# 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 ignolle discondifferent 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 equanim-

# THE GOLDEN MEAN

But one of the hardest problems of life is to steer between the Scylla and Charybdis of content and discontent. Without the seamanship which can achieve that compromise, you are lost. Content, which is a comely virtue in its way, will betray that what I am about to say I say it you, as all friends do. Content is in a sorrow and a humiliation that I the worst of pitfalls. You can do cannot put into words, the Court of nothing, and you are as satisfied as if you had removed mountains or bridged seas. You fail in all you try, and yet content and self-complacency takes you by the hand and congratulates you on being an excellent fellow, full of great possibilisit down crowned with imaginary laurels by the same kind hand of content. All this wastes effort and spoils character, which is like a coral island reared in the ocean by a million little endeavours in the right direction. This is the content that

At the same time, mere discontent may be a bane. The man who girds at fate and deplores his circumstances, whose heart is agape with envy, is apt to let muscles which be were meant for work grow flaccid in despair. That is not the discontent

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 dissatisfled 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 carping which seems so natural when we are observing the actions of our neighours, 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 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 ought to be ambition enough for any man! But most men want to be mind of a child. We Catholics call steeple jacks, and dazzle the public it the "Real Presence"; and the 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 oast 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

### REMNANT OF THE PENAL LAWS

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

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

hislast will and testament this devout

old man bequeathed some four hundred dollars towards Masses for the repose of his soul. Now this was 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 be an idolatrous and superstitious subtlest intellects that the world practice. The action of the Court has ever known have accepted this was contested, naturally; and the Cardinal Archbishop of West-minster, 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 Appeal has now endorsed the decision annulling the will on the grounds that the Mass is an idolatrous and

superstitious practise. Now if it were uninst unfair offensive, for Catholics to be termed idolatrous and superstitius by their equals and fellow-citizens-British Courts of Justice, then that offensiveness and injustice is Mass idolatry and superstition: mental self deception : crimes against of one's country and called "law."

We Catholics of the British Empire, we are British and we are Catholics:

pet-call to battle. This despair is
the funeral oration at the grave of endeavour. How are we to get

India 2 Lord Macapley has this or endeavour. How are we to get India? Lord Macaulay has this to through this difficult passage? If say of Brahmanism: "As this super- affairs surely when this great and both languages. Until recently, victory for the American forces was

Now there are millions of Brahman ists in the Empire. And not only is their superstition not so stigmatised by British Law, but the most scru-pulous 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 practice of the oldest and most numerous Christian body in civilization that must needs be pilloried by British Statutes and courts in such terms of strong opprobrium; what is the Mass?

Well, if you will have it, the Mass is the crax 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 storm treads on the heels of storm. intellect carries the conception of eternal love of God for man. Yes, if you will have it, under the vaulting rches of the minster, the Catholic altar blazes with myriads of lights, the perfume of flowers and clouds of aromatic incense encircle it—rythm 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 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 death-bed, conspire to increase the fervor of this devotion. When that little Host is lifted in elevation we Catholics kneel 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 Car-dinal Bourne in our own times, British Catholics in their millions have knelt in silent heart-felt wor-ship. 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 ondemned and certain assurance that foul play and misrepresentation and calumny have no part in the con-demnation. I pass over also the reasons of state which should preclude even the possibility of such a great country as the British Empire giving needless, wanton and studied offense to the Catholic peoples of the world .- I pass over the discourtesy to the great Catholic who is the Com-mander-in-Chief of the Allied Forces in Europe. I leave out of considera tion the truth or falsehood of the doctrine condemned. What matters it 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 m 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

highest Prince of the Church in Great Britain, His Eminence the 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 Transubgreat stantiation 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 thet, while the world lasts any human being will have. We are therefore unable to understand what 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 Cardcellent fellow, full of great possibili-ties. You achieve a flasco, and you all the deliberate solemnity of the minded idolater—writes as fellows regarding the Mass: "I declare that to me nothing is so consoling, increased beyond endurance. The so piercing, so thrilling, so over idolatry—divine worship given to false gods; superstition—ignorant, credulous, imbecile servility to sentican be on earth. It is not the in-God and crimes against human reason. And of both, we Catholics the word, the evocation of the Eternof the British Empire stand accused, al. He becomes present on the altar—not only so, but, by the Statutes of in fissh and blood, before Whom our country, convicted. True, too true it is. But remember that oppression and insult do not cease to old men, and simple labourers, and be oppression and insult because students in seminaries, priests pre-they are inscribed on a Statute book paring for Mass, priests making their paring for Mass, priests making their thanksgiving; there are innocent maidens and there are penitent sin-

we could only be ambitious of what profiteth and contemn and despise most irrational, and of all superstitions the divine action is described by Statute most irrational, and of all superstitions as a practice idolatrous and supertions the most inelegant, so it is of all superstitions the most immoral." stitious. No people would be exall superstitions the most immoral." charge. You may say: why should this be agitated in Canada? And I reply: why should it not? We are of religious orders and 46 parochial clergy. Of the latter the 5 diocesses not asking for favours. When we ask for absolute religious equality with all other citizens of the empire are we making an exorbitant de-mand? 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 offen-sive word should pass regarding even the humblest and most insig-nificant of his subjects. On the battlefields of Europa 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 wor-shippers of Vishnu and Siva, for the Kaffirs or the Maori, the Hottentots the Zulus or the disciples of Mahomet. There shall be nothing but kindness for Jew and Gentile, for Angli-can 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 pro-nounces their belief to be idolatrous and superstitious. Wny should it not be agitated in Canada? 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 Cartier, of Sir Etienne Taché, a D'Arcy McGee, a Sir John Thomp son, a Sir Wilfrid Laurier, a Baron Shaughnessy, a Sir Charles Fitzpatrick count for nothing in the up-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 lifeblood for a liberty that is denied them? This is not a mere national question; it is not a religious question; it is a matter of the public policy of the British Empire request for simple justice; a plea for equal rights and for that fair play and broad toleration which Mr. Balfour and Lloyd George assert

characterise British institution 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 con-demnation removed and may you carry the expression of that rec 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

### CANADIAN ROMAN CATHOLIC CHAPLAINS

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

According to a cable despatch in the Canadaian Daily Record, Bishop Emard, of Valleyfield, Quebec, has een appointed bishop to the Roman Catholic Canadian soldiers in Canada and Overseas. This means that the ecclesiastical jurisdiction over Canadian chaplains and sol diers exercised overseas until recent-ly by Cardinal Bourne, will now belong to the Bishop of Valleyfield. This will effect no change of a military nature in the Canadian Chap-

lain Service.
This service contains 64 Catholic chaplains overseas, who subject to the supreme administrative authority of the Director of Chaplain Service, are under the control of the Assistant Director of Chaplain Services (Roman Catholic) Lt. Col. Father Workman, who has been singularly successful as Senior, is evoked by you holds a large place in represented in France by Lt. Col. my thoughts, in the same way that (Rsv.) F. L. French, D. S O., who is

Now it is an intolerable state of French-speaking though all know

three-quarters of the Catholic soldiers overseas have been English sive was launched. It was in rediers overseas have been English-speaking. Concription, however, is

clergy. 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 23, 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 (Bishop Fallon), and Pembroke 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, have been wounded, 1 has obtained the D.S. O., 6 the M. C., and 5 have been mentioned in despatches. For-ty-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 over-seas since May, has expressed un-bounded satisfaction and admiration for the Catholic Section of the Chaplain Service, as, indeed, for every section of the Canadian Overfor

seas Force.
Bishop Fallon returned last week end from a visit to Rome. During his stay in France he visited various Canadian Forestry Companies there, having previously been unable to do 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 half 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 ceremonia that shield over the altar with the legend, "Ecce 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 McClos key'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 dis-play, and his careful avoidance of everything that might bring him be fore 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 laud 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 or tunities in industrial and commercial God of battles. competition. hear us; 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!" 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.

# AFLOAT OVER METZ

Marshal Foch, in supreme com-mand of the Allied armies now smashing the German lines, has accepted the Marshal's baton offered to him by the Knights of Col-umbus of America. In acceptumbus of America. In accept ing the baton, the French com In acceptmander sent the following cable mes-sage 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 (Rev.) W.T. Workman, O. F. M., M. C. Kindly convey to them my best thanks. The souvenir of Metz singularly successful as Senior, is

sponse 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 con-ferred upon the victor of the second battle of the Marne

"Allied forever with heroic France, America never forgets that generous Lafeyette formerly left his garrison of Metz to help our ancestors fight.

ing for liberty.
"America will not stop before
Marshal Foch, student of Metz, shall triumphantly have entered the martyred town of Bishop 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 respect-ully to you, Monsier le Marechal, a baton carrying the inscription: "Nancy, Saint Gond, Ypres, Somme, La Seconde Marne.

JAMES A. FLAHERTY Supreme Knight.

The baton, inscribed with the vicories 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 presenta-tion will be made on the battlefront, if possible, and if not, at the Place De la Pyramides 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 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 publica-tion for nearly three years, and was known 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 energy, had re-fused to relinquish his duties, for a much needed holiday. On arriving at his editorial rooms yesterday morning he had complained of feeling unwell, but had remained at desk until nearly 1 p. m. and had sent this week's paper to press. After reading his proof sheets he went out to consult his physician. who proclaimed him to be only slightly ill. He retired to bed at an early hour, and had apparently slept peacefully through the night. His wife, who is an invalid herself, was roused about 4 o'clock this morning to find him in a dying condition. She immediately summoned a doctor, but her husband died before his arrival. Heart failure was pronounced as the cause.

# HERE THREE YEARS

The late editor was borne in the Scotia, fifty years ago and there re-ceived his early education. After graduating from the University of at Rome for several years, and was Dalhousie, at Halifax, he took a law recognized as or course, and commenced to practice in 1892. Two years later he sold this practice and took over editorship of a small religious publication, the Casket, and remained has had a Coadjutor Bishop, the Rt. in that capacity until 1899. He then Rev. Joseph Chartrand, since 1910. recommenced his law practice, and was rapidly rising to the top of his profession when he was offered the sixth Bishop of Indianapolis. honored position of editor in chief of the Catholic Register, in Toronto, coming hear three years ago.

# THE ARCHBISHOP'S TRIBUTE

His Grace Archbishop McNeil, in speaking of the late Mr. Wall, said: "I knew him very well as a student, in the Antigonish College, about thirty years ago. Even then Mr. Wall was noted for his taste and lucidity in the writing of English. He read a great deal, and had re-markable memory for anything connected with literature. His mind was severely logical and any manifestation of mental fog in others was to him what a false note is to a musician. Mr. Wall was a scholar, but far more he was a Christian, high-minded, prayerful, straight, pure living and scrupulousy honest

in business. His wife, who was formerly Miss Mary Condor, survives him, at his late home, at the Wellsboro Apartments, on Jarvis street.

Moments of profound faith do not come once for all; they vary with the degree and habit of obedience. ber have been cited in the repert of There is a plant that blossoms once A. D. C. S., and in Canada by fajor (Canon) Sylvestre.

Of the 64 Catholic chaplains overfloating in Metz."

from Metz that Larayette went to help your ancestors, and we shall one day see your victorious banner floating in Metz."

FOCH.

In a fidulated year.

Soul blossoms only now and then in a space of years; but these moments are the glory and the heavenly the same than the sam This message prophesying ultimate glimpses of our purest humanity.

### CATHOLIC NOTES

Our oldest Catholic college, Georgetown University, held its one hundred and nineteenth commencement in June

At the low estimate of \$20 per pupil, the parochial schools of the Church in the United States save the States about \$32,000,000 a year.

The late Sir George Gibbons left a bequest of \$1,000 to Mount St. Joseph Orphanage, London, an institution to which in life he always made an annual contribution.

In the Catholic churches of San Juan, Porto Rico, special services were held recently in commemoration of the 405th anniversary of the creation of the first Catholic diocese in the New World. The diocese was created only 20 years after the discovery of the island by Columbus.

The Roman correspondent of the ondon Tablet writes that a niece of Lloyd George and her daughter have been received into the Church in Rome. They were confirmed by Monsignor Palicci, Viceregent of

Announcement that the French Government has assigned fifty English speaking soldier priests to assist the Knights of Columbus chapains and secretaries with the Ameri can army in France and will appoint oon 100 others, was made by William. Mulligan, supreme director, and the Rev. P. J. McGivney, of Bridge port, Conn., supreme chaplain of the organization.

The Duke of Atholl, following the gifts to the nation of Dryburgh Abbey by Lord Glenconner and Melrose Abbey by the Duke of Buccleuch, has resolved similarly to give Dunkeld Cathedral, the historic shrine begun in the thirteenth century, which was not completed until two hundred years later. The Cathedral was twice destroyed, the last occasion by the Highlanders, after the battle of Killecrankie. The Atholl family restored it.

A High Mass of Requien for Anna Held, the actress, whose death occurred a few weeks ago, was said in St. Patrick's Cathedral, New York, on Friday, Sept. 18. There were about 500 persons present, the majority of whom were nonprofessionals, and the coffin rested before the alter during the services. Charles F. Hanlon of San Francisco, Miss Held's attorney and executor of her will, explained that the Requiem Mass was arranged because through inadvertence the friends who had charge of the funeral service were not informed that Miss Held had died in the Cath

olic faith. Rev. Joseph H. Rockwell, S. J., the new provincial of the New York-Maryland province of the Jesuits, has tendered to President Wilson the use of all the Jesuit institutions in the province that may be needed for Government purposes and also the services of 1.000 Jesuit Fathers as teachers. President Wilson, Secretary of War Baker and Secretary of the Navy Daniels have acknowledged the offer in letters, saying the offer is one of the most generous made to the Government since the nation entered the War.

Bishop Francis Silas Chatard, for forty years head of the Indianapolis diocese of the Catholic Church, died mall town of Antigonish, in Nova September 7 at the age of eighty-four. educators in the Catholic Church Bishop Chatard was ordained to the priesthood June 14, 1862, and was consecrated Bishop May 12, 1878. Bishop Chartrand has now succeeded Indianapolis see.

> Washington, D. C .- Nation-wide prohibition came a step nearer last week, when under the legislation enacted by the Senate, the manufacture of both beer and wine would be prohibited after next May 1, until the American troops are demobilized after the War, and the sale of all intoxicants for beverage purposes would be prohibited after July 1. Under the President's order stopping the manufacture of beer December 1 wine will be the only intoxicating liquor which can be manufactured in the United States after that date, the distilling of whisky having been prohibited last year as a food conserva

News has come to the Sisters of St. Joseph in New Orleans that seventeen members of their order have been decorated with the highest honors of war by the French Government. The Sisters are in the very thick of the present conflict. They not only turned over their convent as a hospital to the government, but went forth upon the field of battle to minister to the wounded and dying, and for unparalleled acts of bravery ber have been cited in the report of the commanding officer and decerated by the government. The Sisters have eight ambulances which are in constant touch with the battlefields and stations to which wounded are removed and sent thence to the hospitals.

" I'M NOT THE WIFE FOR HIM"

Mary was in Owny's field attending to the newly yeared lambs and their mothers, white clouds sailing in the blue overhead, and a wooden 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 afterglow of youth might not yet bring a beauty to this delicate

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

Now, Mary have you been paint ing 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

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, I wanted to tell you some thing that we've been keeping very There's a little movement on foot will carry us out of our troubles, I believe. With the blessing of God, Shan will be out of prison before

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 wen'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 But he couldn't; and to-day resterday. I'm not the wife for isn't yesterday. 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 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

Father Fahy was silenced 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 efuse 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.'

wouldn't take it, Mary." have to take it, an' it bank for him, an' me gone. Now, Mary, I'd no idea you were

such a scheming woman, and a de-termined 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

my knowledge?" pleaded Father Fahy.

I will promise that."

And when Shan comes back and is walking his own fields again, and ne 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 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 eleventh 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 sitting near with a two-year-old child her!"

"What ha' we got?" asked Rorke in her arms, and half a dozen other small creatures playing around her. At this hour neighbors would

At this floor liegisters which the good lew small strings, good lew small stri

nised 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 note to the others, according to what he sees, the flock moves cautiously afther him, this ways—and when all's found anothers. neighborhood told the latest news or spoke their minds. A few of the better off among them subscribed 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 even ing, the usual gathering at the forge was taking place, and a group of the most ardent local political charac-ters 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. "Kille-lagh for ever! The band from Anamote's in Ballyorglin, playin' Hervey Duff' before the barrack; an Hourigan's boited! I darn't stop, for I have to bring the news to

Father Fahy, long life to him !" Tom put the paper in his leather apron jacket, in defiance of the swarm of eager faces pressing round him.
"Wait a minute till I settle this

fella, for the iron's hot !" he said ; and nobody ventured to gainsay him while he finished his job of the shoeing of a neighbor's "jinnet." That done, the hammer was flung

on the anvil with a resounding bang. and the paper was unfolded.

"It's thrue, boys, sure enough! A ruction in Parliament. Here's the

'A question has been asked in the House of Commons concerning the affair of the maining of the cattle of a man named Rorke, at Killelagh, Co. Kerry, an outrage for which Shan Sullivan, a small farmer in the neighborhood, has been many months in prison. It now appears from evidence recently obtained, that the outrage was telegraphed to Dublin Castle by the police at Ballyorg-lin several hours before it was committed, and Serjeant Hourigan is accused of being the perpetrator. Our report of the proceedings in the House of Commons will be found in

another column.' The report of a "ruction" at West minster over the affairs of Killelagh was read and re-read, and the probable outcome of it was the argument of the evening. All the evidence worked up by Father Fahy had been put before the House, including the sworn statement of Rorke and his servant that the cattle were unharmed in the field an hour before the perpetration of the crime. Judging by the report of the reception of the matter in Parliament, very little attention had

been paid to it. "For all that," said Miles Donnhoe 'they'll have to release Shan, an' put Hourigan on his thrial."

"No, my boy, that isn't their way of workin', said Tom. "Hourigan'll be kep' hidin' for a while, an' Shan 'll be let out, when his year's up, on the score of good conduct in prison. They'll be terrible generous to him an' forgive him the other two years. on condition he behaves himself and houghs no more cattle.'

Aye, an' Hourigan 'il be brought some day and promoted," said Rorke. "Wasn't there plenty of old Rorke. the same rascality done in the ould time, twenty year ago. Was the tellegraft ever alsy a minute sendin' up outrages that nobody ever seen anybody doin' ?"

"Thrue for you," said another man, "an' it was all to stop Home man, "an' it was all to stop Home Rule. An' now when they think Home Rule's gettin' its head up wants more, they want to put a spoke in the wheel again. Didn't the religious tell laker Einverse the religious tells and the religious tells and the religious tells are religious tells and the religious tells and the religious tells are religious tells and the religious tells and the religious tells are religious tells and the religious tells and the religious tells are religious tells are religious tells and the religious tells are religious the polis tell Jakes Finucane that outrages was lookin' up, and there was want of a bigger force in Ballyorglin ?

God knows, I don't see what way Ireland's goin' to steer her ship at all, at all," said another; "between big rents an' emigration, an' gover'ment that hides criminals an' punishes innicent men, an' pays polis to cut the legs an' tails o' dumb

"It's a pity they didn't hear y'," said old Rorke. "I knew a man that died in prison in the eighties for sayin' not half as much."

not half as much.
"Things is better than that now,"
"Tom Donohoe. "We're not said Tom Donohoe. "We're not goin' back, if we aren't runnin' forrard faster than the snails."

"Maybe we're not goin' forrard at all, said Rorke. "I was in the Fenians myself. I was always in wan thing or another. But there's nothin' to be in now."

We are goin' forrard, maintained Tom. Tom. "We've got a good many things since the Fenian days, thanks to them, an' some that came after them. Thanks to Parnell, an' thanks to Dillon an O'Brien, the two that did Parnell's heaviest work; and thanks to great John Mande-ville, that put his big shoulder to the wheel, left his young wife an' child, and his good home an' means, an' got his death out o' what he suffered in prison. Little we'd had got, even what we have gut, only for them an' the likes o' them-God rest them

sullenly. 'A good few small things, goin'

like a rain cloud spreadin' an' dark enin' the sky—an' a mighty sight it is, nobody denyin' it to the glory o' the Maker

Haven't we the manes o' sendin' our own members into Parliament in a saycracy between ourselves an' God? We've more votes, an' more power; and them that suffers for thryin' 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 "I do," said Tom; "slow enough, mody.

to, said for; slow enough, to be sure, but comin'."
"It'll be always comin'," cried Rorke contemptuously. "Who will ever see it come?"
"You're an ould 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 tir an' y' must let other times do for theirselves in their turn."
"When you were talkin, o' what

we got," said one of the listeners. "why didn't you put it into the enumeration that we got lave to

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

"Sure they put it on the same sthratum as ould Drizzly-eye's prim-roses!" said another listener. "Ather that, why would we be likes o' Home Rule ?''

"None of us here 'll ever see it,"

grumbled Rorke.

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

Faith an' they'll be Englishmen or Scotchmen, then, for the big emigration is puttin' sentence o' death childher to come from, I wondher? 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 gam-

on the outskirts of gathering.

You're always boastin'," growled Rorke; and after that the discussion became too general and a little too lamorus 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 Killelagh 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 comdeed had been done by a Killelagh man, all of us as Killelagh men would have shared in the disgrace. But it was not done by a Killelagh 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 rejoic over now is that our own Killelagh man is cleared before the world, and that we may expect to have him

back among us soon. Now boys," continued the ther, "some of you will be going Father, off 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. 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."

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 world.

men, chatting with them and hearing their views on the latest moveloyalty

two out of the business."

"It would only get them that did it into trouble," said Meg Donohoe, who had stopped at Mrs. Dermody's to rest on her way home from the chapel, Tom having gone off to Bally-with the castle with the castle with the control of the control of the castle with the

wooden dish.
"What would y' say, Mary, if you were to speak?" asked Bess laugh-

Shan'll never be content if he's let out in the way they talked about last night," said Mary—" on condition he behaves himself and houghs no more cattle. That won't be earin' his character."
"Oh, he'll have to take what he

gets an' be thankful," said Mrs. Der-mody. "It's betther to be outside a gaol than in it, any way you look at it."

The "ruction" anticipated by a good many, including Father Fahy, did not fail to take place that even ing at Ballyorglin. The band from Anamote, with harp and green rib-bons flying on top of its band staff, was drawn up in front of the police barrack, playing every tune ever set to words contemptuous of the force, from "the Peeler and the Goat" to "Hervey Duff." At every pause in the fifing and drumming there cries for Hourigan. At last crowd around the barrack included nearly everyone in the town, the insulting merriment became every moment more fast and furious, and the derided "polis" issued forth with their batons and battered their

tormentors.
Father Fahy's warning had been much needed, but without avail. The fifers and drummers, the jibers and jesters, were decidedly put in the wrong, and Killelagh and Bally talkin' about sich thrifles as the orglin got a particularly bad mark from the newspaper organs of law and order next morning.

TO BE CONTINUED

"I LOVE YOU, MARY"

James Acheson lived in Division gration is puttin' sentence o' death Street. Just beyond the point where on the ould Irish race. Where's the elevated railroad turns north on Allen Street, darkening that narrow thoroughfare so as to make it notori ously shadowy, and an invitation to dirt and crime, Division Street emerges from the steel superstructure and the heavy pillars of the railroad, begins again to look like a highway of New York, again to receive some of God's sunlight. There James dwelt in an old-fashioned clean tenement.

> He was old and ill when first I saw him. But he was handsome. His hair was wavy, somewhat long and of a lustrous gray. His frame was sturdy, his voice pleasant, and his manner and bearing, despite the heart diseases which made him fer, were those of a man of polite de-

He could not lie in bed, for the softening and enlargement of the heart caused him to strangle when he tried to lie down. Thus stricken, he was compelled to stay day and night in a chair. But he did not grumble. He looked upon the sickness as one of the visitations of God. necessary in this mortal life. A fine old North of Ireland Prespyterian, he had decided views about salvation. But these he did not present in controversial or unpleasant way. He referred to them only when stating his view towards the illness, which he realized was to be his last was calm, pleasant-mannered and re-

signed to suffer. Always, with eager eyes, James followed Mary, his wife, when she moved about the room. He expressed regret that he was ill and re quired attention. So far as possible he strove to help himself. His courage and determination were such that he was able to do for himself what most men, stricken like him, would have sought or required assistance in doing. He disliked to incon-

vanience her But Mary, the wife, was vastly dif ferent from James. She thought of herself first and last. She regarded the illness of James as a most un-bearable trial to her. When I sat by his side she stood behind his chair and told me how often he had dis turbed her during the night. He groaned, she said, so that she could not sleep. She "had to get up to give him a drink, all of three times" during the night. He was "a great trial" to her. She was "not well," trial herself, she declared again and again. She was "nervous." The man was She was "nervous." The man was "a care." This she said over and over again.

There was, to me, no mistaking the sincerity and the bitterness of A special prayer was then offered ber complaints. But always, James or peace, and after the service the said, cheerfully: "Don't mind her, Doctor. She doesn't mean the half of it. She's the best wife in the

I'liked James Acheson for that fine loyalty. But I knew that Mary

THE RETURN OF MARY

O'MURROUGH

BY BOSA MULHOLLAND

Author of "The Tragedy of Chris," "Nanno," "Onora," etc.

CHAPTER XVI

CHAPTER XVI

THE RETURN OF MARY

O'MURROUGH

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 errand to the forge held it over, if possible, till the popular other, "I possible, till the popular house of the forge held it over, and others who had no recognised by them in their isolation from the world more than are those other resorts of men by the populations of cities. All who had errand to the forge held it over, if possible, till the popular other, then two, by an by three, an' next half a dozen by three held it isn't in flesh and blood to see such the chair," always needing to have sails, an' movin' grand, as if the chair, always needing to have sails, an' movin' grand, as if the chair, always needing to have sails, an' movin' grand, as if the chair, always needing to have sails, an' movin' grand, as if the chair, always needing to have sails, the chair, always needing to have sails, an' movin' gran

orglin with the rest of the men.
"Here's Mary that has most of the raison to be mad about it all, an' not Ireland over fifty years ago. James maker!"

"It's thrue for you!" said several voices, struck by the homely and voices, struck by the "She's that glad about Shan, sne a business man came to settle in the village of James and County Councils? Did the Grand Juries ever mend the roads for us, and fances?"

"She's that glad about Shan, sne can't speak," said Anne Bridget, emptying the pot of potatoes into a wooden dish.

"What would y' say, Mary, it you he had means and possible to settle in the village of James and wooden dish.

"What would y' say, Mary, it you were to speak?" asked Bess laughing. "Many a one would be clappin'
her hands with joy to think of him
gettin' out."

moved away to another village miles distant.

Twenty two years Mary lived with her husband and then he died. Three years after the death James reappeared in the village and paid court to Mary. James was now a farmer, owning his own land. He had never married. So Mary accepted James.

sell out and to come to America. When they settled in New York, James obtained employment in a small factory where he had remained from her would be to ease her, to in unbroken service for thirty years.
This she told me one day, in the nall, outside of the door, when James had sunk to sleep from the opiate I had given him. And she went on:

and given him. And she went on:
"But he was a bad man. That man'd drink, and no man could stop The employer walked along with him. When he wanted drink he'd go | me and told me that anything I could out, no matter what I'd say, and get it. Even if I took away his clothes, and locked the door, actually he'd him, the speaker. When I said it go out the window in his underwear was unusual to find so great considand get the drink. Oh, he was a terrible man.

But he would never make you unlock the door or hand him back shout this man James Acheson his clothes?" I asked. Oh, no," she answered; "he'd

never find fault with my taking the clothes or locking the door." "Did he never drink in the house?"

On, no, he'd never take a drink in the house," was her reply.
"Did he ever bring liquor into the house, or any drunken men with him?" I inquired.

'No, sir," she quickly said. "Did he ever abuse you, or ever make you fetch a drink in to him?" I put those questions to make the facts come clearly before her and my mind. 'Oh, no," she hastened to say:

he'd never take a drink in the house, and never threatened me." Well," said I, " whether or not he took drink, he respected his house. Don't you see that? Maybe he could not master the passion for the drink, but his view was that drink ought not to be taken in his house, and that view he stuck to. I think that was fine of him."

But the old woman shook her head. "He was a bad man," she said mechanically, as if repeating both the accusation of him and a defense of herself in the same terms.

I passed out.

But James loomed more and more more than twenty years. When, at last she became free, he had respectfully waited for a conventional time. that endures.

But, to my mind, Mary loved argued with his employer. neither her first husband, nor James. Had she loved the first, she would. have dilated upon his virtues, and contrasted them with the faults of James. Time mellows rough edges, softens bitter memories, and clothes events in other lights than those of hard fact. She could have magnified the virtues of the first husband, whom I had never met, to accentuate the faults of James, whom she was ever helittling to me. The fact that she never mentioned the first hus-band in terms of eulogy led me to ask her one day if the first husband had left her any fortune.

hoard the money?

James told the truth, and because

She answered that his business was in collapse when he died and she was without money, when James, the prosperous farmer came to pay his

It was plain that James was welcome when he had again come into her life, because he had means and her life, because he had means and she would not have to work for her own support. And more and more I felt convinced that she had never loved, either the first husband or James.

work. due. Mrs. Fitz was warm-hearted, sympathetic, neighborly. She sympathized with the troubles of Mary but plain it was that she respected James. One day she met me in the ing their views on the latest movements of "the politics."

"Oh, then, Father Fahy may say what he likes," said Mrs. Dermody, and the likes," said Mrs. Dermody, was, if he were sick, he might live. When I said the time was short, less than a couple of plainly was, if he were sick, he might live. When I said the time was short, less than a couple of weeks, she said with sadness: "Poor with me, as I left, and lamented her

this house would do anything for him. But for her."

That day when I entered the sick man's room, I found a man of my own age sitting there. He greeted me pleasantly, and introduced him-self as the employer of James. When I had ended my visit, the man was a laborer and the countryside accompanied me to the street. There looked forward to the wedding. But done to restore James to health. I answered that it was unfortunate, but true, that nothing could be done by mortal means. James was soon to die. The man shook his head sadly. Again he inquired if any-thing might be tried to ameliorate the condition of the sick man. Would a trained nurse help? Would removal to a private hospital be useful? Could James endure a journey to a better climate?

I admitted that, perhaps, removal to a hospital, where the sick man would not be subjected to the incessant complaining of his nagging wife would benefit the patient, but I thought James would not leave his d James.

She it was who induced James to home—nor her. "He loves he much to leave her." I said; and the "He loves her too knows he has to die, and the only make her days more comfortable.
That I am convinced he would do even though it meant additional suf fering for him. But I'll never sug

> eration for an employee, the gentle man stood still for a momen "Doctor, let me tell you then said:

And as we walked, he told me how er's father, the first and only employment of Acheson in America. A faithful workman, never late, never complaining, always reliable, such was James. Year in and year out he was James. Year in and year out he worked, and never took a vacation, was never sick, and never shirked. In time came the big panic of 1893, when the savings banks shut off im mediate payments, compelling de-positors to wait sixty days, when free soup houses were established in many parts of the city, and coal was sold in scores of relief stations, at wenty five pounds for five cents Men with money in business banks who wished to have their own checks cashed had to draw a check for 2% above the amount of cash they wished, in order to have their own money given to them. There was increasing disaster, day by day. There were failures upon failures. The country was fall of idle and

The father of the speaker laid off some men, then some more men. Money was tight, orders shrank, cancellations increased, and debts were uncollectible. Failure was looming up. Cessation of business was in evitable. His money and credit was His money and credit was exhausted. He called in the four before me as a gentleman. He had never married, although his sweet heart had been another's wife for close on Saturday. They must seek wife for When, at work, if obtainable, elsewhere. The end was in sight.

One of the four men was James and had then sought her again. Acheson. He spoke up and told his During all the years of her wifehood employer that all the money he had he had carefully kept away. She had married another. But his heart had been true to her. And when the \$3,000 of it saved up in the bank and other had passed out of this exist-ence James had then, and not till as a gift or a loan, if it would help or choice. James loved her with the nificent, but he shrank from taking love that comes but once, the love the earnings of his workman and risking them. James saw that and suaded the gentleman to accept offer of the money as a loan, but the employer told James that he could not get the money from the savings paying out money on immediate presentation of drafts, and sixty days would be too late. But James said he would try to get

the money, and get it he did. bank officials questioned him. had never drawn a dollar, and now he wanted \$3,000. Was it fear of the bank's soundness? Did he desire to

the bank officials correctly estimated the man, the bank paid him the \$3,000, waiving the sixty day rule. The loan saved the employer from failure. And said the speaker: "Of course, my father repaid James the money. But he could never properly prompted the offer. James has been watchman, not a laborer, for some years, but my father told me, three years ago, before his death, to keep James always on the payroll, sick or Mrs. Fitz, the kind-hearted neighbor downstairs, frequently came into the rooms of the sick man to help ing him his salary every week now, Mary care for him, or relieve her of but that is nothing. Can't I do This Mary took as if it were something more for James Acheson

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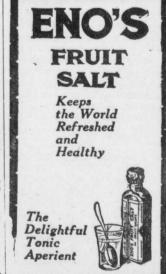
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Late that "the bad temper of him wouldn't let him go to the hospital and take the care off " from her. I went away, sick in heart at her

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 tre-mendous effort. His eyes were closed and a discharge was oozing from the hids. 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 unsteadiness and flick-ering of the pulse with the other signs told of coming dissolution. Mary the wife, stood by his chair.

wish he were dead," she 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 her-

I felt the pulse skip a few beatsthen came a longer interval without a beat. The face of James began to

get gray.

Just then James Acheson opened eyes. Oh, how weary they sed! 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 disapeared. 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

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

died.

"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," she said. "I'm

afraid I'll fall, 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 readily have

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 be-tween her and the world's true estimate of her gone, she was pierced with the desolation of the abs the man who felt what had never

### THE SERAPHIC CALVARY

Rome. Ang. 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 Lord appeared to His faithful serv. 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 aninterrupted 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

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 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 leved 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 ABNO"

In the year 1918 the Poor Man of Assisi, accompanied by the pious Orlando Catani, Count of Chiusi, and Montedolgio, came to La Verns. The former chose it as a place well suited to his desires, and the Count promptly made to him a donation the wild gorge, the surrounding hills and La Penna-that bold mount a view of the Tiber, the Arno, the City of Florence, past of Umbria with all its fertile plains, and Romagna. Of this it was Dante wrote: Crudo sasse infra Tevere ed

Well, indeed, might the great door.
Florentine call the place a rough "W rock, for, were it otherwise, we may Brother, kindly

feel certain the son of Pietro Bern ardone, 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 to 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

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 Tus-cany, 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 the cause of religion or of art was in no part of Europe are the poorer classes better educated. You will Yes, the means and this whether 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 Medici, Lorenzo, was called, and bears the name in history to this bears the name in history to this comed and shown hospitality just comed and shown hospita today, the foremost center of art in all Europe, and you obtain some idea of the strong efforts of that great family of merchant princes, who, at the very zenith of their greatness, were so proud of the business acumen that laid the foundations of the strength of their

Within the little Church of St. Mary of the Angels (which has all the spiritual privileges of its noblelooking namesake at 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

How this spot grips one's imagina tion! 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 been in her own heart, the love that a hearty welcome when he arrived gives sacrifice, devotion—all, for 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 year in honor of Michael the Archangel. Another is "La Cappella del Fago," where water burst forth miraculously from the rock, from which the saint washed his wound after receiving the stigmata.

> ant several times and promised him that his Three Families, those great bodies covering the globe, should flourish in perpetuum. 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

> 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 it

" 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

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 "La Divina Commedia," should be indifferent alike to praise or blame. The stranger knocked, as I have said, and a lay Brother opened the

"Pax!" replied Dante. "Peace. Nothing more 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. Bernardine of Sienna, St. Vincent Ferrer, St. Thomas of Agnin, St. Just twenty-six years after the death of the Patriarch of Assisi his Ferrer, St. Thomas of Aquin, St. John of Fermo, 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 sauctided by the footsteps of St. Francis. And they grew to love the spot, despite all its barren-ness and bleakness, for they looked to the soul, the spirit of the saint who had blessed it.

Of the many soverigns and prininvolved. Go to Florence and all ces who were at La Verna let me over Tuscany and you will find that in no part of Europe are the poorer Johanna de Savoia, Empress of the Greeks: Robert, King of Jerusalem find that the peasants of the Tuscan, Hills speak an Italian as pure as is spoken by Italy's legislators, the They climed that rough mountain when the sanctuary was accessible when the sanctuary was accessible and the sanctuary was accessible speak and the sanctuary was accessible when the sanctuary was accessible and the sanctuary was accessed and the sanctuary was accessible and the sanctuary was accessed and the sanctuary was accessible and the sanctuary was accessed and them do. On the feast of Portion cula, of the Stigmata, of St. Francis, of St. Clare, and other great festivals thousands of the faithful repair to this santuary 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 witnessed how hospitably such multitudes were treated he ex pressed his astonishment at how well Franciscan poverty exercised so much hospitality.

And so our little pilgrimage ends And thus leaving rugged La Verna our party follows the course of old Father Tiber as he meanders down to the City of the Seven Hills, winds by the Vatican, skirts the Palatine Hill and hurries off down to Ostia to bury himself in the blue waters of

# HAS THE POPE TALKED TOO MUCH?

J. Harding Fisher, S. J., in America

Immediately after his arrival in the United States, whither with a number of other editors of Italian papers he has come for the purpose of promoting a better understanding between the peoples of both countries, S. Antonio Agresti, the editor of La Tribuna, proceeded to assail the Pope. Among other ob-jectionable and false statements he remarked that "The Pope has talked altogether too much, not openly but secretly." The subtlety of this statement is patent. If the Papal talk has been secret, obviously no one can ask for its publication. How very simple! The precaution taken by the editor of La Tribuna is quite in accord with the methods used by his paper in out the world today, "La Cappella della Repromissione," where St. Francis wrote to Fra Leone the heavenly blessing, and where Our Lord appeared to His faithful and the staples of the anti-clarical terms of the staples of the anti-clarical terms. press, of which La Tribuna is so conspicuous an example.

Agresti knows of such talk let him produce it publicly. We in the United States have a right to know it, for it is too much to expect that a people so eminent for their love of fair play should accept dark and sinister hints as facts, especially when they come from a man whose paper is synonymous with anti-clerical prejudice. As a nation, we are thoroughly in sympathy with the part Italy is taking in the world-struggle for liberty; but right-minded men are disgusted with S. Agresti's attempt to import anti-clericalism attempt to import anti-clericalism into the United States. His reference to the Church and the Pope, injected into his first public utterance without any other reason save his anti-clerical animosity, is gratuitous adieu for ever. This is the spot of evidence may be conddently regarded as false. The secret talk of the Pope to which he darkly refers is words of farewell to the mount. and unsupported, and in the absence But the Pope's public talk has not been a myth; it is on record

characterize it as excessive. The Papal"conversation" with the The Papal conversation" with the wounded in the hospitals. He belligerent Powers in behalf of prisoners of war, incapacitated by wounds or disease from further military service, which resulted in the priests, religious and citizens 1915, and has since that time been responsible for the steady stream of such men back to the bosoms of their families, were certainly not excessive.

Authority and has since that time been for the Belgians who had been transported to Germany, release from prison, mitigation of suffering, and even the restoration of liberty. families, were certainly not excessive. Neither will any one say that the

permitted to pass into France during the space of a single month. It was as a consequence of the talk of the Pope that Switzerland and other neutral countries were enabled to offer medical care, com-fort and hospitality to many thousands of sick and wounded sol diers belonging to the nations at war; and that the treaty of Berne was effected in May, 1918, which provides for the exchange, return to their own country, or internment in Switzer-land of prisoners who are fathers of four children. The "Papal train," which almost every week brings back to Italy Italian prisoners suffering from tuberculosis and other diseases grew out of the Papal negotiations.

The Pope talked with the German Government and hundreds of thousands of Belgians and Frenchmen were permitted to get word from their relatives; he talked with the Austrian Government and letters from the Serbians began to reach their families; he talked again with dear ones who were either captured or dispersed in Libya, received detailed information in answer to her in-

It was through the initiative of the Holy Father that prisoners in Austria-Hungary, Belgium, England, Dardanelles, that the last restingplaces of the buried soldiers would, kept intact, religiously cared for and marked with distinctive signs, and that photographs were sent to various countries of different cemevarious countries of different ceme-teries, thus enabling the identifica-tion of individual graves. Even S. Agresti would not dare say that in negotiating these acts of gentle kindness, the Pope talked

Benedict XV. by his intervention and pardon of many condemned to gental: ne secured mitigation of punishment for many others under lesser sentences, for others he obtained liberty, permission to return to their native lands, or the alternative of being interned in Switzerland. Nor did his benefit lands, or the alternative of being interned in Switzerland. Nor did his benefit lands of the Pope's benefactions towards Belgium. The full account of them may be read in the recent volume just published by M. I'Abbe Octave Misonne at 40, rue Copernic, Paris. cence stop with the living, he asked nd was granted the favor of having the remains of the dead honorably buried in the zinc, to be later trans-

ferred 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 Governments concerned the necessary per-missions; 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 necessaries 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 in from outside the German lines.
Again and again he sent money to Belgium, and at the request of Mr. Hoover, he appealed to the Ameri can children to help the children of that country, with the result that thanks to the generosity of Amerithem squarely are known to be the staples of the anti-clerical Italian pecuniary aid in surprisingly large amounts to the destitute people of France, Luxemburg, Poland, Lithu-This alleged excessive talk of the ania, Ruthenia, Serbia, and Montensimply non-existent. If S. egro. He had presents, food, clothes, books sent to the prisand oners of War of every nation without distinction of nationality or re ligion. He despatched medicine and garments to the Italian prisoners in Austria, and donated a most bountiful sum to the relief of the Italian war-orphans. He persuaded the rectors of a number of colleges in Rome and practically every seminary in Italy to put their establishments at the disposal of the Government for use as hospitals.

His solicitude for Belgium is one of the most persistent of all the Pope's war activities. When the rest of the world was either silent or powerless to aid that afflicted country, the Hely Father wrote letter after letter to Cardinal Mercier, and gian people. He appealed to the Catholics of the entire world to follow his example, and low his example, and especially to the Catholics of the United States. for any one who cares to read; and even S. Agresti is not tempted to services throughout the country and sacerdotal ministrations for wounded in the hospitals. He obtained passports for the Belgians,

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directed against Germany's unjustifiable violation of Belgium's neu-trality. He protested likewise against the attacks made by German troops against the priests and civil the same Government and news of the Italians in the territory occu-pied by Austria was forwarded to their refugee relatives; he talked with the Bishop of Tripoli, and Ital-ican faculty of the University. He protested also against the shooting of Father Dupiereux, of Father Hoh-let and other pricests. He defended ians of Louvain, and to his efforts ians, torn with anxiety about their the Jesuits against unfounded dear ones who were either captured or charges, expressed disbelief in accusations made in proclamations posted in Brussels, demanded protection for Belgian priests and religious and that pastors should be allowed to return to their parishes, were allowed to rest from work on Sunday, and that the Ottoman Government gave assurance to the horizontal forms and the control of the contr tried to impose on them, and saved them from being condemned to hard ment gave assurance to the bereaved them from being condemned to hard relatives of those fallen in the labor. He extended his protection to many Englishmen and had them liberated from prison.

He protested against the burning of ildings in Louvain and demanded that sentinels be posted to save them from ruin, and that libraries and institutes of learning should not be destroyed. He insisted on the evacuation of convents occupied by German troops, and obtained from the German Governor a promise that works of art should be safeguarded, Benedict XV. by his intervention and that public buildings dedicated secured the reprieve, commutation, to civic and religious purposes should not be harmed. These are only a the secured mitigation of few of the instances of the Pope's ament for many others under benefactions towards Belgium. The

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 char-acter 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 de-parture 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 the Civilta Cattolica amply Papacy made by La Tribuna's editor.

THE DYING SOLDIER'S GUARDS

hear the whispered words, " Absee the heavenly food brought

nigh sense Thy touch, I hold Thee for the way,-Now watching angels sing on high

The melody,
"Well done, the victory is won." I feel Him near me in the clinging night; whisperings as of mother's

voice . Then singing of this closing Sweet singing to the heart's own choice

The melody.
Well done, the victory is won."

hear Him whispering hope, the voices stay Their song of sovereign victory near; Exultant Michael hymns his martial

lay, And hosts of choiring angels hear The melody. Well done, the victory is won."

Rest me, sweet voice that speeds the waning night, And quits me of the battle's sting; sent large sums of money for the Lead thou, blest Mother, to the vision

The melody,
'Well done, the victory is won!" MICHAEL D. LEAHY

One man is made of agate, another of oak; one of slate, another of clay. The education of the first is polishing; of the second, seasoning; of the third, rending; of the fourth, molding. It return of 8,868 Frenchmen to their native land between the months of March and November in the year of tion had a large share in obtaining is of no use to season the agate: it is possess, for sevices in which they may be honored.—Ruskin.

When our griefs come back to us and even the restoration of liberty.

His protest against the invasion of out sxcitement and the gush of revel, Pope talked too much when he persuaded the Powers to consent to an exchange of interned civilians, but when some pretended to misunderstand it, he made it doubly which more than 3,000 Belgians have been restored to their homes, and more than 20,000 Frenchmen were pressed in general terms had been if the invasion of t

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powerfully written story of the early ages of the Church.

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Tangled Paths, by Mrs, Anna H, Dorsey, "As a

young people.

Cangled Paths, by Mrs. Anna H. Dorsey: "As a novel Tangled Paths is admirable; as a Catholic novel it is most admirable, and if the other mill compare this very satisfactory production with her earlier work. The Student of Blenheim Forest, for instance, she can almost sing the 'Nunc Vimittis,' for her improvement is so marked that she seems in her work to have almost reached its climax."—Ave Maria

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# The Catholic Record

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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 uni. versal 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 illumining the future, pointing out the road to be followed in a manner so unmistakable that even weak faith and zeal grown cold cries out - "The finger of God is here" - "God wills

With the deepest conviction of way in which Canadian Catholics are called to cooperate with the dethe blessed message of salvation to those who sit in darkness and the shadow of death. In all humility and with the deepest sense of reground.

Perhaps a little digression-or apthe writer was a parish priest the whole congregation heard with exand realistic grasp of the significance | thetic, he was enthusiastic. -her name and her essential characteristic-Catholic.

Some years later it was our good 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 driven home by the menace of utter stupendous difficulties of the Catho- ruin to the Chinese Missions. The lic Church in England, despoiled of Missions Etrangères of Paris, the her churches, her monasteries, her great French Foreign Mission Seminstitutions; robbed not only of her inary, which used to send as high as property but of her members, and thirty priests in a year to the denied the right to exist by infamous foreign missions has passed clean Even those who broke away from it penal laws; just emerging from the out of existence, it has not one did so upon the plea that they were catacombs, as it were, in the home student preparing for foreign field, Catholic England fifty two missionary work, not one. Vast did not, before quite modern times years ago founded a College for the districts in China are confided training of foreign missionaries and to the Missions Etrangères, where of false doctrine and yet be part of a clear, vigorous English style and lamp on the parlor table. has now over 200 priests in the far- the work has been carried on by off fields of the missions to the French priests under French bishops heathen. At Freshfield, near Liverpool, in 1884 was founded St. Peter's School as a preparatory school to or augmented the ranks of the Mill Hill College. Another such French foreign missionaries, but the finition and cause of their existence. Mill Hill College. Another such French toreign in school was established in 1890 at French priests and even bishops of Ebionite would say: 'The true original doctrine was that Jesus teacher and 1891 at Brixen in the Tyrol. When foreign mission work have joined Christ was a human teacher and preparatory school in Holland there lains, stretcher bearers, officers or as the ground, they claimed, was are fighting shoulder to shoulder ing which is the innovation and not

Dominicans, Franciscans and other repel the tide of the new barbaric has been held from the beginning.'
religious orders had already such invasion. What is true of the great "Now the historian is perfectly religious orders had already such invasion. What is true of the great 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 foreign missions used to draw are the zeal for the foreign missions enrolled on its register. Amongst long years to fill the depleted ranks these was young Biermans, the of the clergy at home; longer stil present Bishop of Uganda, with whom | before the vivifying streams will we ourselves and some of the dearest again set in again to water the vinechildren in the whole Catholic world yards planted in the fields afar. were brought-is it presumptuous to think by the direct inspiration of the Holy Ghost ?-into such interesting with that zeal which accomplished relations a few years ago, and from whom still more recently we heard just that concrete proposition for the story of St. Joseph's Missiehuis in his historic native land. There which the Catholics of Canada, was no need of an interpreter for spared by God's mercy from the Bishop Biermans spoke English as horrors and devastation which the one to the manner born, his education and formation at Mill Hill being lands and peoples, may now do her English. And at the other side of bit to save from destruction the the world his field of work is still within the far flung limits of the in the lands still subject to heathen British Empire. It was impossible to listen to this

Anglicised Dutchman's simple re-

cital of facts-stranger and of more

absorbing interest than the most daring fiction-without a stirring of 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 tic lucidity and force, Hilaire Belloc tribes and tongues, into the One Fold under the One Shepherd. And thinking due to the modern use or we asked ourselves if the Catholics of England, over-burdened as they He deliberately brands the word as a are at home, could found a Missionary College, and if this College could successfully establish Apostolic soul we believe that just now for the schools in Protestant England, in anity' used anywhere until well Catholics of Canada, for the readers | more than half Protestant Holland, of THE CATHOLIC RECORD, God is as well as in the Catholic Tyrol; if pointing out the path of duty, God's difficulties of race and language and Holy Spirit is breathing His inspira- national prejudices and predilections tion into our souls making clear the could be overcome in these foreign countries, why at least could not a similar preparatory school be estabsigns of God's Providence in bringing lished 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 cleanblooded, innocent, virtuous Canadian sponsibility we approach the subject | Catholic lads who would respond to for we feel that we tread on holy the inspirations of the Holy Spirit and amongst whom a few years hence would be many a Bishop Bierparent digression—may serve as an mans? This preparatory school there an unreal thing; of something which introduction. Some years ago when was every reason to hope would in time develop into a Canadian Missionary call for help of a missionary in College which should be a worthy Uganda, British East Africa, made a embodiment and expression of vivid impression and the missionary's Canada's national contribution to appeal was placed before the children the fulfilment of Christ's command of the parish who responded generous- "Go teach all nations." The time ly. Months later when Father Bier- for this development could be looked mans wrote expressing his gratitude for when our own Father Fraser and describing his work among the should come back eminently fitted African natives not only the children by the knowledge and experience but their parents and indeed the gained in the Chinese missions to spend the evening of life as head of traordinary interest the reading of the Canadian Mission College where the missionary's letter. Every year he should pass on the fire of undimthereafter the offerings of the chil- inished and enlightened zeal to dren at the Crib were devoted to this those who should make permanent happened as contrasted with what purpose. And so in honor of the and perpetual the work to you imagine may have happened or Christ-Child who came down from which he had consecrated his heaven for black and yellow and red life. This project we discussed with as well as white, the little ones here many Canadian Catholics, with nid the snows of a Canadian winter | priests and with bishops, always helped their little black brethren meeting with warmly sympathetic under the burning sun of tropical interest. The late Apostolic Dele-Africa, and in so doing gained a vivid gate to Canada was not only sympa-"Why of that glorious title of God's Church do you not advocate this in the CATHOLIC RECORD ?" he urged. "Because," we answered, "it would be largely an academic discussion as fortune to meet here in Canada yet. We must have a project, definite and concrete; discussion of a historical Person, Christ, was known 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; -Vicars-Apostolic. Not only the young men who constantly recruited Mill Hill proposed to open such a the clergy at home, and as chapwere many who discouraged the idea | privates in the ranks, 26,000 of them

Seminary of Les Missions Etrangères practically all dried up. It will take these

Father Fraser, single-minded, with unaffected humility, but burning wonders in China, comes to us with which we longed, a proposition by War has carried to other Catholic work of generations of anostolic zeal thing as the modern fiction of superstition.

Of this great work to which we points as Canada's duty of the hour we shall write more in detail next

THE USE OF WORDS In the current number of The Catholic World, with his characterispoints out the confusion and loose misuse of the word "Christianity." 'neologism." "I do not think." he writes, "you will find any word which you can translate by 'Christiafter the Reformation. I know of no Latin or Greek word which will translate it. There was certainly no as the Catholic Church calls them), 'Christcanisme '-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 ion about the past."

The objection is briefly this: "That the word 'Christianity' never did exist, never will exist, and ity of life and property; but callin the nature of things never can ing them all "The State" does not 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 or might have happened.

"What happened historically was 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 which the founders of that society were witnesses; this Society declared these its doctrines, to be divine and immutable truths. This society worshipping and spreading what it claimed to be the doctrines of this 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 cerned 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 as anything but a highly distinct. the real organization, the branch in the right tradition. They pretend that you could be possessed the Church. Neither they nor their opponents, were ever concerned with what there was in common to con which was not in common; for upon

divinity.' To which the ary Catholic answered: You are

free to say that the trans is true of every other missionary college, secular and regular, in all trine taugat.

France; and in Belgium and in Germany. The sources of men and money in all Europe from which the money is a secular and regular. lege, secular and regular, in all trine taught by the Ebionite was these two ways of judging the Founder of the Church were less important to the Catholic and Ebion ite than the common acceptation by both parties of that Founder as a teacher, he would be saying thing thoroughly unhistorical. said or implied that the Ebionite though rejecting the Divinity of Our Lord, thought far more of the fact that after all Catholics 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 funda-mental importance, which has admitted accretions and differences between various bodies, who all any rate admit and are governed by the supremacy of the central doc-trine. There is historically no such

We have given this rather too lengthy quotation because the writer firmly believe the finger of God so effectively punctures 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.

'Christianity.'

Closely related to this misuse of 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 but have quarrelled with it." Much matter apart from it, be called "The idea and part of the modern confus- Russia, France, the United States We think not. and England "The State." All these States, and other States also. whether civilized ar not, have cerconnotes the historical existence of tain objects in common, for instance the preservation of order, the securmake 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 in cluding 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 of decline was the use of words in a wrong sense. They pointed out the wrong use of words as a mark of demany 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 re-

THE LATE EDITOR OF THE REGISTER

In the untimely death of the late in Canada has sustained a serious the Toronto Star.

conscientious to a degree in his study of the questions he treated as

porary, to the bereaved family and to divinely inspired, but not Himself a the Diocese of Toronto the CATHOLIC To which the contempor- RECORD extends its heartfelt sympathy in the great loss sustained by

exacting duties of his chosen calling morrow. Very pertinently he re plicity. Fancy, or pretty uniforms overtaxed a physical strength none too marks: "How many of us would irritate him, and, preaching by ?exrobust. It is this very fact that enhances the merit of his abandonment with little thought of personal when these considerations might without impropriety be paramount. May he rest in peace.

BEGINNING AT THE WRONG There has been a great deal of con-

and periodicals anent the project of press than we have to day." 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 some central agency could secure Catholic press. the services of the best available words, and perhaps a result of it, is the other matters that would natur. result of this would be a thirst for little amongst his men, but to away (forming sects or heresies Father Hull of the Bombay Exam. that would merely tickle the ears French word to translate it until the but there is no one thing common to Father Noll of the Sunday Visitor, a ary enthusiasm. advent of the horrid neologism this institution and to the welter of scientist and historian like Dr. Walsh those who have been derived from of Fordham, a sociologist like Rev. Paul L. Blakely and a literary critic less can all these taken together with like Agnes Repplier or the late Joyce the Catholic Church or for that Kilmer, increase its circulation to Church." As well call Germany, ary Catholic community of today? dailies print casualty lists—long ence does not necessarily make for There is an old saying that one

taste for olives. We have reason to doubt the truth of this statement, having noticed at a picnic how a couple of young untravelled ladies 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

Some priests, by exhortations from people of Ontario generally. the pulpit and by a personal canvass of their parishioners, have succeeded

In all the literature that has grown up about this subject we have seen and who will act with calm tenacity." a journalist, he succeeded in great but one practical suggestion made measure in leaving the impress of as to how best to induce people to his personality on the Catholic read Catholic papers. This appeared plicity and unostentatiousness: Register during the too short period in an article dealing with the recent "The same calm gravity which "Take a concrete example: An of his editorial control of that paper. Catholic Press Convention in Chicago. marks his religious life makes him To our esteemed Catholic contem- The writer, Mr. L. F. Happel, M. A., flee all brilliant and showy functions. suggests a Catholic press hour once On principle, he refuses to attend all a week, or at least once a fortnight, those to which he is invited. In his in sour Catholic schools, that the own words he 'hasn't the time'; he as a man and a Catholic, and his youthful reader of the Catholic press has 'to go to work.' In his dress, as achievements in the industrial and the death of the scholarly gentleman of today might be the full-grown in all else, he tries to avoid every. as the ground, they claimed, was are nighting shoulder to shoulder ing which is the innovation and not already overworked. Redemptorists, with the manhood of all France to my transcendental doctrine. That whose whole souled devotion to the reader of the Catholic press of to-

Shakespeare, or possibly even of Scott seen in the ordinary sky-blue uniment of the legal profession to take or Thackeray, had we not been form. But for the hardly perceptiup new duties in a new environ- gradually trained to an appreciation | ble little stars, one might take him of such literature by patient in- for a soldier of the ranks. . . ease and comfort at a time of life structors during long hours of class. His table also reflects his mode of draws is that Catholic editors are quickly and without conversation. the Sisters and priests of the Catho. stitute his daily menu." lic parochial schools, academies and colleges the country over can create troversy of late in our Catholic papers the demand for a better Catholic

the reading of passages from the at all, and that he has no set hours Catholic paper from the pulpit. of rest. "At the time of the last Albeit we know of one priest who offensive towards Marne, and at the was accustomed to do this. He was time of the offensive against the a good reader-a very essential British, he was awake during five qualification in this matter - and days and five nights, his ear bent to while he may have wearied his con- the telephone, in constant communi. been pointed out that it would be gregation a little at times, he left cation with his generals." Further: possible to have many Catholic them a well instructed people and "He is little seen nowadays. His dailies throughout the country if fostered in them a devotion to the herculean daily task-heavier than

talent which would furnish the lead. objection would be to devote a por- headquarters. . . ing editorials, a condensed survey tion of the evening at the regular does go among his troops-for in. of current events, religious articles meetings of our men's societies to stance, to assure himself of the imand literary reviews, all of which a discussion of the topics of Catholic portance of this or that position—he could be forwarded at comparatively interest treated in the current issues hardly ever pauses." small expense to the various papers, of the weekly Catholic papers. The leaving to the managing editor of pastor could briefly review these each merely the task of collecting topics and call attention to the the local news and of attending to articles dealing with them. The ally fall within the sphere of his further information among the men those whose duty bring them official duties. All this is very good; of the parish and an aroused interest to him he is "always affable." but it ignores the very important in the columns of the Catholic paper Though a man of few words his consideration that it is useless to that is lying on the table in their offer for sale something for which no clubroom or that comes weekly to market has been created. Would their homes. Such practical aid to the fact that a paper had on its staff their self-enlightenment would be an editorial writer like Father Tier. much more beneficial than a glowing ney of "America," a controvertist like panegyric on some ancient worthy iner, a popular religious teacher like of his hearers and create a moment-

THE GLEANER

NOTES AND COMMENTS

THERE SEEMS something heartless any appreciable extent in the ordin. in the way most of the big Canadian subordinates, because blind obedicolumns of names crowded together rational and logical execution of without regard to alphabetical order, the idea conceived by the generalmust travel in order to acquire a making search for a given name a issimo." 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 did justice to a bottle of this Spanish of the trivialities of the sporting Usually, however, "his calm face delicacy. However it will serve as page to the solicitude of the thousands of anxious hearts among their readers. There are some honorable France." His intense love of counbut it should be the rule.

THE STATISTICAL review of the in his own words. "Ah, you do not acquired a taste for Catholic litera- criminal record of the Provinces of know what a father suffers when ture thank you for subscribing for Quebec and Ontario prepared from mourning enters into his household. him to a Catholic paper. In all prob. the records of the Department of My son is gone, and one of my daughability like the bottle of olive oil it Trade and Commerce by a Parlia. ters is widowed. I shall return to would remain unopened though both | mentary official, showing that crime, | a home that I left full of happiness are good for the system. Once a both adult and juvenile, is much more on a summer Sunday to find poor eminent people said was that a mark person has laid aside his prejudices prevalent in Ontario than in Quebec, little orphans who never even knew or his indifference and tasted Catho- should prove instructive reading to their father. I am nearing the lic literature he will find it to be the Toronto daily (and others) which twilight of life, and I think I have cline in a State, and I suppose the so good that he will not only develop has a habit of juggling the figures of been a faithful servant whose hope that a certain strict society came into doctrine would apply to the decline an appetite for it but a veritable Government statistics to the prejudit to the prejudit and the pre hunger. The accomplishment of this dice of Canadian Catholics. The There are, like myself, thousands task of inducing subscribers to relish favorable showing of Quebec ("Cath. and thousands of fond old fathers the literary and soul nourishing feast olic Quebec") in this latest review who have lost all they loved, the that is spread before them is, to our is rightly attributed to its schools, sons on whom their hope was set. mind, the most essential element in wherein religious training is the But, we have no right to self-pity. the truly apostolic work of further- rule, not the exception. In this con. Our country-our beloved patricing the interests of the Catholic nection the figures given should is all that matters. Let us accept furnish food for thought to the the sacrifice. The whole of human-

> THE MANNER of man that is at the in placing a Catholic paper in almost | head of the Allied armies in France every home in their parishes. No is set forth in a few striking paraone can gainsay the merit of this graphs in the Strand Magazine by religious character. Born in the J. A. Wall, K. C., Catholic journalism work, but it stops short of the accom- Henri de Forge, whose writing bears Lourdes country, and educated by plishment of the end in view. Under every evidence of first hand knowl. the Jesuits, he has never lost the loss. In another column we give the this mild form of compulsion most edge. Better than long columns of fruit of that training. M. de Forge sketch of his life and work which Catholics will subscribe for a paper. panegyric these simple characteriza- writes: "No one has told, although those who knew him best furnished But will they read it? Will they tions of the great soldier upon whose it is a fact, how never a day passes subscribe for it next year if there be genius and devotion the whole world without his withdrawing for a few Scholarly, studious, a sincere, a change of pastors? The women now leans, reveal him as he is. M. moments of meditation in the nearearnest and loyal Catholic he gave folk will read the story, but the rest de Forge's words, therefore, cannot est church; it may be only a shellup the life and work in which he of its contents will, in most cases, find too wide publicity. The Gerhad already achieved success to place diffuse as much light in the house man authorities themselves know at the disposal of the Catholic cause hold as do the illuminating facts con- him, and display no disposition to to his officers. It is no mere parade the fruits of studious life and the tained in the "Directory of Catholic minimize the gravity of the situation of religion. It is simply that he service of his facile pen. Master of Information" that supports the that now faces them. "He is a needs every day to withdraw a while leader," said the Gazette de Cologne from life's turmoil and draw close to recently, "who knows what he wants | the Master of all men and all deg-

> > FIRST, AS TO General Foch's sim-

ever have read a line of Milton or ample, he is nearly always to be room reading?" The conclusion he life. His are a soldier's meals, eaten facing difficulties that they them. As a man of action he possesses a good selves cannot overcome. "Only the appetite, but one meat course, a dish heartiest co-operation," says he, "of of vegetables and a cup of coffee con-

SECONDLY, HIS devotion to work and to duty. The few who have the honor of coming in contact with him, We would not presume to suggest | we are told, say that he hardly sleeps it seems humanly possible for one A plan that can be open to no man to undertake-pins him to his Even when he

> THEN AS TO his relations with his brother generals and his subordinrelations with his generals are singularly happy." from expecting blind obedience from those under him, his professed doctrine as a tactician is that " to command has never meant to be myster ious : on the contrary, the idea which animates the order should be ex. plained to the immediate subordinate. For, while it is necessary that a commander should have the hearts and minds of those under him com. pletely subordinated to higher authority, we must enlighten our

ALTHOUGH NATURALLY reserved. when General Foch does talk he becomes animated, we are told. given his son and his son-in-law to exceptions to the practice indicated, try and his feeling for those to whom, like himself, the War has brought bereavement, are expressed ity is at stake. Liberty must first triumph. Afterwards, we may

> FINALLY, As to the Generalissimo's shattered ruin. He always goes alone, and never mentions his going tinies. There is nothing theatrical about this action-no pompous invocation of the Almighty, after the manner of the Kaiser. It is a simple act of true piety by a simple man.' Therein lies the secret of his strength.

is all the more pleasing since it been captured. On the Murman 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 -unlovely 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 calibre 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 outpost 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 yes terday. 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 mered 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 of 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 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 bettle fronts in Syria, Macedonia and Russia is excellent. The Turks, the Sulgars and the German-led Bolsheviki 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 edge of the Syrian desert and making it extremely difficult to rush reinforcements southward from 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 detensive 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. ish, Indian and Australian cavalry have been loosed upon the fleeing Turks and are rounding them up in large numbers. Over 3,000 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 Cerna and the five miles they have advanced on a average about seventeen miles, and average about seventeen miles, and have crossed the Cerna at apoint more than twenty miles from the front as 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 s 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 flerce 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 have retired west of the Vardar to "new positions previously assigned." That sounds like Ber lin at its best.

A DETAILED statement has been issued dealing with conditions along the Czecho-Slovak battlefront 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 Nikolaiav, 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 Ukranians, learning of the successful resistance of the Bohemian troops on the eastern border of the nian State, felt that they also might hope to resent the tyranny of Germans and secure the control own country. A British the Allied forces in Northern Russia, states that on the Dvina the largest of the enemy's armored steamers has | if Father Farley knew it.

there have encounters between the people of Karlia, 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 of 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 Time Mamaroneck, N. Y., Sept. 17.— John Cardinal Farley, Archbishop of the Roman Catholic Diocese of New York, died at his country home at wanted peace, but he said it was evi-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 proof New York, was created and pro-claimed a Cardinal of the Roman Catholic Church with the titular church of Sancta Mavia Supra Min-erva, Rome, on Nov. 27, 1911, simultaneous with the elevation to the Sacred College by Pope Pius X. of Archbishop O'Connell of Boston and Diomede Falconio, Apostolic Delegate at Washington. To have thus its representation in the supreme hierarchy increased by the new Car-dinals, with Archbishop Falconio, who had been in America for many world as the greatest tribute the erica could have at the Church in Am time received.

News of Cardinal Farley's nomina. tion was received not only by the Catholic population of New York with great enthusiasm, but by the city at large, for as Archbishop Farley he had been beloved by a host of friends of every creed. Twenty five thousand men, women and children lined the crosstown thoroughfare from St. Patrick's Cathedral to the steamship landing when he left for Rome to have the red hat conferred upon red hat conferred upon him at the formal consistory. Papal flags were in evidence throughout the city and one was flown from the topmast of the steamer on which he

One of the greatest demonstrations any ecclesiastic ever received in this country was accorded the new Prince of the Church when he returned to this country on Jan. 17, 1912. In an open carriage he joined the procession and saw the city decked in papal colors as never before. The Cathedral had strung with ribbons of electric lights, and these were illumined for ten days after his return. During these the demonstration many forms, notably a public demonstration at the Hippodrome, and at a dinner at which Cardinal Farley heard his Protestant brethren pay him tribute, and a Jewish rabbi pro nounce a benediction, rejoicing that

the days of bigotry were over.
After the Cardinal accepted these signal honors he returned to the the exacting duties which were still his as Archbishop of New York. In this capacity he had already made himself one of the most influential and popular religious leaders of the His entire ecclesiastical life, city.

LEFT AN ORPHAN AT BEVEN YEARS Cardinal Farley was born April 20, 1842, at Newton Hamilton, County Armagh, Ireland, the son of Philip and Catherine Murphy Farley. His father was an innkeeper. Both parents died when the boy was only vears old, and he was left largely to make his own way in the world. He succeeded in getting a fair education at St. Marcatan's, a college in the neighborhood of his home, and he proved not only to be a brilliant student, but a popular one, as he was known as the comedian of his class and a peacemaker among his

He came to New York through the auspices of an uncle, and continued his education at St. John's College, Fordham University, and at St. Joseph's Seminary at Troy, N.Y. spent four more years at the American College at Rome, and was or-dained as a priest there June 11, 1870. When he returned to this country he spent the first two years after his ordinations as assistant rector of St. Peter's at New Brighton, Staten Island. His vigor and ability, dis played in this, his first work, attracted the attention of Archbishop Mc Closkey, who later became a Cardinal, and he appointed him his secre-tary. Father Farley held this post for twelve years, almost up to the time of the Cardinal's death. His intimacy with the first American to be elevated to the Cardinalate had a great influence on Father Farley, it was said. After Cardinal McCloskey's death, he eulogized him in a story of

At the time he served under Cardinal McCloskey, Father Farley was likewise the rector of St. Gabriel's Church, a large but poor parish, on the east side. Here a priest's life was one of constant toil and not a report dealing with the operations of little hardship. He was a great the Allied forces in Northern Russia, states that on the Dvina the largest had it that no man ever went hungry

SUCCEEDS LATE ARCHBISHOP CORRIGAN

In 1884 Father Farley was appoint ed 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 1895 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.

Cardinal Farley entered into the spirit of America's war against autocwanted peace, but he said it was evident this could not be obtained

except by the defeat of Germany. "I would that peace could come by arbitration and diplomacy," he explained in a interview. "It seems however, that no permanent peace can be hoped for except through the defeat of German arms in the field or the repudiation of the Prussian autocracy by the German people themselves. Criticism of the Government irritates me. I would consider it little short of treason." sponsored the organization of the Catholic Church's great power, for the service of the country, simply, he said, because Catholics were citizens of the United States. No man could be a good Catholic and be lax in his obedience to the civil author-

He considered it a sacred duty to all Americans to answer immediately every demand made upon them by

the country.
"As Catholics 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 devo tion. 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, begun on March 17 and ending so 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 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 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. stead 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 nore 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 bending 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.'

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 deprived him of an opportunity for tion seems to cling to the shores of outburst of feeling.

The retiring nature of the venerable prelate was shown in many ways, but especially in the succinctness 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 Com- he was identified with th mittee he said simply:
"I have assured the gentlemen on

this committee that the Catholic Church of New York will promote

his custom to take a walk along Madison or Fifth Avenue with one his priests. man never collects his thoughts so well as when he walks alone or with a congenial spirit." the Cardin-

al 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 boards of which he 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. His nearest approach to frivolity, if 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 cu rent 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

NOT A GREAT PREACHER OR SPEAKER preacher or speaker, so far as oratori-cal 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, oral theatricals, Sabbath desecra tions and Socialism.

It was rather as a manager of man and of money that the Cardinal Archbishop ranked highest. He display ed great vigor in carrying out his plans for the founding of Catholic institutions and in fostering those aleady established. Under his administration six or seven new churches ary courses. Since he assumed the were built in New York arch-diocese 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, e 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 in 5th Avenue. Here, surrounded Knights of Columbus for funds to by his offical household, he lived a simple life. He owned no fine equipage of any sort. He abstained from tobacco and coffee and was known among his friends as a charming He entertained at one time host. 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 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. Haves, Bishop Ordinate American forces, who paid him this tribute: "Rare and varied has been the ex-

perience that has schooled His Eminence from country curate to Car. dinal'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 rofound learning, a keen judgment Cardinal Farley was pre-eminently qualified to move in the courts of rinces and to sit in the councils of kings, while those of lowly degree were attracted by his sympathy and democratic benignity. Let but the humblest appear before him, and his presence and paternal greeting spoken in a reassuring tone removed all embarrassment, save an increased

reverence for his person and office.
"Forceful but tactful in his pulpit

and vigorous as it was kindly and gracious. His busy official life extensive literary work. He was, however, the author of the 'Lite of Cardinal McCloskey,' and has contributed to periodical literature many articles on timely topics.

"These was no progressive parts."

"A diocesan movement for social parts."

"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 fluence. From his early priesthood for the Propagation of the Faith, and prayed that America might take up the work in the foreign missionary field. His cherished dream became

Church of New York will promote this campaign with all the influence at her command."

Between noon and 1 o'clock it was Archbishopric he organized a diocesan centre of the society; and New years and was a society was and was a society. 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 Mismissions. Again the Foreign Missionary College was opened a few years ago within his jurisdiction, and no one blessed it with more sympathetic and substantial encourage ment than the Cardinal Archbishop 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 dis-liked publicity and enjoyed accomplishing his work with as little fuse 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 break. fasted lightly, with his secretary and ais 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 Cardinal Farley was not a great soothing the troubled spirits of the

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-embrac-ing 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 elementarchiepiscopal responsibility he increased the number of parochial schools in his diocese from ninety-six to nearly two hundred.

FOUNDED CATHEDRAL COLLEGE " Nor is this all. His solicitude for the education of the clergy led him a decade ago to open a diocesan preparatory preparatory seminary under the name of Cathedral College. He organized so well this preparator, school that it immediately obtained a charter from the Regents of the University of the State of New York to confer collegiate degrees.

"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 Encylong since left the press. A corps of profound scholars, renowned speciallists, and learned contributors of every tongue and nation, under wise editoral 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. Though generous with monetary aid he contributed what was still more substantial, his personal influence and impelling power, that has proved the stay and strength of this monumental work.

GRASP OF DETAILS

"It is often remarked that great men who conceive and bring to successful finality large undertakings have but little patience for the exacting details that ever must crowd upon their attention. Cardinal Far-ley, however, had been able to combine with executive administration of a high order an immeasurable capacity for ordinary official work. Under Cardinal McCloskey he was invaluable in preparing for the erection of the superstructure of the Cathedral, and upon him fell the pre-parations for a function heretofore unknown in this land-the conferring of the Cardinal's biretta upon Archbishop McCloskey in 1875.

"He successfully met all indebted ness at St. Gabriel's, and in every office was remarkably successful in obtaining large subscriptions for one purpose or another. The cosmo-politan complexion of the Catholic population of New York presents a "Forceful but tactful in his pulpit grave problem and responsibility utterances and other public addresses, which the Cardinal faced fearlessly he captivated all his heroes by a and solved intelligently. Seventeen

our vast country and fears to venture beyond. For such the Archbishop

reform and betterment has also been the subject of serious concern to His Eminence. Hundreds of thousands of dollars were expended annually in this city by other than Catholic or ganizations. No prelate ever approached his duty here better prepared to cope with it. For nearly twenty years Mgr. Farley, as pastor, lived among the poor. At the same time he was the Spiritual Director of the St. Vincent de Paul Society, and came into contact with poverty and its problems. He injected into this society a constructive spirit of Christian contact with poverty and its problems. He injected into this society a constructive spirit of Christian contact with poverty and its problems. He injected into this society a constructive spirit of Christian contact with the contact with poverty and its problems. He injected into this society a constructive spirit of Christian contact with poverty and its problems. He injected into this society a constructive spirit of Christian contact with poverty and its problems. He injected into this society a constructive spirit of Christian contact with poverty and its problems. He injected into this society a constructive spirit of Christian contact with poverty and its problems. He injected into this society a constructive spirit of Christian contact with poverty and its problems. tian charity, which broadened in scope, lifted it to a higher plane than that of providing temporary relief, and gave it such an impetus that special works were established, and continue to be formed to meet special conditions

HIS BOND WITH ETERNAL CITY STRONG

"Since the days when he was a student in Rome the bond between the Cardinal and the Eternal City had been very strong. He knew well the Rome of Pius IX. before the spoliation of 1870, and was privileged to behold the bishops of the univer sal church assemble for the Vatica Council. As Secretary to McCloskey he accompanied His Eminence to Rome in 1875 and witness-ed America'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

Again in 1878, on the occasion of the death of Pope Pius IX., he sailed for Rome with Cardinal McCloskey to attend His Eminence as conclavist But before the arrival of New York's Cardinal Archbishop, Leo XIII, had been elected. Father Farley was present at the coronation of Leo XIII., and at the consistory which followed, in which Cardinal McClos key was invested with the insignis of the Cardinalitial dignity. The last and recent visit of Car

dinal Farley to Rome was the crown ing event of his ecclesiastical career Summoned by Pius X. to be created a member of the Sacred College of Cardinals he embarked from his archepiscopal city amid acclamations of joy and affection from clergy and people. The days that followed in the Eternal City were ever memor able in his own life and in the his tory of the American College, which became a centre of official and ceremonial activity for the three new American Cardinals.

# THE CATHOLIC CHURCH EXTENSION SOCIETY

OF CANADA

RESULTS OF EXTENSION WORK The Catholic Church Extension has done and is doing a great deal of good. Last year in actual cash the missions received \$56,208.07, and church goods including such very necessary articles for the altar as vestments, ornaments, chalices, etc., to the value of \$5,474.45. These amounts were divided among seventeen archdioceses, dioceses and vicariates of the West and North. Naturally we would expect that the expenditure of such an effort would bring about results that would be noticed that become us as Catholics and

and it does. We have reports from those whose clopaedia is an accomplished fact. business keeps them on the road. The last of the fifteen volumes has For example, among the theatrica groups that are scattered through the country we hear reports. So of these people are good practical Catholics. Their story confirms the value of our work in out of the way First the Extension will build a little chapel in some neglected corner. This gets the Catholics, often of a widely scattered district, together, soon they realize that they were more numerous than anyone suspected. Having drifted into such a corner for one cause or another Faith was seldom a matter talked about. But having a little beginning made a great difference—a priest came regularly, they were encouraged, they organized and got to-gether, God's work among them soon showed substantial results and the little chapel of a few years ago was mission another will be taken in and little chapel of a few years ago was only the vestry of a handsome church. And it is needless to add that the whole spirit of the place changed. Religion was a matter now of ordinary talk, it was also a matter of ordinary practice.

OUR SCHOOLS

Many years ago an Order of Sisters in France founded a House in British Columbia. They are teaching Sisters and have prospered in Canada in the sense that they have five or six schools, some of them for Indian children. At Sechelt, B. C., one of their schools was destroyed by fire last year. The Extension Society recently granted \$200 to help com plete a new building, and the Sister Superior's thanks reached us last week. She adds: "Our school has been reopened and is more flourish ing than ever. In fact we cannot accommodate all that apply." This work of education in all its many degrees is being brought more and more to our attention as a vital need of the church in the West. The In Honor of St. Anthony... West is still largely a pioneer country, with all the enthusiasm for material progress which pioneers are

manner of eloquence as convincing and vigorous as it was kindly and gracious. His busy official life deprived him of an opportunity for come careless. Those who resist the temptation to think only of material things become rather better Catholics than they were before they went West. But in the case of children born in the West, they can scarcely escape the contagion of materialism if religion is absent from the schools

they frequent, In Alberta and Saskatchewan Catholics have the right to organize Catholic public schools. But in British Columbia no such advantage is obtainable. There the only sible Catholic elementary schools are parish schools. In places like expense must be borne by the parents, but what is true of chapels is in some places due to timely aid given at the outset. There is no more effective mission work at present than the helping of struggle ing Catholic schools.

This has been realized entirely by the Extension Society and every effort that could have been made was made to aid Catholic education. Can you help along the good work?

Donations may be addre REV. T. O'DONNELL, President. Catholic Church Extension Socies 67 Bond St., Toronto. Contributions through this office should be addressed :

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D. McDonald, Brook Village. Mrs. S. Barrett, Belle Island. 1 00 MASS INTENTIONS E. G. P., Ottawa.....

## BASIS OF CATHOLIC TRAINING

From Cardinal O'Connell's Address to Religious But you, beloved religious, are

appy in the possession of the true The very basis of Catholic training is religion which inspires love of God and devotion to country. Love of God is impossible with those who refuse obedience to the nation. And it is equally true that he who refuses allegiance to country and subjection and recognition to its laws cannot be a true and loyal follower of Christ.

These facts must inevitably force themselves upon the notice of the leaders of the people. Irreligious in-struction fathers false science, disunion and moral decay; any system of education that banishes God from

its curriculum is insidious and false Our prominent non-Catholic educators know this to be true, but they are yet in good part unwilling to make the avowal, at least, openly, But public opinion is beginning to assert itself and to demand the reestablishment of religion in the schools. Without the guidance of religion true instruction is impossible.

Our obligations in the matter of training the youth are clear and well defined. It is our sacred duty to set the best possible example for the nation, and in this we must exercise the patience and concientiousness Christians .- Catholic Columbian

FATHER FRASER'S CHINA MISSION FUND

Dear Friends,-I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand vil lages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a burse. The interest on this amount will support a student. When so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to Gratefully yours in Jesus and Mary

J. M. FRASEE

I propose the following burses for subscription : Sacred Heart Burse.

Blessed Sacrament Burse. Holy Name of Jesus Burse. Queen of Apostles Burse.

Immaculate Conception Burse. Comforter of the Afflicted Burse. St. Francis Xavier Burse. St. Anthony Burse

10. Little Flower Burse. SACRED HEART BURSE Previously acknowledged

Friend, Monckland.. J. J. C., Winnipeg, Man... Mrs. J. C. Walsh, Rock 1 00 1 50

QUEEN OF APOSTLES BURSE Anonymous..... \$1,000 00

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 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 vants 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 be called upon to exercise charity for all men, and expected to manifest a could be so is obvious. If we are called upon to exercise charity for all men, and expected to manifest a could be so is obvious.

king to be surprised at? The poor man peculiar degree of that virtue towards had been met with on the road, those who are joined to us by flesh compelled to come in, and, because he had not on a wedding garment, be of a type differing, not only in degree, but in kind, as well, from that he was silent. Then the King the obligation of a child to love its said to the waiters, Bind his hands and feet, and cast him into exterior of its origin from them, of the dig-

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. Living the commandments we have frequently had occasion to refer to the denger of six 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 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

What is precisely meant by the state of grace? To be free from mortal sin; to be in a state of friendsin we have lost and torefelted this state, we can regain it and recover it by the Sacrament of Penance. We can lose the garment of grace: that no regard for the demands of through the mercy of God we can restricted by the Sacrament of grace: the considered above all others.

It goes without saying, of course, that no regard for the demands of third love can justify even the slight the property of their parents, according to the latter's need; and their own material.

ong ago in the heart of man.

The parties when in need, either of spiritual or they are of the suffer of corporal assistance, parents should be gand to hearken rather than to offer not look in vain for the help that

they should, they half mean to put indignation on those who have themselves right with God some day, brought them into the world. The life binds them together; their gratbut they neglect and delay. Is negligeness 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 construction of the second of the s

out of grace is their pride and self-sufficiency. Yes, pride prevents them. They are so blinded thatthey see not what they need, and the sad and loathsome state their soul is in. And to obtain God's grace they have

and necessary. Otherwise there can only be one ending to it all: we inferiors, answering them in a curt nations are to be maintained. These 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.

FIVE MINUTE SERMON 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 what avail our pride and arrogance ?

Keep the wedding garment spot-

darkness: there shall be weeping and gnashing of teeth."

nity of their position, and of the power which rests in their exalted

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 seem 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 stand-

point 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 fear of wounding the feelings of an possesses the proper love for its particular of the control of fear of wounding the feelings of an aged mother or father, however, they put off taking the step. These are possesses the proper love for its parents will not fail to give due attention to their health and reasonable contexts and will be careful to gauge state of grace? To be free from mortal sin; to be in a state of friend-cases where love for parents must be subordinated to a greater one. "He subordinated to a greater one. "He that loveth father or mother more sake of indulging their own selfish

sain 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 inconceived and their own material ments, or the laws of His Church. As we shall see subsequently, in treating of obedience, when there comes a question of right and wrong, of hearkening to God's word, or the cost of great self sacrifice on the part of their parents; any return they can make, however great, will scarcely exceed their obligation.

And of still greater importance is

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 pervarity and stubbornness held sure. Such situations, however, are fortunately extremely rare.

To love another is to wish him well. That is called internal love and is the first requisite in the affection of children for their parents. But there must, moreover, be an expectation of this benevous children for their parents, especially when sickness, old age or some other too obey Almighty God. This pervarence is the above case, no room for the concept.

To love another is to wish him well. That is called internal love and is the first requisite in the affection of children for their parents, especially when sickness, old age or some other cause renders them incapable of carbon case. The concept is the above case, no room for the concept in the concept in the affection.

And of still greater importance is that they should supply the spirit wall needs of their parents, especially when sickness, old age or some other too obey almighty God. This pervalence is the first requisite in the affection of children for their parents.

But there must, moreover, be an expectation of this benevous concepts. or to obey Almighty God. This perversity and stubbornness held sway lence; children must show their long ago in the heart of man. Did parents that they love them. And the needs of the afflisted soul, as they are of the suffering body. Due

old Testament recounts in various places the punishments decreed by Almighty God for those ungrateful ever, will be such as can be measured ever, will be such as can be measured. Souls with reverence and diligence, such a one. And "he that striketh
And the last cause keeping men his father or mother shall be put to

While it is to be hoped that such 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 while it is to be hoped that such manifest signs of hatred on the part weal is continually calling attention to the standards according to which society must live if it would attain not be denied that many so far fail to this.

This state of grace, my dear brethern is, nevertheles, most requisite ern is, nevertheles, most requisite there there there are the state of grace, my dear brethern is, nevertheles, most requisite there there there there are the state of graces are to be maintained. These

"FRUIT-A-TIVES" Brought Quick and Permanent Relief



MR. P. H. MCHUGH

103 Church Street, Montreal. December 10th, 1917. "I was a great sufferer from Rheum. atism for over 16 years, I consulted

specialists, took medicines, used lotions; but nething did me good. Then, I began to use "Fruita-tives"; and in 15 days, the pain was easier and the Rheumatism was better. Gradually, "Fruit-a-tives" overcame my Rheumatism; and new, for five years, I have had no return of the trouble. Also, I had severe Eczema and Constipation, and "Fruit-a-tives" relieved me of these complaints; and gave me a good appetite; and in every way restored me to health". P. H. McHUGH.

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hour," cause anxiety and worry to their parents. It might be a valuable revelation to some of the rising generation, who figure in scenes that disturb the peace and comfort of the family hearth as a result of these offenses, to know that they are not only displeasing those who attempt to correct them, but are incurring God's displeasure as well. There may not always be present the reflection and deliberation which are demanded for serious guilt, but the material for a grave sin is not want-

True filial love cannot be said to ship with God. The Sacrament of Subordinated to a greater one. He Baptism endows each one with this that loveth tather or mother more state of grace, and when by mortal than Me," avers Our Lord, "is not sin we have lost and forefeited this worthy of Me." God's interests must worthy of Me." God's interests must be advantaged by the more of their large regime.

warning should be given the priest, and to hearken rather than to offer the fat of rams. Because it is like their offspring can render them. Those children, be it noted, sin gravely against the Fourth Commandment who deliberately and to a notable extent visit their wrath or half when held went to the fat of rams. Because it is like their offspring can render them. Those children, be it noted, sin gravely against the Fourth Commandment who deliberately and to a notable extent visit their wrath or half when held went to render every consolation afforded by the Church, before the patient has been weakened and rendered incapable of spiritual effort. Parents will appreciate the may be able to render every consolation afforded by the Church, before the patient has been weakened and rendered incapable of spiritual effort. Parents will appreciate the material and bodily helps provided by the Church, before the patient has been weakened and rendered incapable of spiritual effort. Parents will appreciate the material and bodily helps provided by the Church, before the patient has been weakened and rendered incapable of spiritual effort.

# RELIGION THE REMEDY

The Church always foremost in the protection of the individual and the promotion of the common

atmosphere was pervaded by religion.
Difficulties were settled by the
Supreme Pontiffs and by the local
Bishops. The Church was supreme.
There was a perfect unity of endeavor. Pope, Bishop, priest and layman had but one mind and one heart. Herein was the success of these associations for the laboring man, and the secret of their efficiency

in promoting universal goodwill.

The so called Reformation was but the spark that enkindled and gave promise of success to the avarice and wickedness of the ambitious princes of Germany. Therein they saw their chance to grind down the working man, to treat him as a slave or worse as a chattel for the amas-sing of untold fortunes. They wel-comed the day that saw the destruction of religion among the people and utilized to the extreme the Liberalism that replaced it. Monasteries were confiscated, guilds were dissolved, pious associations of workingmen disbanded; the poor were thrown aside when no longer able to produce for the landed princes, and the few, heartless, mer-ciless and godless became tyrants who laid the foundations for Individualistic Capitalism. The re-straints of religion were no more.

The contagion of Liberalism and afterwards individualistic Capitalism spread rapidly to contiguous countries. The faithless Henry, the brow-beating Edward, the licentious Elizabeth grasped the opportunity to grind down their subjects and make their lot little better than that of the beast. Spoliation of monasteries, defiance of the Church, confiscation of private property and cruelty to the laboring classes ensued with lightning rapidity. Religion was gone. Mammonism, atheism, materialism held full sway. The tale is told in the blood of the working classes of that day.

Present day social problems and difficulties are but the logical working out a system of irreligion and materialism. It cannot be maintained with any degree of reason or historical truth that during the intervening centuries industrial ex-pansion, commercial development and the advancement of the arts and sciences are responsible for the social upheavel of our time for while all this has changed the face of the earth, progress in itself by no means connotes a denial of God, of His Church and its ministers. On the contrary, this very expansion makes more emphatic the necessity of religion, of recognition of ecclesiastical authority in order that material advancement may be tempered with justice and charity whose enforcement lie well within the sphere of

It is the absence of these two virtues that has given rise to all the social disorders so common today. It is their absence that has given impetus and momentum to ruthless Individualism with its amassing of incalculable fortunes wrung out of the sweat and lifeblood of the working classes, the downtrodden and the needy. It is their absence that has made of Capital a greedy, selfish clique, a grinding machine devouring the rightful earnings of the laborer, a coterie of exploiters of men, women and children for the return to religion.—Boston Pilot. sake of personal affluence and influence in deflance of the designs of

of divorce, race suicide and every other allied evil.

The heartcries of the oppressed and cruelly misguided multitudes were bound to follow this reign of industrial terror. The downtrodden uttered its "non serviam" and sought for the remedy to offset Capitalism. Its wail rang through the nations. Clever but faithless the nations. Clever but faithless agitators caught up the cry and promised relief in a philosophical Socialism, bitterly arraigning Mammonism and denying the right of individuals to private ownership. Liberalism, therefore, gave rise to individualistic Capitalism and the excesses of mercilless Capitalism, be excesses of merciless Capitalism got the new doctrine, opposite in the extreme of Marx and his followers.

Both systems have been successively foisted on mankind. Neither satisfies as both are shorn of justice and charity, and see in religion their common enemy. The conscienceless acquisition of rich the base materialism of the one, and the denial of the essential equality of man and of his right to private ownership of the other make it quite impossible for any Catholic to belong to either class.

Human society was given its choice in 1848. The great bishop of Faith was sneered at, a conscience-less coterie of unprincipled masters ruled the land.

Ketteler, the precursor of modern Christian Social Reform, gave to the world his solution of the social probworld his solution of the social problem in that year. His program for the solution of evils that affect society postulate the reestablishment of religion in the hearts of men, and of the reign of justice and charity. Marx, on the other hand, in that year floated his system of Socialism with its deflance of God, of all revealed truth, and its doctrine of class hatred. The world has chosen to follow Marxian standards, and for that very reason not only socialistic ideas but unscrupulous Capitalism, irreligion and materialism have thrived to the degradation of the human family and the social revolution noticeable today.

The great error was committed when social evils were considered as purely economic. They are and must be a religious question, fundamentally, because justice and char-ity while tempering the economic order are essentially the outpouring of faith in God as Creator and Rewarder of the good or evil that we

The immortal Pope Leo XIII. sounded the keynote to success in solving the social problem when he said that it was at the core a religious question. For says that great Pontiff in his memorable Encyclical to the Laboring Classes, "There is no intermediary more powerful than Religion in drawing the rich and the poor bread-winners together, by re-minding each class of its duties to the other and especially of the obligation of justice.

When religion was an outcast and the Liberalists introduced Socialistic doctrines, Windthorst uttered these prophetic words, "Believe me, the day will come when you, too, will realize the truth and will exclaim: 'Would that we had never entered on this course; had we acted otherwise the red spectre would not now be threatening us.'

That day is here. Liberalism, Unbridled Capitalism, and Socialism have torn asunder the social fabric. The only hope of Society is in its

God toward all His creatures. It is their absence that has produced in society the promoters and followers been leveled to the ground by shells.





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### CHATS WITH YOUNG MEN

ONE BY ONE

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

One by one thy duties wait thee, Let thy whole strength go to each, Let no future dreams elate thee, Learn thou first what these car

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, Look 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. PROCTO

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 quali-fication," 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 The divine will was soon manifested advertisements of the store or institution where that sort of policy prevails. No business can succeed un-less it makes friends of its patrons. Friends make business, and courtesy makes friends," he says.

for most is that which is accorded to strangers. Little acts that show Lady of Mercy. By the grace of consideration for persons with whom God, and under the protection of His one is daily thrown in contact are with most important, because the one who rapidly, its growth being increased makes it a habit to be courteous at by the charity and piety of its memall times is the most successful employee or employer, as the case may only to collecting alms for the ran-Perhaps more discourtesy shows 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 It is never considered servility to go out of your way to do a favor for some one. Little acts of kindness are the ones that pay the biggest dividends. They may not be

and that qualification is absolutely necessary to business success. Courtesy is not so much what is said, but how. Courtesy is in reality an appli-cation to every day life of the Golden

HASTE AND HURRY Haste is one 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 coun-

ter current or buffeted by head wings, goes zigzag. Haste helps. Hurry is but 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 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 arshaled, and swift results are brought about by making haste.

Behind the work must be the care

ful, predetermined plan and the resolute, resourceful mind which rately 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—swiftly, 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 ont 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 ihe other: "its 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 ould have become a 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 be-cause his best efforts have been adversely criticized. - Catholic Colum-

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 con-ceived the idea of establishing an order for the redemption of captives. The Blessed Virgin appeared on the same night to Peter, to Raymund of Pennafort, his confessor, and to James, King of Arragon, his ward, and bade them prosecute without fear their holy designs. After great It is easy to be courteous to a opposition the Order was solemnly friend; but the courtesy that counts established and approved by Gregbers, who devoted themselves not som of the Christians, but even gave themselves up to voluntary slavery

> to be observed. SEPTEMBER 25 .- ST. FIRMIN, BISHOP, MARTYR .- ST. FINBARR, BISHOP

to aid the good work. It is to return

thanks to the Blessed Virgin that a feast was instituted which was ob-

served in the Order of Mercy, then in

Spain and France, and at last ex-

tended to the whole Church by

Innocent XII., and the 24th Septe

St. Firmin was a native of Pampelone in Navarre, initiated in the Christian faith by Honestus, a disciple of St. Saturninus of Toulouse, and consecrated bishop by Honoratus, successor to St. urninus, in order to preach the Gospel in the remoter parts of Gaul. He preached the Faith in the countgest dividends. They may not be the shape of immediate cash, but y will come in lasting credit to and your employer.

is uncertain. and instituted a monastery or school name Finnbarr, or Barr the White, was afterward given him. He was Bishop fifteen miles from Cork. His body 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 implous 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 life with a fortitude born of faith. with her, and finding her modesty inaccessible, and her resolution invincible, applied to Cyprian for assist-Cyprian, no less smitten with

the lady, tried every secret which he was acquainted with to conquer her resolution. Justina perceiving her-self vigorously attacked, studied to arm herself by prayer, watchfulness, and mortification against all his artifices 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 pecome 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.

DAMIAN, MARTYRS Sts. Cosmas and Damian were brothers, and born in Arabia, but studied the sciences in Syria, and be came 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 pro-fession 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 crder of Lysias, Governor of Cilicia, and after various torments were nd hand and foot and thrown in-

SEPTEMBER 27 .- STS. COSMAS AND

to 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. On the death of his father, his mother, Drahomira, usurped the government and passed a series of persecuting laws. In the interests of the Faith Wenceslas claimed and obtained, through the support of the people, a large portion of the country as his own kingdom. His mother secured the apostacy and alliance of her second son, Boleslas, who became henceforth her ally against the Christians. Wenceslas meanwhile ruled as a brave and pious king, provided for all the needs of his people and when his kingdom was attacked, overcame in single combat, by the sign of the cross, the leader of an invading army. In the service of God he was most constant, and planted with his own hands the wheat and grapes for the Holy Mass, at which he never failed daily to assist. His piety was the occasion of his death. Once, after a banquet at his brother's palace, to which he had been treacherously invited, he went, as ber named as the day on which it is he received his crown of martyrdom. his brother dealing him the death blow.

SEPTEMBER 29 .- ST. MICHAEL,

ARCHANGEL Mi-ca 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 cap-tain of the armies of God, the type of there a numerous church of faithful disciples. He received the crown of 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. conflict. He it is who prepares for St. Finbarr, who lived in the sixth their return from the Persian cap century, was a native of Connaught, bees to victory, and who rescues the at Lough Eirc, to which such body of Moses from the envious numbers of disciples flocked, as grasp of the Evil One. And since changed, as it were, a desert into Christ's coming the Church has ever a large city. This was the origin of venerated St. Michael as her special the city of Cork, which was built patron and protector, She invokes chiefly upon stakes, in marshy little him by name in her confession of islands formed by the river Lea. The | sin, summons him to the side of her right name of our Saint, under which he was baptized, was Lochan; the sur-chooses him as their escort from the chastening flames of purgatory to the realms of holy light. Lastly, of Cork seventeen years, and died in the midst of his friends at Cloyne, his kingdom on earth, it is Michael his kingdom on earth, it is Michael who will unfurl once more the standwas 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.

# FAITH NECESSARY

Sadness and trial form a large part of human existence. They enter where king or peasant dwell. Their presence is felt in the halls of diversion as well as in the hovels where live those whose lot is hard and at times cruel. But the Creator never permits man to be tempted beyond his strength.

There is a ruling Power that assuages the sting of misfortune. The man of faith sees in the hard-ships and tribulations of life the purifying fires of Providence. He bears bravely the apparent evils of

He knows the history of past ages

Save the food and help the fighter fight.

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

or downright failure according as he is moved by a spirit of faith to accept with resignation and courage what life has in store for him or, lacking the force of faith, surrenders

to the assaults of this world. The one great dominating influence must be faith. It has lived through the onslaughts of enemies who were determined to exterminate it. Mortal life has been sacrificed to the executioner, and vast numbers have been brought before the sword of the gladiator. 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
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 laby rinth of gloom to the land of perpet ual light.

A vigorous faith has been the com-fort 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 com mandments 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 salva tion. As the Supreme Master of life treacherously invited, he went, as has passed through sorrow, scorn was his wont at night, to pray before and insult, so must those who are the tabernacle. There, at midnight on the feast of the Angels, A. D. 938, 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.

THE MOVING PICTURE

The moving picture is certainly one of the greatest inventions of our age. When properely used, it but which we can never gaze upon with our eyes. There are untold inventions that serve the world to There are peoples whose methods and customs are quaint yet in a sense natural and progressive but whom we know only through word pic-

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 in stead of showing something really instructive and constructive, the moving picture has become the tool of the follies and frivolities of our

And the pity of it all is that morality which is and must be the founda-tion 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 norals are thrown to the winds in the production of the vampire pic tures that "have a run of one thou-sand 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 de-cency that will patronize the base presentations that abound in indeand has become convinced that life's cent suggestion. But the vast porbattles against misery and misfor tion want clean plays. They want tune can end in a glorious triumph the bubbling humor that relaxes

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 invalenting of keent minds by the inculcation of knowledge that certainly will lead to dissolute morals and religious indiffer

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 chil-dren 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 s 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 the service of saying Mass." they would scorn to teach them at home.-Boston Pilot.

APPRECIATION OF THE | we have already referred : MASS

the tributes paid to the Mass by true of passing as well as of permanent literature, as any one may see who keeps in touch with the story of the War which is largely the theme of all modern literature. When Augustine Bircell, a brilliant English essayist and at one time chief secretary for Ireland said, "it was the Mass that matters," he put his fing-er 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 hearts, some whispering of hope and sectarian contemporaries boldly puts comfort. He who said in the begin-

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really changes bread and wine into the actual body and blood of Christ, then we should go out of business. This, the Catholics claim to do in

Our contemporary states the matter not only correctly, but reverently and his doing so is a proof of th words of Augustine Birrell to whom

"Nobody nowadays, save a handful of vulgar fanatics, speaks irreverently of the Mass. If the Incar-Readers of literature who have allowed themselves any modern range and scope are familiar with range and scope are familiar with well seem its restful shadow cast ious non Catholic writers, and this is over a dry and thirsty land for the help of man who is apt to be dis-couraged, if perpetually told that everything really important and interesting happened, once for all, long ago in a chill, historic past."

This growing appreciation of the Mass and of the propriety of referr-ing to that august function in the religious life of 250,000,000 Catholics is a happy omen for the future The Guardian

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the matter, "If the Catholic doc trine of the Mass is true, Baptists daily this Word of His Creation—for His light is the life of men, and He minds and hearts.-Jessie Reader.

> Most of the grand truths of God have to be learned by trouble; they must be hurned into us by the hot iron of affliction, otherwise not truly receive them .- C. H. Spur

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### 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 t convincing us all how necessary it is to make the world safe for democ-

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 stat-utes under which prohibition was question of temperance or total our Sister teachers.

abstinence is not the issue. The undersigned is in receipt of a main fact is that in order that one letter from a High School teacher 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 interferman in the cold interferman in the cold interferman in the substituted therefor. Of the manifold interferman in the cold is in frectipt of a High School teacher who thus comments on the above two these congratulate who thus comments on the above two on the justice due to a nation so dear two our heart."

There is no doubt every one of the small nations will be shown that a justice to which they aspire. If any of them is left out in the cold it certainly will be its own fault. It is not without reason the reigning Pontiff will be known in history as "Benedict the Consoler" as well as "Benedict the Peacemaker." 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 justice has been debauched and vio-lated in the name of Religion and Reform. The man who commits even a technical breach of the liquor Perhaps the gravest perversion of

which deprive judges and magistrates of the right of judgment and decision on the merits of the case. Every day throughout this province cases vinced 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 magis-trate's court is merely a cash regis-ter for the collection of exorbitant fines; or a trap door through which finement 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 stan-dard 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 pre-sented 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 alco-hol. 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 sil-

so; but it is more probable that it ment took place at the Avondale in human existence. But we are not will refuse because it is afraid of cemetery, Stratford, with Rev. J. pagans. In grief as in joy, in failure offending those elements in the community which it regards as its masters, and who supplement the motte: "Let no Guilty man escape," three brothers and four sisters.

Kennedy officiating at the grave.

Besides his wife, the deceased is success, life's purpose can be read truly only in the revelation of God, given us in Christ Jesus. Withmotte: "Let no Guilty man escape," motto: "Let no Guilty man e with the additional clause: "Let no

Innocent man escape, either."

To be frank, the Ontario Liquor Act, in its present form, is shyster reward of the Just. 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 advo-cates of prohibition rejoice in this very fact; but surely it lies within the power of a country which calls itself enlightened, to frame a reason-able and efficient liquor law which shall not distance the worst efforts of Prussian law makers; and which shall not smell of the shyster in clause.-Toronto Saturday

# MARYVALE ABBEY GLEN NEVIS

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 In this class there was one pupi

only, and she was successful, viz. Norma C. Macdonald.

II.-LOWER SCHOOL

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

III.-MIDDLE SCHOOL (ENTRANCE TO NORMAL)

There were eight pupils in this class, all were candidates, and all Pontiff in the World War. And this re-

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 Glengarry. Their names follow: Kathleen Allen, Sarah Bathfollow: Kathleen Allen, Sarah Bathnest, Mary E. Conlin, (honors,) Marnest, Mary E. Conlin, (honors,) Mary E. Conlin, (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 nine-

teen were successful.

The trustees and ratepayers of imposed on this province, are the very negation of all the principles of liberty and justice. The abstract work accomplished in our midst by

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. statutes the whole body of British Not one of these schools measures justice has been debauched and vioup to the Maryvale School, in the science and other equipment, in the Reform. The man who commits ability and qualification of the murder has more rights before an teachers, in the number of pupils in Ontario Court than he who commits 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 sit-uated in townships which have been detached from the High school dis-

I thank you, Mr. Editor, for the insertion of this letter in the col-

umns of your paper. Yours very truly. D. R. MACDONALD, Chairman Sep. School Board, Glen Nevis, 20 August, 1918.

OBITUARY

DENNIS KENNEDY

There passed away at his home, 36 Well 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 Kinkora. Moving to Stratford about nine years ago, he engaged in business for some time but was obliged to re-tire owing to ill health. After a tire 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 mornver 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-Mary's Church, London, assisted by world we see, were the sole life and Council—in other words, the Ontario Rev. Francis Powell, C. S. B., of St. world that will come within our ex It may be that the Cabinet will do D. J. Egan, of Stratford. The interespair might play a legitimate part

for a happy eternity, we may well not at once know the answer, we hope that he is now reaping the are sure that there is an answer.

entire inspectorate.

A pupil who passed through the others. 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 Hearst 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 En-trance 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 re-lease of its editor, M. Paul Feron-Verou, 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 reimpatriated, one of the thousand instances of the fruit of the im-

knows, is making a tour of all Poland in the capacity of Apostolic Delegate (one result of which may be the number of Auxiliary Bishops appointed this week from Rome for the country). He is presently in the zone occupied by the Austrians, where he was received at the great national sanctuary, the historic monastery of Jasna Gora. That the Holy Father means his journey of inspection to be full of good results is clear from the Pope's words to M. Denys Cochin, when this gentleman had an audience with His Holiness a few weeks ago. "I have sent a Delegate to Poland, Monsignor Ratti," said the Pope. "When I have learned exactly of the situation on his return, I shall be no less outspoken

DIED

SISTER ST. EMILY .- At the convent of her order (the Congregation of Notre Dame) in Montreal, Sept. 18th, Ellen Foley, daughter of the late William Foley and Mary Kylie of Lakeview Farm, Rice Lake, Peterboro County, in religion Sister St. Emily, died fortified by the last sacraments. DORAN.-At Chalk River, Aug. 26th, 1918, Mrs. Felix Doran, aged sixty-seven years. May her soul rest in

peace. JESSUP.-At Ottawa, Ont., on Wednesday, Sept. 4, 1918, James Alexander Jessup, aged seventy-four years, May his soul rest in peace.

DURNIN -- At Huntingdon, Oue. on August 6, 1918, Thomas Durnin, aged seventy-two years. May his soul rest in peace.

MEEHAN .- At Toronto, Ont., on August 29, 1918, Annie Teresa Meehan, relict of the late John Meehan. May her soul rest in peace. COLBERT.—At her residence Har bor Grace, Newfoundland, Catherine, relict of the late Philip Colbert, in her seventy third year. May her soul rest in peace.

PEACE IN SORROW

"The only happy day now left me," a man once wrote, from the depths of misery, " is the day of my death." There is a Scriptural ring about the phrase, at least, if "only is omitted; but taken literally, the sentiment reflects weakness rather than truth. Although canonized by cares to know, the supernatural. In the background of despairing

Michael's College, Toronto, and Rev. perience, it is conceivable that de out Christ, life is, confessedly, a puz If a long, useful life is a criterion | zle. With Him, even though we may and that some day what is dark will be made clearer than noonday.
And in this present time we know SEPARATE SCHOOL SUCCESSES

He was a Man of sorrows, acquainted with grief, yet one who went about doing good to all men. The The Separate school enjoyed the distinction of passing thirty-three pupils in the recent examinations, or let us suffer, and suffer we must, let us suffer with Him, and conse-91%. Elizabeth McNamara, age crate the lonely hours, as He did, to thirteen, procured the highest pass thirteen, procured the highest pass deeds of beneficence. There is never mark, approximately 90%, in the separate schools, as well as in the tude and silence. But often it may be found in giving of one's best for

True, the wise man will deal gently with another's grief, even when it is the inevitable price of folly, and he has no reproaches for a heart bowed down with sorrow. When God afflicts, man's crude in-tervention is presumption. But after all, it must remain ever true that we were not made for rest but for labor, not for the happiness of human hopes humanly fulfilled, nor for content, except such content as may come with the conscious ness that no hard duty has been left

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