The Catholic Record

LONDON, SATURDAY, OCTOBER 23, 1915

A MYSTERY

We know not the reason why some Catholic parents entrust the education of the boys to secular institutions. It may be that their friends favor this decision, it may be that listening to the voice of prejudice they are persuaded that the Catholic college is not a factor in the domain of education. So far as their friends are concerned we advise them to be guided by the Church. And the Church bids them to safeguard the faith of their children and to place them in an environment that will be a barrier to onslaughts against their

Parents are reminded again and again that if for children they are the representatives of God : they are to be for them depositaries of His authority, teachers of love and law and models by imitating which they may be made perfect as their Father in Heaven is perfect. You are to watch over the purity of their faith and morals with zealous vigilance and to instill into their young hearts principles of virtue and perfection She tells them that they have received a divine command to teach and guide their offspring. How then does the opinion of friends harmonize with these admonitions? It may happen that one who calls himself a Catholic may, in order to conciliate the bigot or to further some personal scheme, place himself in opposition to the traditions and teachings of the Church on this subject. But such a one is not a guide for those who have even an element. ary conception of the priceless value of the faith.

It is said that secular institutions never countenance any attacks on religion. Let that pass for the moment. But is it reasonable to expect that students, breathing in the atmosphere of indifferentism and having the language of the world. can emerge from these institution with their faith's vitality unimpaired. Is it too much to say that they will adopt another standard of life's values? We know that they are exhorted to be good and strongwishy washy stuff that can afford no help in days of stress and storm.

Protestant educators of repute admit this. The facts are plain. Something is wrong with their system. Prussia is too much in forefront to be ignored. shameless application of the dictum that might makes right is sufficiently indicative of the public her during the centuries. With blassentiment throughout the land. Its phemous effcontery they put out the morals are worthy of its ration- lights of heaven, that no longer see. | churches. alism and materialism. And so ing the stars France would forget her aducators are doing some soul ancient glories and become a tawdry searching and are endeavoring to discover why, after a lavish expenditure of money and of unwearied devotion to the purely secular system. so many well schooled men are living without God and without hope in the world.

A QUESTION

But we are asked sometimes : Can our colleges equip a student to compete with others for the prizes which Canada has to offer ? Can they satisty the legitimate demands of the present day? In the first place the Catholic college aims to turn out men. And a man who has been taught to control the devil within him is a more likely winner than he who relies only on his own strength to conque his pride and passions. A student assumed name should exhibit an all around development. He knows the ologies but he also knows reverence for God and man, for authority, for his own body and soul. A man who has been trained to run according to schedule can be trusted to reach the terminals far sooner than the man who while aware of his destination has no orderly plans of arriving

We are not so heavily endowed as the great secular institutions. This may be due to the fact that some of us who have means have as yet not been persuaded that the college worthy of the name is the great source of enthusiasm and truth. Yet individual, not courting a broken there are glimmers of light here and neck, comes down in the usual way.

there. In Halifax, N. S., for instance, St. Mary's raised \$40,000 in a week. St. Francis Xavier's in Antigonish, N. S., has been helped by the generosity of friends. And let us say that the Antigonish hall of learning is an object lesson of what ceaseless toil and enduring energy can accomplish. It is an asset of the Church in the Maritime Provinces, No educator, however prejudiced and antagonistic,

can deny its claim to scholarship.

With each recurring year our colleges are so increasing in power and influence that they who erstwhile regarded us as negligible factors in the domain of education are acknowledging reluctantly, perhaps, our worthiness and merits. And the reason is that they stand on solid ground. Catholic to the core, they ignore nothing that can serve the answers with another question : Church. And because of this some of our colleges, while reverencing the past and holding fast to its traditions. live and work in the present; and show how Catholic principles are in consonance with science and are alone able to solve our problems.

They insist on having competent men : men who have had the necessary special training in their staff. The Carnegie Foundation was right when it said that the college which could bring half a dozen first class men into its service would shine in the educational firmament like a star of the first magnitude. The institution with men of proved and acknowledged scholarship as its professors is already in the forefront of progress and civilization. And we soul encompassed with it into a likehave that kind of college.

WHICH

A contemporary says that "Protest tantism condemns false doctrine and clings to every word of the Lord." This statement is an echo of the days when the Bible was in honour with our separated brethren. But who is to say what false doctrine is? The Presbyterian believes that baptism should be given to intants: a Baptist believes that it should not. Which is the true doctrine? It is generally admitted that Protestants cling fast, not to the Lord's words, but to the interpretation they are pleased to put upon it. And this is why the multitudinous sects, all based on the Bible which they accept blindly as divinely inspired, are the reproach of Christendom.

COMING BACK

This war will, it seems to us, cure France. For years it has been afflicted with a political sickness. The men who ruled tried to banish the Church which fostered and nurtured thing bedecked with gauds fashioned by the bitter-minded men who had a quarrel with God. The war, how ever, has made her think. The soldier may know little of his country's past but he does know that the priest hard by him in the trenches is a good comrade and a loyal Frenchman. Seeing him at the altar, noting his superb disregard of self in ministering to others, he begins to understand in some measure the tactics of the politicians. He sees how these politicians have weakened France. He is finding out the cause of his own listlessness and apathy in regard to religion. In a word, he is getting out of the rut furrowed by the Government and going back to the Mother who moulded the soul of France and made it the abiding place of glory and saintliness. The France of Joan who has been given real education of Arc, of Sts. Louis and Vincent de and not a heresy sailing under an Paul, of Bossuet, of Corneille and Racine may well spring forth from the field of battle.

MIXED MARRIAGES

To a correspondent who deprecates the tone of our remarks on mixed marriages, we beg to say that if he had looked into the literature on this matter he would have deemed our comments as mild as a summer zephyr. Our correspondent says that he has seen mixed marriages that have led to no unfavorable results. But they are the exceptions. A man may jump from a skyscraper and suffer no injury, but the average

The Church says that there is great danger in mixed marriages. She has always opposed them. Every priest of experience knows that they are the prolific source of indifferentism and irreligion. In order to avoid greater evils the Church tolerates a mixed marriage; but before she grants the dispensation the non-Catholic party must promise not to interfere with his future wife in the exercise of the Catholic religion; and to allow the children to be baptized and educated in the Catholic faith. Even then she has no blessing for a mixed marriage-nothing that can gladden

these sorrowful nuptials. Marriage, as has been said so often, means a union of souls as well as bodies. Is such a union possible in a mixed marriage? St. Ambrose "How can there be union of affection where there is discord of faith." And Brownson asks : " How can the heart that loves God above all things consent to form the closest of all unions with one who she knows has no sympathy with her religion, no Holy Mary ?"

Sometimes the non Catholic is not a church goer. He is very tolerant -that is he is dead to all supernatural life. His influence is far more pernicious than that of a bigoted Protestant. Bigotry may awaken antagonism in the children and thereby defeat its purpose : but the tolerance of the unbeliever moulds the ness of himself. It saturates the atmosphere of the household to the destruction of the things that are worth while. Oftimes the non-Catholic party agrees to everything without having the slightest intention of keeping their promises. Is it any wonder that priests are as hard as flint against these marriages ? They deprecate them because they spoil God's ideal and because in mixed marriages many of the children are lost to the Church. Wealth and position may and do beguile some of the household; but the Catholic who heeds the admonitions of the Church will prefer single-blessedness to a union that means discord

KIKUYU AGAIN

The Rev. Leighton Pallan is dissatisfied with the Archbishop of Can terbury's recent pronouncement in with the name of the Bishop of Zanzibar. He is specially severe upon the passage in which the Archbishor gave sanction in certain circum stances to the admission of Noncon formists to Communion in Anglican

"Let us now consider what is the most serious passage in this dooument. I mean the passage which sanctions what is sometimes called, I think somewhat profanely called spiritual hospitality.' That is, giv ing the Sacrament of Christ's Body and Blood to persons who are separ ated from the Church, without re quiring them to renounce their to make any such profession of faith s would prove that they 'discern the Lord's Body.' At this point it would be difficult to say whether a greater menace to the constitution of the Church has come from the Arch pishop or from his 'Central Consul tative Body. Which is better, to do what the Archbishop does—to ignore the grace of confirmation except when quoting a mediæval rule which he does not observe, or to do what the Consultative Body does— to admit without hesitation that confirmation is an Apostolic means of grace.' and then to urge that it need not be required? I will not attempt to decide which is the better. But there is an ominous sentence in the opinion of this Consultative Body which warns us of rocks ahead much nearer than Kikuyu. It is urged that in this matter of dispensing from confirma-tion the discretion of the Bishop 'may well be exercised, especially, though not exclusively, in the mis sion field.' The persons to be dis pensed are those who from pec ircumstances are deprived of the ministrations of the Churches to which they belong.' Study this in connection with the situation, and it scomes obvious that these so called Churches' include the denominations represented at Kikuyu, such as Methodists and Presbyterians Quite logically, the Consultative Body holds that if we destroy the tence round the Lord's Table in Africa, we ought to destroy it in England.

Mr. Pallan likewise disapproves of the liberty allowed to non-Anglican themselves to the people, and Pius

separated from the Church is separated from it because he does not accept the doctrine and discipline of the Church. Otherwise he is an impostor. And so long as he continues in this state of separation he ought not to be invited to preach to a congregation of members of the Church. His case is totally different from that of a lay-man whom a Bishop licenses to preach. The latter, by his member-ship in the Church, witnesses to his belief that he is not a minister and has not the authority of a minister. But the minister of a separated body must, if he is true to his convictions speak as if he had the authority of a commissioned representative of the Church of Christ. Whence came this theory which separates the min istry of the Word from the ministry of the Sacraments? It certainly did not come from the English Ordinal. There the Bishop at one and the same time says to the priest, 'Take thou authority to preach the Word of God and to minister the Holy Sacraments.' Did this theory, then come from the New Testament? I need only ask you what St. Peter or St. Paul would have been likely to say if even a Christian prophet love of God in his heart, and one had come to one of them and said, I who despises her own sweet and dislike your Sacramentalism, and I have no intention of placing myself under your instruction, and I have built a church in which to preach my own opinions, but I respect your goodness, and I am ready to accept an invitation to address your con verts.' . . Every preacher ought to be the divinely appointed minis-ter of a tradition which he has received, and to which God has set His seal. He then speaks with the one voice of the one religion. And to speak thus is a greater thing than to peak as one whose originality and independence extend to a rejection of any part of the original tradition. -London (Eng.) Tablet.

QUIRINAL PALACE NOW ITALIAN HOSPITAL

Special Correspondence of Toronto Daily News Rome, Sept. 20. — The King and Queen of Italy have turned their own residence in Rome, the Royal Palace of the Quirinal, into a hospital for the Italian wounded. The transfor-mation has taken place under the personal supervision of the Queen Not only the many smaller and unmportant rooms of the vast palace and the connecting buildings within the grounds, but the magnificent State apartments, including the Throne Room, have all been converted into wards, operating and other rooms essential to a first-class

hospital.

The hospital comprises the entire first floor of the palace, with 11 halls having accommodation for 206 pati ents. It was suggested that these halls benamed after the Royal Princes, but the Queen decided to give them the names of the soldiers who were the first to be decorated by the King for acts of special valor. The Sale of the Balcone (the balcony on which the King and Queen have been accus tomed to appear on State occasions)
has been arranged, together with the Serra" rooms, for operations, and disinfecting halls. A complete radilogico cabinet is in full working order and renders splendid service Iwo large halls are set apart refectories, one of which is the famous Sala Battaglia, capable of seating 150 guests. This salon is socalled on account of the three large battle paintings which adorn the walls. phonograph, a gift of the Royal children, is the source of no little satisfaction to the convalescents.

INTERDICT REMOVED

The beautiful chapel of Guido Reni. was built in 1610 by Pope Paul V., and which takes its name from the picture of the Annunciation, by Guido Reni, has also been placed at the service of the soldiers. This chape was reopened for worship about a month ago. Since 1870 until August 2nd of the present year, no priest had the Guido Reni Chapel of the Quirinal in 1870 still held good. Now the excommunication has been litted.

A part of the Royal kitchens has sen turned into a hospital kitchen, and the Queen herself sees that the supplies of fruit, eggs, milk, cakes, etc., are properly provided. The "Don Quixote" salon, so-called from its tapestries, and formerly occupied by Queen Margaret, is now the radiolog. ico room, while the ancient bedroo of Pius IX.—the Quirinal was until 1870, one of the residential palaces of the Popes—until recently an armoury, having been thus transformed by the late King Humbert, is used at present time as a pharmacy for the

nospital. USED BY THE POPES

The Sala of the Balcone, above mentioned, is also of great historic interest. From its balcony, over the great gate of the palace, fronting on the Plazza di Monte Cavallo, the newly-elected Popes used to show

ministers to preach from Anglican pulpits.

"Now a minister of religion who is separated from the Church is separated from it because he does not accept the doctrine and discipline of the Church. Other-

mei. The Throne Room of the present was that also of the Popes when they had possession of the Palace, and the throne and canopy now used former-ly served for the Dukes of Parma. The frieze of this room was painted by Borgognone, and represents scenes from the life of King David. The Papal Ambassador's Hall, now also used for the wounded, has frescoss by Maratta and an interesting Mosaic pavement from the historical villa of Adrian, at Tivoli.

FOREIGN MISSIONS

From The Field Afar

Shortly before his death, Father Buren, who had gone to Kisumu for medical treatment, sent us this letter. In publishing it now, we feel it will inspire additional interest from the fact that the writer, like the two heroes of his own story, has laid down his life in the Master's service One rainy evening, when the pastor of Kisumu returned from a sick call my eye was caught by a simple little crucifix lying in the case that he had left open to dry. The iron cross was bent, all the wood was gone, and the figure of Christ

"What do you think happened to that crucifix?" the pastor asked. I replied that it might have been

iron threads.

astened to the cross by thin

an accident—a collision.
"No," he said, "it was burnt." And then he told me this story, which transpired in Uganda less than

twelve years ago.

During the persecution under King Mwanga, a number of catechumens were seized and condemned to be burned alive. Encouraged by their catechists they sang hymns in honor of Our Lord and His Blessed Mother. and as the fire was set about them, they started the Te Daum. Before they finished it, the flames had ended

their lives.
When the report of their martyrdom spread through the Christian communities, one of the bravest catechists went to the scene in the early morning. Among the ashes be found this little cross, which he recognized as the property of a friend. With anxious care he took the treasure and put it around his neck, that that he, too, confessed the one true

After the days of persecution were past, new missions were opened, churches built and schools erected. Our catechist returned to his village and offered his services to the missleeping-sickness broke out and the bishop proposed to give the faithful catechist a dowry, so that he could marry and live at peace, safely removed from the danger of contagion to which his missionary journeys would expose him.

But the boy would not listen to this. "I do not wish to marry," he said. "I want to work entirely for God, like your priests. I do not fear the sleeping sickness; probably it has already taken hold of me while I have been attending our many sick Chris tians in their hiding places.

So the bishop gave him his bless ing and sent him to a remote mission post where many people were dying every day of the dread disease. Here the zealous apostle worked untiringly, going about from place to place to prepare the way for the missioner. When the latter arrived at a central station, he would hear the confes-sions of the Christians, instruct and baptize the sick, and early the next morning say Mass. In the mean-while the good catechist had pre-pared a list of the villages where there were sick people unable to come, and faithful guides stood ready to accompany the priest to them Returning from such a day's worl the missioner would find his tent erected, a fire kindled, his food prepared and his camp bed ready. Por-ters were waiting to carry him on the morrow to the next station, whither the catechist had already

But one day the Father was startled by hearing a loud yell, and turning, he saw his catechist stretched on the ground. Suspecting that something was wrong, he went towards the unfortunate youth, who jumped up and began to wrestle with the priest. There could be no doubt of the truth now. The beloved catechist was in the last stages of sleeping-sickness, which commonly ends in fits of madness.

Later the sick man regained his senses and two nights afterwards he said to the missioner: "My end is near. Please stay with me, for my syes will not see the light of to-morrow's sun." Then, pointing to the crucifix on his breast, he added, This cross, the history of which you knew, is your property after my death, but I beg you to replace it by

Not many hours afterwards God called this faithful soul to receive its

sternal crown. The priest eagerly took the little cross, substituting for it a larger and more beautiful one, and this precious treasure, a relic of two

HOLY NAME PARADE

SIXTY THOUSAND MEN AND WOMEN KNEEL AND PRAY IN THE SHADOW OF THE WASHINGTON MONUMENT

Baltimore American, October 11.

Washington, October 10.—The annual Holy Name parade held here to day was one of the most notable and impressive pageants ever staged in the nation's capital. It is esti-mated that 20,000 men, bearing aloft the banner of religion and godliness marched down Pennsylvania avenue —the traditional route of Washington's historic parades—while thousands cheered along the whole line. From start to finish it was a bril-

liant pageant and it remained for the closing touches of the day, when the sun was sinking in the west, to add the last coloring to a picture that those who were privileged to witness it cannot easily forget. Seldom has such a thrilling spectacle been witnessed on the American continent as that presented on the White House eclipse, in the shadow of the monuknelt for the Benediction of the Blessed Sacrament, and when the official hymn of the Holy Name Society was sung by that vast throng.

The parade was reviewed from the balcony of the New Willard Hotel, which was draped in the American flag and from which floated two smaller flags surrounding the yellow and white papal color by several dignitaries of the Catholic Church The prelates who reviewed the parade were the Bishop Giovanni Bonzano, Apostolic Delegate to the United States; Bishop Shanhan, of the Catholic University; Bishop Owen B. Corrigan, of Baltimore Bishop D. J. O'Connell, of Richmond Russell, of St. Patrick's : Mansignor Lee, of St. Matthew's, and Monsignor O'Brien, of St. Peter's, together with several priests and officers of the

At the close of the parade the lines disbanded near the monument and the vast throng was addressed by Very Rev. Father Meagher, provincial of the Dominicans and founder of the Archdiocesan Union of the Holy Name Society. He made a remark effects on civilization. In the name of the Catholics of the United State he sympathized with the President and promised and pledged the support of the Catholics in the event of any international crisis. He made strong appeal for a better treatment of the Mexican question and ended by severely criticising Socialism, anarchy, materialism and divorce as the great evils of the day.

IN JERSEY CITY-FIFTY THOUSAND KNEEL BEFORE BISHOP O CONNOR

The Holy Name Societies of New Jersey held their annual parades and exercises as a demonstration against blasphemy yesterday afternoon in being in Jersey City, where three the Gesu, which will be erected in divisions, estimated by the police to the grounds of Loyola university, number nearly 25,000, paraded. New Orleans as a memorial to the they were reviewed by Bishop John . O'Connor of Newark and other lergymen in West Side Park.

The different divisions marched through the streets with bands, banners and police escorts, thousand after thousand of sturdy, welldressed young men and men of middle life, and swept down Belmont Avenue into the park and past the

reviewing stand.

Every man carried a little blue flag with the initials of the Holy Name Society upon it. The side walks were lined ten deep with spec-

Bishop O'Connor introduced the Rev. Father Sebastian, C. P., who preached a short, patriotic sermon in which he urged that the thousands of men who had marched past the stand carry the enthusiasm displayed into their daily lives and make them plifting and ennobling examples of Christianity to the whole community

Standing before an improvised altar in the park and surrounded by a crowd that Inspector Leonard of the Jersey City Police estimated at 50,000 persons, Bishop O'Connor pronounced the benediction upon the kneeling hosts after they had joined in a prayer for peace.

A BOGUS "WHITE FATHER"

Rev. Anthony Smoor, W. F., super ior of the mouastery of the African White Fathers, Quebec, Canada, has written to the Brooklyn Tablet, in response to an inquiry about the identity of a certain Rev. Wardell, who is going about the country posing as a member of that community, soliciting Mass intentions and offerings for that Order. Father Smoor brands "Rev. Wardell" an impestor, who Rev. Wardell" an impostor, who has deceived many Bisheps and who last year posed as a Dominican in Canada.—Union and Times.

CATHOLIC NOTES

A Sofia dispatch to Reuter's Telegram company says: "According to private advices from Constantinople, the Turks are expelling all Catholic priests from that city.'

St. George, the Martyr and Patron of England, suffered martyrdom in 302, and not long afterwards a church was dedicated to him in Rome. The Cathedral of Southwark, England, has a relic of him.

The war has closed the historic monastery on Mt. Carmel in the Holy Land, and many Carmelite Fathers, who had been leading a contemplative life within its hallowed walls have returned to Italy and Spain.

From the time the Sisters of Good Shepherd came to Omaha, Nebr. until the present they have housed and sheltered 1,400 girls, all this without asking or receiving any state aid as other reform schools of the state have received.

In Bengal the Jesuits from Belgium have converted at least 100,000 natives in the last twenty-five years. In China and Africa there are fully 1,100,000 persons under instruction for Catholic baptism.

Four Protestant ministers occupied platform seats on the occasion of the dedication of St. Patrick's parish school, Glen Coe, Staten Island, on Monday, Sept, 6, Bishop McDonnell officiated. The building is a magni-ficent structure, \$150,000 having been

The University of Detroit has been presented with \$50,000 by John and Michael Dinan to apply on the new engineering building which is being erected opposite the present university building on Jefferson avenue near St. Antoine. The same benefactors had previously given \$15,000 for the same purpose.

Those interested in the unfortun ate lepers will be rejoiced to learn that the devoted apostle, Brother Dutton, is still at his post at Kalawao. He has not left his charges since April 15, 1893, twenty-two years ago. He is a busy man and not much given to writing. His whole attention is given to his work and the lepers love him for the transformation he has wrought in their condition.

Information has been received that the Russians could not remove the magnificent library of the University of Warsaw in time to prevent its falling into the hands of the Germans. The library is probably the largest university library in Russia, containing at the beginning of 1913 over 570,000 volumes, and nearly 1,400 manuscripts. It is particularly rich in Polish literature and works on Polish history and Polish law.

Those interested in Catholic education will be pleased to learn that progress has been made in Cincinnati in the Catholic education of the deaf. farm has been purchased contain. ing 245 acres, of which 140 acres are bottom land. On this property are three houses sufficiently large to be utilized for school purposes. The houses will be renovated and readapted in the near future and are expected to be ready for school about the middle of October.

A grand and noble edifice will be late Thomas McDermott, an old and honorable resident of New Orleans. The memorial is the offering of his sister, the late Miss Kate McDermott It will be remembered that upon the death of her lamented brother, some three years ago, Miss McDermott made the offering of \$150,000 to the Jesuit Fathers of Loyola university.

The Southern University, New Orleans, La., opened recently with an enrollment of over two hundred enrollment of over two natures colored pupils of both sexes, under the direction of Sisters of the Blessed Sacrament. As announced some months ago, this institution was taken over by Mother Katharine Drexel and, under the patronage of St. Francis Xavier, will be conducted as an institution for the higher edu-cation and industrial training of colored youths.

Irish exchanges chronicle the appointment by the Holy Father of the Very Rev. Joseph MacRory, D. D., Vice-President of Maynooth, to the vacant See of Down and The new Bishop is a native of Tyrone. His first studies were ma Armagh, whence he proceeded to Maynooth. He was ordained in 1885. He is the author of an important book on "The Gospel of St. John," and he has contributed many learned articles on theological and other sub jects to leading Catholic periodicals.

Father Schoener, the Wizard of Brooks, Oregon, has produced a "rose apple," a small fruit produced by crossing the Spitzenberg apple with the wild rose of Oregon. The fruit is useful in making marmalades and jellies and the tree which he has secured is pronounced one of the mest ornamental types for lawns. From experiments conducted the

CARDOME

A ROMANCE OF KENTUCKY

BY ANNA C. MINOGUE

CHAPTER XXIV-CONTINUED The stars werdshining and a faint leam in the east told of the rising soon when again he looked with conscious eyes on the group around his bed. He turned to Hal, and said in a voice that struggled to make itself heard:

'Hal, listen to my dying wishes. Doubtless my property has been confiscated, but if anything should be left I desire that it shall be used for the benefit of the widows and orphans of Confederate soldiers."

His eyes rested for a moment on Clay Powell, who was standing at the foot of the bed, his arms folded, his head bent sadly.
"My friend,' Phil whispered "dearer

than you dream!" Aloud, he said those silver riding spurs of for the sake of our friendship, eep them when—I am gone."
For the first time in the knowledge

of those standing there, Clay Powell gave outward expression of the feelstepped to the side of the rude bed, and bending over it, wrung the hand lying on the rough soldier blanket.

"Phil!" he said brokenly, "Phil!" "Phil!" he said brokenly, "Phil!" but his voice failed him completely

and he turned away. Phil closed his eyes and set his teeth to keep back all which, in that moment, surged up from his great, loyal heart. the moment was passed he

the moment was passed, he again turned to Hal and said:

"I give you my sword, Hal. It kept your father's company in Mexico. And," a quiver ran along his voice. "I give you Ladybird. Poor horse! She'll miss me! But maybe, when it's all over, you will take her back to Cardome." He draw a deep breath, and added: "Draw nearer, Hal. I have one more legacy to make. Among my belongings you will find a small portfolio. It con tains some of the work of the Herald's poet. Give this to Virginia. Tell her that as the writer of those poems was wholly her friend in life, he is so in death. Tell her," he went on in a strong, clear voice, lifting his eyes the young face bending him to the summer sky, now radiant with the splendor of the full moon that if this fast closing life of mine has been at all good, and because of this I shall find beyond the great change I shall soon experience world of larger love, perfected exist-ence, I owe it to her—all, all to her."

He closed his eyes and soon his mind began to wander, and his waiting friends were given glimpses of the past. Once he looked up and

"Is it daybreak, Hal?"

"Not yet," replied his friend.
"I think," Phil said, his eyes on he sad, boyish, face, "I think I shall

reach Cardome by daybreak."
"God grant it!" said Hal, softly,
thinking of that other dear Home, the great longed-for resting-place human souls. Toward morning his words of battles and wild rides ceased and he was again at Cardome Sometimes he was talking to Bessie sometimes speaking as a brother would to Thomas; then, after a of a few minutes, he said 'I must leave soon, for the way is long and the hour is late. Won't you sing for us, Virginia, before we part?"

He smiled, and an expression of joy came into his face, and with a stab of pain Hal remembered the last time Phil had visited Cardome, a few days before Morgan had started with "Lexington Rifles" to join the Long he lay quiet, hearing again in memory the old songs she had sung that evening. Then a quiver ran over his daying face, followed by the radiance of a smile, and Hal knew Virginia had come to the beautiful hymn she had, at Phil's request, then

"Sing the last verse once more, Virginia," Phil said, gently: and as memory repeated her invitation to him to join with her, the dying soldier listed his voice, and with his half-closed eyes fixed dreamily on the pearl tinted sky, murmured out over the wondrous hush that waited the

dawn: 'While I draw this fleeting breath When my eyelids close in death, When I rise to worlds unknown, And behold Thee on Thy throne, Rock of Ages, cleft for me, Let me hide myself in Thee!"

A holy silence followed. The smile froze on the singer's face. The beautiful soul of Phil McDowell had reached its "Cara Domus!"

A few days later Job reached Lud low, where Virginia now lived. When her eyes fell on the boy, leading bay Ladybird, it did not need where Virginia now lived Hal's letter to tell her that Phil McDowell was dead. But when she learned how he had died, her sorrow was somewhat soothed. Why should she mourn for him who welcomed his release? how gladly, in after hours,

'If I had only known!" she cried to her heart, as she now comprehended the meaning that was hidden under those musically strung words. "It I had only known, oh, my friend!"

As she sat on the porch that fronted the long, low house, thinking on that lost friend, Chice came wearily across the lawn, and seating

herself on the steps, exclaimed:
"Laws! but I'se tiah'd! It's a Then see turned her face toward her mistress and asked: "Who'd yoh t'ink I seen in town honey? Dat

young lady w'at wus a-stayin' at ole Mis' Powell's."

"Miss Sears?" said Virginia.
"Yes, honey. An' she's in a heap
uv trouble, sure. She followed me
into de stoh an' axt me if I warn's Miss Castleton's woman, an' w'en I tole huh I wuz, she said she's very glad to see me. An' she tole me she's in great 'fliction. An, I axt huh is she ain's wis cle Mis' Powell, and she shook huh head an' de tears come into huh big eyes. Den she tole me how Mis' Powell tuhned huh away, an' all 'cause one evenin' she wuz standin, at de Park gate an' a po'r Rebel sojur came along, an' he stopped an' talked to huh an' tell huh ne's in sech straits an' foar he'll git ketched. Laws, honey," cried Chice, interrupting herself, "but don't I know w'at dat is to be mos' skeered to det less'n a Yankee'll pounce 'pon yoh! De young lady she tole de sojur to wait an' she'll fix 'im up. An' so she sen' de blue gum niggah— he allus wuz a wicket man!—to Georgetown an' tell him to buy a suit of clothes an' bring them to huh. He did, an' she give 'em to de sojur, an' he cl'ared out an' got south to his regiment. But de blue gum, he tole his mammy an' she tole Mis' Powell, an' she gits awful mad, an' say Miss Clariese goin' to ruin huh sure, an' dat she mus' leave the Park right away. An' po'r Miss Clasisse, she comes to Covington. But she ain't got eny friends an' shes' in powe'ful

"Poor girl!" cried Virginia, in stantly forgetting her former dislike of Clarisse on hearing of her distress "Did you get her address?"

"She give it to me 'ithout axin' foh
"remarked Chloe. "But she said t." remarked Chlos. she can't stay der only two moh days 'cause she can't pay de lan' lady."
"I must go to her immediately, cried Virginia, but Chlos, the wary expostulated:

"Don't yoh do dat, mah honey!
'Membah she done wrong to Marse
Tom an' Miss Bessie. An' 'membah how Marse Davi'son tole yoh not to let anybody know where yoh is tell he comes back. Dem wuz his words to yoh, honey-chile, an' Marse is a wise man. He knows many doin's wa't yoh nevah dreams of. Oh, do his biddin,' honey chile !"

"For shame, Chlos!" cried Vir ginia. "Would you have me leave that poor girl alone in her terrible need? When I was in sore distress did not God always raise up a friend for me? He is watching over that other child of His, too, and cherishes her as tenderly. What if she did something we must condemn? Is there one of us who can look over his or her life and say, 'I have done no wrong? For all we know, she may have acted innocently. But that s not the question. It is a woman

in need, and I must go to her.' Virginia lost no time in finding that some provision would instantly be made against the mistortune tha had so unexpectedly overwhelmed The promise was fulfilled in an unlooked for manner. The gover-ness employed in the family of which Virginia had been a member since her escape from the Newport prison, having decided to return to her home in New York, left the position open

to Clarisse, who immediately accepted it. In the story Clarisse had given there was one grain of truth—she had met the Confederate soldier; but as he was the deserter in Morgan's command, the assistance she rendered him was not such as would injure her in the eyes of Mrs. Powell. On the contrary, it tended to draw to her that astute lady's attention. She recalled her early impression of Clarisse's utter lack of conscience, Confederate force at Green River. and wondered if she might not have made a mistake in depending for assistance on Howard Dallas entirely. After all, it was only a desire to avenge himself on Virginia Castleton that had made him Clay Powell's enemy, while Clarisse would be actuated by a wish to aid the relative upon whom she depended, and the hope to put out of her way a strong menace to her future enjoyment of the Powell acres. So while Dallas and young Menefee were speeding to Lexington with the news of Morgan's defenceless position, Mrs. Powell insidiously unfolded her plans and was rewarded by Clarisse's promise to lend her what assistance lay in her power. The after results, the com-plete failure of the Federals to capture Morgan, and Howard Dallae's discomfiture under the cool treatment given him by General Ward, were not reassuring. When, how-ever, the news of the release of the Newporl prisoners was received, which was accomplished, as the guards declared, through the treach-ery of the man Dallas had strongly recommended to them, the Unionists began to look upon him as a secre foe, while honest men of all beliefs began to avoid him. Even young Menetee forswore his society, and, to his sister's intense relief, joined their father's regiment, as a member of which he afterward redeemed hi misspent youth by giving his life in defence of his cause.

One by one the liberated ladies had returned to their homes. How ard Dallas waited for Virginia. The days passed, the seasons changed; still she did not come, and the fear that he had been completely foiled began to creep into his heart. then Clarisse said to him and to her cousin: "I will find her!" A month after leaving the Park, she had fulfilled her promise.

CHAPTER XXV

ered together to conquer this daunt-less leader of dauntless men. This ered together to conquer this daunt-less leader of dauntless men. This could not be done in Kentucky, and again he eluded, harrassed, and was victorious over the foe. The suc-cess of his brilliantly conceived and executed projects emboldened him to penetrate further into the enemy's onghold, and in July he made his dash across the country into Ohio. It was a bold deed, and only a man cast in heroic mold would have attempted it, and it would have been carried to a successful conclusion if chance had not aided the enemy; for it was not due to knowledge or foresight that Judah and Hobse with a force several thousand strong, were advancing from different directions to shut in Morgan and his nineteen hundred men. But he is not conquered who yields to superior numbers, and his captors could claim no glory, though General Burbridge had the honor of receiving the surrender of General Morgan and the sad remnant of his comms

Afterward, when all had been completed, and Morgan, with a soldier's calm, had accepted from General Shackelford the sentence of imprison ment for himself and men, he said:

"One favor, General? Permit me "With preasure, General Morgan," replied he, and wrote an order that to pass unmolested. When Job was summoned and the commission was delivered to him, his mind instantly conceived the bold project of using

this as a means to save his young master; but as he had all the negro's regard for his own personal safety, he said, saluting in proper military

"Gen'ul, please, suh, write 'hosses Yoh see, sub, I'se got ter tek Marse Hal's hoss, too, an' some uv dem Yank—'scuse me, sub, I meant to say some of yoh gen'lemen might be a-wantin' to tek one uv 'em frum me, seein' ez how de writin' only sez hose? Bof uv dem hosses, suh, wuz rized at Cahdome, an' I cayn't 'ford to 'low 'em to go to de Yank—'scuse

me, sub, othah gen'lemen."
"What do you think of that for coolness?" asked General Shackelford of one of his officers, adding : "It is too remarkable to be passed unnoticed;" and taking another piece of paper he wrote an order that this nan and his horses should be passed without let or hindrance to the Gulf of Mexico. "Now," he concluded, that will permit you to take all the

Thank yoh, suh! but I nevah tek and giving General Morgan a look of Straight to Hal he hurried.

Come 'long, Marse Hal!" he cried, loyfully. "De Yankee man's writ me a pass to go home. sez de ridah an' hosses is to go scot free, an' 'course dey'll know dat agen'lman got ter tek his suvant wif im. Day yain't nobody gwian to writin.

'That is true," said Hal, as he read the order; and he turned his eyes toward the not far distant place where Clay Powell stood beside his black horse. Hal took his pencil and scribbled these words on a leaf from his notebook: "General Morgan has secured this pass, ostensibly for Job and Vindictive, but it is intended for you. It will take you South

where you can help secure our re-lease. Leave at once.—Hal."

Then he said to Job: "Take the pass and this note to Colonel Powell. Don't lose a moment. Nothing will happen to any of us, if you get Colonel Powell to Kentucky."

Job was not satisfied, but he had

learned soldierly obedience, and went to do his master's bidding. He reached Colonel Powell unseen as he thought, by any of the enemy, but scarcely had the papers been read when a Federal officer advanced,

saying: You are my prisoner! Give up those papers !"

"One of these papers is for you to read," replied Colonel Powell, who, never doubting the truth of what Hal had written, had resolved to obey his chief's command if he could; "the other is for my eyes only, and I deny that you have the authority or right to force it from

"You are my prisoner," reiterated the officer. "Your general has sur-rendered. I repeat, I must see hose papers-or a soldier must do

his duty."

Job, who had never taken his eyes from the Federal officer, now said. with a laugh:

"'Scuse me, cap'n, but I thought
I'd seen yoh som'ers! Yoh 'membah
de night yoh got los' in de snow at
Cahdome an' Miss 'Ginia kep' yoh
frum freezin' till one av de men cum? Dat ole man wuz my pap, an'e giv'yoh de las' drap uv gin in his bottle, he did, foh su'tin! I'se mighty glad to see yoh ag'in, cap'n!"

A flush overspread the bronzed face of the soldier, and the wily Job

continued "I seed yoh yain't fo'get w'at Miss

I sta'ted de 'zact way de Jedge tole me, an' when we got to de bridge an' yoh 'cided not to cross it, dah wahn't nothin' else lef' fer me to do but ter tek yoh by de mud road. An' it wuz mighty lucky yoh did't 'tempt to cross de bridge, for it went down aftahwa'ds, yes, suh!" He did not think it necessary, or wise, to add

that it had been destroyed by the Confederates. "Cap'n," he continued, in his wheedling tones, while Powell looked on in surprise, "Miss 'Ginia nevah thought w'en she foun' yoh in de snow dat yuh wuz her enemy, dat yuh wuz tryin' to kill her frien's. She jus' worked dah tell ahe wuz 'most froze huhself. en' she wuz 'most froze huhself; an' she'd a stayed dah tell bof uv yoh wuz dead afore she'd a lef yoh by yohse'f. Cap'n, Miss 'Ginia yain' got no frien's now, but dis gen'l'm'n an' Marse Hal. Marse Hal's ovah dah, an' de Yankees is a gwan to ketch him, suh, an' dis'll be all de frien' Miss 'Ginia'll have den."

The Federal officer lifted his glan from the ground and for a full moment looked into the eyes of Clay Powell; then said, in measured

ones:
"Permit me, sir, to see your pass

Powell placed the General's order in the outstretched hand. The Federal officer returned it quickly, saying: "All right, sir!" but added, Should you see Miss Castleton, tell her the Federal soldier has not forgotten. Tell her, also, that in an Ohio home there is a baby girl to whom a grateful mother gave the

A day later Clay Powell reached the Kentucky shore, and, after sending Job to Willow wild, turned his horse's head toward the house where Virginia dwelt. It was late when he reached it. Behind the steep, wooded bills the sun was setting, and its crimson light beautified the sullen face of the river and softene into fairness the cliffs rising harsh and yellow on the Ohio side. The yard, that went down to the water's edge, lay in the shadow cast by the line of low trees circling it on the west, and there in the gathering gloom, under a tall, lone sycamore, stood Virginia. One hand rested against the white bole of the tree, the other held the book she had been reading. In her garb of mourning with the shadow and the silence en folding her, she dawned on his vision as one forever apart from all life and its joys, as some unkind hand had set the sycamore solitary in the

centre of the green yard.

He dismounted, and his tread, as e approached, roused her from her sad thoughts. The faintest pink came into her chesks as she saw him, and laid her hand in his, say

ing:
"I am glad to see you!" but added instantly, the color leaving her face Oh, do you, too, come with sad tid ings ?'

'Alas, yes!" he said. "Our com mand has surrendered, and General Morgan and his men are prisoners. By strategy he secured my escape, nd I am hurrying to the South to see what can be done to effect their liberation. Hal is well, but a cap He will go with the General tive.

"No, no!" she cried. "The North will not send her prisoners of war to the penitentiary with the criminals of Ohio

I fear so," he returned. "It may be because necessity leaves no other course; it may be because our enemies wish to make more bitter our humiliation. I will not judge them. Time will do that, and rightly. Every action will be sifted by the relentless future, and men in other ages will judge according to our

As he paused a sad silence fell, for the stable boy was leading Ladybird across the yard.

"He died as the brave ought to Miss Castleton," his voice taking a higher note, "never did I behold a seemed to her that her own young, passing like his. It seemed that we, dusky face were the horror of the standing there, could almost hear the gates of pearl swing open, while with trump and symbal and song of glad-ness, angels and archangels were marshalling out to welcome our cap-tain to their band immortal. And there flashed on my mind the words that he of Patmos heard: 'And God shall wipe away all tears from their eyes; and death shall be no more; nor mourning, nor erying, nor sorro shall be any more, for the former things are passed away.' Yet," his voice back to its first cadence, "we have lost our friend. We know we shall not look upon his like again."
"True!" she said, "but," turning

her eyes toward the sunlighted peaks across the river, "the separation will

not be for long."

The words struck an unaccount-The words struck an unaccount-able chill into his soul. With her eyes turned from him, his glance dwelt on her in long scrutiny, and what ravages he noted made the healthy color fade from his face; for he thought that thinness eloof disease, that paleness the herald of death.

" May I ask about yourself?" he said, and his voice had much solici-tude; "you are well?"

"Yes," she replied; adding, "You think I am changed? I have had much pain to bear and I have a terrible capacity for suffering. Sometimes I wish I had not promised Mr. "I seed yoh yain't fo'get w'at Miss 'Ginia doan foh yoh—"
"I have not forgotten her kind ness," said the soldier, who was evidently struggling with deep feeling. "Neither have I forgotten how I was deceived; and I think you are the very boy who, by taking me around that road, gave the enemy time to make his escape?"
"Cap'n, yoh's fo'gettin' sure, now! I stated de 'zact way de Jedge tole me, an' when we got to de bridge an' yoh 'cided not to cross it, dah wahn't

and who could thus overhear every word of their conversarion. As she listened she made her plan. It was a desperate game to play, but the stakes were worth the risks. In another hour the train would leave Covington for Lexington, which town it would reach at 12 cicles as town it would reach at 12 o'clock at night. There she could take a car-riage and by fast driving arrive at the Park before daybreak. She rose quietly, and going to her rcom, took her hat and purse. On her way down she met one of her little pupils

"Tell mamma that I have

Good by, Miss Sears," said the child, lifting her face for a kiss, "I'll

be a good girl till you come back."

The walk to Covington was long and lonely, but Clarisse thought neither of its dangers nor her fatigue. Before dawn she saw once more the tall cake of the Park, and again was in the second parlor waiting for Mrs. Powell to come down. Clarisse knew her cousin thoroughly; knew that while she might be, and was, merciless in demanding reparation for wrong done her, she was generous in rewarding any service; so the girl did not gamble with her present power, but said, quietly, when Mrs. Powell appeared:

"I have done what I set myself to do for you. Morgan's Cavalry have been taken and sent to prison, all except Clay Powell. He comes to Willow-wild to day, in the hope of meeting Mr. Davidson. Yesterday evening he called on Virginia, and, unknown to them, I overheard the plans. He has ridden all night, but so have I. His route was more direct, but my steed was swifter, and unless that black horse of his has wings instead of feet, I win in the race. You know the road be must take to reach Willow-wild. Send for the Georgetown guards, and they can capture him before he reaches Mr. Davidson's, for you know that

"Mr. Davidson is not at Willow wild," has had the place watched in the hope of securing him, for by aiding the prisoners to escape from Newport he is guilty of treason. But he never

"Job, Hal's boy, is there," went on Clarisse. "Mr. Powell sent him ahead. He will go direct to Virginia, if he should know of Mr. Powell's arrest. She will find some means of communicating with Mr. Davidson, and, Cousin Angie, that man is a wizard! Let the guards intercept Mr Powell, and Job will naturally think that he has gone direct south. We can keep the arrest quiet for a while at least, and-well, events may shape themselves to your purpose.

Mrs. Powell looked at the young irl with an expression half fear, wholly joy.

"You have spoken sensibly as you have acted well," she said, "And now listen, Clarisse: If I never forget a wrong nor forgive it, I always remember and reward a service. From this day forward, you are as my daughter, heir to all that I have; and as soon as this unsettled state of affairs is over, and I know of what I am possessed, I shall formerly adopt you; Now," and she turned from the girl and looked toward the east, where, miles away, a lonely old man was sleeping in an humble cottage, "the last cup, the one I have been brewing for you these long years, you must soon drain. Then you will see all that these wooden hands could do!" And Clarisse turned with affrighted soul from the aspect that human die," then said Clay Powell softly, and Clarisse turned with affrighted for he knew that she, like himself, was thinking of Phil; "with the scho of victory in his ears and words with the triumph of vindictiveness hets. of love and trust on his lips. Ah! and hate. A mirror met her eyes dusky face were the horror of the one from which she shrank.

TO BE CONTINUED

THE CARVING

"Wish you weren't such an old pagan," sighed Paul Lane, as he strayed around the combination library and studio of his friend, Philip

"I am not actually a pagan, you know. I really lack the essentials," laughingly declared the young artist

No use protesting," interrupted al. "This profusion of your incriminating handiwork indicts you." Paul waved his hand accusingly around the room. Assuredly the objects included in his sweeping ges-

ture seemed to support his statement They were carvings, sculptures in wood, clay, and marole. Though the artist was but beginning his career, there was variety; but the subjects were chiefly little fauns, mischievous were chiefy little launs, inscrievous rather than wicked young satyrs, queer little woodsy figures, presumably dryads, eerie, light-footed, fanciful wild things. Not definitely, perhaps, might they be classed as pagan. They had a wholesome, lovable, halfhuman quality. They were not un-like some of the fancies which the early Gothic builders wrought in stone—reminders of creatures met in quaint medieval legends; strange half guileless, half knowing wood folk, figuring in primitive stories and pictures of the saints, descendants perhaps of those gentle creatures who heard and loved a St. Francis a St. Anthony, and could never again be entirely like their fellow beasts

fancy recalled the fabulous folk of pre Christian times - and toward such he was now in no mood to be

amiable.
"I don't mind your having an active fancy, but you're so behind the times! Isn's there anything in this big life of to day to inspire your eyes and hand?"

"Yes, but I don't like realism ; the Man with the Hoe and such things depress me. But why quarrel? My graven images are technical exercises, plays of fancy, not idols. I do know more about the art game than you, old man, though I cau't hit the right terms to discuss systems of ethics with you. Come let's have a pipe and hear if any plans have ripened over night." And they seated themselves before the old fashioned gone over to see poor Mrs. Daniels. The doctor thinks she is worse. If they need me I will not come back to-

Both young men were obviously idealists, men of dreams. Strength and significance of purpose were clearly stamped upon the features of each, different as these were in con tour. Paul's face was finely chiseled and somewhat austere. Philip's features were more rotund. poet, priest ? - these might have been vocation. About his comrade there had likely been less choice of alternatives. Artist, even a superficial observer might have prophesied correctly. It was not necessary to dis-cover Philip red-handed in his studio.

Though knit by many bonds they were as different in temperament as in appearance. Their respective atti-tudes toward things spiritual was somewhat indicated by Paul's jocular-serious regret that his friend was "such an old pagan"—a formula for Philip's exuberant youth. Paul was far graver. They had gone through college together in a happy boyhood friendship and their loyalty had strengthened with time and association. This evening their college work was over, so there was to begin a parting of the ways. Philip was to go to Italy to work at his art. And now Paul, whose plans had not developed to his own satisfaction until prospects.

'I've decided to study theology and if possible to enter the priesthood."

The tone of the statement indicated that the speaker expected to create surprise. But Philip was not startled. "Old pagan" though he might be, Philip had always discerned a fine spiritual quality in Paul. Though this quality was one which Philip himself possessed in a lesser degree, he gloried in it, in his "great St. Paul," as he sometimes called his companion.

Vet if not surprised, he was some what grieved by Paul's announce ment. It meant separation—perhaps for life. Therefore, he felt called apon to enter an objection :

"I say, old fellow, are you sure? Is it settled? I thought you were going to pull off some big philosophical stunt—some thesis to knock Bergson into a cocked hat !" .
"Maybe I shall," laughingly an-

swered Paul. "The seminary offers a good chance even for that." But you won't have time! You'll dig so in theology and all that, won't vou ?"

"Yes, but it will not blur my philosophical vision-it really ought to

"Hang it, I wish you wouldn't," groaned Philip, " but I know there is

no use arguing—it's in you! I've known it all along."
"You have always been most decent, ' murmured Paul, shyly giving

boyish tribute which Philip received with equal coyness. "It just goes against the grain to lose you, that's all.'

Paul smiled with the serenity of one whose measurement of human loss and gain was already different from the standards of other vouths. But you can't lose me," he protested.

"However sanctified you're going to be, you're not ready for miraculous appearances and all that mystical stuff yet. You'll be just as good as lost youder in that town of my French ancestors. And I thought you were coming to prowl in the Vatican this winter while I'm work-

ing in Rome."
"Maybe I'll visit you before you

leave Italy." "Yes, a pretty pair we would be! You a recollected seminarian and a gay Bohemian—Lord knows what I'll become without your influence! No use talking, we're parted forever."
"Nonsense! I'll soon be hunting you down with a commission for some

church of mine."

But for all the loval avowals, the next years did lead the young men far apart. They wrote to each other periodically, but each was so intense a worker that the letters became less

and less frequent. Meantime, each was striding ahead. Philip was taking the prizes in his classes and bidding fair to be one of the best artists of his epoch. And far away in the famous old university, Paul was winning laurels of another type—for his rare spiritual nature and intellectual achievements. But he was too absorbed in study and discipline to note what others thought of him, and his ardent heart and mind burned for the accomplish ment of his allotted probation, that he might go forth as an accepted laborer in his Master's vineyard.

At last, strong, enger, and wellequipped, he was ready to go forth—one more Melchisedech for the service perpetual.



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re were regions still untilled

there were regions still untilled by spiritual plows. In the strength of his young manhood he longed to help in the folding of that great country, still young compared with Christian Europe.

The role he expected to play in such an undertaking was modest enough, however. He preferred to go to some newly opened missionary field, rather than to the booming cities whose fabulous material growth was so astonishing to the European mind. Such cities must necessarily have prosperous churches—hence his choice of a less thriving community.

With the prospect of eventual departure for Americs, Father Paul spent some weeks after his ordina-tion with friends whom he was not likely to see again for many years.
And in these hours of parting his
thoughts and affections turned to his
old comrade, Philip. Philip had
tried repeatedly to persuade his
seminarian friend to visit him, in now that he was about to cross the ocean, old memories and affections conquered Paul and he pined to see Philip before sailing. How good it would be to note what kind of man he had become, to observe how his art had developed, to learn whether or not his nature had deepened. Would he find, Paul wondered, that in the late years passed in such dif-ferent grooves they had really drifted apart? or would these years have brought them nearer? Had he lost Philip? Or had his old boyish avowal that Philip should never be lost been

That fortunate experience—the leasure of renewing an old friendship on its original terms after years of separation—was the gratification in store for both Paul and Philip. For all practical purposes of good fellowship, Philip noted, here was the same old Paul. It was a tribute to the permanent qualities-sincerity charm, genuine worth-of the two men in their boyhood that after so long a separation neither was disinted in their renewed associa tion. It was proof, too, of their youthful discrimination that neither had to undergo the shock of disillusion. Paul's austere lineaments still had their old charm for Philip and the artist's lines had fulfilled their best promise.

Paul was especially anxious to see Philip's work. That would tell even better than Philip's appearance whether or not he had really grown

fauns and the like ? Right away I must see what you have been doing," he boyishly insisted when the first greetings were over. "Well, well, but you have come on," he declared as he entered roomy atelier round which stood vigorous figures in various stages of artistic creation. He strayed enthusiastically from one work to another, admiring now and then the modeling, but always the

choice of subjects.
"But whatever has become of the pagan fancies?' Have these epic heroes of the industrial age entirely superseded the fauns and dryads?" sked Father Paul, as the two sat

down together.
"I don't believe there's one in the place," declared the artist laughing.
"The pontifical atmosphere of Rome has perhaps exorcised them?'

asked the young priest. the work of others who did them better fatally discouraged me,"retorted Philip. "But, seriously, me,"retorted Pality.

I'd like your judgment on these

Father Paul with conviction. uberance.

"You see, of course, what I have been trying to do-by the way, I remember you had some idea for me yourself. I have tried, as you used advise, to catch up with the epoch Some of these studies are meant to express the better elements in the life of to-day. Looks something like Meunier's work, doesn't it? But I want it to be different. Something like what Millet did in paint-only different again—and in my own poor way. Toil Triumphant, some of the critics say I'm after. Well, not exactly! But I would like to catch the cheerful, healthy aspect of honest daily work. It need not and does not always make a man a brother of the brute' and all that sort of bosh. On the contrary, some of the noblest specimens of manhood—yes, and of womanhood too—have been simple, sturdy day laborers, with perfect muscles, beautiful firm lines—better looking specimens than some of the nervous, broken-down plutocrats who are supposed to be their slavedrivers or the narrow chested, spectacled pedants who write tracts about

"Good for you," exclaimed Paul, as Philip formulated his sociological and artistic creed, "Good for you! I really believe we could get better laws made for some of your brave fine fellows than for some of the poor needy wretches in whose behalf social justice and charity are so elo-

Whenever Father Paul recalled that visit, the stalwart figures of the fying to his friend's development d to his deep, human sympathy. These idealizations of the healthy, happy types of an industrial age did him credit in conception and execu-tion. They were far beyond his fanciful wild creatures and perhaps some day he might go still further, reaching the higher note which he had not yet struck. Meantime, Father Paul himself was to go far speaking Paul himself was to go far-speaking

in terms of both space and achieve-ment. Pausing in some of the Amer-ican coastwise cities only long enough to become intelligently acquainted with them, he soon pressed inward acress the States to the region of his future labors.

At length he settled in a small but exacting community where, even as he had dreamed in far away Europe, he was distinctly able to participate in molding to ideals of Christian morality a group of those who were forming a pertion of the vast American population. His "little leaven" bade fair to infuse its saving within into a mighty nation. Slowly virtue into a mighty nation. Slowly but surely he worked with his church his school, and later, his charitable institutions. Providence prospered his hand till eventually the town and his congregation outgrew the church given to him on his arrival. And so beloved had he now become that several generous friends came for ward to urge and help him to build another and larger edifice.

His memory was so richly furnished with the forms and architectural glories of the Old World churches that Father Paul was able to give his architects many good suggestions. It was part of his ideal for this dear merica of his that its churches were not to be flimsy, shabby structures, but stable and beautiful even when necessarily simple. They must be, he insisted, fitting tabernacles for the worship to which they were

As the building plans proceeded. Father Paul became more and more absorbed in them. Though he had his little new church must be a worthy mansion for his Master and an example in dignified, barmonious ecclesiastical architecture. He re-freshed his knowledge of this great subject. He reviewed the few treas ures he had brought from the old world and drew forth portfolios of sketches, some of which he and Philip had made in collegs and others which Philip had given him in Rome. They were an inspiration to the architects suggesting that details of structure and finishing might be made beauti-

ful if simple.

Naturally he thought of Philip great deal in connection with the work, and often wished that he were near enough to take a hand in this important church building. It would have been ideal to have had some of his own actual work in the struct-

As this wish for his artist friend took possession of the young priest's heart, an inspiration came to himsemething of Philip's in the church Of course he could! He wondered that he had not thought of it before He would write to Philip immed ately. And what should he request Like a child with a tantalizing choice of several gifts, Father Paul spent some time in making his decision. A statuette ? A carving ?, What ?

Finally he decided. He wrote his request, first describing the church with the aim to arouse Philip's interest. Eloquently he emphasized the suggestions taken from Philip's own boyish drawings. Them, at last, he came to the point; he asked Philip to carve a crucifix for him "It is a good deal to ask of one already flattered by so many hand some commissions. But if you car spare any odd moments, let me have something! I particularly want something of yours for my church. In a few years hence you will be so renowned that I shall not dare to hope for any of your work. And now of course I am not going to pay you-except in prayers, many o Grati- them, at my new altar. But if you field, Philip began going to and fro, are already too overwhelmed by discussing his intentions here, his work, say the word. Meanwhile, for efforts there, with his old boyish expresses there is no hurry. Years hence will be time enough-I merely have the desire-sentimental if you will-of having something of

yours in my church.' Philip 'was amused, pleased ouched when his clerical friend's letter reached his studio in Rome. He valued this request more than commissions from art acquiring Crossuses—it was one more assuraffection. Surely he would be glad to accede to Paul's request! How stupid and self-absorbed he was not to have offered Paul surely in the where of all things. ance of their untarnishing bond of to have offered Paul something ere this! He set about looking for his materials and deciding on his treat-ment of his subject, devoting to the work that intensity and sincerity which are the artist's means of giving an individual interpretation to a familiar subject. He wanted to work in the spirit of the painters and sculptors of sacred subjects whose treatment of august inspirations had

immortalized their names. Several times he started his devoir and after working with enthusiasm for a few days he found his accomp lishment trite and inexpressive. could not send such a work to Paul; he must try again-with fresher inspiration. He wandered about in successive moods of artistic meditation, inspiration, discouragement. Finally, after the occasional custom of his fellow workers in lighting their torobes at the flame of another dependent being who called it into art, he turned to literature. He read existence. God is the answer to my the New Testament and one or two notable lives of Christ.

The books were magical. What pigment and stone had failed to do for him, print accomplished. He began to "feel" the Crucifixion with an intellectual and spiritual realization never before experienced. His emotional and spiritual intensity was such that he could scarcely apply himself to the actual materialization

of his thought. Then came the artistic passion and he began to work in a fever. In this glow of artistic creation, hand

and brain did idle teamwork. Swiftand brain did idle teamwork. Swiftly, surely, beautifully the wood took
shape. Day by day it approached
the comparative perfection of which
he had dreamed. And day by day
Philip's own mind and heart were
growing in spiritual perception,
deepening in appreciation of the
Divine Personality Whose august
human embodiment he was reverentle trains to pertury. At length he settled in a small but

Now he felt assured, with all due modesty, that Paul would be pleased.

Ah, but what would he say if he knew that the expressive carving rep the graving of deeper thought upon the brow of the idealist Philip, the chasing upon his heart of a rich spiritual experience, the re fashioning of his life to con-form with this new realization. This work had lifted the artist to a superior plane of vision, and that vision would endure his work with greater dignity and deeper feeling. Paul Lane's dear "old Pagan" was to become one of the great artists of his

But whatever laudation Philip's later work was to receive from pro-fessional sources, his gift to Paul ful than either its fond recipient or as soon as it was placed in the niche which Paul had designed for it, it became an object of admiration and devotion. The beautiful lines of Philip's lovingly wrought crucifix made their appeal alike to trained eyes and to humble devotees. Often when straying eyes wandered from Paul's reverent figure at the altar it was to Philip's elequent sermon in the wood—on the augus' episode of Calvary. Priest at the altar, artist present in the work of his hands—each with his ten talents was glorifying the Dispenser of all good gifts. Often appreciative visitors to the

church would seek its pastor to in-quire the origin of his rare piece of workmanship, and with pride never waning Father Paul would tell of his friend. And meantime in far away Rome Philip Pierson's eyes brightened whenever he opened a letter from Father Paul. On one page or another the priest always insisted that Philip, whilon "old pagan" of ever dear memory, was now through the work of his gifted hands an active force in sustaining devotion in a simple but beautiful little church in a prosperous American town. Repeating the statement in one letter, Paul added: "You remember that when we parted you insisted that we were losing each other forever. But you see how little I have actually lost you-you are really assistant

And Philip, as he read, being still too boyish to surrender to a vehement attack of sentiment, muttered: "Old Paul always did have a strong mystical streak in him!"-Anns Blanche McGill in the Magnificat.

WHY I AM A CATHOLIC

The following interesting lecture was delivered recently before a large audience in the Lyceum Theatre, Duluth, Minn., by Father Mullaly of hat city. In his introduction Father Mullaly said that the was speaking for any one of average reasoning capacity, education and intelligence whether a lay member of the Catholie Church or one of her hierarchy. He said in part :

" 1. I am a Catholic because I believe in human reason and its valid-ity. I believe that there is an essenand animal instinct, not a difference merely in degree, but a difference in kind, by which I can reason about and draw conclusions concerning myself and the world about me, by which can control my own instincts within reason and even crush them it I so desire. I can reason from the cause of a thing to its effect or from an effect back to a cause. My observation tells me that the animal kingdom is guided merely by its in-stinct and experience, and has no such quality as my human reason I can even transcend the earth and go to the heavenly bodies, nay even

GOD IS NECESSARY

"2. I am a Catholic because I be lieve that beyond the universe and still in it, transcending it, imminent in it and yet apart from it, is an immense, immeasurable, transcend ant, ubiquitous, omnipotent, omniscient, all good, all just, all merciful, all loving being whom we call God. I believe in God because I cannet understand anything that is except God exists. Reputable modern science and philosophy tell me that once upon a time in the space which our universe occupies, there was absolutely nothing, an aching void, I am confronted with the fact that out of this absolute nothingness s universe has sprung, so gigantic that my mind cannot even conceive its magnitude. Explain it. I cannot ent of it an all-powerful and in-

"Science tells me that once upon a time this vast universe was in the form of a rapidly whirling gaseous vapor. I ask from whence came the that time men have a motion? One of the basic laws of ated themselves from her matural science, that of inertia, tells me that a body at rest cannot start moving except it is acted upon by some forces external to it. Therefore, when I ask this cause of the original motion in the universe, I am

universe and I see that it has been toward a definite end. There is evi-dence of order and intelligent design all through it. Explain it. I cannot unless there is a God. God is forced on my intelligence with such an over-powering cer-tainty that I cannot deny His exist-

EVIDENCE OF GOD

"The smallest form of life is indisputable evidence of the existence of a great God. The greatest scientists of the nineteenth century demonstrated beyond all doubt and their proofs have been confirmed repeatedly that life does not and in the ly that hie does cannot spring from non life. Spontaneous genera-tion is an absolute impossibility. tion is an absolute impossibility.
There was a time when life of any
sort whatsoever was non-existent
Whence came it? Again the answer, "Some scientists of the nineteenth

century have elaborated the theory of evolution of species. It is only a theory and in the nature of the case is unprovable. The modern world considers it a modern theory, but fifteen centuries before Darwin was orn St. Augustine, the greatest doctor of the early Church, enun ciated the same theory when he said that God created only the seeds of things with latent powers to develop, and he could not decide from his own reason whether but one type of life or several distinct types had been created. After fifteen conturies of scientific endeavor, reputable men of science are unable to change his conclusion. Evolution destroys nothing of the belief in God, it de mands it. It only puts back the origin of life for something else to explain. The only explanation is

"Even though the body of man be the result of evolution from a lower nature? The vast majority of manual nature and how explain it unless

God is its author?
"Then explain the existence in the world of such things as right and wrong, of conscience, of a moral law. ation of violated justice? You can not explain it without God.

IMMORTALITY OF SOUL

"3. I am a Catholic because I be lieve in the immortality of the human soul. My reasoning power tells me a simple, elementary, spiritand indissactable, which cannot be annihilated by any but the power that made it. My reason dictates that the soul has an intelligence or reasoning power and a free will Through my intelligence I am able to abstract the truth of a matter. There is in my soul a longing, a desire to live on after the time when I know I shall cease to exist here. My mind won't accept the thought that it is mortal. This desire on the part of the soul to exist after the death of the body is a tremendous prayer and I do not believe that God Who made me will answer my prayer with annihilation. Life has no significance except the soul be immortal. I can think of the time when I shall die, when my country may pass into the history of nations, when even the world on which I live shall change its form, when even the universe shall have been recalled into the nothingness out of which it was made, but I shall live on and on and on, forever and forever. God. Who art eternal, because I desire that Thou wilt not refuse to hear my the world is that I. as an intelligent being, can never, never cease to

believe in the necessity of religion, which is the recognition of God by my soul of its dependence upon God in all things. It is the duty and destiny of all creatures to give adequate recognition of their dependence

" 5. I am a Catholic because I be lieve in a certain kind of religion natural religions, but the historical fact is that none of them ever have been satisfying even to their formula tors themselves. If God ever ha spoken to man teaching him his supernatural law, then in the very nature of the case that super-natural revelation must be superior

to any and all natural religions. "6. I am a Catholic because the historical evidence proves that that institution which He established and to which I belong, the Roman Catholic Church, is the same identical institution which He left on earth as His representative. He commissioned His representatives to teach all nations. He guaranteed His Church infallibility in religious and moral teaching. He set upon it the stamp of His own authority and He promised How, then, could it err? Christ Himself and the Holy Ghost, the Spirit of Truth, both are with it. How, then, is it posssible for this institution to teach a falsehood since God has established it and promised to remain with it?

"For 1500 years this Church and this alone was accepted by the vast majority of Christians as Christ's authoritative representative. Since formed independent organizations of Christian churches, dividing and subdividing until now there are more than 1,750 different Christian sects believing and practising different articles of faith and morals.

to day would He not rather teach one system to all men in all places?
The old Catholic Church is the only one in the world to day which teaches one system of faith the world over.

'I believe her to be true because there exists in her everything I need to be at peace with my God. From birth even to death I am served by this Church.

in all the Church but has for its pur-pose the elevation of the soul to God. 7. "I am a Catholic because the Catholic Church is a standing miracle witnessing her own divine in stitution. We cannot understan her history except God has been with her and has seen her through Persecutions of the most diabolical form of intensity, heresy and schiem within, worldly philosophy, irreligious science, scandals in high places all in their turn or collectively have tried to drag her down. But she stands to day as firmly entrenched as in the year 23 A D., the only representative of God upon earth

BATTLE OF FUTURE

"The battle of the future is not between rival camps in religion but rather between religion and no relig-Catholicism and Agnosticism. The and has the Holy Spirit of God with in her will stand triumphant at the end of time, leading her children unto eternal salvation, which God destined for man from all eternity. The time cometh and now is when they who come to God shall worshir in spirit and in truth.' If, then, man be true to himself and God he will lift up his heart and say to Him: Oh, God if this Church be Thy only representative among men, teach me for I want to know. Show me the way, O Lord, in which I shall walk, for I have lifted up my soul to Thee. Ob, Holy Spirit of God, take me as Thy disciple. Guide me, illuminate me, sanctify me. Bind my hands, that they may do no evil; blind my eyes, that they may see it no more; sanctify within me; be Thou my God; be Thou my guide. Whithersoever thou leadest me, I will go; whatsoever Thou forbiddest me I will renounce and whatsoever Thou commandest me in Thy strength I will do. me, then, unto the fullness of Thy truth. Show me the way, O Lord, in which I shall walk, for I have lifted

up my soul to Thee."

In closing Father Mulialy appealed to his audience for mutual power, asking their prayers for himself and promising his in return. His concluding words were, "May God bless you, may God keep you, may God love you." - Catholic Union

HARVARD PROFESSOR'S THOUGHTS

ON DECLINE OF PROTESTANT SECTS

Of late the Protestant sects have begun to realize their utter inefficiency in producing good. The cry for Church Unity of some kind among the disorganized and conflicting factions has gone up on innumerable occasions in their various organs; and some steps have been taken in that direction, leading to a conglomeration of ideas and doctrines difficult to define. The hopelessness of this task of regenerating their dying religion, by a peculiar irony, has at same time unconsciously been pointed out by some of their most how far Protestantism has gone into decay, in itself but a logical outcome tained under a Protestant influence of the principles of the Reformation.

The Harvard Theological Review (vol. viii., No. 3) contains an article entitled "What Ails the Church?" from the pen of Prof. Thomas N. Carver, formerly of that institution and now about to become affiliated with it once more, in which, both in speaking of the present condition of the Protestant churches and in suggesting a remedy, it is shown how far that decay has gone. He describes the Protestant country church of forty years ago and of to-day, and comments on the retrogression which such a survey reveals. "I think," he continues, "that there are few persons who will deny that there has been a general decline in vigor, though exceptional neighborhoods may be found which show the opposite tendency. The investiga-tions of Mr. C. O. Gill prove conclusively that, in certain areas, this decadence has taken place." (p. 381.)

The cause for this, the professor

believes, lies in two facts : the loss of faith in spiritual damnation and salvation and, what he regards as more important, the consequent "less of a definite, soul compelling purpose or program." "Formerly," he tells us, the Church knew exactly what it was for ; now it does not seem quite certain. Then there was no wavering; now those churches which are not merely drifting are running around in a circle, looking for some to espouse, or something vaguely called 'social service' to perform.
Then the church preached a clear
and definite gospel of salvation, with
damnation as the unattractive, though varyingly emphasized alternative; now it is not considered quite polite now it is not considered quits polite in the best religious circles to mention damnation, and since there is nothing very definite to be saved from, salvation has lost its meaning." His indictment of the Protestant churches on this point is strong, particularly since he is himself a victim of this evil. "The simple feat is that the Church does not confronted with the answer, the first cause, God. Science tells me of the transformation or evolution of the transformation? If He came to earth really and in its heart believe in the

old doctrines of salvation and damn tion." In other words, Protestantism has in great measure ceased to

professor's opinion, to see the sects as a result thus running hither and thither, posing as the friends of "labor" and seeking something to do. A constructive program they must have, and he accordingly comes forward with a suggestion as to what this program should be or rather on what it should be based. As belief in the supernatural has been overthrown and will not be accepted, the professor's remedy is purely materialistic. It consists in what he terms "work been believed." terms "work-bench philosophy," the joy and merit of "productive work and enterprise." A new kind of salvation is needed to put the old fervation is needed to put the old fervor back into the dying churches;
the moral standard of all modern
materialistic philosophies, getting
the most out of life and thus giving
the most to the community. "A
thing may be said to be saved when
it is prevented from going to waste.

being wasted, the man is to that extent going to waste, his life is to that extent lost, and he stands in need of salvation. Perhaps it would be better to say that the community

needs his salvation."
"A community in which every scrap of human energy was saved and applied to useful work would be the kingdom of God. . . . It would have the power within itself to be come the chosen community and would need no supernatural aid. A from going to waste must be a vital munity. The Church which preached the true Church. It will need neither historical claims, miracles or any other advertising devices to establish ts title." (p. 399.) How far [from satisfying the idea

of salvation imbedded within the soul of man is this materialistic creed! And necessarily, too, it must defeat itself, as has been so often proved. For the individual, bound only by the altruistic law to work for the community will soon forget the community in seeking his own selfish interests. A higher motive is needed, the motive planted in the heart of man by the Creator, the love and nent of God Himself, in hereafter. That alone will satisfy peace in as far as it can be established in human society. Protestantism, weakened and decayed, should turn of materialism to the light of the Church which has preserved the true ideas of salvation and happiness. In spiritual well being and the fundamental principles making at the same time for justice and stability on earth.—Buffalo Echo.

RELIGIOUS SCHOOLS AND PRO-TESTANT FORETHOUGHT

The attitude of the average minis ter towards the establishment of religious schools is such an enigma that we are not going to try to solve before now that the great increase some measure, at least, accounted for by the Catholic school. Wha better way can the minister empty his church than by continuing a system of secular education where it not a fair question to ask just now, when extinction is surely facing some of the Protestant sects; would not the establishment of schools mainhave stemmed the tide away from the church and built up a strong and rigorous laity ? Recently many min isters have come to the conclusion that the policy early adopted by the Catholic Church is the safest a sanest. Unfortunately for themselves, their ability to copy the Cath olic model is tremendously limited said about religious schools. Notori ously in one sect the minister has made a fetish out of the little red school house with the result that the little red school house has made a howling wilderness out of his own church.—New World.

THE BAVARIAN RED CROSS

In Bayaria they are collecting for the Red Cross an enormous number of gold ornaments. Watch chains, rings, bracelets, helskets and other peasant jewels have poured in the treasury. Many are being melted down, but others are of such beautiful workmanship or antiquity that they are sold as works of art.

A special room is reserved at the headquarters of the Red Cross for their sale to persons who wish to help the Red Cross. Many heirlooms rificed in this way for the good of the wounded.—Church Progress.

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LONDON, SATURDAY, OCTOBER 23, 1915

EDUCATIONAL IDEALS AND

BDUCATIONAL AIMS

Dean Russell in a recent address analyzed the German educational system and found it so marvellously well adapted to the German ideal that some believed the Dean to advocate the German as the ideal system

Henry D. Hatch, of Celumbia University, confesses that he also was inclined to share that view until he came to the closing paragraph which he quotes :

"The State that depends on miliary power for its security and nent must imitate, and so far as I can see any variation from the German form would be a con-fession of weakness. But, (mark the but) if other ideals control, such as the theory that the greatest good of all is best subserved by the highest development of each, some other system of education must be formed that will assure civil order and social

That is the point. What is our ideal in education?

Henry Davies thinks "efficiency" is not the final test of culture, and deplores the fact that multitudes of American teachers have capitulated to the German ideal.

It may be useful to note some of the defects of the German system which he points out as obvious :

(1) I know that religion, art and ethics are taught in Germany, and are in theory ranked high as culture values; but the teaching is official and perfunctory, while its results may be seen in the pall of indifference that has fallen upon the people. in the unproductiveness and a of originality of their art, and finally the moral life of a city like Berlin The German ideal is formally com olete; but it is lifeless, and this is because the underlying philosophy is dominated by the material of the nation, and by the scientific mechethod by means of which it is hoped to achieve them, and, of 'efficient' this

Its well-marked militaristic tendency needs only a mention. Efficiency here means, to say the least, aggressiveness, and (even on siveness is never admirable when it is backed up only by force, in the ence of fair play, honor and good teste.

(3) Dean Russell also says that German efficiency is seen in the allpervasive method, system, and authority of the German teacher. But, while there is something to admire in this, he has forgotten for the moment his pedantsy, egotism, narrow specialism, the subjection of teaching to one type of intellectual life, which is not itself the highest. Large numbers of our college teachers and others have imitated Germany in this, with evident loss to the power of our inherited ideals of patriotism and the efficiency of our own spiritual life. Method in eduis with us, as with the Germans, more than manners; system more than personality; authority more than the life of reason. Now American ideal is wider than Broadly conceived it is ser-as that of England is culture and that of Germany is specialism and State aims. We cannot sincerely copy what is not freely developed on our soil, what is not in inner harmony with the democratic ideals inherited from the whole past of the human race, purified in the fires of our own history, and struggle toward the place we now occupy in the sun. All ideals must be self-developed.

(4) The most serious and harmful tendency of current ideals of German education lies in the fact that they subordinate life, both per-sonal and national, to State ambition. Humanity is sacrificed on the altar of "welt politik." The greatest teacher the world has ever had said: "I came that they might have life d might have it more abundantly. As we understand them, these words cannot be restricted to any passing fashions of sulture, intellectual, social, or political, hewever "efficient" that may be made by methed, system and authority. No ideal of education henceforth can survive unless it pass this supreme test, in previding the

fullest possible life for all. Surely fullest possible life for all. Surely America's chief concern these days must be to avoid rather than uncritically to admire a foreign system which embodies such marked elements of danger to this Christian ideal as the German mechanical ideal

For the moment at any rate we are not prejudiced in favor of German ideals or methods educational or otherwise-and we are therefore the more likely to appreciate the justice of Mr. Davies' criticism of the German educational system. For that reason we have thought it well to reproduce even at considerable length, this arraignment of the system of education which, more than any other single cause, is responsible for the present sanguinary upheaval of European civilization.

The all important thing, however, is not the dismal failure—or marvellous success—of education as made in Germany. What is our own ideal? What is our conception of education? How far are we free from the defects of the German system? Is it possible that we also are tainted with Germanism ? Militarism is bad; but there is a form of Germanism more subtle, more insidious, more radical

Is the materialistic tendency in

education confined to Germany? " Method in education is with us as with the Germans, more than manners : system more than personal ity, authority more than the life of reason." This has long been s matter of common complaint with intelligent observers amongst ourselves. The exaltation of "authority" in our educational methods at the expense of reason is as wide as the poles apart from the inculcation of the respect and reverence due to lawfully constituted authority as coming from God. It is quite a different matter. An "authority" in Science " struts his little hour upon the stage and you forfeit all rights to be considered "educated" while his dictum is the last word of Science. Nor do you regain the title when this scientific authority gives place to another who flouts him with impunity. An "authority' in education speaks; be silent or be prepared for the open contempt of modern educationalists. Question the "authority" in history who reflects and panders to the prejudices of his readers and you may be suspected of something worse than ignorance — mediævalism. Despite the pepular superstitution amongst the superficially educated, it is not the Catholic Church but modern educational methods that exalt authority at the expense of human reason

tion" will not be denied by Germans. Indeed they boast of it. The State spiritual interests of education be weakened. Even Bernhardi admits this. and happiness in and through the "oversoul" of the State. We may plead not guilty to the subordination of everything to "state Have we not gone a long, long way towards subordinating all things to 'the state?" Vaguely and confusedly, it may be, compared with the clear conception and ruthless prosecution of the German ideal, we, nevertheless, make the state the supreme arbiter in matters educational; the law of the land the final standard in morals. Just so leng and just so far as Christian ideals are generally accepted the effects of this monstrous error will be restrained within the limits of decorum. When, however, Christian ideals follow the fast disappearing Christian doctrines, the law-makers will be the moral lawgivers. Prohibition may be elevated into a text-book dogma; sex-hygiene include in its comprehensive scope information which, as yet, it is a criminal offence to disseminate; and Christ himself may be relegated to the place in history assigned to Him by rationalists, even German rational.

The "subordination of life both

personal and national to State ambi-

What is our ideal in education? The truth is that "education" with s is a term so indefinite that we look up some "authority" on the matter before attempting to define it. Deprive them of the books of reference (including the dictionary) and not two in ten average persons will give you the same definition ; so commonplace is education and so

by the term. Our educational system was conthat the diffusion of "education" (not Christianity) was the cure for all the American war? ills that flesh is heir to. And we started out to diffuse it. Now we "by request" this new famous song sea without a compass.

ystem thus built up.

But since we agree German ideal is all wrong, question is insistent : What is our educational ideal? The German aim is wrong: What is our aim ? Can it be that our whole educational system is aimless?

The Columbia University professo sefore quoted asks this suggestive

"Has any one a right to a place in the game of life who is unwilling to contribute his fair share of human service for what he seeks in life? From our failure to impress the fun-damental importance in the educative process of 'the life career motive' are we not feeding the present day craze of something for nothing? Without some fundamental aim for our educational efforts, is not our ever increasing army of those living by their wits rather than work likely

"I came that they may have life and might have it more abundantly," quotes Mr. Davies, and he makes the supreme test the providing of the fullest possible life for all.

Ah, but what is life? And what are its meaning and purpose ? If we could all agree on that. Mr. Davies and more dangerous : Germanism in gives us a test by which we might at least judge educational systems by their results.

Life. That you may have life. Life here and life hereafter. The life of which Christ, mankind's great Teacher, so often spoke.

"Therefore I say to you be not solicitous for your life, what you shall eat, nor for your body, what you shall put on." The heavenly Father feeds the birds of the air and clothes the lilies of the field. "Be not solicitous, therefore, saying, What shall we eat: or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathen seek. For your Father knoweth that you have need of all these things. Seek ye, therefore, first the kingdom of God and of his justice and all these things shall be added unto vou.

That is the Catholic ideal of education. That they may have life and may have it more abundantly. The things that the heathen seek we need also; but in education, as in everything else, in education above all things else, the Catholic Church repeats our divine Lord's injunction : Seek ye first the Kingdom of God.

The horrors of war may not be too great a price to pay if the Christian world is sbocked into an examination of conscience with regard to its ideals and aims in education ; if after reaping the whirlwind it decides to sow the wind no more ; if it give back to Christ's life-giving and soul-saving truths their own predominant place in every scheme of Christian educa-

LOYALTY SHORT-CIRCUITED 'Oh wad some power the gifte gie

To see oursels as others see us!" Metropolitan Toronto cares but little for the provincial classes Toronto contributes its share to the gaiety of nations. And even provincials may laugh.

In two recent events of international importance the Queen City has acquitted itself with its usual tact and urbanity. If slightly worsted in one encounter it has delivered dent closed. mighty counter-attacks and now feels more loyal, more virtueus, more worthy of being Toronto, than ever. John McCormack is an Irish singer who ranks high in the musical world. In an American city he refused to comply with someone's re quest to sing "Tipperary." 'Tipperary' is a music hall jingle that barely got itself printed so mediocre was its merit in the eyes stratum of music-lovers. However, its sentiment, though a bit crude, is clean. The glamor and allurements of the Strand and Piccadilly instead of drawing Paddy into the swirl of London pleasures sets his honest heart beating for the wholesome Irish lass far away in Tipperary. That is the theme. This much in passing for some Irish American critics of "Tipperary." As the marching song of English, Irish, Scotch and Welsh, Canadians, Australians and all the others, the homely ditty takes on associations dear to millions of hearts. And by confused the notion of what is meant | the way, if our American friends will pardon another "aside" to them. does it not compare favorably with ceived and built up when men's "There'll be a Het Time in the Old minds were obsessed with the idea Town To-night" which attained similar importance in the Spanish

John McCermack refused to sing

accept as a matter of course the and truth to tell when the associations are not strongly in evidence one need not have a very fastidious taste in music to feel that we are getting a bit of a surfeit of it. In any case it was Mr. McCormack's business. It was for him to draw the line. Every taste cannot be gratified " by request."

Not so thought some Sim Tappertit "loyalists" of Toronto. After mature deliberation it was decided to submit the great singer's loyalty to the acid test. With German diplomacy he was informed that he could, even yet, keep his Toronto engagement if he would consent to open the entertainment by singing "God Save the King." Mr. McCormack quietly replied that as he was a British subject he had no objection to singing God Save the King;" but rather than enter into a controversy over such a matter he would cancal his Toronto engagement. Whereupon certain Toronto gentlemen firmly announced through the Toronto papers that they were going to investigate McCormack's alleged pro-Germanism. Up to date they have made no report.

Perhaps it was because anothe event of international importance crowded on the heels of the first.

The Rev. Professor G. L. Robinson, of McCormick Theological Seminary, Chicago, was given the degree of D. D. honoris causa by Knox College. It is not recorded that he was asked to sing "God Save the King" as a condition precedent. Despite the glaring fact that he hailed from McCormick Seminary which should have suggested the grave danger just averted, no one seems to have investigated his political views at all. Perhans it was taken for granted that good taste would prevent him from aying anything offensive on the auspicious occasion. If so, they reckoned without their host-or rather their guest. It is, moreover a poor excuse for so soon relaxing the vigilance but a few days before so much in evidence. How is a Reverend Presbyterian Professor, absolute ly certain of his own universal infallibility, to know when to hide his light under a bushel if he be not told beforehand?

"I," said the new Knox Doctor of Divinity, (the McCormick Professor of Theology had deubtless formed the habit of beginning important pronouncements just that way) "I "I" blame both sides for the war." (again) "hold Britain equally responsible with Germany."

The Telegram questions the

Doctor's infallible dictum thus : A side show has its educated pig. a menagerie its educated elephant, and one theological school, at least, its educated ass, in the person of Rev. Prof. G. L. Robinson, D. D., Knex.
American Presbyterianism is dis-

graced by the presence in one of its great theological chairs of a beer and a bounder, who lacks either honesty

of an idlot than he is of an ananias? The Senate of Knox College has placed on record a resolution repudiating the views of the Reverend characterizing his remarks as offensive, unwise, unjustifiable and extremely discourteous. This, while purging Knox of all treasonable complicity, may tend to reduce the tumid Robinson ego.

We may now consider the inci-

The Scotch McCormick Professor may thank his stars that the S. T. Vigilance Committee was engaged in investigating the Irish McCormack or he would not have escaped so easily with that Toronto D. D.

UNCONSCIOUS HUMOR Artemus Ward never wrote anything more humorous than the record of the purveyors even to that of the deliberations of the Anglican Synod as recently reported in the Toronto press. There was this difference, however. Ward knew that he was writing something funny; but these dignitaries evidently did not realize the humor of the situation. This brings us face to face with s strange phenomenon. These men are keen-witted and intelligent. In the ordinary affairs of life they are shrewd enough. How comes it then, that they made such a spectacle of themselves when they undertook to revise the Book of Common Prayer ? The answer is evident. They have ne faith. Humor consists in the absurd juxta position of things. Hence it follows that to appreciate the humor of a situation one must have the right perspective, must know the proper order of things. In some spheres we would not deny to these gentlemen this discernment; but in matters of faith they are at the united discesses had supplied in century centered in him and spread

Witness some of the suggestions that were made. It was proposed that the sentences of the Athanasian Creed should be so arranged, that in the alternate reading of them by the minister and the congregation, the people would not be obliged to recite the damnatory clauses or other objectionable passages. Is there, we may ask, one rule of faith for the people and another for the minister ?

It was further proposed that in the passage "this is the Catholic faith" the word Catholic be omitted. Now this seemed to us a very logical suggestion : for the word Catholic means universal and there is no sanction for appending it to a creed that is pruned and mutilated to suit the whims of every group of individuals. The supporters of the branch theory. however, would not stand for this. "Put sand in the sugar but do not change the label on the barrel" is their motto.

Many similar instances of incon sistency will be recalled by those who read the reports of the Synod's meetings. Some Conservative members, it is true, opposed the iconoclastic methods of the Low Churchmen, but even in their case it would seem that the dominant motive was to preserve the traditional heirlooms of their church, rather than to protect the integrity of faith. Objective dogma, teaching authority, the necessity of a positive belief-these are things alien to the spirit of the Anglican church. It is revealed in its true colors, not as a divinely instituted guide and helper of heart and mind, but as a mere creation of man, set up to give the appearance of respectability and decorum to those outward manifestations of allegiance, which its members still see fit to pay to their Creator.

In matters of discipline the same shifting and inconsistency was manifest. The marriage of divorced persons was vetoed by the Synod; but then it was pointed out that they could get married by ministers of other denominations, who had no conscientious scruples on the point, and afterwards, of course, be received back to communion in the church. Now is not that a knavish trick ?

The interpretation of "temper ance" was hotly debated. Conflicting views were reconciled by keeping the term and giving express permission to each one to interpret it as he pleased.

All this gives point to a remark we nce heard. Ravival services were being held in the local Methodist church. It was before the footnote was abolished, and the preachers were especially severe upon dancers card . players and theatre . goers. A gentleman, who had been attending the services, was playing a game of cards. Some of his friends, who were onlookers, thought to have some amusement at his expense. One of them remarked that he believed that is a man belonged to a church he should live up to the rules of that desired effect. The gentleman stood up and facing his tormentors exclaimed: "Friends I want you to understand that I'm no Mathodist. belong to the Church of England. It hasn't got any rules, and I live up THE GLEANER. to them."

IRISH PROTESTANTS AND RHCRUITING

We commend to the editor of the Orange Sentinel, and the other exploiters of Catholic disleyalty, a careful study of the address of the Protestant Bishop of Ossory, Ferns and Leighlin, delivered at the annual Syned of the united dioceses. It affords splendid material for a spicy paragraph. And, since variety is charming, the brethren might enjoy reading about Protestant disloyalty for a change. In the kope that Horatio will do as requested we have much pleasure in presenting him with the facts. We quote from the Bishop's address : "He made enquiry last April with the aid of the clergy as to the numbers of our church people who were serving in the Army and Navy, and he thought it right to let them know the facts. He asked for a three-fold return; for the number o Churchmen from each parish who were serving before war was declared ; for the number of reservists who were called up between August 1st, 1914, and May 1st, 1915, they supplied during the same period. If they added the three sets of figures | the undying Legend of St. Francis of the hour of their country's need, and therefrom through the whole then. pillar from the central tower of the

he asked their attention to the result. known world and which has con Out of a church population of 19,562 -men, women and children-they had supplied 638 combatants of every class ; that is, they had sent only 1 would ask them seriously to consider how our Army and Navy could stand if the United Kingdom as a whole had made as poor a response as this to the call of duty. If others had done no better than they had million and a half fighting men in they had contributed only half of their fair proportion."

should shirk their plain and obvious about the loyalty of the Irish Protestants and the disloyalty of Irish Catholics that we have deemed it right to place the above facts on record. We never placed a very high estimate on the oft protested loyalty is true they were loyal to some things-to their own inherited privileges, and to the sweets of office. Just as soon as these were threatened they propared to rebel against the King and Constitution. They even went so far as to invoke the aid of the Kaiser. They were prepared to fight then against the King and the Empire. Now, when the King and the Empire need their assistance they are in no great hurry to answer the call to the colors. They opposed Home Rule, even to the point of rebellion, because, forsooth, Nationalist Ireland was disloyal. National ist Ireland has given more than its proportion of fighting men. The highly favored Church of Ireland Protestants of the three dicceses under consideration have given "only half of their fair proportion."

Will the Orange organ have any comment to make upon this? Not by a great deal. Its eyes will still be fixed upon Quebec. For there is no party capital to be reaped from turning the searchlight upon Irish Protestant "slackers." COLUMBA.

NOTES AND COMMENTS

THE CATHOLIC Watchman of Madras, India, writes of the death of the "Archbishop of Quigley." Such is fame.

WRITING FROM Paris a correspond ent says: "Every day brings news of the death of two or three at least of our priests at the front, whether serving as chaplains, brancardiers or soldiers. Thus at one college alone in Paris (St. Aloysius) in one week 39 dead were commemorated." What other profession has given a readier answer to the call of patriotism than

A LIFE of Washington by an Irish

the ordinary to call for remark. The Very Rev. Jas. O Boyle, B. A., P.P., V.F., church. Similar shafts were fired and so on is the author of such a by some of the others, which had the volume, which has issued from the press of Longmans Green and Co. (New York). He writes of Washington as the "Father of Modern Democracy," "democracy" as it is ordinarily understood being about the last thing in the world which would have been likely to appeal to the dignified and aristocratic Father of his that from a source so remote from the scene of Washington's labors and triumphs anything new can now be told in reence, produced a readable and of poor quality and the type of a kind long since discarded by the best publishers. The illustrations, too, militate somewhat against the character of the book as a whole, and the absence of an index in a work of an historical character is an omission surely quite unpardonable in this age of rapid reference.

A BOOK of another kind also comes to us from the New York establishment of Longmans Green & Co.-a book which will appeal to an everand for the number of recruits whom growing class of intelligent and deyout readers. This has to do with together they get the tetal number of Assisi, and of the great religious as the portious of St. Gregory. fighting men that the Churchmen of movement which in the thirteenth

tinued with unabated interest to hold captive even the materially-minded world of to day. The book has to do in particular with Blessed Agnes of in every 30 of their people. He Bohemia, a figure but slightly known in the Franciscan story, yet one of its most attractive and inspiring. It seems singular that one who was so close to St. Francis himself, and who shared so largely in the important work identified especially with the done they would have only a name of St. Clare, should have remained so long in obscurity. Buried the Army and Navy. In other words, in the folios of the Bollandist Acta Sanctorum under the date prescribed for her remembrance, 6th of March. Far be it from us to rejoice that her life-history has been scarcely any element of His Majesty's subjects remembered, and, as we are told in the Preface, even to Franciscan studuty. But we have heard so much dents she is known only through the occasional references in the 'sources', and especially by the eflected glory of having had four letters addressed to her by Saint Clare. Never before, as it may seem a remarkable thing to say, has her of the non-Catholics of Ireland. It life been presented to English readers.

> TO STUDENTS OF Franciscan history, therafore, this attractive and beautifully-printed volume ; "Some New Sources for the Life of Blessed Agnes of Bohemia." will be especially welcome. Of scarcely any other Saint in the calendar can it be said that societies have been organized in most European countries for no other purpose than the study of her life and spirit. And they have not been mere emanations for a day, but have continued steadfastly, year after year, to study and to ponder, and to enrich menology with a body of literature which but serves to brighten the halo placed spontaneously upon St. Francis' brow by the universal conscience of mankind from the beginning. This latest volume, edited with so much skill and discrimination by Mr. Walter W. Seton, is, indeed, but a reprint of Vol. VII. in the Publications of the British Society of Franciscan Studies, and it is now published separately because of the widespread interest which it is bound to have-an interest which could not possibly be gratified by the rather restricted circulation of the transactions of a learned society.

THE NEW BOOK on Blessed Agnes comprises the "new sources" in the originals-viz., a Fourteenth Century Latin version of her Life, and a Fifteenth Century German version. together with the Fourteenth German version of Saint Clare's Letters : a copious and instructive Introduction; a Bibliography, with Notes and supplemental matter—the whole embellished with a series of quaint contemporary illustrations in photogravure and collotype which greatly add to its interest and attractiveness. It is the sort of book which will appeal to the bibliophile no less than priest is a book sufficiently out of to the student of religion, and whether from the edification of its contents or the attractiveness of its exterior and make up will take its est of walcomes upon the bookshelves of very varying types of readers.

AMID EVEN the almost universal strife in which mankind is now involved, and the struggle going on Country. And it is most unlikely for the preservation of civilization in its higher sense, and of human freedom, to which the Allied nations have set their hands, the world has not lost interest in the study of the gard to him. Father O'Boyle's book past. In this connection the excavamust therefore be but the re-telling tions which have been going on in of an old tale, and, allowing for this spite of the War in the ancient city limitation, we have no hesitation in of Canterbury are not without signifisaying that he has acquitted himself | cance in their results. They are reof the task very creditably, and, for constructing for the public mind of those most likely to form his audi- England the fabric of the ancient Saxon and Norman Church, and attractive volume. Mechanically, bringing into clearer light their comhowever, the book is not up to Long. plete identification with the Catholic mans usual standard, the paper being | Church of to-day. When the work is completed the full meaning of its discoveries will be made manifest. Meanwhile, interest centres in the identification of particular places and persons illustrious in that far-off

> ONE OF the latest discoveries is the original burial place of St. Augustine himself, and of his five successors in the See, Lawrence. Mellitus, Justus, Honorius and Deusdedit-names unfamiliar to most people now, but not so to students of ecclesiastical history. These tombs were found in the north siele of the original church, known at the time Thus, the original grave of Augustine was covered by the third

later Norman church built by the ous Abbot Scotland, The actual abs of Archbishops Lawrence Mellitus and Justus have been discovered, but the others were destroye when the Norman foundation was built. Remains have also been discovered of a church between the two periods of the Saxon and the Norman, which bear out the theory that when St. Dunstan re-dedicated the Abbey Church, adding the name of St. Augustine in 978, he probably also extended it as was the custom with a re-dedication. These relics of England's past are of exceeding interest and serve also to stir up the dust which accumulates in the public mind and hides the Roman purple of these old days of faith. And it is of these old archiepiscopal tombs is located and re-opened, the first thing discovered is the Pallium, sure evidence of Rome's Primacy.

ON THE BATTLE LINE

The war news for the past Week is far from cheering. Greece cefinitely refuses to help Serbia. Owing to divisions French Cabinet Foreign Minister Delcasse resigned. Italy it seems has reconsidered her decision to send troops to the Balkans. Roumania is still neutral but gives no evidence that she will not line up with the Teuton Allies if Russia attempts to force her way through Roumanian territory to Serbia. Sweden is strongly pro-German and indications are not wanting that she may enter the war to regain Finland.

Lord Milner, who is considered as one of the country's highest authorities on the Near East, in the House of Lords spoke thus of the Dardanelles campaign :

" How about the enterprise at the Dardanelles? I should have thought that whatever evils had resulted from the disastrous developments in the Balkans, there was at least this advantage—that it might give us an opportunity, which may never recur, for withdrawing from an enterprise the successful completion of which is now hopeless. There may be, I will admit, reasons known only to his majectic. Government majesty's Government why that course should not be pursued. I don't want to press for these reasons but when I hear statements that it would be a terrible thing to abandon our Dardanelles venture because this would have so bad an effect in Egypt, in. India and upon our prestige in the East, I cannot help ing myself whether it will not have a worse one if we persist in that enterprise and it ends in complete dis-

Coincidently the British casualty list for the Dardanelles campaign was announced as 96,899 up to Oct. 9th. At present violent fighting is taking place and the Turkish war office reports that heavy losses are being inflicted on the allied troops.

On the other hand despite furious attacks on the western front the allied forces are holding their recent gains; while Russia, now supplied with munitions, gives evidence of being able to come back with a vigorous offensive campaign. This may no be too late to turn the tide in the Balkans. And, while the German submarine activity has practically ceased, British under-water craft are increasingly active in the Black Sea, Sea of Marmora and the Baltic.

THE BALKANS

The storm centre shifts for the moment to Roumania. Berlin hears that the Russian Government has asked permission to march her troops through Roumania to the aid of the Serbs. "What will Roumania do in such an event?" asks The Lokal Anzeiger, and adds: "Roumania must choose quickly and without hesitation. If she imitates Greece and only registers a protest against Russia's marching through, the central powers cannot remain in-

different. This is a threat of war, and will be so regarded in Roumania. There are no signs that a Russian expedition has set sail from Odessa for the Bulgarian coast. The presence of German submarines in Varna distinctly increases the peril of such an expedition. Were Roumania to permit Russian troops to pass through to Bulgaria by land she could hardly expect to stop there. Such a step would be followed inevitably by active participation in the Balkan campaign on the side of the Allies.

Unless the Russians make a move

soon the Serbian resistance to the Austro German advance up the Morava will not be prolonged. The advance has begun along both banks of the River and the town of Pozarevac has been captured after a stiff fight. The Bulgars are now well across the Serbian eastern frentier, and the line of their advance shows that their past in the strategy of the enemy is to cut the railway between Nish and the Greek frentier, so that the France-British army will not be able to get into touch with the Serbs. The German idea is to envelop and destroy the Serbian army while the Bulgars prevent re-

lies from the south. Already the Serbians have removed their capital to Mitrovitza, near the Montenegrin boundary, which indicates a belies that Nish is in danger.

IN FRANCE

Late last night Sir John French sent the War Office a brief but cheerful message stating that the British troops have improved their positions in the Hohenzollern redoubt, and continue to hold all the ground gained in the attack of Wednesday.

The midnight French report

records two German gains and one advance by the French. The German made a spectacular win as a result of a general attack on the French front south of Hartmanns. Weilerkopf in the southern Vosges. The assault was made over a front of about three miles, and was preceded these old days of faith. And it is by a violent hombardment with worth remarking that every time one shells of all calibres and heavy bombs with projections of burning oil. It was repulsed on nearly the entire front, but the Germans succeeded in reoccupying the treuches on the very summit of Hartmanns. Wellerkopf and in pene trating two French telephone stations near the summit. The French won Hartmanns-Weilerkopt on March 26, after furious fighting. The Germans have several times challenged their possession of the mountaintop, and once falsely claimed to have retaken it. The position is one of the com-mending hills on the easterly spur of the Vesges, and is situated northeast of Thann. The Germans have shown marked activity lately in the region midway between Colmar and Mul--Globe, Oct. 16.

"THE ABIDING SORROW OF A CONVERT CLERGYMAN"

The three sentences (says "Alfon-sus") which we quote from a London contemporary well deserve to be remembered. They form the conclusion of a series of articles in which Mr. Herbert E. Hall, M.A., a recent convert of distinction, has been tearing to tatters the arguments of "Father" Puller in defence of the Anglo-Catholic position. "Father" Puller, it is true, has been answered before by Dr. Luke Rivington, Dom Chapman, O. S. B., and others; but Mr. Hall has done it again in his own way with the advantage of being able to pulverise the latest arguments "Father" Puller had advanced against his opponents. No doubt "The Monarchical Claims of Rome" will appear later in book form; coming from the scholarly pen of the author of "The Shadow of Peter," they are well worthy of publication in a permanent form. Here are the sentences

referred to : When we contrast our experience of High Church Anglicanism, and its pseudo Catholicism, with our life in the Catholic Church, we can only say, with holy Job, 'I had often heard of Thee with the hearing of the ear' (we had heard Catholic sounding words)
but now mine eye seath Thee' (we have the full realisation.) If we once Anglican clergymen, and alas! actively persuaded people to remain Anglicans, we, in penitence, must complete the sentence, "thereabhor myself in dust and It is the greatest, the abiding ashas.' sorrow of a convert clergyman to think of how many by word or by example he may have kept from the faith, and from the Holy Catholic and Roman Church, the only true Fold of Our Lord Jesus Christ."— Edinburgh Cathelic Herald.

SIDELIGHTS ON THE GREAT WAR

"INVENTIVE YOUNG DEVILS"

Mr. Rudyard Kipling, writing on 'France at War" in Monday's Daily Telegraph, speaking of the resource ulness among the junior commands of the French army, says:

They are inventive young devils, these veterans of twenty, possessed of the single idea—to kill—which they follow with men as single minded as themselves. Battlefield tactics do not exist: when a whole nation goes to ground there can be none of the "victories" of the old bookish days. But there is always the killing-the well schemed smashing of a full trench, the rushing out and the mowing down of its occupants; the unsuspicious battalien far in the rear, located after two nights' extreme risk alone among subbish of masonry. and wiped out as it eats or washes itself; and, more rarely, the body to body encounter with animals removed from the protection of their mathinery, when the bayonets get their chance. The Boche does not at all like meeting men whose womenfolk he has dishonoured or mutilated, or used as a protection against bullets. It is not that these men are angry or violent. They do not waste time in that way. They kill him.

A CONTRAST IN TYPES

Here is another extract from the

ame article: This is written in a garden of Mational Repeal Association" and the repeal button that each member smooth turi, under a copper beech, beside a glassy mill stream, where soldiers of Alpine regiments are writing letters home, while the guns whiling its and down the narrow valleys. A great wolf-bound, who considers himself in charge of the old-fashioned farmhouse, cannot understand why his master, aged six, abould be sitting on the knees of the Marechal des Legis, the iron man

"Yes," very slowly mouthing the French words; "I—can't speak—French—but—I—am—French."

The small face disappears in the big beard. Somehow I can't imagine the Marcchal des Logis killing babies—even if his superior officer, now sketching the scene, were to order bim."

THE REV. R. J. CAMPBELL AND THE CRUCIFIXION OF CANADIANS

Though we have hesitated to lieve the horrible reports of the crucifixion of Canadian soldiers by the Germans, the following state ment made by the Rev. R. J. Camp bell in the City Temple, London, on Sunday, from his experiences at the front seem to claim a place:

I also met a grim young Canadian who said he wanted to go back be-cause he had debts to pay. He had cause he had debts to pay. He had seen with his own eyes two Canadian sergeants crucified. I said to him, "Perhaps they were nailed up after they were dead." "You would not have thought so if you had seen their faces," he replied.

COULD HE HIT A CHURCH

One of the stories one most often hears in Paris is that of the gunner in charge of a battery of seventy-five. Snipers had been at work in a neighboring village. Finally they were run to earth in the village church.

"Can you hit the church?" the gunner was asked. "Most certainly, my officer," he replied. "I specialize

The four guns spoke at once, at the church and the snipers dissolved together. Afterward the efficer together. Afterward the efficer wondered what the gunner meant by

his remark.

"Why did you say you specialize
in churches?" he asked.

"I am a priest," was the grim reply.
That isn't bold with any sneering
under-motive, in spite of the frequently-expressed belief that the
French are an irreligious people. Fully 20,000 priests are serving in the French army and many of them French are proud of them. speak of their fighting parsons with affection. One never hears a jeer against church or priest nowadays. The 20,000 have conquered a nation

IN SEASON AND OUT OF SEASON Will Crooks, the Labor leader, who recently visited the English trenches, old on his return to London of the activities of an evangelical organ-

Every time a soldier's name ap pears in the pipers," a soldier said to Crooks, "he gets a package of Gospel literature. A fivorite trac' is 'eaded in black letters: 'Soldier, if you were shot dead this moment, would you go to 'eaven or 'ell?' It people at 'ome cannot do better than that they'd best not send us any. thing."

COOL-HEADED; BUT HIS FEET WERE ALL RIGHT

The attitude of the average soldier is perfectly expressed by a cartoon in of the French weeklies. Four soldiers are seen sitting about a box in a trench, on which they have been playing cards. A shell has just blown the trench to bits. The air is filled with fragments. One soldier has turned to view the wreck. The very lines of his back tell of his fright. One of the others a hairy veteran glares at him with disgust:
"Well," he growls, "are we playing cards or are we not?"

FAITHKEEPING

IRELAND'S LOYALTY HAD BEEN PLEDGED LONG BEFORE THE WAR BEGAN

To the Editor of The New York

The suggestion upon which Mr. Sheehy Skeffington bases his lengthy letter in The Times would be as impractical as any that ever emanated from the brain of the wierdest of long-haired poets. He says that "on Aug. 3, 1914, Mr. John Redmond leader of Nationalist Ireland, had the inest opportunity of dramatically and effectively asserting Ireland's national rights that has fallen to the lot of any Irish leader within living memory," and gees on to claim that in the then conditions—the entrance of England into the European war— "Mr. Redmond should have risen in the House of Commons to say simply 'I have no mandate from my constituents with regard to a European war. I and my colleagues will now return to Ireland to consult the Irish people as to what our attitude should be.'" He then makes com-ment that: "Had he said this and walked out of the House, the effect would have been electrical." Mr. Skeffington probably does not

know or chooses to ignore the fact that every constitutional movement for self-government approved by the people of Ireland, from that of O'Connell to John E. Redmond, was based upon the strongest possible assurances that a self-governed Ireland would be a loyal, friendly member of the empire partnership. O'Connell named his movement the "Loyal was supposed to wear as an insignia here the motto, "God Save the bore the motto, "God Save the Queen." The Irish Home Government Association of Isaac Butt, found ed in 1871, was on similar lines ; the Irish National Land League of 1879 United Islah League sought squarely and children, they being unable of united Islah League sought squarely reaching their living on account of and plainty an equitable partnership.

For over thisty five years Irish members have been elected and received their mandates from their plorable casualties. There are completely the following in the Public schools:

Teachers may wear garb of Sister of Charity.

Teachers may read Cathelic or any other version of the Bible.

several constituencies upon that basis, and from thousands of public platforms throughout Great Britain, from the days of Parnell and Davitt to those of Redmond, Dillon, and Devlin, and at hundreds of debates

n the House of Commons, Irish members, in pursuance of the mandates given them by Ireland, have conveyed to the British public and the British Commons the most explicit assurances that the passage of an assertable measure of Home Puls acceptable measure of Home Rule would settle old scores and old sores, and that "a dead past should be permitted to bury its dead." Finally, when the Home Rule Bill that has now become the law of the duced into Parliament,

in 1912, the Irish people, through their duly elected representatives, in a great convention held in Dublin, not only unanimously, but without a single discordant note, approved and accepted it as "an honest and gener-ous attempt to settle the long and disastreus quarrel between the British and Irish nations," and declared its solemn conviction that the passage of this bill into law will bind the people of Ireland to the people of Great Britain by a union infinitely closer than that which now exists, and by so doing add immeasurably to the strength of the empire."

In view of those assurances, authorized by the Irish people up to the hilt and accepted and acted upon by the British democracy, what would have been the position before the world and in history of the Irish nation had her national leaders to be world and in history of the first nation had her national leaders taken any other course than the one they took? Why, it would be as infamous as that of Germany in relation to the Belgian international treaty.

PATRICK EGAN

Former United States Minister to Chile and former President of the Irish National League of

America. New York, Oct. 5, 1915.

MEXICO

CARDINAL GIBBONS POINTS OUT FUTILITY OF RECOGNIZING ANY FACTIONAL LEADER

Recognition by the United States of any of the present military leaders os any os the present military leaders especially Carranza, gives no pros-pects of peace in Mexico, according to Cardinal Gibbons, who again is much distracted by the situation in the turbulent republic.

He told of the situation recently in connection with a conference that ock place at his home, when Thomas Mulsy, a banker of New York, and others met him to discuss ways and means of providing funds to aid these in distress in Mexico. He has received from two members of the hierarchy of the Catholic Church in Mexico a letter which contains an appeal for immedi ate help and tells of sacrifices being made and hunger being endured by

the nuns in Mexican cities. SAYS HUERTA SHOULD HAVE TRIAL The Cardinal called attention to

the fact that the United States has locked up former President Huerta of Mexico without giving him a trial, and said he considered this an injustice. He expressed the opinion that Huerta should be arraigned at once and his case settled in open court, so that he could come to the aid of his country if he saw fit.

Huerta has been forgotten," said the Cardinal, "but it does not seem to me to be just that he should be denied a fair trial and released if the facts determine his innocence. It is proposed to recognize Carranza, but I do not think this or the recognition of any of the other military leaders

for every day."
He added that he would like to see some definite action taken to solve the difficult problems that now face the stormy republic and that "some one should go down there and de-mand that conditions be improved and see that they are improved after the demands are made."

DIFFERENT TREATMENT FOR PROTEST-ANT MISSIONARIES

He pointed also to the fact that the murder or even the molestation of a missionary in Armenia, as recorded in the newspapers a few weeks ago. aroused the nation.

Let a missionary be threatened, and the United States will send a gun boat to see that American lives are protected," he said. "Yet there are many lives being snuffed out in Mexico and we take no action."

Stories of persecution and suffer-

ing among the clergy and nuns of Mexico and among the Americans resident there have caused the Car dinal deep grief and he shows it whenever the Mexican situation is discussed, but is still hopeful that some solution may be found to ameliorate conditions.

The touching letter he received from the Mexican Archbishop and Bishop who have taken refuge in Chicago is characteristic. The construction shows that the letter was first written in Spanish and then translated, and just as it was written it is as follows :

LETTER OF BISHOP To His Eminence James Cardinal

Gibbens, Baltimore:
Your Eminence—The Mest Reverend Archbishop of Mexico has been efficially notified that the penniless was more radical—in fact it was a revolution: but the Irish National League of 1893 and the present United Irish League sought squarely

munities in which both Sisters and children do eat but one cup of corn flour and water at every morning and evening and some wild grass they seek and pick up in the field.

The Most Reverend Archbishop not finding other way of assuaging such a situation but an urgent request to unexhausted charity of American Catholics, he has charged us with the honorable commission of entreating your Eminence, the chief of the Catholic Church in the United States the forementioned request. If your Eminence think that it is necessary a personal interview on account of getting full reports, we are willing to leave for Baltimore immediately.

We are grounding doubtless hopes upon your Eminence's generous heart and unquenchable charity toward Mexican Catholics, remain with our most distinguished regards and best wishes, your servants in

LEOPOLDA RUIZ Archbishop of Michoscan. MICHAEL M. DE LA MORA. Bishop of Zacstecas

LIKELY CARRANZA WILL BE RECOGNIZED

A series of conferences will be held in Washington having an im-portant bearing on affairs in Mexico. Secretary Lansing and the representtives of the Powers which compose the Pan-American conference will re ceive the leaders of the respective Maxican factions in an effort determine what action shall be taken at the conference meeting. Officials conversant with Mexican affairs say privately that the conference will undoubtedly recognize the Carranza government.—True Voice.

LETTER FROM FATHER FRASER

Taichowfu, China, Sept. 8, 1915. Dear Friend, — I had hardly finished the church here in Taichowfu when I started out with my curate to build another in Sienku, a city forty miles from here. The journey by foot and in portable chair was long and fatiguing. When we approached the walls of the city a terrific thunder storm came on and one flash with many streaks like the fingers of a hand came down on a pagan temple in the middle of the city and smashed the idols. grant that this is a token of what the new church is destined to do in the future. We found the inhab-itants of this city a wild set and grossly given up to superstition and idolatry. Do ask your readers to pray for the conversion of Sienku and its surrounding towns and vilages and to beseech God to send s priest to remain there after the hurch is built.

You can easily see the work is too much for two priests, with three central churches in cities and thirty catechists and school teachers working up other Christian centres in towns and villages some of which need a priest already to attend to their spiritual needs. Surely our dear Lord is on the eve of hearing our prayer and who knows but that it is through your paper He will make His voice heard.

Yours sincerely,

P. S.-Next Wednesday, the Feast of the Nativity of the Blessed Virgin Mary, I will say a Mass for all those have contributed in the CATHO LIC RECORD to my mission that God may bless them and grant all their

REV. CHARLES COPPENS, S. J.

Genius has been described by

someone as a capacity for work. The definition cannot stand the test of logic, but it expresses a condition necessary for the success of genius or of talent of any order. These thoughts are called to mind by the recent celebration of the golden jubiles of the ordination to the priesthood of Rev. Charles Coppens, S. J. Few lives have been so crowded with persistent and pains-taking labor. The result is shown in the number and variety of excellent and thoroughly useful books pro-duced by him. He has been a pion-eer in many fields. His class man-uels cover the widest range of uals cover the widest range of subject, all of which have been subject, all of which have been actually taught by him; rhetoric, oratory, logic, and mental philosophy, moral philosophy, moral principles and medical practice, history of philosophy, and subjects of a reos philosophy, and subjects of a re-ligious nature. They are mainly the digest of his own preparation for the classroom. And the end, we may hope, is not yet; for though in his eightieth year, after sixty-two years spent in the Society of Jesus, Father Conners still remains as solive and Coppens still remains as active and alert as ever, bent solely upon realizing to the utmost the great ideal given him by the saintly founder of his Order, God's greater glory in all things.—America.

DECISION IN FAMOUS SCHOOL CASE

The supreme court of the state of Iowa in an opinion handed down recently reversing the Carroll county district court in the case of Sheldon Knowlton against the directors of Maple River school district, appellant, declared that the Iowa laws will permit the following in the Public schools:

Your Savings

The War has already brought great changes. National leaders in all countries are urging the practice of Thrit. The Prime Minister of Great Britain said recently: "There remains only one course to diminish our expenditure and increase our savings."

What are you going to do with YOUR SAVINGS? You cannot keep your cash in a stocking. You must either put it in a Bank; invest in a Bond or Stock; or purchase Life Insurance with it. Some men will do all three.

By Putting YOUR SAVINGS INTO LIFE INSURANCE

You will be practising Thrift in its best form. You will be making definite provision for your family. In the event of your early death, they will receive many times more than you have paid in. If you live, you will be adding each year to the value of your security.

Let us sell you a Policy in the Capital Life Assurance Company. We have all kinds, at all prices, with valuable privileges and perfect

Write us, giving the date of your birth The Capital Life Assurance of Canada

- Ottawa

The Lord's prayer may be recited. | who have died in this war by vio-Walls of rooms may be adorned rith biblical pictures.
In the Knowlton case, the fight de-

veloped in a rural district over the use of Public school funds to hire a teacher and to use a room in a Cath-olic school, for Public school sessions. The old school house was in bad repair. The school directors thought it cheaper to take a room in the parochial school building than to build new school.

For a time the scholars were required to repeat the catechism in chool. This was reported to the county superintendent and the practice was discontinued, the svidence

shows. Protestants in the district brought action against the directors and secured an injunction prohibiting the use of public funds to support the school held in the parochial school building. The high court dissolves the injunction.—True Voice.

NON-CATHOLIC PAYS TRIBUTE TO THE CHURCH

Speaking of the Chamber of Commerce on two occasions recently, (says the Catholic Sentinel of Portand, Ore.,) ex Senator Lafe Young of Iowa crowned the clergy and laity of the Church in the Catholic countries of the European war zone with the laurel of human service, and paid a high personal tribute to the nen and women who are bearing the burden of a horror that is not of

their own making.

"I, who am not a Catholic," said Mr. Young, "would like to carry your imagination to the Catholic countries of France, Belgium, and Austria and have you see the suffering, the horace and the bergism of those people rors and the heroism of those people —all caused by a war between the lying crowned heads of Europe.

In France I show you the great with blackcathedrals crowded gowned figures on their knees before the image of the Crucified One. In the vast throngs scarcely a man is noted, and in many not any man can be found save the aged priest who is too infirm to go to the front to inister to the wounded dead. As the crowd comes out look them over. The women are stony-faced with suffering, and to their skirts cling little children that look half starved and on whose faces not

a smile can be found. "In the fields of Austria I will show you shrines erected for the use of the women who are ploughing in the fields. The mother holds the handles of the plow, while her young son handles the reins over the horse son handles the reins over the horse.
They are frying to raise enough grain to keep the family from starving while the father is fighting the battle of whose caute he is ignorant.
The woman plows an hour or two, and when exhausted she rests at the phyling and sends up her propers for shrine and sends up her prayers for the safety of those who will probably

the safety of those who will probably never come back.

"In Belgium I will show you the woman in the fields, plodding on behind her plow, while shells from German guns shriek overhead. She must work or starve. If death comes from a German shell, she will be but another of the women of Belgium another of the women of Belgium

"On the battlefields of Europe I will show you the priests and the nurses ministering to the wounded, burying the dead with their own hands and making every sacrifice known to humanity to alleviate the

sufferings of the people.

"In the pasks I will show you men with their eyes shot out, their arms off, their legs missing—not a few of them, but by the thousands—it is pitiful. And I say to you that the world owes a great debt of gratitude to the Catholic Church for what it is doing over there."

FATHER FRASER'S CHINESE MISSION

Taichowin, March 22, 1915. Dear Readers of CATHOLIC RECORD |

Yesterday (Passion Sunday) I laid the corner stone of the church in Taichowfu. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight feet and a gallery it will be too small on the big Feasts. May God be praised Whe deigns to open mouths to His praises in the Far East to replace those stilled in death in Europe. And may He shower down His choicest blessings on my benefactors of the CATHO-LIC RECORD, who are enabling me to hire catechists, open up new pl to the Faith, and to build and enlarge shurches and schools. Rest assured, dear Readers, that every cent that comes my way will be immediately put into circulation for the Glery of God.

Yours gratefully in Jesus and Many, J. M. FRASER.

Previously acknowledged... \$6,172 87 Mrs. Ann Callaghan, Granby Subscriber, Woodbine........ D. W. Denovan, Musquash... Customs, Ottawa..... A. M. C.....

We have need of patience with ourselves and with others; for the greates things and the least; against sudden proads of trouble, and under our daily burdens; in the weariness of the body, or the wearing of the soul; in everyday wants; in the aching of sickness or the decay of age; in disappointments, bereavments, losses, injuries, reproaches; in heaviness of the heart, or its sickness amid delayed hopes. In all these things, from childhood's little trouble to the martyr's suffering, patience is the grace of God, whereby we endure evil

for the love of God. - E. B. Pusey.

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FIVE MINUTE SERMON

BY REV. F. PEPPERT TWENTY SECOND SUNDAY

AFTER PENTECOST Render to God the things that are God's.'

(Matth. xxii, 21.)

God requires us to give Him our whole hearts, because they belong to Him; if we keep anything back, we are deceiving ourselves and forfeiting many graces. How much vexation and sorrow should we avoid if we centred all our wishes and inclinations upon God, neither loving nor aiming at anything but what He ordains, and making it our delight to do His will! The secret recesses of our hearts, that we reserve for our our hearts, that we reserve for our-selves, are the lurking places of dis-content, which embitters our whole

Let us put ourselves absolutely in God's hands, and then we shall find true happiness. Christiau self denial is the first step toward this complete surrender to the will of God, and one of the commonant forms of monthless of the commonest forms of mortifica-tion is fasting, of which I propose to speak to day.

How can and must we practice fast It is very important to answer this question correctly. We know that many of the saints fasted very strict. it, and although we are not required to follow precisely the same rules and to act exactly as they did, we ought nevertheless to imitate them as far as our circumstances allow, and to be animated by the same spirit. What then is the spirit in which Christians should fast ?

1. They must have the intention of strengthening themselves, so as to conquer their animal appetites. If the spirit can not subdue the passions, how can it remain free from

They must aim at enabling the spirit to soar more readily to the supernatural. St. John Carysostom says: "Ships that are light sail quickly across the sea, but those that are overladen are apt to sink; and in the same way fasting, by making the spirit lighter, enables it to traverse the sea of life with greater ease, since it considers only what is of heaven, and pays but little attention to the things of this present life."

3. Fasting is an excellent form of enance, by means of which we can punish ourselves for sin, which generally is committed through yielding

our passions.
The spirit, therefore, in which fast ing is practised, should be one of penance, self conquest and a desire of true perfection. To strengthen the mind rather than to weaken the body is the object of fasting, and to fast in a manner likely to undermine fast in a manner likely to undermine our health would result in defeating our own purpose. St. Francis of Sales warns us against making any mistake in this respect and says: "Two reasons deprive stage of their power of running; if their pasture is rich, they grow too fat, and if it is scanty they are too thin to run." The saint goes on to explain that we

The saint goes on to explain that we are exposed to temptations chiefly when our bodies are too well nourished and when they are excessively exhausted; too much food makes us arregant and self-indulgent, whilst too little renders us gloomy and

We may say of fasting, as of all winds of exterior mortification, if practiced in a wilful and imprudent manner, that, when it is cerried to excess, it causes precisely what it aims at averting, viz., temptation. The degree in which each individual should fast must necessarily be decided by his position and circumstances. If a persen can not fast much let him fast little, but with the right intention; he will accomplish more and earn more merit in this way than he would do by fasting a great deal without the proper inten-

St. Jerome, eminent both by his teaching and his example, says:
"What is the use of reducing the body by fasting, if the soul is puffed up with pride? Shall we deserve praise or having cheeks pale with fasting if meanwhile the pallor of envy disfigures our souls? Can there be

is God's will that their extraordinary forms of exterior mortification should ly reveal this spirit to us; this is the lesson He desires us to learn from them. We can not and must not fast as many of the saints did, but we can follow their example, in accordance with the rules of holy Church, by conscientiously observing with very good results in this district. the fasts of the Church, unless prevented by some just cause. In this respect the world is far from conscientious, and this fast gives us an opportunity to practise a little humility and to endure a little ridicule for the sake of Christ. People are enthusiastic in their admiration of the steadfastness with which the martyrs of old bore the mocking taunts of His enemies, and yet a single word of ridicule is enough sometimes to make us transgress the commandments of the Church! How weak we are! How would such cowards be likely to behave in face of more violent temptations?

temptations?

It is an absolute duty to observe the fasts of the Church, but everyone can voluntarily accustom himself to fasting, if he is careful at all times tasting, if he is careful at all times to be strictly moderate in eating, and limits himself to what is necessary. He will not be able to accomplish this without many a struggle regarding food and drink, things apparently

TORTURED BY RHEUMATISM

Sunday School Supt. Tells How "Fruit-a-tives" Relieved

TORONTO, ONT., Oct. 1st, 1913. "I have lived in this city for more than 12 years and am well known. I suffered from Rheumatism, especially in my hands. I spent a lot of money without any good results. I have taken "Fruit-a-tives" for 18 months now and am pleased to tell you that I am well. All the enlargement has not left my hands, and perhaps never will, but the soreness is all gone and I can do any kind of work. I have gained 85 pounds in eighteen months."

R. A. WAUGH. 50c. a box, 6 for \$2.50, trial size 25c. At all dealers or direct from Fruit a-tives Limited, Ottawa.

trifling, but really of great importance. Let him, for instance, eat only at mealtimes, and take nothing between meals; let him not hanker after choice and dainty dishes. A taste for such things is often regarded as a mark of refinement, whereas it is really a proof of coarseness and self-indulgence. The true spirit of fasting forbids our ever eating greed-ily; we should partake with the right

ntention of what is set before us, and this intention is to strengthen the body to work and perform its various functions, not merely to satisfy our greedy appetite. Therefore St. Bernard advises us, when more a sundant food is offered us, to take somewhat less than we should like (if we can do so without attracting notice,) and thus to make a sacrifice to God.

Voluntarily to refuse some little dainty, especially if it is very much to our taste, is a form of fasting that is always possible and profitable; be-cause others will probably not see what we are doing, we run no risk of vanity or needless display, and at the same time it often requires great strength of mind to conquer oneself in things apparently so insignificant Finally, in everyday life opportuni-ties often occur unsought of practis-ing the spirit of fasting. It may happen that we are prevented from having our meals at the usual hour, or that some dish is distasteful to us. What would be the use of imposing voluntary fasts upon ourselves if in

irritability or bad temper?

It is quite certain that a man, who observes no self-imposed fasts, but is easily satisfied, and neither gluttonous nor dainty, displays far more real piety and self-control than one who fasts on certain days of his own accord, but at other times insists upon having everything to suit his own taste, and can not dispense with any thing without showing bad tamper

such circumstances we give way to

and falling into sin.

Let us always follow the advice given on this subject by St. Francis of Sales, for as we have seen, he tells us exactly how we can best practise the spirit of fasting in everyday life. I think we ought to be guided by

the words which our Divine Redsement addressed to His disciples: "Eat such things as are set before you"
(Luke x, 8.) Let us carry out this precept by regarding it as a matter of indifference what we eat and drink.

TEMPERANCE

The following are extracts from the published reports from four main in-dustrial districts scheduled under the Central Control Board (Liquor Newcastle-on Tyne, Traffic): -There has undoubtedly been a diminution of drunkenness and better behaviour in the streets since the new restrictions came into force. This is attributed to the restriction of hours and also to the prohibition of treat figures our souls? Can there be ing. At the works the men are keep-any virtue in never drinking wine, whilst our souls are intoxicated with There is a distinct improvement in Let us try to acquire the spirit that guided the saints in their practices of exterior mortification and in their efforts to refrain from sin. It this district. There is much less Liverpool.—Since the restrictions or the hours of sale of drink there has been much less drunkenness in this neighborhood, and a great improve ment in the general behavior ; partic ularly is this noticeable amon soldiers and sailors. Cardiff.—Th new restrictions have been attended There is much less drunkennes



among men as well as women." With these happy results staring them in the face, how can the Government hesitate to extend the same measure of protection to the rest of the country? Here at one stroke we can effect a great national economy, stop up the great waste pipe that is draining the strength of the nation, and at the same time empty the gaols and the lunatic asylums.

The effect of purely local restrictions may be gathered from the following statement: "Since the order prohibiting the Sunday sale of intoxi-

prohibiting the Sunday sale of intoxicating liquors at Newport (Mon) came into operation, large numbers of people are making a practice of travelling seven miles out of the town, and thus beyond the range of the area of restriction, in order to obtain drink. The result is that many quiet villages have been turned into pandemonia. This is notably the case at Magor, where the Baptist Church and other communities have passed resolutions of protest. The same abuse prevails at Maesycwmmer.
At a meeting of the local district
council, Councillor, W. G. Ganderton
said the Sunday scenes were positively disgraceful. Mr. T. C. Probert submitted a resolution from Tabernacle
Partiet Charach Hengaed using the Baptist Church, Hengoed, urging the council to put a stop to the scandal, and end the 'appalling drunken de-bauchery' that had taken place on

Sundays at Maesycwmmer."
Mr. James Johnson, of Manchester has received a letter from one of the most distinguished surgeons in Russia, which contains some very interesting passages as to the effects of the abolition of vodks. The writer says: "You ask me what effect the polition of vodka has had on the Russian people from the military, hygienic, economic, and social point of view. Well, it is, of course, difficult to prophesy yet, although we expect very great results. It has had such splendid results up to the present that we feel we can hardly prophesy what fine fruits it will bear in the future. Crime has decreased to a remarkable degree. The sav-ings banks all report great increase in the deposits of the working people. There is beginning to be a greater demand for books and newspapers, and also a demand for more intal lectual amusements. Hooliganism has practically vanished. Before the abolition of vodka not a Sunday passed without cases of wounding to e treated in some of the hospitals of people hurt by fighting in a drunk-en state."—London (Eng.) Tablet.

IS CATHOLIC CHURCH A DEMOCRACY OR REPUBLIC?

"Democracy," says the learned Father E. R. Hull, S. J., of the Bom bay Examiner, as quoted in the Catholic Fortnightly Review, 'means that the rulership is ultimately in the hands of the people, taken as a whole every man counting more or less on equality with any other man in the power of his vote. Clearly, there is nothing of this sort in the Catholic Church. The clergy and laity stand as two distinct bodies corresponding to rulers and ruled; and, as the clergy are a selected body, it may be said that for practical purposes the clergy stand as the aristocracy among whose ranks the right of ralership exclusively resides. This aristocracy, it is true, is not founded on social rank, culture or breeding as is the aristocracy of the world. The clergy are selected from the laity of all or any class; and, given the necessary moral character and the capa-city for education, there is no man even of the lowest order who is not a potential candidate for the priest--as Chesterton understands it—is taken to mean that no man merely on grounds of birth or rank is excluded from the highest positions in the State, then the Church may, in this practical sense, be called democratic. But since the acceptance of any candidate to the clerical body is determined by the clerical body itself, the Church is not democratic in principle. She may rather be defined as aristocratic in principle, but with a chance for any one by personal qualifications to rise to the ranks of the aristocracy.

"For can the Church strictly be called a republic. By a republic we mean a form of government in which the rulers are elected by the people, whose acts are subject to the criti-cism, and depend upon the sanction and approval of the people, and can be vetoed or rescinded, if unacceptable, by the public vote. In short, a republic means a people governing themselves through selected representatives, whose entrance into office and continuance in the same depends upon the collective will of the nation

"On the contrary, the Church is a constitutional monarchy, in which, moreover, the voice of the people, as a whole, plays no active part. It is true that the monarchy is elective and not hereditary; but election of the Pope is achieved by a small and select body of cardinals, who themselves in turn have not been elected, but appointed by the previous mon-arch. So the election is oligarchical

not representative. The monarchy of the Church is The monarchy of the Church is constitutional, because the Pope's ruling power is not arbitrary, but is limited in two ways: (1) In defining faith and morals the Pope is limited by the deposit of revelation, which he can only declara and emphasize and interpret, but which he can neither add to not take away from: (2) In the exercise of discipline the Pope is governed by the canons and decrees of the Church in times past, which he can only abrotimes past, which he can only abrorate or change for grave reasons;

lastly (though some theologians have entertained academic disputes on this point in past centuries) the monarch, point in past centuries) the monarch, although he can resign, cannot be deposed. Nor can he be impeached for the breach of the Church's constitution, for the simple reason that he is the supreme judge as to what that constitution means. So ultimately, if it comes to talking of the possibility of abuse of power, the Pope constitutionally is absolute and subject to no earthly control. We have certainly the highest assurance subject to no earthly control. We have certainly the highest assurance that the Pope will not abuse his power, in essentials at least; but this assurance rests not on any earthly restraint, but only on God's providence and assistance, by which, in all essential points, the Pope will be prevented from going astray.

"Therefore, although the Church in certain respects is worked in a republican and democratic spirit, it cannot be correctly called either a republic or a democracy."

REPENTANCE

A MOTHER'S PRAYERS By Rev. David Egan

Very early one morning I was called to a hospital in a Kansas town. On my arrival the nurse led me to the room of a patient who had asked for the ministrations of a Catholic priest.

On our way down the corridor she informed me that this man had been very restless during the night, and that he had given way to repeated attacks of violence during the course of which he had torn several of the bed clothes. He had jumped out of bed and struggled with some imaginary enemy on the floor, though she could not understand how one is weak and helpless as he was could give such manifestations of strength She further told me he could not last long, but was yet in perfect pos session of his mental faculties.
Con entering the room I could see

that she was right, the patient had not very long to live. He looked up at me with piercing eyes, whose brightness was accentuated by the death like pallor of his emaciated face. In a weak voice he enquired : 'Are you the Father ?"

"Yes, my friend," I replied, "I am a Catholic priest, and I want to help

"Well," he continued, "my good old mother told me to send for you as soon as possible, and I'm glad you've come."

"Is your mother here in the hos-

pital?

Why no! Mother is away down in Oklahoma. I grew up in the Cath-olic Church till I was eighteen years of age. Then P began to keep company with a non-Catholic girl, and to please her and her family, I gave up my faith, and became a member of iers. My three boys and my girl now hats the very name of Catholic. It's all my fault, God pity me! In addition to this sin of apostasy I have

lone other great wrongs in my life. "And, last night Satan entered this room. I recognized him. I knew he had come for me, and I struggled flercely with him. But then I saw my dear old mother, eighty years of age, standing here beside me. Bending over me she threw her arms around me to protect me, and I could hear her calling on the Lord Jesus and Mary, His Mother, to save me There in Satan's presence she begged me to send at once for a Catholic priest, and to make my peace with God. That's why I called for you."

"But your mother wasn't here. Why, the nurse told me that no one had entered this room save herself and the doctor.' "Ah," he continued, "I know mother

is in Oklahoma. She is old and bed-ridden. But I saw her here in this room as clearly as I see you now. know my end is near. I want to die Catholic."

The poor fellow made his confes sion and I administered the Hely Viaticum. I shall never forget the look of faith and love and peace that came into his dying eyes as I held up the Sacred Host. Ten minutes after I had anointed him he expired, holding my hand and repeating after me prayers for the departing soul.

Explain the circumstances as you will. For my part, I can see in the case forceful evidence of a definite answer to a devout mother's prayers who for long years had petitioned God for the return of this child of hers to the true faith. And I am sure that at the moment the dying man beheld her in his room at the hospital she was praying for him. — Extension Magazine.

JOY AND HAPPINESS

(By Bishop Keppler)

The halo, that mark of particular honor with which art adorns the heads of the saints, is a symbol of their heavenly glory; but it also reminds us of the halo of joyfulness and kindliness encircling their features even during normal life. It is because of an utter misunderstanding that worldlings are unable to conceive of a saint without the attributes of sadness, pessimism, and melancholy.
As a matter of fact, the essential characteristic of a saint is joyfulness.

In old legends, and occasionally in life, we mest with "whimsical saints"; but, either they are not saints at all, or else their oddity has a gracious side. The saints themselves have spoken very strongly against melan gloom. St. Francis of Assisi calls it the Babylonian malady. St. Teresa tells us plainly: "I fear nothing so much as to see my daughters lose this love of the soul, for I know to my cost, what a discontented religious

Joy can never be entirely lacking in any real saint, even in the most austers ascetic or the strictest preaches of penauce. It comes into view like the ray or foregleam of the saintly halo and the heavenly glory. In this respect, too, the saints must show themselves to be the disciples and the images of Christ, so that "the goodness and kindness of God our Saviour" may appear in them as it appeared in His own human nature. An essential element of holiness, therefore, is the hearty, practical, tireless effort to give joy to others, to comfort the afflicted, and to throw sunshine upon every need of body and soul. This beneficent external

> PRAISES CATHOLICS FOR LOYALTY ON VACATION

activity makes the saints look like "royal administrators of affairs."—

From "More Joy."

The Rev. Dr. S. H. Woodrow, pas tor of Pilgrim Congregational Church, St. Louis, paid a tribute to the religious faithfulness of Catholics on vaca tion in his first sermon to his congre gation, following his own vacation of two months.

"I don't know whether Catholics are more faithful to their religion when they ere at home," said Dr. Woodrow," but they are certainly

nore attentive to it than Protestants

more attentive to it than Protestants are when they are on a vacation.

"At hotels I noticed on Sunday morning, whatever the weather, the Catholics all went to church. They might go fishing or boating or on some other amusement Sunday afternoon, but I do not know of any Roman Catholic at the hotel where I was domiciled who did not go to church on Sunday.

church on Sunday.
"I heard comments on this fro long rows of healthy looking Protestants who stood out in the hot sun in ante who stood out it the but star in an open boat for four hours steadily, saying they went to church when they were at home and it was too much to ask on vacation. Too much to go to church in a cool place for an hour—the services were never longer

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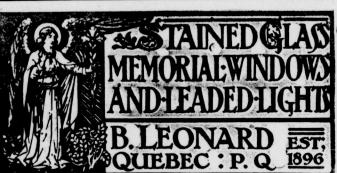
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heat units given off by the coal are absorbed by the water and take the *shortest* route to the radiators, and, conse

quently, less heat-energy is required than if the water had to travel a much longer had to travet a fluter longer route, as it does in ordinary boilers. The less heat-energy required, the less fuel con-sumed. Economy in fuel consumption is the keynote of the whole Safford System.

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"I am a Protestant from the crown of my head to the soles of my feet, but I am convinced of this—that the people who pay attention to their religion will continue to have it, while the people who neglect their religion will soon lose it."—Catholic Standard and Times.

SHE PATIENTLY **BORE DISGRACE**

A Sad Letter from a lady whose Husband was Dissipated

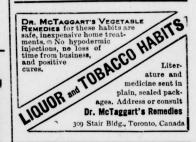
How She Cured Him With a Secret Remedy



"I had for years patiently borne the disgrace, suffering, misery and privations due to my husband's drinking habits. Hearing of your marvellous remedy for the cure of drunkenness, which I could give my husband secretly. I decided to try it. "I procured a package and mixed it in his food and coffee, and, as the remedy was odorless and tasteless, he did not know what it was that so quickly relieved his craving for liquor. He soon began to pick up flesh, his appetite for solid food returned, he stuck to his work regularly, and we now have a happy home. "After he was completely cured, I told him what I had done, when he acknowledged that it had been his saving, as he had not the resolution to break off of his own accord. I hereby advise all women afflicted as I was to give your remedy a trial." emedy a trial.

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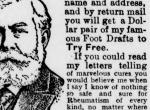
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of points at issue. Nevertheless, it is

Care as much for your religion as your Catholic neighbor does for his. Emulate his willingness to devote time, thought and money to it. Be

as eager to pass on to your children, if not your precise form of religion,

at least some conception of the worth of religion and its absolute necessity

in the life of individuals and contions. Too often our Catholi

brother puts us Protestants to shame

by the zeal and consistency of his

faith, by the sacrifice he makes in its behalf. Nor do we think that

in a majority of cases this attitude and

practice amounts to superstition. The

religion of millions of Catholics the world over comforts them in sorrow,

fortifies them against temptation

esses it.—The Congregationalist.

and saves them from their

s we can.

CHATS WITH YOUNG MEN

THE EVERY DAY TESTS

be faithful it is not enough to triumphantly a great test of The great test is a great tunity, but it comes as rarely as reat opportunities. And life, time, is full of small questions, commonplace and unpicturesque petty compromises. These make the real measure of faith. All life is a tissue of little things. By little things we judge and are judged, suffer and make others suffer, gladden and

man may be forgiven a great failure; he cannot be forgiven the small cowardices, the little omissions and neglects and silences by which he denies his allegiance more effectually than by open disavowal. Faith, like love, is as fragile as it is strong. It can move mountains and be move by straws. No evasion is too slight nd no compromise too insignificant

The every day tests are the only tests for most of us. They are biggest tests for all of us.—Catholic Uni-

DOING BETTER THAN THE OTHER FELLOW

a job in a store.

The rawness of a country lad in these days of automobiles and chau-tauquas and long distance phones is cosmopolitan elegance compared with the rawness of a green country lad in those days: and that lad was as green as they made them—in appear.

But anyway, he got his job and buckled down to work. And how he did work! The other clerks made fun of him because he worked so hard. Then they got "sore" about it, because his example was injurious to them, they thought. It was hard for them to get by with their old system of doing as little as they had to when this country jake was working like a beaver all the time. So they first made jokes about him, and then got mean about it.

But that didn't bother Mr. Country Jake. He just kept right on working. He did what they gave him to do the very best he knew how. He studied out the relationship of what se had to do to the general work of the store and pretty soon he was doing not only his own work but a part of the work that others were neglecting. Then, too, he did things that never had been done before be cause nobody thought of them. thought of them because he had his

Hals the things he did he didn't really have to do, of course. He kept his own work up so thoroughly that he was always ready to jump in and help somebody else.

It didn't take the owners of the store long to notice this fellow, and pretty soon the lad was foreman of the store, and those who had laughed at him and then got mad at him were working under him.

It was good for me to be sneered offed at," said this lad in latter and scoffed at," said this lad in latter life. "It helped me to arrive at the destination I had started for."

For Mr. Country Jake had a desti-nation. That's why he worked so.

He was aiming somewhere, and an activity was his way of getting there.

Well, of course, he got where he headed for. Most everybody does who adopts a practical destination

The punctual person always takes time by the forelook. He never waits for a few minutes longer when scheduled for a business interview under the delusion that time doesn't

count the minutes. Rather he makes it a point of being there a little ahead of the time mentioned, and so he seldom or never—to use an

Women suffer more from this fault than men, only it doesn't effect them so seriously, not so many of them being in the business field. The woman who makes it a point of

being punctual will gain much that

her laggard sister who is careless

sbout a few minutes loses. There

tunes being lost through this beset-

ting weakness. Here is an instance A woman "who couldn't keep as

appointment to save her life," as her best friend laughingly observed, sought to be in time for a special train to enable her to be at the death-bed of a relative who had promised to leave her a large sum of

money. In this particular case she tried, but at the last moment at the

railroad station she dawdled over her luggage and missed the train. Her relative was sodiegusted and hurt at

her non appearance—that she willed her fortune to a poorer relative.

Strange to say, a woman remarkabl

Such a story should be a lesson to

It is never too late to learn

punctual. But like other it is easier to start when

ung. Parents should endeavor to press on their children the value

of being punctual. Many a boy and girl have lost their chances of good

positions just because they lacked punctuality. Punctuality in the business world is a mighty factor towards success. In all the great business houses you find a time-keeper who keeps tab on the workers from the highest solation.

from the highest salaried ones to the humble office boy. It is abso-lutely necessary that it should be so.

What would business be like if every

clerk or worker was even a few

moments late every morning? It would become demoralized in a short

time. Some important plece of work would probably be held up;

much valuable time would be lost

not only involving the unpunctua

person but many others. One thing hangs on another, in most of the affairs of life. We cannot do great things without help. Few can stand

alone and depend on their resources. We were all made, it would seem, to

help one another. Even in small

matters it is a poor policy not to be

punctual. How much more so in the

greater affairs—when our whole future may depend on how we have

valued our time as shown by our

It is an old story of the boy look-ing for a position and arriving in the

office only to see a dezen of other boys ahead of him. He had slept that morning or had dawdled his

parents and says in his own jargon,

Gee, I was a bit late, but it didn't

matter; there were dozens ahead of

himself that he could have

He goes home and tells his

That boy never takes it to

punctuality.

young.

tment to save her life," as her

have been innumerable cases men and with women of for-

Americanism-"gets left."

who adopts a practical destination and then hustles to get to it.

Pretty soon he owned a store.

Pretty soon his store was the biggest in Philadelphia. Pretty soon he had another big store, this time in New York. And now he is John Wananakar the country's greatest manager. maker, the country's greatest mer chant; rich in wealth and fair fame And this, he said the other day, was his motto, and the receipt that

was his motto, and the receipt that
created his remarkably successful
career: "I have always tried to do
better than the other fellow."

It's an old-fashioned story, of a
sort that isn't cited and admired so ich as it used to be. The reas for that is that it or variations of it have been told so many times of men who, seeking only wealth and ceasing to care how they got it, have crowned it with infamy.

But there's value—very real and very sound value—in that story. John Wanamaker sought more than wealth. He sought pre eminence in his line. He aimed to be a better lerk, a better foreman and a better merchant "than the other fellow." And, sticking to it and being thrifty by the way, he got there.

OHe had an aim, he stuck to it, he

wasn't afraid of work, and he "always tried to do better than the other

So he's very easily accounted for and the many who fail to arrive are as easily accounted for by the fact that they had no aim, or had no stick-to-it-iveness, or didn't mind it in the least if they let somebody else do better than they did.—St. Paul Bulle-

OUR BOYS AND GIRLS

LEARN TO BE PUNCTUAL IF YOU HOPE EVER TO AMOUNT TO SOMETHING IN LIFE

Are you punctual? If not, start at once to learn this necessary are if you hope to succeed in life. The man or woman, boy or girl who is not punctual will never climb the heights that lead to success. seldom get further than half way and spend the rest of their time gazing longingly upwards, but never getting any nearer the goal. They are bound with shackles of their own making, which, as the years roll on, become stronger and tronger and so they never leave the half way land where success does not enter. This class of people would be surprised to learn that it was their own fault that they are, well not exactly failures-but something very like it. They are as blind as moles and do not wish to

The punctual man or woman tunity to advance in life. Each of them values time as it ought to be valued. Punctuality with them is an essential part of their religion both in the spiritual and temporal affairs of life. They are punctual in their duty to God, their neighbor and society. Therefore they are among the successful who get the best out of life. They always remember that being punctual means to know how to value time—and time is the one great asset that, once

een among the first. If he didn't get the job, it would not have been through want of punctuality.

The same might be said of the girl applying for a position. If she has been taught to be punctual she wasted, can never be recalled. has nothing to fear on that point, she will be on the spot at the time mentioned by the business employer.

If the children were only taught the value of being punctual from babyhood there would be many happier men and women in the world to day. There would not be o many dis

Teach the little ones to come promptly when called, for that is the initial letter in the alphabet of punctuality. The child who has mastered this step finds it easy later mastered this step finds it easy later in life to keep an appointment of moment. Such a boy or girl will never miss a train even if he lives in a suburban home. He will always be on time. The boy who hear't mastered the A. B. C. of punctuality will seldom be in time for an appointment, even though he lives next door and it means only a few sters to had all my time at my own disposal. nd it means only a few steps to

keep his appointment.

Want of punctuality in one thing leads to other evils, cometimes greater, sometimes lesser. The boy who loses position after position through this failing loss heart and enthusiasm. It gets to be that he "doesn't care." That "doesn't care" would end thus. It is such a little matter, seemingly, not to care, but

oh! it ends badly.

Teach the boy and girl to care very much about time and punctual. ity: make it a part of the irreligious training. It will be as valuable as gold and diamonds as they go through

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Bread is the cheap food known. Home bread baking reduces the high cost of living by lessen-ing the amount of expensive meats required to supply the necessary nourishment to the body. REFUSE SUBSTITUTES. W.GILLETT COMPANY LIMITED

of money started to steal. To-day he is serving a term in the state prison, and I believe so deeply has his fatal failing taken root that he doesn't care even now what becomes of him. He is one of the hopeless derelicts of society. He started in life like other boys with education and good health. But he was never taught to be punctual, and to appreciate the value of time. Moral. Learn to be punctual.—Sheila Mahon

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THE ITALIAN CLERGY

THEIR CONDUCT PRAISED BY DOWA-GER QUEEN MARGHERITA

Considering the thoroughness with which the anti-clerical campaign has been worked up in almost every part of Italy in accusations of espionage, signalling to the Austriane, etc., the testimony of her Mejesty the Downger Queen of Italy on the conduct of the Italian clergy in this crisis of their

country is particularly valuable.

Speaking to a prominent clergyman in her Castle of Stupinigi some lays ago on the subject of the Italo Austrian struggle, Queen Margherita dwelt with special emphasis on the patriotism manifested by the ecclesiastics of this country. "The conduct of the Italian clergy," said the Queen Dowager, "is really admirable for zeal, self - abnegation and sacri fice," words which were heartily echoed by a prince of the blood who

was present at the conversation. But with all this, the campaign organized for the purpose of accusing riests of treason shows no sign of abating: quite recently a priest of North Italy who is eighty six years of age and has been bedridden for nonths was denounced on the score of making signals by means of lights from his bedroom window. There can be no doubt of the existence of a cleverly organized campaign to con-coct such charges.—St. Paul Bulle-

A DISTINGUISHED CONVERT

BROUGHT SEVENTY OTHERS INTO TRUE FOLD

How I Became a Catholic," is the story, in pamphlet form, of the con-version from Lutheranism of Olga Maria Davin, an accomplished linguist, artist, post, writer and com oser. Frau Davin was born in St. Petersburg of German Lutheran parents. The religious ceremonies, which the Russiau Orthodox Church had taken over from the Catholic Church, made a profound impression on her. A comparative study of the tenets of faith of the various denominations, revealed to her the weakness of the Protestant sects and the strength of Catholicism.

In the course of time, her leaning to the Catholic Church prompted her to visit a Catholic church occasion ally. Concerning such visits to the Catholic Church in Ems, she says :

"There was no one in the church; therefore I examined it to my heart's content, after which I knelt once more and prayed long and earnestly.
Then I went out again into the street I thought 'Thou dear hospitable church, that openest thy door so willhad all my time at my own disposal. Occasionally there would be another worshipper, but often I knelt and

prayed alone. was kneeling and reflecting, I felt a hand upon my shoulder. I turned and found myself gezing into a pair of earnest, dark eyes, belonging to a distinguished looking and handsome distinguished looking and handsome clubs were organized throughout the business is the worst evil under the sun, because you don't know in the end where it leads to—no place good, anyhow. "Don't care" came to a bad end in the story. There are too many "Don't cares" in the world today. "Don't cares" who are a burden both to themselves and to every one around. They never dreamed when they were children and life looked so beautifully stretched out before them that they would end thus. It is such a little answered: This is a Roman Catho-lic Church. You probably are look-ing for the English church.—'Oh, no!' said the lady. 'I am a Catholic. Are you not one also?'—'No,' I re-joined: 'I am a Lutheran.'—'And you are praying in this church, though not a Catholic?' Then I answered: Catholic and Protesta ntalike believe in the Triune God and the Redemption. I prefer those points in which the churches agree to those in which

were in colleges to be Christian. has not now a single college, although it has sought to capture some that are Christian. It is undoubtedly true, however, that in nany of the denominational colleges infidelity is more or less taught by the professors, and sos pticism, rationalism and socialism are undermining the faith and morals of tudents who are fortunate enough to be brought up in Christian hom ity holds less ground in men's minds vious era of our life as a nation. preached. She alone possesses the treasure of the true faith as revealed

UNPROFITABLE CONTROVERSY This is what the Protestant religion ought to do for every soul who pro-

We fear that unless both parties to the discussion exercise great self re straint, we are in for a period of bit ter and unprofitable controversy and recrimination between members of the Catholic and of the other Christian churches in this country. The blame for kindling anew the fires of

parties, but because we are a Pro-testant journal and concerned most of all with the way in which Protest-ants carry themselves at such a time as this, we venture to suggest what seem to us altogether proper lines of action for those who would be at the same time truly Protestant and truly Obristian.
Donot circulate rumors prejudicial

to Catholics. Some of these rumors are base lies and will not stand the

test either of investigation or of com-mon sense. The large majority of the

members of the Catholic Church in

this country are honest, pure, patri-otic men and women. The priests, bishops and nuns, as a rule, are in-

telligent and sincers. The women who have secluded themselves in

convents for purposes of devotion and service may be trusted, we be-lieve, to carry out the holy vows

which they have taken, and their privacy should be as sacred as the

privacy of any Protestant home. What business have we Protestants

to indulge in wholesale indiscrimin

accusations? Tell what you know to be absolute truth about the Catho-

lic Church it the occasion warrants

it, and if the interests of patriotism

require it; but seal your lips and

close your ears when mere gossip,

scandal and innuendo come your

libood of the Catholic Church domin-

ating this country. It has to day, according to its own statistics, a nom-

inal membership of not over 16,400,

sion to frank and brotherly discussion

Do not get in a panic over the like-

BACK TO MY MOTHER Church of Christ, majestic, holy,

Stretch thy sheltering arms to me for thy child that long has wandered Seeks her Father's house and thee once my soul was plunged in sadnes

God, founded, and the apostle

by Almighty God. She alone has a Visible Head as a guarantee of her unity with God. She alone is the burning lamp, the City on the Moun-

tain. Come to see me at my hotel. I am staying at an English boarding.

house with my husband. We are Californians, stopping here for a while in Ems. I will give you a book

to read. Come, I beg you, to-morrow at two."

This meeting with the American

lady prompted Frau Davin's first definite step on the road to Rome.

Though her husband and friends tried to dissuade her from entering

could not be deterred from following

the voice of conscience and reason On the feast of St. Boniface she was

received into the Church. Over whelmed with joy, she wrote the fol

lowing lines in the journal.

Catholic Church, Frau Davin

Robbed of peace and joy and rest; Long, long years she starved and Banished from thy loving breast.

Now to God she is returning. In the blood of Jesus laved, Clothed in purity's white garment, By His mercy called and saved.

Church of Christ, O mother holy, Ope thy loving arms to me; For thy child that long has wandere Seeks her Father's house and thee

Not centent with having herself received the light of faith, Frau Davin has been instrumental in bringing about as many as seventy known conversions. Thus the planted into the heart of Frau Davin by an American lady yielded abund ant fruit. Very properly the translator of Frau Davin's pamphlet al ludes to this happy fruition in the

foreword: It is no wonder that the American lady, herself a convert from the Baptist sect, who was the first to reveal the truth and beauty of the Catholi doctrine to Frau Davin, should rejoice over her conversion, or that she her self should be instrumental in leading so many others into the True Fold. It is not given to every Cath. olic to exert such great influence as hers; however, it is well to remem-ber that good example and fervent prayer are never without effect upon the witnesses and subjects of them, though such effect may not always appear."-Buffalo Echo.

INFIDELITY A FAILURE

Let us take a hundred

This is fair. Let us appeal to the records and ascertain what is the historic expression of these times. French atheism had flooded two continents, with the writings of Voltaire and other infidels, and in thirteen years 6,000, 000 copies of their works were sold. A reaction had taken place against the Catholic Church which often had seemed allied with political oppression, and even the sects, ing in missionary energy, had felt the attacks of infidelity. There was a universal shout of liberty, and America responded. The founders of this republic were not against Christianity, but they were opposed to a State Church. Washington was a firm believer in Christianity, and ayed alone.
"On the third or fourth visit, as I

But consider present conditions; infidelity has not held it own, and Catholicism has been making mighty strides. The colleges of this country are to day in the hands of men who claim to be Christians, while new in stitutions established by Catholics are dotting the land in every direc-There was a boy once who "didn't care about anything." He prided himself on his stand. When his parents sent him to school he didn't care whether he was late or not. In business life it was just the same. He didn't care if he was a bit late: other fellows were as bad as he with regard to that trifling thing. He lost many good positions and finally becoming discontented for the lack

out of 40,000 college students Infidelity the whole, nevertheless, infidel. America to day than at any pre-

A RED-HANDED SAINT

The following appreciation of the life of the secular priest will prove interesting reading; it is an extract from a novel entitled "A Red Handed Saint," by Olive Katherine Parr, who as written some splendid Catholic stories: Well, fancy the life of the average

secular priest in an isolated country mission. Until we have realized it, we don't know what loneliness means. Fancy the sudden transition from sollege, where his fervid young nature was constantly in touch with kindred spirits, to some deadly place among stolid country people who might as well be a congregation of turnips for all the enthusiasm that can be struck out of them: who are irreclaimably respectable, and careable resistant. respectable and capable neither of great sin nor of great virtue. must long for congenial and elevating companionships now and then. at times of illness and depression, how hard the celibate life must press on his soul, bearing as it does the knowledge that he can never, in his old age, know the comfort of wifely and filial ministrations. Men don't cease to be men because they have taken orders. Of course they are happy, entirely happy, with the sublime life of selfate and unverified denunciations and abnegation they have chosen. while we are still in the flesh, times of darkness and depression must come, when the spiritual consolation s shut out and we can only feel natural yearnings. I don't pity regulars. They have the comfort of their rule and of life in fraternity. But we don't half sufficiently love and revere our brave secular priests. Think of the thousands there are, all over the world, fighting the good ight; think of their purity, their loneliness, their patience 000 persons including men, women and children. The membership of Protestant churches, exclusive of the willing service to us lay people. At every turn of life there is the priest to minister to our needs. Directly we are born, he is there to baptize us and many influences, is about 24,000,000, and there are probably as many more secure heaven for us; a little later he adherents of Protestantism, persons not actually members of the Protest ant Church, but practically identified gives us our first Communion; then he prepares us for Confirmation, arming us fully for the battle of life; if we with it to the extent of giving and in wish to marry, he is there to ratify and many cases vigorously supporting it. bless our union; if we want to conse-crate ourselves to God's service, he comes with another wonderful Sacra-Outside both Protestant and Catholic folds are perhaps 40,000,000 in this country not identified with either ment and anointing; and when we die, but fully as much inclined toward he smooths the rough way through rotestantism as toward Catholicism the valley of death, and follows us even into eternity with his prayers Make friends with Catholics as widely as possible. Get their point and spiritual alms. All this in addition to the countless sermons of view concerning parochial schools, or example. Approach them on th preached, Communions given, confesbasis of common Christian sympath. sions heard. No matter what we ies and common Christian aims. want, and when we want it, this faith-Cultivate all those associations and ful servant is always to be had at a organizations that tend to bring moment's notice, no matter what in. Catholics and Protestants together convenience he may feel; often his for common debate and for common service may be even given at the risk undertakings. We regret that efforts on the part of Protestants to frater nize and co operate with Catholics gratitude of the proverbial serpent if are sometimes foiled by an indisposi-tion on their part to come even a priest, and forgive him any little quarter of the way and by their aver surface faults for the sake of what

his life is as a whole." - New World.

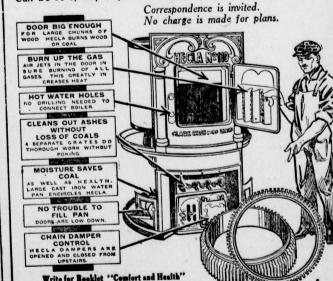
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CONVERT DIES AT CALGARY

At the advanced age of ninety cars, Mr. Josiah Chamberlin died on Vednesday, Sept. 22nd, at the resi-ence of his daughter, Mrs. C. amarche, 380-22 Ave., West Calgary,

He had been failing in health for ver two years, but was confined to is bed for only one week previous to

his bed for only one week previous to his death.

The late Mr. Chamberlin was born in Old Chelsea, Que., and lived there until thirty years ago, when he moved to Ottawa. After living here for fitteen years he went to Mattawa, and from there he moved to Calgary with his daughter six years ago.

During his lengthy residence in

During his lengthy residence in Chelsea he was employed as a ma-chinist and mill-wright in the firm of

Gilmour and Company.

Fifty-three years ago he married
Miss Aunie Mulvihill of Chelsea. She predeceased him by thirty-nine years. Of a genial disposition and kindly manner the late Mr. Cham-

Chelses and during the latter years of his life enjoyed nothing better than to recount to younger tolks in-cidents of the early days in that vil-

He leaves to mourn his demise three daughters and three sons.
Mrs. C. Lamarche, Calgary, Mrs. Geo.
Payette, Haileybury, Ont., Mrs. J. E.
Jones, Ottawa, J. J. Chamberlin with C. P. R. Calgary, Howard of the Post Office Department, Ottawa, and Ome Department, Ottawa, and Philip of Hollowglen, Que., besides thirty-five grandchildren. His fun-eral took place on Friday morning at 9 o'clock to St. Mary's Cathedral where a Requiem Mass was chanted. After which interment took place in St. Mary's cemetery, Calgary. May

his soul rest in peace.
[We add an extract from a private tetter which will be as interesting to our readers as it is consoling to us: "Though father was not a Catholic," writes Mr. Chamberlin's daughter, "he was a constant reader of the CATHOLIC RECORD for the last father was a chiral life. We think it fifteen years of his life. We think it was largely due to that fact that we had the happiness of seeing him re-ceived into the Church before the end. He died after receiving all the consolations of our holy religion."

PERIL OF THE ARMENIANS

A REQUEST FOR PAPAL INTERVENTION HOLY FATHER'S SOLICITUDE

At the request of the representatives of the Armenian Committee in London, Mr. T. P. O'Connor addressed Cardinal Bourne with a request that the intervention of the Pope might be asked to protect that unhappy people from further massacre. In reply to the letter Mr. O'Connor has seived the following letter from Cardinal Bourne :

Daar Mr. O'Connor,—Immediately on receipt of your letter of August 28rd, I communicated with the Cardinal Secretary of State. I have recently received a letter from His Eminence assuring me that the Holy See has done and is doing all in its power on behalf of the unhappy armenians who are subjects of the Ottoman Empire. The facts are evidently well known in Rome, and have awakened the keen sympathy of His Holiness.—Edinburgh Catholic Herald.

NUNS FROM THE HESPERIAN

TRYING EXPERIENCES WHEN ILL-FATED LINER SANK OFF IRISH COAST

Among the passengers on the Allan liner Hesperian, which was recently sunk by an explosion off the Irish coast, were three nuns of the Institute of Notre Dame des Missions, who were proceeding to Canada, All three were young Sisters. Two of them had just finished their novitiate at the Maison Generalice, at Deal, England, which has been the head Sisters were expelled from France.

of the Convent of Mercy, Deal, one of the Sisters gives a vivid description of the scene on board the ill fated liner after the explosion had occur-When the terrible shock was felt," says the writer, "I ran out of the cabin. We were ordered to get our life belts. You can imagine what our feelings were. One of our poor Sisters was ill, and she was only able to put on her tunic and day veil She took her boots in her hand. We could not take anything away ; as we had no pockets, everything away; as we had no pockets, everything had to be left. The deck was crowded with people shouting and crying in the dark. It was a dreadful sight."

Through the good offices of a French captain the Sisters were placed in one of the boats, the occupants of which were in an excited condition. "I began to say an act of contrition," continues the writer, "and the whole crowd repeated it after me. I gave them our Crucifix to kiss and told them to make acts of

come out of the boat, as it was too

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writer, "were together, and we same prayer, receive Holy Commun-praised and thankad God for His goodness. We were nearly two hours of the Supreme Pontiff. Just one in the little boat. At last we noticed a cruiser in the distance. We shouted and signalled and were taken on board. You can imagine how much we suffered, but we tried to be brave kindly manner the lats Mr. Chamberlin was most popular in the Chelsea district and news of his death will be received there with profound regret.

He was one of the founders of old Chelsea and during the latter years lieved to be lost! All the people were exceedingly kind to us. The French captain, noticing that one of the Sisters seemed to be very cold, offered her his overcoat. Wasn't it nice of him? On the cruiser we were treated with great courtesy and kindness. They brought us pre-served fruit and cocoa but we did not feel like eating. Nor could we

On the arrival of the cruiser at Queenstown the Sisters received every possible attention. After having had breakfast at a hotel they were taken to the convent of the Sisters of Mercy, where they were met with a warm hearted and generous reception.—Philadelphia Standard and Times.

DEATH OF AN URSULINE RELIGIOUS

The news of the death of Mother Mary Nativity, of the Ursuline Convent of Chatham, Ontario, will be learned with deep sorrow by a very large number of friends in Canada and the States, who were privileged

to know her. Her beautiful character, her kind and gentle disposition, her words of counsel or sympathy, and, above all, the example of her pure and all. the example of her pure and edifying life, have left their mark upon countless souls who have come in contact

of dignity and responsibility. She was Directress of the Boarding School for three years, Mistress of The gathering of the Bishops the Novices, six years; Superior of the College, six years; and again, Mistress of Novices, six years, until death opened for her the way to her ever lasting reward. She was in the fitty second year of her age and the

thirty-seventh of her religious life. Funeral services were held in the Convent Chapel on October 11th, at which His Lordship, Right Rev. M. F. Which His Lordship, Right Rev. M. F.
Fallon, D. D., Bishop of London,
presided, attended by Rev. Dean
Downey, Windsor, and Rev. J. Brady,
Wallaceburg. The Requiem Mass
was sung by Rev. P. J. McKeon, London, with Rev. H. Robert, Windsor, THE ESCAPE OF THREE as descon. and Rev F. Laurendeau, London, as sub descon. Rev. Father Herman, O. F. M., Chatham, acted as master of ceremonies. A large num Miss Sullivan, Ottawa..... ber of the clergy were also present in the sanctuary.

ADVERSE PUBLICITY

The Herald has been watching with some interest the unfolding of its prediction that Fort Lauderdale would receive some very undesirable advertising as a result of the actions of certain citizens of that community in approving the break-ing of a contract with a school teacher on the ground that she was a Catholic, and for no other reason.

The action of those citizens was so un.American and undemocratic that this paper felt assured that much injury would be done to that place when the facts were made public. *

* * There are over 200 Catholic papers published in this country,

and it is safe to say that every one of them has had something to say about the incident. * * * This is wide publicity, but not of

the sort that aids in building up a inches each, which make a magnificommunity, and it is to be feared that Fort Lauderdale will feel for Send to day for these sets — price many a long day the exceedingly injurious effects of the actions of a number of ill advised and narrowminded citizens, who in their acts reversed all that we know of true American principles and who out-raged American justice. — Miami (Fla.) Herald.

INDULGENCED PRAYER FOR PEACE

Rome, September 21, 1915.-By decontrition and of conformity to the cree of the Holy Office Pope Benedict XV, has granted an indulgence of the bundred days, applicable also to the souls departed, to all whe with Then the Sisters were asked to contrite heart shall recite the ansient prayer "Pro Pace" in the crewded. After some little time the Canon of the Mass. Also a plenary indulgence to all who shall recite for them. "All three of us," says the for one month consecutively the

more instance of what one may per-haps be allowed to call His Holiness' spiritual efforts for peace, and one which may serve to call to mind a phrase in the Holy Father's last peace utterance, the appeal to the peoples and rulers. "We con-secrate," he said, "all our energy and all our power to the reconciling of the peoples at war; indeed we made it a solemn promise to Our Divine Saviour, Who willed to make all men brothers at the cost of His Blood." It is impossible for anyone to get fully into the mind of the father of all the faithful in these days, but everyone who thinks at all can think of all that that means that promise that every action, spiritual as above or more worldly as in all that he has done for sufferers is founded.

BISHOPS THANK KAISER

GERMAN HIERARCHY MEETS AT FULDA AND SENDS MESSAGE TO THE EMPEROR

The Catholic Hierarchy of all Germany, assembled recently at Fulda at their annual meeting at the shrine of St. Boniface, wired the Kaiser their thanks for the protection to German

homes and altars.
The Bishops closed their communication by expressing a hope "for an early and an honorable peace and for a return of the reign of justice among the nations of the earth." The Keiser responded to the Bishops

Fulda, where this meeting of the Catholic Hierarchy of Germany was held, was the site of the first great monastery established in Germany by the great St. Bonitace. His tomb is there, and it has long been the with her.

Mother Nativity, whose girlhood name was Adelaide Chevalier, entered the Ursuline Community of Chatham when but fifteen years of age, and in the course of her religious life was raised to many offices adjusty and responsibility. She dignity and responsibility. She Reading from Carlovingian times.

The gathering of the Bishops there at the present time and their mes sages to the Emperor and his reply adds another famous episode to the eventful history of Fulda.—St. Paul

THE TABLET FUND

Toronto, Oct. 14, 1915.

Editor CATHOLIC RECORD: I thank you for giving space to the Appeal for the Tablet Fund for the Relief of the Belgians. So far I have re-ceived because of this appeal:

Previously acknowledged.....\$902 81 John M. McEvoy,©Osgoode... \$ 10 00 Vera Kirk, St. John, N. B... 1 00 A Sympathizer. Montreal... Mrs. P. J. Ivory, Fredericton 2 00 2 00

If you would be good enough to acknowledge publicly these amounts in the columns of the RECORD I would be very grateful. Respectfully yours,

98 Pembroke St.

Patriotic Cushions

Every one should have these patriotic cushion tops — one consists of 24 flags and coats of arms of one each of the Allied nations and friendly nations. Each flag is 5 inches by $7\frac{1}{2}$ inches and sewn together make a cushion top 80 by 80 inches.

The other consists of 24 beautiful satin finished portraits (in fast colors) of rulers and leading fighters of the different nations, size 4 by 5 Send to day for these sets — price 25 cents each set or 50 cents for the two mailed post paid.
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A RELIGIOUS FAMILY

Rev. Joseph B. Walsh, B. A., C. S. B., was ordained to the hely priesthood Sunday, 26th ult., by Rt. Rev. Nell McNell, Archbishop of Toronto, in St. Basil's Church. Father Walsh was in Parkhill on Tuesday on his way to visit his sister, Pearl, who is a religious of the Society of St. Ursula and who is teaching in the Separate schools of Windsor, and also his sister Mary, who is a religious of the Seciety of Mary Immaculate and teaching in Battle Creek, Mich.

Father Walsh sang his first Solemn Father Walsh sang his first Solemn Mass in his native parish, Parkhill, on Sunday, Oct. 3rd.

ROSE DAY

Why not hold a Rose Day, Carnawith not a know Day, carna-tion Day or Violet Day for Patriotic or Church purposes. We are head-quarters for same. Rose buds with leaves \$1.50 a 100, they retail at 10 cents each. Carnations \$1.25 a 100. Violets \$3.00 a 100, bunches retailing 10 cents each. Some small towns have bought 3,000 Roses. We give you 30 days to pay for same. Write Brantford Artificial Flower Co., Brantford, Ont.

MARRIAGE

McGOEY · KIDD. - At St. James Church, Colgan, on September 29, by the Rev. Dr. Kidd, of St. Augustine's Seminary, Toronto, assisted by Rev. Father Geffcott, Colgan, Mr. P. D. McGoey to Miss Kathleen Kidd.

DIED

Foley — In Parry Harbor, Ont., Oct. 1st., 1915, Mrs. Jas. Foley. In-terment in Barrie, Ont. May her soul rest in peace.

THE SAVIOUR'S LIFE

BY A PAULIST FATHER

Our Holy Father, Benedict XV., has urged upon all teachers the importance of giving to their pupils a knowledge and love of the New Testament. Every Catholic boy and gid should be familiar with the Lite of our Blessed Lord, as told by the inspired Evangelists.

To make such a task easier for our zealous Religious communities, the Paulist Press has published "The Saviour's Life"—a handy book containing nothing but the words of the Four Evangelists, and giving in narrative form the story of Our Lord's life and work. The volume will be found invaluable as a textbook in New Testament reading, and as a supplement to the study of the Catechism. It is bound in strong cloth with stamped cover, has a beautiful engraved frontispiece, is excellently printed, and sells for 50 cents a single copy.—The Paulist Press, 120 West 60th St., New York City.

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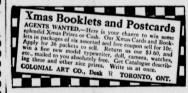
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The Catholic Record LONDON, CANADA

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On the theory that seeing is believing John A. Smith of Windsor, Ont., wants every one who suffers from rheumatism to try his treatment for rheumatism first at his expense. For that reason he proposes to distribute 50,000 free boxes among sons sending him their name and address he heard of and yet utterly failed to find relief. At times he was so helpless that he had to take to morphine and after considerable doctoring he finally gave up in despair. He ther After many experiments and repeated failures he found a combination of drugs which completely cured him. After his escape from the cruel torture of rheumatism he called his new found treatment "Gloria Tonic." Those of his friends, relatives and acquaintances suffering from rheumatism were next cured and since that time the merits of this treatment have spread from

"A gentleman from Toronto writes 'Gloria

Tonic' cured him and he believes it has no equal in the world.

A lady from Marshalltown, N. S., writes "Before using 'Gloria Tonic' I could not raise my arms to my head nor hardly dress myself.

Now I can do all kinds of work and I am a
woman almost 73 years old."

A gentleman from Montmarte, Sask., writes, "I A lady from Strathroy, Ont., writes, "I had

rheumatism in my hands and joints. It is now over two years since 'Gloria Tonic' cured me and I have had no return since." A gentleman from Mentreal writes, "Gloria Tonic' you sent me did me a world of good. I have no more pain since using it."

I could mention many more instances showing where "Gloria Tonic" has been a God-send t nen and women, among them some 70 and 80

have disappointed you, write me to-day sure and by return mail I will send you a package free, together with names and addresses of other persons who have written me that my reatment cured them and in many cases after doctors and all else had failed. ss John A. Smith Co., 1685 Laing Bldg.

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Christopher Von Schmid.

Oramaika, An Indian Stery Translated.

Virtues and Defects of a Young Girl at Heme and at School. Ella M. McMahon.

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