

The Catholic Record.

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

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NOT SO AGGRESSIVE

The average Canadian publication is not aggressively anti-Catholic. Indeed, the press is, as a rule, fair and decent in its treatment of Catholic subjects. Here and there, however, are found exceptions. Such writers pander to a prejudice which dies hard. They will not see the broad sea of investigation that has washed away, and forever, much of the bitterness which poisons them. They prefer to dwell amidst the dank growths of unreasoning hostility, and are object lessons of what beings, presumably intelligent, can become when under the sway of unscrupulous bigotry. As such they serve a purpose. But while many publications are not aggressive, they adopt, unconsciously perhaps, a tone of pitying condescension when speaking of the Church. They express anti-Catholic thought and consequently anti-Catholic principles. The editor who is seeking to give a "punch" to an article cares nothing for the canons of social amenity much less of truth. Representing the Church as an antiquated system is very pleasant for those who are sampling the pleasures of the world, the flesh, and the devil. Any up-to-date thing hot from the imagination of a non-Catholic cleric is heralded as a grand discovery, and the long-sought remedy for all ills. And an indiscriminating public joins in the chorus. For, subscribing to something that is as tenuous as moonshine, and holds no rebuke for pride and passion, is much better than the genuine representative of Christianity that teaches and guides men on the way of humility and penance.

CATHOLIC INSTINCTS

The Catholic who devotes himself to this kind of reading grows so accustomed to it that he is not aware of the effects which it has upon him. It affects his whole mental constitution. But if we must read we should cultivate Catholic habits of thought and Catholic instincts. "So alert," writes Cardinal Newman, "is the instinctive power of an educated conscience that by some secret faculty, and without any intelligible reasoning process, it seems to detect moral truth wherever it lies hid, and feels a conviction of its own accuracy which bystanders cannot account for; and this especially in the case of revealed religion which is one comprehensive moral fact, according to the saying: 'I know mine and mine know me.'" Catholic instincts are the result of a Catholic life. But if Catholic instincts are to be of real service to us in the matter of reading we should be able to give an account of the faith within us. A course in newspaper and novels will not help us. The chronicle of irreligion and sin and scandal will stunt and stultify us as Catholics. If parents, in obedience to the spiritual leaders, permitted but good newspapers and books in their homes, and inspired their children with the ambition to become so well acquainted with the history and doctrines of the Church as to be able to give an intelligent answer to every honest enquirer, it would suffice to make them firm in their faith and proof against sophistry. This recommendation is not difficult to observe because we have been reminded of the store of Catholic literature, as well as works which, though not written by Catholics nor treating on religion, are instructing and elevating, is now so large that there can be no running risk, or wasting one's time with what is tainted, inferior, or suspicious. We wax querulous betimes because our authors are not given fair treatment by the non-Catholic world. But it is very easy to be guilty of exaggeration on this matter. Our authors who are not in the regions of mediocrity are awarded due heed of praise by non-Catholic critics. If, however, we make a candid examination of conscience we may discover that we ourselves are, while conversant with the non-Catholic literature of the day, ignorant of the works and even of the names of our own writers.

LENTEN PROPRIETIES

Some years ago, we learn from a contemporary, an inquisitive person asked Cardinal Gibbons whether it would be a grievous sin to dance during Lent. The Cardinal answered that it might not be a sin at all, but it was unbecoming in a Christian. Lent is the time for sowing. And if we hope to gather up our sheaves in the evening, and to go forth with confidence to the eternal gates we should scatter the seeds of penance. Some of us are afraid to fast because it is prejudicial to health, or to our precious nerves; but we should remember that the law of penance is a law and that no dispensation releases us from the general obligation of doing penance for our offences. Giving up things harmless enough in themselves disciplines the will and makes it stronger. Self-conquest is a pledge of victory. Self-denial gives strength for the evil day. And when we consider that the issues are so monstrous and so far reaching, it behooves sensible people, who are contending for the incorruptible crown, to avail themselves of the resources at their doors.

ALL THERE

In the course of an article on the participation of the Holy See in the peace conference at the end of the war, Monsignor Benigni replies to all of the objections raised by the Italian press against the intervention of the Pope. The objection is that the heads of all other churches would claim similar representation. Monsignor Benigni says the heads of all other churches should, and a great majority of them will, inevitably be represented; as the King of England is the head of the Established Church of that country, the Emperor of Russia is the head of the Orthodox Greek Church, the King of Prussia is head of the Evangelical Church, the Sultan of Turkey, and the Emperor of Japan are heads of the dominant religions of their Empires.

THE IRISH AT SERBIA

TWELVE MEN HELD OUTPOST WITH HEAVY FIGHTING GOING ON EACH SIDE OF THEM

An officer of the Royal Dublin Fusiliers, whose regiment fought on the Gallipoli Peninsula and then was sent to Saloniki and on to Serbia, relates some of his experiences in the latter country in a letter to a friend in New York. Writing under date of Jan. 20 he says in part: "We were rushed from Suvla Bay to Saloniki, and were encamped about four miles outside the city. The natives watched us with scarcely veiled hostility as we marched through. We were very obviously war-worn troops, some still wore their sun helmets. While we were here we received large drafts of fresh troops from home and once more assumed the proportions of a battalion, (between 900 and 1,000.) From the third day of our landing until the day we set out for Serbia it rained practically every day, rain that was new to home-grown Irishmen. "When finally we started we had an uneventful and painfully slow journey to the Greek-Serbian frontier, where we detained at Gievogli about midnight. Setting out, we crossed the Oardar by a fine suspension bridge, over which were placed Serbian sentinels. This was our first glimpse of our splendid allies whom we had come to help, alas, too late and too few. "That night march will remain in the memory of all who took part in it; every four or five hundred yards we struck a stream flowing across the pre-historic road, these varied in width from fifteen yards to fifty, in depth from 1 foot to 3 feet. We marched about ten miles and then, wet to the waist, flopped down and slept as we were. The transport did not turn up that night, so the one regular meal of the day was breakfast. Next morning we did another fifteen miles and then halted for the day. In the evening the transport blew in and a hot cup of tea was very welcome. "Next day, a few miles further on, we took over from the French, the line, Hassanli, Gokcel-Bala-Causli, guarding, what later on was our line of retreat, the Doiran road. When we had been here about a fortnight, we were relieved by the Enniskillings. Following a long march, we took up a new line southeast of Tatarli, where a small party of Serbians, who knew the country well, made our position untenable. One of them, who said he was an Austrian by birth, spoke English quite well. "This line was a bit more exciting, as our patrols were in touch with the

Bulgars a few times and from a hill close to us you could watch the French and British guns bombarding the Bulgarian positions. We were here about a fortnight and then once more were relieved this time by the Royal Irish Fusiliers. We then had a painful march to just north of Kajoli, going from 1,500 to 3,500 feet, where we took over from the French part of the line Kosturino, (Bulgaria,) Kajoli.

"This hill (we called it 'Dollymoun') was a bare, bleak, rocky ridge. The French had made a line of stone sangars behind which there was just room to squat. There had been fierce fighting here, and this hill had been taken and retaken several times before victory finally rested with the French. On and around this thrice bloody eminence were dead French and Bulgars. Little wooden crosses marked the shallow graves of some of France's best, for the French troops here were all picked men, the famous Foreign Legion and the Zouaves, grand fellows every one. Their debonair spirit, good looks, and reckless courage commanded our admiration and respect.

"We were up here nine days. The first four a big gun, down on our left on the Strumizna road completely enfilading us, used to smash high explosives all along our line, and another gun on our left used to add its little death chance. Then came the snow and we all longed for the shells again. My poor pencil is completely inadequate to describe the sufferings that followed. Four days and four long, long nights with ever wet feet, scanty food and scanty clothes. (A lot of clothes had been thrown away because of vermin.) Nobody was allowed to sleep as it was feared men would freeze. One had to keep moving. There was a continuous procession of broken, frozen men, struggling down the steep glacier-like paths to the hastily formed hospital in the village below. Stretchers were continually busy with the worst cases of frost bite and exposure. In the first two days there were over sixty cases of frost bite which necessitated amputation of either toes or fingers in our brigade alone.

"Then we came down a few hundred feet into reserve, and the Connaughts took our place. On the evening of the day we came down a message came through from brigade headquarters that the officers and 110 men to relieve the cyclist company down on the extreme left of the British position, where we joined the French line, (Kosturino.) The Company was detailed for the work, and so myself and two other officers, with the 110 volunteers, moved out that night and relieved the cyclists. "That night I was out in the snow in an advanced trench with 50 men. The next night I took out a patrol of 12 men to the far end of the hastily formed hospital in the village, and spent the night in a hut. We were undisturbed. Next night I again took out a patrol and spent the night in the same hut. I had four sentries posted at different places on the edge of the village. In the early hours of morning there were about thirty shots fired, one sentry getting his ear grazed.

"The Germans reinforced the Bulgars with several batteries of heavy guns and an indefinite number of mountain guns. The latter were carried about in parts on mules and so can get into practically any position. All along our line we were shelled heavily, the enemy using mostly high explosive, which when striking the rocky hillsides spreads splinters over a wide area. "One time I was watching them shelling 'Dollymoun.' Each shot fired has two reports, one when it leaves the gun, one when the shell bursts. Well, the salvos of shells overlapped, that is to say, they were so close together, and before the last shell had exploded, you would hear the report of some of the next salvos leaving the guns. These were all aimed at practically the same spot, and, watching, it seemed incredible that anything could live under such a hail.

"Previous to this the officers had been informed of the number of guns and size of the forces against us, and received orders as to our retirement. I'll never forget that last night in Kosturino. I was out there with twelve men, the most advanced British post, one mile from my own lines. Three times during the night there were big attacks on the British on my immediate right, which the Connaughts gallantly repulsed. The attack of Hill 615, which the French held, was almost continuous on my left. The night was pitch dark and then a dense fog appeared.

"I was right between two big attacks. There was always the big chance of being cut off; the darkness and the fog were alive with unseen movement, but I could not run in for any reason, and so we stayed until just before dawn a patrol approached. We exchanged shots for about an hour, and then withdrew, as dawn made our position untenable. We had two poor fellows killed here, shot through the head, and one hit on the hand.

"All that morning there was a feeling of unrest in the air. One could

feel the enemy preparing the coming attack. About midday their artillery started to 'paste' our line, and then we began to realize from the volume of artillery fire what we were up against. They hammered away for three solid hours; then the infantry attack commenced, and the guns switched on to our reserves. Their (the enemy) losses were terrible. After a few hours our extreme right, the Irish Fusiliers, began the retirement. The Hants followed, then came the Connaughts, but some of them (great heroes) would not retire and fought until they were killed. Then the Munsters, next ourselves. I and Second Lieutenant H. were the last men alive on our hill.

"Under cover of night we took up a position on Craig Sienoul. The Bulgars brought up their guns in the night in wonderful style; they shelled us all next day and then, after the retirement of the Hants, and then retired through the Dedeli Pass. Our artillery had great results. A few days later we were entrained at Doiran and came down to Saloniki, and we have been since then fortifying Saloniki, and it is now impregnable. Of course in the retirement we had a good many privations, but one gets accustomed to that sort of thing."

In forwarding this letter to The Times the writer's New York friend says:

"This letter gives about the best description I have ever seen anywhere of this heroic retreat of a handful of men fighting against odds of ten to one. The writer was a young law student and belongs to a well-known Irish family. He enlisted as a private in the original 'Puls' Battalion of the Royal Dublin Fusiliers, made up of young university men, lawyers, engineers and young professional men from the very best families in and about Dublin. They were at Suvla Bay and they suffered so terribly that when the battalion was withdrawn from Suvla Bay, the number had been reduced to about 300.

"My friend, however, has had the wonderful luck to be able to keep alive and has been promoted step by step, until now he is a company commander, although only in his twenty-second year. This is an example of what thousands of the best young Irishmen have done in this great war.—New York Times.

FRENCH LANGUAGE IN ONTARIO

Mr. John S. Ewart, K. C., who gained prominence as legal leader for the minority in the famous Manitoba School Case, again shares the minority view in the present school controversy. His letter follows: To the Editor of Evening Journal: "Sir,—The considerations involved in the present deplorable bilingual controversy cannot be adequately dealt with in a letter to the newspapers, and I intervene merely for the purpose of supplying an answer to a question which a good many people seem to think must be answered in the negative, from which negative the conclusion is drawn that bilingualism ought not to be permitted. The question is whether the French language has by law a position in the province of Ontario equal to that of the English language. The general assumption appears to be that it has not, whereas the contrary is quite clearly the case.

NO LANGUAGE SPECIFIED Our federation act (Sec. 133) provides that either the English or French language may be used in the official debates and proceedings of the Parliament of Canada and of the Legislature of Quebec, and in court proceedings of the Dominion and the Province of Quebec. There is no other reference to the subject in the federation act. There is, therefore, no declaration in favor of either one language or the other in the Province of Ontario, and the legislature is perfectly free to conduct its proceedings, and to provide that court proceedings shall be carried on in either English or French, or any other language, or in any number of languages that the legislature may choose to specify.

WHAT HISTORY RECORDS Perhaps some reference to our previous history may make that point clear. In the British statute which united the provinces of Upper and Lower Canada in 1841, it was provided that the official language should be the English language only. A very short experience made clear the impracticability of the endeavor to enforce such a provision and, in the Canadian session of 1844-45, a unanimous resolution was passed in favor of an address to the crown, asking for a repeal of the objectionable clause. The clause was repealed, and thenceforth the two languages were used officially in Canada.

Observe, that, after the repeal by the later British statute, there was no clause in the Canadian constitution upon the subject of language, and that, there being no prescription or prohibition, parliament was perfectly free to do whatever it wished. And it did. It used both languages. The province of Ontario is today in

precisely the same legal position as was United Canada under the act between 1841 and 1867.

JOHN S. EWART.
21st March, 1916, OTTAWA.

Inasmuch as Mr. J. S. Ewart was one of the leading figures in the great legal battle over the famous Manitoba school case, his views on the status of the French language of Ontario as given above will be widely quoted.

In the nineties Mr. Ewart appeared for the Catholic minority both at Ottawa and London; and also championed the cause of Separate schools with his pen in the reviews. The fight he put up on that occasion was memorable but unsuccessful. But in the light of his standing as a jurist, his opinions on the present Ontario difficulty will be received with respect.—Ottawa Evening Journal.

"CARMEN SYLVA"

QUEEN ELIZABETH OF ROMANIA WAS A NOTED AUTHOR AND ARTIST

The Dowager Queen Elizabeth of Roumania, perhaps better known in the world as Carmen Sylva, died on March 2, at her palace in Bucharest. Queen Elizabeth of Roumania (Pauline Elizabeth Ottilie Louise) was the consort of King Charles I., and was born in Neuried, Germany. During the Russo-Turkish war of 1877-78, while Prince Charles was winning military laurels at Pleyna, she devoted herself to the care of the wounded, and founded the Order of Elizabeth, a gold cross on a blue ribbon, to reward distinguished service in such work. She was early distinguished for her excellence as a pianist, organist, and singer, and she also showed ability for painting and illuminating; but her lively imagination led her to the path of literature, and more especially to poetry, folk-lore, and ballads. In addition to numerous original works, she put into literary form many of the legends current among the Roumanian peasantry.—St. Paul Bulletin.

ITALIAN FREEMASONRY

From Rome

Do our readers remember a man called Ernesto Nathan? They ought to because up to a few years ago he figured largely in the public life of Rome. He was ex-Grand Master of Italian Freemasonry, he was Syndic of Rome, and whenever the public seemed likely to forget what manner of a man he was he used to make speeches insulting Pius X. and the Catholic religion. But at the last municipal election he failed to find even the lowest place in the City Council and fell into what the late Mr. Cleveland once described as a position of innocuous desuetude. He does not like it and in the current number of the Nuova Antologia he comes before the public once more to insist that the Pope has no more right to be represented at the coming Peace Congress than the heads of the Anglicans, the Lutherans, the Orthodox, the Mahometans or the Buddhists. He chooses these religions on purpose as being State religions—and very malapropos because as such they will be actually represented by their respective heads: the King of England, the Czar of Russia, the Emperor of Germany, the Sultan of Turkey and—but we do not know precisely who is the head of the Buddhists. Signor Nathan succeeds astonishingly in establishing the exact opposite of what he intended to establish for he fixes the attention of the people he writes for on the unique position of the Pope in the world. He is regarded as a Power by all the Powers, including Orthodox Russia, Lutheran Prussia, Anglican England; more Powers are represented at his Court at the present moment than at any other Court in the world; when the Pope is silent, everybody wants to know why; when he speaks everybody pays him an ample tribute of praise or blame. The papers say that some of the belligerents have insisted on his presence at the next Peace Congress, they also say that some of the others have insisted on his exclusion; likewise they publish lengthy articles showing why he should be included or excluded. Last year a Methodist minister somewhere in America grumbled: "When the old Pope sneezes in the Vatican the whole world hears it." So there you are, Signor Nathan, whether you like the Pope or not, the world is looking at him all the time.

But this little outburst of the almost extinct volcano of Italian Freemasonry calls attention to the interesting question of freemasonry in Europe at the present moment. For it is a fact that there are quite a number of intelligent persons in Rome and elsewhere who still believe that the war and all its horrors have been deliberately and successfully contrived for the destruction of the Catholic Church. They are like the people of Italy of the old regimes who ascribed every calamity and even annoyance to the maleficent will of the Government: *Piove, ladro governo!* and not very unlike those acute persons in England, and even

in America, who "see" Jesuits everywhere. Italian freemasonry is a pestiferous organisation, it is anti-religious, it pushes its men into fat jobs, it wreaks petty spite on its opponents, it does considerable harm, but it has not one-tenth or even one-hundredth part of the influence often attributed to it. There are about fifteen thousand freemasons in all Italy, and very few of them at present occupy positions of great prominence; they did not make the war and they had nothing to do with the secret clause of the Pact of London which excludes the Pope from the Peace Congress,—although they will be quite willing to let people believe that they are at the bottom of these things. Indeed it is just possible that Signor Nathan's little article was meant expressly to convey the impression that he and his friends have just succeeded in dealing another blow to the hated papacy.

GENERAL JOFFRE ON THE RELIGIOUS RIGHTS OF THE SOLDIERS

General Joffre has sent the appended letter to the general in command of the French army in the Nord: "The Under-Secretary of State for Military Health has called my attention to the fact that in certain hospitals in the army zone soldiers under treatment do not always enjoy every facility for the practice of their religion on Sundays and fete days. I beg you to invite the military authorities concerned to remove the restrictions on leave from hospital during hours of service on Sundays, so that soldiers fit and desiring to attend shall have every facility to go freely to the nearest church of their creed."

It should be remembered that when, in 1911, General Joffre undertook the reconstruction of the badly demoralized French army, among his first acts was the abolition of the detestable system of espionage which was designed to penalize the soldiers for the practice of their religion.—Boston Republic.

"MORAL REFORM"

WHERE WILL IT END?

Time is a great healer, but it will take a lot of time to heal the moral reform crowd, whose philosophy of life is that everything pleasant must be wrong. Parliament, being largely composed of human beings, is naturally afraid of these moral reformers. They have established legal hours for going to stop. After they have abolished booze and filled the country moon-shiners and fusil oil; after they have got rid of tobacco, and thus made men irritable and hard to govern; after they have prohibited tea and coffee in favor of catsup and senna; after they have turned the theatres into churches; after they have substituted breathing through the nose because it is harder to do; after they have established legal hours for a regulated diet for the human stomach and put the human soul under the absolute jurisdiction of the Lord's Day Alliance; after they have made life one long dreary, useful, uplifting blank—what next? That's what gives Parliament pause. There's the rub! Heaven only knows what their goal is. Wouldn't it be awful if these earth-bound angels with the shiny foreheads and moist palms made this world too good to be true?—Gadsby in Toronto Saturday Night.

BARON SHAUGHNESSY AND HIS CRITICS

Some newspapers seem to have deliberately misconstrued in regard to recruiting. He asked for more systematic organization and that troops be not raised until they were required. Some criticisms amount almost to charges of disloyalty, and may be rebuked by the statement that two of the baron's sons and his son-in-law are in khaki. A man who has given so much in advising his country from a heart full of patriotism and a desire to use its resources in the best manner possible.—London Advertiser.

THE POPE AND WAR PRISONERS

The Holy Father, who has shown such lively interest in all the prisoners of war, has not remained indifferent to the fate of the sons who are nearest to him—the Italian prisoners in Austria. Benedict XV. has charged Cardinal Scapinelli de Lequigno, Papal Nuncio at Vienna, to personally visit the concentration camp at Manhanse and report on the condition of the prisoners, giving them his blessing and assurances of his paternal regard.

The Cardinals hastened to fulfill the Papal desires and has rendered an account of the treatment of Italian prisoners, which is satisfactory. This document has been published and is particularly comforting for Italian families who have sons among the prisoners. It is but another instance of the Pope's solicitude for his children.—Church Progress.

CATHOLIC NOTES

Three hundred Passionists are in the service of the armies.

The Archbishop of Besancon has given the destitute clergy of Namur diocese about \$10,000.

It is conservatively stated that the eighteen months of war has cost Europe 10,000,000 of its best men killed and mutilated.

The Right Rev. John W. Shaw, D. D., Bishop of San Antonio, Tex., has been appointed by the Holy Father assistant at the Pontifical Throne.

Rev. Bertrand L. Conway, the Paulist priest of Manhattan, has made 3,950 converts to the Catholic Church during the eighteen years of his ministry.

The great Benedictine Order, the oldest in the Church, has 600 of its members in the service of the European armies. Fifty of them have fallen in the war.

In Kingsville, Tex., was established recently a Council of the Knights of Columbus with thirty-four members, no less than eight of whom are recent converts to the Catholic Church.

One of the most prominent American converts living in Rome is Mrs. Orville Horwitz, of Baltimore. Mrs. Horwitz is a daughter of the famous Philadelphia surgeon, Dr. Samuel Gross.

In the diocese of Geraldton, West Australia, there are at work 43 Irish Presentation Nuns, in 6 convents, educating 600 children. In all Australia this Order has 400 Sisters, the number of children under their charge being 6,000.

Miss Laurence Alma Tadema, of London, daughter of the late famous painter, has raised almost \$500,000 for the relief of Poland. Miss Tadema, who is a poet, novelist, essayist and playwright, was received into the Church in Cracow three years ago.

An unofficial church census of Scotland shows the total adult membership of the Protestant churches as 1,398,000, to which are added "children and adherents," bringing the total to 2,247,000. The Roman Catholic church has 546,000 followers, making the total church population 2,973,000. This deducted from the total population gives a churchless population of 1,788,000.

Another striking conversion, says the Catholic Convert, is that of Dr. J. W. Lewis, of Carbondale, Ill. Dr. Lewis was a thirty-third degree Mason, was past grand master of the Shriner and the son of a Baptist minister. He was received by Father Collins of St. Patrick's church, East St. Louis, and made the twentieth convert baptized by Father Collins in the last seven years.

On Wednesday morning, March 8th, occurred the death of Rev. Gregory O'Keely, S. J. Father O'Keely was a Chicagoan, born July 11, 1873. He made his studies at St. Ignatius College from which he entered the Society of Jesus in August, 1889. He was ordained to the priesthood in 1903. Father O'Keely taught in turn in Creighton University, Omaha; Detroit University, Detroit; St. John's College, Toledo; and St. Mary's College, Kansas.

There are 2,500 priests with the Russian army at the present time. They do not fight. They go to the battlefield, the firing line, to take the consolation of religion to the soldiers, dress wounds and succor the men in every way. If, during an attack, any wavering is shown the Russian priest does not hesitate to carry the crucifix in his hands at the head of the cohorts. Twelve of these priests have been killed, 20 have died from exposure and overwork, 50 have been wounded, and 40 have been taken prisoners.

Very Rev. John T. Murphy, C. S. Sp., LL. D., for thirteen years president of the Duquesne University, Pittsburgh, and now provincial of the Holy Ghost Fathers in Ireland, has been signally honored by the Holy Father, Pope Benedict. The Sovereign Pontiff has conferred upon him the degree of doctor in sacred theology in recognition of his distinguished services to the Church both by his pen and by his eloquent addresses. His many friends in Pittsburgh and in the Eastern States will rejoice to hear of the well-merited honor bestowed upon him.

Thomas M. Mulry, president of the Emigrant Industrial Savings bank of New York, and one of most prominent laymen of the Catholic Church in the United States, died of pneumonia at his home Friday, March 10, after a brief illness. Mr. Mulry was active in charitable work and had been for many years national president of St. Vincent de Paul Society. Pope Pius X. conferred on him the knighthood of the Order of St. Gregory for services in behalf of the Church. The Lactaro medal was awarded to him by the University of Notre Dame at South Bend, Ind., and the Catholic University at Washington conferred on him the honorary degree of doctor of laws. Mr. Mulry was born in New York, Feb. 13, 1855. Rev. Dr. Joseph Mulry, president of Fordham University, is a brother. Three other brothers are Catholic clergymen and three of his sons are studying for the priesthood.

room, trying to make it look more cheerful and comfortable, the eyes of the old man following her all the time.

"I was afraid you would not be able to come before I went," he said at last, feebly. "God is so good! You are like yourself again."

"Oh, I am as well as I ever was, Old Mosier!" she used the name by which she had always heard him called, but from her lips it sounded like a title of reverence. "Now I will help you to get strong."

The old man smiled faintly. "No," he said, "I'll never be that. Everyone has been so kind. The neighbors have been so good to me—even some I had never seen. The priest was here yesterday, and I am ready. The great God is so good. He has even let you come."

"The voice was weak and faltering, and the tired old eyes closed for a moment."

"I asked him—oh, the best I could!—to take me and let you stay. You can do much for God in this world, and my poor work it was so little! I really think—He—has heard me. I am so glad!"

The father drew in his breath with a quick exclamation. The old man, a stranger, had asked this of God; and he, her father, had only raised against and blamed an unjust Providence!

Unconsciously he dropped on his knees, beside the girl, at the bedside. "Oh, don't say that, Old Mosier!" Beth answered tremulously, taking the transparent hand of the old man, and realizing for the first time the dreaded visitor was near. "No one could do the work you have done. You—you have prepared the way for Him."

The old man's eyes closed wearily. "He will take care," he murmured. "By and by, a neighbor coming in, Mr. Mayfield took Beth home; and when they returned in the morning they found that the soul of the old man had just gone forth quietly to its reward."

Now on the former site of Old Mosier's little store stands a beautiful church surmounted by a cross. It is the gift of Mr. Mayfield, whose help in this direction is never tiring, and it is by far the most attractive place of worship in the little town. The congregation has increased greatly, and many have returned to the fold whom Old Mosier had watched, in silent grief, grow careless and slip away. Even the merchant's wife enters the church with an air of perfect satisfaction in her surroundings. After all, we are judged according to our light, and to all it is not given so clearly as to Old Mosier and little Beth.

The place has been called "The Church of the Holy Cross," at the request of Beth; for over the old man's heart when it had become still, she had found pinned a little silver crucifix, grown thin from long wear.—Margaret McGuire, in the Ave Maria.

TRIBUNAL AT HAGUE MOCKS FOUNDERS

DAVID GOLDSTEIN SAYS IT HAS MEDITATED ONLY VAIN THINGS

A most interesting address on peace and war was delivered recently in the Auditorium of the Elks building on Washington street, by David Goldstein, the well known lecturer of Boston. Mr. Goldstein has spoken in practically every state in the Union and is known most favorably as a forceful and capable speaker especially on topics pertaining to Socialism.

The speaker dealt with the subject of peace and war as it applies to the individual, the family, the industrial life and the governmental relationships—giving the Christian position in contrast to that held by radicals. In dealing with national and international peace Mr. Goldstein said in part:

"Bad will, denying God's law and setting up our own in our domestic and commercial relations, is no foundation for national peace. Just so long as there is national greed, envy and jealousy, just so long shall the clash of arms be heard and the only peace we shall have will be armed peace, with its ever increasing burden of taxation. This being so, the maintenance of an army and a navy is a necessity to day. But every time we see a regiment or a battleship it should be a reminder of our personal and national disobedience to the law of Christ. It is indeed an evidence of 'Man's inhumanity to man that makes countless millions mourn.'"

"The world will not have peace at the price of peace, and so nations are deluged with blood. It is interesting to note that those who deny the power of the Church, cannot forget her claims. Ever since the outbreak of the European war, I have been frequently questioned as to the contradiction between the law of the Catholic Church and the acts of Catholics. They want to know how it is that the Catholic Church says: 'Thou shalt not kill,' and yet, in the armies of the opposing nations at war, Catholics are found killing one another? Why, as the law of the Catholic Church is against killing, does not Rome put a stop to the war by calling upon the Catholics of the several nations at war to refuse to fight?"

Questions of this character as often show a sincere ignorance of the law and the power of the Church as they do hostility to her. What seems to some genuine lovers of peace to be a plain contradiction between the law of Catholics and the acts of Catholics quickly gives place to a common-

sense view, when the facts in the case are pointed out to them. Of course the sincere man holds the self-same perverse opinion even after the plainest of answers. "Thou shalt not kill," is indeed the law of God, and the Church is the divine interpreter of the law. The Church says: "Thou shalt not kill." But, interpreting the law, the Church says that you and I have a right to our life; that, if an enemy, out of revenge or if a madman threatens our existence, we may cut him down, and the law, "Thou shalt not kill," is not violated. The Church teaches that the State has a right to its life; that the State has a right to maintain and to perfect that life. If then, the State takes in battle the life of an invader, the law "Thou shalt not kill," is not violated. The State may enter the territory of her enemy, making war to compel the settlement of her just claims, and the law, "Thou shalt not kill," is not violated. So it is that the interpretation of God's law meets with the assent of right-minded men. For it rests upon the principle of justice, not upon sentimentality more or less sound or sickly. The mind of the Catholic Church is robust, wholesome, sound. While the Church says there is such a thing as a just war she knows that some day, some way, God will punish those nations that wage unjust war, for the State is morally bound to obey the law of God.

Is the European war a just war? The Church has no answer. The right to answer belongs to the State. The justice of her resort to arms the State herself must determine. The Church will not be tempted. It was the enemies of Christ who asked: "Shall we pay tribute to Caesar?"—tempting Him. Just so does the enemy question the Church to-day. And the same answer is given that our Divine Founder gave nearly twenty centuries ago: "Render to Caesar the things that are Caesar's, and to God the things that are God's." Then, one thing that belongs to Caesar is obedience to the call of the State, for loyalty to our own colours is not alone a civil claim upon us, it is the law of the Church.

It is the irony of fate that though the enemy professes to see in the man who gives allegiance to the Pope of Rome a traitor to his country, the Catholic Church teaches the highest possible order of patriotism. While the self-styled Guardians of Liberty froth at the mouth when manufacturing facts that are so, the real facts tell the tale that Catholics are to be found amongst the bravest of the brave in all the armies of Christendom.

Besides, it is most interesting to note that those who have cried the loudest that a man cannot be a loyal Englishman, Frenchman, German or American and pay tribute to the Pope, because Rome interferes with matters of State, are now insistently asking why the Pope does not interfere with matters of State and stop the war. The strict neutrality of the Holy Father throws back the insult that the Church is a political machine. And the patriotism of Catholics should for all time silence their traducers, for while they are obedient to the Pope, in matters of faith and morals, Catholics are loyally and heroically giving up their lives at the heat of the several countries at war. But, to expect the enemy to cease questioning our patriotism is too much, for so long as men follow the counsels of ill-will, so long must Catholics expect to be maligned. In answer to those who questioned his patriotism, upon his elevation to the exalted position of a Prince of the Church, our own great Cardinal O'Connell said: "Since when was a man not permitted to love both his Father and his Mother? Since when was a man not permitted to obey his God and his Country?"

The Catholic Church holds the key to a World Peace to day! Just as she brings peace to the soul of the repentant sinner, just as she reconciles the differences between man and wife, so has she settled disputes between King and King, nation and nation. It was Boniface VIII who established peace between France and England. It was Alexander VI, who adjusted the differences between Spain and Portugal over their new-found Western lands. It was Clement VII, who settled the differences between Russia and Poland over Lithuania. It was Gregory XIII, who ended the war between Balthasar of Poland and Ivan the Terrible. It was our own Great Leo XIII, who adjusted the quarrel between Hayti and San Domingo. While as late as 1885, when Bismark submitted the German controversy with Spain over the Caroline Island to the Vatican, an agreement was formulated which established peace and prevented war. Aye, but yesterday, our Holy Father Pope Benedict XV, was selected as arbitrator of the difficulty existing between Peru and Bolivia.

It is most significant that those powers who have so long ignored Rome are sending envoys to her Court, and who shall say that if England, Russia, France, Turkey, Germany and all the other nations now engaged in war, had, before the war, sent their envoys to the Vatican, that the great European slaughter now going on might not have been averted? Even though Rome by the rebellion of once loyal nations is limited in the exercise of her Divine power, yet she has done more than the other powers put together to bring relief to those thousands of wounded soldiers of all creeds and no creed, who were languishing in foreign lands. It is the good offices of our Holy Father that are bringing back the wounded

soldiers to the firesides in their native lands which they love and long for. Let us hope and pray that the day is not far distant when Rome shall again be recognized as the great Papal Court of Arbitration and so avert in the future the awful slaughter that the world is a witness of today. Aye! it is Rome alone that will ever bring about the understanding necessary to an enduring peace of nations. For the Brotherhood of Man divorced from the Fatherhood of God is mere mock.

What a rebuke this war of many nations is to the pride and conceit which set up the Hague as the purveyor of international peace! It is Hamlet with Hamlet left out. There it stands, a magnificent building—the Peace Palace at the Hague—to mock its founders. The money did not come by multiplying the bids donated by the poor,—no, the money was rolled up mountain high by manipulating the tariff schedules and by grinding the face of the poor. The Peace Palace is now silent. It was so filled with emptiness that there was no room for the Vicar of Christ. It meditated vain things and verily it received its reward. Its reward was not peace but the plaudits of those who deny the authority of the Pope of Rome, of those who would overthrow Religion in favor of science—not knowing that Theology is the highest intellectual science of them all.

The very idea of The Hague came from the Church. It was a French Catholic Monk, Emeric Cruce, who some three hundred years ago wrote out a concrete plan for a world Court of Arbitration. It was from the book of this monk—the New Cynae—that Hugo Grotius, Gustavus Adolphus, our own Charles Sumner and many other leading advocates of international arbitration are said to have received their inspiration which afterwards materialized in The Hague.

In his plan, the holy monk gave first place to the Roman Pontiff, but at the Hague, they would not have it so. Shall we wonder then, that this cold temple stands stark, warning the world that Christ is the center of peace and that a rejection of His Vicar is a rejection of Christ Himself? Oh! it is as simple as can be; if we want peace in our hearts peace in our homes, peace in our industries and peace in our governments, we must pay the price. The price of peace is the obedience to the law of Christ. "When the Lord is my Shepherd, I have no want."

It was but yesterday that the world saw an example of national peace established in the name of Our Lord. Argentina and Chile had long quarrelled over their boundary line, when at length the eloquent protest of the Bishop of Argentina brought these two southern republics from the state of war to a state of peace. They finally bent to the call of Christ and entered into an agreement to end their conflicts. Then melted their cannon to cast a colossal statue of Our Lord, the Prince of Peace. In the heart of the Andes, on the mountain-pass between Argentina and Chile, the Christ of the Andes now stands with a cross in His right hand raised to bless the compact between our southern neighbors. At the base of the monument there is inscribed this, their mutual pledge: "Sooner shall these mountains crumble into dust, than Argentines and Chileans break the peace which at the feet of Christ the Redeemer they have sworn to maintain."

CHRISTIAN UNITY

The Anglican Church has had a commission for promoting a "World Conference on Faith and Order." At a recent meeting held in Garden City, a letter from the Papal Secretary of State was read. It was an answer to an appeal sent by the Commission to the Holy Father of Christendom. In replying in the name of the Holy Father, His Eminence, Cardinal Gasparri, says the Holy Father was deeply touched by the appeal, and was moved to pray that Christian Unity might be promoted by the Conference, however, that only in Christ's way can Unity be achieved and Christ's way is through Peter.

At sundry times and places, we have seen literature distributed by the Commission. We have always been edified by it. Its tone has been one of prayer for the return of peace among Christians. We often wonder that men who pray for peace do not do the very simple thing which alone can bring them peace. Nevertheless we believe Episcopalians are doing a distinct service among Protestants in insisting that a mere federation of denominations does not mean unity. Such federation undoubtedly fosters a desire for Christian Unity, but in the immediate present it merely creates a closer relationship among essentially different bodies. Bishop Brewster of the Episcopal Diocese of Connecticut in a letter addressed to the Congregational Council says: "I am glad to bear testimony to a very earnest desire on the part of the Episcopal Church for the reunion of Christendom. . . . Our ideal of that unity, . . . must embrace the entire Christian world, Catholic as well as Protestant. . . . Let us seek a unity better than the union which attempts to ignore differences,

or the uniformity which would suppress differences. Let us seek a unity, not of compromise for the sake of peace, but of comprehension for the sake of truth." It is pretty hard to see what sort of a unity Bishop Brewster really does want, but he does, at least in an academic fashion, aspire after some kind of genuine unity in the Church.

The fatal consequences of denominational differences are apparent in the decay of rural churches, and in the awkward competition among Protestant missionary bodies in pagan countries. Rural communities in America cannot support many churches. In foreign mission fields conflicting brands of alleged Christianity defeat religious propaganda and often leave nothing for missionaries but sociological and educational work among the natives. Conditions everywhere clamor for religious unity. It is a pity that this call for Christian unity has not yet crystallized in a sense of personal duty. A good citizen realizes that national unity imposes on him as his first duty, personal allegiance to the legitimate authorities of his country. The first duty of a good Christian is just as simple in the furtherance of Christian unity. If there is not such legitimate authority there is no Church and never has been any and Christian unity is a foolish dream.

We recently received a Protestant paper entitled the Gospel Trumpet, in which an article appeared which is entitled "How We May Avoid Sectarianism." The writer of this article gives a thoroughly Catholic argument for the necessity of unity in the Church and the necessity of a visible Church. The paper is evidently the official organ of some body of seemingly devout Protestants who want to do away with sects by adding a new sect to the hopeless scramble. To most of us it seems incredible that a writer who seems so reverently attentive to the words of scripture should stop short of submitting to the only visible Church which has an historic basis for its claim to be the very Church portrayed in the scripture. The words of scripture are so very clear that even Alexander Doyle maintained that there had to be in his church a first apostle, because there was a first apostle in the primitive Church. Protestant mentality is so strangely affected by false standards constituted prophets as readily as the superstitious spiritist believes in the materialization of its ghosts. It is so constituted that it can see premises without seeing the conclusions which are clearly contained in those premises.

Many years ago, a very distinguished Unitarian minister in Massachusetts was asked why he didn't believe in the Divinity of Christ. He replied that he hesitated to assent to that doctrine, because he was not ready to become a Catholic. When pressed for a further explanation of what seemed to his Protestant questioners an enigmatical response, he said that there could be no logical middle course, everything the Catholic Church teaches follows inevitably, if one accepts Christ as the Son of God. We can understand the attitude of the Unitarian in rejecting the Church because he rejects Christ as a Divine Teacher. We can understand the position of many evangelical Protestants because their minds have been so constitutionally warped by insane prejudices and traditional hatreds that they cannot reason logically on anything suggesting a Catholic position. But we cannot comprehend the persistent rejection of the Church by Episcopalians who profess faith in a visible Church and who profess their desire to be one with the Living Church of Jesus Christ.

What is the underlying fallacy in the minds of those who profess the truth about Christian unity and refuse to see the duty which that profession imposes upon them? We do not question the earnestness or honesty of most of those who crave Church unity. It must be that they are possessed of the idea that Christian unity is some sort of an ideal proposed by Christ for future realization instead of an inherent element in a Church already established by Him. It must be that those ardent admirers of Church unity are convinced that although Jesus Christ has lamentably failed to preserve it, if He ever successfully established any Church they are determined to attain this ideal for Him. Their pitying condescension towards an unsuccessful, if not incompetent, Christ, is much more offensive than the sturdy but rational attitude of the Unitarian who will not profess belief in Christ's divinity until he is ready to accept all the logical consequences of such a profession.

If Christ did not establish a Church vital enough to assimilate what belonged to it and competent to reject what was foreign to it, then there never has been a Living Church. If there be not a Living Church today that is organic and self-sufficient that knows its prerogatives and dares to assert them, there never will be any. It is monstrous to think that any man or any group of men, in these days or in any days to come, can make the Living Church of Christ more real than it always must have been, and that it is at this very moment, and that it will be unto the consummation of the world. That Living Church of Christ exists in the midst of us, with all its prerogatives and all its authority over every man who invokes the name of Christ or Christ has utterly failed, and therefore, is neither a true prophet nor a divine Saviour. Conferences on Faith and Order, Federations of Churches and other

organizations for furthering Christian Unity serve an admirable purpose but that purpose cannot be the reconstruction of a ruined Church; if Christ be the Son of God. That purpose must be one of enlightenment for those who have not been able to see, or who have not been willing to see, that the City of God stands where all men may see it, if only the scales be removed from their eyes. If Christ has established a Church, that Church must be an abiding fact. If He needed a Church through which He might enrich us, we need that Church as beneficiaries of His bounty. For through Him alone, and in His own way and in His own good time, may we hope for salvation and the means of attaining it.

Let no man, therefore, think that he can do Christ's work better than the Lord has already accomplished it. Neither a union which attempts to ignore differences, nor a uniformity which would suppress differences, nor a compromise for the sake of peace, nor a comprehension for the sake of truth, will be of any avail for those who build better than Christ has built. Let us hope the very fruitfulness of the effort, as well as the discussion caused by the efforts which are honestly made in behalf of Christian Unity, will make evident the fact that Christian Unity demands of the individual an act of obedience and that's all. Christ will take care of His Church and see to it that "the gates of hell will never prevail against it."

If any man think that he needs not the Church, let him beware lest he stumble and fall. Because thou sayest, "I am rich, and made wealthy, and have need of nothing, and knowest not that thou art wretched and miserable, and poor and blind and naked, I counsel thee to buy of me gold fire tried, that thou mayest be made rich, and mayest be clothed in white garments, and that the shame of thy nakedness may not appear; and anon thy eyes with eye-salve that thou mayest see."—The Missionary.

WAR

ITS PHILOSOPHY BY ARCHBISHOP IRELAND

War, we readily confess, is terrible. No government, no people should view it with light-heartedness. A needless war we abhor, yet more so, an unjust war. But at times there is the necessary war—necessary in order that ruin and dishonor be averted from the nation; and when the necessary war confronts us, we accept it without hesitation, whatever the miseries, the sacrifices implied in its exigencies. The individual, indeed, has his value; but above that of the individual is the value of the family and above the value of the family and above the value of the individual there is the value of the nation. Without the nation the individual and the family have no security of life or of property, no hope of peace or of progress. When the issue at stake is the social collectively, the nation, sacrifice of life or property must at once be made to save its inviolability of welfare and of honor.

Silenced be the tongue that tells of peace, as the sole blessing to be coveted, and invokes upon the nation submission at all costs. We hear too much of this peace, which is sought else than the destruction of the Nation, and with this destruction, too, of what it pretends to uphold as of paramount importance, the family and the individual.

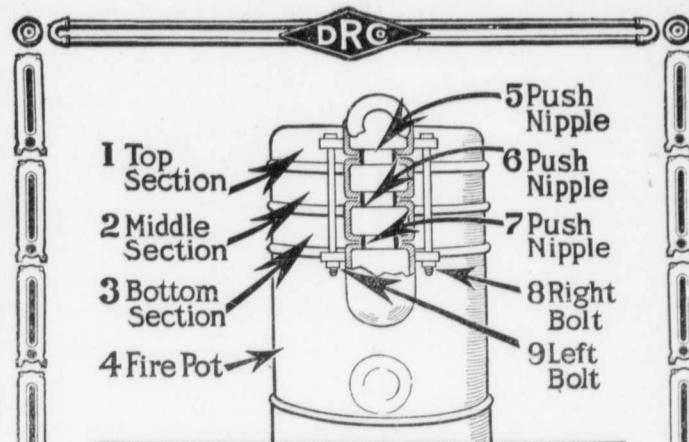
Let not the teachings of holy religion be made an argument in favor of peace at all costs. Peace is the ideal put forward by religion. If the teachings of religion were the universal practice among men and nations, universal peace would reign; there would be no injustice to be rectified, no passion to be suppressed, no wrong to be righted. But until the ideal human world is a reality, until the moral millennium has come into form and fact, at times peace must give way to war. When the invader threatened the freedom of the people of Israel, and Antiochus levelled to ashes, their altars and hearthstones, Judas Maccabeus cried out to his fellow-countrymen: "Let us arise, and go out against our enemies, if we may be able to fight against them;" and when counselled by timid friends to take to flight, he said: "God forbid that we should do this thing, and flee away from them; but if our time be come, let us die manfully for our brethren, and let us not stain our glory." The leader of the people of God was no advocate of peace at all costs. He marched to battle; he died for his country; and for ages his name has been praised and venerated. It is the great apostle Paul, who wrote: "For He (the Prince) beareth not the sword in vain. For He is God's minister, an avenger to execute wrath upon him that doeth evil." This is war—war waged in the name of the Almighty God—war against the evil doer, who menaces the individual, the family, or the nation itself. The Almighty is the God of peace, when peace is worthy of men; but the Almighty also, is the God of armies, when war is necessary.

Peace, at all costs! In our municipal administrations shall we for the sake of peace dismiss police-guards, close court-rooms and prisons? Why, then, in national affairs, for the sake of peace, break up our army and our navy or so reduce them to frailty or proportions that the nation be impotent to defend its righteous prerogatives?—Brooklyn Tablet.

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LONDON, SATURDAY, APRIL 1, 1916

MR. EWART'S OPINION

In a letter to the Ottawa Evening Journal, which we publish elsewhere in this issue of the RECORD, Mr. John S. Ewart gives an interesting opinion as to the constitutional status of the French language in Ontario.

The British North America Act is the act of the British Parliament by which Canada was constituted and the respective powers of the federal and provincial governments were defined and conferred. Rights enjoyed by virtue of this Act are properly called constitutional rights or rights guaranteed by the Constitution. No Canadian parliament, provincial or federal, can alter, amend or modify the British North America Act; that can be done only by the parliament of Great Britain. Hence Separate schools which existed in virtue of the Separate School Act of 1863 are guaranteed to the Catholics of Ontario by the Constitution of Canada. The B. N. A. Act, while giving each province exclusive control of educational matters, expressly reserves those rights enjoyed by law before the Act was passed.

The right to Separate schools in Ontario is a right guaranteed by the Constitution of Canada.

It has been claimed that the French language enjoys similar constitutional rights. And Mr. Ewart's opinion may be read as confirming that contention. But that distinguished jurist is very careful to say only that there is no constitutional provision which forbids the Legislature of Ontario to establish schools where the French language is the language of instruction, the language of communication between teacher and pupils. And this precisely because the Constitution of Canada, the B. N. A. Act, does not oblige the provincial legislature to establish a system of schools in which the language is exclusively English. Mr. Ewart says:

"There is, therefore, no declaration in favor of either one language or the other in the Province of Ontario, and the legislature is perfectly free to conduct its proceedings, and to provide that court proceedings shall be carried on in either English or French, or any other language, or in any number of languages that the legislature may choose to specify."

He does not say, what our French-Canadian friends contend, that the French language has any constitutional rights whatsoever in Ontario. But he holds that the Ontario Legislature is free to give the French language recognition in parliament, in the courts, and in the schools, if it see fit to do so. And not only the French language, but any other language; Italian or German or Swedish or Ruthenian, or Spanish. The legislature is free because there is no constitutional provision making English exclusively the official language of Ontario. The matter is left entirely to the discretion of the Legislature. It was apparently not considered necessary to compel, by constitutional enactment, the Legislature of an English-speaking province to make the English language its official language.

It is unquestioned, however, that the province has, with certain reservations with regard to Separate schools, the exclusive right to legislate in the matter of education. In the exercise of that undoubted right Ontario has established a system of State schools. Mr. Ewart does not deny that the Legislature of Ontario is entirely within its right in establishing a system of exclusively English schools. When the occasion arose the Legislature decreed that every school must provide a working knowledge of English to the pupils

in attendance. Hence Regulation XVII.

The government of the province, according to Mr. Ewart, was not constitutionally obliged to do this, but was entirely free to do so. Free also was the Legislature to establish French schools, Italian schools, German schools, or schools in any other language without imposing on them the obligation of teaching English. But, according to the same opinion of Mr. Ewart, the Legislature is free to establish a system of State schools in which English is the official language; while it is not obliged to regard French, Italian, German, Ruthenian, or any other language as having any right whatsoever to recognition in the school system of the province.

In other words the schools of the Province of Ontario are English not by Constitutional enactment but by the will of her people as expressed by the Legislature.

"Observe, says Mr. Ewart, that after the repeal by the later British statute, there was no clause in the Canadian constitution upon the subject of language, and that, there being no prescription or prohibition, parliament was perfectly free to do what-ever it wished."

Mr. Ewart is very far from endorsing the opinion of those who claim that French has any constitutional right to recognition in Ontario; yet he holds that there is no constitutional provision which prevents the Legislature from putting French on an equal footing with English in the schools, the courts and the legislative halls of Ontario.

"Our federation act (Sec. 133) provides that either the English or French language may be used in the official debates and proceedings of Parliament of Canada and of the Legislative of Quebec, and in court proceedings of the Dominion and the Province of Quebec."

To this extent, and to this extent only, is there any constitutional right with regard to the French language in Canada.

While it is plain that the distinguished jurist leans towards generous treatment of minorities he gives no approval whatever to the contention that French and English are on an equal footing as official languages in every part of Canada.

NEWMAN HALL

Amongst the students of the University of Toronto are some hundreds of Catholics. This is not the ideal condition of things. In the arts course, in law, in medicine, in physical science it were greatly to be desired that Catholic students should receive a thoroughly Catholic training; that the principles and ethics of their profession should be frankly in harmony with the eternal verities, the unchanging principles of right and wrong, of which the Church of God is the divinely appointed guardian.

But it is a condition, not a theory nor an ideal, that confronts us.

The future Catholic doctors, lawyers, dentists, engineers, veterinarians, and the rest, must receive the training for their work where they can get it. In ten years from now those hundreds of Catholic students will have scattered to all parts of the province, to all parts of Canada. From the very nature of things they will exercise a great influence on Catholic life. Their influence will be either wholesome, vivifying and invigorating Catholic thought and action, or it will weaken and dilute the Catholic life with which it comes into contact.

It becomes, then, a matter of vital importance for Catholics in general to see that these students are kept in touch with the influences of religion, that their faith and their morals be safeguarded amid the perils of the situation in which they find themselves.

Away from the sweet and holy and wholesome influences of the pious Catholic home young men—boys, the most of them—find themselves in the strange environment of a great city. They are at the most impressionable age. No one knows them, no one apparently cares what they do. The allurements of pleasure, shading imperceptibly from what is innocent to what is immoral, call to them. At home there were restraints innumerable; the influence of the mother-heart, the father's virile, manly pride in his promising son, the sister's goodness, the interest of relatives, friends and acquaintances, all tended to make virtue easy, and vice a disloyalty to home and friends.

In the great University city suddenly all these restraints are removed.

One, however, remains. To the Catholic decently brought up religion takes hold of the very fibres of his heart, colors and directs every thought of his mind.

Only a short time ago the Catholic student might come to Toronto, stay a few years and depart, without Mother Church knowing or apparently caring about his coming or going, or even recognizing that he existed. Nevertheless he searched out the Church, he kept up the practice of his religion, he frequented the sacraments, and by the grace of God he remained a pure man and a loyal Catholic. The lives of our Catholic lawyers and doctors and professional men of all sorts prove this up to the hilt. But times are changing and we must change with them.

In the lecture room day after day, week after week, and year after year, our Catholic students must listen to the assumptions of agnostics and materialistic evolutionists. Protestantism is not a danger; educationally it is dead. More's the pity. If Protestantism had any hold at all on the educators of today it might safeguard the truths we hold in common.

His Grace, the Archbishop of Toronto, has recognized that the hundreds of Catholic students are a charge on his conscience quite as much as the permanent residents of Toronto. He has made them a parish and given them a parish priest. Newman Hall is the medium, the link, which brings the Catholic students of Toronto morally and intellectually under the influence of the Church. At Newman Hall the Catholic student feels at home. His difficulties, moral and intellectual, will here receive sympathetic hearing and sympathetic help.

Let no one say that Newman Hall can do but little since the time that the students spend under its influence is insignificant compared with the time spent under influences hostile to Catholicity. These boys are Catholics. Truth is mighty and will prevail. Newman Hall has the special work to do of keeping Catholic students, mentally and morally, under the influence of the Catholic Church. Of keeping them there not of bringing them back; though this, too, is a part of Newman Hall's great work at least for a time.

This, however, is emphatically not a work, the burden of whose maintenance should rest on Toronto. When the Catholics of Ontario fully realize their duties and responsibilities in this matter the usefulness of Newman Hall will be indefinitely increased. No student will go to Toronto without enrolling himself in the students' parish. No father or mother in Ontario will fail to keep in touch with their boy's parish priest. Newman Hall will become a vital factor in the Catholic life of Ontario, with its opportunities and facilities broadened out to meet the needs which called it into existence.

PRESIDENT WILSON AND MEXICO

Mexican affairs have reached a very interesting pass indeed.

President Wilson intervened indirectly but very effectively to secure the deposition of Huerta though he was recognized as the de facto ruler of Mexico by the rest of the civilized world. The American representative in Mexico was very strongly in favor of his country's also recognizing Huerta. Having accorded belligerent rights to the rebels—chief of whom was the semi-savage bandit Villa—and opened the door for the American supply of munitions the President declared for non-intervention.

Huerta eliminated, the rebel factions fought amongst themselves, and the last state of poor Mexico was worse than the first. President Wilson's moral responsibility for this state of affairs was lightly cast off in his famous pronouncement that it was the inherent and sacred right of Mexico to imitate the countries of Europe which had won their way through bloodshed to liberty.

Finally came the recognition of Carranza. From time to time many Americans had been killed in Mexico without disturbing the equanimity of President Wilson. But when a band of Mexican patriots raided an American town and shot up its inhabitants the American President, feeling that the limit of American patience had been reached, ordered a punitive expedition into Mexico. He evidently did not believe that his creature, Carranza, was able to punish the raiders. Carranza demanded and received equal rights for his armed soldiers to enter American territory.

Some thousands of American soldiers are on Mexican soil and anything may happen.

After years of watchful waiting and wilful wobbling it will not be surprising if President Wilson finally flounders into an inglorious war with Mexico.

SOUTH AMERICAN INDIANS

A writer in the New York Times, defending the project of Protestant evangelization of South America, says:

"The religious needs of Latin America are real. Many of their own prominent leaders as well as practically all travelers in these countries speak of it. They are complicated by a large increase in their population from immigration, by the large number of Indian tribes who still live in their primitive condition without any of the advantages of a Christian civilization."

While the average reader is sufficiently innocent of all knowledge of history as to make any absurd claim boldly put forth seem plausible, there are few who do not know something of the striking contrast between the treatment of the Indians in North America and that which the aborigines received at the hands of Latin Americans.

In North America Anglo-Saxon civilization has proceeded on the assumption that the only good Indian is the dead Indian. And the Indian problem has been solved by the practical extermination of the red man. In Latin America the Indian was looked upon as a brother, redeemed by the blood of Christ, and was civilized and Christianized instead of being exterminated.

It is quite true that the large Indian element in the population of Latin America is not so fully civilized as the whites of North America who have a thousand years and more of Christian civilization behind them.

But only a brazen "evangelist" from North America would invite comparison between the Anglo-Saxon and Latin treatment of the Indian.

NOTES AND COMMENTS

DISCUSSING the question of church union for the benefit of the denominationalists, a minister of one of the sects concerned queries: "Why not a Presmethabaptical church?" That just about describes what the result, if arrived at, would be.

A WELL-KNOWN English Catholic who wrote to the Bishop of Carlisle asking for an explanation of his assertion, in the Nineteenth Century and After, that "priestly absolutism was a monopoly of the priests and had to be paid for," received as reply assurance that he himself had "given to poor ignorant people weeping for indulgences the wherewithal to purchase them." Which led the Tablet to suggest that the soft-hearted Bishop must have been imposed upon by artful dodgers who, on the plea indicated, wheedled sundry small coins out of their credulous victim.

THAT WAS, all things considered, a very polite manner of retort. Putting aside for the moment, the difference between absolutism and an indulgence, of which his Anglican lordship was apparently quite oblivious, although any Catholic child could have enlightened him, the point really involved is one of veracity. It is perhaps well for the Bishop that he lives in an age not given to calling a spade a spade. Had this been the age of Dean Swift, for example, who though not at all partial to Catholics, and no stickler for the niceties of speech, was a gruffly honest observer, and a hater of shams, the dear Bishop might well have pined for his former obscurity. For the Dean's invective was not accustomed to spare the great. Above all, the fool he most cordially despised.

THE RETURNS from a recent unofficial church census of Scotland has furnished food for serious thought to the Presbyterian authorities. Out of a total church population of 2,973,000, no less than 546,000, or almost one-fifth, are Catholics, while 1,788,000 were returned as of no denomination, or "churchless." That is to say, that upwards of three centuries of Kirk ministrations have produced the appalling result that one-third of the total population is "without God and without hope in the world." As for the Catholics, when it is remembered that scarcely more than half a century ago they formed the merest fraction of the whole, and were barely tolerated, and that now they number considerably more than half

a million, among them some of the most notable men of the country, it may be seen what abundant reason they have for looking with hope and confidence to the future.

SOME of our Presbyterian friends are inclined to think us too hard upon them, and given to exaggerating the progress of creed-dissolution among them. It would be difficult to go beyond their own more conservative divines in this respect. Dr. Denny, of Glasgow University, for example, certainly one of the leading figures of present day Presbyterian Scotland, has recently said that "the Protestant church of to-day lacks three things, viz., a doctrine of the person of our Lord; a doctrine of the 'supernatural,' and a doctrine of the Church,"—surely an appalling indictment in view of the Westminster Confession! And that he does not stand alone in uttering so solemn a warning must be apparent to any reader of their current literature.

ONE SUCH, hailing from the Western Provinces, writing in The Presbyterian, voices the same warning cry to his Canadian brethren. "I would like to ask," he writes, "to what is the Church witnessing to-day over and above that which is being witnessed to by, say the Grain Growers' Society? The Grain Growers are witnessing grandly to that whereunto they were called. Also, you now hear at many of their conventions as high an Ethic as you hear in many churches." But, when a professor of the University of Saskatchewan, he continues, lecturing before the Y. M. C. A., casts doubts upon the doctrine of the Resurrection, and more than hints that the doctrine of the Divinity of Christ is not of much importance, and never a voice is raised in protest, this writer rightly deems it pertinent to enquire what their message is to be, "an Ethic or a Gospel? and if an Ethic, whose? Christ's or Nietzsche's?" These are not our questions, but those of one of the more earnest of the brethren, and in light of them, no external witness can very well exaggerate.

THAT THERE IS, however, an increasing current in the other direction signs are not wanting. Than the Argyle family Scotland has known none more continuously or more indubitably Protestant. In the very act of dying the late Duke sought to perpetuate this tradition by excluding from succession to the estates of the dukedom, so far, at least, as any act of his could bind his successors, any one of them who at any future time should espouse the Catholic faith. To what length those concerned may be prepared to abide by his decree, may find some forecast in the inscription upon the tomb of the late Lieutenant Ivar Campbell. It reads:

"OF YOUR CHARITY,
 PRAY
 FOR THE SOUL OF
 IVAR CAMPBELL,
 2nd Lieutenant,
 3rd Argyll and Sutherland
 Highlanders,
 Only son of
 Unquihle Lord George Campbell,
 4th son of George, 8th Duke of
 Argyll, who has died of his wounds
 in Babylonia,
 January, 1916.
 R. I. P.
 When here below are lifted up
 The sacred Host and blessed Cup,
 Soon with Thee, Lord, may each one
 sep
 Miserere Domine."

ALTHOUGH THE deceased soldier was a Protestant, it may be seen from the inscription that his aspirations were not in harmony with the late Duke's prejudices. Further, the present holder of the title is also an advanced Anglican, and has so far departed from the family traditions as to place Iona, the "Holy Isle," in charge of a colony of Anglican "monks." And what may add to the late Duke's restlessness in the grave, is the further fact that the heir presumptive to the title, the Duke's cousin, Douglas, is married to an American Catholic lady, and their only son, Ian, at present a lad of thirteen, is understood to have been brought up a Catholic. It may be seen, therefore, that the ultimate reversion of both the Dukedom, and the Holy Island to Catholic control is not among the improbabilities of the future.

Whatever I have tried to do in my life, I have tried with all my heart to do well. What I have devoted myself to, I have devoted myself to completely. Never to put one hand to anything on which I would throw my whole self, and never to affect depreciation of my work, whatever it was, I find now to have been golden rules.—Charles Dickens.

ON THE BATTLE LINE

General Smuts has the Germans in East Africa on the run. After the battle of Kitovo, two weeks ago, they retired to the forest-clad valley of the Ruwu River. The British troops advancing southward, occupied Arusha on Monday last, and on the following night attacked and drove off the enemy, after inflicting severe loss. Meanwhile General Smuts was putting into practice the old Boer enveloping movement. After traversing the bush country a detached British force on the Tanga line and a nearby hill, which threatened the German line of retreat. The enemy fought a delaying action on Tuesday and lost heavily again. Under cover of darkness the Germans evacuated the entire Ruwu line and retreated to the south, leaving behind a four-inch gun belonging to the cruiser Koeningberg, which was destroyed on the coast of German East Africa some time ago.

The situation in Egypt is now such that a large part of the army stationed there may be released or service elsewhere. An official report issued by the War Office last night says: "Our position in Egypt is satisfactory. Owing to the failure of attempts made by the Turks on the west frontier a reorganization of our forces has been effected. General Sir A. Murray has assumed sole command. General Sir J. Maxwell has left for England."

Intense bombardment by the French artillery in the Woods of Avocourt and Malancourt and of the enemy's positions in the eastern Argonne is noted in the French mid-night report. North of Verdun the German fire has been intermittent, while to the southeast the French long-range guns have been paying particular attention to the network of roads around Hattonchateau and Vigneulles, and to the railway, which is the principal means for the transportation of German supplies to the St. Michel salient. At Vigneulles yesterday a hangar was destroyed and a train was blown up while standing in the station.

General Joffre has been telling his soldiers that there is abundant ammunition for the defence of Verdun, and the sustained fire of the French batteries proves that he does not propose to hoard it. On the question of the respective French and German losses, a semi-official note issued in Paris declares that the German losses were far greater than the French. "It must be admitted by anyone," says the note, "that possible, well-armed troops installed in defensive works with numerous machine guns and supported by an extraordinary quantity of artillery, as was the case with the French, are able to inflict the greater losses upon an assailant who constantly attacks in compact masses and whose chiefs are not dismayed by the bloodiest sacrifices." This emphatic statement is followed up by illustrations of some of the German sacrifices around Verdun, of which Berlin has not heard, and will not hear till the German soldiers disclose them in letters home. Figures submitted seem to prove that the Third German Army Corps lost two-fifths of its strength between February 20 and March 2. The losses of the Eighteenth Corps are also known to be so great that it was sent to the rear with the Third Corps to be reconstituted.

The Russian official report announces that very desperate fighting—in some places hand-to-hand—took place on Wednesday night north of Verdun and in the Mischkele district. Around Olipa the Russians forced all the German lines and barricades and held them against a counter-attack. Along the Divina also the Russians are extremely active, and in the Divinsk sector they continue their advance. Kuropatkin was a hard-fighting, sledge-hammer warrior two years ago when he faced the Japs. He is that still. The Grand Duke's rapier, however, might be quite as productive of results.—Globe Summary, March 25.

THE POPE AND THE POLISH BISHOPS

Commenting on the recent pastoral of the Bishops of Russian Poland, *Rome* calls it one of the great documents of the war. "It may not be generally known," says *Rome*, "but it is a fact that the only Catholic Bishops who never visit Rome are those of the Russian Empire. They are forbidden to do so by their Government." Though consequences disastrous to religion have at times arisen from the prohibition of episcopal visits to Rome, the letter of the Bishops of Russian Poland, who met recently in Warsaw, puts on record their fealty to the Holy Father and their gratitude to him "the friend of the Polish people."

The Bishops recounted the signal favors shown to their race by Benedict XV, in material ways and by soliciting for them the prayers and aid of all Catholic peoples. In return, the Bishops ordered that all Poland should pray for the Pope. On that day, beloved people, fill the churches, and send up to Jesus, and to Mary Queen of Poland, fervent prayers for our most beloved Pontiff, friend of the Poles; approach the Divine Table in multitudes, and offer your Holy Communion for the intention of the Pope. When your children ask you: "What event is this?" you shall answer: "We have a Father on earth, and it is for him

that all Poland is praying to-day; for him we are pouring out our hearts to the Lord before all peoples, for him we are invoking the name of the Lord."

T. P. O'CONNOR'S LETTER

THIRTY TO FORTY THOUSAND IRISH ENLISTED FROM LIVERPOOL ALONE

HOW PARLIAMENT FAILS TO UTILIZE THE TALENTS AND EXPERIENCE OF ITS MEMBERS
 Special Cable to THE CATHOLIC RECORD
 (Copyright 1916, Central News)

London, March 25.—I have returned to London after a trip to the Irish centres in the Provinces. During the St. Patrick's Day season I found remarkable evidence of the extraordinary unity and fierce ardour wherewith the Irish of Great Britain have entered the struggle against German savagery. It may now be said with perfect accuracy that this section of the Irish race has contributed to the British Army a larger proportion of its entire numbers than any other race in the British Empire. Alderman Harford, Leader of the Irish Party in the Liverpool Municipal Council, gave detailed returns from the rectors of Catholic Parishes in Liverpool, showing that from Liverpool alone between thirty and forty thousand Irishmen joined the army. Similar inquiries in other parts of Britain, especially Lancashire and Glasgow, demonstrate that the Irish recruits in Britain far exceed the original estimates. I must add that many of the twenty-nine Victoria crosses won by Irish soldiers were won by Irishmen living or born in Britain. Sinnfeinism does not exist in Britain. Its hundred or so adherents were overwhelmed by popular wrath within a fortnight after the opening of the war. Reviewing this with all the events of St. Patrick's Day, demonstrates the extraordinary advance of Ireland's strength and popularity. From the King's speech to the speech of Walter Long, former chief secretary for Ireland and stoutest opponent of Home Rule, there is universal testimony to the gallantry of the Irish soldiers and the largeness of their contribution to the defence of European civilization. These speeches have received additional force from the breezy, brave speech of Willie Redmond, back from trenches, though well over fifty. In short this St. Patrick's Day conclusively has proved that any attempt to revive the old animosity and suspicion of Ireland among the British no longer is possible and thus adds on another factor. Certainly the remaining states of the Home Rule struggle will pass easily with practically universal assent.

I found a similar story on returning to London where Irish Flag Day became a universal holiday for Englishmen as well as Irishmen. London was one mass of green. The same as throughout every Irish town.

In Great Britain eight million Irish flags were sold, gaining many thousands of pounds for comforts for Irish soldiers. Many towns unable to organize a flag day celebration sent large subscriptions.

The first day that I went to the House of Commons after my visit to France, I went into the smoke room to have my afternoon cup of tea; and there I found myself at the side of a friend of mine to whom I proceeded immediately to give some of my impressions. Then ensued one of the most interesting conversations I have had for some years. When my friend had heard what I had to say, he proceeded to state his own case. There could not have been a much more remarkable or instructive contrast between the British and the French Parliamentary systems.

"I am," he said in substance, "the chairman for many years of my County Council; I am also the head of the education authority; I have given years of my life to the mastery of these local questions, and especially of the education question. All this experience and all my service are at the disposal of the House of Commons; and I am doing nothing."

"Where do you spend most of the time?" I asked, foreseeing and indeed inviting the answer. "Loafing," was again the expected reply.

The gentleman to whom I was speaking is a staunch but broad-minded and tolerant Conservative. He has the respect, both personal and political, of every member of the House. His maiden speech was so lucid and informing a contribution to debate that everybody listened with attention and sympathy. But he has rarely spoken since; he has fallen under the paralyzing lethargy that comes over even active brains and energetic characters under the dead hand of compulsory Parliamentary loafing.

His was but one of many such experiences with which I have been confronted during my thirty-five years of House of Commons life. A few years ago I welcomed to the House a leading City Conservative whose acquaintance I had made before his election. I have rarely found a man so depressed. He was on the terrace—it was summer time—and he was looking languidly on the Thames as it flowed by. I guessed what was his state of mind, but I made some inquiries. He at once replied that he never felt more miserable in his life than during the first weeks since he had become a member of the House of Commons. He had been a

FIVE MINUTE SERMON

FOURTH SUNDAY IN LENT

"Whence shall we buy bread that these may eat?" (John vi. 5)

A great multitude was following Jesus, because they had seen the miracles that He wrought on the sick. These words show us why the Church has selected this Gospel to be read during Lent. This holy season should encourage us to follow Jesus with zeal, to cling to Him without wavering, and to be loyal to Him always.

The miracle of the feeding of the five thousand ought to quicken and strengthen our zeal. The events leading up to this wonderful occurrence were the following: Our Lord had sent out His disciples two and two, that they might preach the Kingdom of Heaven and the coming of the Redeemer.

On their return they reported to Him what they had done. About the same time Herod began to be suspicious regarding Jesus, of whose teaching and deeds he had heard. St. Luke says: "Now Herod, the tetrarch, heard of all things that were done by Him, and he was in doubt because it was said by some that John was risen from the dead."

Then all will be made good, then He will repay us with unspeakable bliss for all that we have suffered for His sake. Therefore let us often renew our resolution to seek Him with holy zeal, and to be faithful to Him until the end; then we shall often experience His wonderful help even in this world, and when in His incomprehensible wisdom He sees fit to withdraw this help, we ought to know that our souls, now hungering after righteousness and thirsting after rest and consolation, will be crowned with all joy in His eternal Kingdom. Amen.

TEMPERANCE

CARDINAL FALCONIO

His Eminence, Diomed Cardinal Falconio, has recently celebrated the Golden Jubilee of his ordination to the priesthood. The Catholic Total Abstinence Union of America congratulates His Eminence, and prays that many years may yet be vouchsafed him, rich in honors as well as in service to Christ and His Church.

During the years spent by Cardinal Falconio as Apostolic Delegate to the United States, His Eminence won the respect not only of all Catholics but also of all citizens who came within the reach of his influence. Among his admirers none were more devoted than the officers and members of the Catholic Total Abstinence Union of America.

Six years ago we sent out a plea for co-operation to the bishops and priests of the United States. Some splendid letters of encouragement came back to us. Among these was the following letter for the Apostolic Delegate.

Washington, D. C., Feb. 12, 1910. Very Rev. P. J. O'Callaghan, C. S. P., 490 Wabash Ave., Chicago, Ill.

Very Reverend Dear Sir: In answer to your favor of last January, I beg to offer to you and to all the members of the Catholic Total Abstinence Union of America, my sincerest congratulations on the gratifying success which up to the present has been achieved by your society.

May God grant that this holy and most important institution continue, with renewed zeal, its beneficent work, so that as in the past, so also in the future it may prove one of the most efficient agencies in preserving our people and especially our youth from the degrading vice of intemperance in drink.

Indeed the nature of your Union is such as to deserve the encouragement and support of everyone who has at heart the spiritual and temporal welfare of our beloved people. It has the formal sanction of the Holy See and is earnestly recommended by the whole Hierarchy. Hence, I have no doubt that your noble determination to oppose and uproot the baneful vice of drunkenness by total abstinence will be crowned with success.

of a friend who understands and appreciates the work of our National Union. Those of us who have had the honor of knowing the Apostolic Delegate realize how intimately he is acquainted with the conditions of our country, and how lofty are his ideals for the leaders of the Church and State. His sympathies are Catholic in every sense of the word. We appreciate his letter, therefore, because of his personal worth as well as because of his official position. In the name of every member of the Catholic Total Abstinence Union, we thank him. Our only desire has been, and it always will be, to think and to do as the Church would have us do.

His Eminence was the guest of the Catholic Total Abstinence Union of America at its convention held in Scranton, August, 1911. His visit made the occasion one of the most memorable in the annals of our Union. The reception accorded him upon his arrival in Scranton will undoubtedly abide in his memory, in spite of the crowded experiences of his long and busy life. The occasion will never be forgotten by us. The inspiring words uttered by His Eminence during his stay in Scranton will be treasured among those precious approbations of ecclesiastical authority which have given to our Union its chief claim upon the devotion of its members.

In a notable address delivered at the great public meeting of the convention, His Eminence said: "While, therefore, I appreciate fully the efforts which are being made to do away altogether with the traffic in liquor, especially in districts where moral suasion finds no response among the people, I do believe that the real secret of success in the temperance movement lies principally in the firm determination of each individual person to live a sober Christian life so that, even if the temptation be offered, he or she may be able to resist."

His whole address was replete with noteworthy sentences and emphatic in commendation of every effort made to eradicate the evils of intemperance and to suppress pestiferous saloons that made their patrons to be victims of drunkenness. If the enemies of the Church are to be defeated in their attempt at besmirching the Spouse of Christ with the oft-repeated stain that she palliates intemperance, the Recording Angel will write down the name of His Eminence, Diomed Cardinal Falconio, as amongst the chief of those who redeemed their time and upheld the honor of Holy Church.

The years have deepened our admiration for Cardinal Falconio. We rejoice that his high character as well as his great services to religion have earned for him so high a place in the confidence of our Holy Father, Benedict XV, now gloriously reigning, and in the great Congregations of Rome through which the Universal Church is governed. His Eminence may be sure of the undying gratitude of the Catholic Total Abstinence Union of America. The prayers wherewith we are now beseeching Heaven for his continued health and happiness will be taken up by the thousands of our readers. May abundant answer be vouchsafed them and the choicest favors of Heaven fall upon the cup of happiness of this loyal friend of temperance and this exalted yet humble Prince of the Holy Roman Church. Ad Multos Annos.—Catholic Temperance Advocate.

CERTAINLY

If the people who are worrying their heads about "chain prayers" would say the "Our Father," the "Hail Mary," etc., go to Mass regularly, and approach the sacraments, as often as possible, they would be in a healthier condition, morally and spiritually than they are at present.—Pittsburg Catholic.

CHRISTMAS AT THE FRONT

The special correspondent of the Catholic Times of Liverpool, writes as follows from Paris under date of January 2nd.

The second Christmas since the beginning of the war, was kept throughout France with a solemnity not untouched with pathos, but without, as far as my experience lay, any note of discouragement. In a hospital where, for the last year, it has been my privilege to make close acquaintance with our wounded fighting men, Midnight Mass was celebrated in a chapel made bright with lights and flowers. Before the war, it was the chapel of a novitiate; since August 2nd, 1914, the white-robed novices have left Paris, and their house and chapel are filled with soldiers whom the Sisters of the same religious Order nurse back to health or gently prepare for death.

Except a dozen severely wounded men, whom it was impossible to move from their beds, all our soldiers were present at Midnight Mass. Most of them are peasants and they keep a loving remembrance of the Christmas nights at home, in the granite churches of Brittany, among the olive woods of Provence, or in the wild regions of central France. Even luke-warm French Catholics love Midnight Mass, with its local customs and its spirited "cantiques." This year a deeper feeling was added to their traditional love for Christmas celebrations. Midnight Mass in this quiet chapel presented

an impressive as well as a homelike scene. The men in their faded blue uniforms energetically led the singing, and through the little sanctuary, brought back a thousand reminiscences of home; old-world "Noels," full of simple faith, that have pictured the wonderful story of Bethlehem to generations past and gone. Closest to the altar were the most seriously wounded; those who, though on their way to be cured, are obliged to lie or to sit down. A Venetian peasant lay on the couch, and near him a Breton, hopelessly injured at Arras.

Seated in front, at the place of honor, was a sturdy Parisian, who the chaplain was helped his old mother to push a cart full of vegetables through the busy streets of a crowded working suburb. He was brought to the hospital in an almost hopeless condition, having spent three days without his wounds being dressed, crouching in a big hole, whence a devoted comrade rescued him with incredible trouble. Skill and care, and, above all, the grace of God, saved his life, and one day, after some months' stay at the friendly hospital he timidly informed the chaplain that he had never made his First Communion, less from hostility than from want of confidence on the part of his devoted old mother. The Abbe, who is himself a militarized infirmarian, is as prudent as he is kind; he allowed the Parisian's ideas on the subject of his First Communion to ripen, but when the soldier expressed a wish to be instructed, he willingly set himself to the task, aided by one of the little Sisters, whose devotedness played no small part in our Parisian's resolution. "It sometimes troubled me on the battlefield not to have made my First Communion," said the latter when relating his experiences. He had dimly felt that he was deprived of the spiritual assistance that his more favored companions enjoyed, but was too ignorant to discern clearly in what that assistance consisted. Our soldier's First Communion at Midnight Mass supplied the want that had made itself felt in the hour of peril; his attitude was perfect—that of a happy child who has found his way home to his Father's house.

During that solemn, peaceful, Midnight Mass, to which the presence of our soldiers on crutches, arms in slings, and bandaged heads, gave a touch of pathos, the thoughts of many present wandered to the line of fire where their dear ones are stationed. He wandered now and where these fighting men, whom we love, were spending Christmas night. The answer, as regards some of these soldiers, lies before me as I write these lines. In a letter written from the trenches that are closest to the enemy's lines, in the "Somme," a young captain describes how Midnight Mass was said in an underground cavern by a lieutenant who is a priest and served by a captain who is the priest's brother. Around the rough-and-ready altar built of logs and men, most of whom went to Holy Communion. The poverty of Bethlehem repeated itself in the surroundings of this Midnight Mass; the angel's hymns echoed in the hearts of the kneelers, while in their ears sounded the German cannon, that had been hard at work all day.

"I shall never forget that Mass, writes my officer correspondent; nor shall I forget what followed." An officer present, who possesses a splendid voice, stepped out of the trench, when Mass was over, and, standing on the parapet facing the German trenches, he sang the solemn "Miserere," "Adeste Fideles," "Gloria," "Agnus Dei," and "Te igitur." The majestic Christmas hymn that is sung at every Midnight Mass alike in the cathedrals and village churches throughout France. He sang slowly and distinctly, his voice rolling grandly across the dreary plain, and when he had finished an "encore" rose from the enemy's trenches in front. At some miles distance, the colonel of the same regiment was present at another Midnight Mass; the men being further removed from the enemy's cannon, it was celebrated in the open, close to a ruined village, where not a house is left standing. The night was mild and tolerably clear, and although big black clouds occasionally swept across the moon, it shone out at intervals and lit up the altar, surrounded by kneeling groups of fighting men. The familiar "cantiques" rose from their ranks, bringing into their rough environment the sweetness of the peaceful past and the hope of a victorious future. Whether the crown of victory be theirs here below or above, the solemn Christmas of 1915 will have done its work in drawing nearer to the Child of Bethlehem these "men of good will." Ignorant they may be, nevertheless, in the past of their duties towards God, but, chastened and elevated by the steady performance of a tragic duty, they have in many cases risen by the sheer force of their "good will" to a high standard of unconscious heroism. "I cannot say how much I admire my men," writes the captain whose experiences on Christmas night we have recorded.

The religious revival at the Front is a reality. It would not be correct to treat it as a universal movement that implies the wholesale conversion of a nation, but I am safe in saying that, in consequence of the war, many souls have been saved who would otherwise have been lost; and that among the survivors prejudices have been dispelled and dormant convictions revived. The influence of suffering nobly borne

has brought many simple, ignorant, but sincere souls to a point of self-sacrifice, that in times of peace they would never have reached.—Catholic Opinion.

PRAYER ON A VIOLIN

A chaplain to one of the divisions of the French army, tells the following pretty story:

On the eve of Whitsuntide, I went to the little church where I was to officiate the next day. It was after the dinner hour and I came with the intention of placing myself at the disposal of whomsoever might require my ministrations. As I was nearing the door, I heard the sound of a violin and I thought at once there was some rehearsal such as take place on the eve of a feast. I entered the church, cast a look around me and saw no one. The violinist was there alone. I let him finish his piece, to which I listened with a delight you will understand when I tell you that our "poilu" was first violin solo at the famous C—concerts in Paris. Then I advanced toward him and complimented him upon his execution: "It is a beautiful piece of music you have just been playing, what is it?" My question seemed to perplex our modest artist, who answered with some hesitation: "Oh, it is not much, just a little extempore, voluntary!" "An extempore production!" I exclaimed with astonishment. "If such be the case, it seems to me that you have put all your heart and soul into it. One would have thought it was a prayer, the sweet prayer of a little child."

"Your surmise is right, Monsieur l'aumonier," replied the violinist. "It certainly was a child's prayer I was playing—my own prayer. It happens to me now and then. When I am free, I come here alleging a rehearsal, and I never go away without having played a piece to the Blessed Sacrament and to the Blessed Virgin. It seems to me that when I hold a bow in my hand is the time when I pray best. I think of all those I love and in the church, in front of Our Lady's image, all my past years as an altar boy, the day of my first Communion comes back to my memory. Then, feeling the want of saying a fine prayer (which does not come to my lips) I begin to play and I feel I am more capable of praying with my violin than with words. Unfortunately, I have only a wretched instrument of the value of 30 francs; ah, if I had my own!" "As the chaplain excellently remarks the soul of 'Our Lady's Juggler' lives in the French people.—Sentinel of the Blessed Sacrament, Montreal.

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CHATS WITH YOUNG MEN

STARTING WELL
A proverb says that 'well begun is half done.' That maxim may be applied to every day's living—if it is begun well, it is likely to be carried through well.

START THE DAY PLEASANTLY
Every life should add to the sum total of the world's sweetness and light.
It was only a glad good morning, as she pressed morning's glory over the living day.

I am so full of happiness, said a child. That I could not be happier unless I grieved. She bade good morning to her sweet singing bird, and good morning to the sun; then she asked her mother's permission, and softly and reverently bade good morning to God.

With the majority of people the general keynote of the day is struck in the first hour or two in the morning. Some one has said that if you can keep sweet up to 10 o'clock you are all right for the rest of the day.

Rejoice," was the morning salutation of the old Athenians. It is certainly a good salutation with which to start the day.
If we go to the breakfast table feeling cross and irritable, out of sorts with the world, our mental attitude is likely to upset the entire day.

A sweet old lady was asked the secret of her gentle gaiety.
"I think," she replied, "it is because we were taught in the family to be cheerful at table. My father was a lawyer with a large criminal practice; his mind was harassed with difficult problems all day long, yet he always came to the table with a smile and a pleasant greeting for everyone, and exerted himself to make the meal hour delightful.

There is something in the mechanism of some minds which seems to transmute the most somber hues into the most gorgeous tints. Their very presence is a tonic which invigorates the whole system.
If you want friends and happiness and love, you just have to go after them—both hands held wide open—expecting them and smiling for them.

After opening it and selecting a certain page, she handed her visitor the book with the brief command, "Read that."
It was a diary, and the page to which she had pointed was dated over two years before. "I wish anything to get out of this horrible, lonely, old place," it read. "I wish I were dead and buried."

The handwriting was Mrs. Bayne's. "When I wrote that doleful sentence in my diary," she explained, "I really meant it. Several times that day I read it over and wished and wished with all my heart that my wish could be granted. The first part of it was," she smiled.

"How?" the Girl Reporter begged.
"Well," Mrs. Bayne commenced, "when I was a wee little girl in my old home town we children used to play a game called 'Hands Held Open.' One kiddie had something—usually it was mother's silver thimble—and the rest of us would sit around her in a circle holding both of our hands closed and never opening them until she was near us with that thimble. Then each of us opened both our hands so that she would have a chance to give the prize away."

"Something about that game I learned pretty early was—that the child who could smile rather winningly and expectantly got it nine times out of every ten. The girls who always fussed and complained and said that they knew they wouldn't get anything—well, hardly ever did."
The girl leaned over and folded her hands over the woman's. She also had played "Hands Held Open."

And on that day, Mrs. Bayne continued, when I felt the worst I ever felt in my whole life, when I really and honestly wanted to die, I happened to think of that old game. And suddenly I knew why I had been so unbearably, so miserably lonesome.
"Ever since I had come to this town I had been holding my hands tight shut and not smiling or expecting anything but trouble. I saw that if I wanted friends and pleasures I would have to go to meet them, expecting them and smiling."

"No one you know, wants to start on a pleasure-trip with a person who is complaining over the hardness of the world and other people's thoughtlessness or bewails her own loneliness or troubles. There's always enough sorrow in the world to go round and then have lots left over; also, there's plenty of joy for everyone to have a generous slice."

"And while sorrow hunts you, you simply have to hunt joy and then keep it by sharing it with your neighbor."
She reached over and took the little diary from the Girl Reporter's hands.
"And now let's go out to supper," she invited.

Wrapped in their water-proofs they started down in the elevator. The elevator-boy threw a merry greeting at Mrs. Bayne; he had been growling when the Girl Reporter came up earlier. A little sixteen-year-old office-girl tucked her hand under Mrs. Bayne's arm and they laughed together like a pair of happy children. The doorman took her umbrella and stepped into the vestibule to raise it for her.

And the Girl Reporter understood at last why the management regarded Mrs. Bayne as irrevocable. Her personality was not a pretension of sympathy and interest and happiness, but rather a reflection of the golden heart inside; of the nature so big that its presence in the organization was practically indispensable.
The girl has a motto now in her desk. It is the best tonic for blues, discontent, unhappiness, and self-pity that any one can find in the whole world.

"When Christ was asked: 'Which is the great commandment of the law? He answered: 'Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole mind. This is the greatest and the first commandment, but the second is like to it: 'Thou shalt love thy neighbor as thyself.' On these two commandments hang the whole law and the prophets.

"Do this and thou shalt live." You will live the life of grace, of friendship with God here and the life of glory hereafter.
"St. Paul echoes the voice of his Master when he says: 'He that loveth his neighbor hath fulfilled the law.' You observe, he says, all the precepts of the decalogue regarding your neighbor when you observe the law of charity."

"Love, then, is the test and touchstone of genuine Christianity. It is the trademark which differentiates it from the other systems of religion. By this," says our Saviour, "shall all men know that ye are My Disciples, if you have love one for another."

"Love, then, is the essence of Christianity, in contradistinction to all other religions."
"The ancient people of God, though they were God's chosen race, lived under the law of fear. They were restrained from vice more by the fear of punishment than by the hope of reward. They were accustomed to address God by the title of King, Ruler, Jehovah, Judge, Lord and Master, but in the whole range of the Old Testament they very rarely presumed to call God by the endearing name of Father. 'Not so you,' says St. Paul, addressing the Christians of his time. 'You have not received the spirit of bondage again in fear, but ye have received the spirit of adoption of sons, whereby ye cry, 'Abba, Father.' For the Spirit Himself giveth testimony to our spirit, that we are the sons of God, and if sons, heirs also, heirs indeed of God and joint heirs with Christ."

LOVE THE LEADING MOTIVE
"I do not deny that the Hebrews were commanded to love God, but fear was the predominant feature of their worship. I do not deny that we are commanded to fear God, but love with the Christians is the leading motive to draw us to God."
"The pagan or heathen worshiped his gods. He feared them and prostrated himself before them. He offered sacrifice to them in order to propitiate them. But the thought never occurred to him of loving them. He was too far removed from them to entertain any sentiment of affection for them, for love presupposes some equality between the lover and the person beloved."

Our Saviour discovered a basis of equality between Himself and man. He said: 'I will descend from heaven to earth. I will manifest Myself to earth. I will become man. I will become Son of Man, that man may become Son of God. I will become bone of his bone and flesh of his flesh. I will place Myself on a level with him. I will take upon Myself his sorrows and infirmities. I will become his brother, friend and companion. I will love him so ardently that I shall compel him to love Me.' Oh, the wonderful condescension of God that He should command us to love Him, and is angry with us if we do not love Him. That God should command us to fear Him is not to be marvelled at. But that He should command us to love Him is calculated to win our wondering admiration. This is the incarnation in a nutshell.

NO RACIAL DISTINCTIONS
"Let us view some of the characteristics of Christ's love. The love of Christ is extended to all mankind without distinction of race, color or condition of life. 'God so loved the world as to deliver up his only begotten Son, so that every one who believeth in Him may not perish, but may have eternal life.' His arms are wide-stretched on the Cross, to indicate that His love is world-wide, universal, all-embracing.

But Christ not only loves all men collectively, He loves each one of you in particular. I always admire that saying of the Apostle: 'I live in the faith of the Son of God who loved me and delivered Himself up for me.' He does not say: 'The Son of God loved the human family.' He does not say: 'He loved the Hebrew people.' He does not say: 'Christ loved the tribe of Benjamin of whom I am descended.' But he says Christ loved me individually. You all can say the same. Christ loves each of you as ardently as if you alone existed in the world—just as the sun's rays shine as brightly upon you as if no other being were on the face of the earth.

CHRIST'S AFFECTION FOR CHILDREN
Our Saviour, like ourselves, had His particular friendships. There are some members of the human family for whom He showed a special predilection. He had a singular affection for children on account of their innocence, simplicity and guilelessness of heart. You may observe how frequently His tender regard for children is manifested in the Gospels. When mothers brought their babes in their arms to be blessed by Him, He rebuked His Apostles for trying to repel them. He embraced these infants and said: 'Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven.'
"He loved not only innocent youth, but for your comfort and mine, He loved also repentant sinners. We all know how tender was His compassion for the erring Magdalen. He loved

her because of her humility of heart, her spirit of repentance and her profound gratitude. 'I say to you,' He declares, 'that many sins are forgiven her because she hath loved much.' Oh! how great is the power of repentance, since it transforms a slave of Satan and a moral leper into an elect of God!

Christ had also a particular affection for Lazarus, and his sisters Mary and Martha, on account of their devotion to Him and their hospitality toward Him. When Jesus knew of the death of Lazarus He paid a visit of condolence to his sisters. Martha on meeting Him exclaimed: 'If Thou hadst been present my brother had not died.' She did not yet know that Christ's influence is not diminished by His bodily absence. He was brought to the grave where Lazarus had lain for four days. We are told that Jesus wept at the tomb of Lazarus. We read not that He ever laughed. And yet those tears of Jesus have brought more joy and solace to the human heart than all the mirth-provoking books that ever were written. Jesus wept to show that He had not only a divine personality, but also a human heart, full of human sympathy for the suffering and sorrowing, that He came to sanctify sorrow and to be the great comforter of the desolate."

"He wept to prove to us that those who have drunk of the cup of sorrow and have sounded the depths of human misery, can most adequately condole with the sufferings of others. He wished also to teach us that a tender sensibility is not only compatible with greatness of soul, but is essential to sturdy manhood."
"Behold how He loved Lazarus! If we are to judge of the love of Jesus for Lazarus by the few tears He shed at His grave, how are we to estimate His love for us by the tears of blood He shed for us during His Passion?"

Christ, who foresaw all things, knew full well that the raising up of Lazarus would whet the hatred of His enemies and hasten His own death. As soon as the high priests and Pharisees had heard of the miracle they became alarmed at the increasing influence of Our Lord among the people, and from that very day they designed to put Him to death. Let us learn a lesson from Christ's heroic conduct. Let us never hesitate to perform a good deed, even though we foresee that it will bring us no earthly recompense, but will rather involve us in suffering and humiliation."

Jesus had a very special attachment to His Apostles, who were the companions of His journeys, the witnesses of His miracles and good works, the destined heralds of His Gospel. He called them by the endearing name of friends. 'I will no longer,' He says, 'call you servants, for the servant knoweth not what his master doeth. But I have called you my friends, because all things whatsoever I have heard of My Father, I have made known to you.' He addressed them also by the affectionate title of brothers. When our Lord was apprehended in the Garden and was in the hands of His enemies, when humbly speaking, He had most need of the loyalty and support of His Disciples, they shamefully fled from Him to save their own lives.

CHRIST LOVED HIS APOSTLES
"Yes, after His resurrection, what is the first message He sends them? Does He upbraid them for their treachery, their denial, their disloyalty and abandonment of Him? Not a word of reproach does He utter. But He sends them this message of love: 'Go, tell My brethren: I ascend to My Father and to My Father, to their God and My God.' How tenacious is our memory of real or fancied injuries, how treacherous it is in regard to favours received! Let us learn a lesson of forgiveness from our Master. It is far more noble to pardon than to be avenged. It is the part of the animal man to retaliate an injury. It is only God and the sons of God that have the magnanimity to forgive."

But Christ's special predilection was reserved for John the Evangelist. He is called by excellence, the Disciple whom Jesus loved; not that He loved the other Apostles less, but that He loved John more. John was particularly cherished by his Master because of his amiable disposition, his candor of soul and the purity of his virgin heart. 'He that hath cleanness of heart, shall have the King for his friend.'

The love of Jesus for John was heartily reciprocated by His Disciple. There are three circumstances in which the intense affection of the Disciple for his Master was made manifest. At the Last Supper, John had the privilege of sitting next to Jesus and of reclining on His breast, where he drank draughts of love from His divine fountains. During the Supper our Saviour predicted that one of His Disciples at the table would betray Him. The Apostles were agitated and distressed by this announcement, and they began secretly to debate among themselves which of them might be the traitor. Peter whispered to John, as being the most familiar with Christ, requesting him to ask our Lord who would betray Him. John's affection made familiar with his Master, and his familiarity gave him freedom of speech. Let us love our Lord like John, and our love will prompt us to speak to Him with freedom of speech in prayer. Let us also imitate the beloved Disciple by reclining in spirit on the breast of Jesus, in devoutly receiving the Holy Communion."

John also manifested his love for his Master when he stood by the Cross

at the Crucifixion with Mary, the Mother of Jesus. He was the only Apostle that witnessed the Crucifixion. All the others had sought refuge in flight. He showed a deeper affection for Christ in witnessing His death and in sharing in the ignominy of the Cross than when he reclined on the breast of Jesus at the Last Supper. Does not the faithful wife exhibit a greater devotion and loyalty to her husband by attending him through a lingering illness than she would manifest by sharing in his social and political triumphs?"

THE MOST BEAUTIFUL TEXT
The epistle which you have heard, apart from its inspiration, forms the most beautiful composition ever written by the pen of man. Neither the genius of Shakespeare, nor the eloquence of Cicero, nor the wonderful poetic talent of Dante can approach it in sublimity of thought, in felicity of expression or in the keen analysis of the human heart.

"The Apostle portrayed the excellence of fraternal charity with the pencil of an inspired artist. Every stroke of his pen brings out in bold relief some fresh charm on the features of this queen of virtues.
'To attempt to make any comments on the Apostle's description of charity would be like painting the lily or gilding refined gold. It would be almost a profanation for me to enlarge on the sacred text."

"I pray you, my brethren, to read it for yourselves. Resolve to peruse once a month the thirteenth chapter of St. Paul's First Epistle to the Corinthians and you cannot fail to derive from the exercise spiritual profit and delight, and you will close the sacred volume with more benevolent sentiments towards your neighbor."

"Listen again to his words with attention and reverence as I repeat them to you at the close of this sermon:
'If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have prophecy and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor and deliver my body to be burned and have not charity it profiteth me nothing."

"Charity is patient and kind; charity envieth not; it doeth not perversely, is not puffed up; it is not ambitious, seeketh not her own, is not easily provoked to anger; thinketh no evil. Rejoiceth in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Now these remaineth faith, hope and charity, these three; but the greatest of these is charity.'—Philadelphia Standard and Times."

ACT OF CONTRITION
The following pathetic incident was related by the Bishop of Nevers in France during a sermon preached in his cathedral at a solemn Requiem for those fallen in battle. Two young men who had been school-boys together met in the ranks of the same regiment when the invader sought by a sudden onslaught to subvert their native land. One had remained true to the Faith of his childhood; the other, led away by the evil fascinations and frivolities of gay Paris before the war, had forgotten even the short prayers he had learnt at a mother's knee. After a terrible battle both lay mortally wounded and Death was very near, when the young man who had abandoned his religion with a sudden inspiration turned to his companion: "You remember your prayers, and I want so much to pray. Say a prayer now and I will repeat it after you." His friend, also on the verge of eternity, in slow gasps but with wonderful fervor, began to recite the "Our Father" which the former repeated word by word with much difficulty, but with evident consolation. Very slowly they came to the words which are in reality a sublime prayer for pardon: "Forgive us

our trespasses as we forgive—' They got no further, for the boy, who in less thoughtful times had wandered far from his Father's Home, with an expression of resignation on his face and a glance of prostration towards his companion as he fervently murmured his act of perfect contrition, passed beyond this world of strife. A few seconds later the friend whose religious convictions had not weakened and whose last act was one of great charity joined the other before the Throne of God.—B. C. Orphan's Friend.

A MODEL FOR OUR AGE
In this age of intense outward activity and boundless display the spiritual nature of man is apt to be forgotten. Yet the inner life is of the highest value. Giants in the public eye, statesmen, inventors, captains of industry may dwarf to pigmy size when measured by the angel's rod, whereas the man of God, small before the world, shows forth a giant stature. It is good to have folk of the latter kind amongst us, if for no other reason than that they illustrate ideals by which the race is preserved from utter materialism. Under much outward display and material striving but a modicum of spiritual merit is likely to be found—a mosaic of grain out of mountains of chaff, a speck of gold out of wastes of desert sand.

This is due to the fact that men fail to appreciate the supreme truth that only a high motive can give value to what they do. Without supernatural charity all endeavors are as tinkling brass and sounding cymbals. In view of this there is need of examples like that set by St. Joseph, who cultivated the things of the spirit with such admirable intensity and constancy. He was not admired like that other Joseph who was elevated to a royal chariot and became a King's counsellor and dispenser of garnered harvests to a starving people. St. Joseph accomplished nothing of all this and yet he did far more. The least of the descendants of David, he was a lowly craftsman in Nazareth, who appeared to waste his life in the dull monotony of labor and poverty. Despite appearances, however, few lives were more exalted than his. He was the "just man" foster-father of the King of Kings to whom Christ the God-man was obedient. In this is supreme greatness.

St. Joseph's power was not in outward semblance but in fidelity to the whispering of the Holy Spirit, in constant union of his soul with God. Here was the source of his greatness, the one fountain from which all true worth flows. This it is that makes St. Joseph mightier than Herod and all the other Caesars whom the men of earth esteemed. True the world does not understand or appreciate this. Neither did it understand nor appreciate Christ. What matter! The span of this life is short, eternity is long.—America.

TWO NAMES IN HISTORY
The present strife in France excites memories that her people foster with affectionate solicitude. France has ever given her bravest sons and daughters to the service of God and country. But there are two names that stand emblazoned on the pages of her history. They are those of the great conqueror Napoleon and the gentle leader of the people, the Maid of Orleans.

"Between these two names," says the Catholic Columbian, "what a history! The world will never forget either, as France will ever formally remember both. Their lives left an indelible impression that time will not efface, that revolutions will not undo, that anarchy dare not obliterate. The gentle power of Joan will last as long as the fierce dash of Bonaparte."

May another Joan arise from the French gentry and bring to France and Europe what the noble Joan brought to her beloved country: unity, harmony and faith.—Boston Pilot.

OUR BOYS AND GIRLS

HANDS HELD OPEN
WHY THE GIRL REPORTER LEARNED AGAIN TO PLAY HER CHILDHOOD GAME

It was the most disagreeable day the Girl Reporter had ever experienced in the office. Outside it was raining—a cold, raw, winter rain; inside, every one was blue and tired and decidedly out of humor.

At last, exasperated beyond endurance by her neighbor's moody whispering, punctuated by the shrilling of the telephone, she banged down the top of her desk, stalked across the room, through the hall, and into the small office opposite.
Mrs. Bayne, she began impulsively to the single occupant, "tell me why you can smile at a time like this. Women you ever once in your life blue or discouraged, or cross?"
The older woman laughed and asked the Girl Reporter to sit down. Then she took from one of the drawers of her desk a small red notebook,

LOVE IS THE TEST OF CHRISTIANITY

SERMON BY CARDINAL GIBBONS AT BALTIMORE CATHEDRAL

Cardinal Gibbons, who announced some months ago that he would not preach regularly on the first Sunday of each month, as had previously been his custom, delivered an eloquent sermon on Sunday, March 5, His Eminence said:
A pilgrim was about to make a journey to a distant city, but was ignorant of the best route to take. He consulted three experienced travelers whom he happened to meet. The first suggested a route which was the longest, but also the safest. The second advised a course that was the shortest, but was beset with dangers and difficulties. The third proposed a route which combined the greatest speed with the greatest security.

"You are all pilgrims, and you are journeying toward the city of God in the kingdom of heaven. I propose to you the most expedient and the most assured path to lead you to your happy destination.
LOVE THE TEST OF CHRISTIANITY
The shortest and safest route to the City of God is the path of charity. When you follow that road you never go astray and you are always on the right way. When you observe the law of love you are always fulfilling the other virtues—for charity embraces them all.

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(With furnished rooms in colors)
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First Mortgages on Real Estate 75,600 00
Government and Municipal Bonds (book values) 163,899 52
Cash in Banks and at Head Office 16,855 46
Loans on Policies 4,263 59
Interest Accrued 5,310 20
Interest Due 1,319 20
Premiums Outstanding and Deferred (less cost of collection) 16,507 06
Office Furniture and Fixtures (less 10 per cent. written off) 2,279 19
ASSETS
Income for 1915
Net Premiums 77,875 52
Interest 11,985 64
Other Income 12,830 00
Total Income 102,691 16
Total Disbursements 62,068 82

ANNUAL MEETING

OF CATHOLIC TRUTH SOCIETY OF HALIFAX

The annual meeting of the Halifax branches of the Catholic Truth Society was held on Sunday, March 5th, in St. Mary's Parish Hall, His Grace Archbishop McCarthy presiding.

The reports of the officers showed the total receipts for the year at the Cathedral and Seminary Chapel to have been \$1,694.04, of which \$326.67 was balance from previous years.

Besides the book and pamphlets sold from the book-racks at the church doors, over 600 Catholic newspapers were disposed of each week, including nearly 100 copies furnished free to the soldiers at the forts and to the hospital.

Rev. Father McCallion of the Cathedral staff read a very able paper on "Catholic Literature." He contrasted the two schools of literary thought, namely, the idealistic and the realistic, and showed that as the Catholic religion is both supremely idealistic and supremely realistic, Catholic writers must preserve the happy medium and not be led into extremes.

WHAT THINK YOU OF CHRIST?

"What think you of Christ," is a question of serious import to all men. And no wonder. It lies at the heart of Christianity. The problem of the "Son of Man" is the ultimate test of orthodoxy; in an unmistakable manner it marks the parting of the spiritual ways.

Three years ago, Loofs, one of the foremost living Christologists, speaking, if not officially, at least with full knowledge of non-Catholic thought, did not hesitate to say that the world over there was scarcely a single well-informed Protestant theologian who held unequivocally that Christ was God.

"We believe in Jesus. We believe that He lived and died. . . To us His memory is the memory of a hero. . . We are indignant . . . because the Church betrayed Jesus . . . to us that little immaculate icon that sits at the right hand of the image of God in heaven is a part of the whole traitorous procedure. Whoever puts Jesus up there dodges Him down here—that has been our experience. To us a dialog that ridicules . . . this translated Christ . . . expresses the very sharpness of our reverence for the memory of Jesus?"

This is what Radicalism thinks of Christ, and this is the very sublimation of blasphemy. Against it there remains one bulwark, the Catholic Church whose faith in Christ never changes. Its attitude toward Him is still summed up in the formula framed by the Fathers of the Council of Chalcedon, against the Monophysites in the year 451.

CONVERSIONS TO FAITH IN ORIENT

FIGURES WHICH SHOW GREAT PROGRESS MADE BY CATHOLIC CHURCH AMONG PEOPLES OF ASIA

A little booklet just printed by the Jesuits of Shanghai gives a glimpse of the conditions of Catholic Missions in the Far East fifty years ago and again at the present time. The figures appearing in this report speak volumes. We know, of course, that the Faith has made progress in China and Japan, but we do not realize how extraordinary this growth has been until we see the actual statistics.

Here are a few of the most important: Japan, in 1865 had 10,000 Catholics; they now number 72,454, and Japan is acknowledged to be a difficult country to evangelize. Tibet, an almost inaccessible region, had 100 Catholics half a century ago; now it has 3,557. Mongolia, also a hard country for the missionary, had 6,000 Catholics; now it counts 89,335.

In China proper, progress is more marked. In 1865 there were 69,180 Catholics as against 9,000 half a century ago, and Shantung, 100,595 against 10,751. Chihli is the hammer province, with a total Catholic population of 485,218. Its complete statistics are not available, but they would undoubtedly show the same comforting comparison.

FRANCE RELUMING HER LAMP

Only a few years ago the present French Prime Minister, M. Aristide Briand, exultingly boasted that they (the infidel government) had "blotted out the Sun from the heavens." He meant by this fustian to brag that the atheists of France had banished the name of God and the name of Christ from the school books.

There is a power in the light of heaven that will find a chink, even though it be in the wall of a dungeon below the street level, to send a ray of cheer to some fainting heart imprisoned from the current of humanity that rushes past outside, ignorant of the woe that lies hidden behind the iron bars.

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usually are the members of the Irish Constabulary. In a recent one the writer said (amongst other things): "As soon as a person arrives in France he finds it is the land of the Crucifix. In France the Crucifix is to be seen almost everywhere—at the entrance to every town and village, beside every little cluster of farm-houses and at all crossroads."

"Remember, it is not even the ordinary Crucifix which can be seen sometimes in Ireland and in England. These crosses stand from 10 to 40 feet high, always giving the figure the size and appearance of real life, and arousing by its presence feelings of awe, fear and reverence. Just picture regiments on the march—often much fatigued and always carrying a lot of equipment—being brought suddenly before one of these figures."

"Nearly always there is a Crucifix at the place where we leave the public road and enter the communication trench which leads to the firing line. It is often remarkable how those large crosses escape the effect of shell fire. Fancy suddenly getting into the open and seeing nothing save the outlines of the large Crucifix silhouetted against the horizon, and the lonely figure on the Cross gazing down upon a scene of extreme desolation and of complete ruin."

THE POLITICAL MACHINE

We are forced from time to time to listen to many accusations and slanders against the Church. Perhaps the most persistent and foolish indictment brought against her by bigots and fomenters of religious dissent is that she is a most powerful, international political machine scheming insidiously for the control of kingdom, empire and republic.

The Missionary very pertinently remarks: "Protestant pulpits constantly ring with political harangues if they are not given over to the discussion of sociological, scientific or educational problems. In spite of these notorious facts, Protestant bigotry has not hesitated to charge that the Catholic Church is primarily a political machine with dark and nefarious designs upon the liberties and rights of this and other nations."

A simple deduction will suffice to show which pulpit is being debauched in sensationalism, politics and the like.—Boston Pilot.

WHEN THE ENGLISH TROOPS COME HOME

THEY HAVE LOST THEIR OLD PREJUDICE AGAINST THE CATHOLIC CHURCH

James Cairns, English correspondent of The Churchman, writes as follows: "When the Men Come Home."

The phrase is being used by nearly all our spiritual leaders; what kind of religion will our returning soldiers and sailors find in England? We are really getting quite nervous about the words of the priests who fight in the ranks beside them. The nursing Sisters are again tending the wounded on the battlefield, as they did in the great war of 1870. How splendidly they discharge the charitable task has been told in the pages of this journal, and how the Government has had to acknowledge and honor it in face of the world, by publishing the names of three nuns in the orders of the day, and the character of the services which called forth the tribute. It should be borne in mind that it was while tending wounded German soldiers that some of these holy French ladies discharged their noble task under artillery fire and the turmoil and roar of a battle-field. Surely, the courage of Christ is reflected in the heroism which these devoted women show in doing His work even amid the awful horror of the battle-field and the frightful confusion of the maddened horses and the cries and groans of the dying and the screaming of the shells. How widely the Crucifix has triumphed over resuscitated Paganism in France is revealed in the letters lately sent home to Ireland by a Belfast policeman now fighting there, and published in The Irish News. The letters show how well educated

go, they must find the Holy Eucharist replacing Matins and Evensong as the central offering to God of each day in church."

"This utterance of the Bishop of Birmingham is all the more striking when it is remembered that he is by no means a customary advocate of Catholic practices. But he has been deeply stirred by what he has seen and he thinks the proposed national missions should take these and other matters, such as religious education and church finance, into its purview. An opportunity has arisen, he says, for a new Reformation."

SAYS THE CATHOLIC CHURCH IS A GREAT REPUBLIC

To understand the long life, the power that has lasted through centuries, the purpose that continues unchanged as men come and go within the great Catholic Church, it is necessary to realize that that Church was the first great republic of our era, and that it is a great republic now.

In the day of savage kings and despotic rulers, in the later days of refined monarchs and governments slightly less brutal, the Catholic Church, an organization of spiritual as well as temporal government, had an immense advantage over every government on earth. The kings and the emperors came, died, and each successor was a matter of accident. The child that happened to be born first inherited the crown. Because of the weakness due to accident of birth, dynasties and kingdoms and empires changed and melted.

But the Catholic Church went forward through the centuries steadily, gaining in power, because from the first the government of the Church was a republican form of government. No accident of birth determines any important facts in the government of the Church.

The Cardinals, a body of learned and powerful men, themselves selected because of special ability and regardless of birth or rank, elect in their turn the Pope to rule the Church—just as our Electoral College was established by the founders of this government to elect a President.

When some feeble king was succeeding to the throne and the power of France, when some weakling through the accident of birth, was made ruler of Spain, or of England, the ablest man within the Church was to rule.

That was the result of republican government within the Catholic Church. The ablest man was chosen for the highest honors and responsibilities. And many a royal and imperial accident of birth throughout the centuries knew what it was to bow his head to the chosen ruler of the Church, chosen because of ability, knowledge, devotion, and chosen on the basis of true republican government.

TRUE SCIENCE NEVER WALKS AHEAD OF THE CHURCH

Thomas Huxley (Agnostic) in "Lay Sermons. Addresses and Reviews."

"It was my good fortune some time ago to pay a visit to one of the most important of the institutions in which the clergy of the Roman Catholic Church in these islands are trained; and it seemed to me that the difference between these men and the comfortable champions of—a was comparable to the difference between our gallant volunteers and the trained veterans of Napoleon's Old Guard."

"I heartily respect an organization which faces its enemies in this way, and I wish that all ecclesiastical or-

ganizations were in as effective a condition. I think it would be better, not only for them, but for us."

A FIRST CLASS INSTITUTION

Under the company of a "First Class Institution" in our issue of March 18, we omitted the name of the Excelsior Life Insurance Company. The name of the Company was mentioned through the article; and we trust our readers will understand that it was the Excelsior that was referred to.

THE TABLET FUND

Toronto, March 15, 1916. 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 received because of this appeal:

- Previously acknowledged... \$1,001 14
Miss Leigh, Toronto..... 2 50
John Buckley, Toronto..... 5 00
W. C. F. Halifax, N. S..... 5 00
Mrs. S. M. Bathurst, N. B..... 1 00
Miss E. Murphy, Kalsco, B. C. 1 00
Miss Nora Leigh, Toronto..... 2 50
Ruth Robinson, Kenora..... 1 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, W. E. BLAKE, 98 Pembroke St.

WANTED

Everyone to use our flowers for home or church purposes. Last Easter our flowers decorated over 500 homes and churches. Easter Lilies 50c a doz.; Tulips 50c a doz.; Fleur de Lis 50c a doz.; Violets 50c a doz.; bunches Bunch Blossoms 50c doz.; bunches grape paper carnations, something new, 25c a doz.; tissue paper carnations, 20c a doz.; June Roses, American Beauty Roses, made from finest crepe paper, 50c a doz. Shaded roses, the real thing, for 75c a doz. We pay postage or express charges on all orders. Will be sent the day we receive them. Write Brantford Artificial Flower Co., Brantford, Ont. 1954-2

DIED

HANNON.—At the family residence, 54 Windsor Avenue, Windsor, Ont., on Saturday, March 4, Miss Gertrude Marie Hannon, aged thirty-four years. May her soul rest in peace.

HARCOURT.—At St. Mary's Hospital, San Francisco, Cal., Dr. L. A. Harcourt, aged seventy-six years, brother of Mr. Thos. Harcourt, Arthur, Ont., and uncle of Hon. R. Harcourt, of Welland, and of Dr. W. V. Harcourt, of Guelph, Ont. May his soul rest in peace.

LOVELY EASTER CARDS

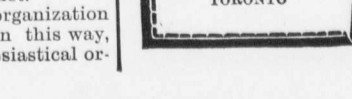
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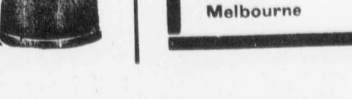
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