## The Catholic Record

LONDON, SATURDAY, JULY 21, 1917 OUR BOYS May we suggest to parents the advisability of not allowing boys while yet in their teens to leave We refer to this because yearly hundreds of boys undisciplined and untrained are flung into the world to sink or to swimas best they can. At the moment they would profit by their books education for blandly upon race suicide, libertinism them comes to an end. They are left and anarchy. They don't say it in to struggle as if they were grown this way, but it tends to what we men while they have the defenceless have written. We have some manhabits of children. They are condemned to sink because they have no chance to rise, and if ever the chance does come to this or that one among them he is commonly so illeducated that he cannot take advantage of it. Hence our lads with their principles that God has made a fine capacity for learning, for what revelation but has appointed no the modern world values and rewards. supreme authority to interpret it. are thrown back into the mass of the laborers, as if they were doomed to the lowest place by their own fault and beyond redemption. We admit that many lads have a longing for of other days appeared on earth they the streets, butthe wise parent knows | would be appalled by present day how to curb it. We repeat that the conditions. Probably they would; parent who has any sense of his but their own times were not alto responsibility will not allow his chil- gether cheerful. But they would not dren to go into the world to be preyed | waste time by putting verbal poultices upon by every evil influence of the on organic evils. They would try to streets, to pick up the jargon and show that there must be something manners of the "tough," to be wrong with a religion that cries out stunted in body and mind for a miser- in a thousand contradictory tones able pittance that barely suffices to and brands St. Paul's impassioned keep him in shoe-leather. The father advocacy of unity of faith as an halwho wishes to give common justice | lucination. They would lead men to to his boy will not sell him in the consider dispassionately the Church market place for a few dollars per that taught and blessed and ennobled week. He will not rob him of a man for centuries and is to many of

equalize matters on the basis of tion, and has been proof against the fifty fifty. Mary Jane of course in influences that have disintegrated this case may not become a pianist, things built up by men. which may be a distinct advantage to | If the old time saint appeared now others or at all events is not an irre- he would tell the world as St. parable less in this age of phono- Ambrose reminded the disconsolate graphs, and she may not even be of his day: Peter is not dead, since initiated into the art of painting it is against him, according to the proofs of loving fidelity to the prin-But she can get all the essentials which serve her in have never prevailed. And he might good stead in the ordinary school, smile, for saints have always a sense As a compensation Mary Jane of humor, at men giving their conwill never be bedight in gradu- ceits and speculations as passports to ation robes while her brother, callow the eternal gates. and unfledged, is in the depths run. ning an elevator or preparing him. self for a job on the water front.

## SEEING

Very estimable positions indeed, but

we are not necessarily obliged to

strive for a monopoly of them.

This War has rubbed many things off the slate. Not so long age it was put down as certain that education, though it recked not of the spiritual, was the sure defence of civilization. So they put out the stars and hitched mankind to science that had a clear track. They planned routes for the child mind and for adolescence, and child-mind and for adolescence, and with assurance that only ignorance Christianity. The world to-day is being inundated in a deluge of human held in honor for ages that " no man blood in defence of freedom, or what can be the client of science who does not love justice and truth." But there is no truth or justice without ity and value to the cause he repre the light of the knowledge of God.

strong enough to dominate the pride edge that the human will when the practice of virtue becomes docile forth vainly in a human cause, teaching of the Gospel.

#### AFTER THE WAR "Religion after the War" is agitat-

ing the minds of the thoughtful and otherwise. Some of the articles on this subject were evidently written by those who did not heed the wise advice not to "slop over." Others are insisting that the church of the future must be undogmatic—an abnormality that has nothing to teach-a kind of sheltering ground for those who believe that in the questions of the soul man is his own master-an upto date organization that shall look made religions at present, but the world does not seem to have much profited by them, either as respects truth or liberty. The chaos which now prevails among millions for material training that is becoming whom Christ died is the result of the so common in the schools of America

#### WHAT ONE SAYS

One writer says that if the saints chance to which he has a right. this day, who yield her no obedience, Unfortunately, fathers thoroughly a fascinating phenomenon. What is selfish and devoid of legitimate ambi- the secret of her vitality? Why does tion of mercy and justice sentence she live at all, making no attempt to their children to a life of ignorance conciliate the world, or to deprecate and of poverty It is a policy that its wrath. Why is there always Peter, hampers our progress and that denies wearing chains sometimes, looking these parents of having prosperous out upon troublous scenes, ever conand ebedient children as the crown tent upon the conversion and quite of their old age. And more, it is an certain that the adversary cannot abemination this trafficking in flesh prevail against him. Surely the and blood, that strews the world with persistent phenomenon of the triumph wrecks or binds boys to servitude of the Holy See over all its enemies with the chains of ignorance. A is worthy of investigation. Examine little foresight, a little self-denial it by any method at their disposal; mayhap on the part of parents, view it in the light of the varied would strengthen the Church as a experience of history and find out social power. Instead of giving how it has passed scatheless through every attention to the girl we should the fires of indifference and persecu-

Divine promise, that the gates of hell ciples and the spirit of American

## THE PRECIOUS BLOOD

From time immemorial human life has been connected in every way with blood. Biologically as well as spiritually, the pulsing red stream that courses through man's veins is indicative of life. To wantonly shed a fellow-man's blood is murder, because it is taking his life: to shed one's own blood in a noble cause is heroism, because it is giving one's life in that cause. To uphold the principles of right government men willingly poured forth this salutary life stream, and have saturated the earth in every clime that fructified every soil with this seed of The world to-day is is supposed to be liberty

If it be true that the dignity of the

man who sheds his blood adds nobilsents, then must Christianity be placed We were told that the intellect was upon the plane of infinitude, since it has been empurpled and sanctified, and passion of man. But now our streams from the heart of a God. friends are not so dogmatic on this The month of July has been set aside point. They have a suspicion that by the Church for the solemn comsome part of the machine is cut of gear | memoration of the Precious Blood. and that it might be as well to have been identified as the twin symbols Christ's heart and His Blood have it examined in the light of the of His love for mankind; the Heart methods that are based on the knowlis the source of that love, the Blood, its proof. For greater love than trained to piety and disciplined in this no man hath. While torrents to God's law and obedient to the Christians should be ever mindful of that Precious Blood that gushed

forth and trickled down on the upon a nation and everyone is called delicately wrought buds and flowers, only outside the lines of army reserolic Bulletin.

## HIGHER IDEALS IN EDUCATION

ADDRESS BY BISHOP SHAHAN RECTOR OF CATHOLIC UNIVERSITY

The Rt. Rev. Thomas J. Shahan, D. D., Rector of the Catholic University of America, delivered the opening discourse recently at the annual convention of the Catholic Educational Association in Buffalo. Bishop Shahan opened the convention as president of the organization, and after thanking Bishop Dougherty and the people of Buffalo for their cordial reception of the delegates, delivered a powerful plea for higher ideals in He pointed to the need

VISION IS REALIZED

Bishop Shahan said in part:
"Out of the bloody welter of ancient Mediterranean conflict the Roman stoic could cry in prophetic words, that above all he was a man, and could find sympathy in his pagan heart for every interest and need of mankind. His darkling vision has long been realized the world over by the Catholic Church. We hold her to be the divinely-sent educator of humanity under whose severe but efficient mastery the unity of mankind was once definitely grasped: its common destiny once universally accepted; its divine ideal upheld by her in His holy sign of redemption; the true and sure criteria established for all those things and conditions which differentiate humanity, i. e., wealth and poverty, learning and ignorance power and weakness, success and failure in all the ways and works of

earth. We believe firmly and make hard sacrifices for this faith, viz., that now and forever the education of our Catholic children must be carried on in this immemorial spirit and temper. We have been always of the opinion, and are so now more than ever, that education divorced from the letter and the spirit of religion is no permanent benefit to man, that it can be made to work against the common welfare, and may become an instrument for enslaving the world at the chariot wheel of autocracy.

DUTY OF CATHOLICS

"We need no other proof than the eye which seeth and the ear which heareth the things unseen and unheard since the creation of man, but today and this hour the cruel sum of life in blood-soaked Europe, may be tomorrow our own hard fate. We love our United States. However we entered on the glorious roll of its citizenship, by birth or by adoption, we owe it infinite allegiance, loving and devoted, ready for all forms of sacrifice, even of our lives which can never be spent for a better natural good than the preservation and the welfare of our beloved country. Every battlefield of our history is reddened with Catholic blood, and every year of our annals is rich with constitutional liberty. Our new army and our new navy exhibit our full percentage of volunteers, and when the national army stands to its colors for the first time the Catholic

children be lacking in their due proportion. "Our Catholic ancestors fled the intolerable conditions of an older Europe, religious bigotry, political oppression, social outlawry, ed njustice, racial hatreds. The doors of the United States were opened freely to them, and for the first time they walked upright and fearless as

Church will not need to fear lest her

## IDEALS OF FUTURE

"All this is written in our memories in letters of fire, and written there too is an eternal gratitude to the glorious country which welcomed our fathers, made them free of its laws and its liberty, its riches and its op portunities, and counted its children of adoption no less dear than those of native birthright.

Wherever, the world over, our wave over Catholic soldiers and sailors, nurses and helpers of every kind, loyal and true to all that it stands for, and counting life itself a a sacrifice of gratitude for all that we on the scaffold at Whitehall. have here inherited through our Catholic ancestry in the way of liberty and happiness, such liberty and happiness as the world hitherto

never dreamed of. Now it is this very love of our American fatherland which fills us of Italy; also to Empress Eugenie, with concern for the future of its to Queen Marie of Naples and the great and holy ideals of political and religious liberty. We are persuaded, and all history bears us out, that true patriotism is anchored in religion, to Christins Open Mother of Senior and that no other influence known to man can overcome so surely selfish- tugal. ness and indifference to the common welfare. When great crises come

divine will on the whole situation. Conscience, enlightened by religion, bids each one realize that he or she stands for all. Our government then stands to us in the place of God, and in the words of Cardinal Gibbons, our legitimate laws are invested with a divine sanction by an appeal

to our consciences. But if all early training in the schools prescinds from God and the divine order of life and the world, if the youthful mind be taught to recognize no holy and inviolable sanction of law, discipline, and obedience; if the youthful heart learn to admire and love no ideals higher than those of materialism, hedonism, rationalism then surely an era will set in of low, selfish and mercenary convictions and the American state will one day come face to face with a general citizenship wedded to ignoble ease and comfort, disillusionized of the glorious Christian ideals on which it arose, and stubbornly averse to any sustained risks or exertions neces

sary to save them for posterity From the viewpoint of public welfare never was there a more argent need of restoring religion to its proper place in American education, with all that religion implies for the dignity and solidity of the state, common veneration for its rights and its functions as under-stood by the founders of this government, and a universal good will to sustain its original character and authority against those forces of change and obstruction which can now no longer hide themselves with

## THE GOLDEN ROSE

WILL BE BESTOWED UPON THE BELGIAN QUEEN BY THE POPE IN ADMIRATION OF HER QUIET HEROISM

By La Marquise de Fontenoy

Benedict XV. has announced his ntention of bestowing the Golden Rose upon Elizabeth, Queen of the Belgians, in token of his own admiration and that of the Papacy for her unselfish devotion to the cause of her stricken country and her quiet heroism since the beginning of the present War.

It may also be regarded as another manifestation of the profound sympathy of the Holy Father for the cruel sufferings which Belgium has been called upon to endure for nearly three years past at the hands of her ruthless and barbarous German oppressors, who have left everywhere in Belgium and in France a long train of entirely destroyed cathedrals and churches, and shockingly profaned Catholic altars, shrines and

tombs in their wake. There seems to be an impression that the bestowal of the Golden Rose gence. has always been restricted to women, in particular to those of royal and imperial rank. This is by no means the case. In its origin, which is very remote, it was employed as a stance of its being conferred upon Prefect of Rome was when Urban II. presented it in 1096 to Falcon, Count of Angers, after the Council of Tours. After that it was bestowed by various pontiffs not only upon rulers but even upon re-

PRESENTED TO FLORENTINE REPUBLIC

Thus, it was presented by Martin to the Republic of Florence in 1419, and to the Republic of Venice by no less than six different Pontiffs. on the last occasion by Gregory XVI., in 1833. Pope Eugenius IV, bestowe it in 1444 upon Henry VI. of Eng. land, while James III. of Scotla men, and not as cowering serfs, cring-ing beneath the outstretched whip of received it from Innocent VIII. pitiless masters, as cruel as they were it from three different Pontiffs, namely, Julius II., Leo X. and Clement VII. And among other rulers Emperor Sigismund, King Charles

Philip II. of Spain. The first woman to receive the Golden Rose was Queen Joanna of Naples, in 1868; and after that it Eleanor in 1452; to Queen Cather. American flag must fly there will it ine Medici of France, to Queen Mary Tudor of England, while in 1625 it was sent by Pope Urban VIII. to Queen Henrietta of Great Britain, the French consort of the ill-fated pleasing sacrifice in the eyes of God, Charles I., who met with his death

and Charles VII. of France and

GIVEN TO PORTUGUESE QUEEN In more modern times it has been restricted wholly to Catholic women of sovereign rank. Thus Pius IX. gave it to Queen Maria Pia of Portu-Two Sicilies, the heroine of the siege of Gaeta, and Leo XIII. to the murto Christina, Queen Mother of Spain, and to Queen Marie Amelie of Por-

The Golden Rose consists, not of a

quickly and unhestatingly to take his or her part, to rally round the symbol of the nation, then indeed does religion cast the high light of a dorned with dark hued sapphires

deficately wrought outs and nowers, springing from a stem, the leaves being of exquisitely wrought green unwillingness to place privileges in the hands of persons or organizations whose ability to make good has not and the plant is set in a vase of silver

and an inscription.

The Golden Rose is always blessed by the Pontiff with much ceremony on the fourth Sunday in Lent, and in the principal flower, or jewelled rose, there is a small aperture in which the Pontiff on these occasions places the duly consecrated incense,

balsam and powdered amber. CEREMONY OF PRESENTATION

The rose, which represents a value of some thousands of dollars, is conveyed to its recipient by a specially appointed Pontifical Ablegate, who presents it to the royal or imperial lady during the course of a religious ceremony. During the Mass the rose is placed on the altar, and after the Ite Missa Est the Ablegate reads aloud the Papal brief and then hands it to the royal lady, after which he presents her with the Golden Rose, which she receives kneeling. While she reverently kisses it the Ablegate repeats the following formula: "Will Your Majesty accept this present and with it the Divine grace which the Holy Father implores upon you from God?" The Golden Rose is then replaced on the altar, and the religious service is brought to a conclusion.

There is no case of the Golden Rose having ever been presented to any woman not of royal or imperial the Belgian War Commission to tears rank; and the statements frequently and to a spontaneous demonstration published on this side of the Atlantic to the effect that it had been bestowed by Leo XIII. upon Miss Mary found assurance of his belief that Gwendoline Caldwell of Washington, D. C. (who died as the Marquise de oustier-Merinville,) in recognition of her generosity to the great Catholic University at Washington, D. C., were based on a misapprehension and untrue.

### DUE TO VATICAN

The London Tablet, just to hand, gives the following information relative to the activity of the Vatican in behalf of war prisoners: "Thanks to the diligence and persistence of the Vatican, Mr. Bonar Law has been informed that his second son, Lieut. C. J. Law, King's Own Scottish Bord erers, who had been mourned as lost, is a prisoner in the hands of the The following announcement was issued by the Press Bureau on Wednesday: 'Mr. Bonar Law has received official confirmation from Vatican of the fact that his second son, Lieut. C. J. Law, King's Own Scottish Borderers, is a prisoner with the Turks.' Further details are given by Reuter's Rome cerrespondent: 'The Vatican took up the quest for Mr. Bonar Law's son some weeks ago at the instance of an unofficial personage resident here, and prosecuted their inquiries with the utmost dili-gence. Undeterred by the announcement from Constantinople Lieut. Law had not been captured by the Turks, and by the later pub-lic intimation in England that he had been killed, they continued their token of Pontifical regard for the Prefects of Rome, and the first in. in locating the young officer. They have further ascertained that he is treated, and there appears to be no cause whatever for appre hension in regard to him. Heart Review.

## KNIGHTS OF COLUMBUS

## RECOGNIZED BY THE WAR DEPARTMENT

The call for service has reached the Knights of Columbus! Recognized by the War Department as the representative Catholic society the United States, the order now has before it the opportunity to go forward and do big things in the time of stress that is approaching. to enter the field of service solutely equal terms with its Protestant competitor in the same field. thus honored were the German The United States government, which recently gave official status to the Y. M. C. A., has now given the same status to the Knights of Columbus, whose activity will be looked upon by the government as the official activity of the Catholic Church in came to Queen Isabella of Spain in America, says the Tablet, Brooklyn. 1493; to the German Empress For years the Y. M. C. A. has gone ahead, doing great things in camps and on battlefields for the enlisted

men of all faiths. Catholic priests have celebrated Mass for Catholic soldiers in Y. M. C. A. tents, because there was no other place for them to use. The Y. M. C. A. has always been ready when the call came. Last year when the American troops were on the Mexican border the Knights of Columbus, with commendable zeal, entered the field independently. erected half a dozen buildings at points where they would be of most use, and showed the government and army officials that the Catholics of the country were prepared to take care of the moral and spiritual wel fare of our young men who go to defend our country.

During the border unpleasantness, however, the Y. M. C. A. was the officially recognized agency of work. single blossom, but of a cluster of The Knights were allowed to work

been established. The work of the gilt, with the Papal arms in relief Knights on the border was such that now the Catholic Church, as exempli fied in the Knights, is officially recognized as an aid of the War

Department.
The present offers an opportunity that has not been paralleled in the history of this country. The manner in which the opportunity is made use of will determine whether or not the claims of the Church as an active, effective agent of social service on a large scale are to be justified in the eyes of the people of America. Suc cessful carrying on of the work will of necessity result in great honor to the order and to the Church.

The fund of \$1,000,000, which the general body of the Knights has planned to raise, will probably be used in great part at the sixteen cantonments which are to be located throughout the country. The one at Yaphank, L. I., where between 35,000 and 40,000 men are to be trained, will be one of these. - Catholic Tran-

## ARCHBISHOP IRELAND

GREETS THE BELGIAN WAR COMMISSION

St. Paul, Minn., July 4.-Arch bishop Ireland moved members of and to a spontaneous demonstration of affection at the Fourth-of-July celebration here to day with prothe flag of the United States would not be withdrawn from the battle fields of Europe until the suffering people of Belgium had been restored to their homes.

General Leclercq broke down in andertaking a response to the Church dignitary, and unable to express in words, embraced him warmly. The General was followed by the Baron Moncheur, chief of the mission; Major Osterreith and Count D'Ursel, all of whom were in tears and all of whom in turn em-

braced and kissed the Archbishop. The several thousand spectators, similarly affected by the speech, turned their heads away and for a time the meeting was halted while the Belgians expressed their gratitude to the Churchman. "The boys who have gone across

the water," said Archbishop Ireland, "to fight the war that your nation has carried on for three years will see the flag dipped in blood, but will never return with it marred in defeat. Belgium is a nation that has held to its ideals. It is thrice welcomed in America. Other missions from other countries have come and they have been welcome, but Belgium especially is welcome, because Amer feels it is indebted to them for what has been done for this country and for all humanity in that first

stand against the enemy. Before the Star-Spangled Banner will go down in defeat every one of the 100,000,000 people in this country will go with it and also all of the nation's vast resources.

"You have seen this terrible suffering in your countr seen your own people deported into tiago in the Spanish-American fore the Star-Spangled Banner is returned to this country you will ee all these things right and your land returned to its own.

## ARCHBISHOP OF BAGDAD DIES IN MEAUX, FRANCE

London, June 15 .- Announcement has been made here of the sudden death of Monsignor Jean Drure, Latin Archbishop of Bagdad and Apostolic Delegate of Mesopotamia. He was born at Digoin, France, in 1859.

As professor at the Little Seminonce, a Catholic organization is able ary of Rimout, Father Drure left the best souvenirs and no one was surprised when this young, austere and gentle priest joined the barefooted Carmelites in 1891. It was in the monastery of Montpelier that Father Jean of the Holy Family, as he had become, received the order from Leo XIII, to go to Rome for consecration as Archbishop of Bagdad from the hands of Cardinal Gotti, himself a Carmelite. What the new Arch. bishop became in his far off mission a telegram addressed by the Minister of Foreign Affairs to the Provincial of the Carmelites will tell

"Monsignor Drure gave himself up with zeal, tact and devotion to all the heavy duties of his office, respo ing fully to the expectations of the Holy See and the French Govern-But his apostolic labors and the climate undermined his health. While on a visit to Europe in 1914 the eminent prelate learned with sorrow of the ruin caused by the war in his beloved Asian mission. Regrets at his own enforced absence from his charge, which was in the hands of the Turks, hastened the end. He was staying with the Carmelites of Meaux, France, before going to Rome, since the arrival of the British in Bagdad had opened the prospect of return to his diocese. He was found dead in bed on Sunday from an attack of apoplexy.'

## CATHOLIC NOTES

Anton Lang, the Christus of Oberammergau's play, has finally been called to the colors, according to a dispatch to the Berlin Tagblatt from Augsburg, Bavaria.

Miss Hazel I. Simons, a well-known writer of fiction in Racine, Wis., was received into the Church the other She was formerly a member of Holy Innocents Episcopal Church

Bishop Rooney, of Cape Town, will celebrate the fiftieth anniversary of his ordination to the priesthood. Everywhere in South Africa the Bishop's name is known and the works he has done for the Church.

Father Bertrand Conway, C. S. P. mpiler of the "Catholic Question has brought 4,000 persons into the Church. He has been laboring in the non-Catholic mission field for

Pope Benedict has received from all European countries and from some parts of America telegrams of homage and loyalty on the occasion of the solemn consecration of Catholic families to the Sacred Heart this month. Unable to reply personally to all these messages, the Holy Father expresses through the "Osservatore Romano," his deep gratification and imparts his apostolic blessing to all.

In speaking of the Church in Australia and New Zealand, Archbishop Cerretti, recently paid a high compli-ment to the clergy of those countries nearly all of whom are Irish. said, in his opinion, if Ireland had done nothing else but build up religion as she has done through her clergy in those far away lands she would merit the unceasing gratitude of the Church at large.

In presenting his credential letters to the King of Bavaria, Monsignor Pacelli, the new Nuncio, assured him that the Pope valued highly the good relations existing between the Bavarian kingdom and the Holy See, the people of that country being always profoundly attached to the Christian principles on which all true civil progress must rest. His mission was, he said, to cooperate with the king in working for a just and lasting peace.

Fordham University has the distinction of being the first New York college to have its ambulance company called into actual service by War Department. It is known as Unit No. 6 and comprises 119 men, almost all of whom are from the freshmen and sophomore classes of the Arts and Law School. The officers are graduates of the Medical School. The unit has four ambulances presented by two Ferdham graduates, Arthur McAleenan, '84 and

his brother Joseph, '92. Among the forty-two officers appointed to serve on the general staff of the United States army, according to a dispatch from Wash ington, is Major Hugh A. Drum. Major Drum is a brother of the Rev Walter Drum, S. J., and is a graduate of the College of St. Francis Xavier of the class of 1901. He is a son of the late Captain John Drum of the Tenth United States infantry, who had served as a lieutenant in the Civil war and was killed before slavery in an enemy's land, but be. after having fought in the battle of San Juan Hill.

> St. James Island, one of the Beaver Islands in Lake Michigan, is now thriving Catholic colony, though in the middle of the nineteenth century an effort was made to form a Mormon settlement there. St. James was settled by fishermen from Galway, mostly Gallagher by name, including their priest, Father Gallagher, a soggarth from the old country, who was their spiritual and educational leader and guide. That his works live after him was proved by a recent procession in the little town of St James in which more than five hun-

dred people took part. . Conversion of the battle-worr Cathedral at Rheims into a mausol eum for the unknown dead of all the armies fighting in France for the common cause of democracy been determined upon by the French government. The plan, to be put nto execution as soon as the war is over, was announced in dispatches to the headquarters in Washington, D. C., of the French restoration fund is proposed that the Cathedral shall not be restored, but that representatives of all the allies shall place their battle flags within what remains of the historic edifice, which then shall be formally dedicated as a monument to the heroic dead.

Some time ago, when the Daugh ters of the Confederacy of Georgia selected Bishop Keiley, of Savannah, to deliver the address at their annual gathering an organization of Confederate veterans objected for the sole reason that the Bishop was a Catholic. This piece of bigotry has been offset by the fact that during the twenty-seventh reunion of Co federate Veterans, which was held in Washington recently, there was no more touching scene than that which occurred at Arlington Cemetery when Father Ryan's immortal poem, 'The Conquered Banner." cited by the daughter of a Methodist minister.—Catholic News.

### AMBITION'S CONTEST

BY CHRISTINE FABER

CHAPTER XIV

A SLIGHT GLIMPSE OF THE PAST

A singular spirit of silence and gloom seemed to have settled on the little party, which did not abate during the voyage. Howard, wrapped in his dark thoughts, would sit for hours apparently watching the sail-ors, or would pace the deck with folded arms and downcast head. Ellen rarely left the cabin, and only for a few moments at a time, when, accompanied by her maid, she sought the deck for sake of the invigorating Anne herself, once so volbreeze. uble, had little to say. The polite, merry captain endeavored in his own fashion to make the voyage pleasant to the dispirited little party; striving in his spare moments to engage Howard in conversation, notwithstanding the monosyllabic replies of the latter. Even to Miss Flanagan, whose ignorance of the language he had at once comprehended, he tried to make his good intentions known by a series of bows and expressive gestures, all of which to that lady were as unintelligible as his words would have been. For Ellen's enter-tainment, he brought from the bottom of a great sea chest a number of French books. Many of them were dusty and partly moth eaten, but they were novels, and because of that fact, he doubted not their acceptance by the young lady. The latter, divin ing the kindly motive which prompted the offer, took the books, and thanked the delighted captain with a smile and sweetness of tone which made him anxious to bring her something else, that he might be again rewarded in the same charming man-ner. But when he had bowed himself out of the little cabin, Ellen turned wearily from the books to a sheet of paper on the table before her; she had already inscribed on it the date and "Dear Mother," and now sat painfully thinking how much it would be requisite for her to tell of events that had occurred since the last writing-she was so anxious to spare pain to that tender heart at Raising her head suddenly, she looked at Anne Flanagan, who was sitting opposite, apparently in deep and unhappy thought, then

'Did Howard tell you, Anne, to what part of Ireland we were going?" 'No, nor did I ask him," was the reply, without raising her

Ellen put down her pen, and went out on deck to seek Howard. He was standing, apparently so interested in the unbroken view of sea and sky as not to heed her approach. She asked quietly:

"To what part of Ireland are we going?

He turned in evident surprise This was their third day out, and Ellen had not once previously refer red to their destination. From her continued silence he had supposed that Anne Flanagan had not told her; and though he marvelled slightly at the seeming abatement of an interest which was wont to be so vivid, he was too much engrossed by his own dark thoughts to particularly care. He answered as quietly as she had spoken:

"Why are you so anxious, just now, to know where we are going am writing to mother, and must tell her where to direct her reply.' His brow darkened, and he an

There came into her pale face an

indignant expression, from which Howard half shrank.

'Howard," she said, "you have already done that which will almost it otherwise — was ended, and one break mother's heart when she bright afternoon the little vessel cast knows; yet, now you would give a anchor about half a mile from a last cruel blow by this indifference to her anxiety. Can it be that, not coast of Ireland. Ellen could see content with abjuring your religion, you are trying to destroy even your natural virtues? The lower animals have affection for their kind-would such an air of quiet happiness you sink beneath them

His brow grew darker still.

your maid can make preparations about the water, and when it came for an immediate return to New

She placed her hand on his arm. 'Is regard for your promises also going? You cannot break the con-tract we have made to remain with each other without avowing your-self to be unprincipled. Is this the character which is to win such renown, and leave a record to be envied

by future generations?" There was no trace of sarcasm in her tones — Ellen Courtney could never wield such a weapon—but her words stung her brother; he was angry with himself, with her, with world. He flung her hand off, and began excitedly to pace the deck. Ellen waited, with her eyes turned seaward, and her lips inaudibly syl labling a prayer for strength and The rough sailors threw many glances at the pair, and the captain, covertly watching, called Howard hard French names under

his teeth. The angry youth ceased his hurried

"Since you have forsaken your mournfully interrupted. His better nature was once more touched by the despairing sadness in her tones, the indescribable expression of sorrow and reproach in her

eyes.
"No, Ellen, no? The hasty speech which led you to form such a conclu sion was inadvertent and wrong. believe as firmly as you can wish His existence"—for an instant his eyes sought the broad expanse of "but I refuse to bow in firmanent — "but I refuse to bow in the blind obedience which our faith demands; my reason and my knowledge alike tell me it is wrong, and every faculty of my soul rises up to protest against a subservience which degrading to the intellectual powers of man.

"Can obedience, which is at once the mark of the soul's highest and noblest virtue, humility, ever be apart degrading? Of what use is it to matter acknowledge His existence, when you only do so to defy His teachings and commands? Rather is the blind pre-sumption and wretched vanity of the creature, who dares to question the authority of his Creator, low and de-

grading indeed." He was stung to the quick. The very calmness, the very tone of her reply, in such marked contrast to woman, while a strange expression the passion and impetuosity of his flitted into his face—as if some own speech, irritated him. He which he had entertained had turned away shortly, and began to pace the deck, the unhappy feelings under which he chafed visible in his lowering brow and flushed cheeks.

Ellen slowly and sadly retired. It required an effort before she could resume her pen, and begin again her letter to her mother. She strove, as was her wont, to write cheerfully out when, after recounting the events which had transpired ere their departure from France, and the assistance which Malverton Grosvenor had so nobly rendered, she would speak of the disbanding of the club as something from which—delaying, as it must do, Howard's ambitious schemes-her mother and herself might imbibe fresh hope with regard to his ultimate conversion, her fingers refused to guide her pen. His speech, rank with sentiments the most prejudicial to his faith, had well-nigh completely shattered her hopes-how then could she deceive that expectant heart at home. True Howard had retracted the statement

salvation. Her hand dropped on the paper, and she sat in sad uncertainty, mournfully gazing on what she had already written. Some of the youth's better impulses had returned, and, half ashamed and half penitent for the manner in which he had turned from Ellen, he sought the cabin; but even when he stood beside her, gazing also on the half-written letter, his pride prevented the apology he would fain have uttered. Unconscious of the feelings

looked up wearily, asking : Will you not add a few wordsyou have not written in so long a

He seized the pen she proffered, and, taking the seat she vacated, he emed about to obey her request. But in a moment he threw down the pen, and started up without having written a word.

Mother would not care for any thing I should write," was the only explanation he vouchsafed, and he returned abruptly to the deck

Poor Ellen! her eyes filled as she resumed the seat to finish the mis-She made no excuse for Howard's failing to write, for, alas! her 'Defer writing till we are settled." mother was accustomed now to this omission of filial duty on his part. At length the tedious voyage-for

it was tedious, despite all the efforts of the kind-hearted captain to render the sparkling strand where barefoot children were at play, and the row of fishermen's cabins just beyond, and seemed to pervade the scene that she could have looked for hours. But the sailors were signalling to one of "I will have no comments upon the sailors were signaling to one or my conduct—once in Ireland, you and the numerous little craft plying sufficiently near, owing to the ignorance of the French seamen of the English language, Howard himself was obliged to negotiate for the conveyance of his party to the little village in sight. The arrangements concluded, preparations were at once begun for the transfer of the ladies into the row boat. The polite captain had many bows for Ellen, and many kind wishes for her welfare. Even to Anne Flanagan, impelled by his natural courtesy, he made som complimentary speech, though con-scious that his listener did not understand one word. But Anne endeavored to look as if she comprehended it all, and she waved her adieu, as Ellen did, when at length all were seated and sturdy rowers began to shove away from the fish

ing-smack. Approaching the land of her mother's birth was the only thought which filled Ellen's mind, and, for the first time for dreary days, some thing akin to happiness stole into "I intend to go to Dublin," he said seemed engrossed by peculiar emospeaking rapidly; "there to remain tions, for her eyes were strangely till some further arrangements can misty, and her face had a softened Howard plied the oarsmen "What arrangements?" she asked.
"I do not know myself, yet. I am only certain of one thing—the determination to achieve that to which

approaching? One of the rowers slackened his work a little in order to reply to the queries. He was a sturdy, bronzed fellow of forty-five or more with level or the contract of the contract more, with luxuriant, black whiskers, and eyes of the same color. He had cast many furtive glances at Ellen and her maid, but particularly at the latter, and an expression as if he were striving to recall something had come into his face. which remained while he replied to Howard. His tones were sufficiently marked to render his Irish nationality apparent, but it seemed to add to the richness of his voice.

The children who had been playing on the strand, and some of the women who had been watching from low doorways, gathered into little groups on the beach as the party landed. Suddenly, Anne Flanagan, waiting with Ellen a little distance while Howard arranged some matter with the boatmen, put her handkerchief to her eyes and sobbed almost aloud.

Anne, dear Anne," said Ellen in alarm, " what is the matter ?' Miss Flanagan was too overcome

by emotion to reply.

Ellen's exclamation had been over heard by the blackbearded rower; he doubt. which he had entertained had gone, leaving in its place clear, convincin He turned back, and waited proof. till Howard had concluded speaking other boatmen; then he to the approached, doffing his hat, and

Your honor was speaking of a servant. I'd like to engage with you, if your honor would think I'd suit."

Howard surveyed the man for a moment, unconsciously smiling at the odd figure he presented in his rough boatmen costume. The latter with the intuition natural to his countrymen, divined the impulse that had prompted the smile, and he replied somewhat proudly:

I have better garments than these and if your honor wouldn't mind stepping into one of the cabins for a rest, I could be ready to go with you shortly.

Something in the honest, and even handsome face of the rower pleased young Courtney.

Very well, my man," he said, "I'll take you. We'll wait for you here."
The boatmen walked hastily across which led her to believe that he had the strand in the direction of the sunk into the slough of Atheism, but cabins, while his companions seemed only to make an avowal which too much astonished to do more than oved him as far from the pale of look at each other for the next few moments, and Howard, turning to his sister, perceived for the first time | could justify her suspicion. Anne Flanagan's emotion. One or two of the women who had been so curiously viewing the strangers, actuated by the kindness which is part of the Irish nature, had ventured to approach, softly asking if the lady was sick, and urging her to cominto one of their homes until she should recover. But Anne subdued her emotion, and, drying her eyes she thanked the women for their which struggled in his breast, she offer, and walked along the strand with Ellen and Howard. The latter did not question the cause of the sudden grief-regarding Anne agan as an eccentric old maid, he wondered little at her peculiarities.

In an incredibly short space of time the bronzed rower returned, looking like a different man, in corduroy breeches, buckled at the side, and coat, and a beaver hat.

Have you nothing to take with you—no luggage of any kind?" asked

The man laughed, and answered in tone in which mirth and pathos "I thought as much, Miss, when a tone in which mirth and pathos strangely blended:

'It's not much the likes o' me has you as well as those that would have more perhaps," and he doffed his

Something in the words themselves or the manner of the man, touched Howard Courtney. He said, in a kindlier tone than Ellen had heard him use for a long time:

'Perhaps you have been too hasty in your proffer, and I also have been too hasty in accepting your services You may be entering a position which you will not like so well-one which may remove you from your family."

The man laughed again and replied with the same mixture of mirth and Dick mournfully hung his head. pathos in his tones:

I have no family, your honor, I'm free as the wind that's blowing about us from the kiss of wife or children;" and then, as if fearful of further inquiries, he led the way to the conveyance which he had engaged during his brief absence.

Ellen Courtney had never since she left her American home felt such a sense of peace and security as there seemed to descend upon her that first night in Ireland. As she stood by a window in one of the apart-ments which Howard had temporarily secured in the hotel, she wondered whence her strange feeling, that was almost happiness, came—concluding, at length, that it must be because she was in her mother's native land. Something in the very air of the place seemed to waft to her mind conjectures of the events which must have been in her mother's early life : and then her busy fancy travelled to akin to happiness stole into heart. Anne Flanagan also her mother's early home. Ashland Manor had been the title of that home in those bygone times, but it had passed into other and more careless hands since Mary Ashland's marriage every energy of my mind has been directed since—since—"

handed, and whether to which they were study below to possible to procure a male servant herself, and then her thoughts turned in the village which they were suddenly and sadly to her erring

brother; but there was not so much despondency mingled with her sad ness as there had been; her youthful spirit was asserting itself, and hope, which had never yet entirely desert-ed the gentle girl, whispered of new efforts to be made in Howard's be

half. There was little communication between the party that night. Each one seemed too much engrossed with his or her own particular thoughts to care even to begin a conversation; but the next morning at breakfast, Ellen broached to Howard her desire to visit Ashland Manor.

"It cannot be a great distance from here," she said. "Do you not remember mother speaking of her frequent visits into the city of

Howard answered impatiently

"For Heaven's sake, Ellen, do not intrude those whims of yours upon

Go where you will; I can spare Dick "-motioning to his re cently engaged servant, who stood behind his chair—"to attend you and your maid, but do not include me in your arrangements;" and he turned some written memoranda which he had placed beside his plate.

Anne Flanagan had lifted her head at the mention of Ashland Manor, with a startled, eager look; but no body, save Howard's servant, seemed

to notice it. Ellen did not reply, but the flush which dved her face was evidence of the pain she suffered from her brother's speech.

Immediately after breakfast, Dick resented himself at the door of Ellen's room:

The master told me I was to be at your service to-day," he said with ot ungraceful bow. Ellen turned to her maid, who was

npacking a few requisite articles. Where shall we go, Anne?" Dick advanced a little further into

the room. "If I might make so bold, Miss, I think I heard you speak of Ashland I know the way to the place if you'd like to go."

Anne Flanagan turned and looked sharply at the speaker; but finding nothing in the latter's face to reward her anxious scrutiny, she resumed her work,

Is the place known as Ashland Manor still?" Ellen asked. "Oh, yes, Miss; it never lost its

name, though it has lost its beauty this many a day."

Again Anne Flanagan looked sharply and anxiously at the speaker,

but again she failed to discover aught in that countenance which Ellen's delight at having discovered

in her brother's servant one who could tell her something about her dreadful position. God is so good to mother's early home almost banished the pain which she still suffered from Howard's petulant reply. She invited Dick to a seat, and placing herself opposite, bade him tell all he knew of Ashland Manor and its former inhabitants. Anne Flanagan suspending her work, fastened her penetrating gaze on the man. He moved uneasily in his seat for a moment, though he tried to appear unconscious of the maid's fixed Christmastide observation.

It's not a great deal I can tell you, I've seen the place long ago, when it was as purty a spot as there's in all Ireland. But it had a master and a mistress then—the master was shoes, also buckled, cloth vest old, but the mistress was a fair, sweet, young creature, that the whole country might be proud of-

murmured Ellen, mother !" brushing away the tears which had

the master told me his name was creatures, how can one help being Courtney, and when I heard you gay? Next to being a religious, it is to take; but never mind, master—I speak of Ashland Manor—for the the grandest vocation on earth don't know your name yet-I'll serve purty young mistress of that place married a Mr. Courtney. Her father died suddenly a few hours after her marriage, and when the funeral was over she went with her husband to America. The place passed into other hands that gave it little care, and they went abroad soon. I heard that afterwards they wrote to have the place sold for them; but however that was, it wasn't long till the house was stripped of everything and left bare and lonely. Its rooms are all empty now, and its grounds are sadly neglected. I used to see it once in a while when I'd be down that way, but it was a sad sight enough," and

> Anne Flanagan, rising from her low seat by the trunk, crossed and stood directly in front of the man. He did not lift his head.

> You who know so much of these old times," she said quickly, " do you remember my being in Ashland Manor—Anne Flanagan?"

He replied without lifting his eyes What I knew of the folks in the big house, concerned mostly the master and mistress, and the whole country knew them:

What is your surname?" she asked.

her face. But still she failed to make any recognition, and a shade of disappointment crossed her countenance as she turned to resume her seat.

"We will go to Ashland Manor," said Ellen, "I am impatient to

see it.' Dick, with another graceful obeisance departed to make the necessary arrangements, and in a short time a conveyance was in waiting, into which the thoughtful man had carefully stored a hamper of provisions, knowing that the little party would scarcely return till long past the hour for dinner.

TO BE CONTINUED

## AN OLD WOMAN'S GRATITUDE

A TRUE STORY OF A HOSPITAL WARD

By B. S. Lyne

Twas 10 o'clock, one wintry night, In dreary, dark December When at my window came a tap, Remember, love, remember."

So sang my friend in a clear sweet voice, as we sat around the fire in the drawing-room of my little suburban villa, some two or three years ago, and listened to the howling of the storm outside. It was a terribly cold winter, and

this particular evening was the worst I had ever known, for the snow, which had been falling thick flakes all day long, lay a foot deep in the streets. Large hailstones beat against the panes of the windows as though they

ould break them in, while the

storm, as it swept round the eaves and gables of the roof, literally shook the house in its fury, shricking and vailing like a host of departed spirits. Inside all was bright and cheerful enough. The lamps were lighted, the heavy crimson curtains tightly drawn, and the pine wood fire, blazing up the chimney, cast a pleasant glow on the fair face and golden hair

of my visitor, who laughed merrily at the shudders with which I drew nearer to the warmth, and sang the words of that old song in order to cheer me, so she said, out of a fit of the "blues." She was a lady nurse—a fair. sweet woman of some forty years of

age, though looking considerably younger, whose whole life had been spent in doing good to others, and who had come to spend her Christmas with me, and take a short rest before beginning work again. Nothing seemed to make her mel ancholy: the hard life of a hospital

nurse had but toned down the exuberant spirits she possessed in her youth into a kind of cheerful gaiety, which though she could look serious enough when occasion demanded it, eemed ready to burst forth at the slightest provocation. "I cannot think how you can be so

merry," I said, half inclined to be "just listen to that storm." "Listen to it!" she cried, laugh "I can hear it without listening.

Isn't it splendid ?' 'It's enough to blow the roof off

the house," I replied moodily. 'Not it," she answered cheerfully we ought to thank God that we are in this comfortable room instead of dreadful position. God is so good to

'God help the poor!" I murmured. Only think what they must be suf fering

In an instant the bright face ecame clouded, and a look of infinite pity stole into her eyes. "Ah, yes, God help the poor!" she replied. "And may He open

hearts of the rich and charitable to do something for them this holy "I cannot think," I repeated, "how you can be so cheerful, living as you do amongst so much misery and wretchedness. The sight of human

suffering always makes me miser-able, knowing as I do how feeble and futile are our best efforts to alleviate their condition. "Feeble, but not futile," she responded, "at least so far as hospital work is concerned; and when one thinks what a great privilege it is to serve our dear Lord in His suffering

"I dare say you are right," I replied. "You generally are; but I replied.

could never be a hospital nurse." "No, dear, I don't think you could, it is not your vocation," she answered with a smile, as she glanced round to do it.
my luxurious little drawing-room, "And but possibly you may do far greater good than I, though you do employ others to dispense the greater part of your charities. After all, it is the intention that God looks at and rewards, and as long as we work for Him, and to please Him, it matters of our death. little what that work may be.'

"Still, one likes to see some little result for one's labor on earth," I cried, "and I can assure you, Estelle my work amongst the slums of the city makes me heart-sick at times, and ready to throw it all up. It is not that I under-value the great charitable institutions of the metropolis, nor the immense good our hard working clergy and active Orders are doing, but it all seems of such little avail. Nothing appears to stem the tide of sin and misery and drunken-ness that overwhelms the land."

"Nothing but prayer and faith, said my friend, softly

"And where will you find that?" I Monahan," he answered, and then questioned; hardly amongst the he lifted his head and looked full in poor. Even our Irish Catholics here appear to have forgotten the very ords of the Catechism they learned at home in Ireland; and for one who goes to the Sacraments, how many stav away ?"

'You cannot touch pitch and not be defiled," she replied. "They are led away by the bad example of those with whom they mix, and it requires a strong faith indeed to stand against the taunts and sneers of atheists and heretics. But it was not of the poorer folk I was thinking when I fervent prayer; it was of ourselves. It is the holiness of our own lives, the earnest and steadfast faith of those who know the truth and working for God live and pray as he would have them do, that alone shall

win souls to Him and bring back our the Church.

"God will not work miracles," replied moodily.

"Oh, yes, He will," she cried,
"sooner than a soul that trusts in
Him should be neglected or lost, I

have seen many an instance of this during my hospital life, and I know what prayer can do. You are morbid tonight, my dear Marion—suppose I tell you some of my hospital experi They are not at all doleful

and will help to cheer you."

Limped at the idea. "Oh, by all I jumped at the idea. "Oh, by all means," I exclaimed. "I should love to hear them. But at first let us stir the fire and throw on some more logs. Then we will try and forget those warring elements outside."

"You may forget, but I never all," she said, as a beautiful smile irradiated her face, and her eyes shone with rapturous light. would I wish to forget; they speak to me of the infinite goodness of God, and of his loving kindness to these who confide in Him. But to my story :

One very cold night in December, 1883, a poor old Irish woman was admitted to M. Ward in one of the larger city hospitals, to which at that time I was attached. She was suffering from bronchitis and com-plications, but though very ill, was ot sufficiently so to receive the last Sacraments, for which she was ask ing most earnestly. However, as both priest and doctor were in the when she came in, the doctor vard very kindly examined her again, and then assured the priest that there was not the slightest danger.

"Under those circumstances I can-not possibly administer the last Sacraments," said the priest.

"No," replied the doctor decidedly "I cannot say what turn the disease may take in the course of a few days out at present there is no danger. So the good priest sat down by the

heard the old woman's con fession, and tried to comfort her as best he could with the hope that sh might soon get over this attack. But the old woman shook her head. 'Ah, yer Riverence, but you'll

never leave me without the Holy Sacraments, she cried, imploringly. It's this blessed night I'm going to die, and sure I cannot die without the rites of the Church. 'I cannot, dare not give them to you, my child,' he replied compas-

sionately. 'The doctor declares you are in no danger of death, and must not go against his opinion. But what would a Protestan' like him know about it at all, at all?' she exclaimed indignantly. 'I know it's

yer Riverence give me the rites o the Church.' "'Not now,' he replied, as gently as he could, 'but I'll come and see you first thing in the morning, and

dying I am. For the love of Heaven

'I shall not be alive in the morning,' she sobbed piteously. 'You'll never be so cruel as to lave me with. out the anointing and the prayers that will help me on me way. wirra, wirra, yer Riverence, but it's

breaking me heart you are. was present at this scene, for the agitation and talking brought on fits of coughing, during which I was obliged to hold her up, and it made my heart ache to hear how, amidst the paroxysms, she prayed and plead ed for what was far more tha to her, the means te help her on her

journey to the eternal shores The priest stayed with her as long as he could and then left promising to come directly if he were sent for.

"I myself stayed a long time by her bedside, trying every means knew to induce her to lie quiet, but she was restless beyond measure.

"'It's no use, acushla,' she said.
'It's dying I am this blessed night and they will not believe me. It's the Holy Mother of God herself must help me now for I've none on earth

"And out went the trembling hands for the beads that she carried with her, and though no sound came from her lips but sighs and moans, I knew what she was so fervently repeating
—'Holy Mary, Mother of God, pray for us sinners now and at the hour

How that poor soul prayed! clutching her rosary, raising the Crucifix to her lips and kissing it passionately. I felt so sorry for her but thinking at the same time that the doctor must be correct in his diagnosis of the case, I was unable to do more than try to comfort her by assuring her that the priest would sure to come early in the morn

'Ah Marion, if you would know what faith really is you must see a good Irish man or woman die. Even those who have led indifferent lives, who have, perhaps, been out of the Church for years, if God gives them consciousness at their death they will return to the Faith which they have breathed in with their native and which is as immortal as their souls. "But I am wandering from my

point, and moralizing, as I always do when speaking of the Irish. Well, as I was sitting by the poor old woman's bedside, wondering what I could say to get her to wait patiently till dawn, my eyes lighted on a young Protestant clergyman who, during the absence of the other ordinary Chaplain, was taking duty for him. He was an extremely nice man, and spoke just now of the necessity of always very kind to Catholic patients, reading to them out of their own books, saying their own prayers for them if they liked, and helping them to the best of his power. That night he chanced to come through H. Ward, so I went and told him to go

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Know how to listen and you will profit even from those who talk badly .- Plutarch.

and speak to the old woman while I went about some other work. He did so, and, strange to say, managed to calm her considerably, and as he left the ward, told me (I was on night duty) to call down the tube for him should get worse in the night.

"I sat by the poor soul's bed every moment that I could spare, for after a while she became as restless as before, declaring she knew she was dying, and sobbing out her supplica as to God and to His Holy Mother that the priest might be sent for, and that she might receive the last Sac-

"I did not dare send for the priest in face of what the doctor had said; sides, no one would have cone for him, as not only was it getting very late, but of all the awful nights I ever knew I think it was the worst. The streets were deep in drifted snow, slush, and mud. Not a cab was about; indeed all traffic seemed to have stopped. The hail pelted against the hospital windows just as it is pelting against these at the present moment, shaking the sashes in its forces as the hurricane howled

round the chimney tops. "At about two in the morning I noticed a great change come over my old patient's appearance. She got bad indeed, and, thinking she really was in danger, I sent for me she had not many hours to live. then called down the tube for Mr. Warner, the young Protestant clergyman, as, if you remember, he had requested me to do.

'He answered at once, saying he would come as soon as he could Going back to the old woman, I told what I had done, but she only gasped out, 'The priest! the priest! Mother of God, let me have the last Sacraments—send! send! that was impossible, I tried to soothe her with some excuses, and her side anxiously looking for Warner, as I did not like being left alone, and feeling sure he would be able to calm her as he had done

'Half an hour passed away, and no Mr. Warner made his appearance. Fearing that something had hap pened, I called for him again, and this time was answered by his wife, who assured me that he would be in the ward almost directly. With my hands clasped, and my eyes riveted on the floor, I sat for some minutes more listening to the dying woman's breathing, and the howling of the ters of all creeds. storm outside. The minutes seemed ages; and though I knew that Mr-Warner could do little besides reading the Catholic prayers for the dying I felt that his presence would be a comfort to me-and, I trusted, to my

Suddenly the door opered, and in came two tall figures covered from head to foot with snow, and looking more like angels than men. they were angels indeed-Mr. Warner and the priest. The good Protestant clergyman had fetched the Catholic priest on that awful night, braving the storm and the wind and the almost impassable streets for the comfort of the poor woman's scul, that she might be fortified with all

patient also.

the rites of her Holy Church.
"Never, to my dying day, shall I forget the intense relief it was to me to see those two good men come in, nor the look of joy in the old woman's eyes as they approached her bed. Needless to say she received all the last Sacraments, the young clergy man assisting most reverently and helping the priest as far as he could.

There was no restlessness now, and when all was finished she turned to Mr. Warner with a beautiful smile on her aged face. 'God bless you!! said. this; you have brought the Sacraments to me, and I promise you that I will bring them to you when you are dying, in return for your charity.' Those were almost her last words: she died soon after the priest left, the parson staying with her to the end.

The resident chaplain came back a few days afterwards, and Mr. Warner left. Some months passed away, and then I heard that Mr. Warner and his wife had both become Catholics, but where they were no one seemed to know-for, of course, he had to resign his living.

"Just about a year from the old woman's death I was away for a short holiday, as I am now with you, and when I returned the matron asked me if I would mind going to nurse a gentleman who was dying in extreme poverty, and could not live I went at once, and who should I find but Mr. Warner, who had lost everything for the Faith, and with his wife and children, was almost on the verge of starvation.

"He himself was in rapid consump tion, brought on by want, anxiety and distress of mind. His family and friends had refused to help him he had failed to get any kind of employment, and the house they lived in was almost destitute of furniture or food.

"He smiled when he saw me and reminded me of the old woman's promise: 'Ah, Nurse Estelle,' he said, 'she told me that she would bring me the last Sacraments, and she has sent you to me that you might see that that promise was fuifilled.' And fulfilled it was, for, fortified by all the rites of Holy Church, he died a most holy death, and singularly enough, on looking at that date, I discovered it to be the anniversary of the poor old Irish woman to whom he had been so

that I feel inclined to sing when I hear the stormy wind, and the hail beating against the wind panes? It always reminds me of those two

the infinite love and munificence of God, and that marvelous answer to prayer. Almost involuntarily my heart breaks forth into those glorious words of the Benedicite

ye frost and cold, bless the Lord, praise and exalt Him above all 'Oh ye ice and snow, bless the

Lord, praise and exalt Him above all forever. give thanks to the Lord be-

cause He is good : because His mercy endureth forever.' 'I looked at my friend, but I could not speak to her, for the tears were running down my cheeks, and a lump was in my throat. But at last I

what became of the poor widow, and her children—did they die, too?' "Ah, no," cried Estelle; "God does not work his miracles by halves. After a bit the story became known and kind friends helped the widow and her babes, but they passed out of my life, and I have only the remembrance of a grace that I shall

never forget There, now, Marion, I meant to cheer you up, and I've made you cry. No more Ward stories tonight. us ring for coffee, and then we will have some music;" and suiting the action to the word she broke out house physician. He came, and told again into the words of the old song times and that have been in the posshe was singing before:

> " 'Twas 10 o'clock one wintry night, In dreary, dark December When at my window came a tap, Remember, love, remember.

## ARE THERE TOO MANY PRIESTS IN MEXICO?

Mexico is "priest-ridden" cries the anti-Catholic. "Perhaps there have been too many priests in Mexico," weakly agrees the American Catholic. And in the meantime the Mexican "Liberals" have murdered and exiled priests until in some States there are none at all.

How many clergymen do you suppose there are in the United States ? By consulting the several authorities on the subject you will find the number closely approximating 180, 000. Divided among a population of a 100,000,000, this gives an average of one clergyman to each 555 inhabit But this includes the minisants.

Now, if we consider the number of communicants as compared with the clergy, we will find (World Almanac, 1916) that the Catholic clergy number 19,025, and the communicants 13,881,413, or a ratio of one Catholic clergyman to 729 communicants. The Protestant clergy number 159. 284, and the communicants 24,924,-146, or a ratio of one Protestant

clergyman to 121 communicants. These proportions show that the Catholic clergy in the United States are much less numerous than the average for the whole, and that the Protestant clergy are relatively very

121. Catholics form about tion, while their clergy form only about eleven per cent. of the total number of clergymen.

With 13,881,413 communicants in and in walking to the 1910 fewer than 5,000 clergymen.

27,000 clergymen.

The greatest proportion ever known in Mexico was in 1810, when There have been other there were 7,341 clergy in a popula on life at times. A great many tion of 6,122,354, or a ratio of one people tion of 6,122,354, or a ratio of one clergyman to 834 inhabitants. In 1850-6, when the "Liberals" became particularly vicious in attacking the Church, and alleging "too many priests," there were 4,350 clergymen and a population of 7,661,919, or a ratio of one clergyman to 1,761 inhabitants. In 1910 the retire treed one clergyman to 1,000 many priests, attacking the series attacking th the ratio stood one clergyman to neighbors celebrated his jubilee with 3,000 of the population. Take any basis of calculation and you will ed terms how much his fifty years in arrive at the same result : Instead of Kansas had meant. He had grown there being

Mexico," there have been too few. the United States is not that there too many priests in Mexico,' that there are "too many priests in the United States," and they seek to quet then, he said something like accomplish the same destructive this: ceed in their purpose.

beautiful deaths, and speaks to me of numerous uplift work and charitable enterprises evidence their tireless industry and patriotic endeavors. In fact, the Mexican priests are the very opposite of what their mendacion enemies have pictured them.-Extension Magazine.

## TEE SANCTITY OF

IS NEVER SO LITTLE AS AT PRESENT SAYS DR. WALSH

To many people it must seem that there never was a time in the history of the world when there was so little sanctity of human life as in our own time, says Dr. James J. Walsh. Already in the Great War there are seven millions of soldiers dead, one nation confessing, (and now there are a score of nations in the conflict). that there are 1,500,000 soldiers dead from its armies though its lists are not confessedly not up to date and ome of the bitterest fighting of the

War has been done in the last month. Rather conservative calculations eem to show that about as many civilians are also dead as the result of the War—mainly the very young and the very old. Countries that have been fought over five and six session of enemies suffer severely in their weaker lives and the figures are not surprising. Besides there are some two million of unborn chil dren in Europe and some countries in which there is scarcely a child under the age of two years. Surely it might well be said that more than ever in our time human life is not

And yet, it is not only possible that any such view is entirely mistaken, but it is more than probable that human life was never so sacred as now when it is being given in great numbers for what its possessors think of as great causes and when, with utter unselfishness, they resign existence and venture upon suffering and if need be death for what they consider great ideas. For it was the Master Himself Who said that he who loses his life saves it and life is never so precious as when it is given for the high price of a great

There is an incident in our own American history that well deserves to be recalled in that regard. It is the story of young Harrington who fell on the Common in Lexington in that early morning of April in 1775. He lived in a house just off the Common, with his young wife and their one child. He was one of the Minute Men, and when they were summoned taking his gun, he bade his wife good bye and went to the Common in front the house just as the British soldiers were coming up the road. He was one of the little thin line who were told to "throw down your arms and disperse ye rebels" and who refused to obey. He was one of those who stood while their captain said to them: "If they want to have much more numerous. The Catholic a war let it begin right here." How clergy are to their communicants as absurd it all looked! This handful 1 to 729 with the Protestants standing of men hastily gathered on an April morning to think that their standing twenty per cent. of the total popula- their ground could mean anything When the first shots heard around the world were fired Harrington fell. He succeeded in raising himself up the United States, the Catholics Common. Then he fell again. His claim a population of some 20,000,- wife, watching him from the window, 000. If we take the proportion of saw him crawl across the road, so she the Catholic clergy in the United States as a basis, Mexico should have in her arms. Shall any one say that States as a basis, Mexico should have 66,000 clergymen. If we take the Baptist proportion, Mexico should Harrington's, made sacred by his have no fewer than \$5,000 clergy. death in a great Cause? And its true." Once more the East teaches The regiment had gone, and yet here of that cause, not on the greatness of Taking the average proportion to it, but on Harrington's estimation of population of clergy of all creeds what his duty in the matter was and in the United States, we have one clergyman to 555 inhabitants. Applying this figure to Mexico, we find that Mexico should have had proper price is paid for it and it is

There have been other values set in our generation have ed terms how much his fifty years in too many priests in up with the State, it was a great successful State, he was a part of What is troubling the Mexican that success and now he ought to be revolutionaries and their friends in nearly four score years and without very much to do of late years, he but that there are any priests at all. had been thinking about the mean-The same element is raising the cry ing of life and just what he had gotten out of it. At the end of the banaccomplish the same destructive work in the United States that has bought some land, and planted some We have had many moveme mislead the American people about their own country as they misled them about Mexico, they will such condition their numbers. I was such cessful and the following year I planted more corn and fed more them about Mexico, they will such condition their numbers. more land, and planted more corn Get these figures well in mind, and and fed more hogs. After fifty large number of hogs. Now, if buy-The ridiculous yarns that are sometimes told to make the Mexican clergy appear as ignorant men are too absurd to merit attention. As a have been successful. But now I

have you tell me that you think that have made a success in life.

It is a very curious thing that in recent years men without any the aspect of eternity, that is how thought of the hereafter and merely life must be viewed. When men bebecause they want to emphasize genuine human values have been asking themselves, "what doth it sanctity of life. The Spartans, occuprofit a man to gain the whole world | pied only with the thought of having and lose his own soul." Meaning thereby, what doth it profit a man to attain worldly desires if these are trivial and of no account. Life, that children and created the finest fightis the activity of our souls, is the only thing that we have to barter with, and the one thing necessary is to see that we get something for it a heritage for the race. and not let ourselves be deceived by Rome with the temp promoters or enthusiastic speculators who are playing their own game into taking counters for it that have no real value.

Men have been doing just that very thing. They have been selling their souls for stock in concerns, the cer-tificate of which though brilliantly illumined were utterly valueless for any real life significance. could not even be used for the proverbial papering of dens as reminders of the foolishness of the past. There is a passage in the Old Testament which illuminates the period through which we have been passing as it does many another period of human history. I am sorry to say that I do not always remember the exact wording of the English version of it. but in Latin it runs: "Faocinatio nugacitatis obscurat bona." The translation of which might well be The witchery of trifles hides from us what is worth while." I wonder if there ever was a time when trifles meant so much to people as they did ust before this War. It was just the things that men and women rather well get along without, that all were paying the highest prices for, and paying these prices in terms of life subjection to the most sordid

Rabindranath Tagore, the Indian ooet, in a recent article in the Atlantic Monthly, answering the question : "What has Europe done to deserve this great misfortune of War?" de-"that the answer is that the West has been systematically petrify ing her nature in order to lay a solid foundation for her gigantic abstractions of efficiency. She has all along been starving the life of the personal She has all along have a friend who says that efficiency is the eighth deadly sin. I have an idea that that is the way that Tagore regarded it. From a certain standpoint I agree with them. All the deadly sins have as their root some human activity, that is in itself good, but that when carried to excess for merely personal satisfaction and caring not what injury may be done to others becomes a deadly sin. doubtedly from that standpoint efficiency, when carried to excess deserves a place among the others. We can see now perfectly clear how efficiency is enabling men to blow other men to pieces on the battlefield with astounding success. They have talked about the thoroughness of modern science. Oh, no, it is suffi-

ciency! and efficiency is quite a different thing. Tagore did not hesitate to say that humanity to that period of discipline —discipline of the man and his human integrity which came during the Middle Ages." It was when the age of intellect and of science came, shall say they shall live, and this is arrest. West

Life has come to have a new meaning in the light of death. Above all after life has come to have a great new meaning. There has been a renewal of the belief in immortal-ity. It would be an awful thing to think of what this War meant, if death were annihiliation. Life is a dangerous thing at best and few of us get out of it alive. All these men that are dying on the battlefield would be dead a generation from now anyhow and the question is, what would they have made their lives if they sold them for trifles and for selfish satisfaction and for the money by which they might provide

a corruption fund for their children. It is ever so much better for them to have died now in a great cause with high ideals. They are leaving widows and orphans alas! but then then our Civil War did not make so many widows and orphans as ou divorce courts have made in the last twenty years and the orphan of a soldier who has died for his country has a fine incentive to what is best in life, while the orphans of the divorce courts with all its evil sug gestion and disgrace have only motives that take away their self-

We have had many movements been done in Mexico. If they can corn and fed some hogs. I was suc- that surely will be seen in their true light through the lens of death. Though we are a murder-ridden country with more homicides than vendetta ridden Corsica, we have been discussing the abolition of capwhen some one says "Too many of that I own a lot of land and I need ital punishment mainly because, to a not say that I have fattened a very great extent, people have lost their large number of hogs. Now, if buy-faith in the hereafter and feared to do what seemed to them an irrevocable thing which could in no way benefit the human being on which it is inflicted. Life is only really val-ued properly when it can be taken intelligent, highly educated and sincer Christian gentlemen. Their patient endurance of a most intolerable tyranny is evidence of the word of the sum of life is to buy more the whole aim of life is to buy more the whole aim of life is to buy more dignifiedly, and with due effect on others. We have heard much about birth control and the control and

cumstances and that life is not for

come intent only on making them selves happy here then there is no strong physical citizens who would be healthy and hearty and fine soldiers, exposed all their weakling ing-machine that the world has ever known, but living within a few miles of Athens left us not a single idea as

Rome with the temple of Janus closed for three hundred years, had peace and prosperity and luxury and refinement and bathed three times a day and invented the many course dinner, but went to the amphitheatre to see the gladiators fight to the death with each other or risk their lives in conflict with wild animals. just as a diversion from their lazy, indolent, self-seeking lives.

A little later it was these refined luxurious, educated, cultured Romans, collectors of Greek art and imitators of Greek architecture, who went see the Christian thrown the lions. Life had lost all its sanc tity; men had lost courage and women had lost virtue and it was time that there should be a change and the barbarians came.

The pleasures of the idle rich are prone to degenerate in direct ratio with their refinement and pseudoculture. Birth-control practiced with even more abortions than in our time was the fad of the Romans, who did not want their pleasures interfered with by demanding duties towards children, and life had lost all its sacredness.

In our time, then, the sanctity of life has come back to us. It can be sadly. sold for a great price, the price of complete forgetfulness of self for the sake of others-perhaps that may rescue us from that cult of the trivial into which we were drifting so inevitably and which brought with it so many sins of carelessness for others in absorption in utter self-seekin For the second commandment is like unto the first, "Thou shalt love thy neighbor as thyself," and is the essence of Christianity; of His teach man into that of the profession." I ing Who was the Way the Truth and the Life.—The Pilot.

### FIRST FRIDAY OF THE DUBLIN FUSILIERS

Though I knew they had been rdered to Gallipoli, the Dublin Fusiliers had gone from the Bar racks before my arrival to see them

Is the regiment gone?" asked Father O'Brien. 'Sure it is indeed, Father, and my

three fine boys with it. God keep all narm and hurt from them. I was disappointed to have missed them. The old mother begged three medals from me for her boys. She rushed with feverish haste into the barracks, and insisted on grave officialdom, in the person of the officer Europe owes all her greatness to in charge, sending the tokens forthwith, to her sons at Gallipoli

I cheered up the brave mother and promising to pray for her boys, went

my way. Next morning, as was my custom intellect that is impersonal that I started to Kingsbridge station, hop-degeneration followed." Science proclaimed that "The unfit must go to soldiers who might be en route for the wall, they shall die and this is Queenstown. Fancy my surprise science," but Tagore adds, "now for the sake of your own salvation I drawn up at the station front under when I saw fifty Dublin Fusiliers

were fifty of its finest men left be

itself, but for eternity.
"Sub specie aeternitatis"—under young fellows and asked him for an explanation.

Did not your regiment leave last night?" I asked.

"Yes, Father; but we deserted."
"Deserted!" I said, aghast; "but surely you know what a serious matter desertion is just now with your regiment under orders for Galli

Yes, Father," he said, "but we have given ourselves up."

What was your reason for deserting? You wern't nervous?" I asked

tentatively. The young fellow drew himself up to his full height, and it was consider

able. Father!" he said. "Do you think it's the killin' we'd mind? Not a bit of it! But, Father, to-day we had our

the killin' we'd mind? Not a bit of it! But, Father, to-day we had our last chance of making a first Friday an' we took it. We all belong to the Apostleship of Prayer, Father, an' never again may we have the chance of making a first Friday. So last night, on our way to the station, in the confusion, we dropped out an' went to confession. We stayed in the city all night, an' received our Blessed Lord this morning, maybe for the last time; an' the very minute we left the Church we went to the barracks an' gave ourselves up, an''—with a smile—"we hadn't any breakfast yet."

The tears sprang to my eyes and I grasped the young hero's hand in silence. Such faith! Such devotion!

I moved along the lines, speaking words of consolation and congratulation, when suddenly a young fellow dropped on his knees:

"Give me the pledge, Father," he cried.
"For how long?" I asked.
"Until I'm kilt, Father," he said sadly.

I gave it to him until the end of the campaign, and uttered a fervent mental prayer that such as he might be spared to work the salvation of our own poor land.

They were marched away under arrest, and it was some days before I heard the sequel.

They were court martialled and the evidence of several Dublis was and state of the French Revolution.

They were court martialled and the evidence of several Dublis was a some of the consense.

They were court martialled and the evidence of several Dublis was a some of the Roman Guard around whose conversion to Conscience.

They were court martialled and the of several Dublin men resulted that the prisoners were discharged.

I have been told that there were tears in the eyes of the Protestant officer who discharged them. I quite believe it. There are tears in my own now.—Australian Messenger.

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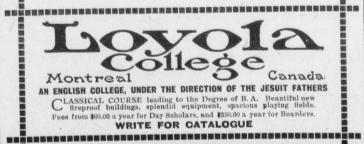
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THE CRUCIFIX AND OTHER AIDS TO DEVOTION

Protestant Canadian Army Chaplain is reported to have said that the first thing he would do on his return to Winnipeg would be to put a cross over his Presbyterian church. Whether or not this is true it is in keeping with a thousand other such testimonies.

But there is an ingrained Protestant prejudice against the cross, the crucifix, statues and the like which is difficult for the Catholic to understand. The act of vandalism, referred to last week, where a wayside Calvary, erected in memory of a loved one fallen on the battlefield, was ruthlessly defaced, strikes one as exceptionally barbaric. But is it anything more than the outward expression of that ingrained Protestant prejudice which is rooted in the very inception of the religious revolt of the sixteenth century?

Dr. Gairdner is the greatest authority on that turbulent period of English history and a few (extracts will serve to account for the unreasoning prejudice and the occasional violent expression given to it.

In the reign of Edward VI. an Act of Parliament forbade all Catholic books of devotion :

"Be it therefore enacted (etc.) that all books called antiphoners, missals, scrayles, processionals, manuals, legends, pyes, portuyses, primers in Latin or English, cowchers, journals, or other books or writings whatsoever, heretofore used for the service of the Church, written or printed in the English or Latin tongue, other than such as are or shall be set forth by the King's Majesty, shall be, by authority of this present Act, clearly and utterly abolished, extinguished and forbidden for ever to be used or kept in this realm or elsewhere within any the King's dominions."

What a catalogue of prohibited service books! The English Reformation under Warwick, remarks Dr. Gairdner, was almost in advance of Rome in publishing an Index Expurgatorius.

But this Act of Edward VI. had to and we must quote again :

"And be it further enacted by the authority aforesaid that if any person or persons, of what estate, degree, or condition soever he, she or they be, body politic or corporate, that now have or hereafter shall have in his. her, or their custody any of the books place in history. It is true that this spiritual exercises which were enor writings of the sorts aforesaid, may be a too sweeping conclusion to joined upon novices; of the forms or any images of stone, timber, ala- draw from the quoted extract as a and discipline of self-examination. baster or earth, graven, carved or premise. But there are many other She sought to extract the secret, and painted, which heretofore have been and even better grounds for the to apply it to the inculcation of the yet stand in any church or chapel, is in itself there are many other the service of God. For many years and do not, before the last day of June next ensuing, deface and destroy or cause to be defaced and destroyed the same images and every be delivered, all and every the same books, to the mayor, bayliff, conbe openly burnt, or otherwise defaced herself remained in the Anglican fessional experience.

offence shall suffer imprisonment at the King's will."

We subjoin the non-Catholic author's own comments:

the meaning of the Act is clear. Mayors and bishops neglecting to rics, and a little work (good men of the utility, the efficacy and the taken for a saint." The entire ab- work to do for her, nor education for dent. entire reasonableness of the Catholic sence of saintliness in a deceased it." practice of appealing through the person might be pleaded as a reason sense of sight to faith and religious for his image being preserved in to Miss Clarke shows Miss Nightin. of these articles, the quotation which feeling. There is a legion of wit- church! So ancestral tombs of gale's interest in speculations about follows is so apposite that it covers nesses to this fact. A prominent ancient barons and gentry remained the basis of moral law; but so far as the ground completely in a few unviolated.

> lords besides, protested against an them. They were books to the unhow to read. But the spirit in which | Church of Scotland, Dissenters-are they were destroyed long ago is quite only theology or tea mongers." and by the wayside, reminding every | be works, not doctrines." one of the patient suffering which was idolatry. Sermons were more and man. edifying than contemplation, even by such aids, of the great act of human Redemption. And heartless statesmanship found its policy in supporting the cause of a no less heartless fanaticism, which clung to the letter of the command: "Thou shalt not

make thee any graven image." With the very restricted view of the utility and influence of images of the distinguished author few will agree. "They were books to the unlearned" it is true: true, also, that 'now everyone knows how to read." But the logical conclusion of such a view would be that in this age of at expression of a crude and nonlogical conclusion what was but the "savage fanaticism" which he expressly condemns.

INFLUENCES IN FORMATION OF A GREAT CHARACTER A reader points out that the exdo with other things besides books, tract from Lacordaire found copied hardly bears out the statement made influences had a great deal to do the question that has been raised.

intent the said Archbishop, Bishop, care (Nov. 26, 1852) she promised to about the spirit of the best Catholic Chancellor or Commissary and every do what she could, but explained sisterhoods than of Kaiserswerth, or of them, cause them immediately to that this might not be much. She indeed of anything else in her pro-

and destroyed, shall, for every such | Communion " because she was born book or books willingly retained in there," and because the Roman his, her or their hands, or custody, Church offered some things which within this realm or elsewhere she personally did not want. She within any the King's dominions, and feared their friend might consider not delivered, as is aforesaid, after the that such arguments as she could said last day of June, and be thereof urge against the Roman Church lawfully convict, forfeit and lose to applied equally against the Anglican. the King our Sovereign Lord, for the And on the other hand, she had first offence twenty shillings, and never concealed her opinion that the for the second offence shall forfeit Roman Communion offered advantand lose, being thereof lawfully con- ages to women which the Church of vict, four pounds, and for the third | England (at that time) did not. "The Catholic orders," she wrote, offered me work, training for that work, sympathy and help in it, such as I had in vain sought in the Church The grammar limps wofully, but of England. The Church of England has for men bishoprics, archbishopdestroy such books were to incur a make a great deal for themselves). penalty of £40. But there were two For women she has-what? I had important exceptions in the scope of no taste for theological discoveries. this Act. First, any primers of I would have given her my head, my Henry VIII. might still be used if heart, my hand. She would not have only the sentences of invocation or them. She did not know what to do prayer to saints were blotted out or with them. She told me to go back erased. Second, the Act was not to and do crochet in my mother's drawapply to "any image or picture set or ing-room; or, if I were tired of that, graven upon any tomb in any church, to marry and look well at the head

The latter part of the second letter the rivalry of churches was concerned sentences: Was it wonderful that six bishops it was by works that she tried them, ease," she wrote in one of her note-Act like this? We can worship with. books (1849), "the only clergy who was confined to Kaiserswerth. 'The out images now; we do not want deserve the name of pastors are the Roman Catholic. The rest-of all learned, and now every one knows denominations-Church of England, another matter. Even now in Roman will never do," she once said to a to the eye on pulpits, in roodlofts which the terms of membership shall trained me.' On the other hand

With such convictions it is not at the One sinless Man endured for the all surprising that Miss Nightingale the very best I ever heard." love of man. It is rude art very fre- should be strongly attracted by quently; but it touches the heart the fact that the Catholic Church On the eve of the Reformation a afforded woman manifold opportunisavage fanaticism cried out that it ties for the highest service of God

Her biographer, speaking of her winter in Rome, says:

"She was profoundly impressed by the practical beneficence of Roman sisterhoods. An example of such beneficence she found in the school and orphanage of the Dames du Sacré Coeur. She had picked up a poor girl called Felicetta Sensi, and procured her admission as a free boarder, paying for her care and education for many years. She formed a warm attachment to the Lady Superior, the Madre Sta. Colomba. She studied the organization, rules, and methods of the large school, and for books and reading the masterpieces ten days she went into Retreat in of sculpture, painting and architect- the Convent. Her intercourse with ure which have had religion for their the Madre Sta. Colomba, of whose inspiration are but the crude efforts talk and spiritual experiences she made full and detailed notes, made reading age. It is, perhaps, hardly very deep impression on her mindfair to Dr. Gairdner to carry to its She studied rules and organization, but, as in all her studies, she was seekunconscious expression of that per- ing a motive as well as, and indeed vasive Protestant prejudice which we more than, a method. Many years are tracing to its source in the later, a friend wrote to her: "It among nurses is devotion. I use the word in a very wide sense, meaning that state of mind in which the current of desire is flowing towards one high end. This does not presuppose knowledge, but it very soon attains it." This was a profound conviction out in Florence Nightingale's notes of her own, often expressed, as we shall hear, in her Addresses and in last week's article that Catholic Letters of Exhortation in later years. What she set herself to study at the with the formation of that character | Trinità de' Monte was the secret of which enabled her to accomplish a devotion. She made notes of the work that gives her an assured Lady Superior's exhortations; of the taken out of any church or chapel or statement. Interesting as the point highest kind of service to man as obvious matters both of interest and the thought in her mind was to be instruction which the Catholic reader the foundation of some distinctive will find in the extracts from Sir E. order or sisterhood: and though in some weeks ago in a very significant College, occupied the most coveted T. Cook's Life of Florence Nightin- the end she came to be glad that she of them, and deliver or cause to gale which we subjoin in answer to had not done this she never abandoned the high ideal which was be Arthur Stanley (afterwards the hind her thought. Nor, though in stable, or churchwardens of the town Dean) once asked her (Miss Nightin- some ways and in some cases she where such books then shall be, to gale) to use her influence in pre- came to be disillusioned about nursbe by them delivered over openly venting a friend of his and of hers ing sisterhoods, did she ever cease within three months next following from taking the step, supposed to be to speak with admiration of what she incipient revolt the course of affairs after the said delivery, to the Arch- imminent, of joining the Roman had seen and learnt in some of them. bishop, Bishop, Chancellor or Com- Communion. In a long reply which She thought more often, and with missary of the same diocese, to the Miss Nightingale wrote with great more affectionate remembrance,

most entire and unbroken freedom fighting side by side. It then pronever enjoyed any time in my life so three kingdoms. much as my time at Rome.'

It will be seen from the foregoing that Miss Nightingale was not only the case profoundly impressed but deeply influenced by Catholic Sisterhoods. There she found and applied herself diligently to learn the secret of devotion. Not in that sense of the word which is almost synonymous with piety; but that deep, abiding, purposeful, singleminded and persevering devotion to the attainment of an object worthy of the consecration of a life's best efforts. This is the one outstanding quality of Miss Nightingale's character that above all others made for the success of her life-work. How much she owed to chapel or churchyard, only for a of my husband's table. You may go her friends in the Sacred Heart and monument of any king, prince, noble- to the Sunday school, if you like it, Trinità de' Monte convents her bio-Nothing has been more remarkable man or other dead person which hath she said. But she gave me no train- grapher, scant as his sympathy is on than the recognition during the War not been commonly reputed and ingeven forthat. She gave me neither the matter, makes abundantly evi-

To one of the points raised by the correspondent, who was the occasion

"She (Miss Nightingale) objected statements that her own training nursing there, she wrote, was nil. The hygiene was horrible. The hospital was certainly the worst part of Kaiserswerth. I took all the training that was to be had-there Liberal Star. "Will he show the was none to be had in England, but Catholic countries the crucifix speaks friend, "unless we have a Church of Kaiserswerth was far from having 'the tone was excellent, admirable, And Pastor Fleidner's addresses were

NOTES AND COMMENTS

Dark as the situation may be in Ireland there are still gleams of hope on the horizon. One of these gleams is the changed attitude of the Irish race. The change is not in the accustomed through several generations to look to it for light and guidance. Shall the new elements which in the past few weeks have cut across the Nationalist Movement again change the course of the great London journal and antagonize its following anew to the great cause. That is the problem which may well cause anxiety and concern to every friend of Ireland.

foundation of the Union ist party in Great Britain at the very height of the Home Rule movement. and when by the conversion of Gladthe day of Ireland's emancipation had already dawned, the then editor seems to me that the greatest want of the Times, Mr. John Walter, was as much responsible as any man. It was he who brought to that journal the bitter and implacable spirit which | mobilize here amongst us a little reached its climax in the "Parnell" ism and Crime" campaign. The unmasking of that foul conspiracy against a nation's honor and against human liberty itself, marked the end, for that generation at least, of coercion as the instrument of government in Ireland. The inherent antipathy of Torvism to Irish national aspirations became crystallized, how ever, in the Unionist party, which down to the present time has con tinued to block the wheels of legislation and to postpone if it cannot defeat the realization of Ireland's

> In THIS light the birth of a new spirit in the Times is truly noteworthy. This spirit found expression 'Ulster's Opportunity," which may be said to have marked the beginning of a Unionist revolt against the extremists in that portion of the Kingdom. Whether subsequent events will have proved to have stayed that in the next few weeks will show. Meanwhile, the article itself retains its significance. Whilst asserting that Unionist Ulster had never barred the door to an all-round settlement of the question of local

"In such studies upon the Trinità attributed the improved condition of omnipotent ways and His contempt and Ireland though not mentioned, de' Monte in the winter of 1847-48 she the political atmosphere in the for the petty movements of men. was taken, as she said in a note of Spring to the presence of Canadian self examination, out of all interests statesmen in England following upon that fostered her 'vanity;' it was that generated in the trenches by her 'happiest New Year.' 'The Nationalist and Unionist soldiers from dreaming I ever had,' she wrote | ceeded gravely to remind Sir Edward at a later time. 'Oh, how happy I | Carson and his friends that it rested was!' And so again, looking back with them to make or mar the cause after twenty years she wrote: 'I of peace and amity as between the

THIS IS the Times' statement of

"In that atmosphere, as it seems to as, the men of Ulster may fairly be asked to take stock of their new position of security, to consider what concessions it enables them to make and to admit the case for discussing them. It is an immense opportunity for courageous statesmanship on their part.

And this appeal it backs up with a settlement in the coming convention of this kind, and thinks he satisfies which Ulster's obstinacy may affect, his part by giving a half-crown or Australia to Quebec and gravely wealth. Millions of gold are being affect our relations with the United shovelled daily into the war. Have States.

THE SAME thought finds expression in a leading article in the Observer, another influential exponent of Unionism, which bluntly says that "it is up to Ulster now." "Will North-East Ulster continue so to strain its technical rights, so to insist upon a political boycott of the rest of Ireland no less than upon formal exclusion for itself, as to keep a veto of the old school, and five temporal "In all the dens of disgrace and dis. strongly in later years to current upon larger Imperial hopes for the War and after the War?

The answer must shortly be 'Yes' or 'No.' " Taken in conjunction with to Sir Edward Carson is plain. "He can save the situation." declares the courage of a great statesman and barren wilderness of everlasting negation?" The records of the past do not, unhappily, point to that consummation, and more recent events have increased the complication. Yet still the star of Irish nationhood burns brightly on the darkened hori-

THE INHERENT missionary spirit in Ireland is voiced strongly and clearly Feinism not being a solely Irish London Times, in more than one in a May letter of the Bishop of product. crisis of the past the implacable Killaloe to the clergy and people of enemy to every aspiration of the his diocese. Reminding them that the collection for the Irish Mission editorial spirit of the Times alone, in China was to be taken up in all side of the Atlantic have yet realized but in a very large constituency the churches of the diocese on a what a tremendous success General stated Sunday, the Bishop wrote:

sleep, the Spirit of God has passed over Ireland in an extraordinary manner. We awoke one morning to find at our door the strangest sight imaginable, a band of young Irish had, begging for assistance. And for be allowed to go and preach the manner of man he was. Gospel to the heathen millions of faroff China.

strange

sacrifice which must animate those and inflexible nature. I who embark upon such an enterprise words of Bishop Fogarty:

God rules the heart of man and finds His willing soldiers where He listeth. The young priests whom His mysterious grace has now mustered to His hazardous standard were amongst the grandest Ireland had, They are young, mere boys in years, compared with us. They are gifted; they have prospects before them at home according to our human ways. Some of them, like Dr. Blowick, who held a Chair of Theology in Maynooth leading article under the title prizes in Irish ecclesiastical life. They have affections, they have they love. friends, and a country But all these things they have put off, like a loose garment, when called by Christ to follow His standard in a land far away.

"But most extraordinary of all! They will require a sum little short That ideal may be summarized as an of £100,000 to organize this Irish Mission in China and to provide for a stream of Irish priests and Sisters to it in the years to come. What the community that made up the reason for thinking that the Convention is more likely to adopt the Empire; of their nationality, of latter solution than the former. will say, especially at a time like the present. We should rather exclaim what divine audacity have we here, government in Ireland, the Times and how characteristic of God's based everywhere on Home Rule; extent, considerably improved.

They will get it, or rather God 'who doth the ravens feed ' will bring it to them.

THE SIGNIFICANCE of this new venture in Ireland and its far-reaching consequences for the furtherance of God's Kingdom on earth is theme rather for the imagination than the pen. Centuries ago the foreign missionary spirit gave into Ireland's hands the Christianization of a large part of Europe. Her sons responded to the call and responded successfully. Now, after long centuries of cruel oppression, sons of St. Patrick Empire of the Orient whence many of their brothers and sisters shall follow them as the years roll on. 'He has but a sick and dving faith.' concludes the Bishop, "who looks warning that the failure to reach a askance at a supernatural mission will react on British interests from five shillings to it out of abounding we nothing for Christ ?"

> T. P. O'CONNOR'S LETTER

MR. H. E. DUKE AS CHAIRMAN OF THE IRISH CONVENTION

GENERAL SMUTZ AN OUTSTANDING FIGURE

Special to the CATHOLIC RECORD (Copyright 1917, Central News)

Washington, July 14th. - The announcement that the chairman- of the House of Commons, had too ship of the Irish Convention is to be much to do. Thus, finally, the the Times article the warning herein | taken temporarily by Mr. H. E. Duke, Ireland, apparently does not mean that he is, Irish Nationalists regard him as a to be the permanent chairman of the body. The Convention has still the presiding officer. Let me give a lead the men of Ulster out of the From all the information I have to tunes of the Convention will thus be largely in his hands.

immense prestige would undoubtedly have made the success of the Convention almost certain. But General Botha has his own difficulties; Sinn Then attention was concentrated on the next greatest and most outstanding figure in the Empire now, namely, General Smutz. do not think that people on this Smutz has been in London. There are many people who now hold that "While we lay as it were buried in in genius, in temperament, in all the qualities that make a natural born leader of men. General Smutz can stand favorable comparison with any man in the British Empire either at home or abroad. He has attained priests, the finest and most gifted we this position by no surrender of his own principles. I remember the what an enterprise? That they might first time I realised myself the It was at a ff China.

Borden, in the House of Commons.

"The Holy Ghost has rekindled in Everybody knows what a polished ker Sir Robert Border is: and of ancient Ireland unexpectedly, and on this occasion he made a speech at an hour which only the Omnipo-tent God Himself could venture to the great occasion. I watched Genapparition | eral Smutz as he was waiting for his stone it seemed for the moment that appears on the scene when the earth turn to speak; I always pity a man is trembling beneath the shock and in that position, knowing the agonhorror of universal war. The very ies of nervousness and uncertainty time when the proud wealth of the through which even the most pracworld is being blown to pieces by tised speaker has to pass when he war's destructive engines is the has an address to make in unfamiliar moment that Christ has chosen to surroundings and on momentous occasions. The thin, alert body, the army, swordless and penniless, for light air, the light blue eyes, the His own high Empire of heavenly rather delicate features, might sug gest the lawyer rather than the dauntless and skilful soldier, if you did not study those strange eyes of THE AIM of foreign missions and his and behold in their icy depths the spirit of consecration and self- all the grim resolution of a daring thought that such a man would find it difficult—especially speaking a language has seldom been more tersely or which was not his mother tonguefelicitously expressed than in these to approach the polished rhetoric of the trained and cultured speaker he was to follow: but my apprehensions were without foundation. The speech, cold, simple, unadorned, was that of a great master of the best of all style either in speech or in writing; the style of pellucid simplicity. Before he had been speaking for more than a few minutes he had a thorough grip of his audience; you could see that by the sepulchral silence in which they listened : always a sign of profound emotion in a British audience. The speech was utterly unlike what was expected. It was nothing more nor less than a plea for the principles for which he and his countrymen had fought in the great war of the Dutch Republics against the British Empire. This was followed by a description of his ideal of the future of the British Empire.

insistence on the full recognition of

and otherwise, of every member of

was a plea for a British Empire

was of course, included, and meant to be included.

But all this was done with such sweet reasonableness of language. with a soft and almost cooing voice, with an apparent innocence and simplicity as though the orator were not touching some of the most fiercely contested issues of political life but merely making a scientific demonstration in a chemist's laboratory, that simple minded reactionar es took it all in like mother's milk There was an even more remarkable eech at perhaps the most remark able gathering held in the Houses of Parliament. It was in what is called the Waterloo Gallery of the House of Lords—a vast, beautiful chamber in which there are two great picput on their father's mantle and set forth as trail-blazers in the great and Wellington after the battle of the other the death Nelson at the battle of Trafalgar The company contained everybody of importance in British life, includ ing a big number of the Peers ; there again Smutz spoke out his gospel of Home Rule, of democratic institu tions, of a free Empire; and again the gnarled reactionaries swallowed it all down as if it were not the lava of revolutionary doctrine but the mother's milk of old Conservatism.

Such a man would have been ideal for the chairmanship of the Convention, but he had too many demands in the politics of his own country, "God's own country," he called it to me once; and in short, in spite of immense pressure on him, he de-clined. So did the Speaker of the House of Commons, Mr. James W. Lowther. Mr. Lowther would have been acceptable to nearly everybody even Irish Nationalists—though they of course, could not be expected to welcome an Englishman to preside over an Irish Convention -Mr. Lowther as so honorable, tactful, judicial and broadminded a man, that they would have accepted him. But, again, Mr. Lowther as Speaker choice came to Mr. Duke ; and again though he is an Englishman, the else. sketch of the man and of his career

I first met Mr. Duke in the Press hand it is not likely however that Gallery of the House of Commons. any change will be made : and we when we were both Parliamentary may take it for granted that the for- reporters; his father was a bank official, and in order to pay the large expenses necessary to become It is the end of a long question. a barrister, Duke, like Sir Charles The first desire of everybody was that Russell, the great Irish advocate the Convention should have as its Sir Edward Clarke, the great Tory President General Botha, whose lawyer, had to start in journalism not only a barrister but one in a large practice. When the War began he was making a gigantic income something like \$100,000 a year characteristic of the man that he take up war work for his country I believe that his loss of income dur ing the War, because he insisted on devoting himself to the War, must have reached a quarter of a million

When the Rebellion in Dublin drove Augustine Birrell out of the Secretaryship, the Ministry were in a great difficulty in finding a successor; they finally fixed on Mr. Duke. It was at first sight rather a strange appointment, for Mr. had been a member all bis life of the Conservative party and an opponent of Home Rule. But it was well known that the War had produced in lunch given to him and to Sir Robert his mind that transformation of opinion which has made an England of entirely new political ideals and groupings from any England tha over existed before. As a matter of fact, Mr. Duke to-day is convinced that in the interests of his own coun try, it is essential that Ireland should have self government. In addition, I believe he does not favour very much that scheme of partition to which so many of the Orangemen still obstin ately cling. Of course as chairman Mr. Duke will be prevented from taking up judicial position; but I rather think he will use what influ ence he can wield—and he can wield much-to get the two parties together to induce them to regard their cour try as one indivisible; common to affections and to the loyalty of both : and, by suggesting a conces may bring them to an agreement. regard his appointment then as very favorable sign; and as increasing the chance of agreement between the contending parties.

Mr. Duke is a typical English bar rister in appearance. He is clean shaven; serious in expression, almost solemn; be has handsome reg ular features; works fourteen sixteen hours a day though he is well over sixty years of age; is, in short one of those conscientious, hard working Englishmen, who when they take up a job, forget everything but the job; their pecuniary, their sonal interest; and go on till they drop if needs be as the British Tommy goes on till he is killed in the trenches. I repeat what I have already written : that though I will not pledge myself to an optimistic view of the Convention, though I feel confident that if it leave the question of partition open instead of closed, it will be a failure; on the other hand, if it put aside forever that sinister attempt to mutilate historic Ireland, it will the differences and variations, racial The appointment of Mr. Duke as appears to me a good president, reason for thinking that the Conventheir language, of all their special latter solution than the former characteristics; in other words, it and that, therefore, the chances of the success of the Convention are to that

### ON THE BATTLE LINE

BRUSSILOFF'S RENEWED OFFENSIVE is irresistible. The Russian War Office announces that his troops have swept over the Austro-German defences along a front of fifty miles between Halicz and the foothills of the Carpathians. In the direction of Lemberg important heights between his perversion of the saintly Ponthe Dniester and Bukazowice were captured, along with two villages. Notable success has also been won in the struggle for possession of the Lomnica River crossings. Advance was made on the road to Dolina, and the Lomnica crossings at Perehinsko are now in Brussiloff's control, fifteen miles south of Kalusz.
"Mostly Germans" is a significant VII. braved the anger of the Emper of Napoleon, and refused to sanction the dissolution of the marriage of the Emperor's younger, brother Jerome phrase in the Russian report recording the capture of 860 additional officers and men in Galician battles, obviously fought prior to Friday. Five heavy guns were also taken. It would appear that the Germans are beginning to stiffen the Austrian forces, which have made a sorry showing against the Russians since the new offensive commenced.

FIGHTING ON the Roumanian front, for the present confined to conflicts between advanced detachments, is elevated sanctity than is attributed to more frequent prayer. reported in the German communication, which indicates that the Allies were the aggressors, and makes the usual claim of repulsing all the attacks. The preliminary artillery preparation is described as "heavy." fficial reports, as well as the official communications, have given front, coincident with the continued advance of the Russians. The latter are showing signs of largely extending their operations on the southern end of the line, and it is believed that the Roumanians are only awaiting at her death they were not Catholics the right moment for launching an or ceased to be Catholics within a

SURVIVORS OF THE British battleship Vanguard, destroyed by internal explosion on the 9th instant, number nly 97. As the big majority of these were absent from the ship it is presumed that the disaster happened in a port. More serious than the of the vessel itself is the toll in life, for the crew would number in the neighborhood of 1,000 trained and efficient fighting men. The vessel vas one of a class of 19,200-ton ships, with heavy armament, and was completed in 1910. Britain has a great fleet in being, including many more modern fighting machines than the But even with the addition of the United States fleet to that of the Allies, the loss of a battleship is not to be lightly regarded. There is current in Britain and the Allied countries a feeling that the fleets are to assume a much more aggressive role in the war, particularly now that a tightening of the blockade is being put into effect, with a view to trying to check the immense exports of food and supplies from neutral countries to the foe. The Vanguard at the time of the Jutland battle belonged to a unit of the Grand Fleet which participated in the fight.

ON THE WEST FRONT a number raids have been carried out by both The most interesting battle for the moment is in the German Reichstag, and some observers think it is only a sham-fight.-Globe, July

## THE CHURCH AND MARRIAGE

A gross misrepresentation of Catholic doctrine is being circulated by the Concordia Publishing House of Graebner. On page thirteen, author says: He Pope Leo XIII. tells every Protestant married woman into her face that she is not really and truly a married woman at all, but a vile concubine, that consequently the babe at her breast is not a legitimate child begotten and born in true wedlock, but a miserable bas-Italics inserted.

This statement is absolutely false. Neither Pope Leo XIII, nor the Church ever said anything of the kind. The doctrine of the Church, as is easily verifiable by any one who will take the trouble to consult the "Catholic Encyclopedia," is and has been that marriage between bap-tized Protestants, if there is no diriment impediment, is not only a valid contract of a very sacred kind, but is at the same time possessed of a Sacramental character which elevates it to a supernatural plane and gives it the power to confer Divine grace. The only exception created by the "Tametsi" decree, abrogated nine years ago, applied to cases of such rare occurrence as to be practically negligible, so far as Protestants were concerned. This exception obtained in parishes entirely Catholic in which the decree on clandestinity had been proclaimed and in which Protestants settled after its promulgation. This condition of affairs never existed in any part of

the United States.
Pope Leo XIII. explicitly teaches, in words which the author of the pamphlet himself quotes, that the marriage of baptized Protestants is not only true matrimony, but a Sacrament. "It is, beyond dispute," so speaks the Sovereign Pontiff in the joice in the growing number of conencyclical beginning "Arcanum," that in Christian Marriage the contract cannot be separated from the Sacrament, and therefore no true and legitimate contract can exist un-less it is in the Sacrament itself. Hence it is plain that among

Christians rightful marriage is in and by itself a Sacrament." A done than to take complacency in glance at any book on theology would have shown the author who

quotes the passage, that Christian their light under a bushel. Mere Austrian throne. He rants because it is inevitable that someone shall Marriage means marriage between two baptized persons, and that it is not restricted, as he supposes, to marriage between Catholics. he got his information that Christian Marriage means marriage between two Catholics it is impossible to conjecture. Is crass ignorance or downright malice responsible for tiff's clear doctrine? One hesitates

Even though the calumniator disdained to look up Catholic theology, he must have remembered, if he had any knowledge of history, how Pius VII. braved the anger of the Emperthe dissolution of the marriage of the Emperor's younger brother Jerome with Miss Patterson of Baltimore, who was undoubtedly a Protestant. The Pope declared that he could not say Miss Patterson was not a lawful wife, without being "guilty before the tribunal of God and before the whole Church, of most grievously abusing Our sacred ministry. truth of the matter is that the Church assigns to marriage between Protestants a far higher dignity, a stricter indissolubility, and a more to it by Protestants themselves .-

#### COURT DECISION ENDANGERS FAITH OF LITTLE ORPHANS

portant case has been decided in the courts this week which may act as a dangerous precedent for bigots. May left \$25,000 each to two Catholic nephews, children of four and nine years, on the condition that year thereafter. There was also a provision that the money was to accumulate during their minority and was not to be paid until each was twenty-four years of age. In the event of the religious condition not being complied with, the money was to go to Oxford University. The action was brought to see whether, as the children were being brought up by their father as Catholics, and he had refused the legacy on their behalf, the money should be paid to the university authorities at once, or whether it was to accumulate till the boys reached twenty-four years. The judge made the amazing decision that as the provision as to age implied a desire on the part of the testatrix for a free choice by her nephews, the money must go on accumulating because "the children, being minors, could not be held to be Roman Catholics at all!" Such a decision as that strikes away the ground from every claim on, for instance, poor law children whose religion we have been able to protect when they are sent to free schools or institutions by claiming the orphans. consequence of the religion of their parents being considered their

## OUR CONVERTS

Boston Pilot

When one is tempted to be disturbed at the continual attacks upon the Catholic Church by those who do not understand her doctrines he can find much consolation by looking at the other side of the picture. The scene witnessed a few weeks ago in the Cathedral, when so many hundreds of converts were confirmed by His Eminence Cardinal O'Connell is a proof that the Church is continut. Louis, in a pamphlet entitled Trial and Self-Conviction," by A. tional opposition to her very name. The record of conversions in this archdiocese is one of which we may be proud, and for which we should

And what is done here may be done all over the country. It is always difficult to estimate with accuracy the number of converts. The matter gets little notoriety. thing of personal concern. It is only when the convert is a personage of some special social or national importance that his change of religion is considered worthy of notice in the journals. One never hears of the thousands of people in the ordinary walks of life who join the Church. Sometimes the people in the convert's own parish are not aware of

It has been estimated by one of the leading churchmen that the number of converts to the Catholic Church annually is from forty to a hundred thousand. This means that at least every year there are fifty thousand converts. A great deal is implied in those figures. There are at least fifty thousand persons who, brought up outside the Catholic Church, return to it after serious murdered or carried into captivity study and earnest conviction.

The making of converts is not a slight affair. One does not become a Christian religion, then it has here-Catholic over night. However earn- tofore been greatly misunderstood. est he may be, he must pursue a course of instruction. There is no tive because he has actually asked subterfuge. He is left to work out the matter in his own soul with the money to prevent and avenge the grace of God. No man is forced to murder of helpless women and chilbecome a Catholic against his will.

There is reason, therefore, to reverts. It implies a growing interest in religion even outside the Church. It means that more people are giving serious attention to the problems of their own existence, and to a consideration of what God demands of

argument which often makes a man so distasteful, does not make converts. But there are many oppor-tunities for a Catholic to show what Opposition to the Church generally comes from a misonception of what she really teaches. Every Catholic can do his part to these wrong impressions. Many a time a chance explanation of me Catholic doctrine has led some soul to look into the matter with the result of conversion. It was the chance reading of a little prayerbook owned by a Catholic servant that led to the conversion of the great Barber family, one of the glories of the early Church in New

And more than all else, there is prayer. Every Catholic has some friend whom he would like to see become a Catholic. It should more than a mere wish. It should If we are real Catholics we desire that the whole world should becom Catholic. That blessing may still be far off, but it may be nearer than we know. The great number of converts every year should serve as an inspiration to greater endeavor, and

## NEW CATECHISM

HOLY FATHER WITH ASSISTANCE OF RISHOPS WILL ESTABLISH A STANDARD

By this time circulars from the Holy See will have reached most of the Catholic Bishops of Christendom, informing them of the reform of the Catechism which it is the intention of Pope Benedict XV. to see through within the next few years. In this great work the first step will be to collect all the texts of the Catechism used throughout the Church, and the Bishops are invited to send to Rome at least three copies of the edition used in the territory subject to their spiritual jurisdiction. This done, a Commission will be nominated by the Holy Father, several members of which will be Cardinals, to examine the various texts, and in time to prepare one single text that shall serve for the entire Fold of Christ. After this, the proof sheets will be sent to all the Catholic Bishops of Christendom with the request that they may be good enough to suggest any changes which they consider opportune and to make whatever additions they feel the situation calls for, just as they already have done in the compilation of the Code of Canon Law. When all this has been finished, and the sanction of the Pope has been given to the text, His Holiness will promulgate the Cate-chism, thereby abolishing all the various texts now in use. I need not point out that the differences between the texts of the Catechism at present used throughout the Cathworld are accidental, and in no single instance of a substantial nature. What the Holy See does not see its way to permit in the case of the new Code of Canon Law it will cause to be done in the case of the Catechism; translations of it will be made in the different languages. Applications from many influential quarters to translate the Code of Canon Law have been refused on the ground that very frequently the Italian proverb is verified in such "Traduttori, traditori,"-The

## EDITOR REBUKES

secular press are not easily deceived by bigoted twaddle from the pulpit is no doubt that spiritism is still and the tolerant publisher of the finding many victims all over the Santa Barbara (Cal.) Daily News gave an offending minister the fol-

The Creator of the Universe what that purpose was may be a subject of great doubt. But that He had a good purpose is beyond ques-tion. Last Sunday evening Mr. Greenfield aired some of his peculiar religious views to his congregation. He discussed the Vatican and Lyman Abbott, with equal impartiality, showing that there is nothing narrov about his creed, and the Congrega-

'He says that the War is contrary to the spirit of Christ and of the Church. Granted. But from this he draws by inference the conclusion that the churchman should stand by and see his houses burned, his home devastated, his fields laid waste, his ships sunk, his women and children or worse, and not raise an arm to

"He thunders at the Chief Execudren, and says this insures the interests of the multi-millionaires. including ship-owners, lenders and preach Christ and Him crucified.

a papal president bishop, and infer- tried with the Catholics and the entially asserts that by reason of this the women and children of Serbia should be left to the mercies of a merciless soldiery. This is a peculiar religion, and one not preached in every pulpit. It makes make friends. But Belgian Catholics to try to make friends. But Belgian Catholics to try to coma, while as to the ultimate purone wabble mentally. As if England and Scotland were battling for the cause of the Pope. Yet, the reverend gentleman claims to be of English ancestry. Why, dear sir, it is within the memory of men living that Eng. land denied a Catholic citizen the right to sit in the House of Commons. To this very day, no Catholic can ascend the British throne. You must have read your English history with peculiar inattention, not to be aware of all this."-Truth.

## SPIRITUALISM

Rome, June 5, 1917.—"In a plenary meeting of the Cardinals 'Inquisitors General' in matters of faith and morals, on the 24th of April, 1917, to the question proposed, 'Whether it is lawful to assist at any spiritistic communications ("locutionibus") or manipulations whatsoever, through a medium, in common parlance, or without a medium, whether hypno tism be used or not, even when those present put before themselves motive of honesty or piety, either in interrogating souls or spirits listening to answers or simply looking on, even with tacit or expressed declaration of not wishing to have anything to do with evil spirits,' the said most eminent and most reverend Fathers decreed to reply: 'In the negative on every point.' the 26th of the same month His Holiness Pope Benedict XV. approved the resolution."-Rome, from the Holy Office, April 27, 1917.

### A WELCOME OPPORTUNITY

One may hazard a guess that the above question was welcomed by Holy Office as giving an opportunity for a simple, straight, comprehensive pronouncement on a subject which ust now deserves the most careful attention, not only of the guiding authorities, but of all Catholics. A good deal of attention was paid to it during the last Pontificate. Pius X was not supposed to be a wonderful theologian but God-learning can come from other sources than intricate study; and just as he once said that while learned commentaries on St. Thomas puzzled him, he found the text simple, so he would realize instinctively all the dangers of meddling in any way with spiritism. And his Secretary of State, Cardinal Merry del Val, in addition to sharing his chief's feeling, had-and now, as secretary of the Sacred Congregation of the Holy Office, has—a profound, practical knowledge of the subject and appreciation of these dangers.

THE PLAGUE SPREADING OF LATE The plague has been spreading during late years, finding, as is natural, some countries more ready to receive it than others. Even here in Rome it is not absent. There is a Th 'Theosophist' society here, which, know from the carriages which used to come up in front of the house, had quite a boom about seven years A cursory glance over this volume ago among certain classes of so-called of 521 pages discloses the establisharistocracy. But the label "Theo-sophy" was used largely to cover tion of Oriental Rites and the enumother ideas and spiritistic practices, eration of feasts of precept, two of some of such an evil nature that at which are restored-that of Corpus least one honest unbeliever who was seeking a spiritual thing of some sort to hang on to and hoping to find it in Theosophy, left its Roman exponents in disgust. There is reason The broad-minded editors of the to believe that the society has not finding many victims all over the world. Also present in the minds of authority here is the realization of taken as an example of what is being done all over the country. It is althings of life and death before, but, doubtless had some good purpose in having been brought face to face view when he placed the Reverend with them, are forced to now. There George Greenfield on earth. Just is one simple way to peace—the is one simple way to peace—the Catholic faith—but all sorts of weird ideas are being put out, in books like "Raymond" (and others less reputable); and Holy Church, as is her wont, has eyes wide open, not only to bring in to her fold those without, but that those in the fold shall not stray.—New World.

### tionalist and Catholic at his forum UNFOUNDED RUMOR OF PEACE have an equal chance of criticism. GIVEN WIDE CURRENCY GIVEN WIDE CURRENCY

Rome, June 5, 1917.—It has been a week of peace rumors and endeavors to drag the vatican and Catholics in. Really it would seem a work of superfluity to state once more the attitude of the Holy See and the Holy Father about the war, but when one gets sensible papers like the English Times picking up and discussing stories which have reached it from Holland and Switzerland connecting the Holy See with Austrian and German efforts to obtain a premature and inconclusive peace, it is necessary to repeat even what one thought everyone already knew: That the Holy See is always ready to put its great moral influence at the service of any movement for a just, honorable and lasting peace in conformity with what the Holy Father has so munition makers. He nowhere sees drowning women and children, or often said, but that it is absolutely helpless non-combatants. He sees untrue so say—as has been insinugreed everywhere, and patriotism ated—that it is in any way aiding nowhere. He is gentile and pitiful to no one; and still he is supposed to When we find these peace efforts being exercised through the faith-

Serbia became a papal province with suggest that the same thing is being Vatican

And there has been a certain justiolics have not forgotten — as is pointed out here by distinguished Belgian Catholics who are entitled to speak for their brethren-the solemn promise made to the German Catholics only a very short time before Belgian neutrality was violated; and no answer could more straight, more Catholic, than Cardinal Mercier's. "Our duty is to insist on the re-establishment of violated right, the punishment of the guilty and the organization of measures to prevent the renewal of similar crimes. The time to said.

compassion will come when the wrong done has been confessed, conwring done has been confessed, conwring done has been confessed, conwring."

To state why "the mischief will be a converting." Mr. Patullo would

## CANON LAW CODE PROMULGATED

NEW CODE, THIRTEEN YEARS IN PREPARATION BECOMES EFFECTIVE IN 1918

Catholic Press Association Cable Rome, July 5.—The feast of St. Peter was celebrated with the customary solemnity this year, enormous concourse of the faithful being present as usual, especially at the evening services. On the eve of the feast Pope Benedict paid, also as usual, a special visit to the great basilica to venerate the Tomb of the Apostle. This year, however, the eve of the feast had a special significance; the solemn promulgation by His Holiness of the new Code of Canon Law, work on which has been going on since the publication of the "Motu Proprio" of Pope Pius X., "Arduum Sane Munus," appointof the ing the codification commission in

The ceremony of promulgation took place in the Consistorial Hall of the Vatican, there being present twenty-six Cardinals, many consultors of the commission, and other

Bishops and Monsignori. Cardinal Gasparri, president of the commission, placed in the Pope's hands a copy of the new Code, on accepting which His Holiness delivered an address, saying that and sorrows alternate in the life of the Catholic Church; and this occasion was one of great joy amid the sorrows that are overshadowing the present pontificate. He warmly thanked the members of the commission, particularly the Cardinals. from among whom he elected Cardinal Gasparri as having merited much praise for his zeal and his untiring energy. He paid a generous tribute to his predecessor, Pope Pius X., the originator of the monumental work of codifying the Canon Law, regretting that that illustrious Pontiff had not lived to see its comple-

osophist" society here, which, entitled "Providentissima Mater correspondent has reason to Ecclesia," dated Pentecost 1917, orders that the new Code will go into operation on Pentecost, 1918.

## CONSTITUTIONS AND EXECUTIVES

The spectacle of Mr. Carranza of Mexico in the role of a benevolent friend of the poor is truly diverting. As such he has been accepted by a number of American reviews and newspapers, noted for their uplifting tendencies, rather than for a sense of humor. Mexico's new Constitution contains some regulations, excellent in themselves, to improve the status of the laborer, by limiting the hours of work and establishing a minimum wage, and bylaying downthe conditions under which women and children may be employed. The criticism might be advanced that a constitution ought to be a set of fundamental principles, rather than a code of laws but that may be set aside for the moment. What is of present interest is the question: "Will this new Constitution remain on paper, or will it really effect the reforms which, in theory at least, it contemplates?"

There was never a law that enforced itself, or a constitution that vasself-explanatory. However wisely-planned, laws and constitutions nain dead letters, in the absence coma, while as to the ultimate purposes of Mexico's Chief Executive nothing much need be said. has made it fairly plain that wisdom and self-abnegation are not Mr. Carranza's main assets. The whole situation was summed up excellently by George Patullo in a recent number of the Saturday Evening Post

"He (Carranza) and his followers are surely sour on religion. They go out of their way to jab it. There is much good in the Constitu tion, but a deal of hostility to aliens and clap-trap and trickery. The sad

probably regard as expiating on the obvious. Without honest executives any constitution may easily become an instrument of tyranny. one has said that Mexico's new Constitution means first of all, "Mexico for the Mexicans." It seems something very near to calumny, to iden tify the Mexican people with the horde of bandits, who for the last few years have made Mexico an open house for blood and plunder.-Amer-

#### A WARNING IN NAME OF PATRIOTISM

The United States of America has taken a truly momentous and awful step, and every man. woman and child whom this country claims as her own have of necessity taken the step with her. It is a step which calls for high sacrifice. are asked to pour out the blood of our youth; far less than this but still worthy of count we are requested to render up with two handed generthe blessings of peace, to part with hard-won savings, to retrench honest luxuries, to face frugal living or even the pinch of want. All this out of a trustful devotion to what is summed up and symbolized in the flag that is now flying everywhere. It is less than half correct to invoke as the sole motives for this sacrifice the wrongs which we have set out to right or the saving principles that we would propagate. These things would lie within the duty or the capacity of few, if any, mere individuals to address themselves to. But the complete and final motive for which we are asked to sacrifice, to suffer and even to die is loyalty to our Government.

If this is so true is it not equally mission, assuring you a remembrance true that the Government should be deeply conscious@now of its sacred trust and duty? Do not the State's duties to the individual grow more hallowed when the individual is asked to part with so much that the State may live and triumph? When the citizen freely yields up a goodly measure of his liberty to sinew the nation's armies and a goodly measure of his possessions that the war chest filled, should not the meager half that is justly left him be secured

ness and more rigid law?

of men vile enough to segregate for their own gain huge quantities of the staples of life, coining dollars out of the famine of the masses, to deal with such treachery should be the State's prompt and instant concern. It should lie nearer the State's heart than any battle triumph on land or sea, any elimination of the submarine or crumpling of the Hindenburg line. To say that slackness or long delay or half-measures in this matter would breed such dreadful conse quences as a popular madness which writes its sentiments in ruined cities and uprooted laws; this is not to say the worst. For there would develop on our nation's banner a stain so disfiguring that it would be hard to recognize that banner, harder still to salute it, and hard beyond endurance to suffer and die for it .- America.

#### MANY MORE CONVERTS

London, Eng., June 15.—Several Converts have been received into the Church within the last few weekseleven in one parish alone. three ex-Anglican clergmen, the Rev. Sidney A. Cuthbert, recently rector of Molesworth, Huntingdonshire, the Rev. Roland A. Williams, curate of St. John's, Clevedon, and Rev. Charles, Cox, a clergyman who is known for his historical attainments and writ-Church at the age of seventy-four convert is Mrs. Betram Mitford, wife of General Mitford, who is at present on active service. Developments are also expected in Scotland, where Msgr. Brown, V. G., Southwark, has gone as Apostolic Visitor.

#### FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1918

Dear Readers of CATHOLIC RECORD That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Peregrine F. Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa: "I have been Delegate, Ottawa: "I have been watching with much interest the contributions to the Fund opened on behalf of your missions CATHOLIC RECORD. The success has been very gratifying and shows tha deep interest which our Catholia people take in the work of the missionary in foreign lands. bless you most cordially and all your labors, as a pledge my earnest wishes undertakings." I entreat you to continue the support of my struggling

	in my prayers and Masses. Yours faithfully in Jesus J. M.	and Ma Fraser	
	Previously acknowledged	\$11,319	45.
	"A client of the Little		
	Flower of Jesus" Sault	3	00
1	Paris Friend	1	00
	From Almonte, Ont	3	00
	John A. Macdonald, Green-		
	field	1	00
	A.&M., London	5	00
	M. C., Toronto	1	00
	Mrs. H. J., G. B	2	00
	A Friend, Vinton, Que	7	00
	Rev. H. Brunet, Lafon-		
	taine	2	00

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The different receptions given Cath-

ever, there was the greatest cordial-

the Life. Is it not significant that Christ called Himself—and in Him-

self the Church—"the Way, the Truth and the Life," putting first the

portant hint in our apostolate

Should we not show that the Church

is the Way of union with God in this

life and in the next before trying to

Nor need this plan interfere at all

with an integral presentation of the

And so I should urge upon all Cath

olics to know the spiritual side of

the Church themselves, to go on in

their lives from the mere externalism

of bodily presence at Mass, routine prayers, tepid reception of the Sacra-

inner soul of Catholicism - to per-

sonal, individual union with God through prayer and the Sacraments.

Let them know something of the

experiences of the great heroes of the

Church by reading of her saints, let them embark in the wonderful adven-

tures of a soul faring forth to seek its

Lord in the ways of mental prayer,

the practise of the omnipresence of

God, of the very essence of spiritual

ity in constant purpose to do God's will. If they become that kind of

Catholics, and can show by their own

lives, by their intelligent conversa

things of life, that the Church is the

Way; if they can show the wonderful

lovableness of Catholicism, then they

need not argue at great length upon

Once let our people realize that

the questions of apologetics.

ments out of custom or habit into the

argue about its being the Truth

Does it not give us an im

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REV. F. P. HICKEY, O. S. B. EIGHTH SUNDAY AFTER PENTECOST

ENEMIES OF THE CHURCH : THE WORLD

er will be a friend of the world be-nemy of God. (Jas. iv. 4.)

It is but natural and to be expected that the Church of Christ should have its enemies. Its message and its purpose are so entirely opposite to the ways and inclinations of human nature, that it is no wonder that the world, the flesh, and the devil have coalesced to thwart its

work. By the world we understand the duties, pursuits, and pleasures of everyday life. These things may not in themselves be wicked, but they become an enemy, if allowed to limit the horizon of our vision to this short life alone, if allowed to engross our souls, to become our end, our all in all. Yes, worldly details, not wrong in themselves, become wrong, if they stand between God and our soul, and unutterably wrong, if they usurp God's place in our hearts. And this is their tendency. "Know you not that the friendship of this world is the enemy (Jas. iv. 4.)

And we ourselves are naturally inclined to fall in with the ways of the world. We are in the world, so the danger is constant and ever with us. Most men are carried along on the tide of worldly ways, pursuits, and pleasures, and we shall be swept away too, unless we battle strenuously against the stream.

The methods of the warfare of the world against the Church are twofold-open and secret. The open warfare is usually carried on by calumny or ridicule. The days of persecution are passed, we may hope. but the world hates the Church as bitterly as ever, and its aim is to discredit the Church. The holiness, the calm, the success of the Church irritate the world. And the Phari sees are alive yet, and say to the Church what they said to its Master, Thou hast a devil." If our Lord could be thus blasphemed, can we wonder at the Holy Mass being styled idolatrous superstition, at the vile slanders against the practice of confession, at insults against Mary Immaculate, the authority of the Pope, at the sneers against the priest, and the blameless nun, passing from the convent to the school Our Lord has said: "If the world hate you, know ye that it hath hated are not of the world, therefore the world hateth you." (John xv. 18, 19.)

Most of us can stand an attack. and opposition often makes us more earnest in our religion, but few of us are strong enough to face and perseagainst ridicule. And the world uses this weapon with dexterity and skill. Human respect is a life who should be in the school or to become a Catholic, but she wished tender and touchy thing, and sneers on the playground? The liquor to know more of her future husband's and cheap, coarse wit from a companion have made many a poor Catholic ashamed of the practices of his hol makes men less skillful and holy religion, and then abandon drives men to lower scales of emthem one by one. The sign of the Cross is ridiculed at the dinnerhour, and the weak Catholic gives it up; then grace is soon forgotten Then Friday comes, and abstinence is given up for fear of a see the demoralization it brings. Then the priest passes by, and the Catholic, regarding those around, omits the salute he would gladly have made, and is despised by them all as a coward. And if there is talk about religion he temporizes. is afraid to speak out, and perhaps ends by agreeing that one religion is as another.

Then there is the secret and insid-ious warfare against the souls of the children of the Church. Worldliness, or the spirit of the world, ingratiates itself into the heart, that once was all for Jesus. It takes the form of some pleasure, companion, to more described as and you will be surprised at the large number whose present in all its beauty. What would have been to her only dead formulas, or been to her only dead for been to her only dead formulas, or been to her only dead formulas, or been to her only dead formulas. pursuit, and at first the sour supersuit nothing wrong. The danger is in being seduced and engrossed by it. We learn to forget to have a pure We learn to forget to have a pure society, or by taking the pledge to the fundamental principles of spiritual perfection. by degrees it is the world that becomes the master. Too much time, comes the master. Too much time, home of the drunkard. You must persuaded, can be pursued on mistoo much pleasure is given, to this gain his friendship by helping him; sions for non-Catholics. If Catholior that, and God's service suffers, gain his confidence by showing an prayers are curtailed, good customs interest in him; not merely by addie out, and God is forgotten.

One example of the worldling stop, but with others to visit him,

stands out prominently in the and spend evenings at his home, in-Gospels. (Matt. xix. 20 and Luke vite him to yours, provide a substixviii. 21.) It is an example that should make each one of us humble with him. Get your friend to come and fearful. He was a good young man, eager to learn of our Blessed to this font of grace to drink instead of the saloon and you are truly giv-Lord, and able to answer what so few of us could do—that he had kept But you will need assistance in all the commandments from his this work; even one drunkard is too youth. And yet there was some big a job for one man. So join if thing! Our Blessed Lord did not win him over. He, Who could comnand the storm and unclean spirits, failed to convert this good young Catholic Citizen. man. Jesus said to him: "Yet one thing is wanting to thee: sell all whatever thou hast and give to the poor, and then thou shalt have treasure in heaven, and come, follow Me." "He having heard these things, became sorrowful; for he was very rich." And St. Matthew adds, "He went away sad." The world gained the victory, His wealth stood between him and God; alas! perhaps afterwards it might usurp God's place in his heart. Worldliness fascinates and enthrals the soul. He had no idea that he was so completely in the hands of the enemy! but the world was his

May God give each one of us the grace to see what is ruling in our heart. The day will come when our Lord will demand of us a sacrifice. Yet one thing is wanting to thee,"

FIVE MINUTE SERMON He will say. May we be able to say, with St. Peter: "Lord, we have left all things, and have followed

slothful and careless in the

be that is usurping God's place.

entanglement, let us remember "the world passeth away." (1 John ii. 17.)

How can any transient pleasure

if he gain the whole world, and suffer the loss of his own soul?" (Matt.

God, abideth for ever." (1 John ii, 17.)

must perforce

TEMPERANCE

WORKERS ARE DISCHARGED

FOR INEFFICIENCY

is regarded with such disfavor in the great munitions plants at Eddy-

stone, in the Philadelphia industrial

district, that despite a daily increas-

ing shortage of workers, 2,000 men have been laid off by the Remington

Arms Company for "inefficiency." A year of costly experiment has

aught the company the lesson that

expensive to his employer than an

Men who go to the other extreme

and attempt to hoard their earnings

by the short-sighted method of liv

ing in the cheapest quarters and eating the poorest food obtainable

are being eliminated from the pay-

gram of efficiency hits both high

LABOR LEADERS CONDEMN

SALOON

Who can deny that the liquor

washtubs who ought not to be there

business.-John B. Lennon, Treas-

urer American Federation of Labor.

BE ACTIVE IN TEMPERANCE

WORK

around us the result

idle machine.

roll with the boozers.

the worker who carouses is more

Indulgence in intoxicating drinks

Remember that, and give your-

xvi. 26.)

Church

"The world passeth away

but he that doth the will of

(Matt. xix. 27.) you're not wounded there is no Love not the world, nor need to worry; if you are wounded, things which are in the world."
(1 John ii. 15.) Two things we must of two things one is certain: Either you're wounded seriously or you're do to keep this word, lest our hearts wounded slightly. get entangled and ensnared. First, we must keep a watch over our hearts. If we find we are growing

If you're wounded slightly there is no need to worry; if you're wounded seriously, of two things one is cer-: Either you recover or you die of God, let us examine what it may If you recover there is no need to worry ; if you die you can't worry Whatever it may be, it cannot be

exposed to danger, of two things one is certain: Either you're wounded or

you're not wounded.

The sage old monk of the desert who used to mind the anxious young And, secondly, to help us to avoid novices that most of the things we worry about do not happen, would, no doubt, have approved of the poilu's cheerful philosophy.-America. honour, or gain satisfy an immortal soul? "What doth it profit a man,

## PAVING THE WAY

One of the great apologetic principles of Father Hecker, if I understand his position correctly, was that selves to God. Range yourselves on His side, soldiers of Christ, children the Catholic Church completely satis-fles man's natural religious instincts. of the Church. The enemies of the There are implanted in man's heart be our he maintained, certain longings after spiritual things, and he must grope after some satisfaction for them. enemies, and we will hold no parley with them. Fear the plausibility Protestantism, and all other forms and deceits of worldliness. Resist the beginnings of a worldly spirit, of religion except the one true form, and do not judge for yourself, but obey the Church and the maxims of Holy Writ. "Religion, clean and undefiled before God and the Father, ion is properly presented, complete satisfaction for the ion is this . . . to keep one's self unspotted from the world." (Jas. tions of Nature" to prove this.

> laries for missionary work. In showing simply that Catholicism satisfies the deepest instincts of humanity there is no danger of arousing antagonism. A certain desire to be convinced of the truth of Catholicism is created, and then the actual work of conversion through scriptural or other arguments can proceed smoothly. But if one commences with argumentation, it is but human nature to argue back. And plausible objections can always be brought against any argument on religious questions. Even when a Protestant cannot find the objections. I have known them to fall back on the position: beat me arguing because you have made a study of this subject, but that does not prove your side to be true. We cannot have absolute mathematical demonstration of all religious truths, so that it is necessary to produce a favorable attitude of mind before arguments will have the desired effect.

This was illustrated in a recent experience of my own. A young coltraffic is driving men and women to work in factories, workshops and lege woman who was going to marry a Catholic came to my rectory to find something about Catholicism. and boys and girls into industrial She announced that she did not wish traffic tends to decrease wages, never to increase them. The use of alco-Instead of starting with a bare outline of our dogmas, such as is contained in the penny catechism, or with a completer treatise, giving ployment and reward. Every cent the arguments in favor of these doo spent in the liquor business is trines, I gave her St. Francis de wasted. There is no redeeming Sales' "Introduction to a Devout feature in the saloon. Go anywhere Life." This was followed by Quawasted. There is no redeeming feature in the saloon. Go anywhere where its influence is felt and you drupani's "Light and Peace" Brother Lawrence's "Practice of the Presence The saloon is the enemy of the of God" and Caussade's "Abandonpeople. I am against it and will do ment to Divine Providence." More all I possibly can to put it out of

Given the longing for spiritual de velopment and the grace of God, the result was inevitable. She could not help but realize that here was a sysas had never been presented to her the sin of intemperance. Go to the by Protestantism, that it was based public institutions, hospitals, jails, reformatories, penitentiaries, insane by the supreme wisdom of an age-old by the supreme wisdom of an age-old asylums and poor houses, not to Church, The living power of Catho-

Something of the same line, I am there is one in your parish, if not help organize a conference of the of St. Vincent de Paul.-

plary, but in different ways. One man was always arguing, always carrying the war into the enemy's camp, always standing up for the maximum of his rights. The other was quiet, unobtrusive, seemed anything but aggressive, and depending for his influence upon the example of the plant of the body and the plant of the same English lack of sympathy, governmental stupidity, and short sightedness which caused the loss of this great land to the British empire had more to always. scandals among the Catholics of the town, and they had created a bad churchmen of the reformed ancient

dissenters. One needs only to recall the names of the Emmets and Lord Edward Fitgzerald in 1798; Smith O'Brien, the son of an Irish rector, and John Mitchel, son of a Protest ont minister, and grandfather of the Mayor of New York, in 1848, and Isaac Butt and Charles Stewart Parell in the closing years of the nine teenth century, in order to see the fallacy of accounting, for most Ireland's ills in this easy way. Lord Aberdeen, who, with his devoted wife, did so much for Ireland during the years of their residence in the Vice regal Lodge, is surely a more ompetent judge than one unfamiliar with Ireland's history or her people Clean to handle. Sold by all Drug-gists, Grocers and General Stores.

the son of my old rector in Belfast half a century ago, struck one note of the trouble with Ireland olic doctrines at our missions was when he defined the difference be remarkable. In the one place there tween Belfast and Chicago to consist in the fact that while Chicago says
"I will," Belfast says with equal
energy "I won't." The late Dean
Groton of Philadelphia preached a was a certain stiff-neckedness, an unwillingness to be convinced, a quiet mental defiance, that was like a wet blanket upon the enthusiasm of a preacher. In the other town, howsermon in my church a few years ago on some words of Jacob's advice to his sons when they were about to go back to Egypt to face their wronged ity and eagerness. The church was crowded every night and the best but unrecognized brother, now the great Prime Minister of that country. The text was "Take a little honey." spirit possible pervaded the meet-If we analyze the difference in attitude between these two pastors, I If Ulstermen would only take a little think we shall find it to consist in honey to sweeten their other splen-the fact that one was giving the did qualities, Ireland's problem of whole of Catholicism and the other seven centuries would be more than only a part. That is to say, one was half solved. presenting the Church as the Truth, the other as the Truth, the Way and

The great question which has for ever agitated the mind of man is the question of his destiny. Life's true rpose and the goal of human existence were to him enigmas for which he sought the answer. The story of man's endeavor to find a solution sufficient to silence the in sistent questionings within him has been written down, and a pitiful story of failure it is, wherever the light of divine faith has been ex

tude thought life commensurate only with their earthly existence. Death for them was the end of all, and in the grave were buried all their hopes and ambitions, never to be realized. Naturally, then, they lived for the world, and success they measured by the accumulation of worldly goods. They sought the world's wealth; they hankered after its honors, and indulged in its pleasures.

ence they found could not thus be answered. But it was too late to apply other principles to the solution. that could satiate material cravings one, sore at heart, read the distress ing words: spent thy life in vain."

they have something of eternal importance that those outside the Church have not, and their hearts will be aflame with zeal to spread the glad tidings. We have a Way and a that life here is a preparation for the life hereafter. In this great Life, a Way of Life incomparably superior to anything the rest of the world dreams of. In God's name let us preach it! Let us give to thirsty A Southern Pastor in The Missionary. finds the strength to maintain his of earth, and to safeguard his super the world to him in its true perspective. It makes him mindful of the tem of personal union with God such KNOWS REASON OF IRELAND'S rights of his fellows who are his ale and thus to society it give stability and order.

" Beneath the influence of steadfast faith in a world to come," says a great writer, "life here on earth acquires a significance worthy of man, and blossoms into virtue and peace. Such a faith gives strength to curb our earthly passions in the face of every temptation, to bear the sorrows and pains of life without sinking beneath the burden, and to comply, not only courageously but joyfully, with every demand duty may make upon us. Nothing is impossible, nothing too difficult, where it is a question of winning the palm of eternal felicity at the cost of a brief warfare on behalf of God's will on earth.—The Pilot.

## BELLS, PEALS, CHIMES

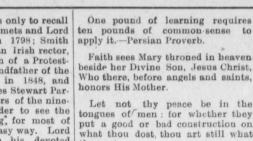
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put a good or bad construction of what thou dost thou art still what thou art Canon Hannay ("George Birming Ask Our Local Dealer

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## THE OTHER LIFE

cluded. In pre-Christian days the multi-

The evening of life came upon The riddle of human exist-They had drunk to the dregs the cup only, and written on the bottom each Thou fool, thou hast

Christ and His Church, however have emphasized in unmistable terms man's true dignity, teaching truth-for such it is, so confirmed by the testimony of science that it is beyond all reasonable dispute-man dignity-to rise above the attractions jority over the animal. It presents



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## The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composi-tion and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea-the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Coca-Cola—1 drink, 8 fl. oz. \_\_\_\_\_\_ 1.21
(bottlers) (prepared with 1 fl. oz. Syrup)
(bottlers) (prepared with 1 fl. oz. Syrup)

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

THE POILU'S PHILOSOPHY

French soldiers, according to Current Opinion, maintain their serenity of soul by the use of the following optimistic reflections Of two things one is certain: Either you're mobilized of you're not mobil-

If you're not mobilized there is no need to worry; if you are mobilized, of two things one is certain: Either you're behind the lines or you're on the front.

If you're behind the lines there is no need to worry; if you're on the front, of two things one is certain : Either you're resting in a safe place or you're exposed to danger.

If you're resting in a safe place there is no need to worry; if you're feeling when he arrived on the spot. Church of St. Patrick and Protestant

are the human expression of these unconquerable desires. And as a consequence, when the true relignate aspirations of mankind becomes evident, and is one of the strongest incentives for embrac-ing Catholicism. He wrote "Ques-tions of the Soul" and his "Aspira-This position has important coral-

extensive spiritual work succeeded.

yourself; you must become active in a work which takes you into the Something o

cism is presented as a system of the spiritual life, with its wonderful methods, its divine helps in the Sacraments, its guidance by devout men of learning, experience and authority, if this be the scheme of persuasion, instead of vigorous argumentation, the results will be for the success of a mission upon the pastor than upon the missionary. The most eloquent preacher will fail

ONE ORANGEMAN

New World At heart one Orangeman holds no

warped views regarding the cause of Ireland's misery. He is the Rev. Mr. Walker Gwynne, an Episcopal clergyman. He writes his opinion in a letter addressed to the editor of the New York Times and it was printed on June 17 last. The letter follows: To Editor of the New York Times: As an Ulsterman, the son of

Master of an Orange Lodge, and

proud of what Ulstermen and their descendants, including our honored President, have done throughout the world, I wish to express my strong dissent from the statement concern ing the cause of Ireland's sad dis-sensions, attributed in to-day's issue to my friend and fellow churchman the Right Rev. Dr. Darlington (Angli can), Bishop of Harrisburg. In the rebellion of 1798 my own grandbeen pursuing from the atmosphere of non-Catholics who come or do not come to hear him. More down good reason. Some of the latter were hung, and my grandfather only escaped having sus. per. coll. as his memorial legend by fleeing to this zeal of God in his heart will succeed where the pastor is loved and respected. Recently it was my fortune to give missions in widely separated parishes conducted by widely different men. They were both zealous, both exemplary, but in different ways. One man was always arguing always for good desired them. If the Bishop will only read Froude's "English in Ireland," the work of a man of strong English prejudices, he will find that, while for good desired them. for his influence upon the example of had more to do with Ireland's cona thoroughly Christian character in himself and his people. In some ways the second man had greater odds against him than the former. There had been several serious the last century and a quarter have the chelicular than the former.

### CHATS WITH YOUNG MEN

THE CULTIVATION OF CATHOLIC CHARACTER

There appears, to many people, no cause why the Creator should not have orchards of ripe fruit at their back doors, so that everybody, rich and poor, might feel that all the they desired was there; and, without any task of planting the servable among them. The least which was like the rooms of many shoots, or cultivating, or pruning, or spraying, pick the fruit off the trees. and preserve as much as they required. But Divine Providence does not dispense its gifts in such a man-Certain fruits are adapted to certain soils and climates. We may study and toil long and raise no fruit of virtue; we must study and toil laboriously to raise any.

And it is almost the same with the upbuilding of character. We must to ourselves: Am I willing to study and toil as a fruit-grower does? Have I chosen the proper soil for my enterprise; and are my mules and plows in good condition; my nursery stock free from crown-gall and aphis and San Jose scale; and my laborers skilled in their duties; and my spraying outfit in prime working order? And holding the metaphor to a greater length, even at price of weariness-for it is a very fitting one — the fruit we are laboring for being a strong character, its cultivation is its orchard, which we have to watch and care for in order that the fruit will be in abundance and be sound. And the proper soil is our surroundings, our habits, and our companions; our skilled laborers are our temporal and spiritual advisers, and our own conscience. It is useless to attempt to acquire character without that proper soil and those skilled laborers; even with these we will have to be ever watch. ful over ourselves, the places we frequent, the friends we make, and listen to the voice of God speaking through the voice of conscience and from the mouth of our superiors, before our life will be consonant with all that is right and noble.

Any one who has visited limestone has noticed the stalactite pillars, sometimes large and massive, by which they were adorned and supported. They are nature's mas a hospital for the poor, or founding onry of solid rock, formed by her own an orphan asylum, or feeding the slow, silent, but mysterious process. The little drop of water percolates through the roof of the cave and deposits its sediment, and another follows it, till the icicle of stone is formed; and finally, reaching the rock beneath, it becomes a solid pillar, a marble monument, which can only be rent down by the most powerful forces.

But is there not going forward oftentimes in the caverns of the human heart a process as silent and effective, yet infinitely more mo-mentous? There in the darkness outward observer, each thought and feeling, as light and inconsiderable perhaps as the little drop of water, sinks downward into the soul, and deposits-yet in a form almost imperceptible—what we may call its sediment. And then another and another follows, till the traces of all combined become more manifest, and at length, if these thoughts and feelings are charged with the sediment of worldliness and worldly passion, they have reared within the poverty, bitter, painful poverty, that spirit permanent and perhaps everlasting monuments of their effects. the pillars of sinful inclinations and their place and shake their hold.

Thus stealthily is the work done; mere fancies and desires and lusts. unsuspiciously entertained, contrib ute silently and surely to the result. The heart is changed into an impregnable fortress of sin. The roof of its iniquity is sustained by marble pillars, and all the weight of reason and conscience and the Divine low in the dust of humility and con-

Such is the power of those light fancies and imaginations and desires which enter the soul unob-They attract no notice. They attract no notice. They utter no note of alarm. We might suppose that if left to them selves they would be about the well done, a life that is spent to the selves they would be about the selves they will done, a life that is spent to the selves they would be about the selves they will done, a life that is spent to the selves they will done, a life that is spent to the selves they will done, a life that is spent to the selves they will done, a life that is spent to the selves they would be about the selves they will be about the selves they would be about the selves they would be about the selves they would be about the selves the selv selves they would be absorbed in oblivion, and leave no trace behind. But they form the pillars of charac ter. They sustain the soul against the pressure of all those solemn it ought to yield.

How impressive, then, the admon-'Keep thy heart with all which seem powerless and harmless may prove noxious beyond expresis from the silent flow of thought. Our habitual desires or fancies are shaping our eternal destiny.

Check them at the first appearance. If they bear apon them a palpable mark of sin, bestow not upon them the honor of an examination. If the leprosy appear in their foreheads, thrust them, as did of the kind I will write to you." zzias, out of the temple; or, as David answered his wicked solicitors. Depart from me, ye evil doers ; for I will keep the commandments of my God." Though we cannot hinder them from haunting us, yet we may from lodging in us. The very sparkling of an abominable emotion in

stantly, as you would do a spark of fire in a heap of straw. We must not did his work so well that I put him treat with them. St. Paul's resolve

I think that we may assert that in Companion. hundred men there are more than ninety who are what they are-good bad, useful or pernicious society—from the instruction they have received. It is on education that depend the great differences oband most imperceptible impressions received in our infancy have consequences very important, and of a ters in glaring colors, and the other long duration. It is with these first impressions as with a river, whose waters we can easily turn, by different canals, in quite opposite courses; so that from the insensible direction the stream receives at its source, it takes a different destination and at last arrives at a place far distant from that it might otherwise have reached. And with the same facility we may turn the minds of children to what direction we please

Youth is that period in which, if you would educate men, they must be educated. If they are not educated then, they will not be educated, and no regret or repentance can change the fact. When the plates are prepared for steel engravings, steel is first cast soft; and then the engraver easily works out the picture. After that the plates are put into a furnace and brought to great hardness, so that impression can be taken off by the hundreds without wearing it. Now, the time to engrave men is youth, when the plate is soft and ductile. Manhood is hard, and cannot be cut easily, any more than tempered steel

## OUR BOYS AND GIRLS

SUCCESS

A great many boys and girls, as well as men and women, are often heard to say, "I would certainly do this and that and the other thing-if I only had the money.'

Do not imagine that if you have money you are going to do anything great for mankind, if you did not do it before. And so, if you cherish a dream of becoming rich and building hungry, the probability is that none of these beautiful thoughts will ever carried into execution. It is poverty that brings out the goodness in most people. All the great doers

for the human race recognized this. The Christ-Child lived a poor life be had nowhere to lay His head, and, too, Christ laid down poverty as a condition for following him closely.

All of the saints, especially those founders of religious orders, that have done so much to alleviate the sufferings of mankind, recognized that all good things are born in povthat shrouds all from the view of the erty. And, too, from a purely human point of view, money does not bring success. It brings sorrow and scan dal and notoriety, but it does not bring success. For success means getting the best out of life, in the right sense.

The great masters of the ages, had they not felt the bitter stings of poverty, would never have produced the great poems, the wonderful dramas and beautiful operas they poverty, bitter, painful poverty, that

they brought them forth.

And so, dear boys and girls who All around the walls of this spiritual cave stand in massive proportions your mind that you are going to grow up and be rich. Make up your mind the props of iniquity, and only the convulsion like that which rends the give God and your fellow men the solid globe can rend them from best that is in you. It is true that you may not have much to give, but nevertheless give. First of all give to God. Give him your heart and soul; then give to your parents, give them your love and your respect; and then give to your fellow men, give them your service. Do not refuse to do a good act to anyone. Remember you may not have a chance to do the same tomorrow, and life which is threatenings are powerless to lay it only a few days and a few tomorrows will soon be over. Then it will be a matter of small amount to whether or not you leave gold for your friends and relatives to fight

> should purchase—eternal happiness. -Extension Magazine.

## WHAT HE COULD DO

appeals of right and truth to which . Two boys left home with just money enough to take them through They both did well at colletters to a large ship-building firm When the first boy was given an audience with the head of the firm he medieaval period. Archaeological of their numbers and strength; while presented his letters.

president.

ship."
"Well, sir, I will take your name

The other boy then presented himself and his papers.

What can you do?" the president

"Anything that a green hand can

our hearts is as little to be looked graduate went to sorting scrap iron. sanctuaries, and the English parish upon as is the color of wine in a A week passed, and the president, church. glass by a man inclined to drunken meeting the superintendent, asked, ness. Quench these emotions in "how is the new man getting on?"

over the gang.

#### FIXING UP HER ROOM

A young girl received a bequest from a friend of the family, a beauti-ful water color, tastefully framed. She hung it on the wall of her room schoolgirls. There were a good many school penants on the walls, and pos olored prints of drawings by popular artists. The walls were so covered that it was hard to make a place for artists. the chaste little landscape in the gilt

One day an older friend came to spend the day with the family and the daughter of the house took her to her room to remove her wraps As she smoothed her hair before the mirror, she caught sight of the pic-ture on the wall, the latest arrival. 'Oh." she exclaimed admiringly what a little gem that water color

'Yes, isn't it pretty?" the girl replied. And then after a momentshe went on rather discontentedly: "Somehow I don't like my room as well as I did. I fixed it up last fall and all the girls thought it lovely.

But now-She stood looking around her, a puzzled expression on her face. "I believe there are too many things on the walls," she exclaimed. It looks cluttered."

The friend smiled a little. I think you could spare a few of those pennants," she agreed. "And posters too. It would be more restful without quite so much on the

The girl caught eagerly at the Yes," she exclaimed, "restful.

That's exactly what it isn't." The next time the friend dropped in she took especial pains to visit the room where the beautiful landscape hung on the wall. She found quite a change since her last visit. Many of the posters had disappeared. About the water color the wall was left comparatively clear, so the attention of one entering the room was at once attracted by it. I see," the caller commented.

that you've been making changes here.

"Yes," the girl acknowledged.
'It's improved, don't you think?"
And then she added with decision: But it's not quite what I want

When next the friend saw the little room it had changed almost beyond belief. The walls had been repapered; hung against the delicately tinted background, the water color dominated the room. There were a few other pictures on the wall, and those, though not so fine, were in harmony with the larger picture. framed photograph of one of Raphael's Madonnas, and etching of a fishing boat in a harbor and one or two other similar scenes were all. The little room had become beautifully peaceful. Its entire atmosphere had seemed to change.

Why," cried the visitor looking around her, "you've had your room refurnished, haven't you?"

The girl shook her head.
"No," she said. "Nothing is new but the wall-paper and one or two pictures. Getting rid of all those other things made the difference. And it seemed to her friend as she

looked at her that the young girl's face reflected the change in her sur-The incident is typical of what happens often in a life. A new influence enters it. Perhaps it is a friend-

or a sermon one has heard starts a

ship.

Perhaps a book one has read

new train of thought. And gradually the whole life changes in conformity to that influence. Things that seemed desirable before lose their glamor. Standards are changed. For if the good and the beautiful are given but a foothold they will prove stronger than that which is tasteless and common, and continue their uplifting work till they come to dominate the life. Catholic News.

> CONVERSION OF A FAMOUS ENGLISH WRITER

The reception of the Rev. John Charles Cox, LL. D., F. S. A., into the Church at Downside Abbey, is a to which whoever wishes for some piece of news which will be read with interest by those who know his work on ecclesiological subjects:

Born in 1843, and educated at Replege, took their diplomas in due time and got from members of the faculty Oxford, he has been a keen life long letters to a large ship building firm student of all that pertains to Eng- true, not approve it; but they are with which they desired employment. Iish parechial life, its churches and isolated one from another, minding research has been at once his life- the few, by their union, What can you do?" asked the work and recreation, and a long list acquaintance, concert, and clamor esident.

of works attests his industry and are able to silence any single voice enthusiasm, and has won for him not raised in adulation of their idol. a position as an acknowledged authority whom few would care to end. One party to day, ambitious of dispute. A former editor of the success, courts this fictitious public Reliquary, the Antiquary, and the opinion as a useful auxiliary, and Methuen's series of Antiquary's ceeding. Then follows a strife of Books, to which his friend Cardinal parties, which shall bid highest, and Gasquet was a contributor, and for which he has himself written impordo, sir," was the reply.

The president touched a bell that tant volumes on the parish registers called a foreman, and the college of England, churchwardens' accounts,

" Preaching and Pulpits in Mediaeval England" and "Bench Ends in English Churches," published by the is a good pattern, not to parley with lin two years that young man was less desh and blood (Gal. i:16.) We do the head of a department and on the not debate whether we should shake a viper off our hands.

way to a salary larger probably than to which they led him in the teeth of his friend will ever earn.—Youth's what Cardinal Newman called "the Protestant tradition," had, doubtless no small part in preparing the way for his reception. He is not the only one who has found his path to Rome through the Record Office True Voice.

## DUTIES IN WAR

Orestes Brownson, the late famous convert and publicist, wrote on many things excellently. To-day from his numerous writings much can be clipped that is most timely. Thus it is with the following excerpts writ ten in 1846:

THE PATH OF DUTY

What is the duty of the citizen or subject when his government is actually engaged in war? We may answer, in general terms, that, when a nation declares war, the war is a law of the land, and binds the subject to the same extent and for the same reason as any other law of the land. The whole question is simply a question of the obligation of the citizen to obey the law. So far as the subject is bound to obey the law, so far he is bound to render all the aid in prosecuting the war the government commands him to render, and in the form in which it commands it.

If the government leaves it optional with the citizen whether to take an active part in the war or not, he is unquestionably bound to remain passive, if he believes the war to be unjust. But the subject, though entertaining doubts about the justice of a given war in its incinient stages. believing his government too hasty in its proceedings, and not so fore bearing as it might and should have been, yet after the war has been declared, after his country is involved in it, can retreat only by suffering grievous wrongs, and seeks now to advance only for the purpose of securing a just and lasting peace, may, no doubt, even volunteer his active services, if he honestly believes them to be necessary; for the war now has changed its original character, has ceased to be aggressive, and become defensive and just. In such a case, love of country, and the general duty of each citizen to defend his country, to preserve its freedom independence overrides the scruples he felt with regard to the war in its incipient stages, and enables him to take part in it with a safe conscience. But, however this may be, it is clear that, when the government has actually declared war, and actually commands the services of the subject, he is bound in conscience, whatever may be his private convictions of the justice of the war, to render them, on the ground that he is bound in conscience to obey the law. If he takes part in obedience to the command of the government, he takes part, even though his private conviction is against the war, with a good con-science; because the motive from which he acts is not to prosecute a war he does not regard as just, but to obey his sovereign, which he is not at liberty not to do, and which he must do for conscience sake.

Our great danger lies in the radical tendency which has become so wide, deep and active in the American We have, to a great extent, ceased to regard anything as sacred or venerable; we spurn what is old; war against what is fixed; and labor to set all religious, domestic and social institutions affoat on the wild and tumultuous sea of speculation experiment. Nothing hitherto gone right; nothing has been achieved that is worth retain ing, and man and Providence have thus far done nothing but commit one continued series of blunders All things are to be reconstructed; the world is to be recast, and by our own wisdom and strength. W must borrow no light from the past. adopt none of its maxims, and take no data from its experience.

radical tendency. Political aspirants reckless of principle and greedy of place, appeal to it as their most facile means of success; and the mass of the people, finding their passions flattered, and their prejudice undisturbed, are thrown off their guard presume it is all right, and cherish unconsciously the enemy that is to destroy them. A fictitious public to which whoever wishes for some consideration in the community in which he lives must offer incense, and which he must presume on no occasion to contradict. of the people, indeed, may not be represented by this opinion—may, it is Derbyshire Archaeological Journal, succeeds; the other must do so to-he is also the editor of Messrs. morrow, or abandon all hopes of suc-

With such a tendency, wide and deep, strong and active, we cannot but apprehend the most serious With it there can be no dangers. permanent institutions, no egovern-These are but a few of the works from his pen, the last of which are being.—New World.

# CHIEF CHARM

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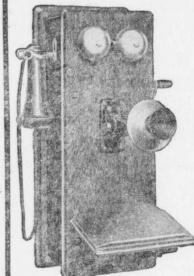
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#### CAREER OF BEERBOHM which he was when at his best; and TREE

By T. P. O'Connor

The first time I remember meeting Beerbohm Tree was nearly forty years ago; he was just beginning to be known as an eccentric comedian with special mannerisms and some promise: belonged to the class, then rarer than now, who were supposed to have wandered rather wantonly and provocatively from the life of the leisurely gentleman or busy man of business on to the stage crowded with figures, earning tardy recognition, and uncertain pay, after years spent in going through the mill. He might prove a success; it was thought more likely that he would end in the disaster common to most

amateurs. Even then the peculiarities that are now known to the world, partly natural, partly affected, revealed themselves. At the time he was very slim, which added an appearance of greater height, even to his great height. His hair, red blond, which was very long and brushed back from his forehead and descending far to his neck, together with the light, blue, dreamy eyes, gave him paying. That reckless imagination an especially German look—he of his made him grandiose, not an especially German look — he might have been taken for a male edition of the Rhine maidens of Wagner. He had also a slight guttural accent which clung to him all his days; the suspicion of a lisp; above all he had that air of abstrac tion which was then associated with the German race. His manner in conversation was just like his appear-He would speak with eagerness; then relapse into silence; his eyes took a far away look; and practical and less imaginative manthe expression of the face, so remote ager would have bestowed an imitaand unreachable, seemed at times tion muff which, from the stage, almost stupid.

My first impression of him then ten dollars. in the "Glass of Fashion," a clever all the inspiration of a truly poetic satire on contemporary morals, by mind. Sydney Grundy, produced by Mr. Shine-veteran and evergreen, whom

to become the lessee of the Haymarket Theatre. It is a theatre with a long and glorious history. Sir Squire and Lady Bancroft left it after several years with a large fortune doubled. For some time Tree carried it on with the varying fortunes of most theatrical enterprises, now choosing a piece of conspicuous want of merit—after the fashion of even the most experienced actor managers; now falling upon some prize that advanced both his fame and his fortune. One of his great successes was tune. One of his great successes was the "Red Lamp"; a story of Russian life with the perennial conflict of the of himself well once when he said to epoch between the Nihilist and the police. Tree took for this part the head of police. As he came upon the stage, made up as an old man with eyes that seemed to be everythered ith control of himself well once when he said to me that, though many respectable and otherwise veracious people had told him that two and two made four, he had never believed them; he always felt they made five. where, with cunning in every line of the old wrinkled evil face, with a senile and yet furtive step, there was a buzz of admiration throughout the house: never had an actor more successfully disguised his own personality, though he never thoroughly lost himself in a part. The play has several fine scenes: I remember well one when the old police agent finds himself in a room with one of the plosive machine, which is underneath, will be set loose; and every-body, Nihilist and police agent and body, Nihilist and police agent and the gendarmes that accompany him, will be blown into fragments. That actress who was suing him—a question to be put to an actress who actress who was suing him—a question to be put to an actress who actress who was suing him—a question to be put to an actress who actress who was suing him—a question to be put to actress who ac

indeed, as an actor, he was truly

A man less restless, less ambitious, would have been satisfied with such a theatre as the Haymarket; but the ambition of Tree was never sated; his restlessness never knew tranquility, his vivid and inventful imagina-tion never was still. So he built himself, opposite the old theatre, a gorgeous new theatre, very spacious, very ornate; with tremendous stage, grandiose, in short, as his own vivid thought. He began badly; but in time he conquered until in the end his magnificent theatre had a regular following; so that he was always ecure of a great audience, even if the play did not take of a moderate run. In this theatre he had at last free rein for his ambitious projects; he carried them out with the lavishness of a man possessed by his own gorgeous dreams. It was then that he began that monopoly in the production of Shakespeare's playshaunting and usually ruinous dream of all great actor managers. Tree was the first London manager, since the days of Garrick, that made Shakespeare pay; and yet he took every step to prevent Shakespeare merely in the magnificence of his conceptions, but in his almost wanton extravagance of expenditure. A muff, for instance, was worn by a lady in his adaptation of Tolstoy's Resurrection; she did not appear for more than a few moments in three scenes; really had little or nothing to do; but Tree insisted that she should have a muff of real sable; it cost four hundred dollars; a more would have looked quite as well for

Severe critics often maintained was of an eccentric character; he severe critics often maintained suggested doubt as to whether he that the productions were overladen was merely a visionary poseur, or an exceptional character destined to an some truth in the charge; but on the exceptional career. No one realised other hand, nobody who ever saw in late years better than I did how Tree's production of "Midsummer far he realised the second and not hight's Dream," will ever forget so the first of my forecasts. But though intoxicating a production of Shakeshe arrived fairly quickly, he did not arrive without a hard struggle. For poetry of the greatest of dramatists some years he was known simply as found some addition to its imagina-an eccentric comedian. When I saw tive appeal in the gorgeous and him he was playing under Charles daring devices of the manager at Wyndham in a play known, I believe, once of genius and of reckless and as "Where's the Cat?" a farcical daring expenditure and inexhaustible adaptation of the usual type of Palais Royal play. The next I resettings. There were things in such member of him is as a psuedo Prince a production that revealed in Tree

Let me utilise the space left to me by attempting a portrait in his inti-I saw, after many years in New York, the other day. The performance of the other day. The performance of the other day. Tree stood out; with his tall, lean person in black, his pretentious air of reverie, his broken English, his soothing manner. One of Tree's as his imagination. He worked as his imagination. He worked last successes in this line of acting was as the original Mr. Spalding, the curate in the famous "Private Secreturate In tary"; the part which led on more than one actor to fame. More or less obscure—at least in comparison less obscure—at least in comparison less obscure—things be after. wards achieved, as these parts were tion. He was a man of the club; Beerbohm Tree never from the first often after a hard night's work he whole wheat with milk, sliced banmoment, when he jumped from an office in the city to the stage, failed talking incessantly when he was in office in the city to the stage, railed to strike the imagination of a Londoner as a personality. Indeed, take his whole career from the opening to the close, it was a triumph of personality.

It talking incessantly when he was he the mood; witty, paradoxical, half with conscious pose, half with the eternal simplicity of the child of imagination that never grasped realities. The large, blue, Teutonic than the mood is the mood; witty, paradoxical, half with conscious pose, half with the mood; witty, paradoxical, half with conscious pose, half with the mood; witty, paradoxical, half with conscious pose, half with the close of the mood; witty, paradoxical, half with conscious pose, half with the mood; witty, paradoxical, half with conscious pose, half with the conscious pose, half with consciou His chance came when he was able eyes had always the open look of the to become the lessee of the Hay. child still looking out on the world

These were among the many qualities that made him so loved. I never knew an actor with so many friends. He deserved the friendship for his nature was generous, sweet inexhaustible in its good will to human beings. Over and over again I asked him for the free use of his theatre for some charity or for some individual of his profession, who had chief conspirators; there is a little machine against the wall; it has but to be turned and the infernal, extended by the same has but to be turned and the infernal, extended by the same has but the same has did to others. He could not be unkind. I heard Sir Edward Carson, who had fallen on evil days; he never once refused me. The same he did to once been his counsel in a case of big money, tell that Tree refused to

ferred to lose his money to hurting a woman's feelings. I was at a little dinner which he gave before he started out for his long re-cent visit to America; I said my strong and sincere conviction was that the British stage had never produced a man so disinterested. loved his art; he thought of it, he dreamed of it; it was never absent from his inner mind. Pecuniary results he had to count; for he had a wife and several children; but they were thought of only because they had to be thought of; at bottom his whole being was possessed by the feverish, inexhaustible desire to bring theatrical productions to the highest point that money and invention and soaring imagination could reach will make a big void in the life of London for he seemed to pervade it all; he will make a bigger void in the large circle of friends who loved him as he deserved to be loved.

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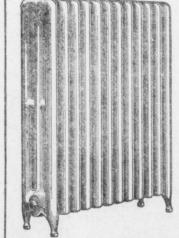
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