

The Catholic Record.

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

VOLUME XXX.

The Catholic Record

LONDON, SATURDAY, SEPT. 28, 1918

IS IT TRUE OF US?

There are a great many superior people in the world, that is, people who think themselves superior, fitted for great things, and quite above the trivial round and common task. Indeed, if people would be candid about the matter, most men and women have some of that feeling about them, for it is a fact that when we say such a quality is human nature, we also assert that it is in us.

Were it not so, we would not understand the matter at all. For instance, it would puzzle a man to comprehend a neighbour to whom two and two did not make four; and just because to everyone who understands what two and two means, they make what four means, all men are in sympathy on that point, and quite understand one another. Now this sense of superiority is in each one of us in some degree. In some of us it exists in an overweening amount. Every man with "a lot" feels that he has missed his vocation; that he may do well enough where he is, but that he could have done better done more justice to himself if he had been elsewhere. He has been "cast" for a walking-gentleman, and he knows he could act Hamlet. His talents—he is not proud, but every man has some talent (and so he excuses his vanity)—are thrown away in this profession. He wishes he had been in Politics—ah! that would have been his chance. Or if by chance he is in that "august assembly"—we think it is called by some, although others describe it as a "congeries of time-servers, self-seekers, social aspirants, and guinea-pigs"—then he is under the impression that he would have done better if he had been in command of the Fleet, or would have conducted the South African War better than Lord Roberts. And so it is in every walk of life. The costermonger feels himself superior to his barrow and his "moke." And perhaps this is a healthy feeling to begin with if it leads a man to show that he was superior to his station, if it leads to effort to do the great things for which the man thinks he is fitted; but if it does not do that, and leads only to "yammering" and complaining, and blaming fate and the gods for lost chances, which if he had had he would not have made use of, then it is the ugliest discontent that can exist in man. There is a noble kind of dissatisfaction, and it is very different from that ignoble discontent of the superior beings, who would put the blame of their failure upon circumstances rather than bear their own burden of blame. The noble dissatisfaction is a spur to endeavour, the ignoble is a mere thorn in the side of other's equanimity.

REMNANT OF THE PENAL LAWS

BRITISH LAW AND THE HOLY SACRIFICE OF THE MASS
(Continued)

In ordinary circumstances, even that large liberty of initiative which, under our British system of political government, is allowed for good or ill to the humblest citizen, would scarcely justify carrying on, while our country is at War, a crusade against a piece of imperial legislation. Nevertheless that is our purpose; and the peculiar facts of the case will explain our action.

Some months ago there died in Ireland a poor old Catholic butler. In his will he left a sum of four hundred dollars towards Masses for the repose of his soul. Now this was a harmless and innocent thing surely,—the old Catholic tradition, and a holy and wholesome thought. British Law, however, thought otherwise; an injunction of the Court threw the will out as illegal and void—on the extraordinary ground of a Statute passed by a prejudiced English parliament of William and Mary three hundred years ago declaring the Sacrifice of the Mass to be an idolatrous and superstitious practice. The action of the Court was contested, naturally; and the highest Prince of the Church in Great Britain, His Eminence the Cardinal Archbishop of Westminster, Cardinal Bourne himself, carried the case of this Irish butler to the Court of Appeal. In all seriousness of purpose the case was taken up by the great British Court of justice, and to the shame of British Law, and I protest that what I am about to say I say in a sorrow and a humiliation that I cannot put into words, the Court of Appeal has endorsed the decision annulling the will on the grounds that the Mass is an idolatrous and superstitious practice.

Now if it were unjust, unfair, offensive, for Catholics to be termed idolatrous and superstitious by their own equals and fellow-citizens—when that the charge is made with all the deliberate solemnity of the British Courts of Justice, then that offensiveness and injustice is increased beyond endurance. The Mass, idolatry and superstition: idolatry—divine worship given to false gods; superstition—ignorant, credulous, imbecile servility to sentimental self-deception: crimes against God and crimes against human reason. And of both, we Catholics of the British Empire stand accused—not only so, but by the Statutes of our country, convicted. True, too, true it is. But remember that oppression and insult do not cease to be oppression and insult because they are inscribed on a Statute book of one's country and called "law."

We Catholics of the British Empire, we are British and we are Catholics; and nothing that pertains to either is foreign to us. Are we then less British than the Brahmanists of India? Lord Macaulay has this to say of Brahmanism: "As this super-

LONDON, CANADA, SATURDAY, SEPTEMBER 28, 1918

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

we could only be ambitious of what profiteth and contemn and despise that which profiteth not! For example, the whole world, in comparison with a man's own soul; if we could be content with homely fare, with simple pleasures, with poor place, with cleanliness for our state, and warmth for our comfort; and if, at the same time, we were dissatisfied with every one of our achievements; if we looked at our own deeds with the grudging eyes with which we criticise the performances of others, if we tried all our actions by the carpings which seems so natural when we are observing the actions of our neighbours, perhaps then between these two rocks we might sail into the calm water—which is to be found, we fear not, in this world, where rapid succeeds rapid and storm treads on the heels of storm. But there is one little corner of earth in which we may rehearse for heaven. And that is Home. There is excellent wisdom in Burn's lines—"To make a happy fireside clime To weans and wife; That's the true pathos and sublime Of human life."

And that is good philosophy, and ought to be ambition enough for any man! But most men want to be steeple-jacks, and dazzle the public eye, and make giddy the public head with their hair-breadth performances, and if they cannot do that they try to do the next best thing to taking away people's breath, and boast of what they might have done if they had only had the chance. The only chance a wise man looks for is himself. But that is just where your superior people look in vain. If a man has made a small home happy he has not lived quite in vain.

REMNANT OF THE PENAL LAWS

BRITISH LAW AND THE HOLY SACRIFICE OF THE MASS
(Continued)

In ordinary circumstances, even that large liberty of initiative which, under our British system of political government, is allowed for good or ill to the humblest citizen, would scarcely justify carrying on, while our country is at War, a crusade against a piece of imperial legislation. Nevertheless that is our purpose; and the peculiar facts of the case will explain our action.

Some months ago there died in Ireland a poor old Catholic butler. In his will he left a sum of four hundred dollars towards Masses for the repose of his soul. Now this was a harmless and innocent thing surely,—the old Catholic tradition, and a holy and wholesome thought. British Law, however, thought otherwise; an injunction of the Court threw the will out as illegal and void—on the extraordinary ground of a Statute passed by a prejudiced English parliament of William and Mary three hundred years ago declaring the Sacrifice of the Mass to be an idolatrous and superstitious practice. The action of the Court was contested, naturally; and the highest Prince of the Church in Great Britain, His Eminence the Cardinal Archbishop of Westminster, Cardinal Bourne himself, carried the case of this Irish butler to the Court of Appeal. In all seriousness of purpose the case was taken up by the great British Court of justice, and to the shame of British Law, and I protest that what I am about to say I say in a sorrow and a humiliation that I cannot put into words, the Court of Appeal has endorsed the decision annulling the will on the grounds that the Mass is an idolatrous and superstitious practice.

Now if it were unjust, unfair, offensive, for Catholics to be termed idolatrous and superstitious by their own equals and fellow-citizens—when that the charge is made with all the deliberate solemnity of the British Courts of Justice, then that offensiveness and injustice is increased beyond endurance. The Mass, idolatry and superstition: idolatry—divine worship given to false gods; superstition—ignorant, credulous, imbecile servility to sentimental self-deception: crimes against God and crimes against human reason. And of both, we Catholics of the British Empire stand accused—not only so, but by the Statutes of our country, convicted. True, too, true it is. But remember that oppression and insult do not cease to be oppression and insult because they are inscribed on a Statute book of one's country and called "law."

We Catholics of the British Empire, we are British and we are Catholics; and nothing that pertains to either is foreign to us. Are we then less British than the Brahmanists of India? Lord Macaulay has this to say of Brahmanism: "As this super-

sition is of all superstitions the most irrational, and of all superstitions the most inelegant, so it is of all superstitions the most immoral." Now there are millions of Brahmanists in the Empire. And not only is their superstition not so stigmatized by British Law, but the most scrupulous care is taken lest the Brahmanistic conscience should be in the least offended. In the name of the sanctity of all things holy, what then is this foul and loathsome creation that must needs be pilloried by the British Statutes and court in such terms of strong opprobrium; what is the Mass?

Well, if you will have it, the Mass is the crux of Catholicity. It is the nucleus whence radiates Catholic thought and into which centres Catholic life. Under the species of bread and wine there throbs that thrice-sacred Sacred Heart that to the rudest and most untutored intellect carries the conception of eternal love of God for man. Yes, if you will have it, under the vaulting arches of the minster, the Catholic altar blazes with myriads of lights, the perfume of flowers and clouds of aromatic incense encircle it—rhythm translates thought in exquisite music—and in the midst of all this glory, and pomp and circumstance of magnificent ceremonial, there lies the little white Host—appealing in its realism even to the dawning mind of a child. We Catholics call it the "Real Presence"; and the sweet memories of the first Holy Communion and the thoughts of the present ever recurring ones, the thought of the last to be received on the death-bed, conspire to increase the fervor of this devotion. When that little Host is lifted in elevation by us Catholics kneeling in adoration; when that little white Host was raised on high, British Catholics from old time through the ages, from Alfred the Great to St. Edward the Confessor, from St. Anselm to Sir Thomas More, yes, and to Cardinal Bourne in our own times, British Catholics in their millions have knelt in silent heart-felt worship. But a Statute of British Law, passed by an English Parliament three hundred years ago, declares all this idolatrous and superstitious.

I pass over with the mere mention the absurdity and the cruelty of fixing such a stigma on any religion without careful study of the doctrine condemned and certain assurances that foul play and misrepresentation and calumny have no part in the condemnation. I pass over also the reasons of state which should preclude even the possibility of such a great country as the British Empire giving needles, wanton and studied offense to the Catholic peoples of the world.—I pass over the disconsolate to the great Catholic who is the Commander-in-Chief of the Allied Forces in Europe. I leave out of consideration the truth or falsehood of the doctrine condemned. What matters that we Catholics claim a basis in Holy Writ and in reason for our belief in the sacrifice of the Mass; what concern is it that it is the soul and centre of Catholic worship? These things were superstitious and idolatrous in the prejudiced judgment of the English Parliament of William and Mary, and superstitious and idolatrous they must remain in the Courts of British Justice of George the Fifth and his successors.

And yet some of the choicest and subtlest intellects that the world has ever known have accepted this belief and were prepared to sacrifice everything for it. Lord Macaulay, writing of the Sacrifice of the Mass, says: "When we reflect that Sir Thomas More was ready to die for the doctrine of Transubstantiation, we cannot but feel some doubt whether the doctrine of Transubstantiation may not triumph over all opposition. More was a man of eminent talents. He had all the information on the subject that we have, or that, while the world lasts any human being will have. We are therefore unable to understand why Sir Thomas More believed respecting Transubstantiation may not be believed to the end of time by men equal in abilities to Sir Thomas More. But Sir Thomas More is one of the choice specimens of wisdom and virtue." And John Henry Cardinal Newman—certainly no weak minded idolater—writes as follows regarding the Mass: "I desire that to me nothing is so consoling, so piercing, so thrilling, so overwhelming as the Mass. I could attend Masses forever and not be tired. It is not a mere form of words, it is a great action, the greatest action that can be on earth. It is not the invocation merely, but if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before Whom angels bow and devils tremble. There are little children there, and old men, and simple labourers, and students in seminaries, priests preparing for Mass, priests making their thanksgiving; there are innocent maidens and there are penitent sinners; but out of these many minds rises one Eucharistic hymn, and the great action is the measure and the scope of it."

Now it is an intolerable state of affairs surely when this great and

divine action is described by Statute as a practice idolatrous and superstitious. No people would be expected to remain silent under such a charge. You may say: why should this be agitated in Canada? And I reply: why should it not? We are not asking for favours. When we ask for absolute religious equality with all other citizens of the empire are we making an exorbitant demand? Our request is that that Catholic doctrine held sacred by us should not be made the object of shameful insult by our Courts. The sovereign of the British Empire rules a mixed people, and no offensive word should pass regarding even the humblest and most insignificant of his subjects. On the battlefields of Europe men of every race and color and speech, of every shade of religious opinion are offering their holocaust of suffering on behalf of their British heritage of liberty. And from the British Law that they fight for shall come no word of rebuke for the followers of Buddha and Brahma, for the worshippers of Vishnu and Siva, for the Kafirs or the Maori, the Hottentots, the Zulus or the disciples of Mahomet. There shall be nothing but kindness for Jew and Gentile, for Anglican and Methodist, Baptist and Presbyterian. For one class alone of British subjects there shall be reserved nothing but scorn and contempt, insult and outrage. The fourteen million Catholics of the British Empire will have the sad privilege of knowing that, in the presence of God and before the wide world, their country solemnly pronounces their belief to be idolatrous and superstitious. Why should it not be agitated? Is Canada not a part, and an important part of the British Empire, and is Canada not playing her part today? And do not Catholics form 40% of the population of this Dominion? Is it credible that the British Empire will stigmatize the religious beliefs of 40% of Canada as idolatrous and superstitious? It may not matter that there are fifty-six Catholic baronets and thirty-four Catholic peers in the House of Lords and eighty-six Catholic members in the Imperial House of Commons. But do the services of a Sir George D'Arcy McGee, a Sir John Thompson, a Sir Wilfrid Laurier, a Baron Shaughnessy, a Sir Charles Fitzpatrick count for nothing in the building of this Empire? Or can it be that the Catholic Canadians who are fighting overseas today, under the generalship of a Catholic Marshal Foch, are shedding their life-blood for a liberty that is denied them? This is not a mere national question; it is a matter of the public policy of the British Empire; a request for simple justice; a plea for equal rights and for that fair play and broad toleration which Mr. Balfour and Lloyd George assert characterize British institutions.

It is the plain duty of every Britisher, Catholic or non Catholic, in the interests of his country, his religion, his honor, to exercise whatever influence he can, and the energies of whatsoever Society he may belong to, to remove from the Statute books of an Empire whose best interests we are ever ready to serve, this last remnant of a bitter and barbarous time. To each and every Britisher the facts are herewith committed. Let there be no appeal to passion and prejudice, but a calm and firm protest against injustice, a humble and sincere request of men who feel that we are wrongly condemned to have that condemnation removed and may you carry the expression of that request through every avenue even to the foot of the British Throne, in the firm hope and conviction that gentleness and honor and justice and rights of conscience will ultimately prevail.

CANADIAN ROMAN CATHOLIC CHAPLAINS

From "Canada," London, Eng., Aug. 17

According to a cable despatch in the Canadian Daily Record, Bishop Emard, of Valleyfield, Quebec, has been appointed bishop to the Roman Catholic Canadian soldiers in Canada and Overseas. This means that the ecclesiastical jurisdiction over Canadian chaplains and soldiers exercised overseas until recently by Cardinal Bourne, will now belong to the Bishop of Valleyfield. This will effect no change of a military nature in the Canadian Chaplain Service.

This service contains 64 Catholic chaplains overseas, who subject to the supreme administrative authority of the Director of Chaplain Services (Roman Catholic) Lt. Col. (Rev.) W. T. Workman, O. F. M., M. C. Father Workman, who has been singularly successful as Senior, is represented in France by Lt. Col. (Rev.) F. L. French, D. S. O., who is D. A. D. C. S., and in Canada by Major (Canon) Sylvestre.

Of the 64 Catholic chaplains overseas, 50 are English speaking and 14 French-speaking though all know both languages. Until recently,

three-quarters of the Catholic soldiers overseas have been English-speaking. Concription, however, is increasing the proportion of French-speaking soldiers.

Of the chaplains, 18 are members of religious orders and 46 parochial clerics. Of the latter the 5 dioceses of the Maritime Provinces are represented by 14 priests, the 11 dioceses of the Province of Quebec by 1, the 10 dioceses of the Province of Ontario by 25, and the dioceses of the West by 6. The 3 dioceses in Canada which have the largest number of chaplains overseas are Antigonish (Bishop Morrison), London (Bishop Fallon), and Pembroke (Bishop Ryan) each of which has 5 chaplains.

Of the members of religious orders, 8 are Oblates, 3 Franciscans, 3 Jesuits, 2 Basilians, 1 Dominican, and 1 Benedictine.

One chaplain (Father Crochetiere, of Nicolet) was killed in action, 3 have been wounded, 1 has obtained the D. S. O., 6 the M. C. and 5 have been mentioned in despatches. Forty-four of the chaplains are located in France; the rest, with a number of officiating clergymen, serve the Canadian units in Great Britain.

Bishop Fallon, who has been overseas since May, has expressed unbounded satisfaction and admiration for the Catholic Section of the Chaplain Service, as, indeed, for every section of the Canadian Overseas Force.

Bishop Fallon returned last week from a visit to Rome. During his stay in France he visited various Canadian Forestry Companies there, having previously been unable to do so. The Bishop is now in Ireland.

CARDINAL FARLEY

N. Y. Times Editorial

In that moving and splendid service at St. Patrick's Cathedral one winter's day a dozen years ago, of installation of Cardinal Farley, then lately welcomed home from Rome by a great popular demonstration of respect and affection, as Cardinal Archbishop of the Province of New York, one remembers best today in all that noble ceremonial that shield over the altar with the legend, "Ecco Sacerdos Magnus."

Cardinal Farley was a great priest, who never forgot the difficulties and labors of the parish priest which he had undergone. What work of piety, of education, of charity, of social and civic betterment, what duty to the Church or its people, did he ever refuse? Only the other day he was writing of Cardinal McCloskey what was true of himself. "The most salient aspects of Cardinal McCloskey's character," wrote Cardinal Farley, long his secretary, were "his modesty of speech, his benignity of manner, his great personal simplicity of heart, his dislike for public display, and his careful avoidance of everything that might bring him before the public gaze."

Two or three years ago we might have said, that of all the manifold achievements of Cardinal Farley, the Catholic Encyclopedia, of which he was the source, the constant friend, was perhaps his most enduring monument. The War has shown him as a resolute patriot. "Next after God, we must love the land of our political allegiance. * * * We are fighting to uphold those ideals of political liberty and freedom which guarantee to every nation, great and small, peaceful possession of its territory, unhampered development of natural resources and equal opportunities in industrial and commercial competition. * * * God of battles, judge our cause, give us justice, freedom, and peace!"

We remember his message to the Cardinal Archbishop of Paris, joining in behalf of the Catholics of New York, in protest against the Good Friday murder done by the German long-range gun. "May God bless the brave officers and men of the allied armies in their splendid defense of liberty and justice!" We remember, too, how he brought on himself the wrath of the New York Sinn Feiners.

Prince of the Church, great priest, good man, great citizen and patriot, Cardinal Farley is honored and mourned by the American people.

AFFLOAT OVER METZ

Marshal Foch, in supreme command of the Allied armies now smashing the German lines, has accepted the Marshal's baton offered to him by the Knights of Columbus of America. In accepting the baton, the French commander sent the following cable message to James A. Flaherty, Supreme Knight of the Knights of Columbus:

"I am deeply touched by the congratulations and the delicate attention of the Knights of Columbus. Kindly convey to them my best thanks. The souvenir of Metz evoked by you holds a large place in my thoughts, in the same way that it calls forth your effort. It was from Metz that Lafayette went to help your ancestors, and we shall

written just before the great offensive was launched. It was in response to the following message sent to the French commander by Supreme Knight Flaherty:

"On behalf of 425,000 Knights of Columbus we have enthusiastically cheered your glorious name when we heard of the supreme honor conferred upon the victor of the second battle of the Marne."

"Allied forever with heroic France, America never forgets that generous Lafayette formerly left our garrison of Metz to help our ancestors fighting for liberty."

"America will not stop before Marshal Foch, student of Metz, shall triumphantly have entered the martyred town of Bapaume du Pont des Loges and of Marshal Ney and shall save humanity and Christianity with the help of the Allied armies."

"The Knights of Columbus have voted a resolution to present respectfully to you, Monsieur le Marchal, a baton carrying the inscription: 'Nancy, Saint Gond, Ypres, Somme, La Seconde Marne.'

JAMES A. FLAHERTY,
Supreme Knight.

The baton, inscribed with the victories of the French Commander in Chief, will be presented formally to Marshal Foch in Paris by members of the Order who are now directing the war work there. The presentation will be made on the battlefield, if possible, and if not, at the Place de la Pyramide in Paris where so many patriotic demonstrations have been held.

The Knights of Columbus recently forwarded 10,000 francs to Madame Foch to be used in aiding the widows and orphans of French officers who fell on the field of honor.

THE LATE EDITOR OF THE REGISTER

Toronto Star, Sept. 18

One of the most prominent men in Toronto's journalistic circles has passed away in the person of Joseph A. Wall, editor-in-chief of the Catholic Register. The late Mr. Wall had held that eminent position on the leading Catholic religious publication for nearly three years, and was highly regarded and respected from coast to coast, through his many and varied writings.

He had been in very poor health for the past three months, but with his characteristic

THE RETURN OF MARY O'MURROUGH

BY ROSA MULHOLLAND
Author of "The Tragedy of Chris," "Nanno," etc.

CHAPTER XVI

"I'M NOT THE WIFE FOR HIM"

Mary was in Owny's field attending to the newly weaned lambs and their mothers, white clouds sailing in the blue overhead, and a wooden bowl of primroses lying on the young green grass beside her.

The fresh wind had brought a tinge of rose to her cheek, and loosened the dark hair into little rings about her face. Anyone looking on would have questioned whether some after-glow of youth might not yet bring a return of beauty to this delicate countenance?

Some such suggestion crossed Father Fahy's mind as he came through the gap into the field, and did not at first perceive that it was Mary who was so busy with the lambkins.

"Now, Mary have you been painting your cheeks, or is it with the fairies you've been? I declare but I thought it was one of Tom Donohoe's girls that had come up to help you."

Mary smiled at the pleasant words, but colored with the consciousness that they were spoken only to cheer her.

"The girls wouldn't thank you for the mistake, Father."

"Yes, they would, unless they're more vain than I take them for. But it wasn't to pay you compliments, Mary, that I came to look for you, child. I wanted to tell you something that we've been keeping very quiet. There's a little movement or foot will carry us out of our troubles, I believe. With the blessing of God, Shan will be out of prison before long."

"Amen!" said Mary fervently.

"I think we'll have only a little while longer to wait, and then it will be the wedding with us."

Mary looked grave.

"I hope Shan will marry some day, Father, when he has got over this trouble. But it won't be me."

"Indeed and it will be you, Mary, and nobody else."

"I've wanted to tell you this good while back. All that happened long ago is past an' gone. If he could have married me then, he'd love me now. But he couldn't; and to-day isn't yesterday. I'm not the wife for him. He's as free as if he'd never set eyes on me."

"You are the wife for him, and he doesn't want to be free."

"He does, though he wouldn't say it. I've broke my heart makin' up my mind to it, and since I've give up all I'm gettin' peace. I can bear to go through my life alone, but I couldn't see my husband all the days in the year with that look on his face. I was ill in America, once, an' I wish I'd died; but I prayed to live and get back to Shan. It isn't good to pray too hard against death—for, God knows, there's worse than that for us!"

Father Fahy was silent by the sorrow in her voice and the courage in her face. He felt that her instinct was true, but he was resolved not to admit it to her.

"You'll never desert him."

Mary did not speak, but her eyes looked reproach.

"I'm not going to put poor color on it, child, for I know your heart is true and grand, but what about the little penny of money you saved for him? Wouldn't the farm and Shan be the better of it, and would you refuse it to him after all that's come and gone?"

"The money is Shan's, Father. When I quit out o' this again I'll leave it behind me for him."

"He wouldn't take it, Mary."

"He'd have to take it, an' it in the bank for him, an' me gone."

"Now, Mary, I'd no idea you were such a scheming woman, and determined woman into the bargain. To think of you plotting in your own mind to run away from us again after all the years we've waited to see you come back. Indeed, and you shall do no such thing, my child. Promise me that you won't do anything rash and foolish?"

"I'm not goin' in such a hurry, Father. I'll wait till I see Shan a free man, in his own place again, and then I'll slip away."

"You'll promise me not to go without my knowledge?" pleaded Father Fahy.

"I will promise that."

"And when Shan comes back and is walking his own fields again, and the crush is off his heart, you and himself will take another look at each other. And you won't be short or cold with him, Mary? He's been nearly upset in his mind, and very little wonder. And if you're hard on him—"

"I won't be hard," said Mary gently; but her mind was made up.

CHAPTER XVII

"THAT WON'T BE CLEARING HIS CHARACTER"

The forge was full of life and noise again, and in the lengthening evenings Meg and her eleven infant were able to take the air outside the little house door close to the big red-lighted archway, Mary O'Murrough sitting near with a two-year-old child in her arms, and half a dozen other small creatures playing around her.

At this hour neighbors would begin to gather into the forge, a centre of life which the people of Killalagh regard as their club, debat-

ing-room, public library, civic hall, political platform, prized by them in their isolation from the world more than are those other resorts of men by the populations of cities. All who had ascend to the forge held it over, if possible, till the popular hour, and others who had no recognised business made it their pleasure to drop in at the proper moment for gossip or argument or for mere lounging, while the qualified talkers of the neighborhood told the latest news or spoke their minds. A few of the better off among them presented for one copy of a leading Dublin weekly journal, which was forwarded to Mr. Tom Donohoe, at the forge, Killelagh, and its arrival was looked on as the event of the week.

On a memorable Saturday evening, the usual gathering at the forge was taking place, and a group of the most ardent local political characters stood in front of the flame-red doorway to watch the approach of the postboy on his bicycle, the messenger of the gods, bearing gifts.

"There's news in that worth carryin'" said the boy, springing from his wheel and tossing a bulky paper to the blacksmith. "Killelagh for ever! The band from Anamote's in Ballyorglin, playin' 'Hervey Duff' before the barracks; Tom having gone off to Ballyorglin with the rest of the men."

"Here's Mary that has most of the reason to be mad about it all, an' not a word is she sayin' while the whole of us is talkin'!"

"It's thurs for you!" said several voices, struck by the homely and familiar illustration.

"Well then, haven't we got the County Councils? Did the Grand Juries ever mend the roads for us, set up the gates an' fences? Haven't we the manes of sendin' our own members into Parliament in aocracy between ourselves an' God? We've more votes, an' more power; and them that's good for shavin' to put spirit into us can wear their own clothes when they're in prison. That's a small thing in itself, maybe, but it's a sign o' the times."

"An' about the gulls, Father, said Miles, laughing: 'do y' see the swarn comin'?"

"I do," said Tom; "slow enough, to be sure, but comin'."

"It'll be always comin'," cried Rorke contemptuously. "Who will ever see it come?"

"You're an old Fenian!" cried Tom cheerily. "It's a pity that men like you won't believe in anything they didn't do their own way. You done enough man, in your time, an' y' must let other times do for themselves in their turn."

"What you were talkin', o' what we got," said one of the listeners, "why didn't you put it into the enumeration that we got have to wear the shamrocks?"

"Well, if we did, sure we could wear it at always done? Didn't they make it the fashion, an' the little girls earnin' a small penny here an' there pickin' it out o' the grass an' sendin' it across the water?"

"Sure they put it on the same stratum as could Drizzly-eye's primroses!" said another listener. "Ather that, why would they be talkin' about sick thrifles as the cots o' Home Rule?"

"None of us here'll ever see it," grumbled Rorke.

"Speak for yourself, man!" said Tom. "An' even if we don't, isn't there other men nor us to be livin' in Killelagh in man's the year to come?"

"Faith an' they'll be Englishmen or Scotchmen, then, for the big emigration is puttin' sentence o' death on the old Irish race. Where's the chilher to come from, I wonder? When was there a young woman's weddin' in Killelagh?"

Mary shrank behind Bess, who fixed her gaze on the speaker with two angry tears standing large in her hazel eyes. Meg hugged her babe and rocked it while she listened, as if fearing that the exigencies of cruel times would rise up and snatch it away from her.

I done my part," said Tom, glancing at the odd half dozen gamblers on the outskirts of the gathering.

"You're always boastin,'" growled Rorke; and after that the discussion became too general and little too clamorous to be easily reported.

The next day, being Sunday, Father Fahy spoke from the altar of the event of the hour, to wit, the asking of a question about Killalagh in the English House of Parliament. He thanked Providence that we had men to bring our wrongs and our difficulties before the world, which was such a mighty place compared with our little hillside in Kerry. A hateful act had been done among us, and a man respected and honored by his neighbors had been accused of the crime. If that evil deed had been done by a Killalagh man, all of us as Killalagh men would have shared in the disgrace. But it was not done by a Killalagh man. The identity of the criminal had been surely pointed out, but as Christians we were not going to cry for vengeance. This man who had offended his God more than his fellow-men would be dealt with by God. The thing we have to rejoice over now is that our own Killalagh man is cleared before the world, and that we may expect to have him back among us soon.

"Now boys," continued the Father, "some of you will be going to Ballyorglin today, to take your part in some kind of a demonstration of joy and triumph over this affair, and I can't blame you. But I give you a warning not to make a riot. If anyone is hurt or knocked about through your excitement, you and I and all belonging to us will be put in the wrong. Remember it is God's holy day, and don't be swallowing strong drink and taking leave of your senses. Oh, and if that same drink could all be put in one big cask and sunk to the bottom of the sea, it would be well for Ireland. We have good hearts and good wills, and we have the faith, and Satan would have to give up his chance of our souls as a bad job, if he hadn't got the drink to floor us."

A special prayer was then offered for peace, and after the service the Father went out into the chapel yard, in his shabby old soutane and cap, and walked about among the men, chatting with them and hearing their views on the latest movements of "the politics."

"Oh, then, Father Fahy may say what he likes," said Mrs. Dermody, sullenly.

"A good few small things, goin' before the big thing that's comin'. Did y' ever watch the gulls in a long frost when they do come in to land-

ward from the big rivers, lookin' for meat? First y'll see one, high up in the air wid his wings spread like sail, an' movin' grand, as if the heavens belonged to him. Then there follys another, then two, by an' by three, an' next haif a dozen together. Whatever signs the first tells makes to the others, accordin' to what he sees, the flock moves cautiously after him, this ways and when all's found encouragin' you'll see the big swarm floatin' up like a rain cloud spreadin' an' darknin' the sky—an' a mighty sight it is, nobody deniyin' it to the glory of the Maker!"

"It's thurs for you!" said several voices, struck by the homely and familiar illustration.

"Well then, haven't we got the County Councils? Did the Grand Juries ever mend the roads for us, set up the gates an' fences? Haven't we the manes of sendin' our own members into Parliament in aocracy between ourselves an' God? We've more votes, an' more power; and them that's good for shavin' to put spirit into us can wear their own clothes when they're in prison. That's a small thing in itself, maybe, but it's a sign o' the times."

"An' about the gulls, Father, said Miles, laughing: 'do y' see the swarn comin'?"

"I do," said Tom; "slow enough, to be sure, but comin'."

"It'll be always comin'," cried Rorke contemptuously. "Who will ever see it come?"

"You're an old Fenian!" cried Tom cheerily. "It's a pity that men like you won't believe in anything they didn't do their own way. You done enough man, in your time, an' y' must let other times do for themselves in their turn."

"What you were talkin', o' what we got," said one of the listeners, "why didn't you put it into the enumeration that we got have to wear the shamrocks?"

"Well, if we did, sure we could wear it at always done? Didn't they make it the fashion, an' the little girls earnin' a small penny here an' there pickin' it out o' the grass an' sendin' it across the water?"

"Sure they put it on the same stratum as could Drizzly-eye's primroses!" said another listener. "Ather that, why would they be talkin' about sick thrifles as the cots o' Home Rule?"

"None of us here'll ever see it," grumbled Rorke.

"Speak for yourself, man!" said Tom. "An' even if we don't, isn't there other men nor us to be livin' in Killelagh in man's the year to come?"

"Faith an' they'll be Englishmen or Scotchmen, then, for the big emigration is puttin' sentence o' death on the old Irish race. Where's the chilher to come from, I wonder? When was there a young woman's weddin' in Killelagh?"

Mary shrank behind Bess, who fixed her gaze on the speaker with two angry tears standing large in her hazel eyes. Meg hugged her babe and rocked it while she listened, as if fearing that the exigencies of cruel times would rise up and snatch it away from her.

I done my part," said Tom, glancing at the odd half dozen gamblers on the outskirts of the gathering.

"You're always boastin,'" growled Rorke; and after that the discussion became too general and little too clamorous to be easily reported.

The next day, being Sunday, Father Fahy spoke from the altar of the event of the hour, to wit, the asking of a question about Killalagh in the English House of Parliament. He thanked Providence that we had men to bring our wrongs and our difficulties before the world, which was such a mighty place compared with our little hillside in Kerry. A hateful act had been done among us, and a man respected and honored by his neighbors had been accused of the crime. If that evil deed had been done by a Killalagh man, all of us as Killalagh men would have shared in the disgrace. But it was not done by a Killalagh man. The identity of the criminal had been surely pointed out, but as Christians we were not going to cry for vengeance. This man who had offended his God more than his fellow-men would be dealt with by God. The thing we have to rejoice over now is that our own Killalagh man is cleared before the world, and that we may expect to have him back among us soon.

"Now boys," continued the Father, "some of you will be going to Ballyorglin today, to take your part in some kind of a demonstration of joy and triumph over this affair, and I can't blame you. But I give you a warning not to make a riot. If anyone is hurt or knocked about through your excitement, you and I and all belonging to us will be put in the wrong. Remember it is God's holy day, and don't be swallowing strong drink and taking leave of your senses. Oh, and if that same drink could all be put in one big cask and sunk to the bottom of the sea, it would be well for Ireland. We have good hearts and good wills, and we have the faith, and Satan would have to give up his chance of our souls as a bad job, if he hadn't got the drink to floor us."

A special prayer was then offered for peace, and after the service the Father went out into the chapel yard, in his shabby old soutane and cap, and walked about among the men, chatting with them and hearing their views on the latest movements of "the politics."

"Oh, then, Father Fahy may say what he likes," said Mrs. Dermody, sullenly.

"A good few small things, goin' before the big thing that's comin'. Did y' ever watch the gulls in a long frost when they do come in to land-

ward from the big rivers, lookin' for meat? First y'll see one, high up in the air wid his wings spread like sail, an' movin' grand, as if the heavens belonged to him. Then there follys another, then two, by an' by three, an' next haif a dozen together. Whatever signs the first tells makes to the others, accordin' to what he sees, the flock moves cautiously after him, this ways and when all's found encouragin' you'll see the big swarm floatin' up like a rain cloud spreadin' an' darknin' the sky—an' a mighty sight it is, nobody deniyin' it to the glory of the Maker!"

"It's thurs for you!" said several voices, struck by the homely and familiar illustration.

"Well then, haven't we got the County Councils? Did the Grand Juries ever mend the roads for us, set up the gates an' fences? Haven't we the manes of sendin' our own members into Parliament in aocracy between ourselves an' God? We've more votes, an' more power; and them that's good for shavin' to put spirit into us can wear their own clothes when they're in prison. That's a small thing in itself, maybe, but it's a sign o' the times."

"An' about the gulls, Father, said Miles, laughing: 'do y' see the swarn comin'?"

"I do," said Tom; "slow enough, to be sure, but comin'."

"It'll be always comin'," cried Rorke contemptuously. "Who will ever see it come?"

"You're an old Fenian!" cried Tom cheerily. "It's a pity that men like you won't believe in anything they didn't do their own way. You done enough man, in your time, an' y' must let other times do for themselves in their turn."

"What you were talkin', o' what we got," said one of the listeners, "why didn't you put it into the enumeration that we got have to wear the shamrocks?"

"Well, if we did, sure we could wear it at always done? Didn't they make it the fashion, an' the little girls earnin' a small penny here an' there pickin' it out o' the grass an' sendin' it across the water?"

"Sure they put it on the same stratum as could Drizzly-eye's primroses!" said another listener. "Ather that, why would they be talkin' about sick thrifles as the cots o' Home Rule?"

"None of us here'll ever see it," grumbled Rorke.

"Speak for yourself, man!" said Tom. "An' even if we don't, isn't there other men nor us to be livin' in Killelagh in man's the year to come?"

"Faith an' they'll be Englishmen or Scotchmen, then, for the big emigration is puttin' sentence o' death on the old Irish race. Where's the chilher to come from, I wonder? When was there a young woman's weddin' in Killelagh?"

fate that "the bad temper of him wouldn't let him go to the hospital and take the care off" from her.

I went away, sick in heart at her appalling selfishness.

It was ten days later, and I was in the rooms with James. He had been unconscious all night. His breath was coming quickly and with tremendous effort. His eyes were closed and a discharge was oozing from the lids. His frame was heaving. He had not spoken for twelve hours, nor had he taken food or drink. His end was near. I held his wrist, and the unendless and flickering of the pulse with the other signs told of coming dissolution.

Mary the wife, stood by his chair. "Oh, I wish he were dead," she whined; "he's a terrible care."

Not a word of the man's sufferings! No wish springing from the desire to bring relief to the dying man! Solely the thought of relief for herself!

I felt the pulse skip a few beats—then came a longer interval without a beat. The face of James began to get gray.

Just then James acheson opened his eyes. Oh, how weary they looked! Dim, partly filled with discharge, slightly staring, the old Irish blue eyes looked strange indeed. They were fixed on me, but vacantly. His lips moved, but no sound came from them. Slowly his eyes turned towards his wife. As they came upon her face the dimness disappeared. A glow of affection, a flame of joyous recognition leaped within their depths, transforming the eyes, filling them with tenderness, vivifying the blue again. He was looking directly at her. His lips moved. This time we heard the words.

"I love you, Mary," he said—and died.

* * * * *

Two months after his death I was summoned to see Mary. She was querulous, whining, complaining. Mrs. Fitz had moved away. There was "no one to do anything" for her.

"If I want a pint of milk from the corner, I must pay a child two cents to get it for me," she complained. "If I want a bundle of wood, or a loaf of bread, I must pay to have some one bring it in."

"Why don't you go out yourself?" I asked her.

"Oh, I'm afraid." I'm not used to going out for things, James always went for them till he was sick, and then all the neighbors brought them for me, till he died. And now no one'll do anything for me."

She looked at me for sympathy. I felt her appeal, but it did not move me as a similar lament in another lonely old woman would have done.

She rocked her head to and fro. "Oh, Doctor," she moaned; "I wish James was here."

No word of mine or of any human being could deepen that lonely old woman's grief. She had often wished the death of James. She had never spoken well of him. And, now alone, the one buttress that stood between her and the world's true estimate of her gone, she was pierced with the desolation of the absence of the man who felt what had never been in her own heart, the love that gives sacrifice, devotion—all, for love.

THE SERAPHIC CALVARY

Rome, Aug. 10.—Readers will recall that a few weeks ago, thanks to the remonstrances of all lovers of St. Francis of Assisi and lovers of art, the civil powers revoked the order to cut down the woods surrounding the famous retreat called La Verna, that wild and rugged spot that, from an elevation of some 3,000 feet above the level of the sea, looks down upon the City of Florence. It is a scene of wild grandeur. Cut off from the world by deep gorges, clothed by a thick forest which the uninterrupted growth of centuries has made so thick as to be well-nigh impenetrable, La Verna is certainly a spot full of interest for those who reverence the memory of "the Poor Man of Assisi."

Here it was over 700 years ago St. Francis, while engaged in prayer and fasting, received the Stigmata, the imprint of the Five Wounds of Jesus Christ, on his hands, feet and side. Here the Patriarch used come to be alone with God, enduring such fasts and hardships as saints alone can support. Here amid this scene of savage splendor, wild, bleak and forbidding, the son of Pietro Bernardone, cloth merchant of Assisi, lived to commune alone with God.

Let us then make an excursion to La Verna this week and describe it for the Catholics of New York, leaving aside the politics of Rome with all its trouble, worry and last, but not least, its burning heat. It makes this week a more interesting theme.

FRA TEVERE ED ARNO

In the year 1218 the Poor Man of Assisi, accompanied by the pious Orlando Catani, Count of Chiuni, and Montedolgio, came to La Verna. The former chose it as a place well suited to his desires, and the Count promptly made to him a donation of the wild gorge, the surrounding hills and La Penna—that bold mount above La Verna, from which one has a view of the Tiber, the Arno, the City of Florence, part of Umbria with all its fertile plains, and Romagna. Of this it was Dante wrote: "I cruduo sasso infra Tevere ed Arno."

Well, indeed, might the great Florentine call the place a rough rock, for, were it otherwise, we may

feel certain the son of Pietro Bernardone, who chose Lady Poverty for his bride, could not be induced to accept the gift. This donation was confirmed to the sons of St. Francis by the descendants of Count Catani in A.D. 1274, who also gave the Religious the platter and the glass which their great Patriarch had used at the table of the Count and which the family had preserved with care those sixty years.

THE SACRED HERMITAGE

Just twenty-six years after the death of the Patriarch of Assisi his order began to build a monastery over the black caverns of La Verna in which St. Francis slept and communed with his Creator. But in 1472 a fire destroyed the building.

Scarcely had the cinders grown cold than the Wool Guild of Florence commenced to rebuild it, and later on Cosimo I., Grand Duke of Tuscany, and his lady, Eleonora of Toledo, improved the edifice.

It would seem as if the Medici, with all their faults, were ever jealous of allowing to pass by any opportunity of showing generosity and zeal where the cause of religion or of art was involved. Go to Florence and all over Tuscany and you will find that in no part of Europe are the poorer classes better educated. You will find that the peasants of the Tuscan Hills speak an Italian as pure as is spoken by Italy's legislators, the deputies in the Chamber in Rome.

Yes, the Medici saw to the education of their people, and this whether the latter liked it or not. It would seem as if they pounded learning into them. No wonder that one of the Franciscan Fathers all visitors, rich and poor alike, high and low, are welcomed and shown hospitality just as their glorious founder would have them do. On the feast of Portinella, of the Stigmata, of St. Francis, of St. Clare, and other great festivals thousands of the faithful repair to this sanctuary on a pilgrimage to confess and Communicate, after which they are entertained by the Franciscans with hospitality aided by kind Providence. Once when Grand Duke Leopold II. visited La Verna on the occasion of the feast of St. Clare of Assisi, and which St. Francis had erected by order of the Blessed Virgin, they laid the pious Count Orlando Catani, who had become a Tertiary Franciscan. In the year 1260 the edifice was consecrated by seven Bishops, among other famous persons who were present at the ceremony being St. Bonaventure, then General of the order, by the express wish of Pope Alexander IV.

THE CHAPEL OF THE BIRDS

"This spot grips one's imagination! It seems to enter into one's soul and speak of God, of Nature, of the power which holiness of life has over the lowest of God's creation as well as over the highest. On La Verna the visitor is shown the many little sanctuaries that are connected with the life of St. Francis while on that bleak mountain side."

One of these is called "the Chapel of the Birds," which recalls to us the spot where flocks of birds of different species bade their kind friend a hearty welcome when he arrived from the world below. Then there is the "Chapel of the Cross," erected over the cavern in which St. Francis used to fast at certain times in the honor of Michael the Archangel. Another is "Le Cappella del Fago," where water burst forth miraculously from the rock, from which the saint washed his wound after receiving the stigmata.

There is one of interest throughout the world today, "La Cappella della Reparazione," where St. Francis wrote to Fra Leone the heavenly blessing, and where Our Lord appeared to His faithful servant several times and promised him that his Three Families, those great bodies covering the globe, should flourish in perpetuity. With deep interest one gazes at "the Bed of St. Francis," a cavern damp and gloomy, where upon a stone the Patriarch used take his repose. Hard by this stood the angel who revealed to him some of the prodigies that took place on the day on which the Tragedy of Calvary occurred. Here also is shown the precipice down which the Devil, in his rage at the amount of good the Poor Man of Assisi was doing and would achieve in the person of his Three Families, attempted to hurl the servant of God.

St. Francis was blessed with the possession of a loving soul. When about to leave La Verna, the scene of so many spiritual joys and physical hardships, he turned to bid adieu for ever. This is the spot called "Masella," whence, as Fra Masselus tells us, he sent his last words of farewell to the mount.

"PAX!"

When Dante was an exile from his beloved Florence he wandered over Italy, a prey to sorrow, anger, bitterness of spirit, resentment. His mighty soul was smitten by the revenge which his political opponents had taken upon him, and also by the anguish which his domestic troubles caused.

One day a sad looking stranger knocked at the door of the monastery of La Verna. It was Dante, he whose praises the whole world was destined to sing when the author of "Divina Commedia," should be indifferent alike to praise or blame. The stranger knocked, as I have said, and a lay Brother opened the door.

"What may you want?" asked the Brother, kindly.

"Pax!" replied Dante. "Peace. Nothing more."

Well, it is what we all, even the happiest of us, are looking for, "Pax." If kindness and a cheery welcome went for anything we may feel sure that Dante's quest was not in vain.

VISITORS TO LA VERNA

How many of the great ones of Heaven and of the earth repaired to La Verna, attracted by the sweet connection of the lowly one of Assisi! There it was St. Bonaventure wrote his "Itinerarium mentis in Deum." St. Anthony of Padua, St. Bernardino of Sienna, St. Vincent Ferrer, St. Thomas of Aquin, St. John of Perugia, and other saints and servants of the Lord visited La Verna.

While still Cardinals Pope Gregory IX., Pope Pius II., Pope Paul III., Pope Leo XIII. went there to honor the abode sanctified by the footsteps of St. Francis. And they grew to love the spot, despite all its barrenness and bleakness, for they looked to the soul, the spirit of the saint who had blessed it.

Of the many sovereigns and princes who were at La Verna let me name only the Emperor Henry VI., Johanna de Savoia, Empress of the Greeks; Robert, King of Jerusalem and of Sicily; Duke Vincent of Mantua; the Grandukes of Tuscany. They claimed that rough mountain when the sanctuary was accessible by only rugged goat paths. Since roads became the order of the day the visits of royal persons have become so frequent as to be considered of little account. By the Franciscan Fathers all visitors, rich and poor alike, high and low, are welcomed and shown hospitality just as their glorious founder would have them do.

On the many soverigns and princes who were at La Verna let me name only the Emperor Henry VI., Johanna de Savoia, Empress of the Greeks; Robert, King of Jerusalem and of Sicily; Duke Vincent of Mantua; the Grandukes of Tuscany. They claimed that rough mountain when the sanctuary was accessible by only rugged goat paths. Since roads became the order of the day the visits of royal persons have become so frequent as to be considered of little account. By the Franciscan Fathers all visitors, rich and poor alike, high and low, are welcomed and shown hospitality just as their glorious founder would have them do.

It was through the initiative of the Holy Father that prisoners in Austria-Hungary, Belgium, England, France, Italy, Russia and Turkey were allowed to rest from work on Sunday, and that the Ottoman Government gave assurance to the bereaved relatives of those fallen in the Dardanelles, that the last resting places of the buried soldiers would be kept intact, religiously cared for and marked with distinctive signs, and that photographs were sent to various countries of different cemeteries, thus enabling the identification of individual graves. Even S. Agresti would not dare say that in negotiating these acts of gentleness, the Pope talked too much.

Benedict XV. by his intervention obtained the reprieve, commutation, and pardon of many condemned to death; he secured mitigation of punishment for many others under lesser sentences, for others he obtained liberty, permission to return to their native lands, or the turn to their native lands, or the alternative of being interned in Switzerland. Nor did his beneficence stop with the living, as he was granted the favor of having the remains of the dead honorably buried in the zinc, to be later transferred to Italy.

He interested himself actively in behalf of the destitute populations in Belgium; he acceded to the request of many influential persons in Poland to come to the aid of that unhappy country and after long efforts succeeded in getting from the Government the transport of food to the starving civil population of Montenegro was made possible by the unremitting endeavors of the Holy Father. The Italians in the portions of Italy occupied by Austria were furnished with the necessities of life not only through concessions granted at his request but out of his own private purse. From the German Government he obtained permission for the French prisoners, and the inhabitants of the occupied parts of France, both individually and collectively, to receive food sent from outside the German lines. Again and again he sent money to Belgium, and at the request of Mr. Hoover, he appealed to the American children to help the children of that country, with the result that thanks to the generosity of Americans and the Pope's request many a little one's life was saved. He sent pecuniary aid to the destitute people of France, Luxembourg, Poland, Lithuania, Ruthenia, Serbia, and Montenegro. We are certain it will be of great interest, especially to our readers, to learn of the Civilta Cattolica amply suffices to discredit strictures on the Papacy made by La Tribuna's editor.

It would appear from all this that the Pope has indeed spoken much, much to the purpose, much in the interest of the Allies. S. Agresti must have been aware of the character of the public negotiations of the Pope, for a resume of them was published and freely circulated in Rome in the form of an appeal to facts as against the calumnies of anti-clericalism, prior to his departure for the United States. No doubt the existence of this circular, every statement of which is based on a document to which explicit reference is made, made him shrink from complaining of the Pope's public utterances. The foregoing catalogue of what the Holy Father has done, which might be almost indefinitely prolonged from the sources published by the Civilta Cattolica amply suffices to discredit strictures on the Papacy made by La Tribuna's editor.

He interested himself actively in behalf of the destitute populations in Belgium; he acceded to the request of many influential persons in Poland to come to the aid of that unhappy country and after long efforts succeeded in getting from the Government the transport of food to the starving civil population of Montenegro was made possible by the unremitting endeavors of the Holy Father. The Italians in the portions of Italy occupied by Austria were furnished with the necessities of life not only through concessions granted at his request but out of his own private purse. From the German Government he obtained permission for the French prisoners, and the inhabitants of the occupied parts of France, both individually and collectively, to receive food sent from outside the German lines. Again and again he sent money to Belgium, and at the request of Mr. Hoover, he appealed to the American children to help the children of that country, with the result that thanks to the generosity of Americans and the Pope's request many a little one's life was saved. He sent pecuniary aid to the destitute people of France, Luxembourg, Poland, Lithuania, Ruthenia, Serbia, and Montenegro. We are certain it will be of great interest, especially to our readers, to learn of the Civilta Cattolica amply suffices to discredit strictures on the Papacy made by La Tribuna's editor.

It would appear from all this that the Pope has indeed spoken much, much to the purpose, much in the interest of the Allies. S. Agresti must have been aware of the character of the public negotiations of the Pope, for a resume of them was published and freely circulated in Rome in the form of an appeal to facts as against the calumnies of anti-clericalism, prior to his departure for the United States. No doubt the existence of this circular, every statement of which is based on a document to which explicit reference is made, made him shrink from complaining of the Pope's public utterances. The foregoing catalogue of what the Holy Father has done, which might be almost indefinitely prolonged from the sources published by the Civilta Cattolica amply suffices to discredit strictures on the Papacy made by La Tribuna's editor.

It would appear from all this that the Pope has indeed spoken much, much to the purpose, much in the interest of the Allies. S. Agresti must have been aware of the character of the public negotiations of the Pope, for a resume of them was published and freely circulated in Rome in the form of an appeal to facts as against the calumnies of anti-clericalism, prior to his departure for the United States. No doubt the existence of this circular, every statement of which is based on a document to which explicit reference is made, made him shrink from complaining of the Pope's public utterances. The foregoing catalogue of what the Holy Father has done, which might be almost indefinitely prolonged from the sources published by the Civilta Cattolica amply suffices to discredit strictures on the Papacy made by La Tribuna's editor.

It would appear from all this that the Pope has indeed spoken much, much to the purpose, much in the interest of the Allies. S. Agresti must have been aware of the character of the public negotiations of the Pope, for a resume of them was published and freely circulated in Rome in the form of an appeal to facts as against the calumnies of anti-clericalism, prior to his departure for the United States. No doubt the existence of this circular, every statement of which is based on a document to which explicit reference is made, made him shrink from complaining of the Pope's public utterances. The foregoing catalogue of what the Holy Father has done, which might be almost indefinitely prolonged from the sources published by the Civilta Cattolica amply suffices to discredit strictures on the Papacy made by La Tribuna's editor.

It would appear from all this that the Pope has indeed spoken much, much to the purpose, much in the interest of the Allies. S. Agresti must have been aware of the character of the public negotiations of the Pope, for a resume of them was published and freely circulated in Rome in the form of an appeal to facts as against the calumnies of anti-clericalism, prior to his departure for the United States. No doubt the existence of this circular, every statement of which is based on a document to which explicit reference is made, made him shrink from complaining of the Pope's public utterances. The foregoing catalogue of what the Holy Father has done, which might be almost indefinitely prolonged from the sources published by the Civilta Cattolica amply suffices to discredit strictures on the Papacy made by La Tribuna's editor.

It would appear from all this that the Pope has indeed spoken much, much to the purpose, much in the interest of the Allies. S. Agresti must have been aware of the character of the public negotiations of the Pope, for a resume of them was published and freely circulated in Rome in the form of an appeal to facts as against the calumnies of anti-clericalism, prior to his departure for the United States. No doubt the existence of this circular, every statement of which is based on a document to which explicit reference is made, made him shrink from complaining of the Pope's public utterances. The foregoing catalogue of what the Holy Father has done, which might be almost indefinitely prolonged from the sources published by the Civilta Cattolica amply suffices to discredit strictures on the Papacy made by La Tribuna's editor.

It would appear from all this that the Pope has indeed spoken much, much to the purpose, much in the interest of the Allies. S. Agresti must have been aware of the character of the public negotiations of the Pope, for a resume of them was published and freely circulated in Rome in the form of an appeal to facts as against the calumnies of anti-clericalism, prior to his departure for the United States. No doubt the existence of this circular, every statement of which is based on a document to which explicit reference is made, made him shrink from complaining of the Pope's public utterances. The foregoing catalogue of what the Holy Father has done, which might be almost indefinitely prolonged from the sources published by the Civilta Cattolica amply suffices to discredit strictures on the Papacy made by La Tribuna's editor.

It would appear from all this that the Pope has indeed spoken much, much to the purpose, much in the interest of the Allies. S. Agresti must have been aware of the character of the public negotiations of the Pope, for a resume of them was published and freely circulated in Rome in the form of an appeal to facts as against the calumnies of anti-clericalism, prior to his departure for the United States. No doubt the existence of this circular, every statement of which is based on a document to which explicit reference is made, made him shrink from complaining of the Pope's public utterances. The foregoing catalogue of what the Holy Father has done, which might be almost indefinitely prolonged from the sources published by the Civilta Cattolica amply suffices to discredit strictures on the Papacy made by La Tribuna's editor.

It would appear from all this that the Pope has indeed spoken much, much to the purpose, much in the interest of the Allies. S. Agresti must have been aware of the character of the public negotiations of the Pope, for a resume of them was published and freely circulated in Rome in the form of an appeal to facts as against the calumnies of anti-clericalism, prior to his departure for the United States. No doubt the existence of this circular, every statement of which is based on a document to which explicit reference is made, made him shrink from complaining of the Pope's public utterances. The foregoing catalogue of what the Holy Father has done, which might be almost indefinitely prolonged from the sources published by the Civilta Cattolica amply suffices to discredit strictures on the Papacy made by La Tribuna's editor.

It would appear from all this that the Pope has indeed spoken much, much to the purpose, much in the interest of the Allies. S. Agresti must have been aware of the character of the public negotiations of the Pope, for a resume of them was published and freely circulated in Rome in the form of an appeal to facts as against the calumnies of anti-clericalism, prior to his departure for the United States. No doubt the existence of this circular, every statement of which is based on a document to which explicit reference is made, made him shrink from complaining of the Pope's public utterances. The foregoing catalogue of what the Holy Father has done, which might be almost indefinitely prolonged from the sources published by the Civilta Cattolica amply suffices to discredit strictures on the Papacy made by La Tribuna's editor.

It would appear from all this that the Pope has indeed spoken much, much to the purpose, much in the interest of the Allies. S. Agresti must have been aware of the character of the public negotiations of the Pope, for a resume of them was published and freely circulated in Rome in the form of an appeal to facts as against the calumnies of anti-clericalism, prior to his departure for the United States. No doubt the existence of this circular, every statement of which is based on a document to which explicit reference is made, made him shrink from complaining of the Pope's public utterances. The foregoing catalogue of what the Holy Father has done, which might be almost indefinitely prolonged from the sources published by the Civilta Cattolica amply suffices to discredit strictures on the Papacy made by La Tribuna's editor.

It would appear from all this that the Pope has indeed spoken much, much to the purpose, much in the interest of the Allies. S. Agresti must have been aware of the character of the public negotiations of the Pope, for a resume of them was published and freely circulated in Rome in the form of an appeal to facts as against the calumnies of anti-clericalism, prior to his departure for the United States. No doubt the existence of this circular, every statement of which is based on a

The Catholic Record

Price of subscription—\$1.50 per annum.
United States & Europe—\$2.00.
Publisher and Proprietor, Thomas Coffey, LL. D.
Editor { Rev. James T. Foley, B. A.
Thomas Coffey, LL. D.
Associate Editors { Rev. F. O'Sullivan.
H. F. Mackintosh.
Manager—Robert M. Burns.
Advertisements for teachers, situations wanted,
etc., to count each insertion. Remittance to
accompany the insertion.
Obituary and marriage notices cannot be
inserted except in the usual condensed form.
Each insertion \$1.00.
Approved and recommended by Archbishops
Wetmore and Sartori, late Apostolic Delegates
to the United States; Bishops of St. Louis,
Ottawa, and St. Boniface, the Bishop of London,
Hamilton, Peterborough and Guelphburg, N. Y.,
and others.

The following agents are authorized to receive
subscriptions and canvas for the CATHOLIC RECORD:
General agents: M. J. Hargrave, Vincent S.
Cox, and Miss Jessie Doyle: resident agents:
Mrs. W. E. Smith, Halifax; Miss Bridie Saunders,
Sydney; Mr. H. W. Williams, Victoria; Mr. John
Johnson, 2156 5th Ave., West Vancouver; B. C.; Silas
Johnson, 611 Rochester St., Ottawa; Miss Rose
McKenna, 1000 Yonge St., Toronto; Mr. John
Smith, 2350 St. Urbain St., Montreal; M. J. Mer-
vin, Montreal; B. F. O'Toole, 2341 Argyle St.,
Regina, Sask., and E. J. Murphy, Box 125, Saskatoon.
In St. John, N. B., single copies may be pur-
chased from Mrs. M. A. McGuire, 249 Main Street,
and John J. Dowd, 109 Main Street.
In Sydney, N. S., single copies may be pur-
chased at Murphy's Bookstore.
In Manitoba, single copies may be purchased
from J. Milroy, 241 St. Catherine St., West.

LONDON, SATURDAY, SEPT. 28, 1918

"THE FINGER OF GOD IS HERE"

There are times when however cold Catholic zeal may have grown, however weak the faith in the universal mission of God's Church, however dim the realization of the mighty promises of her Divine Founder, the abiding presence of the Holy Spirit promised by Jesus Christ flashes through the darkness illuminating the future, pointing out the road to be followed in a manner so unmistakable that even weak faith and zealous cold cries out—"The finger of God is here"—"God wills it."

With the deepest conviction of soul we believe that just now for the Catholics of Canada, for the readers of THE CATHOLIC RECORD, God is pointing out the path of duty, God's Holy Spirit is breathing His inspiration into our souls making clear the way in which Canadian Catholics are called to cooperate with the designs of God's Providence in bringing the blessed message of salvation to those who sit in darkness and the shadow of death. In all humility and with the deepest sense of responsibility we approach the subject for we feel that we tread on holy ground.

Perhaps a little digression—or apparent digression—may serve as an introduction. Some years ago when the writer was a parish priest the call for help of a missionary in Uganda, British East Africa, made a vivid impression and the missionary's appeal was placed before the children of the parish who responded generously. Months later when Father Biermans wrote expressing his gratitude and describing his work among the African natives not only the children but their parents and indeed the whole congregation heard with extraordinary interest the reading of the missionary's letter. Every year thereafter the offerings of the children at the crib were devoted to this purpose. And so in honor of the Christ-Child who came down from heaven for black and yellow and red as well as white, the little ones here amid the snows of a Canadian winter helped their little black brethren under the burning sun of tropical Africa, and in so doing gained a vivid and realistic grasp of the significance of that glorious title of God's Church—her name and her essential characteristic—Catholic.

Some years later it was our good fortune to meet here in Canada Bishop Biermans—for in the meantime he had been consecrated bishop—and we learned that he was a Hollander and a Mill Hill missionary. Mill Hill, as many of our readers are aware, is the Foreign Missionary College of England. For, despite the stupendous difficulties of the Catholic Church in England, despised of her churches, her monasteries, her institutions; robbed not only of her property but of her members, and denied the right to exist by infamous penal laws; just emerging from the catacombs, as it were, in the home field, Catholic England fifty-two years ago founded a College for the training of foreign missionaries and has now over 200 priests in the far-off fields of the missions to the heathen. At Freshfield, near Liverpool, in 1884 was founded St. Peter's School as a preparatory school to Mill Hill College. Another such school was established in 1890 at Rozendaal, Holland, and another in 1891 at Brixen in the Tyrol. When Mill Hill proposed to open such a preparatory school in Holland there were many who discouraged the idea as the ground, they claimed, was already overworked. Redemptorists,

Dominicans, Franciscans and other religious orders had already such schools established and the prospect was unpromising for another which would have to encounter such competition. Nevertheless the St. Joseph's Mission House school was opened up at Rozendaal and in a short time had 38 boys fired with the zeal for the foreign missions enrolled on its register. Amongst these was young Biermans, the present Bishop of Uganda, with whom we ourselves and some of the dearest children in the whole Catholic world were brought—it is presumptuous to think by the direct inspiration of the Holy Ghost?—into such interesting relations a few years ago, and from whom still more recently we heard the story of St. Joseph's *Missionis* in his historic native land. There was no need of an interpreter for Bishop Biermans spoke English as one to the manner born, his education and formation at Mill Hill being English. And at the other side of the world his field of work is still within the far flung limits of the British Empire.

It was impossible to listen to this Anglicised Dutchman's simple recital of facts—stranger and of more absorbing interest than the most daring fiction—without stirring the soul to a wider conception of the priceless privilege of being a Catholic and sharing in the working out of the divine plan of bringing all nations and races, all peoples and tribes and tongues, into the One Fold under the One Shepherd. And we asked ourselves if the Catholics of England, overburdened as they are at home, could found a Missionary College, and if this College could successfully establish Apostolic schools in Protestant England, in more than half Protestant Holland, as well as in the Catholic Tyrol; if difficulties of race and language and national prejudices and predilections could be overcome in these foreign countries, why at least could not a similar preparatory school be established in English-speaking Canada? And if it were started who will venture to say that here as in Catholic Holland we should soon see 38 clean-blooded, innocent, virtuous Canadian Catholic lads who would respond to the inspirations of the Holy Spirit and amongst whom a few years hence would be many a Bishop Biermans? This preparatory school there was every reason to hope would in time develop into a Canadian Missionary College which should be a worthy embodiment and expression of Canada's national contribution to the fulfilment of Christ's command "Go teach all nations." The time for this development could be looked for when our own Father Fraser should come back eminently fitted by the knowledge and experience gained in the Chinese missions to spend the evening of life as head of the Canadian Mission College where he should pass on the fire of undiminished and enlightened zeal to those who should make permanent and perpetual the work to which he had consecrated his life. This project we discussed with many Canadian Catholics, with priests and with bishops, always meeting with warmly sympathetic interest. The late Apostolic Delegate to Canada was not only sympathetic, he was enthusiastic. "Why do you not advocate this in the CATHOLIC RECORD?" he urged. "Because," we answered, "it would be largely an academic discussion at yet. We must have a project, definite and concrete; discussion of a nebulous proposition might be edifying in a futile sort of way, but might be even worse than barren of results."

Now Father Fraser is home; driven home by the menace of utter ruin to the Chinese Missions. The Missions Etrangères de Paris, the great French Foreign Mission Seminary, which used to send as high as thirty priests in a year to the foreign missions has passed clean out of existence, it has not one student preparing for foreign missionary work, not one. Vast districts in China are confided to the Missions Etrangères, where the work has been carried on by French priests under French bishops—Vicars-Apostolic. Not only the young men who constantly recruited or augmented the ranks of the French foreign missionaries, but the French priests and even bishops of military age actually engaged in foreign mission work have joined the clergy at home, and as chaplains, stretcher-bearers, officers or privates in the ranks, 26,000 of them are fighting shoulder to shoulder with the manhood of all France to

repel the tide of the new barbaric invasion. What is true of the great Seminary of Les Missions Etrangères is true of every other missionary college, secular and regular, in all France; and in Belgium and in Germany. The sources of men and money in all Europe from which the foreign missions used to draw are practically all dried up. It will take long years to fill the depleted ranks of the clergy at home; longer still before the vivifying streams will again set in again to water the vineyards planted in the fields afar.

Father Fraser, single-minded, with unaffected humility, but burning with that zeal which accomplished wonders in China, comes to us with just that concrete proposition for which we longed, a proposition by which the Catholics of Canada, spared by God's mercy from the horrors and devastation which the War has carried to other Catholic lands and peoples, may now do her bit to save from destruction the work of generations of apostolic zeal in the lands still subject to heathen superstition.

Of this great work to which we firmly believe the finger of God points as Canada's duty of the hour we shall write more in detail next week.

THE USE OF WORDS

In the current number of The Catholic World, with his characteristic lucidity and force, Hilaire Belloc points out the confusion and loose thinking due to the modern use or misuse of the word "Christianity." He deliberately brands the word as a "neologism." "I do not think," he writes, "you will find any word which you can translate by 'Christianity' used anywhere until well after the Reformation. I know of no Latin or Greek word which will translate it. There was certainly no French word to translate it until the advent of the horrid neologism 'Christianisme' which was popularized by Chateaubriand. I conceive that the idea for which the English word 'Christianity' stands is not only a false idea, but an essentially modern bit of false historical idea and part of the modern confusion about the past."

The objection is briefly this:

"That the word 'Christianity' connotes the historical existence of an unreal thing; of something which never did exist, never will exist, and in the nature of things never can have existed. It connotes a common religion which never was or could be."

Answering the superficial but inevitable objection: "That may be the Catholic point of view, but you cannot expect us to accept it," Mr. Belloc says:

"If you look at the matter coldly you will see that it has nothing whatever to do with the truth or falsehood of Catholic teaching, but everything to do with the right teaching of history—of objective history—in other words, of what really happened as contrasted with what you imagine may have happened or might have happened."

What happened historically was that a certain strict society came into being at a certain time—the reign of Tiberius Caesar—claimed to have been taught certain things—some of them apparently most improbable; others quite outside the region of proof—and to have been taught them by a certain Person to whom the founders of that society were witnesses; this Society declared these, its doctrines, to be divine and immutable truths. This society worshipped and spreading what it claimed to be the doctrines of this historical Person, Christ, was known as the 'Ecclesia'. It was always organized and the stronger it grew the better did it become organized. It was always highly distinct from the world around it. It was always from its very origin passionately concerned to preserve its personality and identity as a thing not a theory, and from its very origins it developed as all organisms must, and performed the functions of excretion as well as absorption. No one ever thought of anything but a highly distinct, defined, limited, organized body. Even those who broke away from it did so upon the plea that they were the real organization, the main branch in the right tradition. They did not, before quite modern times, pretend that you could be possessed of false doctrine and yet be of the Church. Neither they nor their opponents, were ever concerned with what there was in common to contending parties but entirely with that which was not in common; for upon the latter depended the whole definition and cause of their existence.

"Take a concrete example: An Ebionite would say: 'The true original doctrine was that Jesus Christ was a human teacher and divinely inspired, but not Himself a divinity.' To which the contemporary Catholic answered: 'You are quite wrong. It is your rationalizing which is the innovation and not my transcendental doctrine. That

has been held from the beginning.'

"Now the historian is perfectly free to say that the transcendental doctrine taught by the Catholic was false and that the rationalist doctrine taught by the Ebionite was true. He could say that in the most positive manner affirming it as his private opinion, and remain a sound and accurate historian. But if he went on to say or to imply that these two ways of judging the Founder of the Church were less important to the Catholic and Ebionite than the common acceptance by both parties of that Founder as a teacher, he would be saying something thoroughly unhistorical. If he said or implied that the Ebionite, though rejecting the Divinity of Our Lord, thought far more of the fact that after all Catholic also accepted all that part of His teaching which said nothing about His Divinity, he would be talking bad history. That is my point. The word 'Christianity' implies a general doctrine of fundamental importance, which has admitted accretions and differences between various bodies, who all at any rate admit and are governed by the supremacy of the central doctrine. There is historically no such thing as the modern fiction of 'Christianity.'

We have given this rather too lengthy quotation because the writer effectively punctuates a very popular bubble, shows the unhistorical and unreal idea connoted by a term that is responsible for much confusion of thought which, under the pleasing camouflage of liberalism, leads to downright scepticism and infidelity.

Closely related to this misuse of words, and perhaps a result of it, is the custom making its way in spite of its obvious absurdity of speaking of all the sects, all the half-baked opinions and theories of modern rationalists as "The Church." "The plain historical fact is that the Catholic Church is a certain thing or historical phenomenon or institution from which other things have broken away forming sects or heresies as the Catholic Church calls them), but there is no one thing common to this institution and to the welter of those who have been derived from but have quarreled with it." Much less can all these taken together with the Catholic Church or for that matter apart from it, be called "The Church."

"As well call Germany, Russia, France, the United States and England "The State." All these States, and other States also, whether civilized or not, have certain objects in common, for instance the preservation of order, the security of life and property; but calling them all "The State" does not make them less entirely distinct and separate entities. Speaking of "The Church" or "Organized Christianity" may cover up for those who have eyes and will not see a festering sore but it will do nothing to cure it. "The State" as a term including all organized civil society will do little to bring the warring world together as one nation.

Mr. Belloc quotes Aristotle and Confucius as agreeing on one point:

"It seems that what both these eminent people said was that a mark of decline was the use of words in a wrong sense. They pointed out the wrong use of words as a mark of decline in a State, and I suppose the doctrine would apply to the decline of the power to reason and of a good many other things which go with a healthy civilization."

The growing use of the term "The Church" as including separate, distinct and even hostile organizations is surely a mark of religious decadence, of loss of power and desire to reason which go with a healthy religious spirit.

THE LATE EDITOR OF THE REGISTER

In the untimely death of the late J. A. Wall, K. C., Catholic journalism in Canada has sustained a serious loss. In another column we give the sketch of his life and work which those who knew him best furnished the Toronto Star.

Scholarly, studious, a sincere, earnest and loyal Catholic he gave up the life and work in which he had already achieved success to place at the disposal of the Catholic cause the fruits of studious life and the service of his facile pen. Master of a clear, vigorous English style and conscientious to a degree in his study of the questions he treated as a journalist, he succeeded in great measure in leaving the impress of his personality on the Catholic Register during the too short period of his editorial control of that paper.

To our esteemed Catholic contemporary, to the bereaved family and to the Diocese of Toronto the CATHOLIC RECORD extends its heartfelt sympathy in the great loss sustained by the death of the scholarly gentleman whose whole soul'd devotion to the

exacting duties of his chosen calling overtaxed a physical strength none too robust. It is this very fact that enhances the merit of his abandonment of the legal profession to take up new duties in a new environment with little thought of personal ease and comfort at a time of life when these considerations might without impropriety be paramount. May he rest in peace.

BEGINNING AT THE WRONG END

There has been a great deal of controversy of late in our Catholic papers and periodicals about the project of enlarging the scope and influence of our Catholic press, and of placing it on a more substantial basis. Much has been said about a million dollar endowment, a Catholic Press Sunday and a central bureau of information. The possibility of a Catholic daily has been remooted, and it has even been pointed out that it would be possible to have many Catholic dailies throughout the country if some central agency could secure the services of the best available talent which would furnish the leading editorials, a condensed survey of current events, religious articles and literary reviews, all of which could be forwarded at comparatively small expense to the various papers, leaving to the managing editor of each merely the task of collecting the local news and of attending to the other matters that would naturally fall within the sphere of his official duties. All this is very good; but it ignores the very important consideration that it is useless to offer for sale something for which no market has been created. Would the fact that a paper had on its staff an editorial writer like Father Tierney of "America," a controversialist like Father Hull of the Bombay Examiner, a popular religious teacher like Father Noll of the Sunday Visitor, a scientist and historian like Dr. Walsh of Fordham, a sociologist like Rev. Paul L. Blakely and a literary critic like Agnes Repplier or the late Joyce Kilmer, increase its circulation to any appreciable extent in the ordinary Catholic community of today? We think not.

There is an old saying that one must travel in order to acquire a taste for olives. We have reason to doubt the truth of this statement, having noticed at a picnic how a couple of young untraveled ladies did justice to a bottle of this Spanish delicacy. However it will serve as an illustration. A man who does not care for olive oil would not appreciate having a bottle of this now expensive luxury placed on the table beside his tomato salad. Neither would one who has not acquired a taste for Catholic literature thank you for subscribing for him to a Catholic paper. In all probability like the bottle of olive oil it would remain unopened though both are good for the system. Once a person has laid aside his prejudices or his indifference and tasted Catholic literature he will find it to be so good that he will not only develop an appetite for it but a veritable hunger. The accomplishment of this task of inducing subscribers to relish the literary and soul-nourishing feast that is spread before them is to our mind, the most essential element in the truly apostolic work of furthering the interests of the Catholic press.

Some priests, by exhortations from the pulpit and by a personal canvass of their parishes, have succeeded in placing a Catholic paper in almost every home in their parishes. No one can gainsay the merit of this work, but it stops short of the accomplishment of the end in view. Under this mild form of compulsion most Catholics will subscribe for a paper. But will they read it? Will they subscribe for it next year if there be a change of pastor? The women folk will read the story, but the rest of its contents will, in most cases, diffuse as much light in the household as do the illuminating facts contained in the "Directory of Catholic Information" that supports the lamp on the parlor table.

In all the literature that has grown up about this subject we have seen but one practical suggestion made as to how best to induce people to read Catholic papers. This appeared in an article dealing with the recent Catholic Press Convention in Chicago. The writer, Mr. L. F. Happel, M. A., suggests a Catholic press hour once a week, or at least once a fortnight, in four Catholic schools, that the youthful reader of the Catholic press of today might be the full-grown reader of the Catholic press of to-

morrow. Very pertinently he remarks: "How many of us would ever have read a line of Milton or Shakespeare, or possibly even of Scott or Thackeray, had we not been gradually trained to an appreciation of such literature by patient instructors during long hours of classroom reading?" The conclusion he draws is that Catholic editors are facing difficulties that they themselves cannot overcome. "Only the heartiest co-operation," says he, "of the Sisters and priests of the Catholic parochial schools, academies and colleges the country over can create the demand for a better Catholic press than we have to day."

We would not presume to suggest the reading of passages from the Catholic paper from the pulpit. Albeit we know of one priest who was accustomed to do this. He was a good reader—a very essential qualification in this matter—and while he may have wearied his congregation a little at times, he left them a well instructed people and fostered in them a devotion to the

SECONLY, HIS devotion to work and to duty. The few who have the honor of coming in contact with him, we are told, say that he hardly sleeps at all, and that he has no set hours of rest.

"At the time of the last offensive towards Marne, and at the time of the offensive against the British, he was awake during five days and five nights, his ear bent to the telephone, in constant communication with his generals." Further: "He is little seen nowadays. His Herculean daily task—heavier than it seems humanly possible for one man to undertake—pins him to his headquarters. . . . Even when he does go among his troops—for instance, to assure himself of the importance of this or that position—he hardly ever pauses."

THEN AS TO his relations with his brother generals and his subordinates. We have seen that he goes but little amongst his men, but to those whose duty bring them to him he is "always affable." Though a man of few words his relations with his generals are "singularly happy." And so far from expecting blind obedience from those under him, his professed doctrine as a tactician is that "to command has never meant to be mysterious; on the contrary, the idea which animates the order should be explained to the immediate subordinate. For, while it is necessary that a commander should have the hearts and minds of those under him completely subordinated to higher authority, we must enlighten our subordinates, because blind obedience does not necessarily make for rational and logical execution of the idea conceived by the generalissimo."

THE GLEANER

NOTES AND COMMENTS
THERE SEEKS something heartless in the way most of the big Canadian dailies print casualty lists—long columns of names crowded together without regard to alphabetical order, making search for a given name a matter of no little tedium and difficulty. If space be the consideration why should editors in this time of stress and anxiety not sacrifice some of the trivialities of the sporting page to the solicitude of the thousands of anxious hearts among their readers. There are some honorable exceptions to the practice indicated, but it should be the rule.

THE STATISTICAL review of the criminal record of the Provinces of Quebec and Ontario prepared from the records of the Department of Trade and Commerce by a Parliamentary official, showing that crime, both adult and juvenile, is much more prevalent in Ontario than in Quebec, should prove instructive reading to the Toronto daily (and others) which has a habit of juggling the figures of Government statistics to the prejudice of Canadian Catholics. The favorable showing of Quebec ("Catholique Quebec") in this latest review is rightly attributed to its schools, wherein religious training is the rule, not the exception. In this connection the figures given should furnish food for thought to the people of Ontario generally.

THE MANNER of man that is at the head of the Allied armies in France is set forth in a few striking paragraphs in the Strand Magazine by Henri de Forde, whose writing bears every evidence of first-hand knowledge. Better than long columns of panegyric these simple characterizations of the great soldier upon whose genius and devotion the whole world now leans, reveal him as he is. M. de Forde's words, therefore, cannot find too wide publicity. The German authorities themselves know him, and display no disposition to minimize the gravity of the situation that now faces them. "He is a leader," said the Gazette de Cologne recently, "who knows what he wants and who will act with calm tenacity."

FIRST, AS TO General Foch's simplicity and unostentatiousness: "The same calm gravity which gives him his religious life makes him fee all brilliant and showy functions. On principle, he refuses to attend all those to which he is invited. In his own words he 'hasn't the time'; he has 'go to work.' In his dress, as in all else, he tries to avoid everything that does not make for sim-

licity. Fancy, or pretty uniforms irritate him, and preaching by example, he is nearly always to be seen in the ordinary sky-blue uniform. But for the hardly perceptible little stars, one might take him for a soldier of the ranks. . . . His table also reflects his mode of life. His are a soldier's meals, eaten quickly and without conversation. As a man of action he possesses good appetite, but one

is all the more pleasing since it is that of a man who has never sought publicity, or maneuvered for honors at the hands of his countrymen. In other words, he has never been a wire-puller or self-advertiser—unloved attributes, all too common in the modern world, even amongst Catholics. Modesty may, indeed, be said to be one of the outstanding characteristics of the new Senator. That the calling of a man of his caliber to the counsels of his country is a distinct gain goes without saying.

ON THE BATTLE LINE

A GREAT victory was won by the British army on Wednesday and early on Thursday morning along the battle-line between Gouzeaucourt and St. Quentin. Not only were the outposts positions of the Hindenburg line carried—and held—on a front of about six miles, but over 10,000 prisoners were taken, and sixty guns. There was a lull in the fighting yesterday. The wide stretch of ground occupied during the British advance will have to be provided with roads, gun positions and munition dumps before the heavy artillery with which the Hindenburg line is being hammered can be brought up to the new front. The infantry cannot go forward from day to day as in open warfare, where there are only haphazard defences. A period of preparation, and very thorough preparation, will be necessary before a final attack can be launched with the object of breaking through.

THERE ARE several very strongly fortified defensive lines still to be taken before the British can be said to be through the line, but it has been badly hammered, and its defenders are no longer convinced that it is impregnable. Another such advance as that of Wednesday will carry the British troops clean through.—Globe Sept. 20th.

THE NEWS from the Eastern battle-fronts in Syria, Macedonia, and Russia is excellent. The Turks, the Bulgars and the German-led Bolsheviks are all on the run and going fast. The greatest news comes from Palestine where Allenby has begun his campaign for the conquest of the village of Beirut with a clean break through the Turkish positions. Operations are in progress against what The London Times speaks of as the flower of the Turkish army on the entire fifty-mile front between the Jordan and the sea, and are aided by naval forces on the coast, while east of the Jordan the Arabs are cutting the Turkish railway on the edge of the Syrian desert and making it extremely difficult to rush reinforcements southward from Damascus. The enemy's strongest positions were in the region north of Jaffa, and there they were overrun on Thursday by British, French and Indian troops, who went through the entire Turkish defensive system to a depth of five miles in less than four hours. The Turks began to fall back in disorder toward Nablus—the ancient Shechem—the chief road and rail centre of the region. British, Indian and Australian cavalry have been loosed upon the fleeing Turks and are rounding them up in large numbers. Over 8,000 prisoners passed through the "cages" and many more are coming in.

In MACEDONIA the Serbs and French are pushing the Bulgars out of the ground between the Cerne and the Vardar. On a front of over twenty-five miles they have advanced on a average about seventeen miles, and have crossed the Cerne at a point more than twenty miles from the front as it existed before the advance began. Over five thousand prisoners, eighty guns, many of them "heavies," and large store of war material have been captured by the Serbs and French. East of the Vardar the British and Greeks are not off to so good a start. On a ten mile front an advance of a little over a mile was made on Wednesday, but on the left to the west of Lake Doiran, the Bulgars came back in a strong counter-attack and recaptured part of the lost ground after fierce fighting, in which the Greeks who took part in the battle displayed great gallantry. The Allied troops captured over seven hundred prisoners. The Bulgars state that they took over five hundred unwounded British and Greek prisoners, and that many of the Allied soldiers were killed and wounded in the fight. The Bulgars admit that they have retired west of the Vardar to "new positions previously assigned." That sounds like Berlin at its best.

A DETAILED statement has been issued dealing with conditions along the Czecho-Slovak battlefield in European Russia. Generally speaking the line follows the Volga River in its upper reaches. To the south, however, the Bohemian troops hold a much greater proportion of European Russia than in the north. Their line runs from Samara to Nikolayev, on the Black Sea, only a hundred miles from Odessa. This information gives a key to the recent risings of the peasants of the Ukraine against German domination. The Ukrainians, learning of the successful resistance of the Bohemian troops on the eastern border of the Ukrainian State, felt that they also might hope to resent the tyranny of the Germans and secure the control of their own country. A British report dealing with the operations of the Allied forces in Northern Russia, states that on the Dvina the largest of the enemy's armored steamers has

been captured. On the Murman front there have been several encounters between the people of Karelia, who are pro-Ally, and hostile patrols who have crossed the frontier into the State from Finland. In all of these engagements the troops of Karelia have been uniformly successful, and in one a severe defeat of German allied forces, which retired in disorder, resulted in the capture of several thousand rifles and many boats.—Globe, Sept. 21.

CARDINAL FARLEY DEAD

ADDED TO HIS FAME AS AN ECCLESIASTIC BY WHOLE HEARTED STAND FOR DEMOCRACY

Special to The New York Times

MAMARONECK, N. Y., Sept. 17.—John Cardinal Farley, Archbishop of the Roman Catholic Diocese of New York, died at his country home at Orienta Point at 9:17 o'clock tonight, after an illness lasting six weeks. After a relapse on Sunday his heart action grew weaker steadily, and physicians constantly at his bedside expected his death hourly. He was seventy-six years old.

John Murphy Farley, Archbishop of New York, was created and proclaimed a Cardinal of the Roman Catholic Church with the titular church of Sancta Maria Supra Minerva, Rome, on Nov. 27, 1911, simultaneous with the elevation to the Sacred College by Pope Pius X. of Archbishop O'Connell of Boston and Diomedes Falconio, Apostolic Delegate at Washington. To have thus its representation in the supreme hierarchy increased by the new Cardinals, with Archbishop Falconio, who had been in America for many years, was considered in the Catholic world as the greatest tribute the Church in America could have at the time received.

"As Catholic in America," he told an interviewer, "we owe unswerving allegiance to the Government of the United States, and it is our sacred duty to answer with alacrity every demand our country makes upon our loyalty and devotion. The religious duties and obligations of a Catholic have many points of contact with his civil obligations, for the laws of a Christian State have their origin in natural and divine law. Obedience to duly constituted authority is an article of our faith."

He summed up his statement by saying:

"Therefore the Church is merely doing its sacred duty in lending all the power of its authority and organization to the Government in this supreme moment of our history."

HIS APPEAL HEADED COLUMBUS DRIVE

To further his cordial support of the Government in the War and with a view to more active participation of Catholics, Cardinal Farley urged that Catholics organize a Catholic War Fund, and the drive for \$2,500,000 directed by the Knights of Columbus, began on March 17 and ending successfully, was headed by his appeal. If Catholics supported the movement wholeheartedly, he told his flock, they could enlist the sympathy of the entire city. Catholics, he said, were asking the people of the archdiocese of New York, Protestant, Jew, and Catholic, for the funds. He did not conceal the fact that the money was being sought for Catholics and that the first aim of the Church in supporting the fund was the protection of the faith and morals of the Catholic soldiers and sailors.

The response to the appeal of the Knights of Columbus for funds to carry on their work in France among soldiers non-Catholics as well as Catholics, since it is the slogan of the Knights of Columbus that "every boy is welcome," is well known. Instead of the quota prescribed in the drive, the sum was doubled, and the support of Protestant and Jew had even more than a fair share. Members of every creed contributed to and worked for the success of the fund, the plans for which were all worked out in consultation with the Cardinal.

In spite of his age and his illness, which had been gradually becoming more acute and the Cardinal more feeble, he appeared in public many times during the last year. Though at many meetings or entertainments at which the Cardinal was expected, it was later announced that illness prevented his appearance, he was actively at work in his office in the archiepiscopal residence, supervising the many added duties which became his lot as the head of the largest archdiocese in the War. He visited the Pelham Bay Naval Training Station and inspected the work of the Naval Reserve and the war activities of the Knights of Columbus there.

He was highly pleased with the work of the organization, he said, because he had found it broadly non-sectarian and, too, because it had won the enthusiastic support of men of all creeds in the camp.

SQUELCHED SINN FEIN ELEMENT

In biding his efforts toward the winning of the War, he antagonized and then squelched a budding Sinn Fein element among the Catholic clergy in the city. The Gaelic-American, the organ of the Sinn Fein organization in this country, bitterly attacked the Cardinal, and a number of prominent Catholic men and women, most of whom are residents of this city. The article was entitled "Cardinal Farley Bows to Anti-Irish Bigots."

SUCCEEDS LATE ARCHBISHOP CORRIGAN

In 1884 Father Farley was appointed a private chamberlain by Pope Leo, with the title of Msgr. In 1891 he was appointed Vicar General of the Archdiocese of New York, in 1892 Domestic Prelate of Pope Leo, in 1894 Apostolic Prothonotary, and in the same year Auxiliary Bishop under Archbishop Corrigan, who succeeded Cardinal McCloskey. In this capacity Bishop Farley took upon himself most of the laborious work of the archdiocese. His influence and popularity increased steadily, and upon the death of Archbishop Corrigan in 1902 the clergy and laity of New York were almost unanimous in asking for the appointment of Bishop Farley as his successor. He was appointed, and from the first he proved to be a master in church government.

"I have assured the gentlemen on this committee that the Catholic Church of New York will promote this campaign with all the influence at her command."

BETWEEN noon and 1 o'clock it was his custom to take a walk along Madison or Fifth Avenue with one of his priests.

"A man never collects his thoughts so well as when he walks alone or with a congenial spirit," the Cardinal was wont to say.

After dining at 1 o'clock he usually started on a round of calls, mostly made to the different churches of the diocese, or to attend meetings of the many boards of which he was the head. At 6 he always had tea. His evenings were always spent quietly. He rarely went out to dinners or functions unless they were of great or public importance. His only diversion was reading. It may be called that, was when he used to make a feint at playing golf on the links near his Summer home at Mamaroneck, N. J. He read extensively, keeping in touch with current literature and studying carefully the foreign periodicals.

"I am a great believer in reading," he once declared. "Few things so strengthen and broaden and poise a man or woman as does constant devotion to good books. I do not think much of the great book of human nature. In great and good books we get in concentrated form the best that the great and good men and women who have written them have to give us."

NOT A GREAT PREACHER OR SPEAKER

Cardinal Farley was not a great preacher or speaker, so far as oratorical ability was concerned, although he had a sweet voice and a strong one, but his sermons and addresses were interesting and convincing. They were consistently leveled at certain things which he considered the greatest current evils, divorce, immoral theatricals, Sabbath desecration and Socialism.

It was rather as a manager of men and of money that the Cardinal Archbishop ranked highest. He displayed great vigor in carrying out his plans for the founding of Catholic institutions and in fostering those already established. Under his administration six or seven new churches were built in New York archdiocese each year, home missions were extended, and phenomenal gains made in donations for all church purposes. When he went to Rome, which he did every other year, he carried with him an offering of Peter's pence that has been said to be larger than from any other diocese in the world.

On the occasion of the fortieth anniversary of Archbishop Farley's ordination the clergy and laity of the archdiocese made him the princely gift of \$300,000 with which to pay off the indebtedness against St. Patrick's Cathedral, and enabled him as he said to consecrate it in fact as well as in name as the House of God.

Cardinal Farley lived in the archiepiscopal mansion in Madison Avenue, directly behind the Cathedral on 5th Avenue. Here, surrounded by his official household, he lived a simple life. He abstained from tobacco and coffee and was known among his friends as a charming host. He entertained at one time or another several of the Cardinals and many distinguished persons in and out of the Church.

In connection with his elevation to the Cardinalate in 1911 he took as is customary with all the cardinals, titular possession in one of the churches of Rome. His church was Sancta Maria Supra Minerva, from which centuries ago came the first Catholic Bishop of New York. The edifice is dedicated to Mary under whose patronage is the whole church in America, and as the name further indicates it is built above the ruins of the pagan temple to Minerva, goddess of wisdom.

BISHOP HAYES'S TRIBUTE

It was said that no one knew Cardinal Farley as well as the former Chancellor of the Archdiocese, now Bishop P. J. Hayes, Bishop Ordinariate of the American forces, who paid him this tribute:

"Rare and varied has been the experience that has schooled His Eminence from country curate to Cardinal's secretary; from pastor of an humble flock to shepherd of a million and a quarter souls. Combining as he did most happily a charming grace of manner with broad culture, profound learning, a keen judgment, and a wide knowledge of the world a lasting benefit. To none may greater credit go than to Cardinal Farley, who, some eleven years ago, launched in his own house in the presence of a few priests and laymen, this stupendous enterprise, with such hopeful benediction and assurance of success that all misgivings, financial and otherwise, were set aside.

"The need of an expository and apologetic encyclopaedia of Catholic doctrine, history, and life was another burning thought that possessed the mind of the youthful priest. He often discussed with the elders the project. Today the Catholic Encyclopedia is an accomplished fact. The last of the fifteen volumes has long since left the press. A corps of profound scholars, renowned specialists, and learned contributors of every tongue and nation, under wise editorial and sane business management have wrought the English speaking nations of the world a lasting benefit. To none may greater credit go than to Cardinal Farley, who, some eleven years ago, launched in his own house in the presence of a few priests and laymen, this stupendous enterprise, with such hopeful benediction and assurance of success that all misgivings, financial and otherwise, were set aside.

Sinn Fein proceedings, as far as Catholics were concerned, lulled in the archdiocese of New York and have not since come to the surface in an outburst of feeling.

The retiring nature of the venerable prelate was shown in many ways, but especially in the succulence and despatch with which he set in motion the clerical forces under his guidance. After mailing a letter to every Roman Catholic clergyman in the archdiocese a letter recommending that they carry out the requests of the Publicity Committee of the Liberty Loan Committee he said simply:

"I have assured the gentlemen on this committee that the Catholic Church of New York will promote this campaign with all the influence at her command."

BETWEEN noon and 1 o'clock it was his custom to take a walk along Madison or Fifth Avenue with one of his priests.

"A man never collects his thoughts so well as when he walks alone or with a congenial spirit," the Cardinal was wont to say.

After dining at 1 o'clock he usually started on a round of calls, mostly made to the different churches of the diocese, or to attend meetings of the many boards of which he was the head.

His evenings were always spent quietly. He rarely went out to dinners or functions unless they were of great or public importance.

His only diversion was reading. It may be called that, was when he used to make a feint at playing golf on the links near his Summer home at Mamaroneck, N. J. He read extensively, keeping in touch with current literature and studying carefully the foreign periodicals.

"I am a great believer in reading," he once declared. "Few things so strengthen and broaden and poise a man or woman as does constant devotion to good books. I do not think much of the great book of human nature. In great and good books we get in concentrated form the best that the great and good men and women who have written them have to give us."

NOTED FOR HIS SIMPLICITY

Cardinal Farley was a man more spoken of than speaking. He disliked publicity and enjoyed accomplishing his work with as little fuss as possible. Trading on dignity for personal gratification and ostentation of any sort was abhorrent to him. His simplicity was characteristic of the never varying routine of his daily life. He was an early riser; his day began at 6 o'clock, when he said Mass in his private chapel, except on Sundays, when he said it in the Cathedral at 8. Then he breakfasted lightly, with his secretary and his chancellor, in the archiepiscopal residence and busied himself with correspondence until 10 o'clock. From then until noon he received his callers, acting in every role from that of a kindly but dignified prince exchanging messages to a Foreign Ambassador, to an interested priest soothing the troubled spirits of the poorest.

The Cardinal's devoted loyalty and consistent service to the Catholic University, since its foundation twenty-five years ago, furnishes another evidence of his all-embracing Catholic spirit. He had been a tower of strength and of light to the university in its days of stress and darkness. While concerned so much with the university, the Cardinal was not forgetful of the little ones of his flock. During his pastorate at St. Gabriel's he increased school facilities and advanced the grades so as to have a very efficient high school in conjunction with the more elementary courses. As soon as he assumed the archiepiscopal responsibility he increased the number of parochial schools in his diocese from ninety-six to nearly two hundred.

THE CARDINAL'S DEVOTED LOYALTY AND CONSISTENT SERVICE TO THE CATHOLIC UNIVERSITY

The Cardinal's devoted loyalty and consistent service to the Catholic University, since its foundation twenty-five years ago, furnishes another evidence of his all-embracing Catholic spirit. He had been a tower of strength and of light to the university in its days of stress and darkness. While concerned so much with the university, the Cardinal was not forgetful of the little ones of his flock. During his pastorate at St. Gabriel's he increased school facilities and advanced the grades so as to have a very efficient high school in conjunction with the more elementary courses. As soon as he assumed the archiepiscopal responsibility he increased the number of parochial schools in his diocese from ninety-six to nearly two hundred.

Again in 1878, on the occasion of the death of Pope Pius IX, he sailed for Rome with Cardinal McCloskey to attend His Eminence's first cardinal taking possession of his titular church, Sancta Maria Supra Minerva, where the then Father Farley was to stand thirty-six years afterward himself a prince of the Church.

Again in 1878, on the occasion of the death of Pope Pius IX, he sailed for Rome with Cardinal McCloskey to attend His Eminence's first cardinal taking possession of his titular church, Sancta Maria Supra Minerva, where the then Father Farley was to stand thirty-six years afterward himself a prince of the Church.

On the occasion of the fortieth anniversary of Archbishop Farley's ordination the clergy and laity of the archdiocese made him the princely gift of \$300,000 with which to pay off the indebtedness against St. Patrick's Cathedral, and enabled him as he said to consecrate it in fact as well as in name as the House of God.

Cardinal Farley lived in the archiepiscopal mansion in Madison Avenue, directly behind the Cathedral on 5th Avenue. Here, surrounded by his official household, he lived a simple life. He abstained from tobacco and coffee and was known among his friends as a charming host. He entertained at one time or another several of the Cardinals and many distinguished persons in and out of the Church.

In connection with his elevation to the Cardinalate in 1911 he took as is customary with all the cardinals, titular possession in one of the churches of Rome. His church was Sancta Maria Supra Minerva, from which centuries ago came the first Catholic Bishop of New York. The edifice is dedicated to Mary under whose patronage is the whole church in America, and as the name further indicates it is built above the ruins of the pagan temple to Minerva, goddess of wisdom.

It was said that no one knew Cardinal Farley as well as the former Chancellor of the Archdiocese, now Bishop P. J. Hayes, Bishop Ordinariate of the American forces, who paid him this tribute:

"Rare and varied has been the experience that has schooled His Eminence from country curate to Cardinal's secretary; from pastor of an humble flock to shepherd of a million and a quarter souls. Combining as he did most happily a charming grace of manner with broad culture, profound learning, a keen judgment, and a wide knowledge of the world a lasting benefit. To none may greater credit go than to Cardinal Farley, who, some eleven years ago, launched in his own house in the presence of a few priests and laymen, this stupendous enterprise, with such hopeful benediction and assurance of success that all misgivings, financial and otherwise, were set aside.

"The need of an expository and apologetic encyclopaedia of Catholic doctrine, history, and life was another burning thought that possessed the mind of the youthful priest. He often discussed with the elders the project. Today the Catholic Encyclopedia is an accomplished fact. The last of the fifteen volumes has long since left the press. A corps of profound scholars, renowned specialists, and learned contributors of every tongue and nation, under wise editorial and sane business management have wrought the English speaking nations of the world a lasting benefit. To none may greater credit go than to Cardinal Farley, who, some eleven years ago, launched in his own house in the presence of a few priests and laymen, this stupendous enterprise, with such hopeful benediction and assurance of success that all misgivings, financial and otherwise, were set aside.

"He successfully met all indebtedness at St. Gabriel's, and in every offertory was remarkably successful in obtaining large subscriptions for one purpose or another. The cosmopolitan complexion of the Catholic population of New York presents a grave problem and responsibility which the Cardinal faced fearlessly and solved intelligently. Seventeen

tongues rendered him spiritual obedience. The immigrant, for whom New York has some strange fascination seems to cling to the shores of our vast country and fears to venture beyond. For such the Archbishop had been providing priests, churches, and schools.

"There was no more zealous pastor than he during the eighteen years at St. Gabriel's parish. Yet his lofty conception of the pastoral office far removed him from any church influence. From his early priesthood he was identified with the Society for the Propagation of the Faith, and prayed that America might take up the work in the foreign missionary field. His cherished dream became a reality.

"After his appointment to the Archdiocese he organized a diocesan centre of the society; and New York, which ten years ago was accustomed to contribute only \$4,000 annually, has led the world in the past few years in its generosity to missions. Again the Foreign Missionary College was opened a few years ago within his jurisdiction, and no one blessed it with more sympathetic and substantial encouragement than the Cardinal. Little wonder, then, that the Cardinal won the title of Cardinal of the Missions."

NOTED FOR HIS SIMPLICITY

Cardinal Farley was a man more spoken of than speaking. He disliked publicity and enjoyed accomplishing his work with as little fuss as possible. Trading on dignity for personal gratification and ostentation of any sort was abhorrent to him. His simplicity was characteristic of the never varying routine of his daily life.

NOTED FOR HIS SIMPLICITY

FIVE MINUTE SERMON

Rev. F. P. HICKY, O. S. B.
NINETEENTH SUNDAY AFTER
PENTECOST

THE STATE OF GRACE
*"Friend, how camest thou in hither not having
on a wedding garment? But he was silent."
(Matt. xxii: 12.)*

Many of you, my dear brethren, may wonder at the treatment of this man in the Gospel. At first sight it seems a very harsh and summary proceeding. Those who had been invited to the marriage would not come. And the King was angry; and as the marriage feast had been prepared, he commanded his servants to go out into the highways, and as many as they should find to call to the marriage. And the servants gathered together all that they found, both bad and good, and the marriage was filled with guests. And the king went in to see his guests, and he saw there a man not having on a wedding garment.

Now, was there anything for the king to be surprised at? The poor man had been met with on the road, compelled to come in, and, because he had not on a wedding garment, punished. "And he said to him, Friend, how camest thou in hither not having on a wedding garment? But he was silent. Then the King said to the waiters, Bind his hands and feet, and cast him into exterior darkness: there shall be weeping and gnashing of teeth."

My dear brethren, was not this a cruel and unjust proceeding? No, and those who heard our Lord speak this parable knew well the custom of marriages in that country. Just as at the marriage feast of Cana we are told of the waterpots of stone "according to the manner of the purifying of the Jews" (John ii: 6) which were filled with water, that water which Christ turned into wine: so, besides the water to purify, garments, cloaks, or mantles were provided for the guests to throw over their walking clothes as they entered. And this man, through bad manners or neglect, had ignored the festive garment which was proffered him, and so wantonly had insulted the king, as if one of us had walked up the church and sat down without removing our hat, conscious of the irreverence of it.

And why should our blessed Lord have mentioned such an incident? From the meaning it has and its frequent occurrence. That wedding garment signifies the state of grace which is requisite for one approaching the Holy Eucharist, and the man represents those who dare approach without being clothed in the state of grace.

What is precisely meant by the state of grace? To be free from mortal sin; to be in a state of friendship with God. The Sacrament of Baptism endows each one with the state of grace, and when by mortal sin we have lost and forfeited this state, we can regain it and recover it by the Sacrament of Penance. We can lose the garment of grace through the mercy of God we can regain it. So it is our own fault, and an insult most heinous before God, for us to receive the blessed sacrament without being clothed in the state of grace.

Then how is it that men can be found who are not in the state of grace? How can their conduct be explained? for it seems inconceivable. Yet there are numbers of men and women who understand what the state of grace is, and yet choose to be out of it and remain out of it. And why?

They are unwilling to give in to, or to obey Almighty God. This perversity and stubbornness held sway long ago in the heart of man. Did not the prophet Samuel rebuke Saul: "Obedience is better than sacrifice and to hearken rather than to offer the fat of rams. Because it is like the sin of witchcraft, to rebel; and like the crime of idolatry, to refuse to obey?" (I Kings xv. 22-23)

Again they neglect. They know they should, they half mean to put themselves right with God some day, but they neglect and delay. Is negligence conceivable in such a case, when remaining in that state is provoking God to cast us off? Let us pray rather for holy fear that we may walk before God, caring for our souls with reverence and diligence. And the last cause keeping men out of grace is their pride and self-sufficiency. Yes, pride prevents them. They are so blinded that they see not what they need, and the sad and deplorable state their soul is in. And to obtain God's grace they have to humble themselves, and own they need it and have it not, and beg and pray for it. And pride and self-sufficiency cannot bring themselves to this.

This state of grace, my dear brethren, is, nevertheless, most requisite and necessary. Otherwise there can only be one ending to it all: we are sure to be brought before the King, and His eye will take in all. There is no chance of escaping detection. And we could easily have had it all so different if we had chosen. There will be the everlasting bitterness of regret. What good will it have done us living on in sin? The amazing folly and stupidity to risk so much for so little! We were going to change. It is too late! The King's eye is upon us. And, horror! He points to us, and we hear: "Bind his hands and feet and cast him out."

"But he was silent!" One would have thought that a man that had brazened out such a situation would have found something to say for him!

self. No; and it will still be the same of ourselves. Our poor dry tongue will not be able to articulate one word of an excuse. We had such plausible reasons and excuses: where have they vanished? We could remain obstinate, unwilling to submit and obey, neglecting and delaying, quite content with ourselves, and now what avail our pride and arrogance?

Keep the wedding garment spotless and pure, and always ready. We need it at Holy Communion most especially; but we need it always, for we know not when the King may come, when the summons of death may sound. We shall need it then.

LOVE FOR PARENTS

A second claim which parents have on the affections of their children is a claim to their love. That this should be so is obvious. If we are called upon to exercise charity for all men, and expected to manifest a peculiar degree of that virtue towards those who are joined to us by flesh and blood, it is clear that the love which we have for our parents must be of a type differing, not only in degree, but in kind, as well, from that due to any other creature. And the obligation of a child to love its parents is one founded on the reason of its origin from them, of the dignity of their position, and of the power which rests in their exalted office.

In treating of the observance of the commandments we have frequently had occasion to refer to the danger of sin consequent to excess, no less that to defect, in the performance of certain enjoined duties. There is little likelihood, however, that children will make the mistake of loving their parents too much or too well. Occasionally, it is true, a child may favor one of its parents to such an extent as to slight the other; here, all other things being equal, there might be question of excess; the leaning, however, which girls ordinarily have towards their mother, and boys towards their father, is one that is easily explained from a standpoint of human nature.

There is but a single limitation that must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else, to Almighty God. It is possible to conceive of certain situations where these two claims may clash. A priest occasionally comes in contact, for instance, with prospective converts to the Catholic faith, who, after having studied the tenets of the Church, recognize their obligation to enter the Fold. For the social upheaval of our time for while this must be put on one's love for his parents, and that is, that it does not exceed the love due, first and above all else,

CHATS WITH YOUNG MEN

ONE BY ONE

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going;
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each,
Let no future dreams chafe thee,
Learn thou first what these can teach.

One by one (bright gifts from
Heaven),
Joys are sent thee here below:
Take them readily when given,
Ready, too, to let them go.

One by one thy griefs shall meet
thee,

Do not fear an armed band;
One will fade as others greet thee;
Shadows passing through the land.

Do not look at life's long sorrow;
See how small each moment's pain,
God will help thee for tomorrow.
So each day begin again.

Every hour that fleets so slowly
Has its task to do or bear;
Luminous the crown, and holy.
When each gem is set with care.

Do not linger with regretting,
Or for passing hours despond;
Nor, the daily toil forgetting,
Take too eagerly beyond.

Hours are golden links, God's token,
Reaching heaven; but one by one
Take them, lest the chain be broken
Ere the pilgrimage be done.

—ADELAIDE A. PROCTOR

COURTESY IN BUSINESS
It pays to be courteous. No matter whether you are an employer or a worker, you cannot afford to be discourteous to those with whom you come in contact.

"Courtesy in business pays bigger dividends than any other single qualification," declared the head of one of the greatest corporations in Chicago. "Courteous treatment wins friends, and patrons in every line of trade, and such customers become walking advertisements of the store or institution where that sort of policy prevails. No business can succeed unless it makes friends of its patrons. Friends make business, and courtesy makes friends," he says.

It is easy to be courteous to a friend; but the courtesy that counts for most is that which is accorded to strangers. Little acts that show consideration for persons with whom one is daily thrown in contact are most important, because the one who makes it a habit to be courteous at all times is the most successful employer or employee, as the case may be. Perhaps more courtesy is shown in answering telephone calls than in any other way.

Many times the person who answers a call gruffly does not intend to be discourteous; but the effect is just the same on the one on the other end of the line. A cheery "hello" is something every employer should insist on from each employee who answers a telephone call; and it should not be necessary to call attention to it more than once.

Courtesy should be practised at home, in the office, in the store—in fact it should be practised all the time. You really cannot be courteous in one place and churlish in another. It is never considered servility to go out of your way to do a favor for someone. Little acts of kindness are the ones that pay the biggest dividends. They may not be in the shape of immediate cash, but they will come in lasting credit to you and your employer.

It is just as essential for an employer to be courteous to those who work for him as it is for his employees to treat customers with consideration. Courtesy on the part of the boss engenders loyalty among workers; and that qualification is absolutely necessary to business success. Courtesy is not so much what is said, but how. Courtesy is in reality an application to every day life of the Golden Rule.

HASTE AND HURRY

Haste is on thing, and hurry is quite another.

Haste, like a railroad train, goes straight and swiftly on its way to its terminal.

Hurry, like an aeroplane in a counter-current or buffeted by head wings, goes zigzag.

Haste helps.

Hurry is not haphazard.

It is usually the fretful mind that seeks to do things in a hurry. The trained mind hastens methodically.

Speed is not necessarily determined by the number of times the wheels go around. There is such a thing as lost motion. Or the belts may be slipping.

Hurry merely marks time, while haste marches directly into camp.

Ordinarily there is no call for either haste or hurry, but when the urge is on every force must be marshaled, and swift results are brought about by making haste.

Behind the work must be the careful, predetermined plan and the resolute, resourceful mind which accurately aims the efforts, but there must be no hurry.

Hurry misdirects energy.

Hurry makes friction. Plan your job in advance. Go at it calmly and with reserve power. Be sure you are right and then go ahead—swifly, accurately, grimly, intelligently. But, whatever you do, do not hurry.

Hurry is a wasteful force.

Make haste slowly.

WORDS OF PRAISE

How is it that words of praise are so grudgingly spoken, and so few persons are found in the retail trade of that desirable commodity?

Fault finders are everywhere. You run against them at each street corner. They are as plentiful as thorns on a rose-bush; and quite as disagreeable to come in contact with. Blood-letting and leaving a scar seems to be their chief vocation in life; and their greatest joy is found in pointing out the typographical error in the paper, or in directing the attention of the audience to the false note in the song, or the ungrammatical expression in the speaker's language.

An editor was warmly praising a contributor for an article written for the paper, when a mutual friend standing by, said:

"Be careful what you say. You may make him vain."

"There is no fear of that," replied the other: "it's the true way to get the best from him."

There is a deal of sound philosophy in the remark. An ounce of praise will produce better results than a pound of blame. Many a boy who would have become brilliant success in life had a word of praise been given at the proper time, has become utterly discouraged and eventually quite careless in the performance of his duties simply because his best efforts have been adversely criticized.—Catholic Columbian.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

SEPTEMBER 24.—THE BLESSED VIRGIN MARY OF MERCY

St. Peter, of the noble family of Nolasco, was born in Languedoc, about 1189. At the age of twenty-five he took a vow of chastity, and made over his vast estates to the Church. Some time after, he conceived the idea of establishing an order for the redemption of captives. The divine will was soon manifested. The Blessed Virgin appeared on the same night to Peter, to Raymond of Pennafort, his confessor, and to James, King of Aragon, his ward, and had them prosecute without fear their holy designs. After great opposition the Order was solemnly established and approved by Gregory IX., under the name of Our Lady of Mercy. By the grace of God, and under the protection of His Virgin Mother, the Order spread rapidly, its growth being increased by the charity and piety of its members, who devoted themselves not only to collecting alms for the ransom of the Christians, but even gave themselves up to voluntary slavery to aid the good work. It is to return to the Blessed Virgin that a feast was instituted which was observed in the Order of Mercy, then in Spain and France, and at last extended to the whole Church by Innocent XII., and the 24th September named as the day on which it is to be observed.

SEPTEMBER 25.—ST. FIRMIN, BISHOP, MARTYR.—ST. FINBARR, BISHOP

St. Firmin was a native of Pamplona in Navarre, initiated in the Christian faith by Honestus, a disciple of St. Saturninus of Toulouse, and consecrated bishop by St. Honoratus, successor to St. Saturninus, in order to preach the Gospel in the remote parts of Gaul. He preached the Faith in the countries of Agen, Anjou, and Beauvais, and being arrived at Amiens, there chose his residence, and founded there a numerous church of faithful disciples. He received the crown of martyrdom in that city, whether under the prefect Rictius, Varus, or in some other persecution from Decius, in 250, to Diocletian, in 303, is uncertain.

St. Finbarr, who lived in the sixth century, was a native of Connacht, and instituted a monastery or school at Lough Eirc, to which such numbers of disciples flocked, as changed, as it were, a desert into a large city. This was the origin of the city of Cork, which was built chiefly upon stakes, in marshy little islands formed by the river Lee. The right name of our Saint, under which he was baptized, was Lochan; the surname Finbarr, or Barr the White, was afterward given him. He was Bishop of Cork seventeen years, and died in the midst of his friends at Cloyne, fifteen miles from Cork. His body was buried in his own cathedral at Cork, and his relics, some years after, were put in a silver shrine, and kept there, this great church bearing his name to this day. St. Finbarr's cave or hermitage was shown in a monastery which seems to have been begun by our Saint, and stood to the west of Cork.

SEPTEMBER 26.—STS. CYPRIAN AND JUSTINA, MARTYRS

The detestable superstition of St. Cyprian's idolatrous parents devoted him from his infancy to the devil, and he was brought up in all the impious mysteries of idolatry, astrology, and the black art. When Cyprian had learned all the extravagances of these schools of error and delusion, he hesitated at no crimes, blasphemed Christ, and committed secret murders. There lived at Antioch a young Christian lady called Justina, of high birth and great beauty. A pagan nobleman fell deeply in love with her, and finding her modesty inaccessible, and her resolution invincible, applied to Cyprian for assistance. Cyprian, no less smitten with

the lady, tried every secret which he was acquainted with to conquer her resolution. Justina perceiving herself vigorously attacked, studied to arm herself by prayer, watchfulness, and mortification against all his sacrifices and the power of his spells.

Cyprian finding himself worsted by a superior power, began to consider the weakness of the infernal spirits, and resolved to quit their service and become a Christian. Agladius, who had been the first suitor to the holy virgin, was likewise converted and baptized. The persecution of Diocletian breaking out, Cyprian and Justina were seized, and presented to the same judge. She was inhumanly scourged, and Cyprian was torn with iron hooks. After this they were both sent in chains to Diocletian, who commanded their heads to be struck off, which sentence was executed.

SEPTEMBER 27.—STS. COSMAS AND DAMIAN, MARTYRS

Sts. Cosmas and Damian were brothers, and born in Arabia, but studied the sciences in Syria, and became eminent for their skill in physic. Being Christians, and full of that holy temper of charity in which the spirit of our divine religion consists, they practised their profession with great application and wonderful success, but never took any fee. They were loved and respected by the people on account of the good offices received from their charity, and for their zeal for the Christian faith, which they took every opportunity to propagate. When the persecution of Diocletian began to rage, it was impossible for persons of so distinguished a character to lie concealed. They were therefore apprehended by the order of Lysias, Governor of Cilicia, and after various torments were bound hand and foot and thrown into the sea.

SEPTEMBER 28.—ST. WENCESLAS, MARTYR

Wenceslas was the son of a Christian Duke of Bohemia, but his mother was a hard and cruel pagan. Through the care of his holy grandmother, Ludmilla, herself a martyr, Wenceslas was educated in the true faith, and imbibed a special devotion to the Blessed Sacrament. The body has been destroyed, but the soul has flown to the bosom of its Creator.

We are not called upon to endure such tortures for our faith today. The ages have past when the fury of the pagan and infidel wrought havoc on the lives of Christians. But sorrow and affliction either from those who condemn Christianity or from the lot of man on earth will always be with us.

At such times the faith of the Christian is of paramount importance. It will lead him to see in the grief of time the victory of eternity. It will guide him through the labyrinth of gloom to the land of perpetual light.

A vigorous faith has been the comfort and hope of the faithful. It may be that even while living a most upright life, God may send us misfortune or death. But when these have past, our lives built upon a strict observance of God's commandments will be brighter, and the full blaze of faith will enable us to resign ourselves to Heaven's decrees and accept in a spirit of courage the visitation of Providence.

Where faith glows most brilliantly there the stings and pitfalls of the world can do no lasting harm. The body may be sorely tried but the soul will retain and increase its former beauty.

We are placed in this world for one purpose, to work out our salvation. As the Supreme Master of life has passed through sorrow, scorn and insult, so must those who are faithful to Him pass through affliction and drink with Him the chalice of bitterness before they can enter into a glory which will not be transitory but as enduring and eternal as God Himself.—Sacred Heart Review.

SEPTEMBER 29.—ST. MICHAEL, ARCHANGEL

Mi-cæ-el, or "Who is like to God?" Such was the cry of the great archangel when he smote the rebel Lucifer in the conflict of the heavenly hosts, and from that hour he has been known as "Michael," the captain of the armies of God, the type of divine fortitude, the champion of every faithful soul in strife with the powers of evil. Thus he appears in Holy Scripture as the guardian of the children of Israel, their comfort and protector in times of sorrow or conflict. He it is who prepares for their return from the Persian captivity, who leads the valiant Macabees to victory, and who rescues the body of Moses from the envious grasp of the Evil One. And since Christ's coming the Church has ever venerated St. Michael as her special patron and protector. She invokes him by name in her confession of sin, summons him to the side of her children in the agony of death, and chooses him as their escort from the chastening flames of purgatory to the realms of holy light. Lastly, when Antichrist shall have set up his kingdom on earth, it is Michael who will unfurl once more the standard of the Cross, sound the last trumpet, and binding together the false prophet and the beast, burl them for all eternity into the burning pool.

THE MOVING PICTURE

The moving picture is certainly one of the greatest inventions of our age. When properly used, it can be a source of inestimable benefit to the people at large. As a means of education its value cannot be over-estimated. There are innumerable things in this great universe about which we may read, but which we can never gaze upon with our eyes. There are untold inventions that serve the world today that few know anything about. There are peoples whose methods and customs are quite yet in a sense natural and progressive but whom we know only through word pictures.

Again there are wonders of industry, of commerce, of art and science that lend themselves to the screen and would be a fruitful source of instruction to all. But instead of showing something really instructive and constructive, the moving picture has become the tool of the follies and trivialities of our time.

And the pity of it all is that morality which is and must be the foundation of national virility is thrown on the screen only to be ridiculed. New standards are introduced that pre-suppose that we are an immoral people and want nothing uplifting, nothing clean and wholesome. When a protest issues forth from some rightly indignant body, it is sneered at and we are told "that to the pure all things are pure."

How senseless this assertion when the promoters themselves know that their product is debasing and that morals are thrown to the winds in the production of the vampire pictures that "have a run of one thousand nights in London or New York." They say that the public demand such pictures in spite of the fact that clean pictures have such a vogue.

There may be a small portion of a community without morals or decency that will patronize the base presentations that abound in indecent suggestion. But the vast portion want clean plays. They want the bubbling humor that relaxes

the lady, tried every secret which he was acquainted with to conquer her resolution. Justina perceiving herself vigorously attacked, studied to arm herself by prayer, watchfulness, and mortification against all his sacrifices and the power of his spells.

Cyprian finding himself worsted by a superior power, began to consider the weakness of the infernal spirits, and resolved to quit their service and become a Christian. Agladius, who had been the first suitor to the holy virgin, was likewise converted and baptized. The persecution of Diocletian breaking out, Cyprian and Justina were seized, and presented to the same judge. She was inhumanly scourged, and Cyprian was torn with iron hooks. After this they were both sent in chains to Diocletian, who commanded their heads to be struck off, which sentence was executed.

SEPTEMBER 28.—STS. CYPRIAN AND JUSTINA, MARTYRS

The detestable superstition of St. Cyprian's idolatrous parents devoted him from his infancy to the devil, and he was brought up in all the impious mysteries of idolatry, astrology, and the black art. When Cyprian had learned all the extravagances of these schools of error and delusion, he hesitated at no crimes, blasphemed Christ, and committed secret murders. There lived at Antioch a young Christian lady called Justina, of high birth and great beauty. A pagan nobleman fell deeply in love with her, and finding her modesty inaccessible, and her resolution invincible, applied to Cyprian for assistance. Cyprian, no less smitten with

Save the food and help the fighter fight.

The least expensive meats rival in tastiness the most expensive roasts by the addition of

BOVRIL

their tired nerves, they appreciate the screen lessons that strengthen religion and morals.

Indecent presentations are bad enough for adults. But what of their effect on the young? We are striving to bring up a generation that will keenly appreciate the blessings of faith and fatherland. And these pictures in as far as possible, are undoing that work and tainting innocent minds by the inculcation of knowledge that certainly will lead to dissolute morals and religious indifference.

Here parents should have a care. They should exercise due vigilance over the movies that their children attend. It will be unfortunate if while they strive to rear their children in the fear and love of God, their efforts are nullified by the bad impressions that the movie screen only too often imparts.

It is bad enough to insinuate that the morals of the people are low, but to destroy innocence in the bargain is the crowning insult of all.

The movies will soon be in full swing. They will appeal for the patronage of all, the children included. Let Catholic parents do their duty by their young and refuse to allow their children to learn from unscrupulously immoral films what they would score to teach them at home.—Boston Pilot.

APPRECIATION OF THE MASS

Readers of literature who have allowed themselves any modern range and scope are familiar with the tribute paid to the Mass by various non Catholic writers, and this is true of passing as well as of permanent literature. When Augustine Birrell, brilliant English essayist and at one time chief secretary for Ireland said, "it was the Mass that matters," he put his finger on the central truth of Christianity and occasionally less brilliant minds stumble on the same solemn truth. In a discussion on the comparative merits of Catholic and non Catholic activities in the armed camps of the nation, one of our sectarian contemporaries boldly puts

OUR CHIEF WORK

is in acting as Executor under Wills and as Administrator of Estates. Ask for our Booklet: "The Will That Really Provides," or consult us and we will gladly give full information. Correspondence invited.

We Pay 4%

Interest on Savings Accounts, and allow withdrawals by cheque.

We Pay 5%

Interest on stated sums of money for investment for terms of from two to five years.

We Collect

Rents, attend to repairs and assume entire charge of properties in trust for the owners at ordinary agency fees.

We Act as Business Agent

for persons who desire their investments attended to and the income delivered to them through our Company.

We Rent

Safety Deposit Boxes at \$3.00 per annum.

Capital Trust Corporation

Head Office : 10 Metcalfe Street, Ottawa

Write us for free advice on any financial matter.

SHYSTER LEGISLATION

Frequently items illustrative of the complete subjection of the German people to the Kaiser's government, appear in the public press, the intent of which is to show that autocracy is the negation of the principles of liberty and justice. Presumably these items are circulated by Lord Beaverbrook's propaganda department with a view to convincing us all how necessary it is to make the world safe for democracy.

Yet if one reads the newspapers of Ontario carefully one finds almost daily, items which any German propagandist could use to thrust the boot on the other foot. It is becoming more and more clear that the statutes under which prohibition was imposed on this province, are the very negation of all the principles of liberty and justice. The abstract question of temperance or total abstinence is not the issue. The main fact is that in order that one class of thinkers might impose their will on another class, every legal check against injustice, oppression and blackmail has been abandoned; the laws of evidence which were supposed to be one of the glories of British jurisprudence have been cast to the winds; the theory that a man is innocent until proven guilty has been cancelled and the principle that a man is guilty until proven innocent substituted therefor. Of the manifold interferences with the innocent exercise of personal liberty which the legislation involves we say nothing. The main tragic fact is that by these statutes the whole body of British justice has been debauched and violated in the name of Religion and Reform. The man who commits murder has more rights before an Ontario Court than he who commits even a technical breach of the liquor law.

Perhaps the gravest perversion of justice is to be found in the clauses which deprive judges and magistrates of the right of judgment and decision on the merits of the case. Every day throughout this province cases arise where the magistrate is convinced of the absolute innocence of someone who has come under the many fantastic ramifications of the law; but is compelled to convict against his will. Thus, so far as the liquor law is concerned, a magistrate's court is merely a cash register for the collection of exorbitant fines; or a trap door through which the accused may be hurled into confinement against the presiding dignitary's own will.

A case in point occurred in the York County Magistrate's Court the other day. The premises of a standard hotel keeper at Scarborough were visited by the license inspector as is customary. It was found that he was keeping the law to the letter; but in his private refrigerator was found a bottle of dandelion wine which it was proven had been presented to his wife by a neighboring market gardener. Nobody who had had anything to do with the dandelion wine was aware that it contained an undue percentage of alcohol. Yet the hotel keeper was haled before the court, and the magistrate, though satisfied that no overt breach of the law had been committed was compelled to fine the victim \$200 and costs. If it had been a bottle of silver polish containing alcohol, the obligation would, no doubt, have been the same. All the magistrate could suggest was that it was a case where the Lieutenant Governor in Council—in other words, the Ontario Government—should remit the fine.

It may be that the Cabinet will do so; but it is more probable that it will refuse because it is afraid of offending those elements in the community which it regards as its masters, and who supplement the motto: "Let no Guilty man escape," with the additional clause: "Let no Innocent man escape, either."

To be frank, the Ontario Liquor Act, in its present form, is shyster legislation of the lowest order; filled in every section with the kind of traps that shyster lawyers delight in, that they may bleed the pocket books of the unwary. Most of the advocates of prohibition rejoice in this very fact; but surely it lies within the power of a country which calls itself enlightened, to frame a reasonable and efficient liquor law which shall not distance the worst efforts of Prussia's law makers; and which shall not smell of the shyster in every clause.—Toronto Saturday Night.

MARYVALE ABBEY
GLEN NEVIS

Editor:

Sir.—The following list shows the number of pupils at the Maryvale Abbey School in the classes preparing immediately for the High School Examinations in June last, the number of candidates at the respective examinations and their success.

I.—MODEL SCHOOL

Ten pupils were in attendance. All were candidates of whom nine were successful, as follows: Lillian Bathurst, Irene Carter, W. A. Duffey, M. A. Lawson, D. J. Macdonald, E. D. McDonald, Stella Macdonald, Florence Maguire, F. A. McKinnon.

II.—LOWER SCHOOL

Ten pupils were in attendance. All were candidates of whom nine were successful, as follows: Lillian Bathurst, Irene Carter, W. A. Duffey, M. A. Lawson, D. J. Macdonald, E. D. McDonald, Stella Macdonald, Florence Maguire, F. A. McKinnon.

III.—MIDDLE SCHOOL (ENTRANCE TO NORMAL)

There were eight pupils in this class, all were candidates, and all

were successful, two taking honors. According to the report in the Toronto Globe of July 26th last they were the only candidates obtaining honors in Glenary. Their names follow: Kathleen Allen, Sarah Barthurst, Mary E. Conlin, (honors) Margaret Keeley, G. M. Leahy, D. L. Macdonald, Jacek I. Macdonald, M. E. Ryan, (honors).

IV.—MATRICULATION

In this class there was one pupil only, and successful, viz.: D. L. Macdonald.

The total number of candidates possible from the classes immediately preparatory to the several examinations was twenty. According to the practice observed in this school all were candidates, and nineteen were successful.

The trustees and ratepayers of this school section are duly appreciative of the superior educational work accomplished in our midst by our Sister teachers.

The undersigned is in receipt of a letter from a High School teacher who thus comments on the above results: "Allow me to congratulate you on the great success of your school. Its record was the best of any school I heard of this year."

It may be of some interest to our friends to be informed that not one cent of the Legislative and County Grants annually apportioned to Fifth Forms, is received by the trustees of this school for their Fifth Form, the class in which the above mentioned excellent work is done.

In the counties of Stormont and Dundas there are Fifth Forms in both Separate and Public schools, which receive very liberal grants. Not one of these schools measures up to the Maryvale School, in the science and other equipment, in the ability and qualification of the teachers, in the number of pupils in attendance, and the examination results achieved. Their schools are encouraged and assisted by grants of public money, and ours is not. Why is this discrimination made?

Because the Maryvale school is situated in the township of Lancaster which forms a part of a High school district. The other schools are situated in townships which have been detached from the High school districts.

I thank you, Mr. Editor, for the insertion of this letter in the columns of your paper.

Yours very truly,
D. R. MACDONALD,
Chairman Sep. School Board,
Glen Nevis.

Glen Nevis, 20 August, 1918.

OBITUARY

DENNIS KENNEDY

There passed away at his home, 36 West St., Stratford, on Monday, Sept. 9, a well known resident of Perth County in the person of Dennis Kennedy. The deceased was in the sixty-third year of his life, the greater part of which was spent as a successful farmer near Kirkton. Moving to Stratford about nine years ago, he engaged in business for some time but was obliged to retire owing to ill health. After a long and painful illness, death came as a welcome relief from the troubles of this life, and a herald of a bright eternity.

The funeral on Wednesday morning, was largely attended by his relatives and friends. The Solemn Requiem Mass was celebrated by his brother, Rev. Jos. Kennedy of St. Mary's Church, London, assisted by Rev. Francis Powell, C. S. B. of St. Michael's College, Toronto, and Rev. D. J. Egan of Stratford. The interment took place at the Avondale cemetery, Stratford, with Rev. J. Kennedy officiating at the grave.

Besides his wife, the deceased is survived by seven children, also three brothers and four sisters.

If a long, useful life is a criterion for a happy eternity, we may well hope that he is now reaping the reward of the just.

SEPARATE SCHOOL SUCCESSES

Sault Ste Marie Daily Star, Sept. 4

The Separate school enjoyed the distinction of passing thirty-three pupils in the recent examinations, or 91%. Elizabeth McNamara, age thirteen, procured the highest pass mark, approximately 90%, in the Separate schools, as well as in the entire inspectorate.

A pupil who passed through the Separate school who has distinguished himself is James Blain who took the highest marks in the High school examinations on both Normal school entrance and Junior Matriculation, thereby winning the Hearn Gold Medal. Were it not that under existing regulations of the High school, one student cannot be awarded two medals, Mr. Blain would have qualified for both the Normal Entrance and Junior Matriculation gold medals. He is sixteen years of age and a son of Mr. and Mrs. J. G. Blain, Lansdowne avenue.

FRUITS OF THE POPE'S IMPARTIALITY

Rome, Aug. 2.—One of the latest numbers of the Catholic Journal of Paris, La Croix, tells us of the release of its editor, M. Paul Férou, who with other men of prominence was retained for over a year by Germany. With this journalist some 200 other men of note were also repatriated, one of the thousand instances of the fruit of the impartiality observed by the Supreme Pontiff in the World War. And this re-

THE CATHOLIC RECORD

THE HOME BANK OF CANADA

"A steadily growing balance in the Savings Account indicates thrift in every department of the home."

Branches and Connections Throughout Canada

LOCAL OFFICES:
LONDON LAWRENCE STATION DELAWARE MELBOURNE ILDERTON KOMOKA THORNDALE



undone. Peace and rest will come on that later day when no far horizons beckon, but our journey done, we find ourselves safe at home in our Father's mansions.—America.

Believe in the Will that with a thought can turn the shadow of death into the morning.—George MacDonald.

The generosity of the alumni of the Catholic University is going to make it possible for the institution to be equipped with one of the largest and most modern gymnasiums in the country.

The oldest university under the American flag is that of Santo Tomas de Aquinas, the famous Dominican seat of learning in the Philippines. It was founded in April, 1611.

TEACHERS WANTED

NORMAL TRAINED TEACHER FOR PUBLIC SCHOOL Section No. 6, Township of Sherwood, county of Renfrew: duties to commence Sept. 3, 1918, retaining salary and experience to Anthony Prince-Tress, S. S. No. 6, Sherwood, Ont. Box, Ont.

WANTED

WANTED BY CATHOLIC PARISH PRIEST 2nd class professional position as teacher in Junior room of town or city school. Terms reasonable. Apply to Box V, CATHOLIC RECORD, London, Ont.

WANTED

PRIEST'S HOUSEKEEPER WANTED

WANTED IMMEDIATELY, IN A SMALL town not far from Toronto, where curate is kept. Must be a good cook. A cow kept, good home and best care: school close. Send reply and photo to CATHOLIC RECORD, Box 8, 1918.

RELIGIOUS PICTURES

WE ARE IN NEED OF A LADY IRONMAN TO GO WITH HER MOTHER, who is a widow, to act as housekeeper in a large house in the country. She is to be a good cook, and to help with the housework. She must be a good housekeeper. Good home and best care: school close. Send reply and photo to Box V, CATHOLIC RECORD, London, Ont.

FARM FOR SALE

A HUNDRED ACRES—BEING THE SOUTH HALF OF LOT NO. 20, Con. 9, Arthur township, Wellington County, 39 acres cleared, mixed timber, mostly oaks. Well fenced, barn house 60x74 with good stable, and other outbuildings; a well with pump, kitchen never failing, well at the back and one across. School next farm, Rural mail and telephone, 3 miles to Kemptville, 10 miles to St. Jacobs, 20 miles to Waterloo, 25 miles to Galt. This is one of the best farms in the township for good roads, and there is no encumbrance on this farm, on easy terms can be given payment. For particular address: The Catholic Supply Co., Publishers of Religious Pictures, 46 St. Alexander St., Montreal, Que.

WHAT YOU WILL Get for \$1.50

Coupon Below Worth \$2.00

IF SENT IMMEDIATELY
ONLY ONE TO EACH CUSTOMER

Throw Away Your Washboard Get a Rapid Vacuum Washer

This is what you have been waiting for. We have purchased the patent rights to manufacture the famous Fanner Ford Rapid Vacuum Washer and have now larger stocks on hand. For advertising purposes we are going to sell a few thousand at cost price, \$1.50.

Fair Maid of Connaught, The, by Kate Douglas Wiggin. A moral Tale, translated from the French. Has a good moral lesson and is suitable for young children.

Edith of Tamworth, A moral Tale, translated from the French. Has a good moral lesson and is suitable for young children.

Edith, The, by Jerome H. Miller. A tale of society girl's development through the love of a good man.

Other Miss Listie, The, by M. C. Martin. A powerfully strong and full of action, and contains a great deal of masterly characterization.

Out of the Depths, The, by A. de Lamoth. This is a capital novel with nice scenes. Go and go.

Rose of the World, The, by M. C. Martin. A very strong interesting story of the Catholic Faith, well told.

Rosemary, By Lady Georgiana Fullerton. Contains six short stories such as our young readers always admire.

Madame de la Roche, The, by A. de Lamoth. A French classic, well told.

Monk's Pardon, The, by Raoul de Navery. An historical romance of the time of King Philip IV of Spain.

My Lady Beatrice, By Frances Cook. The story of a society girl's development through the love of a good man.

Other Miss Listie, The, by M. C. Martin. A powerfully strong and full of action, and contains a great deal of masterly characterization.

Out of the Depths, The, by A. de Lamoth. This is a capital novel with nice scenes. Go and go.

Rose of the World, The, by M. C. Martin. A very strong interesting story of the Catholic Faith, well told.

Rosemary, By Lady Georgiana Fullerton. Contains six short stories such as our young readers always admire.

Madame de la Roche, The, by A. de Lamoth. A French classic, well told.

Monk's Pardon, The, by Raoul de Navery. An historical romance of the time of King Philip IV of Spain.

My Lady Beatrice, By Frances Cook. The story of a society girl's development through the love of a good man.

Other Miss Listie, The, by M. C. Martin. A powerfully strong and full of action, and contains a great deal of masterly characterization.

Out of the Depths, The, by A. de Lamoth. This is a capital novel with nice scenes. Go and go.

Rose of the World, The, by M. C. Martin. A very strong interesting story of the Catholic Faith, well told.

Rosemary, By Lady Georgiana Fullerton. Contains six short stories such as our young readers always admire.

Madame de la Roche, The, by A. de Lamoth. A French classic, well told.

Monk's Pardon, The, by Raoul de Navery. An historical romance of the time of King Philip IV of Spain.

My Lady Beatrice, By Frances Cook. The story of a society girl's development through the love of a good man.

Other Miss Listie, The, by M. C. Martin. A powerfully strong and full of action, and contains a great deal of masterly characterization.

Out of the Depths, The, by A. de Lamoth. This is a capital novel with nice scenes. Go and go.

Rose of the World, The, by M. C. Martin. A very strong interesting story of the Catholic Faith, well told.

Rosemary, By Lady Georgiana Fullerton. Contains six short stories such as our young readers always admire.

Madame de la Roche, The, by A. de Lamoth. A French classic, well told.

Monk's Pardon, The, by Raoul de Navery. An historical romance of the time of King Philip IV of Spain.

My Lady Beatrice, By Frances Cook. The story of a society girl's development through the love of a good man.

Other Miss Listie, The, by M. C. Martin. A powerfully strong and full of action, and contains a great deal of masterly characterization.

Out of the Depths, The, by A. de Lamoth. This is a capital novel with nice scenes. Go and go.

Rose of the World, The, by M. C. Martin. A very strong interesting story of the Catholic Faith, well told.

Rosemary, By Lady Georgiana Fullerton. Contains six short stories such as our young readers always admire.

Madame de la Roche, The, by A. de Lamoth. A French classic, well told.

Monk's Pardon, The, by Raoul de Navery. An historical romance of the time of King Philip IV of Spain.

My Lady Beatrice, By Frances Cook. The story of a society girl's development through the love of a good man.

Other Miss Listie, The, by M. C. Martin. A powerfully strong and full of action, and contains a great deal of masterly characterization.

Out of the Depths, The, by A. de Lamoth. This is a capital novel with nice scenes. Go and go.

Rose of the World, The, by M. C. Martin. A very strong interesting story of the Catholic Faith, well told.

Rosemary, By Lady Georgiana Fullerton. Contains six short stories such as our young readers always admire.

Madame de la Roche, The, by A. de Lamoth. A French classic, well told.

Monk's Pardon, The, by Raoul de Navery. An historical romance of the time of King Philip IV of Spain.

My Lady Beatrice, By Frances Cook. The story of a society girl's development through the love of a good man.