that a good one on the Pope who claims to be infallible in questions of morals? But the stranger amused in an other worldly sort of way at the Englishman's rockprejudice might surprise and pain The Spectator by desiring to inform himself on the papal claims from some not unfriendly source. And he would find that neither Pope nor Church claims infallible guidance except in defining the principles an example uneffected by war passions, the Church infallibly defines as part of Christian revelation that Christian marriage is indissoluble except by death. She does not claim that in a particular marriage case that her courts are infallibly guided. Such decisions are human judgments based on human testimony and attain only human certainty. But she proclaims and safeguards the eternal principle of Christian morality that Christian marriage can be dissolved by no earthly power, not even by the Pope. Thus she stands as adamant against the corroding and corrupting influence of pagan sensuality as embodied in pagan divorce laws.

The Spectator confuses the infal libility of the supreme teacher in matters of faith and morals with the duty of infallibly arbitrating all human disputes.

"And the soldiers also mocked Him, coming to Him and offering Him vinegar, and saying: If Thou be the King of the Jews, save Thyself and us."

"Vah, thou that destroyest the temple of God, and in three days buildest it up again; save Thyself, oming down from the cross."

Ah yes ; this is the Gethsemane of Christ's vice-gerent on earth; and the world respects his bitter sorrow. There are, thank God, few Spectators who mock at his infallibility.

God leads us by strange ways ; we know He wills our happiness, but we neither know what our happiness is, nor the way. Left to ourselves, we should take the wrong way; we must leave it to Him-Cardinal

THE POPE AND PEACE

To those who find fault with the Holy Father's constant desire and appeal for peace Rome very pertinently points out a fundamental misconception of the whole question :

Thus it would seem as if everybody except the Pope still wants more misery, more destruction, more blood Mere argument is of little use against such a psychological state.

be obvious that all the objections raised against the Pope's efforts for peace are based on an elementary misconception. People are confusing peace with the conditions of peace eight months has never ceased to invoke peace through every means available to him, has not yet said a single word about the conditions of peace. The conditions of peace must, for weal or woe, depend or the results of the war-not merely the apparent results up to the present, but the results that would in all human probability be obtained by continuing the war to the bitter end. In reality the Holy Father is only asking the United States and the belligerents themselves to begin to consider the possibility of stopping now, rather than six months or a year hence, the destruction of human life and happiness which has been going on day after day since last

There is also behind all such ob jections to the consideration of peac the despairing conviction that only by crushing victory and overwhelming force can satisfactory peace terms be reached. Is it treason not to despair of humanity and civilization?

THE AMERICAN NOTE

Before the RECORD will have reached its readers Germany's answer to the American note on the sinking of the Lusitania will probably have been given to the press.

Seen in the perspective of the horrors of this War the sinking of the Lusitania is a small matter. Nevertheless it involves a principle of international law hitherto unquestioned. And this principle the United States vigorously and unequivocally asserts. "American citizens act within their indisputable rights in taking their ships and in travelling wherever their legitimate business calls them upon the high seas and exercise those rights in what should be the well justified confidence that their lives will not be endangered by acts done in clear violation of universally acknowledged international obligations, and certainly in the confidence that their own Government will sustain them in the exercise of their rights."

Germany proceeds on the assumption that international law as hitherto understood is abrogated; that England in intercepting foodstuffs going to the civilian population of a country not blockaded, creating a 'military area" of the North Sea, and otherwise has disregarded international law as heretofore understood and accepted. Germany claims to have herein justification for her proclamation of a "war zone" around the British Islands, and she prowar zone on ships of Great Britain or her allies do so at their own risk."

Any such justification is anticipated in the American note when it says: "No warning that an unlawful and inhuman act will be committed can possibly be accepted as an excuse or palliation for that act or an abatement of the responsibility for its

commission.' The United States stands squarely and firmly against the position taken by Germany in her submarine warfare. Will Germany recede from that position? If not will the United States be drawn into the War? It has been suggested that Germany is deliberately attempting to draw the United States into war. Then she might freely make submarine war on all shipping coming from America, and the output of American munition factories would be diverted to domestic purposes. Whatever temporary advantage might thus be gained would be utterly insignificant compared to the final enlistment of the tremendous resources of the United States on the side of the Allies. We may conclude that there will be no war with the States, unless, as some suggest, that the German authorities would really welcome some such excuse for suing for peace. They might thus eave their faces with their own people by pointing out that no other course was possible with the world in arms against them.

But that war between the States and Germany is even by the strongest pro-British papers regarded as only a remote possibility is indicated by this concluding paragraph in an editorial of the N. Y. Times :

His note will give no provocation to war, its whole purpose will be to avert misunderstandings that might sever friendly relations. He is with conscience, with sincerity, and with firmness seeking to avert the great alamity of war, without involving as in the greater calamity of invok ing the reproach of supine tolera-tion of unbearable wrongs."

After the President's note seen published the Times said :

The President brings clearly into view Germany's way out. He is conciliatory to the point of clearly indicating the terms of a reply that will meet our demands. . can not believe that (Germany) will choose the path to perdition.

ABOUT BOOKS AND READERS

Do Catholics read anything but their prayer books ? What a ridiculous question, you say. And at first sight it does seem ridiculous. But to the struggling Catholic author enumerating his sales it seems any thing but absurd. He at least may be pardoned for thinking that a great number of Catholics never read anything but the "Key of Heaven" or The Garden of the Soul." But this is a reading age, and sure

y Catholics are of the age ? Unfortunately we must plead guilty to the charge. In nothing are we so up to date as in this matter of selecting our books. The presses of the world are working over time turning out avalanches of printed matter, much of which is positively bad, and nearly all of which is worthless. Now since it is demand that creates the supply there must be a demand for such reading matter, and it would be idle to shut our eyes to the fact that a certain portion of it is a Catholic demand. The trashy, ephemeral literature of the day finds its way into Catholic homes. The inane drivelling of some half educated semipagan is almost wept over by gushing maidens and simpering youths. Robert Chambers is a demi-god, but Robert Benson is-well, not "class." Service's "Rhymes of a Rolling Stone" is "just too sweet for anything," but Fischer's "Toiler" is too serious for full blooded people. . It is a sorry admission to make.

but since nothing is gained by

evasion, we might as well face the

fact that to multitudes of our people who pride themselves upon being "literary" the field of Catholic letters is an unexplored region. People talk learnedly of Shaw who never read a line of him, but they shake their heads at the mention of Sheehan. They never heard of him. and even if they had perchance happened upon one of his books it would never do to admit it. It would be "bad form." and all that. since the very best people do not read books by Catholics, not to say Catholic priests. Real culture is enshrined between the pages of a Hall Caine or a Marie Corelli, but to have even a bowing acquaintance with John Ayscough is to ticket one's self as "provincial." We want to be serpent of Modernism, who dein the fashion," and the seven deadly sins have always been decidedly more fashionable than the four cardinal virtues. In nothing as much as in our reading matter do we ape the ways of the world. People do not talk about Catholic books. and we want to read what is talked about. It is strange that it should be so. It is strange that we should make literary friends of people with whom we would not associate in the flesh. We would not admit an immoral man or woman into our homes, but we throw open our doors to the immoral book. Oh, the curse of being "in the fashion!" We like to follow the crowd Why it should never occu to us that, as a rule, to be with the crowd is to be wrong, is a mystery. Why should we be content to be a tail? When will our people realize that it is their duty to strive to lead the crowd in the right direction? It is only permitted to be "in the fashion" when the fashion is right. And as a rule the fashion is wrong. Who can set it right if we do not do so? We have certain fixed principles to guide us. The crowd has no principles of any kind, and so it follows its own bent. The literature of the day has no "conscience." The question is have we, Catholics, any? We are not to be understood as asserting that we should read noth. ing but Cathelic books. The world's masterpieces are our common heritwho sit at the feet of the immortals To such Algernon Vere de Vere is far

"The people's full confidence in very many books, even "best sellers" the President is to be justified. He which should never be found in the which should never be found in the hands of Catholics. Furthermore, there are many books which if moral ly blameless are worthless, and the exercise good judgment in selecting our literary fare. We should feed should realize that we have a duty to our own Catholic authors that we should not be slow to perform.

COLUMBA.

NOTES AND COMMENTS

IT WILL be no surprise to Catho-

lics throughout the world who take an intelligent interest in their Faith and who followed closely the late Pontificate, to learn that the sanctity of Pius X. is universally acclaimed in Church circles in Rome, and that the probability of the introduction of his cause, looking to his eventual canonization, is common subject of discussion. "There are thousands of Catholics who believe," says a clerical contemporary, "that the late Pope was a saint-not only a saintly man as all the world knows him to have been, but a veritable saint of God, to be named with the great ones who glorify the Church's calendar."

THE ABOVE, as read with its context, was not written with intent of anticipating the judgment of the Church, or of imputing more than human authority to the many edify ing incidents related of the holy Pontiff. But, at least, the author hopes as all may hope and pray, that an examination of the Pope's life and works, if made, will fully satisfy the igorous conditions required for the pohors of the altar, and that in due time we may rejoice in being able to publicly honor and invoke him whom all Catholics so loved and venerated during his lifetime.

PIUS X, WAS, before all things, a Pastor and Shepherd, whose first conern was God's glory and the salvation of men. His pontificate will be forever illustrious for its great works undertaken and carried through successfully against every human prognostication, but, it is safe to predict, it will shine even more gloriously by reason of the personal sanctity of the man, and that beautiful and winning simplicity of character which impressed itself so strongly upon all, those whose privilege it was to know him or, at any time during that memorable decade, to have looked into his face and heard his voice.

WHILE THE virtues of Pius X. were universally acknowledged during his life and especially at his death, it is Catholics only who can really appreciate the measure of the world's indebtedness to him. Aside from his personal character, the Pope who crushed the head of the rising threatened slavery; who reaffirmed the sanctity of the marriage tie and brought into prominence the Church's supernatural guardianship of its sacramental character; who codified earth a spirit so atrocious and dethe laws of the Church : set on foot the revision of the Latin Vulgate-one of the greatest works in the realm of scholarship undertaken for centuries and who did so much for the spreading and deepening of devotion to the Holy Eucharist - a Pope who was responsible for all this and more, can scarcely fail to take his place in the Church's annals as among the very greatest of her Pontiffs, and a man after God's own heart. That the honors of the altar should be the heritage of such an one would seem to human eves to be a natural and fitting climax.

THE SINKING of the Lusitania under such appalling and horrifying circumstances, taken with the finding of the Commission named by Parliament, under the presidency of Vic count Bryce, to investigate and report on "outrages alleged to have been committed by German troops during the present war" would seem to have removed all doubt as to the reality of said outrages. Many people-we think most people - have been inclined to consider current reports as greatly exaggerated : the result of the Commission's investigation is to show that their gravity has been fare has no precedent.-Globe. May 15. age. But these who rigidly boycott rather understated—a finding which our Catholic authors are not those is berne out by the German Gevernment's tacit acceptance of responsibility for the Lusitania horror, and three separate and tremendous battles more important than the Prince of Denmark. We do say that there are same.

In the Lastenia norte, and have been fought. In former days any of them would have decided the fate of nations; to day they are but

CATHOLIC JOURNALS, whether on this side of the water, or the other, have shown no disposition to judge the German people harshly in this matter, or unduly to anticipate the reading of which is a pure waste of findings of history. They have been time at best. Life is too serious to disposed rather to allow for heated be frittered away over the pages of exaggerations and to lay the respon-'shilling shockers." We should, then, sibility at the door of that ruthless and overbearing Prussian military spirit of which the world has heard our minds upon healthy food, and we so much and had so many concrete examples since this War began. But the German Government's own atti tude toward the sinking of the Lusitania puts at rest all such doubts and scruples, and proclaims the Kaiser's posture as a "man of God" to be a farce which can be fittingly characterized only by such adjectives as impious or profane. The Prussian military theory must be judged by its own standards.

> WE SAW last week that the savageries of the German troops in Belgium were but the working out of a deliberate system which exalts terror and outrage into legitimate weapons of warfare. Aside from the later official admissions, we are not left to conjecture on this point. Catholics in the nature of things have, in Belgium and France, been the chief sufferers, and from the lips of prelates of European reputation we have details of the appalling sacrileges which have resulted. At a meeting in Westminster Cathedral Hall in February last, Mgr. de Wachter, Auxiliary Bishop to Cardinal Mercier, recounted some of the doings of the German armies in Belgium. They would be unbelievable if emanating from an unauthoritative source, and are recorded only as showing the lengths to which misguided human nature can go under the ægis of a debased philosophy.

AT THE meeting referred to Bishon Wachter thus delivered himself. The full significance of his words can be understood only by Catholics:

"He said that he had been informed recently of awful cases of sacrilege committed in Belgian churches. The German system, he said, was to frighten and to terrorize They had no respect for churches or convents or religious institutes of any kind. Everything had to be destroyed. They had used churches for stabling horses, and had indulged in all sorts of excesses in sacred tiful cathedral, so many sacrileges had been committed in it, said the Bishop, that it had to be consecrated again by Cardinal Mercier before the Holy Sacrifice could be offered in it. The Cardinal performed the ceremony of consecration in the presence of the German Burgo-master. He had heard from priests of sacrilege committed in other places, the details of which would horrity anyone. Certainly several priests had died as martyrs faith. German soldiers dressed in best vestments played danced in the churches and fell to ness. Nothing but ruins remained information of priests saving Mass in cellars, a spectacle which drew tears from the eyes of all present. That was the state of things in Belgium ines, but in other dioceses

IF THE War, with all its appalling sufferings and sacrifices, succeeds in abolishing forever from the testable, it will, in the judgment of humanity, not have been waged in

ON THE BATTLE LINE

While on the Eastern front the Russians seem to be at last making stand against the onrush of the Austro-German drive, in the west the French gained a sweeping vic tory.

The French offensive on the right swept on toward the Arras-Lens oad like a flood. It gained the heights of Notre Dame de Lorette, the hills west of it and flewed round the villages of Ablain, Carency, Souchez and Neuville, St. Vaast and almost isolated them with their German garrisons. By dint of the expenditure of 276 rounds of high explosives per gun one day all the German defenses except the villages were leveled to the ground.

The allies have good hope that the German troops will be destroyed and the French generals who are leading this powerful and valiant attack will gain great success if they can break through the hard outer crust of the German defences. The British believe they can scatter the German armies, whose offensive causes them no concern at all. But to break this hard crust they need more high explosives, more heavy howitzers and more men. This special form of war-

THREE GREAT BATTLES

From Arras to the sea at least

incidents. Whatever the issue, both sides alike are compelled after a few incidents. Washington incidents. The sides alike are compelled after a few days to pause. The lines must be readjusted and consolidated; fresh readjusted and consolidated; fresh to fill the great ps brought up to fill the great gaps in the ranks; supplies of ammu-nition renewed and time is needed for removal of the dead, dying and maimed from the battlefield.

The losses have been great on our side as well as the Germans. In no

action during the war have so many time as in the last few days. If a survey is taken of the whole length of the battle line the allies have good reason for congratulation, confi-

dence and hope.
Furious and determined attacks by the Germans have repeatedly been launched at the British lines. All have been repulsed with heavy slaughter. But the determination to drive the allies out of the last acre of Belgium seems no whit abated and the pressure upon the British lines at Ypres is still tremendous, if un-availing.

It is in heavy artillery that the enemy have a marked superiority.

The German heavy guns knock the trenches to pieces and deprive the infantry of shelter. Describing the check to the British army at Fromelles, when, after gaining a footing in the enemy's trenches, the infantry were forced to retire, The Times' correspondent says: "We lacked high explosives to level the enemy's parapets. Until we are thoroughly equipped for this trench warfare we attack under grave disadvantages. attack under grave disadvantages. If we can break through the hard outer crust of German defences, we believe we can scatter the German armies, but to break this crust we need more explosives, more heavy howitzers and more men." The cry from all parts of the British lines is the same. Big guns and the unlim the same. Big guns and the unimited use of high explosives will alone dislodge the enemy. That having been accomplished, the field artillery of the Allies will aid mightily in

While the Russian victory in eastern Galicia and Bukowina is not to be compared in importance with that of the Germans in western Galicia, it is, neverthelesss, a most substantial one. On Tuesday, after having been badly defeated, with the loss of thousands of men taken prisoners in an action on the south bank of the Dasister, the Austrians retreated rapidly. A Petrograd official statement issued last night says: 'The Austrian army evacuated on the eleventh a strongly fortified position, extending from the Bistric River (near Stanislau) to the Roumanian frontier, in length about 94 miles, and fell back precipitately on the twelfth, beyond the River Pruth. The enemy's cavalry, which was sacrificed in repeated charges to protect the general retreat, was dis-persed by our fire. Our cavalry ivisions broke through the enemy front at various points, and by suc-cessful charges threw the enemy's columns which were on the march into disorder. Our vigorous pursuit continues under conditions partic ularly favorable to us. The great number of prisoners we already have taken is being rapidly in-creased."—Globe, May 15.

DEATH OF RIGHT REV BISHOP COLTON

When the press Monday morning conveyed the sad news of the sudden death of Right Reverend Charles Henry Colton, fourth Bishop of Buffalo, Catholics and non Catholics alike were profoundly shocked. The or serious indisposition to prepare the general public and particularly his faithful flock for the news of his demise. It came suddenly, like a thunderbelt from the clear skies, and brought consternation to all Rallying from the effects of the staggering blow inflicted by the first announcement of his sudden death Buffalo Catholics are by degrees be-ginning to feel keenly the reality of is death and the magnitude of the bareavement.

On Friday morning the solemn liturgy of the Church was witnessed for the first time by the pub lic in the new St. Joseph's Cathedral His Eminence John Cardinal Farley and other distinguished prelates graced the occasion by their presence

Buffalo Catholics had looked for ward to the first exercises in the new Cathedral with such joyous an ticipatien. But on Friday morning that magnificent house of worship was the scene of a demonstration The Church dignitaries came not to honour a living Bishep in the ceremonies of dedicating the Cathedral, which was the crowning effort of his labors, but to celebrate a solemn pontifical Requiem Mass for the repose of the soul of a dead Bishop, for whom it was not reserved to participate in a celebration in which he was in justice to have been the central

The prelate who had been selected to occupy the pulpit on the occasion of the dedicatory exercises, was summoned a fortnight in advance to perform his task, but his theme was altered. Life and jey were to have been the dominant keynotes, but death and serrow have inter-

posed. "THE WORKING BISHOP"

find that they often received appellations that expressed some striking This practice has also been observed

Thus we have had "The Fighting Bishop," "The Eloquent Bishop" Bishop," "The Eloquent Bishop" and the like, but the name of Bishop

will go down in the history of the diocese as "The Working Bishop."

Born in New York City, October 15, 1848, the late Bishop received his early education in Public school No. 5, there having been no available parochial schools at the time. Later he prepared for college at the Latin School of St. Stephen's Church, and in 1869 entered the Jesuit College of St. Francis Xavier, continuing his studies there for three years. In September, 1872, he entered St. Joseph's Theological Seminary at Troy, N. Y., where he was ordained to the priesthood, June 10, 1876. Immediately after his ordination he was appointed assistant pastor of St. Stephen's Church at the request of Rev. D. E. McGlynn, one of his former teachers, who was then the rector of the church.

For ten years he was an energeti assistant, performing his duties with a humility characteristic of the newest curate in a parish. In the latter part of 1886 he was appointed pastor of the Church of Our Lady of Mercy, the Church of N. V. Shortly after at Port Chester, N. Y. Shortly atter he was called back to St. Stephen's to act as assistant once more, and with in a few months Archbishop Corrigan appointed him to the pastorate. It considerable executive and business ability.

CANCELS LARGE DEBT

When he assumed the pastorate of St. Stephen's the parish was incum-bered with a debt of \$150,000 and the lack of a school. During his incum-bency, this debt was extinguished, \$185,000 was expended for the erec-tion and site of a parish school house; two residence buildings were pur chased for the Sisters of the parish at a cost of \$40,000, and the church property was improved and kept in good repair.

On March 5, 1894, Archbishop Corrigan, in recegnition of his valuabl services, appointed Father Colton Vice-Chancellor of the archdiocese and in a short time was so pleased with his work and ability that he promoted him to the office of Chan

In 1903, when Bishop Quigley was promoted to the Archiepiscopal Sec of Chicago, Very Reverend M. P. Connery was designated Administer of the Diocese. Shortly after a meeting was called to select candidates for the vacant episcopacy, but the list of candidates chosen by the majority of the diocesan electors was not approved by the bishops of the province, and at a later meeting the province of others were substituted with Father Colton as dignissimus. Father Colon, long and favorably known for his great work in New York City, was ppointed by Rome to succeed Bishop Quigley, and was consecrated in St. Patrick's Cathedral, New York City, August 24, 1903, by Archbishop Farley, assisted by Bishop McQuaid of Rochester and Bishop McDonnell of

Brooklyn.
No sketch of the activities of Bishop Colton would be complete without some mention being made of the new Cathedral. This magni ficent edifice, costing nearly \$2,000, 000, was the crowning effort of a man who wore himself out in the service of God and his fellow man. As long as the diocese of Buffalo exists, this wonderful building, with its graceful, gleaming spires, its beautiinterior decorations, will stand as a who, to quote one of the diocesan consultors, was "The hardest working Bishop in America. He was charitable to a remarkable degree, and kind and loving and beloved, winwinning his people and his clergy by his love, never by his authority; he literally worked himself to death, but-he made the diocese of Buffalo what it is to day."—The Buffalo Echo,

May 13. THE FUNERAL

The funeral took place Friday morning, Cardinal Farley officiating. The procession was most imposing. Ecclesiastical students, priests both secular and of various monasti orders, moneignors, bishops and archbishops mayed in order of rank, preceding His Eminence John Cardinal Farley, Archbishop of New

York. Dignitaries in this remarkable line included the Most Rev. Dr. Neil MaNeil, Archbishop of Toronto; the Most Rev. Dr. James J. Keane, Archbishop of Dubuque; the Right Rev. Thomas F. Hickey, Bishop of Rochester; the Rt. Rev. Dr. George W. Mundelein, Auxiliary Bishop of Brocklyn; the Rt. Rev. Edward Koz lowski, Bishop of Milwaukee; the Rt. Rev. Dr. Edward D. Kelly, Aux !!iary Bishop of Detroit; the Right Rev. Dr. John E. Fitz. among a body of men who were out of the trenches for four days' rest during Holy Week. Rev. Dr. Michael John Heban, Bishop of Scranton ; the Rt. Rev. Dr. James A. McFaul, Bishop of Trenton; the Rt. Rev. Dr. John Grimes Bishop of Syracuse; the Rt. Rev. Pat'rick James Donahue, Bishep of Wheeling; the Rev. Dr. Patrick Richard Heffron, Bishap of Winona; the Rt. Rev. Dr. Michael F. Fallon, Bishop of London, Ons.; the Rt. Rev. Dr. J. F. Canevin, Bishop of Pittsburgh; the Right
Rev. Dr. F. H. Gabriels, Bishop
of Ogdensburg; the Rt. Rev.
Dr. Joseph Schrembs, Bishop of
Toledo; the Rt. Rev. M. F. Power, "THE WORKING BISHOP"
Bishop of St. George's, NewfoundIn the lives of men of distinction we land; the Rt. Rev. Dr. J. H. Conroy,

Sheridan, V. G., of Oil City; the Rev. August F. Schwertner, chancellor of the diocese of Toledo; the Rt. Rev. Mgr. Dr. J. H. Hartley of Rochester the Rt. Rev. Mgr. Denis J. Curran, V.

G., of Rochester. Accompanying His Eminence John Cardinal Farley, who was celebrant of the Pontifical High Mass of Requiem, were his personal assistants, the Rt. Rev. Mgr. John Edwards. V. G., and Rt. Rev. Mgr. Michael J. Lavelle, V. G.; the assistant priest, the Rt. Rev. Nelson H. Baker, mon-signor and administrator of the diocese of Buffalo; deacon of the Mass, the Rev. Dr. Thomas Donohue sub-deacon, the Rev. Alexander Pitass; masters of ceremonies the Rev. Thomas J. Carroll, secre-tary to the cardinal; the Rev. Dr. Thomas J. Walsh, chancellor of the diocese of Buffalo, and the Rev. Edmund F. Gibbons of Attica.

Scores of pews facing the high alta were pews occupied by nuns. Seats had been reserved for relatives of Bishop Colton, former parishioners of the bishop from New York, Knights

of the bishop from New York, Knights
of Columbus, city officials, headed by
Mayor Louis P. Fuhrmann, and nonCatholic clergymen.
Among non-Catholic clergymen
who attended the service are: the
Rev. Dr. Cameron Davis, Trinity
Episcopal church; the Rev. Dr. Frank
S. Fitch, First Congregational church;
the Rev. Albert L. Grein, Pilgrim the Rev. Albert L. Grein, Pilgrim Congregational church; the Rev. Louis J. Kopald, Temple Beth Zion; the Rev. L. O. Williams, church of the Messiah.—The Buffalo Evening Courier, May 15.

SIDELIGHTS ON THE GREAT WAR

A SEMINARIST SUBSTITUTE

Here is a moving story of a young seminarist, an only son, told in one

of the French papers:
Worn out early in the war, he was sent back and discharged at Besan-con. But scarcely had he recovered before he offered himself as a substitute for a man who was the father of a family of five children, and he has been in the firing line since September. He took part in the battles of the Marne and the Aisne, and is now in the trenches round Soissons, and he has been made first corporal and then sergeant on the field of battle. "Three times," he wrote home, "death has passed so close to me that I regard it as a miracle to be still alive, a miracle due to your prayers for me, which I hope you will continue."

AN IRISH AMERICAN PRIEST AND THE

The Rev. Francis J. M'Cabe, P. P. Pittsburg. Pa., who is a native of Co Cavan, in the course of an interest-ing letter to his cousin, Mr. J. P. M'Cabe, vice-chairman of the Blackrock Urban Council, dearing with the position of Ireland and the war.

My sympathies and the sympathies of every same, level headed Irish man are with England alone, as for the sake of Ireland. If Germany won in this war, she would dictate to all Europe. She would even cross the Atlantic and dictate to us in this Western Hemisphere. She would annex Belgium and the Netherlands. and having done that, it would be but a matter of a short time until she would reduce England to a second or third rate power.

NEITHER GOD NOR DEVIL

A French soldier has sent the following letter to his curé at Valence

that war is a good school. A comand you know how much room there was for it. When I left home I be lieved in neither God nor devil. I was a dirty sort. But now, I assure you, I am really and truly converted. A SEMINARIST SOLDIER'S EXPERIENCE

Here is further testimony to the change that is coming over the men generally, given in a letter from a oung seminarist soldier belonging to

Nearly all our men have been to confession and Communion: is is wonderful. I had to come to war to see for the first time in my life such a wonderful sight-a whole congregation of men going to Com-munion together. I rejoiced as I saw the God in the Host giving Himself to these warriors with unkempt beards, in uniforms all covered with the mud of the trenches, but with hearts full of submission and tender

GOOD FRIDAY DINNER AT THE FRONT A soldier writing on Good Friday to a priest friend, gives the following striking account of what happened

during Holy Week : To day, owing to some oversight on the part of the administrative, our comrades had meat as on other days, and I have just come from a little scene which will show you the general body. When the men of my section got to know that they had meat instead of the cod most of them had counted on having, a discussion arose and calling the cooks they decided to manage a meagre meal. A party went off in search of herrings and vegetables and the meal was quickly prepared. The meat ration was left ; no one wanted it. Some who boasted that they be Rt. Rev. Mgr. John H. Swift, and said that they had never had acting Bishop of Albany; the Rt. Rev. Mgr. F. A. O'Brien, LL. D., of Kalamazoo; the Rt. Rev. Mgr. H. J. should now do otherwise.

CARDINAL LUCON ON RHEIMS AND CANTERRURY

In acknowledging the sum of £8 10s. collected at a lecture at St. Augustine's College, Canterbury, and an expression of sympathy from some citizens of the metropolitical some citizens of the metropolitical city of Canterbury to the Metropolitan of France, Cardinal Lucon, the Archbishop of Rheims, has sent an

nteresting reply (says the Times) : In it Cardinal Lucon dwelt upon the parallel between Canterbury, where St. Augustine baptized the where St. Augustine baptized the first Christian King of England, Ethelbert, for which the way was prepared by his Christian wife, Bertha, and Rheims, where St. Remi baptized Clovis, the first Christian king of the Franks, whose wife, Clotilda, played a similar part of that of Bertha. He was also glad to hear of Bertha. He was also glad to hear of another interesting connexion between Sheims and St. Augustine's between Rheims and St. Augustines Abbey — namely, that it was at Rheims in 1046, where Leo IX. was holding a synod on the occasion of his visit there to dedicate the Abbey of St. Rémi—which bears to the Cathedral of Rheims the same relation as St. Augustine's to Canter-bury Cathedral—that Wulfric II. the Abbot of St. Augustine's—then on an embassy from King Edward the Confessor, received from the Pope the right to wear a mitre and to take precedence of all Benedictine Abbots except the Abbot of Monte Cassino. It was on this occasion, too, that Wulfric obtained the Pope's advice and blessing on his project for re-building his Abbey Church and trans-lating the bodies of the saints—the foundations of which very recon-struction have just been discovered below the work of his successor Abbot Scotland.

THE POPE'S PRAYER FOR BELGIUM

Pope Benedict XV. on Thursday in last week, received Mgr. Deploige, President of the Institute of Philosophy at Louvain, who had said how much he wished to have a Bel-gium flag, bearing the inscription: "Sacred Heart of Jesus, save Belgium," blessed by His Holiness, in order that he might himself offer it at Paray le Momal. The Pope grac-iously acceded to this request and when the flag was brought to him

I bless this flag with all my heart, and I pray the Sacred Heart not only to save Belgium but also to restore her in all her former prosperity and make her more beautiful and fairer than ever.

LIEUT.-COMMANDER HOWLEY, R. N.

NEPHEW OF LATE ARCHBISHOP

HERO OF 100 WOUNDS, BUT HAPPIL RECOVERING The Daily News, St. John's, Nfld., April 29

Yesterday, James P. Howley, Esq. F. G. S., father of Engineer Lieutenant Commander Richard A. Howley of H.M.S. Irresistible, received a letter from his son, then in hospital at Plymouth. He has kindly con sented to the publication of some ex tracts from the letter, which will be read with pride and gratitude by the compatriots of the gallant young Commander; pride in the calm cour age displayed, gratitude because a valuable life has been spared to his family and the Empire. That he may speedily be restored to health may speedily be restored to nearth and vigour will be the general hope

THE EXTRACTS

R. N. Hospital, Plymouth, April 18th, 1915.

"After being some time at the Dardanelles, during which time the po old Irresistible took part in the attacks on the outer forts, without casualties, and did a great deal of neeful work, as our landing parties blew up no less than forty guns in the reduced forts, the 18th was selected for the great attack on the narrows, Kilid Bahr and Chanak. The fleet pounded away for about

two hours, each ship at some particular fort, then two French ships and two of us were ordered to close in to shorten range and give it to the with our secondary guns, 6 inch quick-firers. We did this for a bit, but just about 4 o'clock either a mine or a torpedo struck the ship starboard side of engine room. The Chief and myself were in port engine room. A terrific explosion threw the ship over to port. All lights went out, and then she heeled over to starboard. The starboard engine rooms had flooded. We sent the men on deck, and the Chief and myself tried to stop water coming into port engine room, but it was no use, water gained, and when it got to our middle, we gave it up and started up the ladder used by officers. The heavy armoured grating was down, and I tried to life it and couldn't, and I remember saying to him, "My God, we are trapped," but fortunately two men overhead either saw or heard us and came to our rescue. We were, of course, wet through and a common sense view often expressed bit shaken. I then had to do what I by Americans. It remains that these could to prevent an internal ex- same sentiments shall be expressed plosion generally caused by sudden rush of cold water on to gues and boilers under pressure, so I went to each of the three boiler rooms in turn, shut the main steam valves opened the safety valves to relieve the pressure and ordered all hands on deck. One of my men was most devoted to me during all this and would not leave me, and when I went down the first beiler room he said

better go and see how things were.

I went on deck and found that the
men had got orders to leave the ship
and get to a destroyer close by, and
only a few men and the officers were left on deck, and they were all quick-ly preparing to leave too, so I started to blow up my assimpling collection to blow up my swimming collar, and at that instant a shell fell on the was terrific, my legs felt as if they were both broken, and my back as if it had been flayed. I fell on the spot, and thought I was done for. I had a little Rosary, Norah gave me when leaving, in my pocket. I took it out, kissed the Crucifix and crossed myself. I immediately experienced an extraordinary change, something forcing me to action, and the one idea in my head became to get into the water. I managed to crawl to the ship's side where several men were still standing on the netshelf. They wanted to swim with me to the destroyer when they saw I was badly mauled, but I refused and told them to drop me in the water, which they eventually did. I thought I was done for, and told them not to risk their valuable lives, as I was no more good to anybody. I fell into the water, and fell on a log of wood which I held. I couldn't swim, and so drifted with the tide away from the rescuing destroyer, all the time watching people swimming from the ship to the destroyer. I drifted, pickling my wounds, for nearly half an hour, when a steamboat from another ship swept round behind me and picked me up. I was taken aboard the Albion—it was her boat and my wounds were first aided,
I was kept here until midnight when
I was removed to the hospital ship Soudan. I spent a night of awful agony. They gave me injection of morphia, but it didn't have much effect. Next four days I spent most of the time under chloroform, having pieces of shell taken out of me. One doctor commenced to count the number of wounds, and gave up when he got to 70. They reckon there were over a hundred wounds

was taken away. The Soudan arrived at Malta on to the naval hospital, where I spent me there and took great care of me, with the result that I was well enough to be transferred to the hospital ship, Plassy, which left for Plymouth on April 1st. We arrived on the morning of the 8th, and I was again transferred to Plymouth hospi-

on my body, fortunately mostly small. A few big ones, and a very

bad one in my right foot; from out-side ankle the whole of the instep

I am progressing very rapidly now, be able to get about in a bath chair. I fear it will be a couple of months before I can put my right foot to the ground, but I have had a most miraculous escape. I am able now to sit up on a sofa, but I don't find it very comfortable for writing.

I had only been in hospital one day when I had a visitor. A man came in to see me, and I didn't know who he was. He said I would never guess who he was, and I would not have. It was Frank Pinsent. He is living in Plymouth, married and has some Government job.

I had a small operation yesterday, another piece of shell taken out of my right foot, but it feels much better to day. A week from now I shall be well enough to move, and will probably be sent to Haslar.

The only other Howley in the ser vice, Major Jasper of the Lincoln-shires, was killed in action the same day as I was wounded.

SO LET IT BE!

So let it be! The prayer that Christ enjoine Live ever in our soul and on our let it be! The worship He

assigns— Our great Creator — with thanksgiving song,
From hearths in temples, yea, wild

woods among, Pour forth! So let it be! As droop ing vines Drink the reviving shower so sink

into Our hearts His precepts! Lo, one word enshrines Full attestation of our faith! "Amen" Includes the sum of cur assent, and

The seal of truth; it is the wing of prayers Speeding the voice of millions not in

To God's high throne, borne o

seraphic airs, To ratify in heaven our glorious

AN UNPREJUDICED TRIBUTE The Booklover's Magazine paye

this unprejudiced and sterling trib-

ute to the Catholic Church. It is a in terms of the heart and conscience: The growth of the Roman Catholic Church in the United States is one of the most striking facts of history and she has also gained the popular good will, or a least a favorable possession, and she has conquered respect. At present those who

upon her most favorably are that large and influential class of men whose antecedents were Protestants. most pathetically, "don't go down too far, Sir."

but whose actual connection with a Protestant church is little more than This must have taken me about nominal. They knew enough of half an hour, so I thought I had Protestantism to make them alive to

its faults, and they know just enough of Catholicism to make them admire its excellence. These men care little for the theological and ecclesi astical questions which separate Rome and Protestantism. They are legislators, city officials, railroad men, editors, managers of large bus-iness interests. Whenever their dealings bring them in contact with Roman Cathelic institution, they find an organization which knows it some one who can speak for it officially and finally. They can see that is maintains discipline among its own members, and seems at the same time to retain their affection They are attracted, in a word, by it practical, business-like efficiency, and are repelled by the opposite qualities in Protestantism. -The Re-

APOSTOLIC DELEGATE WELCOMED IN AUSTRALIA

Australian Catholic papers tell of Australian Catholic papers tell of the splendid welcome given by Sydney to Australasia's first Apos-tolic Delegate, Moneignor Cerretti, Archbishop of Corinth. His Excel-lency, even after his experiences in Washington, must have been sur-prised when he stepped on board the government launch Premier at Arch-bishop's Wharf, Manly, en route for his first official visit to Sydney.

It was a glorious summer day ; air earth, sky and sea were full of light and color; the Delegate, surrounded by the Archbishop of Sydney, the Archbishop of Melbourne, the Coad-jutor Archbishops of Brisbane and Adelaide, the Bishops of Armidale. Maitland, Goulburn and Wilcannia and many of the distinguished pre-lates, priests and laymen of Sydney, set out on his triumphal journey accompanied by a flotilla of steamers gay with bunting and vibrant with bands and cheering. On landing at Sydney Mons. Cer-

retti was met by representatives of the State and Commonwealth governments and by the Mayor of the city, who said: "May it please Your Excellency, as Lord Mayor, and on behalf of the aldermen and citizens of Sydney, I desire to extend to you a respectful and hearty wel-come as Apostolic Delegate to Australasia. Moreover, since your official residence has been located in our metropolis by the Holy See, I rejoice in saluting Your Excellency as a fellow citizen. A magnificent procession was then formed and the delegate received a continuous ovation along the route between the wharf and St. Mary's Cathedral. Here addresses from the hierarchy, from the clergy and laity of Sydney were presented, to which he Delegate replied. — Intermoun tain Catholic.

GLADSTONE'S GRANDSON

KILLED AT THE FRONT The news from the front last weekend that Mr. W. G. C. Gladstone, M. P., had been killed in battle was

received with a sense of shock, for it seemed only a few days before that been given a commission in the Welsh Fueiliers. To the Irish people in all lands young Gladstone, by reason of his name and lineage, was a figure of sympathetic interest. He and served for a time in the junior ranks of British diplomacy in America, and afterwards as a secretary to Lord Aberdeen in Dublin-both en vironments calculated to deepen the Home Rule sentiments which he professed fervently, even in undergradu the Union at Oxford, he invited Mr. the Glory of God. Redmond to speak there on Home Rule, which the Irish leader did with happiest results. In Scotland he was fairly well known eince he be-Liberal Club in (+lasgow, usually in company with his agent, Bailie More, of Kilmarnock, and he made there a very favourable impression, having

Thornton-Smith Co. Mural Paintings Church Decorating

11 King St. W. Toronto

a gravity and dignity reminiscent of his grandfather, but without the suggestion of uppishness or pomp, and showing clearly great promise of political ability. It is said that he went to the war with a premonition that he was not to return. He could have no finer epitaph than his own words in his last letter to his mether from the front-" It is not length of existence that counts, but what is achieved." — Glasgow Observer, April 24.

THE HAPPIEST OF MEN

St. Francis expresses in loftier and bolder language than any earthly thinker the conception that laughter is as divine as tears. He called his monks the mountebanks of God. He never forgot to take pleasure in a bird as it flashed past him, or a drop of water as it fell from his finger. He was, perhaps, the happiest of all the sons of men. Yet this man, un-doubtedly, founded his whole polity on the negation of what we think the most imperious necessities. Of his lovable character, thus reflects Gilbert K. Chesterton : that the most large hearted and poetic spirits of that age found their most congenial atmosphere in these awful renunciations? Why did he who loved where all men were blind loved? Why was he a monk, and not a troubadour? We have a suspicion that, if there questions find that much of the enigma of this also.-The Republic.

DRUGGING THE MIND

" Habitual novel-reading," says the Fortnightly Review, "often destroys the taste for serious literature; and few things tend so much to impair a sound literary perception and to vulgarize the character as the habit of constantly saturating the mind with inferior literature, even when that literature is not immoral.

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 Taichowfu. The former church was too small for the crowds who are being converted in the city 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 CATHO LIC RECORD, who are enabling me to hire catechists, open up new places to the Faith, and to build and enlarge churches and schools. Rest assured, dear Readers, that every cent that comes my way will be immediately put into circulation for

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

Merchants' Bank of Canada

Reserve Fund and Undivided Profits 7,248,184 **GENERAL BANKING BUSINESS** 211 Branches and Agencies in Canada

Savings Department at All Branches Deposits Received and Interest allowed at best current rate Bankers to the Grey Nuns, Montreal; St. Augustine's Seminary, St. Joseph's Academy, and St. Michael's Hospital, Toronto.

Capital Trust Corporation, Limited

Authorized Capital \$2,000,000.00 BOARD OF DIRECTORS: President: M. J. O'Brien, Renfrew Vice-Presidents: Hon. S. N. Parent, Ottawa; Denis Murphy, Ottawa R. P. Gough, Toronto; A. E. Corrigan, Ottawa.

A. E. Provost, Ottawa.
Hon, R. G. Beazley, Halifax.
W. P. O'Brien, Montreal.
E. Fabre Surveyor, K. C., Montreal,
Hugh Doheny, Montreal.
E. W. Tobin M. P., Bromptowille,
Hon. Wim McDonald, Cape Breton.
Edward Cass, Winnipeg.

Corngan, Ottawa.
T. P. Phelan, Toronto.
Michael Connolly, Montreal.
W. J. Poupore, ex-M. P., Montreal.
Lt.-Col. D. R. Street, Ottawa.
J. J. Lyons Ottawa.
Gordon Grast, C. E., Ottawa.
C. P. Beaubien, K. C., Montreal,

Offices: 29 Sparks St., Ottawa, Ont. Managing Director: B. G. Connolly. Assistant Manager: E. T. B. Pen

A Safe Investment We Issue 5% Guaranteed Investment two to five years on which interest is paid twice each year. The Certificates are guaranteed both by our entire Capital and by mortgage and bond investments. Correspondence invited.

How to Get Rid

of Dandruff

This Home Made Mixture

Removes Dandruff and

Stops the Hair from

Falling Out

The following simple recipe which can be mixed at home, or put up by any druggist will quickly remove dandruff and stop the hair from falling out.

To a half pint of water add 1 oz. of bay rum, 1 small box of Orlex Compound, and ½ oz. of glycerine. These are all simple ingredients that you can buy from any druggist at very little cost and mix them yourself. Apply to the scalp once a day for two weeks, then once every other week until the mixture is used. A half pint should be enough to rid the hair of dandruff, and kill the dandruff germs. It stops the hair from falling out, and relieves itching and scalp disease.

FIVE MINUTE SERMON

BY REV. F. PEPPERT

PENTECOST When the days of Pentecost were accomplishe were all together in one place."—(Acts ii, I.)

Our chief tack in life is to love ssus, and for love of Him to keep His commandments, and our reward is that He comes to us and dwells in us by His grace. We can see how this was the case with the first Christian community in Jerusalem, the members of which aimed at nothing but at loving Jesus and at proving their love by works performed under very great difficulties. It was the case too, with the holy apostles, and St. Luke has recorded how lovingly they labored in spite of much suffer.

ing.
The earliest Christian community after our Lord's ascension assembled in one large room. There were about 120 people present, including our Lady and several other women. Tradition tells us that they had gathered together to pray in the same room where Jesus had presided at the last supper, and where the apostles had subsequently chosen Matthias to take the place of Index the traitor. Judas, the traitor.

How beautiful and edifying a sight must this assembly of Christians have presented! All were inspired by the same love, the same faith and the same zeal in prayer. There was no pride, no self-esteem, no vanity; all were full of humility, desiring only to receive the Holy Ghost and by the aid of His grace to lead a life fruitful in good works. There was no rivalry, no jealousy, no envy and no hatred amongst them, but all were united in mutual love, striving to please God and to love Jesus and be loved by Him. There was no indifference, no lukewarmness and no indolence; the example of each encouraged his neighbor and stimulated him to fresh fervor. All were pray-ing earnestly to Jesus, beseeching Him to send them the Holy Ghost, that they might have wisdom and hold fast to their holy faith themselves, and to make it known to others, either by word of mouth, or by the quiet modest force of example. Such an assembly of men and women eager for salvation cer-tainly deserved that the Holy Ghest should come down upon them, pour

ing out the abundance of His grace. Now, as then, in Jerusalem, united effort on the part of many to attain to what is good brings down the grace of the Holy Spirit upon the whole congregations, and, as a consequence of the communion of saints, the noblest work that Chris. tians can accomplish, provided that they are men of good will, is to promote not only their own salvation, but also that of others, by prayer and a good example. Therefore you may take that gathering of Christians as a model; Jesus has gathered you together here, and certainly, if you continue to be men and women of good will, His hely Mether will be with you as your Mother, just as she then occupied the place of honor in the midst of the early Christians.
Jesus has gathered you together here that you may prepare yourselves by prayer and love, revealing itself ically in the discharge of your daily duties, for the work of being useful also to others and of leading them to salvation. May you all therefore strive with one accord, with the s zeal and the same love of God, to attain this end. Each one should pray for the others, as the first Christians did, encouraging and setting them a good example, and you should be of one accord in despising all that is wrong, dishonorable, mean and sinful. The Holy Ghost will not withhold His grace if you exert your-selves; He will enlighten your hearts more and more with the light of faith and of true knowledge; He will make you enthusiastic for what is really good, and will equip you with Christian prudence, with a gentle but steadfast disposition, and with that inward peace that alone can preserve you from a sinful and despairing quest of false peace. If men had continued in that unity of faith, confidence and love, which our Lord desired His disciples to have. they would have escaped much misery, many horrible episodes in history would never have occurred, and the still more dreadful sense of discord and degradation that weigh down the hearts of many at the present day would be unknown. I od to the entire world that the Holy Ghost came down at Pente cost upon the Apostles and all assembled with them in that room at Jerusalem; for it was through that descent of the Holy Ghost that the Catholic Church was founded, and it is her mission to give to all men peace, such as the world cannot be-stow. The Hely Ghost came down upon the Apostles on the Jewish festival of Pentecost, because that particular festival was a type of what He was to effect under the New Dispensation. The Jewish Pentecost, instituted by the Mosaic law, was also called the Feast of Weeks, beause it was celebrated seven weeks after the Pasch, on the fiftieth day after that great feetival. It was primarily a harvest festival, because the harvest that began at the Pasch was ended at Pentecost. Every man

WOMAN'S BEST MEDICINE

Mrs. Kelly Advises all Women to Take "Fruit-a-Tives"

"I can highly recommend "Fruit-atives" because they did me an awful lot of good and I cannot speak too highly about them. About four years ago, I commenced taking "Fruit-atives" for a general break-down and they did me a world of good. We bought a good many dollar's worth, but it was money well spent because they did all that you claim for them. Their action is so pleasant, compared with other laxatives, that I found only pleasure, as well as health, in taking them. They seemed to me to be particularly suited to women, on account of their mild and gentle action, and I trust that some other women may start taking "Fruit-a-tives" after reading my letter, and if they do, I am satisfied the results will be the same as in my own case".

MRS. W. N. KELLY HAGERSVILLE, ONT., Aug. 26th. 1913.

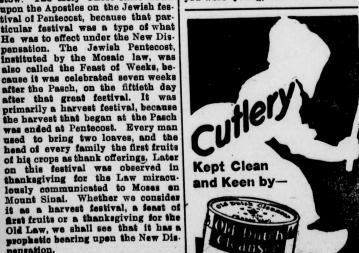
MRS. W. N. KELLY "Fruit-a-tives" are sold by all dealers at 50c. a box, 6 for \$2.50, trial size, 25c, or sent postpaid on receipt of price by Fruit-a-tives Limited, Ottawa.

The Christian Pentecest is in the spiritual sense also a harvest fes-tival, and the Holy Ghost is the fruit ripened by the death of Christ, for it was by His death of Chine, for it was by His death that He bestowed the Holy Ghost upon His Church. Pentecost is a feast of first fruits, for, by the coming of the Holy Ghost, not only was the first assembly of Christians in Jerusalem wholly dedicate the conditions of the Holy Ghost, and the conditions in Jerusalem wholly dedicate the conditions in Jerusalem wholly dedicate the conditions in Jerusalem wholly dedicate the conditions are conditionally desired the conditions and the conditions are conditionally as the conditional conditions are conditionally as the conditions are conditionally as the conditional conditional conditions are conditionally as the conditional conditional conditions are conditional conditiona cated to Ged, but three thousand more were converted by St. Peter's sermon, and these were the first fruits of many thousands brought into the Church by them and by the holy Apostles.

The first Pentecost was also a fes tival of legislation, inasmuch as the Holy Ghost enlightened our Lerd's disciples, so that they then understood fully the doctrines and com-mandments of Jesus, and the same Spirit gave them courage to pro-claim the new law of grace through out the world.

"This shall be the covenant that will make with the house of Israel, after those days, saith the Lord : I will give My law in their bowels, and I will write it in their hearts; and I will be their God, and they shall be

be My people."—(Jer. xxxi, 33.) If you are really to benefit by the feast of Pentecost, you must beg the Holy Gaost to let it be to you a har-vest festival, a festival of the Law and a feast of first fruits. May Pentecost be to you a harvest festival in the sense that on this day you renew your good resolution so to live that in this world you may gather in an abundant harvest of good works, and in the world to come an everlasting reward. Resolve to spare no pains in acquiring all those qualities of mind and heart that are necessary, if your life is to be good and profitable both to your selves and to others. This will be possible only if Pentecost is to you also a festival of the Law, a festival when you renew your resolution to obey the law of Christ and to turn a deaf ear to the flattering, misleading and deceitful commandments of the world. Let it be to you a day when world. Let it be to you a day when, with redoubled fervor, you beg the Holy Ghost to keep you in the way of His commandments in spite of all dangers and temptations. He will not withhold His help if you are determined to observe this day also as termined to observe this day also as the state of first fault and the light faul a feast of first fruits, when you dedicate to God once and for all the early Law, the other two being the years of life. If, whilst you are young you learn to cling to God with pure, true, loving hearts, your after life will be devoted to serving Him faithfully. If in your youth you re gard life from a higher point of view than that suggested by love of amusement, vanity or folly, if now you recognize the right though steep great event by a solemn festival. path that leads up to heaven, and be-gin to climb it in a spirit of Christian piety, you will not hereafter desist from the steady, unwearied striving after God, that will finally bring you to your eternal home. If, however, the years of youth are not dedicated as first fruits to God, if they are only first fruits of folly, vanity and love of amusement, or are wasted in unprofitable dreams, it is only too likely that each subsequent year will plunge you more deeply into sin, and will lead you further away from God; whilst the world, that applauded your folly when you you were young, will be unable to



Therefore pray to day and always, with one accord, like the first Chris-tians in Jerusalem, that the Holy tians in Jerusalem, that the Holy Ghost may make you all delight in His law, and give you now true piety and love of God, and throughout life abundant fruits of good works, so that hereafter, by the aid of Him who to day came down upon the Church, you may be admitted to the glorious presence of God.—Amen.

TEMPERANCE

WHY NOT IN PEACE AS WELL AS IN WAR?

If patriotism demands that in tim of war men should be sober, and by compulsion if needs be, it ought to make similar demands at all times. A nation that is loved only when war threatens the life and happiness of its citizens, is not worth preserving at the cost of blood and sacrifice that war demands. If it be so advantageous to a nation to have its citizens sober in time of war, the advantages of sobriety are certainly not less valuable in times of peace. There are more services demanded of good citizens than to defend their country from the onslaughts of the These services are best renenemy. These services are best rendered in times of peace. It may be too late to invoke the aid of laws of restraint in the hour of danger. Russia would have a better army than she has to day if she had eliminated alcohol drinking from her people a generation ago, or had invested in munitions of war what was great on alcoholic beyongs ayen. spent on alcoholic beverages even during the past few years. What-ever service the Czar of Russis might have rendered to his people long ago, this much is certain he has not only blessed them wonderfully by his edict of prohibition but he has given the world an example which will do much to silence reckless nemies of temperance reform.

The example set by France in the

prohibition of absinthe has strength-ened to a remarkable degree the pos-ition of the prohibitionists. The ition of the prohibitionists. The speech of the Chancellor of the Exhequer in England will exert widespread influence in commending legal enactment as a means of mak-ing men sober. But the best serv-ices rendered to the cause of temperance by the attitude of the warring nations towards their great enemy, alcoholism, is the emphasis which such attitude gives to the value of common sense in every great emer-gency and the futility of nonsense in

the hour of danger.

People may be willing to be humbugged in the "piping days of peace," but not in the sterner times of war. But nonsense is nonsense in peace as in war and the enemies of temperance have dealt out much of it at all times. These latter have juggled truth and every moral principle. They have distorted wise maxims into shibboleths of senseless enthusiasms that have only thinly cloaked the foolish cravings of ap petite and the mad lusts of sensualism. In these sober days it is good for all of us to get back to first principles. In times of mighty changes only such principles can guide us aright. In these times and at all times we must learn to value common sense at its true worth and eschew nonsense.—Catholic Temperance Advocate.

PENTECOST

To-morrow, called Whitsunday or Law, the other two being the day upon which the work of creation was begun, and the day upon which Our Lord arose from the dead.

In the Old Law, Pentecost, or the fiftieth day, was honored by the pro-But their Pentecost was only figura-tive, like their Pasch. There was to be a second Pentecost for all people as there was ordained a second Pasch, or Easter, for the redemption of the whole world. The Pasch with all its triumphant joys, is the great day of God the Son; Pentecost belongs to the Holy Ghost, for it is the day on which He began His mission in this world, which was thenceforth to be under the Law of the Holy Ghost.

The Jewish and the Christian Pentecosts contrast in many ways. The first on the rugged rocks of Arabia, amidst thunder and lightning, promulgates a Law that is written on tablets of stone; the second is in Jerusalem, on which God's punish-ment has not yet been visited, besause it still contains within its walls the first fruits of that new people over whom the Spirit of love is to reign. In the second Pentecost he heavens are not overcast, nor do the thunders roar; the hearts of men are not stricken with fear, as when God spoke on Mount Sinai. divine fire burns within the souls of the Apostles, and will spread throughout the whole world.

the Upper Chamber, suddenly there charge of the body with a view of is heard the sound of a great wind; helding a public demonstration at it startles the people of the city, it | the cemetery. fills the Cenacle with its mighty breath. The Disciples feel a mysterious emotion within them. Fire, in ious emotion within them. Fire, in the shape of tongues, rests upon their heads, as the Holy Ghost takes possession of all and each. The

Church is now born in those Disciples. The Kingdom of the Spirit of God has begun; it is manifested, and its conquests will be speedy and

glorious.

A transformation takes place.

Those men who but a moment before
were trembling for fear of the Jews,
now feel a courage that drives them
forth to meet every difficulty and
danger in the cause of Christ. They
who but a short time before were
the rude, uncultivated peasants of
Galilee, now feel a consciousness of who could hardly speak in the rude tongue of the barbarians, now utter the truths of Revelation in a manner that is comprehended by men of all nations. They who had shut themselves up in the obscurity of the Cenacle, now go forth under the blaze of God's sunlight to teach and

The Pentecost of that Upper Chamber is not a mere dead thing of the past. It lives to day in the Spirit of God animating and vivifying His Church. For the Holy Ghost still comes down into the hearts of the children of God, sometimes in confirmation, and sometimes in those movements of divine grace that pass like the soft breezes of the night over the soul. The Holy Ghost lives to-day as always, the source of light, the dispenser of all good gifts, the eternal fountain of grace.-Pilot.

RAYMOND ROBINS AND THE JESUIT

A tribute that made every Catholic who heard it proud, was paid to a Jesuit missionary of Alaska at the University of Colorado recently, by On: Raymond Robins of Chicago, who had come to Colorado to conduct a campaign for "social Christianity" at the University and at the Colorado Agricultural College.
Robins is a millionaire social serv-

ice worker. He has devoted his life and his wealth to the service of humanity and to the perpetuation of the democratic ideals on which the American nation was founded.

In Illinois he is known as a power for good and his influence is now spreading throughout the country. To emphasize the power of Chris-

tianity in his life, Robins gave a thrilling picture of his career. With only nine months' schooling in his boyhood he had amassed a comfortable fortune before he was twentyone, but in a commercial transac learned that he was uneducated and started out to make a lawyer of himself. Completing his law course, he opened offices in San Francisco, where he built up what he called the meanest reputation in the world, that of being effective in a police court of a boss-ridden city. So successful and effective was he that he was offered positions by both the Democratic and Republicans.

Robins was trying to decide to which set of thieves to sell out," as he expressed it, when the first steamer arrived in San Francisco with gold from Alaska. He decided to make a three month's trip to the great icy north in order to get into the open where he could make up his mind. He stayed three years and three months, and when he returned to the States, political plums no longer interested him.

The story of his life in the great north, in the midst of icy silence, in utter cold and utter desolation, when all nature seemed dead and the cold bit in and in, was one that few men who heard it will ever forget. The first inkling that Robins got that there was something in life beside power was when in a storm he stum-bled into a Jesuit mission and was held there by the elements for three days. He there met Father Bernard, Jesuit priest, a graduate of Johns Hopkins University and of the University of Paris, a man educated and cultured, who had the reputation of being the best man on snow shoes in the valley. Robins said the priest was one of the greatest men he ever met. He saw the schools for boys and girls maintained at the mission,

and he wondered. Robins saw that the priest wasn't getting paid, that he wasn't making my money, and he wondered why he stayed there in the wilds of Alaska instead of going to the centers of civilization where his qualities could win him wealth and worldly power, and finally he asked the priest. "I am a follower of the Galilean," answered the priest. "Ours is to do our duty. Results are in higher hands." Robins was not converted but he was impressed, and when he left the mission he carried with him a picture of a real man doing real

It was the devotion and the sin cerity of the Jesuit that left its indelible mark on Robins and first gave him the motive to study the meaning of the Cross.—Denver Register.

> THE PLAINT OF A GRIEF. STRICKEN MOTHER

Daring the recent rists in Italy which had been precipitated by the Socialists and Anarchists, a young recruit in the ranks of Socialism was shot down by the troops in Turin. As the Apestles are gathered in The Socialists immediately took

A Secialist spellbinder was the master of ceremonies in the cem-

While the speaker was thus haranguing the crowd a pale faced woman, whose features betrayed suppressed grief, elbowed her through the crowd in an attempt to meet the orator face to face. The latter was reaching the climax of his incendiary speech and had made a dramatic pause, when suddenly the shrill voice of a woman was heard

exclaiming :

"It's my boy! He was a good boy, honest and industrious, until he joined your Socialist club. You made an idler and a loafer of him. You urged him to take part in the riots, in which he was shot down.

"There he now lies in the casket.
"You Socialists, this is your work.
Receive with these tears the curse of a grief-stricken mother."—Intermountain Catholic.



will clear up your urine—neutralize uric acid—dissolve stone in the Blad-der or Kidneys—stop the pain in the back—and cure all Kidney and Bladder Trouble. 50c. a box, 6 for \$2.50. Trial treatment free if you write National Drug & Chemical Co. of Canada, Limited, Toronto.

Beautiful Walls For

Your Home

Inexpensive

Sanitary, Fire-Proof,

Make your home more

from fire with these beau-

tiful, sanitary

attractive, and protect it

"Metallic"

Ceilings and Walls

We manufacture a complete line of Sheet Metal Building Materials.

THE METALLIC ROOFING CO., LIMITED

Manufacturers
King and Dufferin Sts., TORONTO 797 Notro Dame Ave., WINNIPEG

MEMORIAL WINDOWS AND LEADED LIGHTS

B. LEONARD EST:

QUEBEC : P. Q 1896

St. John's, Newfoundland 824 WATER ST. John T. Kelly

MONUMENTAL and HEADSTONE Dealer in Granite and Marble



Particulars. J. B. Ferris, Mgr., 70 Lombard St., Dept. 425 Teront



When hubby "lights up" for his after dinner smoke be sure he has a Match which will give him a steady light, first stroke.

Ask Your Grocer for

Eddy's **Golden-Tip Matches**

One of their many brands

CAN BE SAVED AND CURED OF DRINK

Good News to Mothers, Wives,

To have seen one you love, going down this road to ruin, and to have heard him try to laugh and joke away your fears, while you watched the drink habit fasten on him; is to have known suffering and to have borne a sorrow to which physical pain is nothing. And when at last he comes to that turn in the road that, sooner or later must come, and wakes to the fact that he is a slave to the drink you think everything will come right. He will fight the habit and you will help him escape it; but he can not do it. Drink has undermined his constitution, inflamed his stomach and nerves until the craving must be satisfied. And after you have hoped and then despaired more times than you can count you realize that he We make a specialty of Catholic church window

hoped and then despaired more times than you can count you realize that he must be helped. The diseased condition of the stomach and nerves must be cured by something that will soothe the inflamed stomach and quiet the shaking nerves. removing all taste for lights.

nerves, removing all taste for liquor.

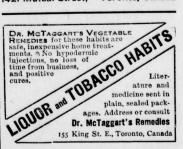
My marvellous remedy—Samaria Pre-scription—has done this for hundreds of cases in Canada. It can be given with or without the patient's knowledge as it is tasteless and odorless and quickly dis-solves in liquid or food. Read what it did for Mrs. G. of Vancouver:

did for Mrs. G. of Vancouver:

"I was so anxious to get my husband cured that I went up to Harrison's Drng Store and got your Remedy there. I had no trouble giving it without his knowledge. I greatly thank you for all the peace and happiness that it has brought already into my home. The cost was nothing according to what he would spend in drinking. The curse of drink was putting me into my grave, but now I feel happy. May the Lord be with you and help you in curing the evil. I don't want my name published."

FREE-SEND NO MONEY I will send free trial package and booklet giving full particulars, testimon-ials, etc., to any sufferer or friend who wishes to help. Write to-day. Plain sealed package. Correspondence sacredly

E. R. HERD, Samaria Remedy Co. 1421 Mutual Street, Toronto, Canada







THE ST. CHARLES

Most Select Location Fronting the Beach

ATLANTIC CITY, N.J.

With an established reputation for its exclusiveness and high class

patronage. Thoroughly modern and completely equipped. Courteous

service. Bathrooms, with hot and cold, fresh and sea water attach-

ment, etc. Magnificent sun parlors and porches overlooking the board walk and oceon. Orchestra of soloists. Always open. Golf privileges. Illustrated booklet. NEWLIN HAINES CO.



New HOTEL TULLER

Detroit, Michigan Center of business on Grand Circus Park. Take Woodward car, get off at Adams Avenue

ABSOLUTELY FIREPROOF

200 Rooms, Private Bath, \$1.50 Single, \$2.50 Up Double " 2.00 " 2.50 " 3.00 " 4.00 " " " 3.00 to 5.00 " 4.50 " Total 600 Outside Rooms

ALL ABSOLUTELY QUIET Two Floors—Agents'

Sample Rooms

New Unique Cafes and

AND NONE OTHER

BAKING

POWDER

MADE IN CANADA

E.W.GILLETT CO.LTD.

knows that even the labors and tears

To "Make America Catholic," from

our standpoint, means no more than to teach the truth, as we know it—to

preach the truth when and where we may be heard; and to live the truth

in our every day lives, thereby mak-ing our teaching and preaching effec-

You know, and would readily ad-

mit that truth in any order, natural

or supernatural, moral or religious.

just like light, should not be hidden

away. Is it not the command of the God of Truth, the Giver of light, to

let the light be known, to have the

world-all the world-know the

truth, the truth that will make them

And it is the imparting of religious

work, that we claim as our propa-ganda. To "Make America Catho-

ic " means that we would teach re-

ligious truth, that we would teach and preach Him Who is for Ameri-

cans, as for the rest, "the Way and the Truth and the Life.—(Archbishop

PECCAVI

and wind, storm-tossed heart recalls the

-MABEL BOURQUIN, Fostoria, O.

Of dear days gone ; and from my lips

the cry
Of Love's deep loss is breaking, "I

OUR SCHOOL SYSTEM

A NON-CATHOLIC'S OPINION

its sacrifices, its enemies and—not

withstanding all this - its achieve

ments and its success, the greatest

Now, as always, standing for the conjoint education of head and

heart-secular and moral training-

now, as always, it is misunderstood,

recognition and praises of men outside the Church.

The Church Progress has repeatedly quoted such persons in this con-nection, hoping thereby to create a better and a wider understanding of

of the Catholic Church in this

When one soberly weighs its trials.

MADE

CANADA

MAGIL

BAKING

POWDER

ONTAINS NO ALU

free ?

CHATS WITH YOUNG MEN

BE A GENTLEMAN Come wealth or want, come good or Let young and old accept their part And bow before the Awful Will, And bear it with an honest heart,

Who misses or who wins the prize, Go lose or conquer as you can; But if you fail or if you rise, Be each, pray God, a gentleman.

LOOKING BACKWARD

The constant looking backward to what might have been, instead of forward to what may be, is a great weakener of self-confidence. This worry for the eld past, this wasted energy, for that which no power on earth can restore, ever lessens as man's faith in himself, weakens his future to the perfection of his possibilities. Nature in her beautiful love and tenderness, says to the weakened and worn and weary with

the struggle:
"Do in the best way you can the trific that is under your hand at the moment; do it with a good intention; do it with the best preparation your thought suggests; bring all the light

of knowledge to aid you."

Do this and you have done you best. The past is forever closed. No worry, no struggle, no suffering, nor agony of despair can change it. It is as much beyond your power as if it were a million years behind you. Turn all that past, with its sad hours, its weakness and sin, its wasted op-portunities and grace, as so many portunities and grace, as so many lights in hope and confidence upon the future. The present and the future are yours; the past has gone back, with all its messages, its history, its records, to the God who lent you the golden moments to use in obedience to His law.—Pittsburg

BE OF SOME ACCOUNT

If any young man will make up his mind to be of some account in the world, he can do it. Let him cease dawdling with no clear cut aim! Let him forsake the habit of trying to get through each day as easily as possible, working with one eye on his job and the other on the clock! Let him cease spending five evenings a week at vaudeville or moving picture shows! Let him cut off all useless waste of time and energy, putting into his work the best of himself, not the second best! Before the gray hair begins to show above his ears he is likely to find himself among the picked men in his line, enrelled with Gideon's three

Hear Emerson, post, philosopher, transcendentalist though he was, holding fast that cast of mind char-acteristic of New England! "Let any man learn to do some one thing better than the average man is doing it and though be build his but in the heart of a forest the people of the world will make a pathway to his

door."-The Casket. FORM GOOD HABITS

Habits are formed like masonry, Every thought seems small, as every brick seems small. And yet, I notice in the building that is going up behind my dwelling, that, small as bricks are, one by one being set in mortar day by day, by skilful hands the wall thickens and rises and solidifies, and the huge structure is piled up at last. Taken singly these bits of burnt clay are of no great signifi-cance, but all of them together are of tremendous signficance. Now, a man's life is made up of little thoughts, any one of which is not much, but the multitude of which builder. The walls of your character are going up day by day, and you are building, not alone for time, but for eternity.-St. Paul Bulletin.

We'd like to

send you

a sample of

this pure es-

sence of soap in flakes, Madame-

ing in the wash.

A wonderful preparation that coaxes rather than forces the dirt

out of clothes. LUX gives a rich,

cream-like lather which dainty hands and garments need never fear. It pre-

vents all fabrics from matting and shrink-

LUX Wen't Shrink Woollens-Price 10c. Send a post-card to-day for free sample of LUX.

Then compare your lot with of others, and if you don't quit plaining and go in for rejoicing there's something radically wrong with your mental balance. When an obstacle gets in your way don't waste time and energy in complain. ing about it. If you can't push it out of your path, get over it, under it, or around it, any way you can— and leave the obstacle behind you. The second obstacle will not appear half as big if you get past the first.—

OUR BOYS AND GIRLS

THE THINGS THAT COUNT

True, considerate and unselfish valuation of people and things around us, is among the very first of the things that count. Young girls with love and hate with unnecessary em phasis, and with correspondingly rapid change of opinion. It is not uncommon to hear a girl praising some one extravagantly one day, and depending the same person a day of denouncing the same person a day or two later as "horrid," and "awful

Men, women, children, beoks, cats dogs, scenery, confectionery, dresses jewelry, and even so many more, etc. ounced by this class of young girls "too sweet for anything," any one from among the above named collection pleases their fancy. When collection pleases that randy. When this same field fancy is displeased the person or object incurring this calamity is "just too horrid for anything—so there!"

Now this may be endured when the exaggerator is young, good-natured on the whole, and possessed of an on the whole, and possessed of an undercurrent of common sense to use when occasion calls for it. But the first mentioned quality—youth—is a vanishing one; and the second last named appears to be very scarce among the class of young girls I have

It may seem, at first thought, that this phase of girlhood is not to be considered seriously; that it is amusing, and will pase, leaving no trace in the years to come. Does it leave no trace, though? We see that such nanner of speech grows into a habit of trite flippancy not at all admirable in a woman. It influences the mind too. "What youth sows, age must resp." and that holds true of both mind and body.

Judge truly, then girls, and speak traly, not foolishly and with exagger. ation. Time flies quickly when childhood is past. When you were out a child your parents taught you, in a measure were responsible your words and thoughts, but that time is past. Girlhood is the selfforming time, and it has none of the long, seemingly unending days exrienced in childhood. Life runs so wiftly into the broad stream of re sponsibilities that one is in danger of missing much that counts, not only in this world, but in eternity as well,

It is natural to cling to youth : to put off being "grown up," but that is exactly what we cannot do, "really and truly," as the children say Each one of us has a special place in the world. Each one is a bit of the world's history, no matter how humble our place and part may seem. If every individual did their best, and fulfilled every duty perfectly the world would seen be Eden again. How many have had good inspirations, neble longings, even plain calls to certain work, and have delayed day after day saying, "Oh I am young yet." And then suddenly it omes to them that their time of youthful enthusiasm is past; and

their early strength is failing. The morning of life gone forever and the work of a lifetime to be done in the closing of the day, in the com-

ing of night!

And now for the other necessary DON'T BE A CONSTANT GROWLER
Whenever you are tempted to growl against fate or complain of your lot, just look round and find out what others are bearing. You will find many with more brains and better education worse off than you

never do it by considering ourselves only. We cannot tear ourselves apart from the general life of the world. We are, each one, a compon-ent part of the whole; and to do our best, to be the most we can be, we must not consider self alone.

Many girls show by their actions that they consider their parents in the light only of their own selfish interests. If the girl belongs to the great middle-class, the class that nations depend on, be it noted, the drudgery is often left to her mother; mother must mend and manage that young Miss may be fair and sweet to see, and father can pay the bills. What further consideration can they

Young Miss has been educate above them, perhaps, that is their mistake. Father and mother do not understand music, art and style. So the girl seeks her interests and pleasures more and more apart from them, and feels impatient with their old fashioned ways. She refuses to heed their restrictions that held sway when they were young. They must not think she is going to bother over such worn-out notions. She means to pay attention to the things that

Dear girl, you are missing the real happiness and sweetness of life. Study and read if you will, ge in for culture and advancement. Knowl-edge of such things counts when we use it as it should be used, in lifting our minds to high ideals.

Music (which every one now-a-days understands a little ") does not con sist in knowing how to read notes and drum out on the plane a number of meaningless melodies. It is a divine art, and exacts of its true disciples the highest and best in them. But even a limited knowledge, with the common sense to know that it is limited, can be put to good use, in giving pleasure to ourselves and others. Let no vain conceit lead us to think we could do great things in it, were we so minded. If the gift is in any girl she will know it, and it will lead her humbly along in the shadow of the great musicians.

And painting, well, there are really very few artists among young girls. If the majority who "take up" If the majority who "take up" painting would be content to paint flowers, birds, and simple pretty trifles it would not be so bad. But when they attempt to copy famous pictures of the old masters, and complacently regard the result they are lowering the ideals of art, instead of ennobling their own minds. They acquire false ideas of their own ability. Raphael painted great pictures, they admit, but they can copy them; and they exhibit their work with as much satisfaction as if the conception had been originally their As much, did I say ?-nay, more, for genius and inspiration is never satisfied with the cutward expression of the thought that impelled

These young "artists" know absolutely nothing of inspiration, the compelling power of greatness. They glory in their ignorance, and will tell you in calm, sweet tones that "I can do anything I put my mind to, but its too much trouble," or "it is not

Oh! the vanity of it! The foolish. ness and shallowness of such a character! No true, noble, sensible girl would choose such a one for her own Now is the time to guard against such an evil fate, dear girls. Suspect every indication of it in yourselves You are making your future now. Be earnest, be true, unselfish and just—these are the things that count.

"MAKE AMERICA CATHOLIC!"

What, then, is the meaning of this | country to-day is the Catholic school. phrase, "Make America Catholic?"
Our shemies, the people who live by
slandering the Catholic Church,
make much of the now famous

They claim to have discovered it.

It originated, they say, with the old
Pontiff on the banks of the Tiber.

Looking from his watch toward here. Pontiff on the banks of the Tiber. its way to a conspicuous position. Looking from his watch tower by the Vatican, he saw how the races of Southern Europe one by one, were builded is constantly winning the Southern Europe one by one, were giving up allegiance to the Holy See. With their diminishing faith—so also diminishing his power. Some thing must be done to prop up his tottering throne. New nations and people must be mustered in to take the place of those who had left, thing in this great progressive world of ours. So America became the land of promise—the country of all others wherein to retrieve a lost cause. America had youth and wealth, and promise. It is a world.

end and because of the stronger exprayers as soon as they are able to talk.

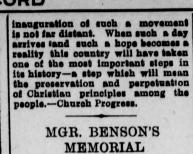
To be careful that children never see nor hear anything that could the professor George Wharton Pepper of Philadelphia. cause. America had youth and wealth, and promise. It is a world-power. Would it not be a glorious thing to see the Church, which is falling elsewhere, wax strong and system of teaching possible, and I am system of the system o

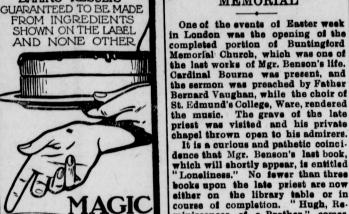
great over there?

So the watchword was created, and the message sent: "Make America Catholic." Priests and bishops were to cation of the children of their creed, Catholic." Priests and bishops were to receive the secret password—and loyally work for its fulfillment—politicians were to be approached—new Cardinals were to be created: so that imposing dignity on the one side, and servile expediency on the other might be made to hasten the result.

cation of the children of their creed, just as the Roman Catholics are doing at the present time. I believe that these various religions will receive a small compensation from the State for the education of each pupil. In this way the children of their creed, just as the Roman Catholics are doing at the present time. I believe that these various religions will receive a small compensation from the State for the education of the children of their creed, just as the Roman Catholics are doing at the present time. I believe that these various religions will receive a small compensation from the State for the education of each pupil. In this way the children of their creed, just as the Roman Catholics are doing at the present time. I believe that these various religions will receive a small compensation from the State for the education of each pupil. In this way the children of their creed, just as the Roman Catholics are doing at the present time. I believe that these various religions will receive a small compensation from the State for the education of the children of their creed, just as the Roman Catholics are doing at the present time. I believe that these various religions will receive a small compensation from the State for the education of each pupil. In this way the children of their creed, just as the Roman Catholics are doing at the present time.

phrase, savors somewhat in form of political methods. It is crude and the human mind. And when this materialistic. A Catholic may pray that America will become Catholic, but he knows that neither he personally nor in collusion with others—how great their dignity or intelligence may be—can make America Catholic. He knows full well that unless "The Lord should build the house in vain do they labor who try to build it." He hope that his promised day for the total maxim about the twig and the tree. To celebrate both the birthdays and the feasts of the patron saints of the several members of the family, as well as all other family feasts, aince it tends to foster a love of family and of home.—"Correct Thing for Catholics." materialistic. A Catholic may pray move is started you may be sure that





books upon the late priest are now either on the library table or in course of completion. "Hugh, Reminiscences of a Brother," comes from the pen of Mr. A. C. Benson, and Miss Clive Katherine Parr, a Cathella late has written an empreciation. olic lady, has written an appreciation of the man and the priest. The third work is, of course, the biography, which is in course of preparation.

It has been decided by Cardinal Boarne to give his many admirers an opportunity of perpetuating his memory by a public memorial, which shall take the form of the completion and endowment of the Buntingford mission. The church, which owed its inception to Mgr. Benson entirely, is still minus its Lady chapel and its tower, and requires an endowment, and all of this it is hoped to achieve from the offerings of the faithful who found delight in the sermons, personality, or books of the late gifted priest.—Church Progress.

WARNING TO PARENTS

Professor Gurtbitt of Berlin, some years ago, gave parents some good counsel concerning the literature that hould be kept from their children.

The professor said :
"To the question at what age children should be allowed to read the daily press, I answer at no age. Our daily press is designed essentially for elders, as are also the theatres. It is rather annoying that even a conscientious writer should always have due regard for the eyes and souls of children, even in matters which do not at all concern the latter. Just as children should not be permitted in public dance halls, in court rooms, in public lecture halls, so they should not be allowed to read reports con-cerning the evils of the world."—The

IN THE HOME CIRCLE Like autumn leaf hard-blown by rain

IT IS THE CORRECT THING To know that open handed hos-pitality is generally rewarded by the appiness afforded, even in this

To know that great men and noble women are generally reared in happy

To remember that courtesy, patience, consideration, affability, self-sacrifice, sympathy, are some of the virtues to be practiced in the home

To have family prayers in common where possible.

For every member of a house hold to consider morning prayer as much of a duty as prayers at night. To be punctilious about saying grace before meals, and returning

thanks afterwards. To let no unpleasant subject ever be broached at table. To be ever ready and glad to give a place at ene's board to a friend.

To be temperate in eating as well as in drinking.

For a Christian "to eat to live, not

to live to eat." For a Catholic to serve Friday fare on Friday, no matter who is expected

To have a crucifix in every bed-To have Catholic pictures in the

parlors as well as in bedrooms.

For children to love, honor, and the Catholic attitude toward the question of education. To the same end and because of the stronger exprayers as soon as they are able to

frightened by stories of ghosts and

To punish them when they need To be kind but firm always with children.

To watch over their associations. To answer their questions accurately.

To understand their faults as well

as their perfections.

To let them dress as children, parresult.

Make America Catholic," as a case, savors somewhat in form of litical methods. It is crude and in the control of the greatest of all the ways the children of each creed take of the amusements of children, be obedient as children, think as children, learn as children, be innomiated the greatest of all the ways.

not talent.

To remember the old maxim about the twig and the tree.

To celebrate both the birthdays and the feasts of the patron saints of

HOW TO READ

I. Plan your reading. Select the books to be read far in advance. Pre-fer books that are old enough to be

2. Vary your reading. Follow ro graphy, travel, art, science, philes-ophy, religion. Variety gives breadth and keeps up interest. 8. Limit your reading. Know a

few books well rather than many books indifferently. Intensive is better than extensive reading. Big fish swim in deep water.

4. Fix your reading. To this end carefully weigh your thoughts, talk them over to yourself and with others, nakes what we read ours." try to remember them. 5. Time your readings. Have a

book hour each day, if possible. Especially, however, utilize fragments of time for a few pages of reading. Little and often masters the larges 6. Enrich your reading. This do by looking up all allusion to history,

poetry, art, mythology, persons, places, etc. 7. Preserve your reading. Own if possible every book youread; mark choice passages in them; make com-parisons with them; often commune with them.—St. Mary's (Paulist) Cal-

THE HOLY FATHER PRAISES WORKERS

The Holy Father is an ardent promoter of devotion to the Blessed acrament. On a recent occasion he addressed the Association of Ador ers of the Blessed Sacrament, (canon ically erected in the Church of the Holy Cross, Rome) and expressed his joy in the work they were accom-plishing. His Holiness spoke with special interest and deep tender. ness of the preparation of poor children for first Communion. You know the greatness of the gift of God contained in the Blessed Sacrament," he said, "and those among you who make it easy for children to approach Holy Communion are contributing to spread the knowledge of this greatness."

The Pope also commended the zeal of the pious women who make the sacred vestments, thereby showing themselves solicitous for the fitness and beauty of what is connected with the Blessed Sacrament. He exhorted all to often visit Jesus in the Tabernacle, and in every possible way to make atonement for the insults, many and grievous, that are offered ation of the blessings that such work as theirs must bring upon them, the Holy Father bade them "renew the resolution to increase ever more in love for Jesus in the Sacrament, in order to be enabled to enjoy in abundance the fruits of grace which the Eucharistic Sacrament brings to those who duly honor It, and, above all, to those who receive It, frequent-

ly and fervently. — Sacred Heart Review.

Swollen, Aching Veins A Common Cause of Discomfort

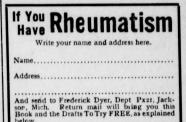
The army of people troubled with swollen veins is a large one and was steadily on the increase until the discovery a few years ago that a germicide-liniment of marked value for other ailments gave prompt relief from this aggravating trouble.

prompt relief frem this aggravating trouble.

Since this accidental discovery hundreds of sufferers have proven its efficienty—it has made good even in cases of long standing.

Mr. R. C. Kellog, Becket, Mass. before using this remedy, suffered intensely with painful and inflamed veins; they were swellen, knotted, and hard. He writes: "After using one and one-half bottles of Absorbine, Jr., the veins were reduced, inflammation and pain gone, and I have had no recurrence of the trouble during the past six years."

This germicide-liniment—Absorbine, Jr. is made of herbs and safe and harmless to use, which in itself makes it distinctive. Most druggists have it or send \$1.00 to the manufacturer, W. F. Young. P. D. F. 299 Lymans Bldg., Montreal, Canada, and a bottle will be mailed to you promptly. Safe delivery guaranteed.





THIS FREE BOOK

Describes a method of treating rheumatism which has been more talked and written about than any other in modern times If you have Rheumatism in any form, by all means get this book and learn all about our druglessmethod of getting rid through the feet.

of pain-causing poisons through the assist ng nature to do her work in her own way. These simple but powerful Drafts have already won their way into every civ lized country in the world. They are so sure to bring quick relief

to try free together with the Free Frederick Dyer Dept. Px21, Jackson

5 Push Nipple Push Nipple Section 3 Bottom Bolt Section 9Left 4 Fire Pot-Bolt

Only 9 Main Parts Above the Base

DON'T buy a boiler with a lot of parts. The more parts, the more chances of it getting out of order; the more repairs to pay for.

The Safford boiler has NINE (count them in the sketch) main parts above the base. Ordinary boilers have nineteen main parts. Ordinary boilers thus have 111% more parts, and are that much more likely to get out of order. On the Safford there is not even a rubber gasket to wear out. If it had rubber gaskets, they would have to be replaced every year or two. And if the rubber gaskets were not replaced accurately (and this is most difficult to do) the circulation of the water would be impeded, and more coal consumed to propel the same amount of heat to the rooms. But the absence of rubber gaskets and the few parts in the Safford boiler ensure a wonderfully rapid circulation of water through it. And this rapid circulation of water is one of the causes of the Safford's economy of fuel, fully one-third less coal being required. to get out of order. On the Safford there is not even

Safford Boilers and Radiators

are in every way superior to ordinary heating systems. The Safford, you see, is a *specialized* hot water system—the product of an organization with 30 years' experience. Our booklet, "Home Heating," gives facts you should know. It will only take you a minute or two to write a post-card-request for it.

Pranches:
Vancouver Winnipeg
Calgary

TORONTO, CANADA

THE
TORONTO, CANADA

TORONTO, CANADA

Made in Canada by Lever Brothers Limited, Toronto.

WON'T SHRINK

LIBERATED PRISONERS GRATEFUL TO THE POPE

The good work effected through Benedict XV. of restoring the broken prisoners to liberty is going on quietly but regularly, and among the letters which have reached the hand and touched the heart of the Holy Father lately are two which show that His Holiness has begun to have his reward in the gratitude of those who have been benefited. One of them, dated March 23, is from a hospital in Lyons and is signed by eighteen soldiers.

"Mest Holy Father," they say, "the lighter criticism and touched the heart of the Holy Father," they say, "the lighter criticism and is signed by eighteen soldiers.

"Mest Holy Father," they say, "the lighter criticism and touched the heart of the Holy Father," they say, "the lighter criticism and suppose that in course of time the number of such in course, and the course of time the number of such in course of time the numbe

"Mest Holy Father," they say, "the undersigned French soldiers, lying spital 214-bis at Lyons, Your Holiness the expression of their most warm gratitude for their un-hoped for return to their native land, after long months of impriso abroad, obtained through the most high and benevolent intervention of Your Holiness. They ask you grac-iously to grant your fatherly blessing to them, to their families, to their country and to their benefactors, and they renew to you, Most Holy Father, the expression of their filial and re-

spectful devotion."

The second, addressed to the Cardinal Secretary, is from Monsignor Touchet, Bishop of Orleans, and reads thus .

Your Eminence: I am charged with a commission to the Holy Father which I ask permission to perform through the intervention of Your Eminence. I have been to visit in one of our ambulances a group of French prisoners returned from Germany after having been recognized as unfit to resume arms or to take further part in the war.
These good people were beaming
with joy. I could not help remem-bering our conversation of last
December and I asked them, 'Do you know to whom you are indebted for having been exchanged with the German prisoners?' And they replied without hesitation, 'Oh yes, to the Pope. If you could only thank him for us!' And this is done if Your Eminence is pleased to under ke to convey this humble gratitude to the Holy Father."-Rome.

WHAT SHALL IT BE?

The question of whether or not Christianity shall continue to be preached in Presbyterian pulpits is looming up large. There are many Presbyterian ministers who are con-vinced that the doctrines taught at this city are not Christian doctrines. They, therefore, believe that graduates of the Seminary are not fit persons to preach to Presbyterian congregations. The General Assembly, the highest Presbyterian ecclesiastical authority in the United States failed last year to adopt a decisive course in reference to this unortho dox Seminary. As the Assembly is about to convene again at Rochester N. Y., many Presbyterian ministers think this a fitting time to call the attention of their co-religionists to the danger threatening the Presby terian Church. This is done in a

circular entitled "Back to Funda-mental" issued a few days ago. The circular begins with the statement that the ministers whose names are appended to it appeal to Presby-terian churches and church courts to unite in defence of the fundamentals of our common faith." It calls attention to the deep unrest of the religious thought of the day, and adds that, in consequence of this unrest, greater emphasis should be placed on the integrity and authorthe deity of our Lord, His vicarious atonement on the cross—the only way of salvation—and His resurrec-The drift from former Pres byterian standards is shown when it omes necessary for Presbyterian ministers to make a fight for such doctrines as the authority of the Bible, the Divinity of our Lord, His vicarious atonement on the cross and His resurrection. Yet the need for such a fight is made apparent by the answers of three graduates of the Union Theological Seminary who were candidates for the Presbyterian were candidates for the Frestylerian ministry. When asked whether Christ was born of a Virgin each of them answered "I do not deny, but cannot affirm." The same stereo typed formula was employed in regard to other essential Christian doctrines. The three candidates passed their examinations and in due course of time will inoculate Presbyterian congregations with their own unorth odox doctrines. The Presbyterian ministers who affix their names to odox doctrines. The Presbyterian ministers who affix their names to "Back to Fundamentals" have a dim consciousness of the inability of orthodox Presbyterians to halt the movement within the Presbyterian measured by the standard of 100, as movement within the Presbyterian Church that threatens the wreckage not only of Presbyterianism but of Protestant Christianity itself. They call upon the individual churches to do what they evidently suspect the General Assembly will not do, namely, place a boycott on Presbyterian ministers believing in the doctrines taught at the Union Theological Seminary. Here is a suggestion em-bodied in the circular of which we have been speaking: "We suggest, furthermore, when a church is seekshall not call any man save one who unreservedly and heartily accepts the great fundamentals herein enumerated and taught by our standards . . . only on such a basis can the Church succeed in its mission, and the Gospel of Christ be propagated to His glory and according to His own will."

But what if the majority of the members of the congregation of a Presbyterian Church prefer to have a minister who believes in "the higher criticism?" And suppose that in course of time the number of such

Ten years ago the movement known as "Modernism" made its appearance in the Catholic Church. It, too, was an insidious attack on the fundamentals of Christianity. Pius X., in the celebrated Encyclical issued by him in 1907 dealt a death blow to "Modernism." But a similar method of safeguarding Christian teachings is not at the disposal of the Protestant sects. Hence the losing fight they are making against the propagation of doctrines which are antagonistic to the very fundamentals of Christlanity. - N. Y. Freeman's Journal.

REMAIL YOUR CATHOLIC PAPERS

We are in receipt of many letters from devoted priests in the South and West of the United States, in Canads, Alaska and Panama, who are crying loudly for Catholic literature. There are thousands of Catholic families scattered far and wide in Texas and California, the Dakotas settled States and Provinces from Alaska to Florida, to whom Catholic periodical literature will be welcome and beneficial. The zealous mission y, labor as he may, and willing ough he be to spend and be spent for Christ, can see these scattered members of his flock but two or three times a year. A moment's re-flection is sufficient to convince us of the truth of the statement of zealous priests that "some word of doctrine, some consolation of religion, some explanation of the puzzling news items and disquieting anti-Catholic comments of the local press, some idea, in a word, of God and His Church should be brought into their lives" during the long intervals when there is no Mass, no sermon, no sacraments. We earnestly appeal to our readers of the CATHOLIC RECORD to co-operate with us in supplying this want. Send to the office of the International Catholic Truth Society, 407 Bergen Street, Brooklyn, N. Y. for the address of an isolated Catholic to whom to remail your Catholic weekly or monthly.

OFFICIAL CROP REPORT

Ottawa, May 11, 1915.

The Census and Statistics Office issued to-day, in the form of a press bulletin, the first crop report of the present season. It deals with the area and condition of the fall wheat crop, the condition of hay and clover meadows at the close of the winter and the progress of spring seeding up to the end of April. AREA AND CONDITION OF FALL WHEAT

Owing to the mild winter and the favourable conditions which pre-vailed during the critical months of March and April, the fall wheat crop is reported as being exceptionally good on April 30. In Ontario, where 1,043,000 acres were sown as estimated last fall, not more than 68. per cent. is reported as winter killed. and in Alberta, with 230,000 acres ated as sown, the prop winter killed is only 62. per cent. These proportions are lower than in any year since 1908 09 for Ontario and lower than in any previous year on record for Alberta. Last year the percentage winter killed was 19 in Ontario and 15.6 in Alberta. In Ontario the area winter killed amounts this year to 71,000 acres, and in Alberta to 14.300 acres These figures, deducted from the areas sown, leave 972,000 acres in Ontario and 215,700 acres in Alberta as the areas under fall wheat to be harvested. With 10,900 acres in Manitoba, 4,100 acres in Saskatche wan and 6,000 acres in British Columbia, the total area under fall wheat to be harvested this year amounts to 1,208,700 acres is compared with 973,300 acres the organization of the compared with 973,300 acres to be c the area harvested in 1914. Whils therefore, as previously reported, the area sown to wheat last fall was 9 per cent. more than the area sown in the fall of 1913, the increased area to representing a full crop, is 93 in Ontario, as compared with 81 last year, and 83 in Alberta, as compared with 87. For Ontario the figure is higher than in any year since 1910 when 95½ was recorded; for Alberta this year's condition was only ex-ceeded last year and in 1911. The condition for the whole of Canada on April 30 was 91 which, converted into a standard of 100 as representing the average condition at the same period for the six years 1909 1914, indicates a condition of 112, or an anticipated yield per acre of 12 per cent. in excess of the average, provided that conditions between now and harvest time

HAY AND CLOVER MEADOWS

are not abnormal.

The Choir

No Choir can do themselves justice with a poor Church

KARN Church Organ

will help your Choir immensely and will also please the congregation and managers. You get lasting satisfaction in a Karn.

The Karn-Morris Plane & Organ Co., Limited Head Office, Woodstock, Ont. Factories, Woodstock and Listewel

all Canada as compared with 14 per cent. last year and 22 per cent. in 1918. The average condition was 91 per cent. of the standard or full crop, as compared with 86.7 per cent. last year (May 6), 89.6 per cent. in 1918

and 74.6 per cent. in 1912.

PROGRESS OF SPRING SEEDING It is as yet too soon to report or the Maritime provinces, but excellent progress in the seeding of spring grains is reported from all the other six provinces. The spring is early, and as a general rule the conditions for seeding have been most favourable. About double the amount of seeding was accomplished this year on April 30 than was completed on May 6 in 1914. Of spring wheat 55 per cent of the total was finished in Quebec as against 5 per cent. last year; in Ontario 73 per cent. against 24 per cent.; in the three western provinces 93 per cent. was completed in Manitoba, 94 per cent. in Saekatchewan and 91 per cent. in Alberta, these proportions being higher than in any year since 1910. In British Columbia the percentage is 89. For all six provinces the proportion of seeding reported as effected on April 80 was 84 per cent. for wheat, 45 per cent. for oats, 88 per cent. for barley and 68 per cent. for all crops.

THE TABLET FUND

Toronto, May 18, 1915. Editor CATHOLIC RECORD: I thank you for giving space to the Appeal for the Tablet Fund for the Relief of the Belgians. So far I have re-ceived because of this appeal: Previously acknowledged.....\$743 86

Parish of Kinkora, Ont., 2nd installment.... Edouard Matte, Estevan, Sask. Reader of RECORD, Alta..... Mrs. J. O'Donnell, Kingscote Subscriber of RECORD, S. Highlands.....

Rev. P. G. Mosey, O. M. I., Taber, Alta..... Miss A. Copeland, Belleville Newman McGregor, Appleton R. M. Haller, Walkerton, Ont. J. P. Schnitzler, Walkerton.... A. Banman, Walkerton..... W. Schafter, Walkerton..... J. Ellinghausen, Walkerton.... H. Geisler, Walkerton..... F. Schafter, Walkerton..... J. Wingfelder, Walkerton..... R. Krueger, Walkerton.....

. Ward, Walkerton..... G. Bender, Walkerton..... 1 00 H. Hergott, Walkerton..... J. W. Wingefelder..... F. Schnun, Walkerton, Ont. Rev. R. McKenzie, Iona, N. S. 20 00 If you would be good enough to acknowledge publicly these amounts

in the columns of the RECORD I

Culliton, Walkerton.....

would be very grateful. Respectfully yours, W. E. BLAKE. 98 Pembroke St.

THE EUCHARISTIC CONGRESS

PROGRAMME OF THE CONGRESS The Canadian Eucharistic Congress will be held in Montreal on July 18, 14, 15 prox. The Hon. President is His Emin

nce Cardinal Begin, Archbishop of Quebec. The President is His Grace Arch

bishop Bruchesi of Montreal.

The English Sessions will be held at Congress Hall, 278 Dorchester St. West, and the French at Laval Uni-

versity.

The Congress will open by a Solemn Public Demonstration at Notre Dame Church, Tuesday evening, July 18th,

His Eminence presiding.

An address will be delivered by Rev. Rene Labelle, S. S., (in French) Pastor of Notre Dame Church, and in English by Rev. Thos. F. Burke, Paulist of Newman Hall, Toronto.

The arrangements are in charge of the Fathers of the Blessed Sacrament, Rev. Father Letellier, Superior, 268 Mount Royal Ave., East.

The Chairman of the Reception Committee, French Section, is Rev. Henri Gauthier, Pastor of St. James, 331 St. Catharine St. East, and Rev. As in the case of wheat, the amount of winter killing proved to be unusually small, not more than 10 per cent. being the estimate for

English-speaking Section, Congress Hall, 278 Dorchester St. West. Wednesday, July 14th, 9:30 a. m.— 1. "The Pricets Eucharistic League." The Rev. Arthur Cote, S. S. S. 2. "The Hely Mass and the Priest." The Rev.

Thos. J. Campbell, S. J.

B. p. m.—1. "The Priest and the Worship of the Eucharist." Right Rev. Michael J. O'Brien, D.D., Bishop of Peterboro. 2 "The Weekly Hour of Adoration, Means of Sanctification for the Priest." Right Rev. Alex. MacDonald, D.D., Bishop of Victoria

Thursday, July 15th, 9:30 a. m. 1. "Public Adoration of the Eucharist with the Faithful." Right Rev. Patrick T. Ryan, D. D., Auxiliary Bishop of Pembroke, Ont. 2. "Assist Bishop of Pembroke, Ont. 2. "Assistance at Mass for the Faithful." Right Rev. Jos. W. Forbes, D.D., Bishop of

Joliette, Que.
3. p. m.—1. "The Communion of Adults." Right Rev. Jas. Morrison, D.D., Bishop of Antigonish, N. S. 2.
"The Communion of Children."
Right Rev. Henry J. O'Leary, D.D.,
Bishop of Charlottetown, P.E.I.

FROM FATHER FRASER

Taichowfu, April 7, 1915. Editor CATHOLIC RECORD,-I bap tized to day forty-two people, men women and children. It was a long women and children. It was a long teeremony I assure you, taking two hours and a half to perform, but what a consolation to pour the saving waters of baptism on so many foreheads. I must attribute the merit of this harvest in great part to the readers of the RECORD who en-abled me by their alms to house these converts under my roof during the past few weeks in which I pre pared them for baptism. If I had to prepare each one in his own village t would have taken me many months, as they came from nearly as many different places as they were persons This afternoon I begin to preach a retreat for them and for all whom I have baptized during the past twelve months in preparation for First Communion next Sunday. There are several hundred to take part. I will then send them to their far distant homes filled with the love of God and eager to spread the knowl-edge of His Holy Name. You see how impossible it is for me to do missionary work well among this poor population without receiving alms from Canada. I give to my friends all the merit and reserve for myself only the joy of leading pagans into the true fold. Yours very gratefully, J. M. Fraser.

WHY ARE PRIESTS CALLED

Father is a title of respect and love which we give to the Catholic priest because he is the spiritual father of the faithful committed to his care. He considers all the souls confided to his care as his children in God, administers to them the Sacraments, by which they are born again in baptism, reconciled to an offended Father in Heaven in penance, nour-ished with the Bread of Life in Huly Communion, and fortified for their last journey in extreme unction. He pleads their cause at the alta every day and recites the official prayers of the Church for their welfare. He has no other family, no other children, in order to be free to spend his life for his spiritual children. Thus he acts as a fathergives spiritual birth and spiritual tood to his children, and educates them by his sermons and instruc-tions. We need these fathers in God even more than our natural parents.
When death takes away our natural ourselves. But if we were deprived of our priests we would be orphans indeed.-Intermountain Catholic.

> SOMETHING WE SO OFTEN FORGET

"Every Catholic," says the Catholic Herald, "should remember that to a certain extent he is the custodian of the Faith, and he should act accordingly, showing by his conduct that he fully realizes the importance of that fact."

DIED

WHELAN,-In Detroit, Mich. April 26th, 1915, James Whalen, formerly of Westport, Ont., aged seventy-four years. May his soul rest in peace! SMYTH .- In Downie, Lot 11, con. 2,

on Thursday, February the 18th, 1915, Matthew Smyth, aged eightyfive years. May his soul rest in BRACELAND .-- At his late residence,

610 Cumberland St., Ottawa, Ont., on Saturday, April 10, 1915, Mr. Patrick Braceland, aged seventy two years. May his soul rest in peace!

TEACHERS WANTED WANTED FOR C. S. S. NO. 1 STANLEY Professional teacher. Salary \$450 per annum. Duties to commence Sept. 1st. Small attendance. Apply E. J. Gelinas, Sec. Tress., R. R. Z. Zurich.

WANTED A FIRST CLASS PROFESSIONAL teacher, experienced, for Weston Separate teacher, experienced, for Weston Separate school. Duties to begin after summer holidays Apply, stating salary, to Peter Kavanagh, Weston Ont.

SITUATION WANTED SITUATION WANTED AS PRIEST'S HOUSE keeper by woman well qualified and with excellent references. Address Box B, CATHOLIC RECORD, London.

AYOUNG WIDOW OF MEANS DESIRES position as housekeeper. Capable of doing all kinds of work. First class references furnished Address Box B., CATHOLIC RECORD. 1909-2

FOR RENT HARDWARE STORE TO RENT IN SAULT Ste. Marie, Ont. Good opening for a Catholic man, as there is none other in that business there. Store will be vacant June 1st. Address L. P. Tis-chart, 120 Brooklyn Ave. Detroit, Mich.

POSITION WANTED POSITION AS PRIEST'S HOUSEKEEPER by a thoroughly reliable and competent person Can furnish good references. Apply Box Y. CATHO-LIC RECORD, LONDON, Ont.

PRACTICAL HOUSEKEEPER NEEDS A position of trust. Good cook, and references first class. Would like to get a place in a priest's or bachelar's house. Mrs. E. Brock, 134 St. Clarens Ave., Toronto, Ont.

DENTISTS WANTED THERE IS AN EXCELLENT OPPORTUNITY for Catholic Dentists in two large cities in Western Ontario. Full information can be obtained from the CATHOLIC RECORD, London, Ont 1906—tf

While They Last!

LISHEEN

CONVENTIONALISTS 73 cents each postpaid

The Catholic Record LONDON, CANADA

Pope Benedict's Prayer For Peace

We are now in a position to supply the official prayer for peace issued by His Holiness, at the following prices: 250, 75c.; 500, \$1.00; 1,000, \$1.35. Postpaid on receipt of price. EVERY PARISH SHOULD HAVE A SUPPLY

The Catholic Record LONDON, CANADA

J. J. M. Landy EVERYTHING IN

Catholic Church Supplies

First Communion Wreaths and Veils and Prayer Books MISSION SUPPLIES

A SPECIALTY At 405 YONGE ST. Long Distance Phones Main 6555 and 5499 College 452 Toronte, Ont



Absolutely No Charge for this \$32.50 Machine

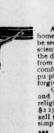
OPERAPHONE

The Canadian Mail Order House Box 207A London, Ont.

Without obligation to me, send full particulars re. your offer of a \$32.50 Talking Machine FREE.

ADDRESS

The Famous Luminous Crucifix \$2.25



Every Catholic Interested

All Catholics desire a Crucifix that is not only an ornament for the home, but an altar and a shrine of devotion. The o disary Crucifix can be seen only in the day time. The Crucifix of Eternal Light, owing to a scientific discovery, has the property of shining brilliantly throughout the darkest night, the best time for devotion when the mind is releved from the daily cares and in a prayerful mood. What an inspiration and comfort at such a time to see the body of Christ crucified, bathed in pup le light, with arms outstretched, the one in blessing, the other in forgiveness.

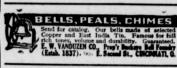
Our Crucifix has been heartily recommended by the clergy, priests and bishops, as inspiring and a beautiful religious emblem for every religious home. It is especially appropriate for the sick room. Send us \$2.25 and we will forward the C ucifix, post paid. You have nothing to sell to gain the Crucifix at this price. No canyassing to be dene; just simply send the money and the Crucifix will be forwarded.

W E Blake & Son, Limited, 128 CHURCH ST. TORONTO, CANADA Money must be forwarded by post money order or expres

CARETAKER WANTED CARETAKER FOR A COUNTRY PARISH. Must attend to church, lawn and garden. Middle aged man preferred. Apply stating age, experience and salary expected to Box D. CATHOLIC RECORD, London, Ont. Your Last Chance Vacuum

This Ad is Worth 50c. to You

Fisher Ford Mfg. Co. TORONTO, ONT.



O. M. B. A. Branch No. 4, Londor Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their Rooms, St. Peter's Parisl Hall, Richmond Street. Frank Smith, President.



New York

Broadway at 54th St.



\$2.50

H. P. STIMSON Formerly with Hotel Imperial

Notice is hereby given that a Dividend at the rate of SEVEN PER Notice is hereby given that a Dividend at the rate of SEVEN PER CENT. (7%) PER ANNUM upon the paid-up Capital Stock of this Bank has been declared for the THREE MONTHS ending the 31st of May, 1915, and that the same will be payable at the Head Office and Branches on and after Tuesday, the 1st of June, 1915. The Transfer Books will be closed from the 17th to the 31st of May, 1915, both days inclusive.

By Order of the Board

Toronto, April 21st, 1915.

JAMES MASON, General Manager

"SAFETY FIRST"

"Safety First" Consists in Avoiding Risks

There is the Risk of your death and the result-you can provide against that by the ordinary forms of life insurance. But there is the risk of your income being cut off or reduced through old age. And there is also the further risk that insurance moneys paid at your death to inexperienced dependants will be lost. The ordinary insurance policy will not protect you against

The Insurance and Income Policy of the Capital of these requirements. It will provide:-

For your Beneficiary at your death - a fixed Annual

or Monthly income over a term of years. For yourself if you live to age 65 - a fixed Income over a term of years or for life.

And the premium is often lower than for ordinary policies and always moderate. Write Us for Information. All We Need is Date of Birth

pital Life Assurance of Canada

Head Office - Ottawa



three grades of truth

-the whole truth

-nothing but the truth

"The Truth" by itself may

be false because of what it

leaves unsaid, or because

while technically correct it

"The whole truth" may be

ineffective because it leaves one asking—"Well, what are

you going to do about it?"

involves a grasp and expres-

sion of right fundamentals,

rounded knowledge, fair play

"Nothing but the truth"

is designed to mislead.

-the truth

In Chicago from June 20th to 24th there will be a convention of The Associated Advertising Clubs of the World. The standard under which this convention assembles is

"Nothing but the Truth in Advertising" This country recognizes

This is not a sentimental standard. It is a commercial standard maintained by the contact of idealists, enthusiasts, and hard heads.

It is the only standard under which the annual expenditure of \$600,000,000 for advertising can be made to pay. It is the standard under which 2,000 people met last June in Toronto and, before that, in Baltimore, Dallas, Boston.

It is the standard under which every reader of newspapers, magazines, outdoor signs, booklets, noveltiesthe printed or painted advertising message—has come to believe what he reads.

-an irresistible appeal. You are Invited to Attend

No adult in this country but uses or is affected by advertising. The convention in Chicago will give you ideas for application to your own business and your own life. You will come in contact with the discoverers and pioneers in the development of the economic force of advertising—a force which will grow with your support as you will grow by contact with it and its workers.

For special information address CONVENTION COMMITTEE, Advertising Association of Chicago, Advertising Building, 128 Madison Street, CHICAGO

Associated Advertige Clubs of the Westell Eleventh Annual Convention