LONDON, CANADA, SATURDAY, DECEMBER 23, 1916

#### VOLUME XXXVIII.

THE ADORABLE VISION

sudden, swift onrush of angel wings, A strange, white glory on th' exult-

ing skies ! méek Shepherds and the dazzled eyes

Of Oriental Magie Heaven downflings A vision and a message. Something Of a grand Future that shall swift

And of an Infant King in lowliest Adored by loving souls, for love He

O journeying guided! Starlit Blessed

ways Are their's through all the musichaunted night Afar, they feel Thy charm of love and

light. Then nearer drawn, in gladdened, sweet amaze
They see Thy Blessed Mother, learn

Thy grace-Dear Jesus, may we thus behold Thy

-CAROLINE D. SWAN

#### THE NAME

He who first wrote the Name, wrote it at the end of the list-below

He was a Roman officer, charged with the duty of the census in the district about Bethlehem. All day the line of tired pilgrims had filed before the desk. At last the wearying record was completed; the officer set himself to casting up the columns. Then suddenly a shadow fell across the page. He turned impatiently towards the doorway to see the figure of a stalwart man outlined against the setting sun, a Babe

I could not come earlier," he the Child was born last

You are at the inn?" the officer

No, we arrived too late; the Babe was born in a manger.'

"Your name?"
"Joseph."

"Of what tribe?" 'The tribe of Benjamin and David. We are the descendants of Kings," he

The officer did not look up. The world was full of the sons of former Kings—and now there was no King but Cesar—Lord of the Earth by

right of war.
"Your wife's name?"

"Mary."
"And the Child's ?"

The voice of the big man was soft and sweet, as though fondling the syllables. "It means the Saviour of

The officer merely nodded. Jesus, Son of Joseph, of the tribe of Benjamin," he wrote and closed the book. It was the last Name on his list. In other years men have written His Name high or low, according to the temper of the time. There have been generations in which no business was so urgent as the task of adding glory to that Name. And there have been ages when, suddenly, the flags of battle have flown high: the lowly banner of His Cross has trailed behind them in the dust : in after-thought rulers have turned to implore His blessing, placing His Name again at the end their hates and ambitions. But His Name cannot occupy that place Underneath the roar and smoke of battle, there are signs today that the world is groping its way back to One finds them in the market place, the council chamber and on battle field. In the midst of misery and wretchedness come the cries of men in their helplessness, putting His Name above and beyond their leaders. Wherever families gather silently about a vacant chair His Name is breathed on the lips of women and little children. When, at length, the world is able to turn its scarred, blood bathed face in the direction of peace, it will be Name in which its prayer will be

hopes His Voice will answer back: "Peace I leave with you. My Peace I give unto you."

Out of the war will be born a new list of heroes. But when these, too, in time shall have been forgotten, the eyes of men will still turn up

Across the ruin of men's

wards to invoke His name. Among rulers, His yoke alone is easy, His burden light. Among reformers He alone dared to teach men that they were made to God's likeness and so the equal of their kings. too, was torn and weary and wounded But in the moment when the world seemed to have crushed Him, He could say: "I have overcome the

For faith like that, the tired race is ready now. The age is ripe for Him again. The Name that nineteen hundred years ago was written last census rolls is to be the Name which is above every name.' Name that brought "Peace on earth, good will to men."

It is the height of folly to argue

INDOMITABLE MISSIONARY WHO SPENT LIFETIME ON THE PRAIRIES HELD HONEST ESTEEM OF ALL

> REDMAN'S FRIEND THROUGH PESTILENCE AND STRIFE

Toronto Daily News Father Lacombe, who died yester-day at his home in Midnapore, Alta., was not given to tell overmuch of himself. He did not need to. he did was known not only to the people of his own faith, but was recognized and valued by everyone who read western history with fairmindedness.

For more than three score years this man of the cloth worked in the West. He went from Quebec, a young man, in the days when it took six months to travel from Eastern Canada to Edmonton. The route was either by way of the Ottawa, across the Great Lakes, or up the Mississippi to St. Paul, thence by ox cart to Fort Garry, and from there still a weary jaunt over the trail to

In 1849 Edmonton was but a hand-The Indians called it the Fort of the Beaver Hills; the French called it the Fort of the Plains; the English in a later day called it Fort Edmonton. Working from Edmonton south and west and north Father Lacombe established missions among the Cree and Blackfoot Indians, and won his way into the confidence of both. That in itself was a missionary triumph, for the two tribes were sworn enemies and fought many a desperate duel, staining the plains with rivers of blood before they killed themselves out.

For years no king or prince was surer of respectful hearing and honest esteem than was this venerable priest, in any part of the great West.

Even in his later years it was with some hesitation that Father Lacombe expressed himself in English. The accent of the old Quebec still lingered on his lips, and his words came slowly and with occasional effort. It may have been for this reason that he was eloquent in gestures, expressing by a shrug of the shoulders, a wave of the hand. or a quickening of the eye a thought which would sometimes take many words to express, and not half so well. For instance, in telling of one of the Indian massacres of many years ago it was not necessary for Father Lacombe to describe in many words the horrors of a scene, which he himself had been witness. The stretching with hands of an imaginary rope, the bending of his head, and the quick stiffening of was enough-his hearers seemed to see the line of bodies hang-

ing in mid-air. granted, was long an art in which this veteran missionary was prac-tised: for in interpreting the

understood. There is much in word-emphasis, while too. Father Lacombe knew the West, knew the spirit of the West, knew exhausted people merely to defer the what it was that sends men here and gave them hope. It takes pages and pages of text and picture for the magazine writer of to-day to explain all this, but Father Lacombe told little stories, and in his quiet, quaint, graphic way laid stress upon one word, and made his hearers feel just what it was that inspired all with confidence in our West.

The priest himself passed through many a fearful experience, when the two Indian foes fought in very devilishness of savagery, he was within an inch of his life. Through all the following stages of the Indians' history; through war and peace, through scourges of smallnox and wilderness tragedy, Father Lacombe ministered, as few men have ever ministered to the needs of the Red Men. To a very great extent they have, as a race, passed away, but the priest still treasuring the memory of the past, where the Reds were a great and powerful people, proved himself their friend to the end. He regretted the degeneration of the half-breed, but he pointed out, with his accustomed knack for summing things up that the half breed has been the link

#### GERALDINE REDMOND A CONVERT

between barbarism and civilization.

HEAD OF PROMINENT BANKING HOUSE

RECEIVED INTO THE CHURCH It has only recently become known that Mr. Geraldine Redmond, of New York and Tivoli-on-Hudson, is a convert. He was received into the Church last April by the Rev. P. F. O'Gorman, S. J., at the Church of St.

Ignatius Loyola, New York city. Mr. Redmond's brother is the head

REV. FATHER LACOMBE of the famous Livingston family, vere born in the Church. mother, however, was a convert and able ways, while our firm Episcopalian and was an active sup-Standard and Times.

#### SECURITY FOR THE FUTURE

WHY GERMANY IS LIKELY TO SUBMIT TO OUR TERMS

The German Emperor and his Chancellor will give most serious heed to the demand of the new Chancellor of the Exchequer, made in the House of Commons yesterday, for a new credit of \$2,060,000,000 and for the equipment of an additional million men for the army. It is ominous, it is an omen not to be disregarded. Germany will well under-stand what it means if the war is to be continued. It leaves her in no resolve of the British nation, of all the Entente nations. Nor is Germany left at all in the dark as to the nature of the peace which these new billions and these new men will be employed to secure and enforce. The words of Prime Minister Asquith when the last vote of credit was asked were quoted by Mr. Bonar Law. They have a definite, unmistakable meaning: "There must be adequate reparation for the past and adequate ecurity for the future.

Reparation for the past may be re-War's awful havoc cannot be repaired, the millions of dead cannot be rethe future is the immediate question, it is a question that will be put very directly to Germany. "What security for future peace are we to have? will be asked of her by the Allies. "Not the security of our own great armies and powerful fleets, every year costing us billions to maintain. We will make no peace that imposes upon us the burden of continuing defense against danger, we demand that the "danger-itself be removed." "Peace without safety is a mere del-usion," said The Pall Mall Gazette

Germany understands these terms. Her Emperor and her Chancellor, her military chieftains know the nature of the guarantee that is going to be exacted of her. They can withhold it. Then, they must fight on. Germany must send forth new legions to the slaughter, she must Imagery, it may well be taken for almost too great for their power of endurance. The end of it is beyond all doubt. Germany and her allies are Better Things to the children of the wilds, he, like every other preacher, had found it necessary to paint pictures that could be recome. I pictures that could be seen and understood. for the ruling class fate that awaits them? Above all is it worth while for the people put up with it, to heed or respond to

call so cruel and senseless The Teutonic Allies have asked for peace, at least, that terms of peace may be brought under discussion. Peace cannot be had for the asking Germany might have insured peace might have averted the war, by join ing with England and France and Russia in staying the hand of Austria. She refused. She cannot now have peace upon her own terms. Her sin and the harm she has done have been too great. She must and will make peace upon terms that in Mr. Asquith's words will give "adequate security for the future." Sooner or later she must accept those terms. They will be proposed to her now, in answer to her over tures. It will be madness to reject them, certainly it would be madness for the German people to be rejected —N. Y. Times. ople to let them

#### BEFORE THE MANGER

On Christmas our proper place is the Infant Jesus wrapped in swaddling clothes and lying in the manager. Who is it that lies there so weak and helpless? Unless we can answer truly, we do not know what Christmas stands for. It is God Himself, Who is there. But how can this poor babe be the great God? Is not God the Infinite, the Eternal, Creator of all that is made? Is He not infinitely above every creature, and dependent on none? And is not this little child the very opposite of all this? True, indeed. How then can this frail infant be God Almighty?

else can we do but fall down in of France, Poland, and the Balkans Their | humble adoration of God's unsearch their father remained a Protestant acknowledges the truth of the facts until his death at the age of ninety. Which we cannot fully understand?

Mr. Redmond was formerly an The Omnipotent has laid acide the splendor proper to His presence and porter of the Episcopal church at appears before us as the weakest of Barrytown, N. Y. He heads one of the most distinguished families of Church teaches us our fitting attitude towards this sublime mystery when on Christmas morning she sings the sweet strains of the Adeste fideles," inviting us to come with hearts of faith and adore our new-born Saviour.—John B. Quinlan, in Sacred Heart Review.

#### CARDINAL GIBBONS ON WOMAN SUFFRAGE

A strong warning against the agita tion for woman suffrage has been issued by Cardinal Gibbons. The entrance of woman into active political life, he firmly holds, " is calculated to rob her of her grace of character and give her nothing in return but masculine boldness and effront He sees in this agitation an be continued. It leaves her in no doubt about the present temper and drawing woman away from her most exalted duties of motherhood to the detriment of the nation and the race.

I regard 'woman's rights' women and the leaders of the new school of female progress as the worst enemies of the female sex. I wish I could impress on American women dangers that would attach to such innovations.

The most precious, undeveloped asset of any nation is its children. An all-wise God, through the law of nature has committed this precio treasure in a special manner to the served for later discussion. There can be no complete reparation. gently unless they give time to an intelligent study of political questions. and all such time taken from the stored to their homes. Security for household will be injurious to the future generation without giving to the present generation any apprecia ble benefit in the purifying of the ballot.

When I deprecate female suffrage I am pleading for the dignity woman, I am contending for her honor, I am striving to perpetuate those peerless prerogatives inherent in her sex, those charms and graces which exalt womankind and make her the ornament and coveted companion of man. Woman is queen indeed, but her empire is the domestic kingdom. The greatest political triumphs she could achieve in public life fade into insignificance with the serene glory which radiates from the domestic shrine and which she illumines and warms by her conjugal and motherly

So far as he has observed, the further spend her sorely depleted Cardinal continues, woman suffrage resources, and her people will be has not affected the result of the called upon still further to endure elections except to increase the misery and suffering even now volume of the vote. "Thus it seems that our political life has not been benefited or purified by the entrance of woman into the political arena, vastly overmatched by the though the domestic life of those engaged in political work must have

#### CHANGES IN AUSTRIA

SPECULATION ON THE FUTURE RELATIONS OF THE CENTRAL POWERS

New York, Dec. 9, 1916. To the editor of The N. Y. Times:

Your "Germany Is Beaten and She Knows It" editorial remains valid in spite of Bucharest, and should even Constantine succeed in joining his imperial brother-in-law, there is not the slightest doubt in my mind that Germany is, slowly but surely, walk ing down hill. Not only are, as you have pointed out with rare vigor and a profound knowledge of the whole complicated world situation, her initial purposes irretrievably compromised, but she has lost the high est stake, not only in individual but also national life, her honor: "Geld verloren, nichts verloren; Ehre verloren, alles verloren!" Kings can lose battles, wars, and even their countries, and preserve the love of their people, the respect of posterity But William II, has, before the walls of Antwerp, forfeited his honor; is losing for himself and his nation through his wholesale slave trade in France, Belgium, and Poland the last shreds of the respect and sympathy of the neutral countries, and, last but not least, unconsciously, is digging his own royal grave by chasing into exile one worthy and valiant King after the other, dragging with him the German Empire.

I am, however, less concerned with the fate of the Hohenzollerns, than with the future of my old country-Austria. And as an American citizen the Omnipotent, the Immutable, the of Austrian descent, I heartily en chill' William had joyed the caught two days before the funeral of Francis Joseph. Could his Ambassador and other henchmen in this country tell us whether that chill which prevented the robust German There is the wondrous mystery of war lord from rendering his last

could not stand, for barely fifteen minutes, a funeral ceremony in the well heated St. Stephen's Church of Vienna ?

This has probably been the first clash between the two monarchs. Charles I. has made the first step to reconquer his capital for his dynasty and his faithful Austrian people. Not William II., but Charles I., with the Kings of Bavaria and Saxony, the descendants of Francis Joseph's faithful anti-Prussian allies of 1866, close behind him, headed the royal pageant hero of Verdun, had to take a back

Poor Francis Joesph had not been Emperor of Austria since June 28, 1914, the day of Archduke Francis Ferdinand's assassination; Emperor William was the overlord of Vienna, his Ambassador, Tchirsky, was boss at the Ballplatz, and the Austrian Grosser - Generalstab in Berlin. Meagre as the news from Vienna is, we know so much — that within less than one week Charles I. dismissed the old Field Marshal, Archduke Frederick, as Commander in Chief of the Austrian Army, replacing him with the young, able, energetic Archduke Eugen, at the same time taking, in the person of his confidant, Prince Hohenlohe, hold of the supreme direction of foreign affairs of hisempire. He also took to the field, not as a royal vassal but as consul of equal rank with the armies of the Quadruple Alliance. In a few days Charles I. will open the Austrian Parliament, whose doors were closed since the outbreak of the war, and place Hungary's crown on his head.

Since General Joffre and his offlcers, yea, even the ultra-radical French statesmen, are not ashamed to attribute the victory on the Marne to the spirit of Joan of Arc, I, an old Austrian, need not hesitate to confess that I see the spirit of Empress Maria Theresa hover over her old palace in Vienna, for the Silesian robbery.

AUSTRIAN. palace in Vienna, seeking revenge

#### THE POPE AND THE CHILDREN

A gift of 10,000 lire, about \$2,000, from the Holy Father, around which the children of America are urged to build a large fund for further relief of the children of Belgium, has been announced in an autograph letter from the Pope to Cardinal Gibbons, made public a few days ago. The Pope was made to make this appeal to American children by a recent report from H. C. Hoover, Chairman for the Commission for Relief in

The following extracts are among the more striking passages in the letter of the Holy Father.

"Profound compassion of a father has again moved Our heart, when We read an important letter recently sent to us by the distinguished chairman of the praiseworthy Committee for Relief in Belgium, describing in few words, yet showing proof of most terrible reality, the pitiable situation of numerous Belgian children who, during two sad years, have been suffering from the lack of that proper nourishment necessary to sustain the tender existence of budding childhood. In most movfamilies, after having given everything humanly possible to give, now themselves with nothing left with which to appease the hunger

of their little ones. He has made Us see, almost as if they were passing before these very eves dimmed with tears, the long file, continuously increasing, of Bel gian infants waiting for their daily distribution of bread; unhappy little ones, whose bodies, emaciated by lack of proper nutrition, bear out infrequently the impress of some deadly sickness brought about by their failure to receive the food

which children of their age require. After stating that Mr. Hoover had informed him of the inability of the Commission to provide any more extra food for the children, the Holy

'In this emergency the worthy chairman has turned his thought and his heart to the millions of children of your happy, noble America, who in the abundance with which they are now surrounded, could they be given an exact idea of the pitiable nd unfortunate condition of their little fellow creatures in Belgium would not hesitate a moment

to cooperate heartily, in accordance with some prearranged plan, to come promptly to the relief of these needy elgian babies.
"In view of this condition of

affairs, We have considered the work indicated so humanitarian and so holy that, in prompt compliance with the appeal addressed to Us We have decided to approve and recommend it, as We hereby do indorse it most heartily by these words to you, My Lord Cardinal, and thr ugh you, to the illustrious members of the American Episcopate, to

"Neither do We doubt, in truth that the happy children of America without distinction of faith or class, at this approach of another winter. cent pride, with each other to be able to extend to their little brothers and sisters of the Belgian nation, even though across the immense ocean, the helping hand and the offerings of that charity which knows no dis

tance.

"The words of our Divine Redeemer, "As long as you did it to one of these My least brethren, you did it and William's heir, the Pickwickian to Me," so appropriately brought to mind in these circumstances, are a sure pledge of heavenly pleasure and reward; while We feel likewise, how greatly, in this period of atrocious fratricidal carnage, even in the eyes of the world, are ennobled the people of more fortunate lands by the performance of true and loving deeds and by the pouring of a little balm General Staff a mere annex to the upon the wounds of those less for-

After expressing his confidence in the generous help all will give the work, the Holy Father announces the gift referred to above, and invokes God's blessings on all who shall second and aid this noble and delicate undertaking."-America.

#### IRISH PRIESTS TO EVANGELISE CHINA

WILL BE GREATEST WORK OF THE PRESENT CENTURY

(From European Letter of Catholic Press

London, Nov. 16.—Apropos of that mission of salvation, it is being renewed and perpetuated in our own Collections are being taken up in every diocese in Ireland for the new Missionary College, and priests will appeal to exiled Irishmen in those many far places where they are to be found. Those at home are not only giving their money but their sons to the work, and the success of the new Irish Missionary College is already assured. It is described as the greatest work of the present century. is a work which has a deeper significance than the world would recognize at first sight.

### MINISTER SPEAKS

ON "WORLD'S DEBT TO THE CATHOLIC CHURCH" N. E. McLaughlin (Universalist), Monroe, Wis., Dec. 4, 1916

"At the mere mention of the Roman Catholic Church to-day some people

see 'red.' The most stupendous fact in history is Christianity and for fifteen hundred years the Catholic Church and Christianity were practically synonymous. We owe:

Historical Debt. This Church made Christianity a world religion. It carried the cross of Christ around the world. It took the tender plant which grew in the rocky soil of Israel, nurtured it, transplanted it in Rome, the chief city of the world and made Christianity a power in the world. Jupiter, Zeus Thor and heathen gods were supplanted by Jesus Christ. Some prejudiced terms the chairman has minds think that all the Popes were described how so many desolate imposters, grafters an immoral, but history does not substantiate the prejudice. The Borgias are not the typical representatives of the them were great men, most of them scholars and as true ambassadors of Christ as any age has produced. This Church developed Christianity until it became a spiritual and femporal

power. Aesthetic Debt, Has any church fostered the arts like the Roman Catholic? The most beautiful buildings in the world are Catholic churches-Milan, Cologne, etc. The three greatest painters in the world -Angelo, Raphael, Da Vinci, pursued their art, under the encourage ment of this Church. The modern drama had its birth in this Church, Palestrina, the father of modern music, wrote for the Church. The Ambrosian and Gregorian Chants were of inestimable value in the formation of the musical scale as we now have it. The Crusades were Catholic military pilgrimages to Holy Land. They were directly responsible for the Renaissance—the enlightenment of Europe.

Religious Debt. cration, lovalty and fervor of the Roman Catholic may be equaled, but not surpassed. Says Parkman, the historian of America; 'Not a river was discovered, a cape turned, nor a promontory sighted in French America but that a Jesuit lead the Read the 'Jesuits in America,' by Parkman, if you want to know how these men penetrated the wilderness armed only with consecration, faith and a rosary. denomination which interprets more literally James I, 27vs.? hospitals, old age homes, orphanages and schools dot this land. Mr. Redmond's Orother is the head of Redmond & Co., one of the largest and best known banking and bond houses in the country. His wife, who recently died, and her sister, the Countess Langlier-Villars, members

There is the wondrous mystery of war form reducting in stast two discounters is the wondrous mystery of war form reducting in stast bers of the American Episcopate, to homage to his faithful ally, was of a the very generous which makes it what it is and gives it place in our life. With this supendous truth before us, what some content is the wondrous mystery of war form reducting in stast bers of the American Episcopate, to homage to his faithful ally, was of a the clergy and to every generous which makes it what it is and gives it place in our life. With this stupendous truth before us, what some content is the wondrous mystery of war form reducting in stast bers of the American Episcopate, to homage to his faithful ally, was of a the clergy and to every generous their religious schools, but their particularly to those chilstage of the American Episcopate, to the clergy and to every generous theorem and the very particularly to those chilstage of the American Episcopate, to the clergy and to every generous the clergy and to every genero

#### CATHOLIC NOTES

Pope Benedict's appeal to the Bishops of the world to help Poland, brought to the Vatican 4,000,000 francs, which will be sent to the Polish committee in Switzerland.

In the little French village of Mon tauban is a beautiful statue of Our Lady of Divine Grace, said to be the only object left intact after bombardments there. At its feet are lying huge unexploded shells.

An edifying sight was witnessed in St. Mary's Cathedral, Antigonish, Nova Scotia, on a recent Sunday, when a western company, destined for overseas, received Holy Commun. ion in a body, their commanding officer with them.

The Province of Quebec lists among its public officials the Very Rev. Canon V. A. Huard, a scientist, from whose laboratories bulletins and papers are issued to instruct agriculrists on how to deal with insect plagues.

The Peter Pence collection in the November 26 will amount to \$100,000, it is estimated. This is a large increase as hitherto the annual collection for the Power to the control of the power to the control of the power to the collection for the power to the control of the control o Archdiocese of Chicago taken collection for the Pope in this Arch diocese has been about \$30,000 it is

The new mission field, British Guiana, assigned to the care of the Jesuit Fathers of the New Orleans Province, is some 90,000 square miles in extent and has a population of about 307,000 souls. The Catholic popula-tion is about 22,000, which is served by 26 churches and 5 mission stations.

There are 17 priests. A small chapel is being built at day when Irish priests are taking up the instance of Cardinal Bourne over work of evangelizing China. the grave of Monsignor Benson in the garden of his beautiful old house at Hare street. Readers of Rack, Come Rope," will be familiar shortly start on a world-tour to with this charming residence, which figures therein, and which was very dear to the heart of the dead priest. When the chapel is completed, the grave of Monsignor Benson will lie under the altar, and in time Mass probably be celebrated daily over his tomb.

> The Count de Sales, who succeeded Sir Henry Howard as British Minister to the Holy See, is a convert to the Catholic Church, says Rome, "and a diplomat of long experience. Until a few years ago he owned a considerable estate in County Limerick, which had been in the posses sion of his family for nearly two hundred years. He was a good landlord and his name is held in bene diction by his former tenants who are now owners of the land they till.

> The Rev. John B. Deville sailed for Belgium from Chicago some weeks ago, to arrange for the transportation here of 300 boys and girls orphaned by the war, who will be cared for by American relatives, Father Deville is the American delegate in Belgium for the Belgium American Alliance in Chicago. He carried with him letters and mone sent by Belgians in America to their relatives in the home country.

It is estimated that about 20,000 priests, or nearly two-fifths of the clergy of France, responded to the call to military service. What this must mean in the parishes may be Various dioceses. Thus, Paris had to part with 487; Lyons with 400 Arras, Besancon and Cambrai with Nor was it only those of military age papacy by any means. Many of who presented themselves. There were others who refused to take advantage of the exception given them by their years.

> Catholics, says America, could not approve of all the policies or writings of Don José Echegaray. But they will be consoled to know that the statesman, poet, scientist, mathematician, the founder of the modern school of drama in Spain, the most versatile genius the country has produced for many years, died a pious and edifying death, after receiving the last sacraments with every sign of faith and devotion and reverently pronouncing the Sacred Name Echegaray has been frequently compared by his countrymen to the men of the Renaissance, to Leonardo de Vinci and Michael Angelo, whom he seemed to rival in the variety and the perfection of his gifts. In 1904 he received the Nobel prize for literature.

The Eve of Saint Francis Xavier's feast witnessed at Maryknoll another ordination—the fifth in the short history of the American Foreign Mission Society. On this occasion, Bernard Francis Meyer of Stuart, Iowa, was raised to the priesthood. Father Meyer is a native of Iowa, a subject of the bishop of Des Moines, Right Reverend Austin Dowling, D. D., who, though in need of such service as Father Meyer could render to the new diocese of Des Moines. not only gave the young priest cheerfully to Maryknoll, but ordained him there. On thes ame occasion, three young men, Francis Xavier Ford, Alphonse Stephen Vegel, (both of the New York Archdiecese) and William Francis O'Shea of Newark, received sub deacemate; on three other members, miner erders were conferred, and four were tensured.

#### MOONDYNE JOE

BOOK FIFTH

THE VALLEY OF THE VASSE

VIII THE BUSH-FIRE

It was the afternoon of a day of oppressive heat on which Mr. Wyville and Hamerton started from Perth to ride to the mountains of the Vasse They were lightly equipped, carrying with them the few necessaries for the primitive life of the bush.

For weeks before, the air had been filled with an irritating smoke, that clung to the earth all day, and was blown far inland by the sea-breeze

at night. As the horsemen were leaving Perth, they met a travel-stained trooper, carrying the mail police southern districts. the recognized the Comptroller-General, and saluted respectfully as he passed Where is the fire, trooper ?" asked

Mr. Wyville. 'In the Bunbury district, sir, and moving toward the Vasse Road. has burnt on the plains inside the sea-hills for three weeks, and in a day or two will reach the heavy bush on the uplands."

They rode at a steady and rapid pace, conversing little, like men bent on a long and tedious journey. The evening closed on them when they were crossing the Darling Range. From the desolate mountain-road, as they descended, they saw the sun standing, large and red on the horizon. Before them, at the foot of the range, stretched a waste of white sand, far as the eye could reach, over

which their road lay.

The setting of the sun on such a scene has an awfulness hard to be described. The whiteness of the sand seems to increase until it becomes ghastly, while every low ridge casts a black shadow. During this time of twilight the sand plain has a weirdly sombre aspect. When the night comes in its black shroud or silvery moonlight, the supernatural

effect is dispelled. As the travellers rode down toward the plain, impressed by this ghostly hour, Mr. Wyville called Hamerton's attention to two dark objects moving on the sand at a distance

Hamerton unslung his field-glass, and looked at the objects.

man and a woman," he said ; "they are going ahead, and the woman carries a load like the natives.

Soon after, the sun went down beyond the desert, and the plain was dark. The horsemen spurred on, oppressed by the level monotony before them. They had forgotten the travellers who were crossing the weary waste on foot.

Suddenly Hamerton's swerved, and a voice in the darkness ahead shouted something. It was a command from the man on foot, addressed to the woman, who, in her weariness and with her burden, had not been able to keep pace with him, and had fallen behind.

Come along, curse you! or I'll be

The speaker had not seen nor heard the horsemen, whose advance was hidden by the night and the soft sand. They rode close behind the woman, and heard her labored breathing as she increased her speed.

sense of acute sorrow struck at once the hearts of the riders. They had recognized the voice as that of Draper—they knew that the miserbeing who followed him and received his curses was his wife. They rode silently behind her, and

her again as she approached. am very tired, Samuel," they

heard her say in a low, uncomplainand I fear I'm not as strong as I thought I was." She stood for a moment as she

spoke, as if relieved by the moment's

breathing space.
"Look here," he said in a hard voice, meant to convey the brutal threat to her soul; "if you can't keep up, you can stay behind. I'll stop no more for you; so you can come or stay. Do you hear?

"O, Samuel, you wouldn't leave me in this terrible place alone Have pity on me, and speak kindly to me, and I will keep up-indeed I'll not delay you any more to-night. "Have pity on you!" he hissed

between his teeth; "you brought me to this, and I'm to have pity on you!" He turned and strode on in the dark. She had heard, but made no reply. She struggled forward, though her steps even now were

Mr. Wyville, having first attracted her attention by a slight sound, so that she would not be frightened, rode up to her and spoke in a low

I am the Comptroller-Generaldo not speak. Give me your burden. You will find it when you arrive at the inn at Pinjarra.'

She looked up and recognized Mr. Wyville; and without a word she slipped her arms from the straps of heavy load, and let him lift it

"God bless you, sir!" she whispered tremulously: "I can walk easily now.

'Here," said Hamerton, handing her his wine flask, "keep this for yourself, and use it if you feel your strength failing."

Where is your husband going?" asked Mr. Wyville. "He is going to the Vasse, sir.

whale ship has come in there, and he thinks she will take us off." They rode on, and soon overtook

Draper. Mr. Wyville addressed him in a stern voice Hamerton, astonished.

"If your wife does not reach Pinjarra tonight in safety, I shall hold you accountable. I overheard

your late speech to her." The surprised caitiff made no reply, and the horsemen passed on. They arrived at the little town of Pinjarra

two hours later. Next morning, they found that Draper had arrived. Mr. Wyville arranged with the innkeeper and his wife for Harriet's good treatment, and also that a stockman's team, which was going to Bunbury, should offer to take them so far on their

It was a long and fatiguing ride for the horsemen that day, but as the night fell they saw before them, across an arm of the sea, the lights of

"That is Bunbury," said Mr. Wyville, "the scene of our friend Sheridan's sandalwood enterprise."

They stopped in Bunbury two days, Mr. Wyville spending his time in the prison depot, instructing the chief warder in the new system. They found Ngarra-jil there, with fresh horses. He was to ride with them

next day towards the Vasse. As they were leaving the town, on the afternoon of the third day, they met a gang of wood-cutters, carrying on their backs, coming in from the bush.

"Are you going to the Vasse?" asked one of the wood-cutters, who was resting by the roadside.

"Well, keep to the eastward of the Koagulup Swamp and the salt marshes. The fire is all along the other side. We've been burnt out

up that way."

They thanked him, and rode on. Presently, another man shouted after

them. 'There's a man and woman gone on before you, and if they take the road to the right of the swamp they'll

be in danger." They rode rapidly, striking in on a broad, straight road, which had been cleared by the convicts many years before. Mr. Wyville was silent and preoccupied. Once or twice Hameron made some passing remark, but

he did not hear.

The atmosphere was dense with the low-lying smoke, and the heat was almost intolerable.

A few miles south of Bunbury, the road cut clear across a hill. From the summit, they caught their first Five sight of the fire. Mr. Wyville reined hishorse, and Hamerton and the bush man followed his example. Before them stretched a vast sea

of smoke, level, dense, and grayishwhite, unbroken, save here and there by the topmost branches of tall trees that rose clear above the rolling cloud that covered all below.

"This is Bunbury race course," d Mr. Wyville; "the light seasaid Mr. Wyville; "the light sea-breeze keeps the smoke down, and rolls it away to the eastward. This fire is extensive." Where is our road now?" asked

Hamerton. not yet reached the plain. See: it is just seizing the trees yonder as it omes from the valley.

Hamerton looked far to the westward, and saw the sheeted fiame, fierce red with ghastly streaks of vellow, hungrily leaping among the trees in waves of For the first time in his life he realized the dreadful power of the element. It appalled him, as if he were looking on a living and sentinent destroyer.
"We must ride swiftly here," said

Mr. Wyville, beginning the descent; but the plain is only three miles

In a minute they had plunged into halted noiselessly as slie came up with her husband. He growled at drove their horses into a hard gallop. But the animals understood, and needed little pressing. With ears laid back, as if stricken with terror, they flew, swift-footed.

The air was not so deadly as the first breath suggested. The dense thickest overhead smoke was beneath was a stratum of semi-pure air. The heat was far more dangerous than the fumes.

At last they reached the rising ground again, and filled their lungs with a sense of profound relief. The prospect was now changed, and for the better.

stretched in a straight line as far as appalling fury. they could see, burning the tall forest with a dreadful noise, like the sea on a rocky shore, or like the combined roar of wild beasts. wall of flame ran parallel with the road, and about a mile distant.

ad, and about a fine distance of a saltmarsh," said Mr. Wyville; ends some miles in our front.

"Koagulup there," said Ngarra-jil, meaning that where the marsh ended the great swamp began. The woodcutters had warned them to keep to the left of the swamp.

We must surely overtake those travellers," said Mr. Wyville to Hamerton, "and before they reach the swamp. They might take the road to the right, and be lost."

They galloped forward again, and as they rode, in the falling dusk of night, the fire on the right increased to a glare of terrific intensity. felt its hot breath on their faces as if it panted a few yards away.

Suddenly, when they had ridden about two miles, Mr. Wyville drew rein, looked fixedly into the bush, and then dismounted. He walked straight to a tall tuad-tree by the roadside, and stooped at its base, as if searching for something.

with a hook on one end.

once knew a man to be chained to horse. that tree.

neck, and mounted without more save. Nearer and nearer he drew; words. From that moment he and he shouted, as best he could, to seemed to have only one thoughtto overtake and warn those in front. Half an hour later, they drew rein

where the roads divided, one going to the right, the other to the left of the swamp. The travellers were not

Which road have they taken ?"

asked Hamerton.
Ngarra jil had leaped from his horse, and was running along the a disappointed air and struck in on the other road. In half a minute he stopped, and cried out some gutteral

Mr. Wyville looked at Hamerton, and there were tears in his eyes. He rode to him, and caught him by the

'Take the other road, with Ngarrajil, and I will meet you at the farther end of the swamp. It is only twelve miles, and I know this bush thoroughly.

Hamerton answered with an indignant glance.

"Do not delay, dear friend," and Wyville's voice was broken as he "for my sake, and for those whose rights are in your hands, as I say. Take that road, and ride on till we meet."

'I shall not do it," said Hamerton. firmly, and striking his horse. "Come on! if there is danger, I must

face it with you." His horse flew wildly forward, terrified by the tremendous light of the conflagration. Wyville soon overtook him, and they rode abreast, the faithful bushman a horse's length

behind. On their left, a quarter of a mile distant, stretched the gloomy swamp, at this season a deadly slouch of black mud, with shallow pools of water. On their right, a mile off, the conflagration leaped and howled and crashed its falling trees, as if furious at the barrier of marsh that balked it of its prey. The bush etween the swamp and the fire was brighter than day, and the horsemen

drove ahead in the white glare. They saw the road for miles before There was no one in sight. Five, seven, nine of the twelve miles of swamp were passed. Still

the road ahead was clear for miles, and still no travellers. As they neared the end of the ride, a portentous change came over the aspect of the fire. Heretofore it had burned high among the gum-trees, its red tongues licking the upper air. There was literally a wall of fire along the farther side of the salt-Now, the tree-tops grew marsh. dark, while the flame leaped along the ground, and raced like a wild

thing straight toward the swamp. "The fire has leaped the marsh!" merton.

Through the smoke; the fire has

asked said Mr. Wyville. The whole air and earth seemed instantly to swarm with fear and horror. Flocks of parrots and smaller birds whirled Flocks of screaming, striking blindly against the horsemen as they flew. With thunderous leaps, herds of kangaroo plunged across the road, and dashed into the deadly alternative of the swamp. The earth was alive with and reptile life, fleeing insect instinctively from the fiery death toward the water, while timid bandi-

Great snakes, with upraised heads, held their way, hissing in terror, coot and wallaby leaped over their mortal enemies in the horrid panic. The horses quivered with terror, and tried to dash wildly in the dir-

ection of the swamp.
"Hold on, for your life!" shouted Wyville to Hamerton. "Do not leave the road. As they spurred onward, their eyes

on the advancing fire, their hearts stood still one moment at a piercing sound from their rear. It was a woman's shriek—the agonized cry reached them above all the horror of

Hamerton did not know what to do; but he saw Mr. Wyville rein up, and he did so also. They looked back, and a mile behind saw the two unfortunates they had come to warn. They had strayed from the road, and the riders had passed them. The The fire in their front appeared fire had now closed in behind them, only on the right of the road. It and was driving them forward with

For God's sake, ride on !" shouted Mr. Wyville to Hamerton, his voice barely heard in the savage roar of the conflagration.

"And you?" cried the other with a knitted brow. "I am going back for these — I must go back. God bless you!"

He struck his spurs into his horse, and the animal sprang to the front.
But next instant he was flung back on his haunches by Ngarra jil, dismounted, who had seized the bridle.

The bushman's eyes blazed, and his face was set in determination. "No! no!" he cried in his own language; "you shall not! you shall not! It is death, Moondyne! It is

death Wyville bent forward, broke the man's grasp, speaking rapidly to him. His words moved the faithful heart deeply, and he stood aside, with raised hands of affliction, and let him ride forward.

Hamerton did not follow; but he would not try to escape. He sat in his saddle, with streaming eyes following the splendid heroism of the man he loved dearest of all the world.

It was a ride that could only be th a hook on one end.

"You have keen sight, sir," said which Wyville rode. The leaves on the trees overhead shrivelled and olic News.

"I did not see it," he answered quietly: "I knew it was there. I brambles floated and fell on man and

But the rider only saw before He tied the chain on his horse's him the human beings he meant to cheer them; but they did not hear.

He saw with straining eyes the man throw up his hands and the earth; and he saw the woman, faithful to the last, bending over him, holding the wine flask to his parched lips. He saw her, too, reach out her arms, as if to shield the fallen one from the cruel flame that had seized them. Then she breathed the air of flame, and sank down. road to the left. He came back with Next moment, Wyville leaped from his horse beside them.

It was too late. The woman had fallen in front of the flame, as if to keep it from the face of the man who had deserved so little of her devotion; and still the hand of the faithful dead held to his lips the draught that might have saved her

One moment, with quivering face, the strong man bent above her, while his lips moved. Then he raised his head, and faced his own danger.

Already the fire had cut him off out it was only the advanced line of the conflagration that had reached the water. It was possible to dash back, by the edge of the swamp.

The awful peril of the moment flashed on him as he rode. The horse bounded wildly ahead; and the skilled hand guided him for the But, as he flew, other scenes rose before the rider even brighter than that before him. The present was filled with horror; but the past overtook him and swept over his heart like a great wave of peace.

A tree crashed to the earth across ais path. He was forced to drive his horse into the fire to get round the obstacle. The poor animal reared and screamed, but dashed through the fire, with eyes scorched and blinded by the flame, now sorely dependent on the hand of its guide The rider felt the suffering animal's pain, and recorded it in his heart with sympathy.

It was that heart's last record, and it was worthy of the broad manhood that had graved it there. He had of an early recognition on the part given his life for men—he could pity of her ancestors of what she had been a dumb animal as he died.

By the side of the swamp he was stricken from the saddle branch of a falling tree. His body fell in the water, his head resting on the tangled rushes of the swamp.

Once, before he died, his opened eves were raised, and he looked above him into the sea and forest of But he would not accept that; but upward, with the splendid faith of his old manhood, went the glazing eyes till they rested firmly on the ternal calmness of the sky. As he looked, there came to him, like a vision he had once before dimly seen, a great Thought from the deep sky, and held his soul in rapt communion. But the former dimness was gone; he saw it clearly now for one instant, while all things were enough not one of them was missing

closing peacefully in upon him. Then the man's head sank peace fully to its couch, the limbs stretched fought gallantly throughout the long in the course of time, he placed the heart stopped its labors. He was dead.

They found his body next day, unscathed by the fire, preserved by the water in which he had fallen. Reverent hands lifted the burden and bore it into the dim recesses of bush, followed by numerous

dusky mourners. daim higher than theirs. Above the bring about this vindication dead stood the white-haired Chief the body placed on it. It was raised by the bushmen, who stood awaiting

the old chief's orders. Te-mana-roa turned to Hamerton. who alone of all the assembly belonged to the dead man's race. The old chief read profound grief in his face, and drew closer to him.

"This man belonged to us," he said, laying his dark finger on the wide brow of the dead; "he was true to my people, and they understood and loved him better than his own. We shall bury him in the Vasse.

The litter bearers moved slowly forward, the old chief took his place behind the dead, and the bushmen with trailed spears followed in sad

Hamerton's heart went strongly with the mourners; but he could not question their right. Two strange pearmen stood near him, to guide safely through the bush. The faithful Ngarra jil was gone nourn by the lonely grave of the Moondyne.

THE END

WHERE THE IRISH NAME IS AT HOME

Some time ago a man named

Murphy died and left a large sum of money to Harvard to found a scholarship for the education of youths of his own name. Up to date, says the Boston Pilot, no Murphy has sought the scholarship. It is a tribute to the Murphys, who realize that they ought to seek their education under Catholic auspices. ought to be a hint to any other Irishman that feels like helping to educate those of his own family When he rose and came back, he had in his hand a long rusty chain, colleges where the Irish name is at home—the Catholic colleges—Cath-

#### THE WATERS OF CONTRADICTION

BY ANNA C. MINOGUE Author of "Cardome," "Borrowed From the Night" CHAPTER II

"Lil'l Miss" was inspired by none of the motives that actuated her parents their relations with their neighbors. With the pure democracy of childhood she mingled among them as freely as she had been accustomed doing with the children of the little Eastern town, and promptly characterized as snobs all who resented her friendliness.

Everything considered, a district school is the most complete social lever we possess. Often a stranger to them, and usually sent into the profession by the necessity of earning a livelihood or by a wish to escape the drudgery that falls to the lot of the daughter of the small farmer, the teacher recognizes no distinction among her pupils; and favoritism, when it exists, is generally shown to the best scholar and not to the child of the most influential parents.

For several terms the little frame school that stood on the slope over looking the white road, in which Lucy was destined to begin the weaving of the web of her destiny, as well as make her short flights toward the mount of knowledge, had been taught by one of the daughters of the people. A descendant of the pioneers, a conscience, inherited from some Puritan ancestor, had in the Kentucky branch of the family, expressed itself in an utter abhorrence for the possession of human beings as property; and in consequence, while his companions on the frontier laid the foundation future wealth and greatness for their prosperity, the Austins fought the long dull fight against poverty, and worn out before their time by the conflict, left it to be continued by their children.

However other members of the family, past, present and to come, might regard this principle and its effects on their material position, Miss Cora gloried in it. More to her than the blue blood of the Cavaliers or the wealth of the commercial prince, was this precious inheritance permitted to see declared a grievous wrong against God and humanity.

Murmuring, doubtless, she had often heard among her people against this action of their fathers in refusing to grasp opportunities as they presented themselves, because of a straightlaced notion. Customs were laws, declared these malcontents in the little company of the righteous, and laws were right. And such was their perversity, when the stability of the year, men and women of their perversity, when the stability of often counted among the teachers. those laws was to be decided by the sword, many of her kindred, her only brother included, had not hesitated to line themselves up on the defense.

Miss Cora confidently expected some dire punishment would befall them because of their betrayal of inwhen the army of the Lost Cause in protecting their interests during was dissolved, although each had his absence. Even when, as it befel out for their long rest, the strong campaign. Had they been slain or wounded, she would have seen in it the dispensing hand of justice; their safety she attributed to a desire on the part of the justice they had outraged to vindicate herself. She would show these repudiators of a owner had sacrificed, in order to holy heritage that it carried with it material as well as moral value, and while the possessions of the ungodly would melt away, that of the just dusky mourners.

One white man stood among the children of the forest; but he had no chosen instrument of this justice to she told herself, by their father's

The cessation of hostilities found Te mana-roa, bowed in silent grief.
A spearwood litter was made, and womanhood, and equipped by nature and study for the work she felt had been allotted unto her. While her brother had been fighting against her conviction, she had been managing the little business in the village, which had been bequeathed to the two children by their father and a bachelor uncle. On account of her Confederate brother and cousins, it had suffered severely from the depre dations of the Federal soldiers; but Miss Cora had always been able to retrieve her fortune after each cruel visitation. When her brother returned she placed it in his hands in better condition than it was when he had thrust it upon her, to ride off with Morgan and his gallant men to join the Confederate forces at Bowl-

ing Green. As may be supposed, the avocation of the dispenser of staple groceries in a town the size of Beechwood at that period left ample time for any aside one might care to engage in Miss Cora, recognizing the possibility of the return of her brother, and foreseeing, in such an event, the relegation of the business into his hands, deeply considered her future position. She might, of course, remain with him as superintendent of his home, but being aware that a rather pretty neighboring girl was looking with shy eyes upon place, Miss Cora realized that the time would come when she would be called upon to relinquish that also.

Moreover her taste of personal freedom seemed to render it impossible for her to accept a place dependence, and she determined to prevent the possibility of this being forced upon her by necessity or her own short-comings. Not many openings presented themselves for these worthy pioneers of the New Woman movement. The one that appeared most desirable to Miss Cora was that of teaching, and immediately she began to supplement her slight store

of knowledge by a course of study which was gradually enlarged until it embraced branches known only by name to many of the country's most successful teachers.

The year after the war beheld Miss Cora installed as teacher in one of the less important district schools, for trustees were averse to bestowing the pitiful public funds, then paid to instructors, upon one, who, they remembered, had no experience, and they doubted if much knowledge. Miss Cora quelled her feelings, and took up her work with the zeal of the enthusiast. She had a double stimulant now to inspire it, and ere long she began to be heard of beyond the limits of her district.

The Superintendent, in his report, found Miss Cora's the most perfectly disciplined school in the country, while the little backwoods pupils would have held their own with the pupils of the town school, he asserted. As, however, he had no jurisdiction over the latter, and was consequently not in a position to judge of the merits of its students, his second tribute to the young teacher did not carry much weight. The cynical remembered that Miss Cora was a comely girl and the Superintendent a young man in the impressionable period of life, and did not hesitate to affirm that admiration for the woman had assisted in dictating his report concerning the teacher.

Gossip travels rapidly in small communities, and Cora's brother laughingly regaled her with the comments of the cynics, when the next Friday night found her under his The warm blood swept up to her pale intellectual beyond this expression of displeasure, he received no answer. For long days, however, the words rankled in Miss Cora's breast, causing her, when next she met him, to treat the Superintendent with such coldness that his admiration, which needed only time and encouragement develop into a deeper feeling, froze at its source, while Miss Cora repeated her vow to convince the people interested in education of her superior talents.

This was not difficult to do, as she would have realized had she per mitted herself to mingle more freely with the teachers, for, with all its other institutions, education in the South suffered sorely in the years immediately following the Great Division. The fund was insufficient and had to be increased by the parents of the pupils, and, as these were badly crippled in fortune, when not reduced to poverty, little private aid could be given, and, as the schools were open only a few months

The salary she received, small as it was, was scrupulously saved by Miss Cora, and the fund was steadily increased by teaching private schools during the long vacations public necessity afforded her. Her living expenses were provided for by her in protecting their interests during shy girl in his home as his wife, Cora suffered nothing by the change in his domestic affairs. Rather did she gain in importance, when her first carefully hoarded \$500 were invested in a good town house which its join the great Western Exodus. pair of sturdy boys and a fair haired girl now called the energetic teacher Aunt, and in the three children Miss When they were and hers grown, the changes that time brings would afford them great opportuni-ties to increase that wealth; and while the children of the slave holders would be working for their daily bread, the children of the men who had preferred poverty and shame and repudiation for the sake of a holy principle, would hold the place of prominence in the community. Verily it were worth any sacrifice to bring about this supreme triumph of ustice, to vindicate the truth that

had inspired those brave old pioneers. Such was the woman who presided over the little school house, standing it might be said, almost in the shadow of Stanton Hall. When the son of the first Stanton had built his new brick house among the oaks that stood well back from the waters of Dalton Run, he held counsel with his two neighbors, and at a point where the three plantations joined, they cut off a triangular piece of land, which they devoted to educational purposes, and erected a small frame building for a school.

It was the second school built in he country, and, while it was for many years attended only by the children of the three planters, in time, the plantations being divided and again sub-divided and many of the sub-divisions sold, the school lost its private character and was finally appropriated entirely for public purposes. But being the foundation of their ancestors, the Stantons always took a deeper interest in the school than any one else in the neighborhood, and, until now, when the Hall had no longer a master, a Stanton was always one the trustees. They took a pardonable pride in the school, and it not infrequently happened that applications were received from other districts, such was the fame for efficiency it had acquired. Hence, the highest ambition of the county teachers was to secure the Stanton school.

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#### THE MIDNIGHT CAVE

A SPIRITUAL VISION OF THE FIRST CHRISTMAS EVE By Father Faber

There has been many wonderful pictures on this earth. The sorrows and the joys of men have brought about many pathetic occurrences, while their virtues and their vices have led to many catastrophes of the thrilling dramatic interest. Indeed, the constantly intersecting fortunes of men are daily acting which man was comparatively passive, pleased to fill the whole theatre of His own creation; times also, as in door of Abraham's tent, when He has mingled with marvelous condescension among His creatures.

But earth has seldom witnessed such a scene as Mary, and Joseph, and the Eternal Word, in the streets of Bethlehem at nightfall. The cold, early evenings of winter are closing in. Mary and Jeseph had striven in vain to get a lodging. St. Joseph was such a saint as the world has never seen heretofore. Mary was above all saints, the first in the hierarchy of creatures, the Queen of Heaven, whose power was the worthiest similitude of omnipotence, and who was the eternally predestined Mother of God. Within her bosom was the Incarnate God Himself, the Eternal Word, the Maker and Sover-eign of all in Bethlehem, the actual Judge of every passing soul that hour. But there was no room for first.

The village was occupied with other things, more important ac cording to the world's estimate of what is important. The imperial officers of the census were the great men there. Rich visitors would naturally claim the best which the inns could give. Most private houses would have relations from the country. Every one was busy. This obscure group from Nazareth—that carpenter from Galilee, that youthful Mother, that hidden Word, there was no room for them. They did not even press for it with enough of complimentary opportunity. It is not often that modesty is persuasive. A submissive de-meanor is not an eloquent thing to the generality of men. If God does not make noise in His own world, He is ignored. If He does, He is considered unreasonable and oppressive.

Here in Bethlehem is the true Cæsar come, the Monarch of all the Roman Cæsar, and there is no room for Him, no recognition of Him. It is His own fault, the world will say. He comes in an undignified manner. He makes no authentic assertions of His claims. He begins by putting Himself in a false position; for He comes to be enrolled as a subject instead of demanding homage as a sovereign. This is His way; and He expects us to understand it, and to know where to look for Him and

when to expect Him.

There was even a shadow of Calvary in the twilight which gathered around Bethlehem that night. as no one in Jerusalem would take Him in during Holy Week, or give Him food, so that He had each night authentic consecration. Much of In her loving care have died! to retire to Bethany, in like manner the earth is occupied with Roman

neath which He may be born. To all but its Creator the world makes no difficulty of at least a twofold hospitality-to be born and to die, to come into the world and to go out of it. Yet how did it treat Him in both these respects. He was driven among the animals and beasts to be born. That little village of the least of tribes said truly. it had no room for the immense and the Incomprehensible Bethlehem could not indeed hold her who held within herself the Creator of the There was an unconscious truth even in its inhospitality. He was to be born outside the walls of Bethlehem, as He died outside the walls of Jerusalem. Thus He had truly no native town. The sinless cattle gave Him ungrudging weland an old cavity in the fire rent or water-worn, furless cold than the starry-sky of a one is suspecting anything. winter's night.

So far as men were concerned, it was as much as He could do to get born, and obtain a visible foothold was making then. No one was on the lookout for a divine interference, on the earth. So He was not allowed to die a natural death. His life was trampled out of Him, as something tiresome and reproachful. or rather dishonorable and ignominious. He was buried swiftly, that His body might not be cumbering the earth, polluting the sunshine, or offending the gay city on the national festival.

And all the while He was God! but the spirit of a world that has forgotten God. How often has it been our own spirits also! How are we through churlish ignorance forever shutting out from our doors heavenly blessings! Thus it is that we misnanage all our sorrows, not recognizing their heavenly character, although our practice should be so often everywhere magnificent tokens of wrong? It is not so much from a what reason can achieve coupled

want of courage to do what we know to be our duty, although nature may rebel against it. It is rather from a want of spiritual discernment. We do not sufficiently, or of set purpose, accustom our minds to supernatural principles. The world's figures are easier to count by, the world's measures the most handy to measure by It is a tiresome work to be always looking at things from a different point of view from those around us : and, when this effort is to be life long, it becomes a strain which cannot be continuous; and it only ceases tragedies in real life, which, like the to be a strain by our becoming thorfaithful sunset of the painter, oughly supernaturalized. Thus it is would seem in fiction to be unreal a Christian life, which has not made and exaggerated. There have been a perfect revolution in a man's many mysteries too, on earth, in worldly life, becomes no Christian life at all, but only an incommodious and God acted by Himself; times unreality, which gets into our way when the Creator Himself has been in this life without helping us in the life to come. Hence it is that we do not know God when we see the cool evenings of Eden or at the Hence it is that we so often find ourselves on the wrong side, without knowing how we got there. Hence it is that our instincts so seldom grasp what they are feeling after, our prophecies so often come untrue, our aims so constantly miss their ends. God is always taking us by surprise, when we have no business to be sur-prised at all. Bethlehem did not in the least mean what it was doing No one means half the evil which he does.

> The twilight deepens. Mary and Joseph descend the hill. They find the Cave—a Stable Cave—a sort of grotto, with an erection before it, so common in those lands, by depth and coolness are both attained. The Arab builds by preference in front of a cave, because half his dwelling is thus built for him from the first. The cavern seems to draw them like a spell. Souls are strangely drawn, and to strangest things and places, when once they are within the vortex of a divine vocation. There are the lights and songs of the crowded village above them, turning into festival the civil obligation which has brought such unwonted numbers thither. Beneath that gay street a To have listened the gentle lessons poor couple from Nazareth have ass in a stable.

What is to happen there? It must be differently described according to the points of view from which we consider it. Angels would say that some of God's decress were on the eve of being accomplished in the most divine and beautiful of ways. and that the invisible King was about to come forth and take possession of a kingdom not narrower than a universe with such pomp as the spiritual and Godlike angels most affect. The magistrate in Bethlehem would say that, at the time of the census, a pauper child had been added to the population by a houseless couple who had come from Nazareth—noting. perhaps, that the couple were of a good family but fallen into poverty. This would be the way in which the world would register the advent of its Maker. It is a consistent worldonly an unteachable one. It has learned nothing by experience. It registers Him in the same manner this very day.

Let us go forth upon the slopes, and watch the night darkening, and think of the great earth that lies both near and far away from this new and obscure sanctuary, which God is about to hallow with such an no one in Bethlehem would take business. Couriers are hastening to Hush! and with reverent sorrow Him in, or give Him a shelter beneath which He may be born.

and fro upon the highways of the empire. The affairs of the vast colonies are giving employment and concern to many statesmen and governors. The great city of Rome itself is the centre of an intellectual and practical activity which makes itself felt at the farthest extremities of the empire. Upon some minds and especially those of a more philosophical cast, the growth of moral corruption, and other great social questions, are weighing heavily. There are lawyers also, intent upon their pleading. Huge armies, which are republics in themselves, are fast rising to be the lawless masters of the world. But nowhere in the vast world of Roman politics does there seem to be a trace of the Cave of Bethlehem. No prophetic shadows are cast visibly on the scene All things wear a look of stability. The system ponderous as it is, works nished Him with a roof of somewhat like a well-constructed machine. No not be easy for the world to be making less reference to God than it -unless it was that here and there some truth-stammering oracle perturbed a narrow circle, whose super stition was the thing likest religion of all things in the heathen world. In the palace of the Cæsars, who suspected that unborn Cæsar in His Cave? How often God seems to give nations a soporific just when He is about to visit them, and the appearance of it is not so much that of a Alas! the spirit of Bethlehem is judgment upon them as of a jealous desire to secure His own conceal-

There is a Greek world also lying within that Roman world. It is a world of intellect and thought and disputation—the honorable trifling of the conquered, the refuge of those whose natural independence has it is blazoned after their own peculiar passed away. Many a brain is fashion upon their brows. God comes spinning systems there. Many find to us repeatedly in life; but we do life full and satisfactory in the not know His full face. We only interest of a barren eclecticism. know Him when His back is There is a populous world of count-turned, and He is departing from less thoughts, and yet how few of our repulse. Why is it that them for God! Everywhere is with a theory almost always right there a grandeur of disfigured truth,

with sad indications of what it fails to do.

might envy and admire. The world of philosophy needed the Babe of Bethlehem. But it was not conscious of its need; neither did it suspect His coming; neither, though it has sought truth these hundreds of years, would it know Truth when He came and looked it in the face. The wind is sighing through the leafless plains on the borders of the Ulyssus; but who dreams there that when midnight comes the Unknown God of the dissatisfied schools of Athens will be a speechless Child upon the earth.

#### A DESIRE

O, to have dwelt in Bethlehem When the star of the Lord shone

bright! To have sheltered the holy wanderers On that blessed Christmas night; To have kissed the tender wayworn

Of the Mother undefiled, And, with reverent wonder and deep

delight, To have tended the Holy Child!

Hush! such a glory was not for thee; But that care may still be thine; For are there not little ones still to aid

For the sake of the Child divine? Are there no wandering Pilgrims To thy heart and thy home to take?

And are there no mothers whose weary hearts You can comfort for Mary's sake?

O to have knelt at Jesus' feet, And to have learnt this heavenly lore!

He taught sought refuge with the ox and the On the mountain, and sea, and shore! While the rich and the mighty knew

Him not, To have meekly done His will-Hush! for the worldly reject Him vet.

You can serve and love Him still. Time cannot silence His mighty And though ages have fled away,

His gentle accents of love divine Speak to your soul today. O to have solaced the weeping one Whom the righteous dared despise To have tenderly bound up her scat-

tered hair, And have dried her tearful eyes! Hush! there are broken hearts to soothe,

And penitent tears to dry, While Magdalen prays for you and

them. From her home in the starry sky. O to have followed the mournful

way Of those faithful few forlorn! And grace, beyond even an angel's hope,

The Cross for our Lord have borne! To have shared in His tender mother's grief, To have wept at Mary's side.

To have lived as a child in her home, and then

still, Mary's great anguish share And learn, for the sake of her Son

divine, Thy cross, like His, to bear. The sorrows that weigh on thy soul

unite With those which thy Lord has And Mary will comfort thy dying

Nor leave thy soul forlorn. O to have seen what we now adore, And, though veiled to faithless sight.

To have known, in the form that Jesus wore, The Lord of Life and Light! Hush! for He dwells among us still. And a grace can yet be thine, Which the scoffer and doubter can

never know-The Presence of the Divine. Jesus is with His children yet, For His word can never deceive Go where His lowly altars rise And worship and believe.

-ADELAIDE A. PROCTER.

CHRISTMAS LESSON OF HUMILITY

What is the lesson, among other sons, that we learn from our Divine Lord's coming at Christmas? Does not the Holy Child teach us that lesson, so hard to learn, that all true attainment is based on humil-

hard to learn, that all true attainment is based on humility. "He and sufficient measure. The Eastern humbled Himself. . . wherefore Churches feel themselves to be but God hath highly exalted Him." It four of the five patriarchates and is neither sentiment nor fancy that draws the lessons from the Manger. necessary to "the complete organiza-Coming as a baby, born in a stable, wrapped in swaddling clothes, laid the full ability to exercise it in in a manger, no room in the inn, attended by cattle, worshipped by believe that reunion with Rome is shepherds—what are all these but included in the ideal, whilst Rome mystical symbols of the greatness of proclaims the truth that union with our King, showing that earth has no her and authority from her are ne honors to bestow that are worth ful. All agree therefore in ascribing while to God; teaching us in this to Rome a unique position and all age of sordid wealth, that kingliness bear testimony, however unwillingly

But the strongest systems are to How great the contrast when Christ was born between Cæsar Augustus be broken into a thousand pieces by the unborn Sage Who is hidden in that Cave. His philosophy will be antagonistic to theirs. The Christian child of modern Bethlehem has transfer to the case of the more in his catechism than Plato spiritual above the material, the ever could divine, together with a practical, wisdom which the Stoic power."—Sacred Heart Review.

#### APOSTOLICITY

THE FINAL TEST OF THE TRUE CHURCH

By Floyd Keeler in The Lamp

"The meaning of the word Apostolic as applied to the Church is that the Church has Mission, that is, it is authoritatively sent." This defini-tion, to which no Catholic believer can take exception, is from Dr. Dar-well Stone, one of the foremost Anglican theologians of the present day. It is self-evident that the true Church must be the Church which is sent by Christ's Authority: that it must be able to teach in His Name and with power from Him. Dr Stone says elsewhere in discussing this "note" that "the ideal of Apos tolicity is the complete organization of the ministry of the Church" and this point we shall also consider presently.

If these things are true, Apostolicity must be the final test of the True Church for a body which possessed unity, some measure of sanctifying power and Catholic extent might exist, but unless it had some proof of its being the Church which Christ If one has been in error hitherto, is has founded, unless it could exhibit its lineage with an unbroken recognition of its claims and thus could show some authority for its acting break with the past of one's associain His name, it could not make a valid claim to be His Church.

The question of the Church's means of its exercising its Authority. Protestant find themselves in complete disagreement. The first Protestants sought to justify their separation and to prove their mission by no longer act in Christ's name or else that they had some sort of interior authority which could be determined only by themselves. Either of these suppositions proves too much, for on the first of them we would find that the Church having become corrupt to the point of losing its Authority must also have lost its indefectible character and thus Our Lord's promise to be with the Church "unto the end," and that the Holy Ghost would guide it "into all truth" has failed. This would mean that the Christian religion was a false thing, for its Founder made promises concerning it which He has not ful-

filled. On the second hypothesis each individual is left to form his own "church," and all organization thus ecessarily ends, religious anarchy takes its place and at best the promise of Christ's presence is His interest in the individual: there is no Church left in which He can abide and with which He can continue throughout the ages. Thus either we can have no Church at all, or else we must have a Church which knows itself to be the true Church, which knows itself to be authoritatively sent and which exercises this author ity in sending out its representatives To revert to Dr. Stone's statement that "the ideal of Apostolicity is the complete organization of the ministry of the Church," if we can see that this can only be fulfilled in one Church, and yet actually is fulfilled in one, then that one alone is truly and fully Apostolic. Even if his other statement that the "minimum is episcopal ordination" be accepted there could be no excuse for being satisfied with the minimum when the fulness of Apostolicity can be had.

There must be some guide, some norm by which to test Apostolicity and that can only be in an Apostolic body which has a consciousness of its being such. According to the Eastern and Anglican views there is no such norm now active, for on their theory of a lost unity which makes impossible the corporate expression of the Church's mind, no exercise of its defining power can take place. Thus we are unable to distinguish the true from the false, and we are left little better off than though we fell back upon the baldest Protestant theory; for although there is postulated a real Church we are left without means of identifying it and it has no means of identifying itself. This, however, is impossible in any living thing, and the Church is a living thing, it is the Body of Christ "Who is alive forevermore," and being filled with His Spirit must be conscious of its own existence and be able to identify itself. Nothing The Child teaches the lesson, so but the Church of Rome possesses admit that communion with Ron lies in character alone; that no ladder can ever reach to heaven that

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# Old Dutch



Rome's position, and with her posi-

tion must go her claims.

It was the pursuit of this line of thought amongst others as outlined to take the step of uniting myself with the ideal. Why should one be satisfied with less than the best? that an excuse for continuing therein when one recognizes it? Likely it will cost something to make the tions. It certainly will be a blow to one's pride, but what place has pride the sin of the devil, in determining a

means of its exercising its Authority, which possesses the "ideal." Its is one on which the Catholic and the unity must be complete and manifest, its holiness must be present and powerful, its Catholicity world-wide, generally recognized and known, and

munion with her. In other words Church of Christ on earth. Such is that the "ideal of Apostolicity" has none other than the Church which for its culmination the recognition of the Mistress and Mother of Churches. She is ready with her loving arms to enfold all who seek her shelter and she has the comfort and assurance of in my previous articles that led me to take the step of uniting myself come. Why delay?

> THE ONLY WAY TO CHURCH UNITY

The Lamp points the only way to church unity in these words: "Those of our Anglican brethren who sincerely pray and long for the Peace of Jerusalem will save themselves from Authority and consequently of its Mission, for Mission is but one of the Mission, for Mission is but one of the Mission is Its premature death of every fond hope which sprang from the grave of its predecessor, if they will only open their eyes to see that our Ble Lord and Saviour united St. Peter ation and to prove their mission by denying the very things which make Mission possible, namely, by saying that the Authority which sent them had become so corrupt that it could scious of its power. Such is the Unity."

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LONDON, SATURDAY, DECEMBER 23, 1916

#### CHRISTMAS

To the ends of the earth, throughout all nations where the good tidings of great joy have been carried, the blessed and holy feast of Christmas brings a thrill of joy to the Christian heart, a grace that stirs the Christian soul. And though joy is confined to no season, and the grace of God is poured forth abundantly at all times to all men, the gladness and the grace of Christmas are peculiarly its very own.

The Christmas spirit! Yes, it is tions. something so compelling that the not understand, or understanding regards as a beautiful myth. They mative to our readers. would preserve and perpetuate the

averand never dying influence. well amight they attempt to perpetuate the fragrance of the rose while

brated to the end of time. days a decree went forth from Augustus Casar that the whole world should be enrolled. This enrolling was first made by Cyrinus, the gov And all went to be ernor of Syria. enrolled, every one into his own city; and Joseph also went up from Galifrom the city of Nazareth into city of David to the city of I is called Bethlehem Judea, to which is cause he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass that while they were there the days for delivery were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger, room for because there was no them in the inn. And there were in the same country shepherds watching, and keeping the night-watches over their flocks. And hehold an angel of the Lord stood by them; and the brightness of God shone round about them, and they feared with a very great fear. And the with a very great fear. to them: Fear not. for behold, I bring you goed tidings of great joy, that shall be to all the people; for this day is born to you Saviour, who is Christ the Lord in the city of David. And this shall be a sign unto you: Ye shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army praising God, and saying ; Glory

to God in the highest, and on earth peace to men of good will." real to the Catholic to day as they the House, and doubtless would be concerning Constantinople and the utterly. were to the shepherds who found cheered in the country. Platitudes Straits has received no public conthem in the stable nineteen hundred years ago. We too speak to them; we worship the Child, we invoke with the reverent familiarity of filial affection the gentle Mother Mary, and the toster-father Joseph. And at Christ's Mass—the mystery

which gives the name to the feastwe have born again to us a Saviour who is Christ the Sacramental Lord.

To our friends and readers, one up, pressed down and running over ing Europe of ours. Reparation is a ing, especially clothing for women word that can be defined and security of Christmas joys and Christmas graces. But let the truth sink ever deeper into our souls, there is no defined. Why not face the music northern winter.

Christmas without Christ and for now?" the Catholic there is no Ohrischias The Evening Scandard dails for the suffers the active sympathy of Catholic there is no Ohrischias Ohrischia

earth, peace to men of good-will.

THE PROPOSED PEACE CONFERENCE

"Blatant and arrogant" though it be in tone, the German Chancellor's peace speech cannot obscure the land that negotiations should be great outstanding fact that Germany and her Allies have made a definite and unconditional offer "to enter forthwith into peace negotiations." It is this great fact that now holds the undivided attention of the world. The boastful and menacing tone of speech and note savors something of puerility. It may have given momentary pleasure to their own people as for the moment it angered ours; but already both the one and the other will have forgotten all about the bravado in thinking of the possibility of just, honorable and permanent peace. The news reached most readers as a proposal by Germany to have peace on condition of the status quo ante bellum with the exception of an independent Poland. Considering the persistence of first impressions it may be well to state that no terms are proposed, no terms, whatever, even hinted at.

Press and people, perhaps quite naturally, were disposed not only to resent the insolent tone of the offer but to scout the possibility of considering it, as peace in the midst of an inconclusive war must at best be but temporary. No one speaking with authority for any of the Allied From countless pens in this age of nations, however, has thus lightly printing tens of thousands of tributes rejected the proposal, and it seems are paid to the spirit of Christmas. likely to lead to serious negotia-

A subject that is engaging the unbeliever pays his attenuated attention and thought of everybody homage to something he either does is one at any rate, the discussion of which will be interesting if not infor-

It may have been an object, at "And it came to pass that in those unrestrained submarine warfare would be likely to have their way.

That summary rejection of Gerhands of the German militarists is give peace to the world by setting many's offer would play into the clearly seen by the London Daily News:

involved in entertaining proposals for negotiations at the present time, blunt refusal to even consider the possibility of negotiations? allies view with entire indifference cause is one of just defense against outrageous aggression, and the establishment in unchallenged prethe dominance in Germany of the brutal lingoism which made the war? Can they safely take the stand before convicted, though it be merely technically, of continuing wantonly a struggle which, as Chancellor Von Bethmann-Hollweg truly says, threatens to destroy the material and intellectual progress of

Europe? "It is clearly Germany's aim to place us exactly in that position. If she succeeds there is no doubt she would have done us a very great lasting peace.

mischief." Bonar-Law, in the House of Commons, in the absence of the new Russian Duma with the authoriza- of that sublime Christian truth that Prime Minister, outlined the position tion of the Czar has unanimously of the Entente allies by reiterating rejected Germany's peace offer. It Ex-Premier Asquith's dictum: "adequate reparation for the past and adequate security for the future." consulting her allies. And yet less prosecution of savage war until Jesus and Mary and Joseph are as The pronouncement was cheered in Russia's momentous announcement one side or the other is crushed are popular, and vague pronounce firmation in London, Paris or Rome.

ments mean anything you please. But the Evening Star, having little patience with the evasive generalizations of adroit politicians, with characteristic English directness and common sense, asks what precisely is meant by reparation and security:

"We agree that the German overtures must not be dismissed as a mere trick or a trap. Let the people of Germany and her allies know what and all, we wish full measure heaped they are asked to give to this groanis a word that can be defined. Sooner or later these words must be

treated as a European question.

This attitude of leading English issue or not, there will be a large most. and growing body of opinion in Engentered into and carried on until, at

least, their futility is demonstrated. We have been often told that there can be no permanent peace in Europe, no security for the world, until Prussian militarism is destroyed. We have must go on. have about it a definiteness and during the first week of January, 1917, finality which on consideration it is seen to lack. It is generally taken to mean that absolute, final and sixty-five residing in Canada. The crushing defeat for Germany, and that alone, will destroy Prussian militarism. Is there no question about this? Benedict XV. on the first anniversary of the War in his appeal for peace pointed out that response to the Government's request oppressed they chafe under the yoke mean conscription or forced service imposed upon them, preparing a down from generation to generation authorities should have the informarenewal of the combat, and passing a mournful heritage of hatred and tion sought through these cards. revenge."

Again militarism, as President Wilson pointed out, is a spirit Prus sian militarism was animated by the lust of conquest, the inordinate ambition for world-dominion, and was kept alive by boundless confidence in the irresistible efficiency of their invincible war organization. The Allied nations have not, it is true, crushed Germany; but they have demonstrated the utter impossibility of her ever realizing her dreams of world-dominion. Never again will Germany have the same opportunity, never again will a discredited Prussian jingoism be able to befool the German peoples. If Germany will Christmas spirit but deny the first we were disposed to think it now come to terms satisfactory to the Allies, if she is willing to make tremendous reality of the great event was the object, of Germany to allay the Allies, if she is willing to make which Christmas commemorates, and the impatience, discontent and adequate reparation for the father trom whice it derives its all perva- agitation for peace amongst her own give adequate security for the future people and those of her alies by making an offer of peace which she hoped would be summarily rejected. why should the War go on ? We talk they deny and destroy the rose tree.

Neither the brush of the greatest

Neither the brush of the greatest were bent on nothing less than their sickening prospect of carnage does artist nor the pen of the greatest liter- destruction, there would be resolute victory by attrition hold out; for be State: ary genius has ever painted a picture unanimity to endure all things, to it remembered that the losses on that compares in dignity and suffer all things, but at all costs to both sides must be about equal. The sublimity with the simple Gospel win the War which then without a Somme offensive was a marvel in narrative of the events of the shadow of a doubt would be for a marvellous war; but it cost 500,000 first holy Christmas night, that them a war for very existence. More- British casualities, how many French night whose anniversary will be cele- over, in this frame of mind, those we don't know, and the gain was 100 ings and ameliorated the fate of who have advocated ruthless and square miles of the 20,000 square miles of French territory held by the Germans.

The German note to the Vatican states "that Germany is willing to before the whole world the question whether or not it is possible to find a basis for an understanding."

but is there no risk involved in a Germany's sincerity it would appear world, neutral and belligerent, may the quenching of the last spark of have a voice in bringing about peace, the quenching of the last spark of mayou what guarantees proclamation to all the belligerents. Which was inscribed "Gloria in are adequate to make that peace permanent.

If, as has been intimated in wellaged Francis Joseph and the accession of the young Emperor Charles said : means a greater measure of independence for Austria-Hungary, this may contribute largely to the suc-

cess of peace negotiations. In any case we may hope and pray that a war-weary world is on the threshold of a just, honorable and

Since the above was written, a press despatch announces that the would be strange if Russia should pronounce on such a matter without

> A WORTHY CHRISTMAS CHARITY

everything they possessed. A corresand with the approval of the pastor, Rev. Father Pelletier, asks for cloth-

the midst of war, the heavenly mes- alone nor Russia alone should settle lege as well as a duty to give in Holy Father's appeal will be to the ious education in the child. Apropos paraphrased him, "the new creed sage has its full significance: On the fate of Poland; the Poles are honor of the Christ-child and His Christian conscience of men who of this, one of the most touching had failed in its essential purpose anxious that the case of Poland be Blessed Mother something to these acknowledge a common Redeemer, sermons it has been our pleasure to the introduction of the reign of rightneedy mothers and children.

Clothing may be sent to Mrs. J. H.

NATIONAL SERVICE

the peace overtures now being made to find an alternative. there can be no slackening of the efforts to carry on worthily our part in the War if the struggle for liberty

The Government of Canada desires to secure an inventory of every male between the ages of sixteen and cards with the questions eliciting the information required by the Government are in the hands of all Postmasters for distribution.

Thereshould be a cheerful and ready nations do not die; humbled and for this information. It does not of any kind. But it is of great utility, indeed of prime necessity, that the

The Government, of course, might impose a penalty for neglect, or incur the expense of ascertaining the information by sending an agent to each home. Neither course will be necessary if Canadians at home are akin to those who are writing the name of Canada into history abroad.

An indication of the purpose and meaning of the cards may be gathered from the last question: "Are yo u willing, if your railway fare is paid, to leave where you now live, and go to some other place in Canada to do such work ?"

The Government must know the available man-power of the Dominion and how it may best be used if it is to organize the country's resources for the supreme effort in the great struggle in which we are now engaged.

THE POPE AND PEACE Following are the concluding paragraphs of the German note to Car- and shingles, was the Bethlehem of dinal Gasparri, Papal Secretary of our imaginations in miniature.

"Since the first day of the Ponti- reverent, wondering look on his worn fical reign his Holiness the Pope has unswervingly demonstrated, in the most generous fashion, his solicitude for the innumerable victims of this war. He has alleviated the sufferhas seized every opportunity in the suns and their systems are but the ideas of his ministry, His Holiness interests of humanity to end so sanguinary a war.

'The Imperial Government is firmly confident that the initiative of the four powers will find friendly welcome on the part of His Holiness, and that the work of peace can count upon the precious support of the raise in his arms that sweet, help-Holy See.

A despatch to-day says that in rethat in some way the whole civilized sponse to the peace note of the Cenheld the broad hat that fell between tral powers to the Vatican the Pope his shoulders. And aloft an angel

world that the Holy Father's voice imagination translated these terrawill be raised in an appeal for peace. cotta figures into living and breath informed quarters, the death of the On the occasion of the first anniversary of the Declaration of War he

of the heavenly Father and Lord by the Blessed Blood of Christ, the price of man's redemption, we conjure you whom divine Providence has placed over the nations at war, to put an end at last to this horrible slaughter which for a whole year dishonored Europe. It is the that is being blood of brothers poured out on land and sea."

On heedless ears fell the reminder we are all brothers in Christ. Even yet in the eyes of some it is almost treason to hope that any way out may be found other than the relent-

"Why not (said the Pope to the rulers of the contending nations) from this moment weigh with serene mind the rights and lawful aspirations of the peoples? Why not initiate with a good will an exchange of views, directly or indirectly, with The great fire in Northern Ontario the object of holding in due account last summer stripped many people of within the limits of possibility, those rights, and aspirations, and thus succeed in putting an end to pondent tells the hardships endured the monstrous struggle, as has been by Catholics in the burned district; done in other and similar circumfirst raise the olive-branch, and hold out his right hand to the enemy ing, especially clothing for women with reasonable terms of peace. and children, who, ill-clad, are suffer. The equilibrium of the world, and ing from the intense cold of the the prosperity and assured tranquility of nations, rest upon mutual We bespeak for the unfortunate offers the active sympathy of Catho.

the same God, our Father and Judge, listen to was the telling, in the cousness." "Nothing less rightcous," to exhaust every resource of Chris- admirable verses written by Grace continues Lang, "could possibly be Cole, Matheson Station, who will see tian civilization in order to put an Keon, of the coming tof the Christ- found than the condition of Scotland whether they come to successful to its distribution where needed end to the savagery of a protracted Child, by a number of little boys and after the Reformation, and men and and ghastly war of attrition. Surely girls ranged in a semicircle before women were not purer than before Whatever may be the outcome of universal good-will and cooperation neglected, often with serious danger death of Knox, had to lament "the

THE CRIB

A writer in America dealing with the subject of Santa Claus, discusses the advisibility of perpetuating a myth when we have "The Word made Flesh" as the central figure of the great festival. "Childish fancy," says he, "has been guided over the empyrean course of the reindeer and sleigh, and into the mystical realms of toyland. Our boys and girls have been shownwell everything !-everything !- but the stable at Bethlehem, the Virgin and the Child." While it is not our purpose to offer any suggestions on this subject, we might mention in passing that we know a lot of little boys and girls who would be sorely old gentleman did not appear at a certain store window, or if he did not arrive at the parish hall with his burden of good things during the Christmas season. We must remember that little tots are impressed by material things that appeal to their Santa Claus should be lavish with things, to the exclusion of the great central event, which gives the feast its spiritual significance. Let us have our Santa Claus if we will, but by all means let us have the crib. One of the most beautiful passages

in "My New Curate" is the descrip-

tion of the Christmas crib : "There.

features; and there the conscious, self-possessed, but adoring expression on the sweet face of the Child-Mother; and there the helpless form and pleading hands of Him whose omnipotence stretches through infinity, and in whose fingers colossal playthings of this moment in His eternal existence, which we call Time. Three shepherds stood around, dazed at some sudden light that shone from the face of the Infant; one, a boy, leaned forward as if to less Babe; his hands were stretched toward the manger, and a string in a few days will issue a Christmas held in his hand a starry scroll, on ing personalities. It was as if God had carried them back over the gulf of nineteen centuries, and brought them "In the name of God, in the name to the stable door of Bethlehem that ever memorable night. I think it is the realization of the Incarnation that constitutes the distinguishing feature of Catholicity. It is the Sacred Humanity of our Lord that brings Him so nigh to us, and makes us so familiar with Him; that makes the Blessed Eucharist a necessity, and makes the hierarchy of Bethlehem, Jerusalem, and Calvary so beloved-beloved above all by the poor, and the humble, and the lowly." Each of us realizes how deep and lasting an impression was made upon his mind by the crib before which, as a little child, he knelt in his parish church. He may since have seen more elaborate ones, he may understand now more of the mystery of the Incarnation as a theological truth; but it was as he listened for the first time to the story of the coming of the Christ-Child, and as he knelt in wondering awe before the rustic manger, that the mysteries that surround it, myssteries of poverty, humility, selfsacrifice and love were engraved on stances? Blessed be he who will the virgin tablets of his memory, never to be effaced, but to shine out even through the obscuring impressions of subsequent sin and worldli-

should to the senses and to the corner of the land." emotions. We consider the child well fortified for the battle of life when it knows its "Butler" from there," continues this instructive cover to cover, forgetful it has other deliverance, "that is not with a spaitt faculties besides the intelligence (spate-inundation, overflow) overwhich also aid in preserving the whelmed with abusing the holy sacred deposit of faith. The Church name of God, with swearing, perhas decreed that everything about juries and lies, profaning of the Sabthe altar should speak to us of bath Day with mercats (revellries), Calvary, so that in imagination we gluttonies, drunkness (sic), fighting, might kneel at the foot of the cross. playing, dancing, etc., with rebelling It is the same motive that prompts against magistrates and laws of the

churches on Christmas night. But there are cribs and cribs, varying in size and magnificence from the little rustic manger with the single figure of the Child cradled on disappointed if the venerable, jolly, a pallet of straw, to the elaborate panorama of pastoral scenes and Oriental splendor. The latter often religious, political and social life, as fail in their purpose and become for the discoverer of a new creed, and the children, old and young, more a the founder of a new vital power? subject of distraction than an object of devotion. The black man from Nubia, the cute little donkey that 1587 the only witness as to the leads the camel, and the funny-look- depravity of post-Reformat on Scotappetites. It is fitting, therefore, that ing sheep engross more of their at. land. Some apologists for the Kirk, tention, we fear, than the Mother and confronted with the necessity of exhis gifts, so as to make the day a Child. Then again the lesson of plaining away the morally chaotic memorable one for the children. It poverty and self-sacrifice is not state of the first years of the taught; for the impression is left "reformed" regime, have had the unif the whole attention of the child that our Lord, Who is often repre- kindness to charge it all to the influwere engrossed in those material sented by an effeminate-looking and ence of the old Church which, they expressionless doll, was born in a hypothesize, had not altogether spent gorgeous palace in the midst of itself. But, did matters improve as wealth and luxury. If less attention time went on? We have seen what were given to the setting, or at least Prof. York Powell and the Saturday better taste displayed in it, and more Review have to say of the sevenart employed in perfecting the figures teenth century, but they, it may be of the central group, the object would objected, are prejudiced and not conbe more surely attained. The ideal temporary witnesses. But there are crib is the one that conveys to the contemporary witnesses in abununder a rough, rustic roof of pines There was the gentle Joseph, with a the word-picture of St. Luke.

THE GLEANER.

NOTES AND COMMENTS In his address to the St. Andrew's Society at Toronto Rev. Dr. R. Bruce Taylor, of Montreal, said: "In who was inspired by no religious at this period." "Under heaven, John Knox, a man on fire for God. With the one there was compromise, with the other none. In Scotland from the status of serfs to independent thinking And again: "For over three hundred country, not in a narrow political sense, for its men have been encouraged to think for themselves and bow the knee to no self constituted Andrew's Day version of the affair: let us see how it is regarded by independent historians.

IN REGARD to Knox and his think for themselves and to bow the admirers we have seen how effect- knee to no self-constituted authorively deep-rooted religious prejudice ity." We can imagine we hear the can distort the vision of even "think- loud and prolonged applause which ing men," and we have also seen by this sally brought forth. "Ever what unlovely methods the great since the Reformation," the orator emancipation of which Dr. Taylor went on, "this power and individualboasts was accomplished. If we are ity of the common people has perto believe these panegyrists of the sisted in Scotland, and this more Reformation it was the ushering in of than anything else explains the disa golden age, in which men cast off | tinctiveness of the Scottish people completely the grave clothes of in- -a proud boast, if it could be mainiquity and slavery and entered into tained and went hand in hand with the inheritance of the saints and the fidelity to the rule of conscience! glorious liberty of the children of God. Such indeed is the power of this obsession, that under its influ- historians and modern investigators ence men of intelligence and education can shut their eyes to the indubitable facts of history, as chronicled even by writers of their own school, we have before quoted, "was, if any and by some process of intellectual thing, more incompatible with civilconjuring unrevealed to the outside ized government than was even the world, persuade themselves that French under Calvin himself. The black is white; that the sun rises claims put forward on behalf of the where it sets, or that virtue stalks Kirk by extreme preachers like abroad in the habiliments of the Andrew Melville went far beyond

ant to enquire what Knox himself this fanaticism assert that it was the thought of the results of his life's right of the Kirk to dictate its duty to work in Scotland. Towards the end the civil power; it also laid down and monies is only a little less important of his tempestuous career he was acted on the principle that every constrained to admit that "only the church or congregation was a court

the meaning of Christmas, even in regard to Poland. Neither Germany we are sure, will consider it a privicivilization cannot be so bankrupt the crib. In some Catholic countries it." And the General Assembly of in resources as to be unable with of the old world the Catechism is 1587, fifteen years only after the to the faith, especially of emigrants; great dissoluteness of life and manbut it has sometimes occurred to us ners, with the ugly heaps of all kinds that we do not appeal as much as we of sins lying in every nook and

> "FOR IN what part of this land is the placing of the crib in our country, with incest, fornication, adulteries, sacrilege, theft and oppression, with false witnesse, and finallie, with all kinds of impietie and wrong." Is this the sort of new life which Dr. Bruce Taylor had in mind when he glorified Knox as the "creator of the common people in

> > NOR IS THE General Assembly of

senses that combination of simplic- dance at hand. John Lamont of ity and poverty, heavenly love and Newton, a devout adherent of the beauty that is so well expressed in Kirk, whose Diary, covering the years 1649-1671, has been published, asserts that the preachers of his time only plunged the people into the extreme of vice, impurity and degradation. And George Nichol, of about the same period, who is described as "a man of extensive knowledge," asserts that "as for every sort of England the Reformation was led by uncleanness and filthiness they did the monarchy, by King Henry VIII., never more abound in Scotland than motive. In Scotland it was led by he continues, "there was not greater falsehood, oppression, division, hatred, pride, malice and envy than was at this time, and divers and sunthe Reformation had come from the dry years before. So that, instead common people; it had raised them of one religion, Scotland at this time had many, and confusion reigned. Such was the compensation to the people of Scotland, after a years Scotland has been a democratic hundred years of dominant Presby terianism, in exchange for the one religion of their fathers.

BUT IF Scotland paid the penalty authority." This is the traditional in the degradation of morals for the glorious emancipation of the Reformation," she at least, asserts Rev. Dr. Taylor, became enlightened and free. "Men were encouraged to

BUT, UNHAPPILY, contemporary draw a rather less roseate picture. 'The old Scots Calvinism," says the writer in the Saturday Review whom anything that the most extreme Ultramontane had ever demanded for In VIEW of this it becomes import- Church against State. Not only did

pastor as a spiritual judge was bound to give judgments on men and Mounted Rilles (1st, 3rd, 9th.) things which could only be varied in the higher courts of the Kirk. In University Companies, acting as other words, Presbyterianism gave to reinforcements for the Princess the parish minister an uncontrolled Patricia's L. I., there were 50 from the Green Isle. power of excommunication such as the Canon Law had never permitted bow many Canadians of Irish to the parish priest in pre Reforma-descent are among the Over Seas tion days." So much as to the "re-Forces. But certainly 10% should tion days." So much as to the "relief from serfdom," which Dr. Taylor epitomizes as one of the paramount achievements of John Knox and the Scottish Reformation.

HERE IS another picture of the "liberty" of the time. In the "Memoirs of Lochiel" we read: "Every parish had a tyrant, who made the greatest lord in the district stoop to of our forces. Certainly the his authority. The Kirk was the native born of Irish blood are one greatest lord in the district stoop to place where he kept his court: the pulpit his throne or tribunal from whence he issued out his terrible decrees; and twelve fourteen sour, ignorant enthusiasts, under the title of elders, composed his council. If any, of what quality soever, had the assurance to disobey his orders, the dreadful sentence of excommunication was immediately thundered out against him, his goods and chattels confiscated and seized, defence of Verdun and in the recapand he himself being looked upon as ture of the northern forts-Douau actually in the possession of the devil and irretrievably doomed to eternal

OR THIS: Lord Cockburn, in his as the year 1794 "there was then in according to the French official Scotland no popular representation, reports, 7.500 prisoners have been Scotland no popular representation, no emancipated burghs, no effective rival of the Established Church, no independent press, no free public be recovered, for in this region the meetings, and no better trial by jury, Germans concentrated great quantreason), than what was consistent when they still believed there was a siding judge." In view of which and of the reputation of the Crown Prince Kirk, Buckle, the historian of Civilization in England, remarks of the ruling powers of the said Kirk in the eighteenth century that they "displayed a littleness of mind, an Mesopotamus. The British army unilliberality of sentiment, a heat of der General Maude the Major Maude temper, and a love of persecuting of Rideau Half in other and happier days—took the offensive on Wednes. others, which shows that the Protestantism of which they boasted River at a paint a few miles south of had done them no good, and that it Kut el Amara. While the Turkish had been unable to free them from the prejudices which made them the laughing-stock of Europe, and which had turned the very name of the Scotch Kirk into a byword and reproach among educated men." Is this the 'democracy" which Dr. Taylor claims to have reigned supreme in Scotland for three hundred years?

WITNESSES OF this kind might be multiplied interminably, but we set relatively small number of troops outonly with the object of showing that shall be kept under arms. the customary Presbyterian St. And demand, presented in the form of an drew's Dayoration is but a tissue of the ultimatum veriest fables, and have no desire to go beyond what the occasion in hand twenty-four hours, was based on calls for. With one more witness, therefore, we have done. James the opinion of the Allies proved that McLaren Cobban, who has written an neither King Constantine nor interesting romance illustrative of the time of the Covenanters, entitled into the mouth of his heroine this asseveration: "Idare aver that of all the tyrannies I have ever read or heard of or seen, whether civil or Germans in Macedonia are not yet ecclesiastical, the tyranny of the Reformed Kirk of Scotland has been from the beginning, and is up till now, the most constant, grinding and intolerable." And this to candid It is difficult to see how any guaran-students of the history of the last tees of an adequate nature can be students of the history of the last three hundred years will be found to be a true as well as a moderately drawn picture.

IRISH SOLDIERS AMONGST THE BRITISH BORN

The Editor, CATHOLIC RECORD :-The following figures may be of some interest to your readers. They are compiled from the Nominal Rolls of Over-Seas Battalions, which are issued with Militia Orders. I have not the figures for the First Division but we are probably justified in drawing the same conclusion as the Canadian Over-Seas Forces are of Irish birth. This would mean that about 18,000 of Irish birth have enlisted in Canada up to date.

The rolls of 37 infantry battalions. eginning with the 18th, were examined. There were 6 more than 2,000 Irishmen enrolled in these. Allowing for certain reinforcing drafts, these 37 battalions comprise some forty odd thousand. Two thousand

were 92 whose birthplace was Ireland. Finally in the 2nd, 3rd, 4th and 5th

an extravagant estimate. A similar examination of rolls of 5 infantry battalions, from British Columbia, Manitoba, Ontario, Quebec (not a French-Canadian Battalion) and New Brunswick, comprising with reinforcements some 6,000 men, shows 2,515 to be of Canadian birth. Four brigades of artillery have 1,494 Canadians out of 3,492 enrolled. Hence native-born Canadians are probably about 40% fourth of these.

Both Irish-Canadians and Irish-

born Canadians are doing their duty JOHN R. O'GORMAN, P.P. Cobalt, Dec. 14, 1916.

#### ON THE BATTLE LINE

VERDUN

The French have won a great victory on the Verdun front. Nivelle, who made his reputation in the mont and Vaux-signalized his accession to the chief command by launching an attack upon the German lines north of Douaumont. The assault was made on a front of almost six miles, and the enemy's positions OR THIS: Lord Cockburn, in his were captured to a depth of over Life of Jeffrey, tells us that so late three thousand yards. Already, thousand yards. taken, with a number of heavy guns. When the ground won is cleared up tities of munitions during the period with the circumstances; that the Yesterday's splendid victory puts the jurors were not sent into court enemy on the east bank of the Meuse under any impartial rule, and that back almost to where he was when the first great attack on the city was when in court those who were to launched on Feb 22. First and last try the case were named by the pre- Verdun has been the grave not only of the all pervading tyranny of the and von Falkenhayn, but of Ger-

> day and Thursday along the Hai positions about Sannayyat, on the north side of Tigris, were subjected to an effective bombardment. British ant mood today, if not exactly one to an effective bombardment, British forces operating on the south side of the Tigris moved west to the Hai River, which joins the parent stream at Kut, crossed the Hai, and secured positions on the west bank.

THE GRECIAN MUDDLE

The Government of Greece has yielded to the demand of the Allies that the Greek troops in Thessaly be WITNESSES OF this kind might be withdrawn and demobilized, and This requiring that removal of troops and war material from Thessaly should begin within recent events at Athens, which the Greek Government had sufficient authority over the Greek army to prevent it from becoming a menace "The Angel of the Covenant," puts to the peace and security of the Allied armies in Macedonia.

The menace has been removed for the moment, but the Allies know that Constantine yields only because the prepared to operate in co-operation with the Greek Royalist forces. Allies will continue their blockade of the ports of Greece until adequate guarantees for the future are given. given which will leave at the disposal of King Constantine a well-equipped army amply supported with artillery and war munitions. The demobili zation and disarming of the greater part of the Greek army is the only adequate solution of General Sar-rail's problem. The dethronement of King Constantine would be an other good precautionary, measure but he seems to have friends in both London and Petrograd who have been able to save him from that pen-

alty for his treachery.

IN ROUMANTA The situation in Roumania remains gloomy for the Russo-Roumanian armies. In the face of the persistent advance of the Teutons, continued under most unfavorable weather conditions, evacuated Buzen and are falling back toward the Moldavian frontier. Berlin states that 4,000 prisoners were captured on Thursday. In the fifty miles from the Roumanian Danu-

2,000 capture of Braila and Galatz would be most serious. Germany needs cereals more than anything else, and she would either secure a great haul in the Danubian ports or force the Rumanians to destroy the bulk of the crop harvested two months ago. -Globe, Dec. 16.

#### T. P. O'CONNOR'S LETTER

LLOYD GEORGE HAS ENTIRE CONFIDENCE OF COUNTRY

THE NEW PRIME MINISTER AND THE OLD

Special Cable to the CATHOLIC RECORD (Copyright 1916, Central News)

London, Dec. 16th.—Von Bethmann the best possible introduction to the British public. In nearly every newspaper there appears an implied prayer of gratitude to Heaven that the Chancellor's attempt to make an inconclusive, and therefore a triumphant peace, is confronted by a Cabinet so small and united, and a Premier so vigorous and uncompromising as Lloyd George.

Not one British newspaper, even the most ardent, liberal peace loving character, has a single word to say in favor of Germany's peace The whole thing is regarded as a clever dodge to try and put England in a wrong light before the neutral nations and encourage the German populace. I think, therefore, the proposals will lead to nothing.

The first meeting of the House of Commons after the creation of the new Ministry, was not altogether pleasant. Very strong and bitter personal feelings still prevail among Sir Herbert Asquith's friends over the method in which his retirement was brought about. The straight Radicals also remain in an unforgiving mood toward Lloyd George because of his support of conscrip-tion. The temper of these different sections is somewhat ill conditioned. Reginald McKenna, acting leader instead of Former Premier Asquith used words which partially revealed his attitude as an out and out friend of Asquith. Nevertheless, it is quite evident that Lloyd George commands a large majority in the House of Commons. It is also known that if opposition to him develops in the House of Commons to any extent he immediately appeal to the will

country. The general impression at the first meeting was that a general election was inevitable but probably when the House settles down and Lloyd George has the same overwhelming support as he undoubtedly has in country this unwelcome break in the conduct of the war will be avoided. In the meantime, the depression caused by the defeat of of optimism, is one of determination to wage the war to the bitter end.

In reviewing the record and achievements of David Lloyd George, the present Premier, and Henry Herbert Asquith, ex-Prime Minister, I do not remember ever to have heard Mr. Asquith make a personal House of Commons. Mr. Lloyd George, of course, has said his vehement and sometimes his fierce things both on the platform and in the House. He has ever been regarded as a hard fighter, willing to And yet even when the storms have been raging most about his head, and when it was supposed-from the was even on speaking terms his room was nearly with him, always crowded with Tory members. and they would be found quite as of the Free Trade struggle finding Colonel Lockwood—a typical country -seated in Mr. Lloyd George's room taking tea with him, both eatwretched bread of the German work-George's stock arguments in favour

youth of poverty and obscurity to a soul resounding position. Whatever towards having a Catholic library. happens, he is nearly always in the Having been in the newspaper and happens, he is nearly always in the limelight. He himself protests that he has no love of the limelight in itself, though he is quite willing to go into it if necessary for any partic- good or bad, have over a person. As ular object he wants to carry out. But he is in it all the same. Men of more stodgy temper who pit their more solid qualities, as they think, against the brilliancy of Mr. Lloyd when George resent this prominence. In addition of course, Mr. Lloyd George whenever he has had a great purpose has been ruthless in seeing that it is carried out, and great publicpurposes often tread on the corns of great private interests. It should Dobrudja also the Russians and Roumanians are retiring. The Teu- generally it is by small attacks from tons are now somewhat less than his own friends. I have heard that on the day when he was appointed

now and then resented even a mild canada, as the Y. M. C. A. is under S. D.; Right Rev. Jeremiah J. Harty, Lisbon, and the Dean by episcopate attack in a Liberal organ, such as the control of other denominations. bishop of Omaha; Right Rev. Philip is Cardinal Gibbons, Archbishop of attack in a Liberal organ, such as the control of other denominations. bishop of Omaha; Right Rev. Philip is Cardinal Gibbons, Archbishop of that which Mr. Gardiner wrote some Here in camp almost all the most R. McDevitt, bishop of Harrisburg, Baltimore, now the senior bishop of months ago in the Daily News. there is no man who allows these things to influence him less. His celtic nature is not naturally impersonal, but he does his best to make it impersonal. "Personal feeling," I heard him say once, "is a very distracting and head element in a very distraction and places of worship. In a bishop Maurin become Archbisho Bishop Dubois of Saviour of the world had not a place and the provide of Pembroke, Ont. tracting and bad element in a public man's judgment. Whenever," he said, quite warmly, immediately afterwards, "I find any such feeling to said, and the said in the warmly in the warmly in the said, quite warmly, immediately afterwards, "I find any such feeling to said, quite warmly, immediately afterwards, "I find any such feeling to said, quite warmly, immediately afterwards, "I find any such feeling to said, quite warmly, immediately afterwards, "I find any such feeling to said, quite warmly, immediately afterwards, "I find any such feeling to said, quite warmly, immediately afterwards, "I find any such feeling to said, quite warmly, immediately afterwards, "I find any such feeling to said, quite warmly, immediately afterwards, "I find any such feeling to said, quite warmly, immediately afterwards, "I find any such feeling to said, quite warmly, immediately afterwards, "I find any such feeling to said, quite warmly, immediately afterwards, "I find any such feeling to said, quite warmly, immediately afterwards, "I find any such feeling to said, quite warmly, immediately afterwards, "I find any such feeling to said, quite warmly, immediately afterwards, "I find any such feeling to said, quite warmly, immediately afterwards, "I find any such feeling to said, quite warmly, immediately afterwards, "I find any such feeling to said, quite warmly, immediately afterwards, "I find any such feeling to said, quite warmly, immediately afterwards, "I find any such feeling to said, quite warmly, immediately afterwards, "I find any such feeling to said, quite warmly, and the said, when the was not room for Him in the shortly."

The said of the sai arising in my mind, I stamp it out own to worship in. with an iron heel."

Mr. Asquith's personal popularity is much less deflected by these elements that war against Mr. Lloyd George. He has ceased to excite my evening prayers and devotions. I envy, as is nearly always the case with those who have got to the top; of the congregational singing in our and for the other reason that his in-Hollweg, the German Chancellor has tellectual domination is so complete unconsciously given Lloyd George and so easy that nobody feels the great interest taken in the least inclination to contest it. Mr. Balfour, Mr. Bonar Law, Mr. Chamberlain, all the other strong Tory leaders who served under him as Fremier and who formerly detested him, are his friends. In the House of Commons he was irresist- any religious animosity or bigotry It is known that another reason of his personal popularity is that everybody regards him as a thoroughly good fellow; straight, sincere, warm hearted, with not a before coming out here, asked me if I particle of self-conceit.

Both Mr. Lloyd George and Mr. judgment; the other is the flaming

We are now passing through a time of stress. The future may show even greater difficulties, but every man, woman and child in the Empire looks forward to the future with complete confidence. There is no doubt of our ability to win the war if we only put ourselves unreservedly to the task. The whole Empire is fully prepared to make any further sacrifices that may, in the opinion of the new government, be necessary to achieve ultimate victory. We are engaged in the greatest war ever known and fighting virtually with our backs to the wall for our very existence and for the cause of humanity and civilization. We are at last awake after two years and a half of failure to recognize the issue at stake and it is with the utmost confidence that I reiterate what I have previously said that we will go resources are exhausted.

In keeping with this resolve, the new cabinet headed by Lloyd George, will have the unanimous support of every class.

> LETTER FROM ENGLAND

RECORD readers will remember Mr. Hammond and the story of his conversion three years ago. ED. C. R.

your communication of Oct. 25th. Instead of subscribing another year for your valuable paper, I think it would be best for me to give the \$1 one realizes "that the glory of the to the Rev. Fr. Fraser's Mission in China, as it is seldom I receive the CATHOLIC RECORD now, and I am expecting to go over to France shortly of Faith. I also visited Westminster sistorial Congregation, I where I may not receive it at all.

It is about two months since we landed here, and the first camp we went to was at Milford in Surrey. Here was one Catholic chaplain, and we had a small hut which was soon give and ready to receive blows, turned into a chapel, in which we had some splendid services during the week. You will possibly be surprised to hear that Mass was said on Sunday public press, that there was not a mornings in the Y. M. C. A., as Tory in the House of Commons our own chapel was too small, but I our own chapel was too small, but I believe soon a large hut will be erected, where we shall be independent. While at Witley Camp as it was called, there was a mission held at friendly to him as he to them. I Grayshott Camp about eight miles remember once in the very agony away. His Lordship the Bishop of Portsmouth closed the mission with Confirmation, a procession and Benediction of the Blessed Sacrathe Convent ing with apparent gusto a piece of German black bread. The inner had of being confirmed. About of this was that the fifty of us went with the chaplain and arrived just as the Bishop had ing man had been one of Mr. Lloyd finished the confirmation service. However I was hastened forward, and Free Trade system of England confirmed. There was, I should imas against the Protectionist system of agine, not less than five hundred solders besides some wounded Yet it cannot be denied that Mr. soldiers and civilians. It was Lloyd George has a great power of making enemies, even against his appropriate to me that the land of will. It is generally, of course, my birth should have some part in because of his astounding rise from a my religious life.

We have made a good beginning book business myself, and being a lover of books, I can certainly testify good or bad, have over a person. As the old adage says, "A man is known by the company he keeps," so is a person known by the books he reads.

We were just nicely settled down hen we got orders to go to Seaford, near the well known seaside resort of Brighton in Sussex and here we are. We have one military chaplain, and there is a priest who looks after the spiritual needs of the entente allies. The most promining which produced for the first time looks after the spiritual needs of the ent of them were Cardinal Amette, in history this quasi-equilibrium.

There is ent of them were Cardinal Bourne, Italian Cardinals having hitherto cardinals have hitherto cardinals having hitherto cardinals have hitherto card further be said that he is often ridicu- but at present at South Camp where we are there is none, but we have started to raise the necessary funds. Mass is said at present in the Y. M. C. A. hut. The reason, I

Yet important denominations have their

There is a beautiful chapel here, churches, and certainly it is wonderthe great interest taken in the responses, prayers and praises to our Blessed Lord and our dear Mother, Mary. At first I thought it would disturb one's meditations, especially during Mass, but I find it has just the opposite effect. I have not seen over here, I believe a whole lot of it has died, and the followers of Kensit result of ignoring this law we see before coming out here, asked me if I of the laws of God and man, peaceable had changed at all, but I answered with a smile, "No." We had quite from their homes to fight amid the Asquith are great men. The one is the cold, broad clear, imperturbable England is pouring out her life's open cities and, defenseless England is pouring out her life's open cities and, defenseless inhabitblood upon the battlefields of France, ants exposed to aerial attacks and we fire of resolution, promptitude and so the Catholic Church in England see by sea and land nameless horrors. spares no sacrifice to keep her chil. I cannot but deplore again these dren from Canada from growing crimes and condemn all those by careless and indifferent regarding whom they are committed." their faith. There does not seem to be any great efforts put forward by with a prayer that, as the new code Protestants to lure Catholics away of canon law would make a more from the faith, the greatest danger tranguil epoch for the Church, so comes from the allurements of the also the time might come when the world and the flesh.

Having spoken of spiritual things I will now turn to the material, prosperity to the nations. Something that impressed time very much was to see so few men, and to see how omen of England are doing their oing: bit, replacing the men ploughing, selling milk, newspapers, driving bread-carts and doing all women bear up under the burdens Venice in 1915. Milford, a few dressed in black, 12, 1856, after some years in the Apos and proud that I joined the colors Assessor of the Holy Office. and came over to do my bit.

of God, king and country, the spirit - Monsignor Louis Ernest Dubois

around the country, and as I look at the beautiful stained glass windows, the beautiful altars, my thoughts Dear Sir-Thank you so much for turn towards the time when England was Catholic. One looks in vain for the little red lamp, the Sentinel 1911. Lord" has departed from them and Bishop of Adria 1908. Apostolic Del-Cathedral; here and there one could catch glimpses of what the cathedral will be like when completed; but here again the War intervened, as Italians who were brought over to do the mosaic | Beneventum 1913. work, and the beautiful decorating, have returned to fight for their country, and all work is practically

at a standstill. God bless you in your labours, and pray for us, that the will of God may be done by each one of His children over here, and that Canadians, in particular the Catholic Canadians, may edify the people of England by being good sol-diers of Christ as well as brave and loyal soldiers of the King.

Yours sincerely in Christ, 829249 PTE. GEO. B. HAMMOND, A Co., 144th Batt. C. E. F. Army Post, London, Eng.

TEN NEW CARDINALS NAMED

CARDINALS NOW NUMBER SIXTY-EIGHT

Rome, Dec. 4 .-- For the first time out a German or Austrian cardinal being present. Cardinal Fruewirth, apostolic delegate at Munich, who received the red hat in a public consistory on Thursday, could not par-ticipate in the one on Monday.

Pope Benedict appeared stronger and more energetic than ever as he the Sacred College, 29 will be delivered in Latin his allocution in Curia. France, with its three new which special emphasis was laid upon Cardinals, will have 8 members of the the passages concerning the war, and the bombardment towns. Afterwards he created ten new and of non Italian Cardinals was cardinals, all of them belonging to exactly balanced before the consistory, towns. Afterwards he created ten new entente allied countries.

college gathered around the Pontiff, world. It was the famous Consistory all of them belonging to nations of of 1911, with its 19 "Creations," Archbishop of Westminster, and been in a strong majority always.

and six form nearly 5%.

The proportion is about the same in the artillery, and cavalry. Eight brigades of artillery, numbering nearly as many thousands, had 344

The transported the day when the was appointed and six form nearly 5%.

The proportion is about the same in the artillery and cavalry. Eight brigades of artillery, numbering as many thousands, had 344

The transported the day when the was appointed to the dazzling position of Chancellor in the Exchequer, he fretted all the day because one single obscure little to the dazzling position of Chancellor in the Exchequer, he fretted all the day because one single obscure little their vast stores of grain, are reached and occupied. The effect of the little was appointed to the dazzling position of Chancellor in the Exchequer, he fretted all the day because one single obscure little the Y. M. C. A. Intt. The reason, I magine, why we are allowed to use of the Exchequer, he fretted all the day because one single obscure little the Y. M. C. A. Intt. The reason, I magine, why we are allowed to use of the Exchequer, he fretted all the day because one single obscure little the Y. M. C. A. Intt. The reason, I made by nim. The higher the dazler in the dazle

and Right Rev. Patrick Ryan, Bishop | the whole Catholic world.

Bishop Maurin of Grenoble will become Archbishop of Lyons and LETTER FROM FATHER Bishop Dubois of Bourges becomes Archbishop of Rouen. Two more cardinals are to be nominate

embodying numerous different ecclesiastical laws now existing.

THE POPE'S ALLOCUTION

In his allocution delivered before the secret consistory Pope Benedict denounced the aerial bombardment of open cities and condemned all those who, he said, had defied the laws of God and man in the present war The Pope said according to press dispatches.

"It is well to recall, aside from the laws of God, that if even the law of man was obeyed at present, peace and prosperity would rein in Europe If we neglect or disdain laws and authority, discord is the sure result. every principle of right vio ated in citizens and even young boys taken

The Pope concluded his remarks spirit of law might again be respected in the world and bring harmony and

THE NEW CARDINALS

The new Cardinals are the follow

Monsignor Pietro La Fontaine, born at Viterbo, November 29th, 1860 appointed Bishop of Cassano di Jonio kinds of manual labor. It is wonder- in 1906 Secretary of the Congregaful, too, to see how bravely the tion of Rites in 1910. Patriarch of

that weigh down their hearts, and Monsignor Donato Sbarretti, born e came through from Liverpool to in Montefranco (Spoleto, November cheered us the best they could, stolic Delegation at Washington elected others, one could see were unable Bishop of Havana 1900, appointed speak, and one could see the tears Apostolic Delegate to Canada in in their eyes; many a time a lump rose in my throat, and I felt glad Congregation of Religious and later

Monsignor Auguste Dubourg Arch To those who are ready and will-bishop of Rennes in France, since ing to give their lives in the service 1906, previously Bishop of Moulins.

One of my chief diversions is to visit the old English parish churches Monsignor Vittorio Emanuele

Ranuzzi de Bianchi, born in Bologna in 1859, Bishop of Recanati in 1903. Major Domo to His Holiness since Monsignor Tommaso Pio Boggiani. O.P., born in Bosco Marengo in 1863,

Archbishop of Edessa and Assessor of the S. Consistorial Congregation, 1912. Monsignor Alessio Ascalesi, born

Casalnuovo (Naples) in 1872 Bishop of Muro Lucano 1909, of S. Agata dei Goti 1911, Archbishop of Monsignor Louis Joseph Maurin.

born in La Ciotat (Marseilles) 21857 Bishop of Grenoble, 1911, recently appointed Archbisho of Lyons Monsignor Nicolo Marini, Uditore

of His Holiness, Secretary of the Supreme Tribunal of the Segnatura. of the Sacred Congregation of the Council.

NEARLY A " PLENUM '

With the exception of the Archbishop of Beneventum, Mons. Ascaleri, who becomes the youngest membe of the Sacred College at the age of forty-four, the other names are those given in the speculative lists published recently by the newspapers. The death of Cardinal Della Volpe, had reduced the number of Cardinals to 58; the addition of 10 new mem bers raises it to 68, which is only two short of the "plenum" of 70, and indeed is the highest figure attained for more than a generation. It will be observed that five of th new Cardinals are chosen from the Roman Curia; Sbarretti, Ranuzzi, since the war, Pope Benedict on Boggiani, Marini, Giorgi, and as Monday held a secret consistory with Cardinals Scapinelli and Fruhwirth are also about to take up their residence in Rome, the real increase in the number of immediate advisers to His Holiness, and workers on the Sacred Congregations, will be no less than !

Of the 68 Cardinals who compose Sacred College-an unusually large of undefended proportion; the number of Italian 29 of each; now there are 36 Italians About thirty members of the sacred and 32 from the rest of the Catholic

Vannutelli Pope Benedict also confirmed the Bishop of Ostia and Palestrina, who following appointments previously has just celebrated his eightieth made by him. The Right Rev. George birthday, is the official Dean of the has just celebrated his eightieth

## FRASER

Taichowfu. China, Nov. 9, 1916.

Dear Readers of the CATHOLIC RECORD In wishing you a Merry Christmas and a Happy New Year let me thank you sincerely for helping to support this mission during 1916. I am sure it will be satisfactory for you to learn that the mission is making progress along all lines and in all its branches and that the money you so kindly contributed has not spent in vain. The following will give you an idea of the progress made in our province during the last

	В	ISHOPS	
In	1896		1
	1906		1
	FOREIGN	MISSIONA	RIES
	1896		13
	1906		27
	1916		85
		E PRIEST	
	1896	E PRÍEST	10
	1906		15
	1916		33
		SISTERS	
	1990		64
	1906		99
	1916		117
C	ATECHIST	S AND TE	ACHERS
	1896	and an au	38
	1906		277
	1916		512
		THOLICS	
	1896		10,419
	1906		20,725
	1916		47,845
		INFANTS	
	1896		3,000
	1906		5,000
	1916		8,380
The	se figure	s look w	rell but

These figures look well but still there are 20,000,000 pagans in this province to be converted. At the holy season of Christmas when the angels announce the glad tidings, "Peace on earth to men of good will," let us all, big and little, rich and poor, priests and people, take the resolution to do all in our power to bring the heathen world into the osom of Holy Mother Church. Let as remember in the midst of our Christmas rejoicing those miserble creatures who have et heard of the Babe of Bethlehem into whose lives Christmastide brings no ray of light or happiness, whose Christmas Day is nothing but an ordinary working day. Oh! the pity of it all! How heartrending soul-depressing to walk through the streets of a Chinese city or Christ mas Day and see all the people engaged in their ordinary occupa tions working like slaves, carrying hammering, tading, and never a thought for the Infant Saviour for they know Him not. Will not some of the many who read these lines come to preach the Gospel in China and save the souls for whom Christ died? Yours faithfully and His Blessed Mother, J. M. Fraser. Yours faithfully in the Infant Jesus

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Dec. 11, 1916,

Dear Readers of CATHOLIC RECORD It may be a little surprise to you to learn that it takes \$100 a week to keep my mission going. I am glad when I see that amount contributed in the RECORD, but when it is less I am sad to see my little reserve sum diminished and the catastrophe arriving when I must close my chapels, discharge my catechists and reduce my expenses to the few dollars coming in weekly. I beseech you to make one more supreme effor? during 1916 to keep this mission on its feet. You will be surprised to learn what a great deal I am doing with \$100 a week-keeping mysels and curate, 80 catechists, 7 chapels, and free schools, 8 churches in different cities with caretakers supporting two big catechumenates of men, women and children during their preparation for bantism and

	building a church every year. Yours gratefully in Jesus and Mary, J. M. Fraser,
	Previously acknowledged \$8,504 15
١	F. J. M
	F. J. M
	J. E. F
ŀ	W. H. Henneberry, Devil's
	Island 100
	Island
l	Walke, Sydney Mines 500 00
	An offering to St. Anthony. 5 00
	J. J. Gallant, Mt. Carmel
ŀ	Mrs. J. J. Gallant, Mount 19891 80
	Carmel.d.l.d.l.d. ooiq 00
	J McI., Kinkora 2 00
	J. J. McD, Kinkora DoT2'00
	P. P. A., Mt. Carmel 21 00
	J. C. McL., Summerside 2 00
	Bachelor's Mite 2700
	A Friend, Tracadie 3 00
	A Friend, London 1000
	Two Sisters 2 00
	In honor of Holy Souls 50
l	For deceased parents 1 00
ĺ	B. T. S., Richmond 1 00
l	Mrs. Wm. Kelly, Burritts
1	Rapids 2 00
	A. E. Leacy, North Timis-
	kaming 1 00
	E. McL., Blairmore 1 00
	R. M. R., Port Colborne 1 00
	Dobberthien Family, Webb,
	Sask 1 00
	Sheenboro1 00
	J. C. Martin, Grates Cove 50
	the service of the se

#### FIVE MINUTE SERMON

By Rev. N. M. REDMOND FOURTH SUNDAY OF ADVENT

THE BAPTISM OF PENANCE

"And he came into all the country about the Jordan, preaching the baptism of penance, (Luc. 36.)

The herald appointed by God to precede His Divine Son, to prepare the hearts of the Jewish people for His coming, St. John the Baptist had, as we read in this day's gospel. one burden for his discourses. sum and substance of his preaching to turn back. is summed up in the description given of it in the words, "the baptism of penance." The one great prep aration, then, which the Holy Spirit, through the mouth of the Baptist, proclaims as necessary to us, in order to dispose our souls for the coming of God's Kingdom is penance. He calls it a baptism because of its effi ciency in our sanctification. For, as the sacrament of baptism cleanses our souls from all stain of original sin, so does penance wipe out all the sins which, through frailty and perverseness of heart, we may have committed. And as without baptism no one can enter the kingdom of heaven, so also without true and sincere penitence of the soul no sinner can regain the friendship and grace of God, which alone will obtain for him the rights he has forfeited by sin. Now, we are all sinners The few who have never lost their baptismal innocence are as small in number as the leaves in winter; we, the many who have prevaricated, are as numerous as the buds in spring. We must, therefore, in order to pre-pare the way of God in our hearts, make use of the sole remedy appointed by God for that purpose. That remedy is true and sincere conversion of the heart and soul and mind from our evil ways. It alone will restore to us what we have lost through our evil deeds. Let us then try and understand its full meaning

The repentance which availeth to salvation, is, in the first place, a purely gratuitous gift of God. It is a mercy purchased by the precious blood of Christ Jesus. It is a grace which can only come from above. It must, therefore, be earnestly asked for and anxiously sought after. We must frequently and with all earnestness petition for it. Prayer, long continued and from the heart, is our sole means of bringing it to our souls. We must, as it were, seek to obtain it by doing violence to the heavenly throne by our importunity. All times and seasons are alike useful for this purpose, but these days of Advent especially available for it. The present is a time of salvation. Let then a strong, earnest cry of persevering prayer go up from our hearts in these precious days of grace. Let it not cease until we feel an outpouring of the Holy Spirit filling our souls and an intense feeling of sorrow well ing up in our interior man. This will manifest itself to us by a thorough change in our whole being. For this is what true penance, penance which winneth salvation. will do for us. It will take from us the old spirit of attachment to sin, and place instead of it, a new spirit of compunction and resolution. It will remove from our eyes the veil of blindness which kept from our vision the awful danger of our evil state. It will inspire our hearts with a holy fear, the beginning of wisdom, of the terrible judgments of the Most High. which are ever impending over the heads of unhappy sinners. It will change us at once, and completely, from sin and incline us to God. It will enable us to turn our backs on the way which leads to perdition, and our feet in the straight road which leads Zionward. Our disposition, hitherto inclined to evil, will now give place to inclinations tendood. In a word, our whole hearts will be transformed, as it is written, "I will put a new spirit into This new spirit will manifest itself in our lives, and become evident in our works. It will direct our desires and rule all our actions. It will make of us new men created in the justice and holiness of truth. Our past will become a source of aversion and dislike, and we will resolve to make amends by our future conduct for its many and grievous shortcomings. In a word, we will leave forever the ranks of Satan and what real repentance will effect for us. Any other penitence than this will not profit us to eternal life. This is the baptism of penance preached by John, the fitting and

only preparation for the coming of the kingdom of heaven into our hearts. It is emphatically our press ing and serious duty at this holy time to endeavor to perform it. us resolve earnestly todo it. Let the voice, crying in the wilderness, find an answering echo in our souls. To-day if you shall hear His voice harden not your hearts." Let us be not like to the prevaricators of old who listened not to God's voice, lest for us, as for them, the time of God's exasperation may come suddenly; and upon us, as upon them, may fall the dread punishment, ever visited by God on those who hearken not to His call in the day of His grace, a he was well aware that he would hardened heart and an unpenitent have difficulties; but being convinced spirit, sure forerunners of the judgment without mercy which awaits those who die in sin and enmity with

When the afflictions of this life overcome us, let us encourage our-selves to bear them patiently by the hope of heaven .- St. Alphonsus

#### TEMPERANCE

"THE WHISKY SWAMP

Some time ago there appeared in a New York paper a huge editorial, entitled "The Whisky Swamp." Here are some paragraphs from it: Into that swamp millions have wandered, and in it millions have

There is no other shore to the whisky swamp. The middle of that swamp is failure and disgrace, and 'the other side" is death.

It takes courage and it takes will

things that whisky attacks and first destroys. 'This will not hurt you," whisky and lights the light of hope a little farther on in the swamp, and

You are a man of strong will," says "and can control yourself

and stop when you please."
"I know I can," says the whisky drinker, and drinks again, and the mud of the swamp rises a little higher upon him.—Sacred Heart

#### DANGERS OF LIQUOR TRAFFIC

of the people, especially in the ranks of youth, are too weak of themselves to resist successfully the allurements of the saloon, and really need the protection afforded by prohibitory enactment. Consider, moreover, the financial waste resulting from the trafficin strong drink, which is simply enormous. And what is much worse the appalling catalogue of crimes which may be traced, directly or indirectly, to the drink evil: the wrecked homes, the ruined families, the withered and blasted careers, the havoc of all that is best and sweetest in human life wrought by the monster of intemperance. 'To To drunkenness,' says the Archbishops and Bishops of Ireland in a joint pastoral address to their people some years ago, 'To drunkenness we may refer, as to its baneful cause, almost all of the crime by which the country is disgraced, and much of the poverty from which it suffers. Drunkenness has wrecked more homes, once happy, than ever fell beneath the crowbar in the worst days of eviction; it has filled more graves and made more widows and orphans than did the famine; it has broken more hearts, blighted more hopes, and rent asunder family more ruthlessly than the enforced exile to which their misery has condemned emigrants. Against evil so widespread and so pernicious implore all who have at heart the honor of God and the salvation of souls to be filled with holy zeal.'

#### ROME AND HOME

By E. H. in the Lamp

Such is the title of an essay writ en by Bishop Mott Williams, of Marquette, for a recent number of the Living Church. Its purpose is evidently to advise Anglicans with troubled consciences not to leave their home-the Episcopal Churchin exchange for the doubtful advantages that they may think to gain in Rome." The writer discuss experiences of three people in whom he is interested. They are Robert Hugh Benson, Edmund Ffoulkes and Dr. Miel

The first represents the convert to Rome who stays there; the second the convert who goes there, eventually returns, and the third is the Catholic priest who renounces his priesthood, but who ultimately drifts into Anglicanism. The com parison made between the wanderings of these three men is very fair. and the conclusion reached Bishop Williams is as interesting to us as it will no doubt be to the readers of the Living Church. It is pointed out very clearly that everything depends upon the goal that we are in search of "Respice finem."

Bishop Williams naturally ranges himself on the side of Ffoulkes and Miel, although he is very kind in his reference to Benson. He admits that in company with the former, he is above all else desirous of finding a comfortable "Church Home," where a man can follow his own line of thinking without restriction and yet regardless of consequences This does not mean that the others are to be convicted of dishonesty but that they are quite of the opin-ion that there is no such thing as a true Church, strictly speaking. may appear to be a rather startling admission to appear in the pages of a High Church paper. That it is a fair statement of the case will be seen as we proceed.

THE CASE OF BENSON Bishop Williams has read Hugh Benson's "Confession of a Convert." He sums up its contents very fairly. He ignores the old explanation about the "glamour of Rome" and admits that Benson had exactly calculated the price of his submission. That infallibility of the Church was the

all the rest did not matter. Abuses And this from a Bishop who has were, on the whole, inevitable. But been known to wear a cope and Divine precept. "Seek ye, therefore, first, the Kingdom of God."

THE CASE OF DR. MIEL

Dr. Miel is described very carefully as a man who had practically lost his faith. Those who read his book. A Soul's Pilgrimage," will not be able to discover very clearly how this happened. It seems that some one suggested to him that the authorities that he had quoted in some pamphlets in defence of Catholicism were not authentic or accurate. This seems to have completely dis turbed his convictions and from thence on his faith waned. A visit to the city of Rome in the days of the Temporal Power only confirmed his doubts and he eventually renounced And courage and will are the his priesthood and entered the married state. In a word, the arguments from antiquity that convinced Benson of the Truth of Catholicism is claimed to have destroyed his belief in it. It would be interesting the victim flounders on farther and to know what were the discoveries that he made which he deemed so conclusive. The writer of this article read his

book some years ago, and remembers to have remarked at the time that Dr. Miel must have made a very superficial investigation of matter which so greatly changed his life. He seems to have accepted all the long-since exploded fables about the forged decretals. After leaving "Consider that a large percentage the Roman Church he became "closely allied to unorthodox friends." After a long period had passed he came in contact with Anglicanism in Califor nia, where he was teaching. allowed himself," so says Bishop Williams, "to listen to Bishop Kip, and resumed the exercise of his priesthood, this time in our own Church." His diary records his impressions of Anglicanism. "If there is a true Church on earth, it is probably the Church of England.'

Our readers will not fail to compare this faltering profession of opinion with the enthusiasm of Benson. It is hard to call his accession to the Episcopal Church a conver-Dr. Miel simply found a comfortable corner for himself and family. He eventually settled in Philadelphia, where he died as rector of the French Protestant Church of Saint Sauveur. His congregation consisted of those who wished to brush up their French by listening to his sermons. High Church clergy of Philadelphia felt that they had to apologize for his presence. Certainly they never regarded his experiences as in any way an argument for the Catholicity of Anglicanism.

THE CASE OF FFOULKES

This is a rather similar case. remarkable how far afield Bishop Williams has to go for illustrations. Both Ffoulkes and Miel belong to a contributed anything of importance

Here we have another man who Church. He tells us so exactly. About the time of Newman's conversion he had "gone over to Rome the full logical force of the idea. He Church, he chose the occasion of the Vetican Council's pronouncement of But what if he happens to believe Papal Infallibility to completely sever | in a True Church?

his relations with Catholicism. quoted by Bishop Williams:

to shut one's eyes, and to pretend that in this or that existing community the teaching of the great Master finds its faultless living embodiment. Everything is in confus-ion. . . In the midst of this confusion it is not to be doubted that the Church of England, which is the very embodiment of the idea of Christian dissensions, has proved itself a working institution on an immense scale.'

In other words, Ffoulkes found a Church Home for himself and a niche where he could believe what he liked aud choose what he pre-ferred. His decision seems to be that if there is a true Church it will probably be the one in which there is the most confusion!

THE CASE OF BISHOP WILLIAMS

We said that Bishop Williams does this implicitly by writing the article and giving it its title. But

the Church myself." There was a time when such an expression of belief could not have found publicity in a High Church journal. Surely the doctrine of the very foundation principle of the teaching of the Oxford Fathers and that the True Church must exist, he could only find one Church that answered to its description.

"Rome must be that Church, so such a betrayal of essential truth! us wait a minute before we condemn

His words sound brutally harsh, but perhaps he does not mean to depart from the High Church position after all. He has not declared his disbelief in the infallibility of the Church without a qualification. In his next sentence he says: "I we believed in its indefectibility. He disowns the word "infallibility, he admits the term "indefectibility." Whether such a distinction is possi-Whether such a distinction is possible in the concrete we will discuss later. It is at least evident that in the abstract he is trying to meet a difficulty.

difficulty

After all, when High Churchmen refer to the "Catholic Church" they are speaking of a purely subjective thing which does not exist in reality. Bishop Williams in common with would probably argue that the Church is only One in an invisible In practice it consists of a number of mutually antagonistic Churches. When they speak of this ideal Church, whose "unity" is only known to God, they are certainly accustomed to claim that it is infal lible. Rome is not infallible, Canterbury is not infallible, neither is Moscow, but the Church is.

Now, it has ever been a difficulty to know how a divided Church can teach with an infallible Bishop Williams sweeps aside the difficulty by denying that it is infal-lible at all. It is indefectible, however. In what way? By its possession of Apostolic succession, a matter that is capable of ocular proof. It is the old branch theory again with its insistence upon Apostolic Succession as the only proof of the standing or falling of the Church. Where you have Bishops there you have the Church, because the succession of the Episcopal order is the only essential and visible proof of the permanence of Christianity. It has never failed in the past, it will never fail in the future. Let heresy come, let schism come, it matters not, for the Church is not infallible in doctrine, the succession of its Bishops is the single source of its

True, no ordinary High Churchman would confess this with his lips, but is it not the inevitable result of the Branch Theory? What is the use of complaining about false doc trine, when the existence of at least three conflicting "Apostolic" Churches proclaims that at least two of them must in some way be wrong Bishop Williams has found an ingeni ous way of ridding his mind of this difficulty. He is not going to bother about the confusion that exists amongst Anglicans in matters of faith, for it is the necessary result of the Church being fallible. He will hold on to the Episcopate in which distant past. Neither of them ever our Lord made promises of perma nence, and he will worry along as best to either Catholicism or Angheamses.

Ffoulkes's notoriety is mainly the result of his writing a book, "Reasons we are tempted to believe that he have been enough to formulate a principle that most of his High has distinctly lost his faith in any Church confreres really act upon

without knowing it. In a highly abstract way there may be something to be said for with many others. After mature consideration he discovered that he had accepted the "Infallibility of the and thank God that he has a broad Roman Church" without recognizing mind. He can also feel a certain sense of pride in belonging to an found that he really believed that historic institution dating back to the truth of Christianity itself only the time of the Apostles. He can do rested "upon a high degree of prob- good work in preaching and teaching ability." Naturally he felt quite out of place as a Catholic priest, and beautiful services of the Prayer after a period in which he ceased to Book. He can live and end his days have any active connection with the as a respected and devoted pastor

of a fallible, indefectible Church In associating himself once more carry him through? Will his conwith Anglicanism, he leaves us under science be set at rest by it? Can no misapprehensions as to the terms of his affiliation. He has not returned How can a Church be indefectible to the true Church, for there is no without at the same time being true Church. Here are his words infallible? Let us see if Bishop William's theory is workable. It is useless as well as childish let us try to define our terms in the sense that he uses them.

> By infallibility we think that he means the power to teach the revealed truth of God without fear of error.

> By indefectibility we think that he means that attribute of the Church that ensures its permanent identity to the end of time.

Now, the identity of any body depends upon its possessing certain necessary qualities without any essential change. If these qualities do suffer change then the identity is destroyed. One of the qualities of the Church is the power to preach the word of God. Surely so, for this is the express commission received from the Lord. admit this to be true we will eventually come back to infallibility. For unless the Church preaches the word identifies himself with the sentiments of Miel and Ffoulkes. He of God infallibly, she will either comments of Miel and Ffoulkes. He or else introduce false doctrines. When she does this she destroys her article and giving it its title. But he also expressly asserts the same convictions as they do. He calmly qualities has been lost. In a word, she is no longer preaching the word that the same identity, for one of her essential identity identity. and indefectibility are inseparably connected. Where is the escape from this dilemma? Bishop Williams attempts to provide such an escape and in doing so he is only following High Church practice. He limits the essential qualities of the Church to the sole possession of the Episco If this argument were carried to its logical conclusion it would be possible to have a Church presided over by Bishops tactually descended from the Apostles, and yet preaching Mohamedanism instead of Chris he must go to the True Church." mitre, and who has always associated Benson was surely following the himself with "Catholic views." Let and to define it infallibly, must come in somewhere to save such a possible situation.

#### Still further. The episcopate is not bestowed by a mere touch of the hand. That touch must be definitely limited to a specific end, otherwise every Episcopal bless ng would bestow Holy Orders. There must be **TORTURE** a "form." Now, the moment you admit the need of a form in ordination, you at once postulate th fixed belief. You must believe

the mere word Bishop a positive

title to a positive office? By no means. Back of the word must be

belief. And unless this belief is

infallibly true, you have no certainty that there will be identity.

It is impossible to remove the quality of infallibility from any idea

of a permanent Church.

Bishop Williams has had the cour-

age to write down very bluntly the

most powerful argument for remain

ing an Anglican. Stay where you

home" in an environment in which

you were born. We feel sure, how

ever, that his presentment of this

argument will not bring any peace

of soul to those who have conscienti

ous difficulties. Few of these whos

minds are in confusion will be satis-

fied with the argument that those

who are confused should be satisfied

to remain in a Church where every

CHRIST'S REPRESENTATIVE

There was a certain Christian man

One day his little boy said, " Papa,

you always ask Jesus Christ to come

and be present at our table, but He

said," You may have all my helping.

So he gave him all his helping and

the poor man had a good meal

After the stranger had gone the father said to his son, "Didn't Jesus come?

You said He never came. There was

inasmuch as ye have done it unto

one of the least of these, My brethren,

ye have done it unto Me.' Christ

you have done to that poor man is the same as if you had done it to

What

sends His representatives.

Christ."-Catholic News.

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who always said grace before the

meal, using the familiar words :

Be present at our table, Lord,

Be here and everywhere adored.

thing is admittedly confused.

are because you will be more

Nothing Helped Him Until He Took "FRUIT-A-TIVES"



ALBERT VARNER

Buckingham, Que., May 3rd, 1915. For seven years, I suffered terribly from Severe Headaches and Indigestion. I had belching gas from the stomach, bitter stuff would come up into my mouth after eating, while at times I had nausea and vomiting, and had chronic Constipation. I went to several doctors and wrote to a specialist in Boston but without benefit. I tried many remedies but nothing did me good. Finally, a friend advised "Fruit-a-tives". I took this grand fruit medicine and it made me well. I am grateful to "Fruit-atives", and to everyone who has miserable health with Constipation and Indigestion and Bad Stomach, I say take "Fruit-a-tives", and you will get well".

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never does come.' His father said, "Wait and see." That very day while at dinner, a knock was heard price by Fruit-a-tives Limited, Ottawa. at the door. A poor man stood there who said. "I am starving; I am very poor and miserable. I think STAMMERING God loves me and I love God, but I am very hungry and miserable and cold." The gentleman said, "Come in, come and sit down, and have a bit of our dinner." The little boy THE ARNOTT INSTITUTE You Can't Cut Out that poor man, and Christ said,

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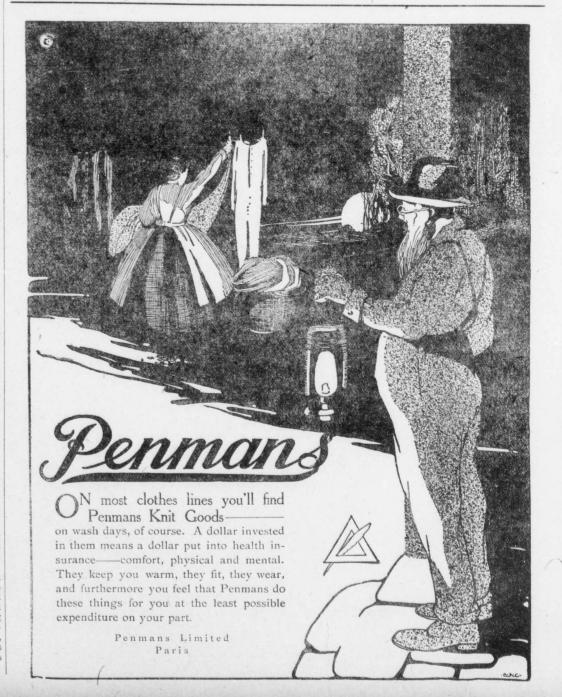
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#### CHATS WITH YOUNG MEN

A CHRISTMAS CAROL A Merrie Christmas, Gentlefolk! May Nothing ye dismay, May peace of mind attend ye all This blessed Christmas day.

There was a star whose light, Mystical and holy, Shone through the silent night O'er a stable lowly, Sing praise to God on high! And rejoice that He Thus should beautify

A Merrie Christmas, Gentlefolk! And may your wealth and pride Be mindful of the humble ones This blessed Christmas-tide.

Humble poverty.

There was a Little Child, Innocent and holy, Born of the Virgin mild, Sing praise to God Who gave Unto you and me Such Gift our souls to save!

O! the charity! A Merrie Christmas, Gentlefolk! And may your wealth and pride Be mindful of the humble ones This blessed Christmas tide,

#### -T. A. DALY THE CHRISTMAS MESSAGE

The message of Christmas to young men is one of service—to do good to others, to be unselfish, to give up ease and comfort for hardship and suffering if necessary to accomplish a noble ideal. The infant in the manger of a wayside stable came manger of a wayside stable came down from the glory and the bliss of Heaven, to swaddling clothes, to a cave, to cold, and to a career of self-denial that was to end on a cross. denial that was to end on a cross. For what purpose? To show His love for us, to draw our love to Him, to redeem us, to teach us by example how to live a noble life, to open and good. Used to all sorts of heaven to us at the end.

Love is the message of Christmas to young men-love that is pure, love that seeks the welfare of the beloved. love that is willing to make sacri-

fices to achieve its object.

Beside the Christmas crib young men should renew their consecration to the Christian life - to holy purity, merry dance, as he waited to try his the way to more happiness!" to respect for womankind, to resistcontrol their appetites and passions, and to enlistment under the banner like a real old Christmas, with plenty of Christ.—Catholic Columbian.

#### A YOUNG MAN'S THANKSGIVING

for a month when you were looking for work, James," said a good mother.

through frosted windows at Christmerciful death but a slow lingering mas dainties, maybe with a look of disease. Of course, I denied God and "You went with your petitions, but have you heard a Mass in thanksfor your fine position?"

Well, you know, mother, I've looked like a sure buyer. been very busy, and some way I forgot after a while," James tried to

You are one of the nine who forgot to thank their God for His goodness to them!" replied the mother. "Their prayer was granted, and that was all they cared. No time to thank more foolish charity to my most God Make time, my son."

tardy thanksgiving. He would not be one of the nine, he said, but he was just heedless until reminded of his data. That shy slogall. To be start that shy slogall. To you won't know, if you haven't had the experience, the beginning of that faith which is the badge of Christman. his duty. How many are like him! We are all earnest in prayer and for our needs, for temporal favors, and yet how remiss we are in making fitting aeknowledgment.—St. Paul

the greatest influences for good in his life had been the example set him by his employer. "I saw him." said our newsboy. "I couldn't return him the money, somehow. I simply stood there, speechless. Well, he's a couldn't return him the money, somehow. I simply stood there, speechless. Well, he's a couldn't return him the money, a welcome, then said to a friend: "There's Burnett. He used to by his employer. "I saw him," he "receiving Holy Communion daily at a time when such a thing was almost unheard of with the average man. I saw him honest in his business dealings and giving generously to the support of religion, and I never heard him use an oath or speak other than respectfully of the Church and her priests. So I thought I couldn't do better than follow him."

That is a case where practice has squared itself with profession, and it may well be taken to heart by every Catholic employer of labor.-New

#### OUR BOYS AND GIRLS

#### BETHLEHEM

With little feet so feeble, With tender little eyes, With baby lips that tremble To utter baby cries, Unmindful of the angels That crowd the starry dome, He comes to bid you welcome, Thrice welcome to His home

His home is dark and lowly, But love can make it fair His home is such a poor one, But God Himself is there And who would choose a palace, However great and bright, When God is in a stable This happy Christmas night?

-J. W. A. in The Irish Monthly.

#### CHRISTMAS GIVING

Christmas is here again, a bright and happy time for some, but a dreary and sad one for many. Plenty and poverty, the beloved and unbeloved, sorrow and joy, with what different eyes do they watch the dawning of

our dear Lord's birthday! It is a pleasant season for those who are well-housed and warmly clad, but to the poor, from very contrast to the good cheer around them, it means only added wretchedness, cold and misery. This is the time when the destitute and the helpless need help. God in His love and mercy has bestowed His bounty upon us unstintedly; it behooves us, then, not to withhold our hands from doing

It matters not how poor we may be, there is always some one we can Every day, every hour, there are countless opportunities for relieving distress, alleviating pain, all been killed by an accident. The helping the orphan, or even to give a lawyer told me that there was kind word or smile. The opportunity is always at hand, but alas! we too often neglect to make the most of the blessed privilege.

We must not harden the heart nor close the hand against the poor, or we can not hope to have a share in the joy of Christmastide. The friend-your words tonight, a hatred of less, the hungry, the homeless, appeal to us now in a special manner in the name of the Holy Child of Bethlehem, for they are His little ones. vain! And let us not forget that the very poorest of us are not too poor to give utterance to the timehallowed salutations of the bright season, and the sweet greeting, "A Merry Christmas!" It meets us at around for work and shared her poor every turn, it is an echo of the fare with me. Now that I have a angels' song. "Peace on earth to men of good will!"—Charles Phillips selling her papers, and letting her in Sacred Heart Review.

"IS CHRIST A BROTHER?"

"Paper, Sir?" 'Naw !" said the ragged man and me selling newspapers, did not seem suited for his work. Neatly dressed, he means the birthday of Christ?" looked out from under a neat hat rebuffs, the snarling answer did not ruffle his spirit, did not mar the friendly gleam of his eyes with flashes of anger and pride. He chirped a tune to the snow-flecked give my way a chance. Come to give my way a chance. It is the control of the flashes of the snow-flecked give my way a chance. The company with me to Mass and visit me to

'Paper, Sir ?"

"Certainly, my youthful—How many papers have you? Sixteen? Make time, my son."

The next morning James made his ardy thanksgiving. He would not much for your understanding to the spirit of that habit was the spirit of none other than the shivering Babs and the bleak Crib.

sure that the note of sneering wasn't The man who seemed so

with few opportunities for receiving what keeps me from believing he's there. He did not jeer at another

stopped at church and spoke to his friend, Father Peters, about his experience. He was advised to try the little plan he had mentioned.

At half past eight, the door be'l rang. A well groomed butler glared at the young cub and asked him what he did, ringing a gentleman's door-bell.

"Is Mr. Burnett in ?"

"Have you your card, if I should find him in?" polite and disdainful. "Card? of course not!" The young man burst into a merry peal of laughter, that nearly undid Mr. Grav-

to Mr. Burnett, if he is in and do me

a great favour."

Mr. Butler could not read or write has the following beaut which pleases us much: very well. His respect grew for the "poorly dressed" cub who could laugh so merrily and write so quickly. He mounted the stairs and gave the note to a middle aged man settled for the evening smoke. He read the note to the astonished

"Mr. Burnett accredited, 9 cents, due him as change for stock purchased from

Jim, the newsboy."

if we can credit Mr. Butler.

"Hello! my youthful, sit down for a minute, good. Now, what's up? Conscience bothering you?" No, sir, I came to ask what is

bothering yours ?"

"The retort courteous! It isn't bothering me much. This is beging the lion in his den 'for keeps.'

Mr. Burnett, it seems strange to find a mere newsboy talking the way I do. But I am no child. I am seventeen; I have had a good home, I am now forced to work for a living and am glad to say I have so far got along pretty well-

"Hold on, don't preach any sermons at me, my precious boy. It will

fall upon waste rock." Just a moment, sir, I am coming to the point. Four months ago I was just beginning to recover from the shock of hearing that my family had all been killed by an accident. The nothing left after all expenses were paid and that I was now another member of the army of the unem ployed. I began to see red. I had always meant to be a good Catholic; but now my faith grew blunt and I your words tonight, a hatred of religion in general and man in par-

"You have been to College, Jim, them, for they are His little Let them not appeal to us in these fancy ideas. Now you know

"Yes, I know better," interrupted the boy. "An old Irish washer-woman gave me the advice; she took while I was floundering me in rest in the evening from her labours.' "Newsboy and Philosopher," mused arnett, "foolish philanthropist.

Burnett.

What has this got to do with you and 'This, maybe you could find peace where I found it. You wished me a merry Christmas. What is Christ-

"So? I'd never gather that mean-ing from the way men tear at each other's throats for the rest of the year-and just one day to give and exchange presents. O the hypocrisy

"Listen. You have no prejudices ; morrow with me to Mass and visit air; he blew great clouds of misty breath at the halo about the corner the little crib of Bethlehem, give my the little crib of Bethlehem, give my the little crib of Bethlehem, give my the corner to be some the corner to

"Jim, some how or other you have luck on the next passerby.

And would you believe it, Christiating in a way that hasn't crossed hit me in a way that hasn't crossed hit way that hasn' of cold and snow, the very Christmas to enjoy in a warm home. But it rest. To make me that lucky I had YOUNG MAN'S THANKSGIVING was a miserable Christmas Eve to to lose at a blow, as you did, father, the chilled young man. He gazed mother and sisters. It wasn't a

"Well," said Jim, "I call tomorrow The gentieman and expect you to come.'

Is this a Christmas Story? Is there more than a word about Christmas? More than a word about Christ our brother? No. But Christmas night! No, don't you dare thank me, either! Why! I am glad to be the foolish dispenser of still

Notice, my friends, charity dispensed with a speer. Was it Christmas charity? The young man was charity? The young man was calculated by the reference of mental pensed with a speer. Was it Christmas mas charity? The young man was charity and the loving attacks of that the next changed interests, new friends, be Baby in Bethlehem. The songs sincere; it was the cry of a blinded enchanted his soul and opened doors long barred against such weaknesses, as he once might have said. A new AN EMPLOYER AND HIS EXAMPLE

The most genuinely pious man we know is a middle-aged father of a know is a know is a middle-aged father of a know is a know is a know is a know is

eally bad."
"Hum," said our newsboy. "I quarter. Bill, the policeman waved

There's Burnett. He used to be friend.' Well, he's a queer called crazy and some still call him a On his way home, the young man and he tells me that Burnett has just recovered from that same ailing." -J. A. M in Catholic Opinion.

#### THE FRIENDSHIP OF THE UNGODLY

An old writer of the seventeenth century says that "the leaves drop from the trees in the beginning of They have a real and visible effect autumn; and such is the friendship of this world; whilst the wealth and honor lasts, and whilst wireless message to the loved one. we enjoy a summer of prosperity, ity and his set, stone face.

"Wait a minute," he said after a pause. He scribbled a short note on a clean piece of paper. "Take that is that person who has no friend, but is that person who has no friend, but is that person who has no friend, but of this world." St. Francis de Sales has the following beautiful simile,

"You may distinguish worldly friendship from that which is holy and virtuous, as the poisonous honey of Heraclea is known from the other for as the honey of Heraclea is sweeter to the tongue than the ordinary honey, because of the juice of the aconite, which gives it an additional sweetness, so worldly friendship, ordinarily, produces a great profusion of sweet words, passionate expressions, with admira-"Pretty good writing; very good phrasing for a newsboy! O I remember, show him up."

Jim mounted the stairs very well, language, and commends nothing but virtue and the grace of God, the only foundation on which it subsists.



persons stagger in chastity and devo- admission and were duly received persons stagger in chastity and devo-tion, carrying them on to affected, wanton, and immoderate looks, sen-wanton, and immoderate looks, sen-correspondent of the Church Times says: "It is easy to see how a has no looks but what are simple and modest; no caresses but pure and monastery may gravitate to sincere; no sighs but for heaven; no simply through a lack of Anglican familiarities but spiritual; no comsympathy," and that "Real sympathy plaints but when God is not beloved infallible marks of honesty.

"As the honey of Heraclea is troublesome to the sight, so this worldly friendship dazzles the judgment to such a degree that they who are infected therewith, think they do well when they do ill, and believe their excuses and pretexts for two reasons: They fear the light and love darkness. But holy friendship love darkness. But holy friendship is clear-sighted, and never hides herself, but appears willingly before such as are good.

"In time, the honey of Heraclea leaves a great bitterness in the mouth; so false friendships change into lewd and carnal demands, or, in case of refusal, into injuries slanders, imposture, sadness, confusion and jealousies, which often terminate in downright madness. But chaste friendship is always equally honest, civil amiable, and never changes, but into a more perfect and pure union of Life, Part iii. ch 20.)

"To this we append a twentieth century piece of advice, taken from The Milwaukee Journal:

"In this country of constant Christ's brotherhood. On Christmas | changes of residence, it often happens they never so delightful, cannot wean gold or transitory things, but for his heart from the old friend. the Nevertheless, do not allow that friend pleasant thoughts and breathe remembrance; for there is no separation tho' apart, twixt friend and

"Perhaps you come home tired and fool. But I know a man who knows; tried with perplexing affairs, to find on your table a loving letter from a far distant friend. Many delightful recollections crowd through your mind. Worries are forgotten. The nerve-racked body rests. Peace and comfort steal over the soul. Joy in loving fidelity pervades the mind.

"Are those you love, your tried and true friends, long miles away from you? Bring them near by loving They have a real and visible effect on the body. Think loving thoughts. Mayhap, the ether will carry the

"Treasure the memory of friends to your own heart. Appreciating love and goodness in others makes you better and happier."-The

#### ANGLICANS AND ST. BENEDICT

The revival of the Anglican effort to establish a community of "Bene-dictine" nuns at Malling Abbey, England, will excite considerable interest amongst Catholics. A correspondent of the Church Times tells in its last issue the story of previous attempt. In 1892, the abbey which had been acquired by Miss Boyd, the founder of the English Abbeys Restoration Trust, of which the trustees are the Cowley Fathers, was made over to a sisterhood of Benedictine nuns which had been recognized by Archbishop Temple. The community, in the course of ation of the dead was then, and is some time, removed to St. Bride's still, adopted by atheists and Free-"As the honey of Heraclea, when swallowed down, occasions a giddiness, so false friendship breeds a vertigo in the mind, which makes the honey of Heraclea, when some time, removed to St. Bride's still, adopted by atheists and Freemoven to St. Bride's sti

Benedictine community in an ancient on the part of those in authority will do much to lessen this peril. can only wait and see. Malling Abbey is redolent of associations which are a constant protest against the break with the Holy See at the "Reformation." This the new com-munity must feel as did that which preceded it. Moreover, how can the members resist the conviction that Benedictines who refuse to accept the Pope's authority are acting contrary letter and the spirit of St. Benedictine's rule? - St. Paul

#### THE CATHOLIC MOTHER

St. Monica, the mother of St. Augustine, may be regarded as a type of the prudent, earnest, devout Catholic mother. The genius of the son has immortalized the mother. Her son, Augustine, at the age of sixteen was spirits." (Introduction to Devout a youth of fine talents and ambitions and was anxious to leave home for a splended career. But he fell prey to his passions, and, as sin too often leads away from religion, he also fell away from the Church and into many errors and sins. Monica loved her son with a strong, tender, natural affection; but she wept and her heart was stricken not for silver or

Many mothers are more anxious about the worldly prospects of their children than about their salvation, but not so was Monica. For nine long know is a middle-aged father of a family, who has worked for over a quarter of a century for the same firm. His piety has often been a matter of wonder to us, for he was brought up in a remote rural section, with few opportunities for receiving, with few opportunities for receiving, with few opportunities for receiving and he replied: The newsboy went to Bill, plained away all his doubts, his sar-toasms, his bitter railings against the follows. It is better not so. It should be chosen with regard to your friend's tastes, his likes or distinct to a neighboring bishop to ask him to speak to her erring son lest he belost. But the wise bishop knewthat heart. "Sweet is the phrase that the time was not ripe to intervene and here." son of these tears cannot be lost. Your prayers will be heard. her prayers were answered. This deep, maternal love, natural and supernatural, won him back to the true faith and he became a great light of learning and sanctity in the Church which he has enriched with many of his volumes that will last as long as the world exists.

St. Monica's life was that of many another Christian mother. We do not read that she did any wonderful things. She was unnoticed by the world. When she was sick of a fever at Ostia she said: "Lay this body anywhere God is as near here as in Africa." She did not wish to live longer, and with her heart full of peace and hope she went to meet her God.-True Voice.

#### THE CHURCH ON CREMATION

The New Zealand Tablet conclude a lengthy article on cremation with these words: "Earth burial has been consecrated by immemorial usuage as part and parcel of one of the Church's most touching and impressive religious ceremonials—a ceremonial which inspires the dying with hope and the bereaved consolation. By a decree dated May 17, 1886, Pope Leo XIII. forbade Cath olics to give instruction for the cre mation of their bodies after death under pain of deprivation of the sacraments when dying and of relig ious obsequies when dead. decree was partly based on venera-tion for the body which was once the temple of the Holy Ghost; partly on respect for the consecrated usage of the Church; and partly on the fact that, in Continental Europe, inciner-

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#### First

### Announcement

We have in preparation a new book under the suggestive title:

## "The **Facts About** Luther'

which will be ready for the market about October 1st 1916. The work is written by the Rt. Rev. Mons. P. F. O'Hare, LL.D, who is well known as a writer and lecturer on Lutheranism. The object of the volume is to present the life of Luther in its different phases as outlined in the contents.

HE forthcoming celebration to commemorate the 4th centenary of Luther's "revolt" which occurs October, 1917, tend to invest the volume with a special timeliness. But, apart from this consideration, the need has long been felt for a reliable work in English on Luther based on the best authorities and written more particularly with a view to the "man on the street". Monsignor O'Hare admirably fills this want, and the book will be published at so nominal a price that those whom the subject interests may readily procure additional copies for distribution. We also beg to call your attention to the fact that this work will be an excellent addition to the mission table.

The book will have approximately 352 pages

The book will have approximately 352 pages and will sell at 25c, per c-py. To the clergy and religious a generous discount will be allowed, provided the order is placed before Oct. 1st, 1916.

#### CONTENTS

1. Luther, his friends and opponents. 2. Luther before his defection. 3. Luther and Indulgences.

4. Luther and Justification. 5. Luther on the Church and the Pope. 6. Luther and the Bible.

7. Luther a fomentor of rebellion. 8. Luther, Free-will & Liberty of Conscience 9. Luther as a Religious Reformer.

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#### CHRISTMAS DAY

Cardinal Newman in that perfect of time! The winds and snows of Omnipotence in Bonds, the centuries leave that picture and that message resplendent and unfading. Countless generations have knelt before the Crib, with the shephards and limitations to which God abjected Himself in the Incarnation. He confesses that the contrast between God in His Divine nature, and the contrast between God in His Divine nature, and the contrast between God in His Divine nature, and the contrast between God in His Divine nature, and the contrast between God in His Divine nature, and the contrast between God in His Blessed. all powerful, everlasting, and God in His freely assum human nature, in the womb of the Blessed Virgin, in swaddling clothes, in filial subjection to Mary and Joseph, in the cruel hands of the Jewish officials, in the tomb, and in the consecrated Host, is a contrast that many may find staggering to faith. "For me," he continues, "I can only say that its, affect upon myself lies just in the very opposite direction, and, awful as it is, it does but suggest matter, as for adoration, so for faith also. What human teacher could thus open for us an insight into the infinitude of the Divine counsels? Eye of man hath not seen the face of God; and the heart of man could never have conceived or avented so work of the National Service Commission. I suggested that the work of the National Service Commission. I suggested that the Catholic Societies not having official papers the quickest way reach them would be by a notice to the sadness of Catholic papers and in response have received some copies of the loveliness of an evening sky, of a magical landscape of the disamd trees and have been asked to send as me to every Roman Catholic Newsmart to the infinitude of the Divine counsels? Eye of man hath not seen the face of God; and the heart of man could never have conserved or avented so work of the National Service Commission. I suggested that the Catholic Societies not having official papers the quickest way reach them would be by a notice to the authority of the work of the National Service Commission. I suggested that the Catholic Societies not having official papers the quickest way reach them would be by a notice to the authority of a may reach the vision of the sould. Of a certainty we ought to be glad on Christmas Day, And. By too as grace, we are glad. But there is a sadness of Catholic Societies not having official papers the quickest way reach them would be by a notice to the authority of a sadness, too, it is the vision of the very looks and the vision of the sadness of Catholic Societies not having of Catholic Societies not having Blessed Virgin, in swaddling clothes, ceived or invented so wonderful a tains, of His ineffable, overwhelming the torrents of delight which swept attributes. I believe the Infinite the angels out of heaven down to condescension of the Highest to be the midnight hills of Beshlehem, and true, because it has been imagined.' It is true, apologists of the Church

do not emphasize this argument of Christian evidence. Perhaps it is too subtle for the weak eyes of unbelief. But for any one, who has poured over the history and life of mankind and has formed definite conclusions of human limitations, Newman's thought, as I have here reproduced it, must be fortifying to our faith. And if we are impressed by the thought that the history of our Redemption must be true simply because it has been "imagined," the impression deepens when we descend to details, and nowhere perhaps grows so much in strength as when dwell on the story of Christ's

In the first place, who could have imagined that God, the infinite, the everlasting, loved us with a love so surpassingly delicate and tender and intense that the combined motherlove of all time is only a weak and broken image of it? Homer, Plato, Sophocles, Vergil, what have these rare masters of truth and honesty ever uttered in their most exalted moments that might lead us to enter at its best and highest could imagine genius fills us with reverential rement falls pitifully short of conveying even remotely the expectation

self could launch such a mystery upon the world.

faintly? strongest and finest. Plato, if he in time, were a thousand times Plato, could The h were a thousand times Plato, could never, in the wildest flight of his genius, have had the dimmest ink-

tion, is the uttermost finite expres- some years its Secretary, while for sion of infinite love and infinite the past year she filled the position beauty. The extreme capacity of of President. Work for the poor and created and visible signs and sym- needy through this worthy organbols was exhausted, as no creature ization was to her a labor of love in could exhaust it, to signify God's which she never wearied. Many to love for us. Only the Divine Master could thus use the materials of His in time of need will long remember to war sailing conditions, shipments to canada can only be made monthly.

Cross circles also she took an active to Canada can only be made monthly. who can not detect unmistakable found in her a willing helper.

traces of the Divine daring of God's It is needless to add that her death

to the love of things invisible."

ible if He Himself had not said it And how inspiriting in the loneli ness and amid the fugitive shadows the centuries leave that picture and

Divine Babe nestling in His Bles Mother's arms of It is even so stoday where pride has not hardened the heart and passion has not blinded the vision of the soul.

defeated desire. An ocean of beauty And the soul can only sip from it manifestation, as the Gospel con The heart strives bravely to enfold it can only sip a little sweetness here and there. And the anguish of its own smallness in the presence of Infinite Love and Infinite Loveliness makes joy itself a struggle and a

> But it is a blessed struggle and a sweet trial, and the sadness of it has no kinship with sorrow. For we know the heart can be expanded to receive larger and larger draughts of beauty by reason of that Divine principle of life within us, which we call the supernatural life of grac growing in capacity and power with every good act, to be lost only by sin, to be changed at the last into the very light of God's glory, in which we shall see and enjoy the Divine Lover of our soul face to face forever.-James J. Daly, S. J., in

## DEATH OF MRS. MARTIN

J. LEGGE

Pembroke Observer, Nov. 30. Pembroke people received a distinet shock on Sunday evening when tain the notion that the soul of man the news became circulated that Mrs. Martin J. Legge had passed to rest such an overwhelming fact? Greek in the General Hospital. It was known that she was unwell, sufferspect for the capacities of the human ing from a recurrence of complica-intellect; but its noblest achievevears ago, but few outside of her immediate friends were aware that that it could ever, on its own wings, her condition was so serious, hence soar to the outer edges of the Divine the news of her death was in the mystery of love. Before any man nature of a painful surprise. She could think of the infinitely tender had been ill about three weeks, and love of God for us, it had to be when hope for her recovery was Divinely revealed. Only God Him- abandoned relatives at a distance were informed of her condition and on the world. three sisters — Rev. Sister Mary Dorothy, of the general hospital, lems of which the first Christmas Sault Ste Marie, Rev. Sister Mary morn gave us our earliest intimation Frances, of St. Patrick's morn gave us our earliest in unation in giving to us its intimately sweet of solution! How was the Almighty Good Counsel, of St. Fatrick's School, Good Counsel, of St. Joseph's Consolution! and Eternal to show His creatures in a visible and convincing and humanly tender fashion that He to Pembroke and with her husband loved them beyond the power of their and children were at her bedside minds or their speech to express but when she closed her eyes in death. Fancy that problem flung Another brother, John, and a sister, wherever human minds and human Mrs. Jas. Morgan, of Vancouver, B. imaginations were boldest and C., were unable to reach Pembroke

sing of the simple and touching story which is read in the Gospel of the Frances White. Her maiden name Christmas Mass. This had to happen before it could be imagined by she was in her forty-fifth year. All man. It had to find ledgment of her useful, kindly life was spent among earthly realities before the in Pembroke and in September, 1895, human mind could discover it in the realm of possible things. That we can took place in the Cathedral here. imagine it at all is conclusive proof that it has actually come to pass.

We give "thanks to Thee, Holy Lord, Father Almighty, Everlasting and one son, O'Driscoll. A tender God, because by the mystery of the and devoked wife and mother, her Word made Flesh a new ray of Thy first thought was always of her home glory has shone upon the eyes of our and family, but she found time also minds; that, while we know our God | for outside endeavor and was always visibly, we may by Him be drawn prominent among the women workers of St. Columba's Cathedral. She The Christmas mystery, as it was one of the organizers of the stands in the Divine plan of redemp-

hand in the beautiful picture of that has caused general sorrow and regret first Christmas night in Bethlehem. and that the husband and family And what is the clear message of have found a host of sustaining that picture? God loves us, and He friends in the great sorrow that has yearns for our love. How incred- come upon them. Sympathy in

generous measure has been extended by all classes and there was a large attendance at the funeral, which took place from the family residence, Columba's Isabella street, to St. Cathedral and the Catholic cemetery yesterday (Wednesday) morning Solemn High Mass of Requiem was celebrated by Rev. Father McInerney, assisted by Rev. Father Lorrain as deacon and Father Breen as sub-

#### NATIONAL SERVICE

COOPERATION OF FRATERNAL SOCIETIES

Toronto, Dec. 11, 1916 The Editor, CATHOLIC RECORD : The various fraternal societies have an association to assist the Government in Patriotic work and have their services to the National Service Commission. As meetings were held in Toronto, I was asked to represent the Knights Where nations are warring, life for of Columbus, which I did on author from the Ontario State Officers. The Societies in response to an address from Mr. Bennett, promised As a dying people sinks to its to utilize their machinery for getting notices to members, etc., to help the Room for the Christ-Child, room! work of the National Service Com-

in January, 1917, an inventory will be made by the Post Office Authorities, of every male between the ages of sixteen and sixty-five, residing in

National Service Cards and addressed envelopes for their return to Ottawa have been placed in the ands of all Postmasters for distribution amongst the persons required to fill in such cards. Every person of the prescribed ages is required to fill in and return a card enclosed in an envelope within ten

Any person who fails to receive a card and envelope may obtain the same upon application to the nearest

R. B. BENNETT. Director General. Ottawa, 15th December, 1916. GOD SAVE THE KING

THE STOREKEEPER AND THE ARMIES

HOW THE WOMEN OF VANCOUVER THE PATRIOTIC FUND

Vancouver, Nov.-The truth of the old adage that "Union is Strength' has been rediscovered by the sol diers' wives of South Vancouver. this suburb there are 724 families being helped by the Canadian Patriotic Fund. The Soldiers' wives and mothers have formed, among themselves, an association. They meet regularly for socialintercourse. contribute time, service and money to patriotic causes. They stand by one another in trouble. They restrain any member of their group who may be inclined, by extravagance, to bring discredit on the Patriotic Fund. This body of women are just beginning to find what power they can exert. Their combined monthly cash income amounts to about \$50,000 Not satisfied with the way in which contributing to the Patriotic Fund they have determined to use their power to enlarge the shopkeepers' horizon. They have recently had printed small window card intimating that Mr. Storekeeper is giving to the Patriotic Fund. Where this is the case, the card is put in his window and the soldiers' wives spend money where the card appears. Acting on the principle that "One Good Turn Deserves Another" the soldiers' wives of South Vancouver have become an important influence in swelling the receipts of the Patriotic

#### CATHOLIC LEAFLETS IN THE ITALIAN LANGUAGE

During the last few years the increase in the Italian population, in many Canadian districts, has created a demand for Catholic leaflets in the institutions had a high literary Italian language. To meet this requirement, the Catholic Truth Society of Canada made connection with a publisher in Italy. During a glowing in the sunset, without recognizing gratefully a luminary of three months trial many hundreds of the Middle Ages-one of copies of several titles, in leaflets, those stations along which the were received. These were submit- torch of knowledge was transted to Italian pastors and by them mitted from summit to

diately, for these for the year 1917. Parishes wishing to procure these

These leaflets are four paged, and whom she extended a helping hand have between 1,200 and 1,500 words. live for could retire to calm the fever

is as follows :

100 a wk. or 5,200 a yr. \$5 00 er \$1 00 a thousand 100 a wk. or 5,200 a yr. \$5 00 er \$1 00 a thousand 100 a 26,000 12 50 85 500 26,000 20 00 75 Address Catholic Truth Society of petual snows and frightful deserts, to Canada, 67 Bond St., Toronto.

#### CHRISTMAS-TIDE

"BECAUSE THERE WAS NO ROOM ! The blasts of winter are fierce and

The snow lies deep over hill and But a star shines bright through the deepening gloom— Room for the Christ-Child, room!

Where man's distrust and his greed for gain Have frozen the floods of tender

rain, Till never a flower of hope can Room for the Christ-Child, room!

In homes that deepest griefs have borne, silent forms of those that mourn, In the shadows that gather around

the tomb Room for the Christ Child, room !

And a cry rings out from the fearful strife

Room for the shepherds of Bethle hem, Room for the angels who sang to Room for the Light, in the wintry

Room for the Christ-Child, room. WILLIS BOYD in Harper's Magazine

CHILD'S CHRISTMAS SONG

Lord, I'm just a little boy, Born one day like You, And I've got a mother dear And a birthday, too, But my birthday comes in spring, When the days are long,

And the robin in the tree Wakens me with song Since the birds are all away, Lord, when You are born, Let Your angels waken me

On Your birthday morn. Lord, I'm just a little boy Hidden in the night, Let Your angels spy me out Long before it's light, I would be the first to wake And the first to raise

In this quiet house of ours Songs of love and praise, You shall hear me first, dear Lord. Blow my Christmas horn ; Let Your angels waken me On Your birthday morn.

#### ANOTHER WINNING FEATURE

IS THE REPOSE OFFERED BY THE CATHOLIC CHURCH

A MINISTER REGRETS THAT STMILAR RETREATS DO NOT EXIST IN PROTESTANT LANDS

By Rev. Henry M. Field, in his "A Letter from Rome," pp. 10 11.) 'Another winning feature of the Catholic Church is the repose which its numerous institutions offer to the weary, the broken heart. Protestant ism has no cloisters-no places of retreat, to which a ma with the labors of life, or with private grief, or sick of the selfishness of the world, can retire to pass his days in devotion, and in communion the wise and good of other days, or in the labors in charity and mercy.

"To an old man-if without children, or if they are dead, or his lot is hard, or his life unhappy-I can conceive of nothing more grateful tha such a retreat as he approaches the evening of life. There the seduc tions or the treachery of the world cannot reach him. He is secluded from its occupations, and heavy wearying care. Hours of study alter nate with the gentle religious excite ment of matins and vespers. His life has been full of sorrow, and now he finds a soothing repose in the monastery which crestes a solitude in the heart of a city—the stillness of its paved court broken only by the murmur of a fountain, and its long corridors echoing only to the foot fall of some passing solitary who has retired from the world. In the lone ly imprisoned cell, the lamp suspended from the ceiling lets fall its light on the bald head of the aged pilgrim bending over the pages of St.

Augustine.
"The scrolls that teach him to live distributed to the members of their while the world beneath lay congregations. The importance Requests have been received for of these institutions to learning is regular supplies, and it is the inten- lessened, now that the sun shines tion of the Society to arrange imme- down into the valleys as well as on the hill-tops. But as places of religious seclusion, I cannot but wish leaflets should send in notice at that there were some such retreats in Protestant lands, to which a man who has nothing more on earth to

The annual subscription fee— also great honor for her charitable which must accompany the order— institutions. She has erected monasteries in lonely and almost inac cessible places; on the top of the Alps and of Mount Sinai; amid perextend assistance and relief to lost or

helpless travelers. I walked over the Pass of the Simplon with an Episcopal clergyman, and I remem well his animated exclamation, as we first caught sight of the Hospice on the top of the mountain: the Catholic Church does And I confess I could scarce resist any abstract argument better than the Monks of St. Bernard, or the Sisters of Charity."

Nothing keeps longer than a mid-dling fortune. Nothing melts away sooner than a great one. -Bruvère. We should ask not who is the most learned but who is the best learned. - Montaigne.

#### MARRIAGE

FORHAN-McCaul. — On Thursday morning, November 30th. 1916, at St. Bridget's Church, by the Rev. Father Fay, Elizabeth Estelle Pender daughter of Mr. M. J. McCaul of the Dominion Gov't Railway Commission and the late Mrs. McCaul of Ottawa, to Peter Harold Forhan son of Mr. and Mrs. M. Forhan of Owen Sound

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1917. Twenty on roll. Convenient to church,
Apply to Geo, Corbert, Sec., R. R. No. 1, Chiston,
Ont. 1889-tf

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African Fabiola, The: translated by Right Rev.
Mgr. Joseph O'Connell. D. D. The story of the
Life of S. Perpetua, who suffered martyrdom
together with her slave Felicitas, at Carthage in
the year 203 One of the most moving in the
annals of the Church.
Agathas Hard Saying. By Rosa Mu holland,
Rosa Mutholland's best novel.
Alley Moore. A tale of the times, by Richard Baptist
O Brien, D. D. Showing how eviction murder and
such pastimes are managed and justice administered in Ireland, together with many stirring incidents in other lands. The story tells of the heroic
lives of our I ish grandfathe s and grandmothers,
There is no lack of incident and accident. For
those interested in Irish history of these later days
Alley Moore in a Lew dress will serve a good
p. 170se
Lichemst's Secret. The : by 'sabel Cecilis Williams.

of and to piy sorrows and trials of others rather than our own.

Alias Kitty Casey, by Marie Gertrude Willfams, Kitty Gasey is in ratity Catheine Casew, a girl threatened with misfortune, who in an endeavor to secucle herself, and at the same time enj y the advantages of the country in a ment lime, accepts a menial posi ion in a hotel, faking the osition of waitess refused by her mad. Kitty Casey The story is well written, and a romance cleverly told. Alvina, by Rev. A. J. O'Reilly.

Arabeila by Anna T. Sadlier,

Aunt Honor's Keepsake A chapter from life. By Mrs J. mes Sadlier.

Auriel Se wode, by Emily Bowles. Woven with st ands of history are dark threads of jealousy, plots and forgeries; but there are a so bright weavings of love; and, of course, all's well that ends well.

Back to Rome, by Scrutator (J. Godfrey Rupert.)

weavings of love; and, of course, all's well that
ends well.
Back to Rome, by Scrutator (J. Godfrey Rupert.)
Bei g a eties of Provate Letters etc., addressed to
an Anglican I lee gyman,
Between Friends. By Sichaid Aumerle
Beech Bluff, by Fanny Warner A tale of the
South before the Civil War, Two other stories
are contained in this volume: "Agnes," and "For
Many Days."
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