

The Catholic Record

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

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ONLY A BABY

Something to live for came to the place
Something to die for maybe,
Something to give even sorrow a grace,
And yet it was only a baby!
Cooling and laughter and gurgles and cries,
Dimples for tenderest kisses;
Chaos of hopes and of raptures and sighs
Chaos of fears and of blisses.
Last year, like all years, the rose and the thorn;
This year a wilderness maybe,
But heaven stopped under the roof on the morn
That it brought there only a baby.

THE HOLY HOUR

Oh, little lamp that glows before the shrine
Of Christ the Lord, here in the chapel dim,
I would the fireless constancy were mine,
Wherewith your radiance serves and honors Him.

Oh, little lamp! your steadfast worship shames
My hours of deep discouragement and doubt,
When fitfully with love my heart up-flames,
And then in dark forgetfulness goes out.

—DENIS A. MCCARTHY

WARNS OF A CRISIS

CARDINAL BOURNE PREDICTS A SOCIAL UPEHEAVAL IN BRITAIN

SOLDIERS AND WORKING PEOPLE SUSPICIOUS OF THE RULING CLASSES

Special Cable to The New York Times
London, Feb. 9.—Cardinal Bourne, Archbishop of Westminster, is issuing tomorrow a pastoral letter in which he dwells upon the grave changes in social conditions as a result of the war.

"The times through which we are passing are fraught with anxiety of every kind," says the Cardinal. "It is not necessary to gaze upon the conflict of nations which afflict the world to find matter of serious concern. At home, in our midst, there are signs of trouble and disturbance which are only very partially revealed in the public press, but are well known to those in authority, and which portend the possibility of a grave social upheaval in the future. It is admitted on all hands that a new order of things, new social conditions, new relations between the different sections in which society is divided will arise as a consequence of the destruction of the formerly existing situation."

The Cardinal asks what part the Catholic Church can play in this transformation and replies to the question by indicating that Catholics must not remain apathetic and stand aside from the social movements of the day.

Cardinal Bourne traces the causes of the present conflict far beyond the events of the summer of 1914.

"A new relation of society had come into being," he says. "Men and women of high aim and avowedly Christian belief came to be dominated by ideas which had no ground in Christian principle. The desire of gain at all cost, without reference to the consequences thereby entailed seized upon vast numbers of the nation and became a ruling principle. Other nations had been learning the lesson, notably the confederation of nations which is now our chief enemy."

"With the thoroughness of purpose and scientific determination that characterizes her, Germany has sought world-wide predominance by setting boldly and consistently before herself those materialistic aims which for too long have deluded and misled our English people. She desires her place in the sun and as might was only too often right in the industrial struggles within the limits of our own peoples—false principles which, happily to an increasing extent are now being discarded among us—the claims that might is right in the world domination for which she is now struggling to her doom. Happily, do we say, are those false principles being discarded among us, for were it not so the future of our peoples would be as overcast as is the future which the economic lusts of our enemies are bringing rapidly upon them."

CONCERNED ABOUT THE FUTURE

"What is the future to be? How is the social and political order to be reconstructed among us? There are some, a small minority as yet, but with increasing influence, who are proclaiming a policy of despair. They have looked, they will tell us, in various directions for a solution of the problem in vain. Those who in this country are the official representatives of religious teaching have failed, so these despairing voices

assure us, to give any coherent answer to their questions. Thus they are driven—again it is their voice that speaks—to the unwelcome conclusion that the existing relations of society are incapable of being remedied and that things cannot be worse than they are at the present time.

"They proclaim that the existing order should be overthrown and destroyed in the hope that out of the chaos and destruction some better arrangement of men's lives may grow up. It is a policy of which we see the realization and first fruits at the present time in Russia. The vast majority of our people are held back if not by religious motives at least by their inborn practical sense, from suicidal projects of this kind."

"The new sense of the reality of religion with which hundreds of thousands of Englishmen have been impressed during the War, the Cardinal thinks, will be one safeguard. The dangers, however, are very real, he says.

"The effect of competition uncontrolled by morals has been to segregate more and more the capitalist from the wage-earning classes," he says, "and to form the latter into a proletariat, a people owning nothing but their labor power and tending to shrink more and more from the responsibilities of both ownership and freedom. Hence the increasing lack of self-reliance and the tendency to look to the State for the performance of the ordinary family duties. While the Constitution had increasingly taken on democratic forms the reality underlying those forms had been increasingly plutocratic. Legislation under the guise of social reform tended to mark off all wage earners as a definitely servile class and the result even before the War was a feeling among the workers of irritation and resentment which manifested itself in sporadic strikes but found no very clear expression in any other way."

PEOPLE WAKING UP

"During the War the minds of the people have been profoundly altered. Dull acquiescence in social injustices has given way to active discontent. The very foundations of political and social life, of our economic system, of morals and religion are being sharply scrutinized, and this not only by a few writers and speakers, but by a very large number of people in every class of life, especially among the workers. Our institutions, it is felt, must justify themselves at the bar of reason. They can no longer be taken for granted. The army, for instance, is not only fighting, it is also thinking. The soldiers have learned the characteristic army scorn for the self-seeking politician and empty talker. They have learned the wide difference between the facts as they see them and the daily press reports of them, and they have learned to be suspicious of official utterances and bureaucratic ways.

"The general effect of all this on the young men who are to be leading citizens after the War is little short of revolutionary. A similar change has taken place in the minds of our people at large. The munition workers, hard working but overstrained by long hours and heavy work, alternatively flattered and censured, subjected sometimes to irritating mismanagement and anxious about the future, tend to be resentful and suspicious of the public authorities and the political leaders. They, too, are questioning the whole system of society.

The voluntary war workers also have had their experience widened. Not only are many of them doing useful work for the first time in their lives and doing it well, but they are working in companionship with and sometimes under the direction of those with whom they would not in normal times have dreamt of associating. They are readjusting their views on social questions. There is in short a general change and ferment in the mind of the nation."

The Cardinal points out various lines of special Catholic effort, but urges cordial co-operation in the efforts which are being made by various religious bodies to remedy all unchristian social conditions.

"Without any sacrifice of religious principles," he says, "Catholics may welcome the support of all men of good will in this great and patriotic task."

JOY BELLS RING IN ROME

L'Action Catholique reproduces from L'Osservatore Romano the official organ of the Holy See, these words: "All Catholics cannot but rejoice at the entry of General Allenby into Jerusalem. What do you think about it, German and Austrian Catholic Allies of the Crescent vanquished by the Cross? It is not, in fact, the first time since the opening of this War that you have been caught between the opposing exigencies of the Christian and Germanic satisfaction. Such a sentiment of satisfaction appears all the more grand and reasonable when we think of the conceptions of justice and liberty which inspire the acts of Great Britain, to see recognized and respected in that land which was the cradle of the Christian religion, the

rights and interests of the Catholic Church. At the demand, in fact, of the Holy Father, to whom the capture of Jerusalem was announced by the British Minister at the Vatican, solemn rejoicings were ordered the world over. At Rome the Cardinal Vicar addressed a manifesto to the Catholics of Rome asking them to see that the religious consecration of the grand event should begin at Rome, which has become by the will of Jesus Christ, the new earthly Jerusalem. Following the ringing of the bells, all the bells of the Eternal city rang out the joyous song that the other Holy City had been delivered, a great ceremony took place at St. Croix de Jerusalem, the temple being crowded with the faithful. Speaking of the visit of the French commissioner, Mr. Pichon, to Bethlehem, where he was received by the religious authorities, the statement is made that amongst all the Christian nations France has special reasons to rejoice, and on that same Sunday a Te Deum was sung at Notre Dame de Paris. The chief of state, Mr. Jules Cambon, the former French Ambassador in Berlin, was present."

CANADIAN V. C.'S

CATHOLICS HONORED FOR CONSPICUOUS BRAVERY

Among the seven Canadian V. C.'s announced on January 17th, four are Catholics. Their names are Captain (A. Major) George R. Peakes, M. C. Can. Mt. Rifles; Lieut. (A. Captain) Christopher Patrick John O'Kelly, M. C. Can. Infantry, Sergt. George H. Mullin, M. C. Can. Infantry, and Private Cecil Kinross, Can. Infantry. We give below a few details concerning each, and the official records of their deeds.

Major Peakes, who has been twice wounded, was born at Watford, Vancouver, in 1889, and enlisted in 1915. "For most conspicuous bravery and skilful handling of the troops under his command during the capture and consolidation of considerably more than the objectives allotted to him in an attack. Just prior to the advance Major Peakes was wounded in the left thigh. Regardless of his wound he continued to lead his men with the utmost gallantry, despite many obstacles. At a particular stage of the attack his further advance was threatened by a strong point which was an objective of the battalion on his left, but which they had not succeeded in capturing. Quickly appreciating the situation, he captured and held this point, thus enabling his further advance to be successfully pushed forward. It was entirely due to his determination and fearless personality that he was able to maintain his objective with the small number of men at his command against repeated enemy counter-attacks, both his flanks being unprotected for a considerable depth meanwhile. His appreciation of the situation throughout and the reports rendered by him were invaluable to his commanding officer in making dispositions of troops to hold the position captured. He showed throughout a supreme contempt of danger and wonderful powers of control and leading."

Captain O'Kelly, who is twenty-two years of age, was born at Winnipeg, where he enlisted as a student in 1916. "For most conspicuous bravery in an action in which he led his company with extraordinary skill and determination. After the original attack had failed and two companies of his unit had launched a new attack, Captain O'Kelly advanced his command over 1,000 yards under heavy fire without any artillery barrage, took the enemy positions on the hill by storm, and then personally organized and led a series of attacks against 'pill boxes,' his company alone capturing six of them, with 100 prisoners and ten machine guns. Later on in the afternoon, under the leadership of this gallant officer, his company repelled a strong counter-attack, taking more prisoners, and subsequently during the night captured a hostile raiding party, consisting of one officer, ten men, and a machine gun. The whole of these achievements were chiefly due to the magnificent courage, daring, and ability of Captain O'Kelly."

Sergeant Mullin is a native of Portland, Oregon, was born in 1891, and enlisted in 1914. "For most conspicuous bravery in attack, when single-handed he captured a commanding 'pill-box' which had withstood the heavy bombardment and was causing heavy casualties to our forces and holding up the attack. He rushed a sniper's post in front, destroyed the garrison with bombs, and crawling on the top of the 'pill-box,' he shot the two machine-guns with his revolver. Sergeant Mullin then rushed to another entrance, and compelled the garrison of ten to surrender. His gallantry and fearlessness were witnessed by many and although rapid fire was directed upon him, his clothes riddled by bullets, he never faltered in his purpose, and he not only helped to save the situation, but also indirectly saved many lives."

Private Kinross was born at Uxbridge in 1895, and emigrating to Canada, where he took to farming,

enlisted at Calgary in 1915. He is at present in the Canadian Hospital, Orpington, Kent. "For most conspicuous bravery in action during prolonged and severe operations. Shortly after the attack was launched the company to which he belonged came under intense artillery fire, and further advance was held up by a very severe fire from an enemy machine gun. Private Kinross, making a careful survey of the situation, deliberately divested himself of all his equipment save his rifle and bandolier, and regardless of his personal safety, advanced alone over the open ground in broad daylight, charged the enemy machine gun, killing the crew of six, and seized and destroyed the gun. His superb example and courage instilled the greatest confidence in his company, and enabled a further advance of 800 yards to be made and highly important position to be established. Throughout the day he showed marvellous coolness and courage, fighting with the utmost aggressiveness against heavy odds until seriously wounded."—The Tablet.

UNSINKABLE SHIPS

HAS DONNELLY FOUND LONG-SOUGHT SOLUTION OF THE SUBMARINE PROBLEM?

The inventor of the submarine was John Patrick Holland, a naturalized American citizen, born and grown to manhood in Ireland. Eighteen years ago next 17th of March an American Navy commission passed favorably on the practical test of the revolutionary invention. Last year another commission of American Naval Engineers reported that the highly developed German U-Boat has departed in no essential feature from the Holland invention.

Holland, who had been a Fenian, derived his first inspiration from the failure of that movement and from the conviction that Ireland's freedom depended on the destruction of the British Navy.

It would be a curiously interesting development if it should turn out that now in the darkest hour of the lowering submarine menace England should owe relief to the genius of another Irish American. The following article from the N. Y. Times will be read with interest at the present juncture:

William T. Donnelly, the marine engineer, who, as a member of the Ship Protection Committee, devised the system of "buoyancy boxes" to make American transports and the new ships of the Emergency Fleet Corporation invulnerable against attacks by German submarines and practically unsinkable by torpedoes, said yesterday that no test of his plan had been made with the system now installed on the Lucia by the Naval Consulting Board or any other committee, but that no one had denied that his plan was effective in keeping a ship afloat after she had been struck by a torpedo. He gave also a fuller account of the details of the plan than the one given on Saturday night by William L. Saunders, the Chairman of the Naval Consulting Board, at the dinner of the University of Pennsylvania Club.

"I was eager to have a test of the plan in some dry dock before the ship was sent through the submarine zone with any sort of cargo," said Mr. Donnelly, "although I am confident that the plan for making ships unsinkable will be successful. My system of buoyancy boxes, as I call them, was installed in the Austrian ship, the Lucia, while she was in dry dock for other repairs, and, although it was planned to open the sea-cocks to find out whether the ship was unsinkable there was a hitch somewhere, and the test was never made. The system was installed in a Southern port to take aboard a cargo. It looks as if we were going to leave the test of the system to the Germans."

"I have been working on the plan since the early part of the War, when the German submarines began to sink so many merchant ships. Several months ago the Naval Consulting Board and the United States Shipping Board decided to appoint a Committee on Ship Protection to devise both defensive and offensive plans for the U-boat campaign. General Goethals, then Chairman of the Shipping Board, appointed Rear Admiral H. H. Rousseau as his representative; the Naval Consulting Board appointed A. M. Hunt, and those two men chose me as the third member."

"My first proposal for the protection of American ships was this system of buoyancy boxes, and the outline of the plans, as given by Mr. Saunders last night, is correct. In building dry docks I picked up the idea that a ship would remain afloat with holes all through her if we could put into the hull of the vessel enough buoyancy to resist the

down-dragging pressure of inflowing water. This idea of the buoyancy box is, therefore, only the idea of the dry dock put in the interior of a ship.

"The Lucia has in her about 9,000 or 10,000 buoyancy boxes, and I believe that if this ship were struck by a torpedo and flooded the buoyancy boxes would enable her to displace her displacement of water," continued Mr. Donnelly, in emphasizing the assertion of Mr. Saunders that the Lucia would have the buoyancy of a water-logged schooner laden with lumber.

Mr. Donnelly then gave additional details of the system of buoyancy boxes on the Lucia. Most of these boxes are three feet high, two feet wide, and one foot deep. They are made of ordinary pine, such as is used in making boxes for canned goods, and then covered with a skin of galvanized metal such as is used in making ordinary water buckets. This skin is both airtight and watertight. The boxes are fitted in lines around the ship, both above and below the waterline, and fastened to every beam where vacant space is available. Larger boxes, varying in size with the lines of the ship, are fitted to all the bulkheads and in other stable parts of the ship.

Other boxes are put into the cargo space of the vessel, and Mr. Donnelly estimates that only 14 per cent. of that space is lost in making the ship invulnerable. There is no subtraction of space in a cargo like cotton because that material is buoyant enough to keep the ship afloat with the aid of the boxes in the upper part of the vessel.

All the boxes put into the Lucia were first tested in closed tanks under heavy pressure, Mr. Donnelly said, and it was found that they would resist a pressure many times greater than would be put upon them by the weight of a ship flooded with water. Other tests of the boxes were made in open tanks, and it was found that they were practically indestructible by pressure or other means.

He said that although the work of fitting the Lucia took four months because of the changes in the original plans made necessary in experimenting, he believed that a ship could be fitted with the boxes and made unsinkable by steady work through a week, and that the cost of equipping vessels would not be more than 10 per cent. of the total cost of the ship. He gave no figures upon the cost of the experiment on the Lucia, nor the estimated cost of building the system into new ships under construction.

Mr. Donnelly added that the Virginia Engineering Company of Roanoke had said it would be possible for it to fit out as many ships as its facilities permitted at the rate of about one each of the original construction cost of the vessel. He said he believed other shipbuilding companies might be able to do the work in the same time and at similar expense to the Government. The plan for making ships unsinkable was submitted to the Navy Department for inspection, the inventor said, but so far Mr. Donnelly knew, no naval officer had made an official inspection of the Lucia or of the proposed plans.

"If the plan is successful, and I think it will be, the value of vessels will rise because they will be safer and the insurance rates will be lower because the loss of ships will be smaller. Although there is a small loss of cargo space there is also a loss in cargo space now every week through the success of the German torpedoes. The saving of vessels and the breaking of the German U-Boat campaign would more than make up the loss of cargo space in every ship."

"I do not like to leave the test of the Lucia to the Germans, but if the plan is feasible, as I think it is, the public will ask this way of providing safe transport for soldiers and munitions."

Mr. Donnelly has built some of the largest dry docks in the United States, including many in New York, San Francisco, and Honolulu, and he is now engaged in construction work on a 20,000 ton dock for the Bethlehem Steel Company and another of 10,000 tons for the Alabama Dry Dock and Shipbuilding Company.

CARDINAL LOGUE PLEADS FOR IRISH CONVENTION'S SUCCESS

Armagh, Ireland, Feb. 10.—Cardinal Logue, the Primate of Ireland, in his Lenten letter read in the churches of the Armagh archdiocese today, referred to the Irish convention.

"Its failure," he said, "would throw Ireland back into the old round of alternate outbreak and repression, blasting every hope of progress and prosperity. The reform must, however, be thorough-going. The half-measures which have been the bane of Ireland in the past, so far from proving a remedy would aggravate the disease. It would be lamentable if measures were produced which the people would reject with contempt, as they often before have rejected worthless projects."

The Cardinal exhorted the people to pray perseveringly that this effort might end in a complete and satisfactory settlement.

THE UKRAINIAN PEACE

First of all, we cannot blame the Ukrainians. Their delegates went to what was supposed to be the Constituent Assembly of the Russian Republic, only to have the Assembly broken up by Bolshevik force. Until that Assembly met all Russia was dominated by a clique who happened to be in power because they had the Petrograd mob back of them. Common honesty, as well as sound public policy, dictated that a constituent assembly, composed of delegates freely elected by local majorities, should meet at the earliest possible date. That the Bolshevik camorilla expected the outlying parts of Russia permanently to accept their pronouncements in place of those recently issued by the Grand Duke indicates the soft juvenility of their political ideas.

We now face the greatest single political fact of the War. The Ukraine is an independent State. Russia is no more. With Finland independent, Poland and Lithuania in the iron clutch of the Kaiser, the Petrograd usurpers probably control the cities and towns contained in an irregular piece of territory extending from the Gulf of Finland south to the Ukraine and indefinitely eastward, in so far as they make connections with local Soviets. They are not a government. Surely, they cannot speak for more than 20,000,000 of people, probably for only about 10,000,000. These few they cannot organize, they cannot feed and clothe, and cannot set to work. So the end of Bolshevism is near.

The Kaiser's forces occupy the greatest industrial centres of Russia. In Poland they hold Riga, the first port on the Baltic. Now they are going to tap the richest agricultural region in the south. The railroad system of the Ukraine centres in Odessa. From there enormous grain supplies and whatever the Ukrainians may wish to sell of the enormous holdings of live stock, can be shipped by water to Constantinople and to Constantza, on the Rumania coast. Whether it takes one month or four to develop the railway system from the German frontier through Galicia and Rumania, the job will be tackled and carried through with efficiency. Ukraine, with some 25,000,000 people, and one of the greatest meat and grain producing areas of the world, is now an economic ally of Germany. The German and Austrian food problem will be solved.—Frank Bohn in N. Y. Times.

PROPAGANDA SUBSCRIBES ONE MILLION LIRE TO ITALY'S LOAN

(Special Despatch to The Globe)

Washington, Feb. 12.—An official despatch from Rome to-day says: "Great significance is attached here to the fact that the Propaganda Fide has subscribed 1,000,000 lire to the new national loan, since such subscription implies the direct consent of the Pope."

The Propaganda Fide is a great Catholic institution which disseminates Church information and promotes the propagation of the Catholic faith. It possesses immense funds and its subscription to the Italian War Loan was regarded here as an answer to those in Italy who had charged that Catholics were opposing the Italian cause.

Italian colonies in the United States are expected to subscribe liberally to the loan, which is unlimited, and which has been supported strongly by Italian colonies in other countries. The success it already has achieved in Italy is taken here as a remarkable revelation of the resources of the Italian people.

THE LESSER HEROES

And the lesser heroes of the world—the patient, loyal father who grows old and pinched and bent in uncomplaining toil, wearing the white flower of a blameless life amid the corruption and rankness of the world; the mother almost divine, who loves and believes and hopes and suffers and worries for the sins and thoughtlessness of her dear ones; the unselfish daughter and the noble sons; the priest that dedicates all his powers to the spiritual welfare of the flock over which God has made him a shepherd; the lawyer, who loves justice and honor above fees; the writer, who dips his pen in righteousness, the soldier, who flings away his life as though it were a broken toy; the citizen, who, for principle, fights even a harder battle; the laborer, who sings at his work because he has God in his heart; the physician, who rushed into danger without thought of health or profit—do they not all more truly find their life when they bestow it upon others?—Rev. John Cavanaugh, C. S. C.

CATHOLIC NOTES

The Rev. Thomas Gannon, Assistant General of the Jesuits, died at Lizens, Switzerland, according to word received last week. He was born in Boston.

Within 392 years in modern times the Church has canonized 86 Saints and beatified 330. Of these 117 were Franciscans, 90 were Jesuits, 59 Dominicans, 19 Augustinians.

A number of Catholic laymen are offering their services in San Francisco to teach catechism to the Chinese in connection with the work the Parliasts are doing among those people. The conversions are many and most encouraging.

The Secretary of War, in a statement made before the United States Senate Committee on Military Affairs, said that within a few months the number of American soldiers in France would exceed half a million and that within the year 1,000,000 more would be ready to go to war.

The rapid growth of the Church in Montana has been illustrated during the past year by the solemn dedication of twenty new churches in the Great Falls diocese by Bishop Lenihan, along the Great Northern Railway and on the Soo, near the Canadian border.

There are approximately 1,867,500 Catholics in the City of New York, according to the figures made public by the editor of The Official Catholic Directory. It is noted that that city has a larger population of Catholics than any State in the Union except New York State, which leads with 2,962,971.

The Association of Our Lady de Salut in Paris has furnished the soldier-priests of France to date with 6,245 portable altars, with 975 more to be sent. The Paris Catholic paper "Croix" is doing splendid work for the Catholics of the French army. It furnished 1,161,000 francs (\$232,200) alone for portable altars.

A contemporary notes, as a sign of changed times, that "nine out of ten of the leading officials" of Dublin Castle are now Catholics and also Nationalist and mentions among them the Under-Secretary, Sir William Byrne, the Attorney-General, Mr. James O'Connell, Brigadier-General Byrne, and Mr. Max Green. Sir W. Byrne, an alumnus of St. Bede's, Manchester, and Ushaw, spent most of his official life, however, at the English Home Office, of which he rose to be permanent official head.

The executive committee of the Catholic war council, of which Bishop Muldoon of Rockford is chairman, was advised by Secretary of War Baker at a conference just concluded in Washington that the number of army chaplains will be tripled. There are now 150 army chaplains, one to each regiment of 3,600 men. Under the new plan there will be 450, or one to each 1,200 men. Legislation authorizing this increase will be presented to Congress soon.

At the conclusion of High Mass January 27, Cardinal Farley of New York solemnly blessed the Cathedral service flag, presented by the Boys' Club, and which contains 592 stars. A sermon appropriate to the occasion was given by the Right Reverend rector, Mgr. Lavelle, V. G. Immediately after the blessing the flag was hoisted to its position over the Cathedral door, while the assembled congregation sang "The Star Spangled Banner."

In reply to an inquiry made by an American Bishop as to whether certain kinds of dances prohibited by the decree issued by the Sacred Consistorial Congregation in March, 1914, are also forbidden in the afternoon or early in the evening, or without the presence of any guests not specially invited, or on the occasion of what is commonly described as a "picnic," that Sacred Congregation has answered: "Yes"; and priests are prohibited from either promoting them or taking part in them.

The Right Rev. John W. Shaw, Bishop of San Antonio, Texas, has been nominated by the Apostolic See to be Archbishop of New Orleans in succession to the late Archbishop Blenk, who died last year. The new Archbishop of New Orleans is a Southerner by birth. He first saw the light at Mobile, Alabama, in 1863. He made his preliminary studies at the College of Navan, Ireland, and later studied at the American College in Rome where he was ordained in 1885.

The daily press chronicles the death of another descendant of ancient Irish kings—Sir Nicholas O'Connor. He was British Ambassador at Constantinople. He died recently. He was a descendant of the last native king of Ireland, Roderic O'Connor who concluded the famous Windsor treaty with Henry II. in 1175. Sir Nicholas shared his distinction with The O'Connor Don, both tracing their descent from Sir Hugh O'Connor, of Ballintubber, who is regarded as the undoubted representative of the old Irish monarchs. Sir Nicholas was educated at Stonyhurst, and had a most distinguished career in the diplomatic service.

GERALD DE LACEY'S DAUGHTER

AN HISTORICAL ROMANCE OF COLONIAL DAYS

BY ANNA T. SADLER

BOOK II

CHAPTER VII—CONTINUED

THE SEPARATION

Having donned his long white gown, the Dominic stood waiting in the centre of the drawing room, while the hush of expectancy was broken by the strains of the negro orchestra, stationed in the hall outside. It struck up a bridal hymn, which had been in preparation for weeks. To this music the bride and her attendants came down the stairs, at the foot of which waited a tall, dark young man, with a narrow face, thin lips and eyes close together. Polly was looking her best, with a radiant aspect of brightness and youth, the peach bloom of her cheeks and the sparkle of her dark eyes set off by the whiteness of her dress and her bride's crown of metal studded with precious stones—

This added charm in Evelyn's appearance was keenly felt by at least three men in the room. To the majority of those present it seemed of course that she was the chief centre of attraction. Yet there were some to whom the bride and the other bridesmaids were as puppets, and Evelyn the pivot upon which turned their thoughts and towards which their glances were directed. Her gown was of white lustrous, and her bonnet also of white, with trimmings of soft ribbons and flowers. As she came slowly down into the flower-embowered room, she resembled nothing so much as a rare and delicate flower, which only a connoisseur could properly appreciate. The grace of her movements, so simple and so natural, the expression of her face, the look in her eyes of grey, shadowed and darkened by some stress of feeling, lent her an indescribable loveliness. In the midst of all the jubilation of the marriage feast, there was for her a note of underlying tragedy in the menace that hung over all those of the Catholic faith, and especially over her father and herself. For perils, she knew, were closing thick and fast around them, though the latest developments had been mercifully hidden from her.

When the Dominic had concluded the service which transformed Mistress Polly Van Cortlandt into Vrow Laurens, and had in fatherly fashion kissed the bride, the latter, smiling and radiant, turned to receive the congratulations and good wishes of her friends. Beside her stood Evelyn, who, as she now glanced about the room, caught the gaze of Captain Ferrers, she drew in her breath sharply, for, if ever devotion were legible in the eyes of man, she could read it there. She flushed ever so slightly, then paled, but the smile which she gave him was very sweet, though tinged with sadness. For the realization of his absolute devotion had come upon her with full force the difficulties separating them, which any forecast of the future must show. And yet the knowledge she had just gained lent a brightness to her eyes and an unwonted animation to her manner. It was as though a cup had been held to her lips, of which she had sipped, but had not dared to drink. The presence which Captain Ferrers had read in the eyes of his fellow officer constrained him to be prudent, lest by any act of his he might increase those difficulties and even perils which he very clearly saw were lying in wait for Evelyn at every turn. It cost him a painful effort to keep away from that one person in whom all his interest was centered, and to mingle freely with the other guests, while something like a cloud of disappointment fell over the brightness of Evelyn's mood. At her side, with a devotion which she appreciated, though she could not return it, hovered Pieter Schuyler. Once she sighed as she said to herself:

"Oh, if I could but make Pieter as happy as he deserves to be, and settle down like Polly to be a matron of Manhattan!"

But deep in her heart she knew that, apart from the religious considerations and the other difficulties which would now tend to separate them, there was another reason more potent than all. In this gay scene participated the chief burghers of Manhattan, with their wives and sons or daughters, Councillors of State and civic dignitaries, officers from the garrison, and naval men from the ship in the harbor, as well as all the gilded youth of the colony; but there was one guest who in her mind dominated all the rest, and that was an officer from the Household of Lord Bellomont. She, however, followed Captain Ferrers' example and made herself very agreeable to all the guests, each of whom, and notably the young officers of the garrison, came to have a word with her and to surround her with an atmosphere of admiration and of adulation of which she could not but be sensible. Myrbeer de Vries, amongst the rest, came with his smooth and polished voice to offer some stilted compliments to his charming neighbor, who, he said, was the pride of that quarter in which they both resided.

be less interested in the beauties of Manhattan. He answered very briefly: "Her name is de Lacey." "Ah!" said Nanfan, to whom at the moment this name conveyed nothing. Nor did Captain Williams enlighten him any further. He had information which would have deepened the other's interest, if not his admiration, but that information would not be given until all hope of winning the young girl by ordinary and fair means had vanished. Nor did he in any case desire such help as Mr. Nanfan could undoubtedly have given, until his own plans were fully matured. "Who are her people?" asked the Lieutenant Governor, after a pause. "Are they amongst the notables of these colonies?" "As I have been informed," answered the Captain, with apparent carelessness, "they are not native here, and they are poor."

"The young man was conscious of a kind of rage against the speaker, but he forced his lips to a smile, as he replied indifferently: "He has, I make no doubt, snared many a one before now." Mr. Nanfan regarded him curiously, with eyes that were keen and penetrating; but the cold, lifeless face told him nothing, and at that moment the opening words of the marriage ceremony gave the signal for silence.

When the Dominic had concluded the service which transformed Mistress Polly Van Cortlandt into Vrow Laurens, and had in fatherly fashion kissed the bride, the latter, smiling and radiant, turned to receive the congratulations and good wishes of her friends. Beside her stood Evelyn, who, as she now glanced about the room, caught the gaze of Captain Ferrers, she drew in her breath sharply, for, if ever devotion were legible in the eyes of man, she could read it there. She flushed ever so slightly, then paled, but the smile which she gave him was very sweet, though tinged with sadness. For the realization of his absolute devotion had come upon her with full force the difficulties separating them, which any forecast of the future must show. And yet the knowledge she had just gained lent a brightness to her eyes and an unwonted animation to her manner. It was as though a cup had been held to her lips, of which she had sipped, but had not dared to drink. The presence which Captain Ferrers had read in the eyes of his fellow officer constrained him to be prudent, lest by any act of his he might increase those difficulties and even perils which he very clearly saw were lying in wait for Evelyn at every turn. It cost him a painful effort to keep away from that one person in whom all his interest was centered, and to mingle freely with the other guests, while something like a cloud of disappointment fell over the brightness of Evelyn's mood. At her side, with a devotion which she appreciated, though she could not return it, hovered Pieter Schuyler. Once she sighed as she said to herself:

"Oh, if I could but make Pieter as happy as he deserves to be, and settle down like Polly to be a matron of Manhattan!"

But deep in her heart she knew that, apart from the religious considerations and the other difficulties which would now tend to separate them, there was another reason more potent than all. In this gay scene participated the chief burghers of Manhattan, with their wives and sons or daughters, Councillors of State and civic dignitaries, officers from the garrison, and naval men from the ship in the harbor, as well as all the gilded youth of the colony; but there was one guest who in her mind dominated all the rest, and that was an officer from the Household of Lord Bellomont. She, however, followed Captain Ferrers' example and made herself very agreeable to all the guests, each of whom, and notably the young officers of the garrison, came to have a word with her and to surround her with an atmosphere of admiration and of adulation of which she could not but be sensible. Myrbeer de Vries, amongst the rest, came with his smooth and polished voice to offer some stilted compliments to his charming neighbor, who, he said, was the pride of that quarter in which they both resided.

"It is no small thing," he said, "to possess in our corner of the burg one of the chief beauties of Manhattan."

Whist he was thus conversing, Myrbeer's small, cold eyes moved restlessly about the room and discovered the girl's father. Apparently, he had just come in, and Evelyn noted with a thrill of pride that in all that assemblage there was none of more distinguished bearing than he. He was evidently looking for her, as by that time she had moved away from her conspicuous position beside the bride. After he had paid his compliments to Polly, keeping up with her a few moments' interchange of gay badinage, and conversed a little with Madam Van Cortlandt, he advanced in Evelyn's direction. Myrbeer and he exchanged greetings, after which de Vries passed on, moving about amongst the guests in a fashion of his own that was almost stealthy. Left momentarily alone with his daughter, Mr. de Lacey drew her hastily apart into the embrasure of a window, and the anxious eyes of

the girl noticed a new excitement in his manner and at the same time a profound sadness. He regarded her intently for an instant without speaking, and then remarked in an effort to speak lightly: "The bridesmaid costume suits my Evelyn well, and I am striving to impress that fair picture on my memory."

Evelyn looked at him with some surprise. Certainly his manner was unusual, and his words awakened in her mind a deep foreboding. "For I have made my appearance at these wedding festivities for motives of policy, as well as to salute the bride and to say farewell for the time to my little daughter."

Evelyn stared at him aghast. "Do not look so horrified," the father cried, "lest attention be directed towards us. Now is the moment for courage. Nor must we be seen for long in conversation. You will hear all from Captain Ferrers and Madam Van Cortlandt. You are to remain here until I have made such arrangements as may make it possible for you to join me. As soon as it is prudent, I will write."

"But why, oh why, can I not go with you?" cried Evelyn, despairingly. "We have considered all the circumstances," answered her father, "and it is wiser that you should remain here until it is possible for me to return, or until I have got a secure refuge somewhere. In the latter event, or should any emergency arise, I will send at once for you."

Utterly overcome by this intelligence which had come upon her so suddenly, the girl could scarcely speak, while her father still regarded her with the same mournful intensity.

"And now," he added, taking her hand for a moment in his, "it is best that I go forth as quietly as possible from this house. To avoid observation, I shall leave Manhattan while these festivities are still at their height. My present destination is—, and bending close lest any other should hear, he whispered to her the name of a little town in an adjacent colony where a friend had offered him a place of refuge."

The father and daughter looked into each other's eyes for a moment longer, in a mute agony of farewell. To Evelyn it seemed as if all her life was crumbling around her. She had never been separated from her father, save when, for a week or a fortnight, she had been the guest of the Van Cortlandts or some other friends.

unthinkable, it would be next to impossible for them to encompass such a departure safely. Vessels sailing for ports beyond the seas were subject to strict inquiry, so that, even if he were certain that his love was reciprocated, he could not ask her to take so perilous a step.

Yet, even as breaking silence he went on with business-like deliberation to explain the causes of her father's hasty departure, and the plans which he had laid in concert with Madam Van Cortlandt, he felt in the mingled emotions of that hour a sweetness which he remembered all his life. The girl's charm, her delicacy of outline, the warmth and sympathy of her expression, were heightened by the very depths of her sorrow and anxiety, as in the white of her bridesmaid's costume she stood beside him on the garden path. She had forgotten everything for the moment but the thought of her father setting out thus alone in the darkness of night. With her eyes fixed upon the speaker's face, she listened silently while Captain Ferrers briefly explained how the recognition of her father by Captain Williams and his clear recollection of all that had transpired in London, together with evidence that he had since obtained of his being a Catholic, had made it expedient that he should immediately remove himself from peril so imminent. Captain Ferrers gave it as his opinion, based upon remarks which Captain Williams had let fall, that the latter's views were well laid and that he might at any moment procure Mr. de Lacey's arrest and transport overseas for trial in London. He informed Evelyn of the conference which he had held with Madam Van Cortlandt, and how all their plans had been laid before he had sent the final note of warning to Mr. de Lacey. The latter was now to seek safety in the town of Salem, in the Colony of Massachusetts, where it was hoped that he might remain in an obscurity which meant safety. Once his departure was discovered, if questions were asked, it could be answered that he had left town on business. It would meanwhile seem quite natural that Evelyn should remain with Madam Van Cortlandt in the first lonely weeks following the wedding. Even the bride herself, on account of her husband's well known sympathies, would be kept in ignorance of the true reason for Evelyn's extended stay at the Van Cortlandt mansion. For Madam Van Cortlandt's keen instinct had led her, where politics were concerned and above all where there was question of the Catholic faith, to distrust Polly's husband.

After Captain Ferrers had told her all, Evelyn was silent for a moment, standing amongst the fragrance and beauty of the flowers and seeming to the lover's eyes more beautiful than any of them. So human and so tender she appeared, with the tears starting from her eyes, streaming down her cheeks, and falling unheeded upon her wedding finery. The sight very nearly upset Egbert Ferrers' resolution. But in an instant Evelyn had regained her composure, and the young man could not help admiring her noble and dignified aspect.

"I thank God," she said at last, "that my father is gone. Yes, and all the heavenly friends who are watching over us. But, oh, I would that I could have been with him!"

Her eyes fixed upon Captain Ferrers' face in an appeal that deeply moved him, and again he found it hard to repress the passionate avowal that rose to his lips. He explained to her quietly and gravely how inadvisable such a course of action would be at the moment, since it would provoke immediate inquiry and would very probably compromise the safety of both. It was expedient that her father should go first, especially as his religion and political antecedents placed him in the graver danger, and as it seemed less likely that she would be able to escape the notice of the authorities. He explained to her that she should remain in the city until she had been noticed at first, whereas that of Evelyn would be known immediately. Once the fugitive had reached a place of safety, it would be easier for her to join him, and it might even be supposed that both had gone to the Barbadoes on matters of business. Meanwhile, as Madam Van Cortlandt with folded arms, leaning against a tree, he rapidly reviewed the situation. He felt that at that moment he would gladly have resigned his position, with all that it might hold of future preferment, if by so doing he could win this one woman, whom he loved above all others, for his wife. But he knew that such a course of action would only increase the peril of her situation. He himself would be powerless to protect her amongst so many and such influential enemies. Even Lady Bellomont could do little and my Lord's wrath would be but strengthened tenfold by the loss of an officer whom he had found singularly useful. Moreover, as he told himself, he had had little reason as yet to be certain of Evelyn's favor, and was not her nature to wear her heart upon her sleeve, and aware as she was of all the obstacles between them, she had gone out of her way to seem unconcerned of his preference for her society. For one wild moment he asked himself whether he could possibly induce her to fly with him to England, or still better, to the Continent, where they might bury themselves in a happy obscurity. But his common sense told him that, even were Evelyn willing to desert her father in the hour of trial, which from her character he knew to be

all things. For I am constrained to tell you that I would give my right hand, and even my very life, to serve you."

"The mournfulness in Evelyn's eyes, as she regarded him, pierced him to the heart. Perhaps she saw before her the bright vista of love and happiness that might have opened before them but for the cruel entanglement of circumstances which held them as in a net.

"How hard it is," cried the young man impetuously, "to think that I am thus bound hand and foot, so that a move in any direction whatsoever might work your ruin!" "And yours," responded Evelyn, "which is something that I will never permit. Whatever may befall, I beg of you to stand aloof."

"Cruel counsel," exclaimed Ferrers, "which I would fain hope is inspired rather by your head than by your heart."

A lovely wave of color crept into Evelyn's cheeks and a light into her eyes, but she merely said: "I will not permit myself to be involved in needless ruin, and be then powerless to help us—the outlaws."

"If it were but a question of myself," cried Ferrers hotly, "Heaven knows that it would matter little. I would give up all, and do all, to be but assured of your regard and to have a chance, however remote, of winning you for my wife."

Miss Hoover was sewing slowly and painstakingly. Her chair was drawn as close as possible to the window; the shade was raised high, and the immaculate cheese cloth curtains were drawn back; still, each time that she threaded a needle she wondered why the eyes are made so much smaller year by year. It did not occur to her that her sight was failing fast. She would have been anxious if it had; and, as it was, she softly and sweetly sang to herself simple, tuneful hymns she had learned at school and love songs of long ago.

Presently there was a knock at her door, and almost instantly it was opened by a stout, smiling woman, not much younger than herself, and quite as quaintly and old-fashioned in her dress. She held a rumpled newspaper in her hand.

"I am bringing you Mr. O'Shaughnessy's paper," she said. "He gave it to me the day before yesterday, so perhaps the news in it isn't as fresh as it was once; but if you haven't heard it, I don't see that that makes any difference."

"The paper is full of news—war news, and I know there is war kind you like," Mrs. Toole turned back to say, before she closed the door. "The Germans and the Austrians and the Italians and the French and the Irish—God bless them!—are all fighting day and night. It makes a person shudder to think of it—and we so comfortable and so safe!"

"Yes, but I do like to hear the war news," Miss Hoover confessed. Having slowly and very carefully folded her work, she sank back in her chair prepared to enjoy a treat, though not without some qualms of conscience on the score of having left a buttonhole unfinished. She read all the war news, puzzled by the strange names of rivers and mountains and cities of which she had never heard, and by words familiar now to all the world—entente, poule, shrapnel war lords—but she did not miss one syllable, and struggled hard to understand it all. "They don't talk about the cavalry as they used to do," she said sadly to herself once or twice. "We heard so much about the cavalry when I was young."

On the third page she found a little notice, sent by the Catholic Women's War Relief Union, which asked— which pleaded—for contributions, that it might be able to furnish not only hospital supplies, and warm clothing for poor little French orphans, but altar linens and vestments for the Catholic chaplains at home and in France. With breathless interest Miss Hoover read the notice—a commonplace one in those days. She read it a second and a third time, more and more slowly, more and more thoughtfully; then folded her half-finished paper and laid it aside. She had sat motionless for several minutes before she drew from her finger a ring, set with a garnet and a few small pearls, and thin with long wear. She leaned nearer to the window to see it clearly, but could see nothing through her tears.

Society of St. Vincent de Paul Bureau of Information

St. Jerome's College Founded 1864 KITCHENER, ONT.

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H. L. O'ROURKE, B.A. (Also of Ontario Bar) BARRISTER, SOLICITOR, NOTARY

JOHN T. LOFTUS Barrister, Solicitor, Notary, Etc.

REILLY, LUNNEY & LANNAN Barristers, Solicitors, Notaries

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Funeral Directors John Ferguson & Sons 180 KING ST.

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ASTHMA COUGHS WHOOPING COUGH, SPASMODIC CROUP, BRONCHITIS, CATARRH, COLDS

Vapo-Cresolene

ASTHMA COUGHS WHOOPING COUGH, SPASMODIC CROUP, BRONCHITIS, CATARRH, COLDS

"Air, indeed! She has something more than air on her mind, if I'm a judge of human nature," Mrs. Toole muttered, when she was certain that her neighbor was out of hearing.

Car rides being a luxury seldom indulged in, Miss Hoover set forth on foot in the direction of the headquarters of the Catholic Women's War Relief Union.

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BOVRIL Aids the Digestion of Food

Jews there who require a Bishop; I am told there are not half-a-dozen. Thirdly, for the sake of Prussia, he (the Bishop) is to take under him all the foreign Protestants who will come; and the political advantages will be so great, from the influence of England, that there is no doubt they will come.

Of course the Anglican Bishops tried to hush the matter up but that only increased the disgust of the Oxford group. These argued: If it is wrong to approach more closely to Catholic Rome, the Patriarchal See of the West, why is it not wrong to fraternize with Protestant Berlin?

As to the project of a Jerusalem Bishopric, I never heard of any good or harm it has ever done, except what it has done for me; which many think a great deal, and I one of the greatest of mercies it brought me on to the beginning of the end.

By these words he invests with a sort of sacredness what is in itself only one of those many foolish acts by which the Church of England betrays from time to time its un-Catholic character.

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mate authority, ending in the destruction of civil liberty and the disintegration of society.

To the Catholic this pernicious and pestilential literature is doubly dangerous. It strikes at the very ground truths on which his faith rests. It tends to weaken his belief in God, to make him doubt the divine origin of the Church, and question her authority and that of her representatives.

The corrective for these evils is Catholic literature. The antidote to such poison is the Catholic newspaper. Not only is it a great advantage to have the Catholic paper received in the Catholic home each week, but in these days it is an absolute necessity.

Upon it will depend the strength of the Catholic faith in the years that are to come. Against the false ideals and principles of the secular press it will ever insist upon standards of right thinking and of right living. These are so necessary to the Catholic of this day that the

Great Catholic scientists almost as a rule not only retain their faith but have it deepened and strengthened by their knowledge of science.

There is no incompatibility between science and Catholic faith, but on the contrary a very definite attraction between the scientific mind and the magnificent logic of the Catholic position.

The press is today a mighty instrument used by man to influence his fellowman.

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same Holy Pontiff added, "I would make any sacrifice even to the pawning of my ring, pectoral cross, and soutane, in order to support a Catholic newspaper."—Boston Pilot.

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LONDON, SATURDAY, FEB. 23, 1918

IN THE HEARING OF ALL THE WORLD

There seems good reason to think that many even amongst the well-informed and intelligent fail to realize how completely Secret Diplomacy has been banished from the negotiations now going on for the restoration of the world's peace.

On the 8th of January I had the honor of addressing you on the objects of the War as our people conceive them. The Prime Minister of Great Britain had spoken in similar terms on the 5th of January.

The President is at pains to tell the intelligent reading public, who take their information and their thinking ready-made from the newspaper headlines, that peace negotiations are on, and are being conducted "in the hearing of all the world."

With the Pope's Peace Note public negotiations started. The frantic changes of pro-Germanism against the Holy Father found some support in traditional prejudice, but the desire for peace amongst the peoples of the belligerent nations soon developed into insistent demands for authoritative statement of definite War aims and Peace terms.

Another point is worth noticing in passing. President Wilson notes the "very friendly tone" of Count Czernin's reply; and he went so far as to say that "Count Czernin seems to see the fundamental elements of peace with clear eyes, and does not seek to evade them."

Indicative of the immense progress made toward agreement is the conciliatory tone of Mr. Wilson's rejoinder to Count Von Hertling's discussion of the President's fourteen points of the world's peace program.

Contrast all this with the terms of President Wilson's reply to the Papal Peace Note. The salient feature of this reply was a peremptory refusal to treat with the German Government as at present constituted; it was hailed as a defiant ultimatum to Prussian junkerdom.

No longer peremptory or defiant, the President "in the hearing of all the world" is in actual negotiation with the unreformed and unrepentant German Government.

More than that; at the time the Pope issued his appeal for peace by negotiation on the very terms since accepted by President and Prime Minister the Peace Party in Germany was at its strongest, junkerism at its weakest.

Now when the militarist party has recovered its ascendancy in Germany President Wilson asks: "Has he (Count von Hertling) utterly forgotten the Reichstag resolutions of the 19th of July, or does he deliberately ignore them?"

Yes, that is why the Holy Father, with statesmanlike grasp of the world situation, issued his Peace Note in August. How was it received? With insults and contumely by the press; with silence by the Allied Governments unless in so far as they accepted President Wilson's reply on their behalf, a reply which scornfully ignored the Reichstag Peace Resolutions which he now plaintively recalls to the attention of the Government with which he peremptorily refused to negotiate.

The War is not yet over; and the post-War reconstruction has not begun. "In the hearing of all the world" statesmen have blundered, in the sight of all the world they are now floundering. The Pope, vindicated a hundred fold, remains, as the Belgian Government recently declared, "the highest moral authority in Christendom, who is anxious not to allow the idea of good and evil to be destroyed amidst the passions and conflicts of mankind."

The diplomatic denial on behalf of the English, French and Italian Governments of the secret treaty excluding the Pope from peace negotiations is probably intended less to deny its existence than to mark its repudiation. It is a sign of returning sanity on the part of those who have already had reason to appreciate the French proverb: Qui mange le Pape s'en creve.

If the Holy Father could now induce the Central Powers to accept the bases for negotiation suggested by him six months ago they would meet with a very different reception. CATHOLICS IN THE AMERICAN ARMIES

That Catholics proportionately outnumber non-Catholics in the forces of the United States is no longer a matter of conjecture but of ascertained fact. When Secretary of War Baker some months ago, estimated the proportion of Catholics at 35% many, even amongst Catholics, thought the estimate too high.

At Camp Logan, Houston, Texas, there are 74 denominations among the 32,079 men and officers; of this number 10,786 or 33.6% belong to the Catholic Church. The others follow in this order: Methodists, 5,624; Baptists, 3,487; Lutherans, 2,752; Presbyterians, 2,370; Episcopalians, 1,197; the others range downwards from 1,000 to few adherents of such sects as Theosophists, Buddhists, Swedenborgians, etc.

At Camp Dix half the enlisted men through the K. of C. and Y. M. C. A. buildings (these latter kindly lent) where ten Masses are said every Sunday. At each Mass the buildings are filled to overflowing, affording a puzzling object-lesson which must cause some heartsearching amongst the Protestant chaplains.

These facts raise some interesting questions. The evidence of Cath-

olic fidelity to the practice of religion though not new, must strike with new force those who have been insisting that religion must be ever changing, ever adapting itself to the ever-changing vagaries of the human mind under the influence of the spirit of the age.

There is one consideration which must have due weight. The growing evil of race suicide has ever been branded by the Catholic Church as a foul sin against God and against nature. To Catholics no euphemism, no sophistry has ever made the sordid, selfish, unclean thing appear other than it is.

Besides military age the Draft tribunals had also to take into account physical fitness. And here must be found the explanation we are seeking; for there is no reason to think that other grounds of exemption would not apply equally to Catholics and non-Catholics.

The striking fact of Catholics in the drafted American army being almost if not quite double their quota according to population is explained by the other facts—of arresting significance in themselves—that American Catholics have relatively a greater number of young men of military age; and of these, again, a much greater proportion of men physically fit for military service.

Here as elsewhere the things for which the Catholic Church stands redound to the strength, stability and defence of the State. The things which the Catholic Church animates, divorce, birth-control, self-indulgence, lead inevitably to the deterioration of the individual, the destruction of the family and the ruin of the State.

A few men thus trained and enthused will become a leaven with the whole mass. They will be his skilled lieutenants in gathering in new recruits and drilling them in various intellectual exercises: so that in a short time the parish will possess an organized company ready to undertake constructive work and to labor in the defence of religion.

CATHOLIC READING CIRCLES

No one who is in a position to judge will question the statement that at least seventy per cent. of our young men, not excluding those who have passed through our High Schools, do not read, or at least do not read anything that is worth reading. Not one in twenty of them is interested in the religious and social questions of the day.

any other to which they may belong, when the members go to Communion in a body. They are proud of their faith in a vague sort of way, and resent the allegations that they may hear uttered against it by their non-Catholic companions in store, office or workshop; but they are silent, and if not silent often woefully ineffective, in the face of those calumnies because they have not armed themselves with a definite knowledge of Catholic truth and of the facts of history to refute them.

We are not in favor of jeremiads, and would not deplore this situation if we did not believe that it could be remedied. The young men are not altogether to blame in the matter. The latent power is in them if the means were but employed to bring it into action.

Let us suggest as a practical means to this end the formation of a reading circle in each parish. When we say each parish we do not mean each city or large town parish but every country mission. There is a mistaken idea that the city is the centre of intellectual life.

ST. FRANCIS died in 1552. In the intervening centuries the intrigues of the nations, the lust for gold, and the divisions in Christianity itself, against all of which St. Francis so valiantly strove, have gone far to defer his hope for the conversion of China to the True God.

The best way to establish a reading circle is to select a small number, say from six to twenty—the number will vary in proportion to the size of the parish—of intelligent men who are willing to engage in a little serious reading and study.

IN ACKNOWLEDGING receipt of a cheque for the amount named, M. de Cartier de Marchienne, the Belgian Minister, wrote to the Treasurer of the Fund as follows: "I am overwhelmed by the generosity of the subscribers to the King Albert Anniversary Fund."

A MOVEMENT to make the nine "Workless Mondays" created by the Federal Fuel Administrator, "paint-up and clean-up days" among the great manufacturing industries of the United States, assumed national scope through the representations addressed by the Vice-President of the National Paint, Oil and Varnish Association to the Executive of the

subjects that hitherto were of little interest to them.

The present system of inviting a priest or professional man to give a lecture—which, by the way, must be well buttered and sugared on both sides with comedy and popular songs, so that our adult infants may be induced to take some food—will never raise the intellectual standard of our people.

THE BOARD of Finance of the Presbyterian Church in Canada heads its appeal for funds for mission work in China, with the famous exclamation of St. Francis Xavier, as he lay dying on the very threshold of the work he had trapped out for the conversion of that country.

THE DYE and Chemical industries of the United States have set an example of practical benevolence by the raising of a Fund for the relief of the war-torn women and children of Belgium. December 23rd was the eighth anniversary of King Albert's accession to the Throne, and by associating the Fund with that event the double purpose of honoring one of the heroic figures of the War and bringing needed relief to his long-suffering people was served.

TROTSKY, the Bolshevik Foreign Minister, is reaffirming officially what has been said before, namely, that Russia's withdrawal from the War is a real withdrawal, and the "throwing away of all agreements with her former Allies."

THE POSITION OF THE POPE "I wish, then, to show tonight that the action of the Holy Father has been wise, beneficent, and correct. What is the position of the Pope in the world? He is the head of a great religious society whose members are found in every civilized country under the sun."

Master Painters' and Decorators' Association at Washington. The purport of these representations was that every painters' district council in every State be urged to adopt resolutions for presentation to every mayor and every governor in the country, urging the official recommendation that the nine workless Mondays be dedicated to the conservation of property and health by making them clean-up and paint-up days.

IT WAS pointed out that as through the falling off in building operations there were 18,000 painters out of work in the State of Illinois alone, and probably more than 100,000 out of work throughout the country, the adoption of this suggestion would be an act of practical statesmanship which would directly or indirectly benefit the whole business community.

ON THE BATTLE LINE

OUR LATEST ALLY

From World's Work, New York

Our boom era in the conduct of the War is nearly over. We proclaimed our prowess to ourselves and the rest of the world—like a Western land dealer. Ten million men in the draft, a million in France by spring in 1918, the air full of airplanes, countless ships for the sea, and our mobilized geniuses to invent an antidote to the submarine.

It became evident that we could not get an army of a million men ready to fight in France before another year—and equally evident that without that army the Allies cannot achieve victory this year.

More over, we have got to live down a disappointment which our Allies are going to have in us increasingly as they realize what we know—that we have done too much talking.

GENERAL ALLENBY's forces are again on the move in Palestine, having advanced an average depth of two miles on a front of six on each side of the village of Mukhmas, which is about twelve miles north-east of Jerusalem.

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there just as regular residents. Russia has not yet found herself, though but a few months ago she gave the Allies every reason to believe that she was coming to her own at last.

A FLOTILLA of large enemy torpedo boat destroyers made a bold raid into the Straits of Dover at 1 o'clock yesterday morning and sank one trawler and seven drifters that were occupied in hunting a submarine. The destroyers made off before any British naval forces could engage them.

INTENSE ARTILLERY firing and an unceasing succession of raids continue on the West front. In Lorraine particularly there has been some artillery duels of more than usual volume. Both sides perhaps are playing for an advantage that would give success in an attack of a local or major character.

THE POPE AND THE WAR

PATRIOTIC AND SCHOLARLY ARCHBISHOP ANSWERS THE "MALICIOUS SNARLERS"

Addressing a meeting which taxed the capacity of the Town Hall of Birmingham (England) Archbishop McIntyre, just returned from a four years' sojourn in Rome, made a spirited defence of the Holy Father's position in the World-War.

"I have been asked to speak on the Pope and the War—that is, on the action of the Holy Father during the War. We know that the Holy Father has been made the object of much ignorant and bitter criticism. He has been accused of pro-Germanism, and, under the influence of that pro-Germanism, to have kept silence when he ought to have condemned the violation of Belgian neutrality and other crimes against international law.

"I have seen over bold, too courageous well. I confess that I should not speak with the same courage in any other English city as here in Birmingham; and the reasons of my confidence are these: First, the gracious presence amongst us tonight of Birmingham's chief magistrate I take as a sign that Birmingham is ready to hear the other side. Next, we remember, when the hierarchy was re-established in England, a storm of anti-Papal fury raged through the country, but the violence of that storm was broken by the sturdy common-sense of Birmingham, and died away. Lastly, while I was still in Rome, I read in the Birmingham Daily Post of the 3rd September, 1913, a fair, judicial, well-informed article on the position and policy of the Pope, and I said to myself: 'Dear old Brum seems to be the best-informed, as well as the best-governed, city in the world.'

"I wish, then, to show tonight that the action of the Holy Father has been wise, beneficent, and correct. What is the position of the Pope in the world? He is the head of a great religious society whose members are found in every civilized country under the sun. These countries have their own national aspirations, their own national aims, and, quite true, those aspirations and aims have come into conflict with other countries having their own national aspirations and aims too. Is the Holy Father to throw himself into the vortex when those countries come into collision? The Holy Father has to steer his barque through those turbulent waters, keeping his gaze ever fixed on the lode star of man's eternal salvation. When other countries combine—it may be for this or that purpose—there always remains in the background the national interests, and all questions are naturally looked at

FIVE MINUTE SERMON

REV. P. F. HICKEY, O. S. B. SECOND SUNDAY OF LENT

CONTRITION

"When as yet we were sinners, Christ died for us." (Rom. v, 8, 9)

The season of Lent, my dear brethren, is given to us for repentance. And the first step towards repentance is to have "a humble and a contrite heart."

Sin is an offence and outrage against God. Men can grow hard and so as to disregard and think nothing of sin.

There is nothing but remorse and bitterness of soul left. And this is only regarding sin as it affects our own souls; but how much more should we detect it as an offence against God.

Thus God hates sin, and the sad part of it is that we ourselves have committed sin so frequently, so grievously—we whom God has loved and chosen and taken care of; we who have had so many graces, so many chances of beginning again to be faithful and devout.

And yet our Blessed Lord is ready at this holy time to forgive us. "When as yet we were sinners, Christ died for us."

Because we have been forgiven so easily, so frequently, we forget what our forgiveness costs our Redeemer. Confession is so short, just to mention our sins so easily, we forget that the very remembrance of sin caused the agony and bloody sweat of our Saviour in the garden that night before He died.

We fall again so easily into the same sins that we think little of them. They are not impressed on our souls as the scourges impressed them on the Sacred Body of our Lord. They were cut deep into the tender flesh of the Lamb of God.

Behold Him, nailed to the cross, and dying there in agony—that death, our redemption, a free gift to us! But look and study those Wounds in His Hands, Feet, and the lance-wound in His Side, then you will see how much that redemption cost our Lord.

Remember, my dear brethren, the Almighty Father looked down from heaven and beheld that Death on Calvary. He restrained His angels in heaven from liberating the Victim; His justice could look on and see Him die. How God hates sin!

God hates sin, but He pities the sinner; and if, my dear brethren, whilst as yet we were sinners, Christ died for us, how much more will He love us if now, turning from our sins with our hearts full of loving sorrow, we beg of Him to forgive us and make us faithful. Pray for true contrition. This loving sorrow, once

alive in our heart, and strengthened by the memory of Christ's Passion and Death, will cast out sin and the old longings for sin; it will make us hate ourselves for having offended God; it will bring us to our knees in the Sacrament of Penance, to give ourselves loyally to Him, Who, even whilst we were sinners, died for us.

TEMPERANCE

DANIELS ON TEMPERANCE

A monster meeting was held in Washington, D. C., on November 11 to celebrate the victory of the dry movement in the national capital.

"Our fathers had the vision to build here a city which has not been builded by money for trade or commerce; but on the banks of the Potomac, in the primeval forests they built a Capital for democracy, for Christian purity and government.

And now this Capital of the greatest republic on earth is the first national capital to take the forward step of prohibition.

"Laid out upon plans for all times, it has been the object of admiration of other nations, and the example of America in having a city like one set upon a hill, may be followed by the nations of the world; and we, in our days, may live to see the time when no capital on earth will be enshaded by the influence of a saloonkeeper.

"In every city in America except Washington, the people who have title rights to the land, own the city. In Washington, the city belongs to the whole Republic, and save except the 'cave dwellers,' most of us who have residences here have attachments and ties binding us to every city in the Republic.

"Nearly all the residents of Washington came here either to hold public office or to see the wheels of government go around; and we have preserved the home ties, so that Washington is typical of the Republic; and the action which we celebrate today cannot be said to be any other action than the formal legislative expression of the American people.

"We did not win this proud place in the nation solely by reason of sentiment in Washington, but because good men in Oregon, in Kansas, in North Carolina, and in more than half the Republic took the first line trenches in the warfare against the saloon. We had here on Capitol Hill the battle of the Marnes. There were times when it seemed the victory would not be with the cause of temperance, but let us this afternoon while we do honors to the pioneers in this cause to whom most is due, let us not forget that the present Congress made up of men and one woman gave this city freedom from the contamination of this evil trade.

"When the historian comes to write the story of the present Congress, it will be an unparalleled story of wonderful progress. No other body in our history has been called upon to solve problems of such world-wide magnitude. Mr. Lincoln in his great crusade for freedom said, 'I honor Mr. Jefferson because in the throes of a revolution when men were thinking of liberty and war, he had the wisdom to frame in concrete form the doctrine of human rights and human liberty.'

"This Congress had the wisdom, the vision and the grit to cut aside all formal ideas and remember that if you have a man at the front to shoot straight he must think straight, and live straight. For the first time in history of any country at war, the great legislative body made it a criminal offense to sell liquor to a soldier or a sailor, and also made it a crime for any house of ill fame to bear a soldier's cantonment.

"Let us honor that body not only for making provisions for national safety but for making provisions for national welfare against vice and immorality.

"The man to whom we owe most for all moral reformations in the world are the men who have heard the call of God and have seen the vision and have been responsive to it."—St. Paul Bulletin.

MARY IS HONORED BY MOSLEMS

We do not think of Our Lady possessing shrines in Mussulman countries, yet we are told by a writer in the "Ave Maria" that, during the Crusades, the sanctuaries of Tortosa and Cardenas, near Damascus, dedicated to her, were honored by Mahomedans, who have always cherished a great veneration for the Mother of Christ. It is said that a blind Sultan of Damascus resorted to the shrine of Our Lady of Sardany to recover his sight, and that on arising from his prayers before the shrine he saw the lamp burning before her statue, and glorified God for his miraculous cure. Ere departing, the grateful client promised an annual gift of fifty measures of oil for keeping the lamp alight in the sanctuary—a gift faithfully sent till the time of Noured Din. The Church of Our Lady of Lourdes at Constantinople is also frequented by Moslems, among whom many cures have been reported, and the omen may be hailed as indeed a happy one for the future conquest for the Faith of those who, far away as they are from the Light, still own Mary, as Mahomet himself proclaims in the Koran, as free from all stain, and chosen by God out of all the women of the world.

When the White Fathers were being turned out of Jerusalem, says Fr. Froment in a recent number of "The African Missions," it was pro-

posed to hide a statue of the Blessed Virgin for fear of profanation by the Turkish authorities. But the Turkish officer in charge hastened to set their minds at rest:

"Do not be afraid—Mariama is our Mother here; she belongs to us, too. Do not be afraid—I will watch over her."

THE FOLLY OF WORRY

PREVENTS MANY FROM LEADING THE LIVES THAT THEY SHOULD

Dr. James J. Walsh has much to say on this subject in a recent issue of The American Magazine. His remarks make good reading, as usual, though we can imagine that those who like to conjure up imaginary troubles will accuse the good doctor of lacking sympathy for their class.

"The brakes which people set on themselves or that others have set on them are dreads which make them fearful of doing this or that, lest something should happen to them," says Dr. Walsh. As a result, they are constantly using up energy in solicitude as to the imagined consequences of their actions.

Some are afraid to eat certain foods, lest they might disagree with them; others are afraid that they have heart disease, rheumatism or some other disease because a relative suffered from that disease. The heredity scare is treated briefly by this authority, in these words:

"An entirely wrong doctrine of heredity has been the source of a great deal of anxiety in the world and has kept many people from living their lives as they ought to do, because they have been spending time and energy worrying over what would happen to them if certain feelings, which they thought symptoms of inherited disease, were to prove correct. Defects are inherited, but disease is not. Apprehension of heredity has probably caused more suffering than heredity itself."

Many people worry over things that will never happen, continues the doctor, and he adds: "Worry has been defined as bothering not only about the things we have to do today, but also about those we may have to do next week and next year." After a while, it would seem that such people, failing real troubles, try to create some. The remedy for this is occupation. Dr. Walsh asserts:

"If a man has occupation of mind enough to keep him from thinking about himself, then he is saved a great many of the solitudes that less occupied people take so much to heart that they worry themselves nearly sick over them, and sometimes actually do so. Mankind really seems to need some real sources of worry, or it will make them up, and the worst of this is that the make-up worries are almost insoluble. You can push through the real difficulties that cause the worry, but you cannot push through the imaginary ones."

The commonest form of sleeplessness has no other cause than the sufferers dread that he will not sleep. He keeps himself awake dreading the consequences of his wakefulness. Some fear that insomnia will induce insanity. The doctor disposes of that fear summarily:

"After a considerable experience," he says, "some of it personal and some of it due to patients of all kinds in sedentary occupations, ecclesiastical students, clergymen, professors at universities and colleges, members of religious orders and, above all, physicians from many parts of the world, I am quite sure that pure insomnia, that is, insomnia that is not connected with a pathological condition that can be found, except that the patient stays awake when he ought to be asleep, or, rather, when he would like to be asleep, has never hurt anyone seriously."

It makes the sufferer tired next day; discourages him; and above all, it makes him dread the serious results that he feels certain will inevitably happen—but which never happen—and so it inhibits his work, puts a brake on his energies, but that is all.

It is surprising how little sleep people can get on with, remarks Dr. Walsh; some do not realize how much they do sleep.

"Usually when we wake feeling quite rested, we were scarcely more than an hour or two asleep. If we wake feeling so tired that we hope it is before midnight, it is probably nearly time to get up. Only too often, indeed, it is after the time."

Thus, it will be noted that "feeling rested" does not depend entirely on the amount of sleep taken.

"Feeling rested is largely a matter of how much our wills are awakened," says the doctor, "how firmly we have got hold of ourselves, and how interesting is the work ahead of us, and how anxious we are to get up and get at it; while feeling fatigued is very much a matter of not wanting to get up because the work ahead of us is annoying and full of complications, and is not promising at best, and has been put off for three or four days because we do not care to get at it."

HOW TO GET RID OF RHEUMATISM

"Fruit-a-lives" Point the Way to Quick Relief

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after seven. They killed him with a trolley car at eighty one, or I think he would be alive yet," the writer adds.

We manufacture a certain amount of energies every day, according to this ardent advocate of work as a preventive of worry.

"And if we do not use them up in work outside of us, they are used up in various ways within us, and this represents the uncomfortable feelings, the anxieties, the worries that are so often felt physically. We have nervous indigestion, nervous asthma, nervous heart trouble and nervous headache, and so on down the list. It is the people who use up their energies in work outside of themselves who live the longest."

"We are living in a time of dreads and obsessions. Scarcely anyone is free from them. We overcome them as a rule when we have to do something—literally have to do it. That shows us very clearly that we have been fooling ourselves, putting barriers to our capacities and brakes on our energies, and refusing to tap all the layers of human power that we have, because we have been afraid of the results."—Sacred Heart Review.

HISTORY OF THE HAIL MARY

AS NOW RECITED DATES BACK TO THE YEAR 1515

The Hail Mary, as we now recite it, dates from the year 1515. Originally it consisted only of the salutations of the Archangel and St. Elizabeth. Pope Gregory the Great ordered this primitive Hail Mary to be said at the offertory of the Mass on the fourth Sunday in Advent and there we find it as follows: "Ave Maria, gratia plena, Dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventris tui."—Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb.

In the thirteenth century, according to Duranensis, it was recited after the Our Father, in beginning the divine office. Pope Urban IV, in 1263, added the holy name of Jesus after the scriptural sentence, as the devotion of the faithful introduced the name of Mary after the greeting. The addition, "Holy Mary, pray for us sinners, Amen!" was made in 1508, and the Franciscans were accustomed to say, "Now at the hour of our death." A few years later Pius V. showed his approbation of prayer, as we have it, by allowing its insertion in the Roman Breviary.

It was about in this form that Saint Idefonsus, Bishop of Toledo, knew the Hail Mary. Still the Western Church did not accept it as a regular prayer until the eight century. From the times of the Crusades it became the custom to say the Hail Mary every morning and night at the sound of the church bells.

Pope Urban II, 1090, ordained, from the day the army of the Crusades started, that the church bells should ring three times—morning, noon and night—to remind the faithful of prayer. There exists a document from Eudes de Sully, Bishop of Paris, 1195, in which he urges his priests to see that the people knew and recited the Hail Mary.—Sacred Heart Review.

HOW MISSION IN ICELAND DREW NON-CATHOLICS

Rev. Wm. S. Kress, in an article in The Missionary, entitled "A Mission to Non-Catholics in Iceland," writes thus of his experiences: "At Reykjavik the priest asked me to announce an address in English for a Sunday evening. When the time came to place the advertisement on the municipal billboard, they announced a ten day mission for non-Catholics. The mission was an experiment: English had never been spoken in the church. A considerable number of fisher folks had come to hear evening sermons in Danish; but everybody, high and low, flocked to the English mission. Professors, ministers, state officials, merchants and sailors, with as many women as men, came night after night, and they packed our roomy church.

"The mission was a novelty to Icelanders. Why should any clergyman go to the pains of preaching

night after night and patiently answering questions? Their state-paid priests (priests) they always call them, while we were called 'pastors' did not judge religion worth so much of an effort. The lectures were listened to with close attention, and the questions were abundant."

MEXICAN WOMANHOOD

F. R. Guernsey, a non-Catholic, writes of Mexican women: "The women folks are earnest believers, and they are almost invariably sweet and good, and all that true women should be. If the Catholic Church is that defiler of all things pure that the harsh critics of her faith and practice say, why are not the women of Latin America, vile at heart, corrupt and degraded? But all that sort of talk, and I have heard it from men who should be better informed, should be put down to ignorance. If there is one thing above all others that the Catholic Church may boast of, if boasting be the proper word, it is the lovable woman character it produces.—Catholic Transcript.

VISIT TO BLESSED SACRAMENT

I enter softly the hallowed place, And kneel for a moment before His face I know, though my eyes are too dim to see, With pitying love He is looking at me. So I lay my burden down at His feet, My sin and woe, and a feeling sweet Of peace steals into my restless heart, For I feel I have chosen the "better part."

I tell Him my troubles one by one, I speak of the good I have left undone; Of hopes and fears, of each anxious care. For I know He is waiting and listening there; I pray for my loved ones and ask for all The grace to be faithful to His sweet call, And then with a stronger soul I go Back to my daily tasks—and lo!

The rough is smooth and the crooked straight, And duties that irksome seemed of late Are light and easy since His dear voice Has bid me take my cross and rejoice; Yea, for I carry it not alone, But He has taken it for His own; And so I can happy be and gay Throughout the round of the busy day, For He is beside me, my love divine, Lightning each labor and care of mine.

—Sister Antonette Marie Pratt

A LITANY OF LOVE

I love thee, Blessed Lady, in So many, many ways; My heart can never sing its fullest Measure, thy dear praise. I love thee, first, for Thy dear Son Who died for love of me; I love thee for thy beauteous self, Thy spotless purity. I love thee for thy faithfulness, Thy goodness and thy love; I love thee for the tenderness Which thou dost daily prove. I love thee for thy hopefulness, Thy charity divine; I love thee for thy patience with This trying heart of mine. I love thee for thy mildness, thy Humility most rare; I love thee for the privilege Of sweet recourse in prayer. I love thee when the joys of life Come flowing to my breast; I love thee, then, because I know Thy came at thy request. I love thee, too, when sorrows fall, And trust them all to thee; I love thee, then, because I know Thy heart will comfort me. I love thee when the morning dawns, And when night's shadows fall; I love thee when I work and play; I love thee—all times—all! I love thee for thy Sacred Heart, Which daily I implore; I love thee for the very wish— To love thee more and more.

—Catherine Ferry

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CHATS WITH YOUNG MEN

START RIGHT

Had I but known what now I know That went to school so long ago, I should have made the most of days I wasted in a hundred ways, I should have early buckled in A little lead on life to win: I should have known how much it meant

To gather learning as I went; And all the things that I despised And left neglected, I'd have prized. Were I once more to go to school.

I'd learn each theorem and rule; Although it made me twist and squirm. With honor I would start the term; I'd do all the simple lessons well. And then when harder tasks befell To master them I'd be equipped; 'Twas there so often that I slipped; Though eagerly I learned to play, I'd get my studies every day.

No rule or lesson now I know Was hard, unless I'd made no; And when I studied as I should And closed the day with markings good, With speed and ease I always wrought

The problems that tomorrow brought And had I known what now I know I should have studied long ago, For I have learned at bitter cost The lesson that I had lost.

—The American Boy

WHY HE DIDN'T GET A RAISE

He stopped growing, He had no initiative, He watched the clock, His temper kept him back, He felt above his position, His tongue outlasted his brain, He wasn't ready for the next step, He didn't put his heart into his work.

He believed in living as he went along, His familiarity with inferiority dulled his ideals, He was always grumbling, He was always behindhand,

He was never dependable, one never knew where to find him, He never dared to act on his own judgment, did not trust it,

He tried to substitute bluff for training preparation, expert knowledge, He never seemed to learn anything from his blunders, mistakes or experiences,

He lacked system, orderliness in his work, he was sloppy, slovenly, slipshod, lazy, He believed he would never be promoted because he wasn't in with his boss, didn't have a pull with him.

—Dr. Orison Sweet Marden in the New Success for January.

SUCCESS COMES BY WORKING HARD

The development of our powers, both intellectual and moral, demands that we know how to endure suffering, and to profit by the ministry of pain. Adversity, disappointment, sorrow, trouble, seem to shake us up completely so that we lose our balance. Our nerves are shattered and we are rendered incapable of strenuous exertion.

If one would succeed anywhere or in any line of human endeavor he must be prepared to bear sorrow and endure pain. And that must be in the proper spirit. It will not do to succumb. It will be disastrous to whimper and whine.

The power of self-control must be exercised and carry us on to overcome the evil and vanquish the effects of pain. Suffering must be borne in the spirit of resignation, of joy, of courage, of bravery, and then we issue conquerors.

These two things—working hard, and suffering bravely—will win the day for us. Nothing else will. All who have attained the summit in any walk of life, who have made any success of their calling or reached any high degree in the opportunities which the world presents, have done so because they knew the importance of constant labor and quiet suffering; because they were willing to pay the price for advancement—for growth, for development.—Sacred Heart Review.

CONSCIENCE IN YOUR WORK

The habit of doing what we have to do as well, as thoroughly, and as speedily as possible, without undue haste, is one of the most important elements of success. It is the ever-recurring query in American life to day.

There are degrees of this calculation, from the strictly just to the grossly selfish. One man tries to estimate true worth of his labor and performs it accordingly; another gives as large returns as possible; and between these there is every shade.

But in all such reckonings there is one important element left out. No one can count up the value of the labor which is both generous and conscientious. Even its money value can never be calculated.

The youth who enters business life determined to do all that comes to his hands as well and as quickly as he can, who is anxious to learn and eager to please, who never measures his work by his wage, but freely gives all the work and the best work

in his power, is vastly more valuable than he who is always bearing in mind the small pay he is receiving, and fearing that he may give too much in return.—Catholic Citizen.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

FEBRUARY 18.—ST. SIMON, BISHOP, MARTYR

St. Simon was the son of Cleophas, otherwise called Alphaeus, brother of St. Joseph, and of Mary, sister to the Blessed Virgin. He was therefore nephew both to St. Joseph and to Our Saviour. We cannot doubt but that he was an earlier follower of Christ, and that he received the Holy Ghost on the day of Pentecost, with the Blessed Virgin and the Apostles.

When the Jews massacred St. James the Less and his brother Simon reproached them for their atrocious cruelty. St. James, Bishop of Jerusalem, being put to death in the year 62, twenty-nine years after Our Saviour's Resurrection, the apostles and disciples met at Jerusalem to appoint him a successor. They unanimously chose St. Simon, who had probably before assisted his brother in the government of that Church.

FEBRUARY 19.—ST. BARBATUS, BISHOP

St. Barbatus was born in the territory of Benevento in Italy, toward the end of the pontificate of St. Gregory the Great, in the beginning of the seventh century. His parents gave him a Christian education, and Barbatus in his youth laid the foundation of that eminent sanctity which recommends him to our veneration. The innocence, simplicity and purity of his manners, and his extraordinary progress in all virtue qualified him for the service of the altar, to which he was assumed by taking Holy Orders as soon as the canons of the Church would allow it.

He was immediately employed by his bishop in preaching, for which he had an extraordinary talent, and, after some time, made curate of St. Basil in Morone, a town near Benevento. His parishioners were steered in their irregularities, and they treated him as a disturber of their peace, and persecuted him with the utmost violence. Finding their malice conquered by his patience and humility, and his character shining still more bright, they had recourse to slanders, in which their virulence and success was such that he was obliged to withdraw his charitable endeavors among them. Barbatus returned to Benevento, where he was received with joy. When St. Barbatus entered upon his ministry in that city, the Christians themselves retained many idolatrous superstitions, which even their Duke, Prince Romuald, authorized by his example, though son of Grimoald, King of the Lombards, who had edified all Italy by his conversion. This expressed a religious veneration for a golden viper, and prostrated themselves before it; they also paid superstitious honor to a tree, on which they hung the skin of a wild beast; and these ceremonies were closed by public games, in which the skin served for a mark at which bowmen shot arrows over their shoulders. St. Barbatus preached zealously against these abuses, and at length he roused the attention of the people by foretelling the distress of their city, and the calamities which it was to suffer from the army of the Emperor Constantine, who, landing soon after in Italy, laid siege to Benevento. Idebrand, Bishop of Benevento, dying during the siege, after the public tranquillity was restored St. Barbatus was consecrated bishop on the 10th of March, 663. Barbatus, being invested with the episcopal character, pursued and completed the good work which he had so happily begun, and destroyed every trace of superstition in the whole state. In the year 680 he assisted in a council held by Pope Agatho in Rome, and the year following in the Sixth General Council held at Constantinople

against the Monothelites. He did not long survive this great assembly, for he died on the 29th of February, 682, being about seventy years old, almost nineteen of which he had spent in the episcopal chair.

FEBRUARY 21.—ST. SEVERIANUS, MARTYR, BISHOP

In the reign of Marcian and St. Pulcheria, the Council of Chalcedon, which condemned the Eutychian heresy, was received by St. Euthymius and by a great part of the monks of Palestine. But Theodosius, an ignorant Eutychian monk, and a man of most tyrannical temper, under the protection of the Empress Eudoxia, widow of Theodosius the Younger, who lived at Jerusalem, perverted many among the monks themselves, and having obliged Juvenal, Bishop of Jerusalem, to withdraw, unjustly possessed himself of that important see, and in a cruel persecution which he raised, fled Jerusalem under his protection, at the head of a band of soldiers, he carried desolation over the country. Many, however, had the courage to stand their ground. No one resisted him with greater zeal and resolution than Severianus, Bishop of Scythopolis, and his recompense was the crown of martyrdom; for the furious soldiers seized his person, dragged him out of the city, and massacred him, in the latter part of the year 452 or in the year 453.

FEBRUARY 22.—ST. PETER'S CHAIR AT ANTIOCH

That St. Peter, before he went to Rome, founded the see of Antioch is attested by many saints. It was just that the Prince of the Apostles should take this city under his particular care and inspection, which was then the capital of the East, and in which the faith took so early and so deep a root as to give birth in it to the name of Christians. St. Chrysostom says that St. Peter made there a long stay; St. Gregory the Great, that he was seven years Bishop of Antioch; not that he resided there all that time, but only that he had a particular care over that Church. If he sat 25 years at Rome, the date of his establishing his chair at Antioch must be within three years after Our Saviour's Ascension; for in that supposition he must have gone to Rome in the second year of Claudius. In the first ages it was customary, especially in the East, for every Christian to keep the anniversary of his baptism, on which he renewed his baptismal vows and gave thanks to God for his heavenly adoption; this they called their spiritual birthday. The bishops in like manner kept the anniversary of their own consecration, as appears from four sermons of St. Leo on the anniversary of his accession or assumption to the pontifical dignity; and this was frequently continued after their death by the people out of respect for their memory. St. Leo says we ought to celebrate the chair of St. Peter with no less joy than the day of his martyrdom; for as in this he was exalted to a throne of glory in heaven, so by the former he was installed head of the Church on earth.

FEBRUARY 23.—ST. PETER DAMIAN

St. Peter Damian was born in 988, and lost both parents at an early age. His eldest brother, in whose hands he was left, treated him so cruelly that a younger brother priest, moved by his piteous state, sent him to the University of Parma, where he acquired great distinction. His studies were sanctified by vigils, fasts, and prayers, till at last, thinking that all this was owing to God by halves, he resolved to leave the world. He joined the monks of Fontevallano, then in the greatest repute, and by his wisdom and sanctity rose to be Superior. He was employed on the most delicate and difficult missions, amongst others the reform of ecclesiastical communities, which was effected by his zeal. Seven Popes in succession made him their constant advisor, and he was at last created Cardinal Bishop of Ostia. He withstood Henry IV. of Germany, and labored in defence of Alexander II. against the Antipope, whom he forced to yield and seek for pardon. He was charged, as Papal Legate, with the repression of simony; again, was commissioned to settle discords amongst various bishops; and finally, in 1072, to adjust the affairs of the Church at Ravenna. He was laid low by a fever on his homeward journey, and died at Faenza, in a monastery of his order, on the eighth day of his sickness, whilst the monks chanted matins around him.

FEBRUARY 24.—ST. MATTHIAS, APOSTLE

After our blessed Lord's Ascension His disciples met together, with Mary His mother and the eleven apostles, in an upper room at Jerusalem. The little company numbered no more than one hundred and twenty souls. They were waiting for the promised coming of the Holy Ghost, and they persevered in prayer. Meanwhile there was a solemn act to be performed on the part of the Church, which could not be postponed. The place of the fallen Judas must be filled up, that the elect number of the apostles might be complete. St. Peter, therefore, as Vicar of Christ, arose to announce the divine decree. That which the Holy Ghost had spoken by the mouth of David concerning Judas, he said, must be fulfilled. Of him it had been written, "His bishopric let another take." A choice, therefore, was to be made of one among those who had been their companions from the beginning, who could witness to the Resurrection of Jesus. Two were

named of equal merit, Joseph called Barsabas, and Matthias. Then, after praying to God, Who knows the hearts of all men, to show which of these He had chosen, they cast lots, and the lot fell upon Matthias, who was forthwith numbered with the apostles. It is recorded of the Saint, thus wonderfully elected to so high a vocation, that he was above all remarkable for his mortification of the flesh. It was thus that he made his election sure.

PICTURES IN THE HOME

Through the senses sin enters into the soul, like the thief through the open window. Thence the senses the angel of purity and all the virtues can equally gain admittance, like celestial visitants, into the heart of man.

The Church has always understood this great truth. Hence the appeal she makes to us through her pictures, her statues, her stations and all the many representations of Christ and His Holy Mother, or of the Saints that intercede for us at the Throne of God. In stone and color she would make visible for us the models we should imitate, from the delicate child-saint, Agnes, with the lamb pressed to her bosom, a symbol of her innocence, to the aged Simon holding in his arms the Infant Saviour for whom his soul had longed those many years. "Now thou dost dismiss thy servant, O Lord, according to thy word, in peace; because my eyes have seen thy salvation."

Is that principle applied, with the same wise forethought, in our homes? Of what nature are the pictures that adorn our rooms? God forbid that worldliness and temptation, nudity and indecency should stare at us from our very walls! We have reason to think better of the Catholic home. But as our eyes are lifted, do they fall upon the heart of Christ pleading with us for our love; do they light upon the image of Mary Immaculate, tenderly reproving, with motherly solicitude, the least straying thought that could lead us away from God; do they glance up to Joseph, that princely son of David, teaching us loyalty and promising protection and fatherly care for all our cherished ones; do they view the scenes of Bethlehem or Calvary, or dwell upon some episode, beautiful and majestic, gathered from the life of Christ or of His Saints? Are the wings of the Guardian Angel unfolded to remind us and our children of his presence in our midst?

Other pictures need not for this reason be excluded. The faces of living friends or of the dear departed may still recall to us fond recollections. Patriotism, too, may hang its emblems on our walls and the scenes of nature be reflected in the humble print or painted canvas. Yet every room should have its token of our Faith. Everywhere, statue or picture can be made eloquent to us of the things of God. Silent mentors can be all about us and wordless sermons can be preached at every hour to hearts receptive of the grace of God.

What more cheerful evidence of a truly Christian family than everywhere to find about us these reminders of another and a better world? Well we know that the images of Christ and of His Saints will not be banished from niche and wall and bureau, if the constant loving thought of heaven has not first been banished from the heart.

THE MYSTIC SIGN

On the street, or riding in the car, we happen to pass a Catholic church; and a man walking along or sitting in the seat near us, lifts his hat. It is the mystic sign! Blank stranger, though he be, whom we never laid eyes on before; in face, air, dress, differing nothing from those around him; without speaking a word, without opening his mouth or as much as glancing our way, even, he has conveyed a message to us; he has said he is one of us, a member of that Church spread throughout the world—he has said he is a Catholic.

To others beholding the action, it may mean nothing. They think, perhaps, he raises his hat to replace it more comfortably; or that it is but a little gesture of nervousness. But to one who has ever belonged to it, the action means but one thing, has but one significance, is as unmistakable as one's hand—it proclaims that the person performing it believes in the Sacrament of the Eucharist, is openly professing that belief, and paying a tribute of adoration as he passes the building that indicates its proximity. The Catholic, or one time Catholic, seeing this little sacred ceremony, feels a response to that stranger he has never seen before, a sense of rare inner affinity, a feeling of brotherhood is stirred within him, and a current of warmth goes out from his heart to that other, a luxurious warmth, such as only the consciousness of the brother membership in a religion reaching back through the long vanished ages, for nigh two thousand years, with its never changing doctrines, found everywhere and everywhere the same; with its wealth of traditions and soul-enraptured rites and ceremonies around which seem to linger mistily and mellowly aromatic the incense of all those dim centuries—a warmth as only such a faith possesses the peculiar potency to create among its followers.

If one notices this observance of the lifting of the hat before a church

in a strange country, something of the ice one feels in such surroundings is at once thawed as it were by a genial breath; and if he or she wished to ask directions, information or assistance, it is to him or her to have made the act of veneration they would go, because an invisible link had been already forged between them.

Stranger of any race, color or tongue, anywhere in America, Europe, Asia, Africa, or any island of the seas—any place on earth, we know him to be one of us, a Catholic—we know him by the mystic sign!—The Monitor.

MORALITY WITHOUT RELIGION

"Reason and experience," said Washington, "both forbid us to expect that national morality can prevail where religious principles are excluded." Of course, those who are imbued with the modern spirit of irreligion take exception to this dictum of Washington's and even deny that religion tends to influence personal conduct favorably. We are told that men do not need the Christian religion to lead upright lives, and our attention is drawn to certain disbelievers whose conduct is supposed to be exemplary. But is this argument convincing?

The fact is that without knowing or admitting it such individuals are indirectly influenced in their conduct by Christian principles. Though they personally may have rejected Christianity they have inherited Christian ideals and breathe Christian atmosphere. Our present civilization, on the whole, is the product of Christianity, and, despite the many adverse factors operating today, our social life is still largely influenced by Christian traditions and precepts. The Christian religion thus is still a factor which somehow determines the conduct even of such as may be conceded to be living upright lives without professedly holding any personal religious beliefs whatsoever.

It is a most unfortunate thing," said Professor F. W. Foerster, "that these high and pure characters do not better understand the physiological history of their own moral discipline and elevation, the strict discipline of many generations of self-conquest, self denial and sacrifice, as last result and final flower of which, such pure spiritual souls as their own have been produced. If they only realized this they would never wish to attack the very conditions and principles out of which their own moral freedom has developed. Such people did not begin their moral ascent at the bottom rung of the ladder. They have inherited the moral capital of centuries of human culture. They are the product of the happy coincidence of a rare series of favorable circumstances, and there is something really tragic in their inability sympathetically to understand the position of those who have still to struggle with the rude natural forces of our present earthly life. One is reminded of the light-heartedness displayed by the heirs of self-made men, who often entirely fail to appreciate the painful and self-denying toil which lies behind the fortunes they inherit, and not understanding the very conditions of their own security, form no idea of the fearful insecurity and pitilessness of real life."

Granted, then, that persons who hold no definite religious views may be endowed with admirable natural virtues, it will be seen that their individual conduct does not prove that Christianity as a moral factor is excluded, but rather that Christianity continues to exert its influence even where it is apparently repudiated.—Truth.

ALL ROADS LEAD TO ROME

The Catholic Church takes man as she finds him, adapting herself to all modes of civilization; as she becomes all things to all that she may win all. She draws the man of science through nature to nature's God. She appeals to the artist through his art; to the philosopher through his reason; to the man of feeling and imagination through his emotions—for all roads lead to Rome.

We are passing through a period of reaction from extreme intellectualism. The agnostic must meet this present temper. He must make his appeal first to the imagination, honestly and proportionately, and, having caught the imagination, the way is open for an appeal to reason. The validity of the appeal to the imagination must be judged at the bar of reason, for the act of faith, though the result of Divine grace, must be a reasonable act. Now the things that strike the imagination are facts, just as the things that strike the reason are arguments. Hence to an age of weary argument and unwilling to think, the Church says: "Very well, since you will not think, here are some facts: Look at me carefully, you who, however unwilling you may be to see me, you behold before you a confident that once we consent to observe her as a fact, and then judge her as a fact before the bar of reason, we shall find that she transcends all human, natural explanations, and perform we will exclaim: "Truly, the Lord hath done this thing, and it is wonderful in our eyes!"—The Monitor.

God hears the heart without the words, but He never hears the words without the heart.

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WAR ACTIVITIES OF THE K. OF C.

HOW THE LUKEWARM AND INDIFFERENT ARE INFLUENCED

Washington, D. C., February—Much has been said and written about the vast amount of good that is being accomplished for Uncle Sam's soldiers through the social, recreational and religious work which the Knights of Columbus, representing the Catholics of America are doing.

There is, however, another side to this question, which to the Catholic mind at least, is of tremendous importance, but concerning which little has been said. This is the good that is being done for those young men who, although Catholic in name, have gone on month after month, year after year, without Mass or receiving the Sacraments, perhaps without hearing Mass.

SADDENS MOTHERS' HEARTS

The number of these young men is small, considering the hundreds of thousands enlisted in the army, but small as this number is, it is large enough to bring sadness to the hearts of many mothers and fathers, and discouragement to many zealous parish priests.

Let it be supposed that there was no work similar to that which the Knights of Columbus are doing in the army and navy. Suppose that the men were entirely dependent upon themselves for their recreation, and upon the ministrations of the commissioned chaplains alone, for their spiritual wants. It is not unlikely that they would be assigned to a regiment the chaplain of which would not have easy access to a Catholic chaplain. They would seek their recreation away from the camp; having been weak and lax in moral matters at home, they would naturally be weak and lax in the army.

It could scarcely be hoped that any change would be wrought in these young men, except possibly a change for the worse. How different it all is with the present system that is in vogue. Now the soldier is provided with buildings in which he may find wholesome recreation and conveniences. Having been a Catholic, at least in name, he will naturally drift to the Knights of Columbus buildings. Here he meets other Catholic men—men who have not forsaken the practice of their Faith. Here he comes into contact with a kindly, sympathetic priest, and a group of thoroughly human young secretaries. If he comes to the building in the evening for entertainment or letter writing, it is quite probable that he will return to that building on Sunday morning for Mass. And then—but let a Knights of Columbus field secretary tell the story of one of them.

"He was rather an attractive boy, well liked perhaps, a little over indulgent, but he was subject to good influences just as he had been to bad. He came to the building first to write a letter, and then he became interested in a basket ball game which was being organized. He made few friends, but for several evenings during the week he came not participating to any great extent in the activities, but looking on with the attitude of one that felt he was not entirely entitled to participate in the joys of others.

"I stood near him and we conversed about the ordinary things of camp life. Naturally, I did not ask him whether he was a Catholic, but the next morning—Sunday—I saw him in the rear of the building during the celebration of Mass. He had neither beads nor a prayer book, although he stood and knelt with the rest of the men. That evening he came to the building again and asked me if I could give him a prayer book. This I did, and he seemed greatly pleased.

"The next night he came to me and told me that he wanted to come back. I misunderstood him, and asked whether he wanted to go back home. "No," he replied, "I want to come back to Church. You see I should be a Catholic, but my mother died when I was young, and I haven't paid much attention to religion. But I'm a Catholic all right, and when I see these other fellows at Mass and Communion, I want to be a real Catholic. Tell me how to go about it."

"I called the Chaplain, and they had a conference. The next morning, he assisted at the Chaplain's Mass and received Holy Communion. "And the secretary who had observed this case had observed dozens of others just like it.

"PRISONER'S PERSONAL PARCEL" SCHEME

FOR PRISONERS OF WAR OTHER THAN OFFICERS INTERNED ABROAD

The British War Office has sanctioned an arrangement whereby one parcel which does not contain other than specified articles may be sent each three months by private individuals in Canada direct to prisoners of War other than officers interned abroad. The parcel must be packed and despatched through the post office by the relative or friend of the prisoner and must bear a coupon. The next of kin has first right to the coupon and can designate to whom it may be given if they do not wish to use it. Persons wishing to send parcels under this scheme

should apply for the necessary coupons, if they have not already done so, as early as possible. Coupons for parcels intended for prisoners belonging to the Canadian Forces are supplied by the Prisoners of War Department, Canadian Red Cross Society, 14 Conquer street, London, S. W. 7. The list of goods which may be forwarded is as follows:

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Persons are warned that the parcels are subject to censorship, and the inclusion in the parcel of any article not mentioned in the above list may entail confiscation of the parcel. The maximum weight of the parcel is eleven pounds, and it is advised that they should not weigh less than three pounds, so as to minimize the risk of loss in the post.

OBITUARY

WILLIAM C. TONER

Sister Mary Teresa of the Academy of Mary Immaculate, Pembroke, was bereaved on Friday morning, Jan. 18, 1918, by the death of her father, Mr. W. C. Toner, one of the fine old pioneers of Ross, whose long and respected life came to a close.

The transition was peaceful and happy, and he passed away fortified by all the rites and consolations of his holy religion. His death removes the last of the grand old pioneers.

Born in Donegal, Ireland, he came from New York as a young man, and thence to Portage du Fort, Que., where his brothers and sisters resided, and near which place he was ever since an honored resident.

The late Mr. Toner was a man of most exemplary character, a loving and devoted parent, and always ready to lend a helping hand to the needy or distressed. Neighbors and friends will long retain kindly recollections of him who had from the early days been a willing helper in every good work in the community.

Following his death throngs of friends of all religions, friends and relations called at the home to pay a last tribute of respect and speak words of consolation to the bereaved family, composed of three sons and three daughters, one of the latter being Sister Mary Teresa of Pembroke.

Many spiritual offerings composed of Masses, Holy Communions, rosaries and stations were received from several of the Rev. Sisters of the Grey Nuns of the Cross, Ottawa, from Mr. and Mrs. Ed. Davis and family of Fort Coulonge, Que., Mrs. J. Gagnon, and Miss Gagnon of Portage du Fort, Que., from the Rev. Sisters and pupils of the Academy of Mary Immaculate, Pembroke, from the graduates and former pupils of the same institution. A floral cross which rested on the casket and the Gregorian Masses were tributes from the bereaved family.

The funeral which took place on Monday morning, January 21st, at the church of St. James, Portage du Fort, was a large one. Rev. Father Cote, P. P., officiated. The remains were interred in the family plot beside those of his faithful wife who was laid to rest nineteen years ago.

MRS. JEREMIAH O'NEILL

The Angel of Death, which in ever lessening circles hovered for several weeks over the home of Mr. Jeremiah O'Neill, of Wilberforce, entered therein on Sunday afternoon last and touched with its wing the faithful wife and devoted mother.

Deceased, whose maiden name was Mary Foley, was born in Almonte seventy-six years ago, the daughter of the late James Foley and his wife, Mary Cadigan. At the age of nineteen she entered a matrimonial union with Mr. Jeremiah O'Neill. The young couple settled in the township of Wilberforce, bravely facing the pioneer conditions which prevailed, and with a true union of hearts and hands laid the foundations of a happy, peaceful and prosperous home. As her children grew up about her, receiving the daily benediction of a mother's fond love and tender care, she guided their footsteps in the paths of virtue and honor and Christian living, and in her declining years it was her joy and pride to behold one child, a son, a dispenser of the sacred mysteries, and another, a daughter, a member of a religious community. The late Mrs. O'Neill was an unfailing friend to her neighbors in times of sorrow or distress; she revealed a mother's love to orphans—proven by adopting two when a little older than infants and bestowing on them every kindness.

The bereaved husband and family received expressions of sympathy from a great body of friends. The surviving members of the family are: Rev. M. O'Neill, P. P., of Richmond; Mr. J. F. O'Neill, of Douglas; Mr. W. J. O'Neill, of Bulger; Mr. J. J. O'Neill, on the homestead; Rev. Sister Mary Alexis, of the Sacred Heart Convent,

Eganville; Mrs. Jas. Conway, of Pembroke; Mrs. D. P. Maloney of New Liskeard; Mrs. J. J. McGuire, of Eganville, and Miss Margaret O'Neill at home. Two adopted children are Daniel Maney and Laurencia Stafford. Deceased's sister, Miss Hannah Foley, of Almonte was also with her during her illness.

The funeral, despite the severity of the weather, was largely attended. Solemn Requiem High Mass was celebrated by deceased's son, Rev. M. O'Neill, assisted by her nephew, Rev. W. H. Dooner, P. P., of Calabogie as deacon, and Rev. J. P. Harrington, P. P., of Mt. St. Patrick, as sub-deacon. The interior of the church was heavily draped in black and contained all the symbols of mourning. Rev. Father Dowdall, P. P., of Pembroke, delivered the sermon. He paid eloquent tribute to the valiant Christian woman, the true helpmate of her husband, the wise and loving mother who had trained her children unto the ways of God and who was twice blessed and happy in seeing one leading the consecrated virginal life and a son performing the sacerdotal functions.

Seated in the sanctuary were Rev. Fathers Kiernan, P. P., of Armprior; French, P. P., of Eganville; Ryan, of Kenmore; Reynolds, P. P., of Killaloe; Jones, P. P., of Griffith and Bierzych, P. P., of Darry's Bay. The pall-bearers were six grandsons of deceased.—Eganville Leader.

A WAR DECORATED CRUCIFIX

A Spanish prelate, the Bishop-elect of Victoria, who has been traveling in France, stopped one day by an old trench to speak to the men at work in it. What followed is told by M. Rene Bazin in the Echo de Paris: "Come and see," said a man: "there is something that will not displease you." A little group made its way to the point where the trench made a turn, and there the Bishop saw a great figure of Christ crucified in metal, an arm and foot of which had been broken and the body pitted by German shells. "It was on the knoll during the battle," explained the man who had first spoken: "we brought it away and put it in as good a place as we could."

"And what is that on the breast?" asked the Bishop as he came nearer and saw over the region of the heart a Croix de Guerre. Much moved, the Bishop again asked: "Who has done this splendid thing?" and the reply from one was: "All of us," and from another, "He has well deserved it."

CATHOLIC CHAPLAINS HUT FUND

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In the statement previously published Barrie and Vicinity was credited with contributions amounting to \$708.15. At the request of Barrie Council the names of the several parishes contributing this sum are here given:

Table with 2 columns: Parish Name and Amount. Includes Barrie, Collingwood, Belgrave, Floss Phelestone Parish, Belle Ewart, Colgan, Barrie Council.

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MARRIAGE

M'LINDEN-KELLEY.—At St. Basil's Church, Toronto, on Tuesday, Feb. 12, by the Rev. Father Hayes, Mr. Edward McLinden to Miss Alicia Kelley, daughter of Mr. and Mrs. Stephen Kelley.

DIED

BULGER.—At Cobourg, Ont., on January 31st, 1918, Mrs. James Bulger. May her soul rest in peace.

CORRECTION.—Re collection for Chaplain Hut, in our issue of Jan. 12, Ridgetown Parish should have been credited with \$91.50 instead of \$63.50.

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