### The Catholic Record

LONDON, SATURDAY, AUGUST 28, 1915

ON THE JOB

We who have given hostages not to fortune only, but also to our own kind in ways that grip our honor, and engage our powers, have to keep cool when the patriotic passion pleads. For such as live by hope and faith in a higher order than that which makes battle imperative, the service of charity establishes incontrovertible claims. Cool heads are required as well as warm hearts, if waste and disappointment are to be some they are as a sanitarium; for avoided. Emotional people are prone to fancy that they can serve in picturesque modes as nurses, or organizers of relief work : while all the time, their place is in the ranks of the humble toilers, who keep the ordinary mechanism of domestic and industrial life going with steady efficiency.

### JUSTICE FIRST

After the same unreflecting fashion, but with more inexcusable levity we hear of some who shine brightly in subscription lists, while leaving trade accounts unpaid. More justice and less ostentatious charity are especially called for, in these trying times. Brain and conscience should reinforce impulses of benevolence Each in his own order—the wealthy by liberal subsidies, the comfortable by renouncing superfluity of every kind, the poor by little acts of kindness and by brave words of cheer.must each and all sustain the national spirit in this unique crisis. But why go into details, when scribes are at work on every hand, when censors and preachers are rebuking and exhorting day by day. After all it is the will to help, the sacred spirit of devotion to a great cause—a cause well worth living and dying for, that move men and women to yield up all that they have and are when the call

How little we know where the springs of honor lie, who pour forth scorching diatribes against young men who hesitate to rush off at once to the recruiting office. The grounds of their uncertainty may even touch the holiest reserves of human affection and aspiration. Nevertheless, such hesitant ones are the most likely to give instant heed to the summons when it lays hold of mind and heart with convicting power: "So nigh is grandeur to our dust, So near is God to man. When duty whispers low, must!"

The youth replies, " I can."

THE OTHERS

No doubt the coolness of our brave allies, and the phlegm of our brave troops under fire or when wounded is admirable. But we must also keep in view the people, who are called upon to play another and more unwonted part - the parents and wives of the combatants, with that host of related sympathizing men and women, whose lot is to watch and wait for the news that filters through so slowly, and is so often disheartening, even when it falls short of the tragedy that quenches hope and leaves only despair. And yet, we must be brave, even when death and dismay overshadow the land and the highest gains of civilization are in danger. because of a national insanity on the

It is no common foe that we have to guard against : no ordinary trial that we have to go out to meet. The avoidance of mere fuss, and futile activity should be possible to the simplest among us. To discounten ance both elation and despondency is at once a general duty and a source of personal strength.

It is not the time to hark back to ancient history, or to listen to those who learn nothing and forget nothing.

The calm acceptance of past ills. and a resigned temper when the heavier blows of fate fall upon us, are dictates of truth to which no prosaic reasoning can add any force. The wordless sympathy of Job's friends, who sat around and mingled their tears with his, were more potent to console than the long lectures which the three miserable "comforters" de-

### NOT SENSATIONAL

Our temperance workers are averse to sensational methods. They are of the opinion, that organic disease cannot be cured by a poultice made of noise and sentimentality. They believe that the scalpel of total abstinence must be used to cut out the disease of intemperance. And to give more effectiveness to their labor, many of them have formed themselves into leagues, to put, down intemperance by means of personal abstinence, joined to prayer and the frequentation of sacraments. These societies are growing apace. For others an inspiration to enthusiastic and life saving work.

### WHAT REMINISCENCES

Some time ago, we read the reminiscences of a bartender. For years he mixed drinks and dispensed them to the thirsty. He saw his customers drift in every day, and he noticed the hold that the alcohol had upon

Some of them used liquor because of climatic conditions, and to ward off disease. And they were all "moderate drinkers," that is, they could, as a rule, manage to avoid any collision with the law. He noticed, that in the course of time, the young felows who erstwhile had vitality and ambition, became dulled and mechanical. They lost the sense of life's values. They became merely object lessons of what alcohol can do with a man, and the poor victims, still moderate drinkers, never seemed to be aware of it. Meanwhile the golden store poured into the cash register to the delight of the "boss," one of the "jolly fellows," who owing to no strain on either their brawn or their brain exude good fellowship. Even moderate drinking, however, is in the decrease. Indus trial competition will have none of it. Employers decry it, because, as they put it, the moderate drinker is unreliable. He is liable to crack under the strain of business, or at least is not up to concert-pitch.

We are glad of it, because, to our mind the "moderate drinker," exercises a deadly influence. The sot arouses disgust : the "drinker," who does not submerge himself in alcoholseems to bid the young and unexperi enced to imitate his example.

### THE LAYMEN

Mr. Humphrey Desmond, the author of "The New Laity and the Red Standard." says, that the writer of these pages had dealt editorially week in and week out for thirty years, with Catholic questions and Catholic interests. This conviction licity, and more especially its wider influence in this age of democracy depend very largely upon the cultivation of an intelligent, an effective, and loval Catholic laity. We are of the opinion, that laymen are realizing that they are not anointed in confirmation to the end that they merely save their own souls, and pay their pew rent. They are beginning to (see, that mere complaint about injustice to the Church is as futile as it is unmanly, and to feel that the modesty and prudence so often invoked to cloak cowardice, have been overworked. They do not wait for miracles, but praying and working are not afraid to turn aside from the conservatism which is dry rot. All of us are not out of the rut worn deep by our forbears : but some of us are on the highway, trying to hold the age to truth and justice, and working in aid of all its legitimate asnirations. Instead of dwelling always without the precincts of their club-rooms, they are showing the world, that their principles can solve modern problems. And in stead of harking back to the glories of the past, they are writing their own history with the pen of honesty. courage, temperance, purity of motives in political and civic relations. They believe in helping their community by fighting the forces whether in salcon or theatre, that make for low standards and disin tegration. In a word, they are in the open, proud of their principles and anxious that Protestants should

Religion is the best armor a man can have, but it is the worst cloak.

view them at close range.

### LOURDES AND THE WAR

Needless to say, Lourdes belongs to no single nation, says the Queen's Work. But among the sad consequences of the war, has come the stopping of those world pligrimages which brought the people of all nations to the feet of Our Lady of Lourdes. Yet for all that, the won-derful pity of the Health of the Sick is still shown toward her children. In place of the white trains of the pilgrimages, there come to Lourdes the red trains of the wounded to be nursed back to health in the shadow of Our Lady's shrine. And her pity is going forth to those stricken by the engines of war, no less than it went out before to those who had been wounded by disease. "We have? already seen among our wounded writes the Bishop of Lourdes, "admir able cuses of cures where the science of physicans and surgeons was in despair, and if all the broken bones are not miraculously cured, the Most Holy Virgin at least comforts all the souls, soothes the bruised hearts and inspires motherly charity in behalf of the wounded and the sick."

Nor are the children of Our Blessed Lady kept from her influence by any bounds of nationality. The wounded of both armies are brought there to be nursed back to health. She is the Mother of all of the world and loves her children of every land. One can fancy how the Catholic soldier who has done his duty with all honor and been wounded in the wars of his country rejoices when he finds him-self carried for cure to this most famous shrine of Our Blessed Lady.

We are the favored ones," say the poor fellows when they find them-selves in Lourdes. Here everyone is side or the other. Here the bitterness of war falls away and gives

place to a holy consolation.

And for all the troubles of the time the people of France still keep up their journeys to the Shrine. On the 22nd of March in 1915, 200 pilgrims from the diocese of Tarbes and Lourdes, came to pay their devotions at the Shrine of Our Lady. Two regiments of Hussars came to Lourdes for blessings on their arms, and perhaps never before had more fervent and earnest prayers been offered up at the Shrine of Our Lady than are poured forth constantly there by men and women, in the crisis of this

momentous struggle.

Pilgrimages of penance, performed on foot, have also come to Lourdes since the beginning of the war, and one can see in the annals of the Shrine the mighty influence of the present affliction in bringing back the ukewarm to the feet of Our Lady, and in stirring up her faithful sons and daughters to yet more earnest sup-

### A JEW CONVERT ON JUDAISM

Paul Lowengard, a notable figure in French literature of to day, was a Jew and is now a Catholic. He gives SEES DRIFT OF some account of how he came to give up the religion of his forefathers." From the Bible and from History, Mr. Joseph L. O'Brien, M. A., in The Catholic World, he learned the three fundamental dogmas of the Jewish religion: faith in a God disinct from His creatures : faith in the election of the people of Israel, the chosen race; and faith in a Messiah, foretold by Abraham, Jacob, David and the prophets; a Messiah would spring from the race of Abraham House of David, in Whom all nations would be blessed, and the Jewish

people above all."

These dogmas, says Mr. Lowengard, the Synagogue "affirms to-day in its prayers, its canticles, and its nealms but affirms them only with its lips, not with its heart. My conver-sation with the rabbi, M. Alfred Levy later Grand Rabbi of France)books he gave me to read, the ser-mons which I heard him preach, all proved this to me—the traditional Jewish dogmas were not the dogmas of the Jews of to day. They took from the Judaism of old its pride, its temporal ambitions, its hatred and its malice. For the rest, their liberalism easily accommodated itself to the interpretations of the Bible radically opposed to the Talmud, to the spirit of Moses, and to orthodox Judaism."

Mr. Lowengard continues his investigations; and his statement of the result is quite emphatic. He found the condition of Judaism so

bad that he severed his connection with it. He goes on : " His followers lauded his liberalism. And what is this liberalism? The means to unite contraries, to reconcile opposites, rationalism and faith, affirmation and negation, order and disorder, Satan and God. Like liberal Protestantism, liberal Judaism is hardly a religion. From re-ligion it has taken certain ceremonies, certain attitudes and certain words. But in its heart it is nothing but concealed free thoughta logical and sincers soul cannot swallow. One day I asked Rabbi ment on Levy about the Messiah. For a mo-ment he appeared embarassed, and spirit.'"

then replied: "The Messiah is the triumph of justice, the reign of lib-erty and fraternity. This reign com-menced with the French Revolution." I was shocked by the assertion. I had heard such statements in the reunions of the League of the rights of man," and in the conferences of the notorious anarchist, Sebastian Faure. But later I learned that this idea of the Messiah was the accepted one among the leaders of Judaism in France. M. Auscher, rabbi of Besau-con, told me that: "The Messiah is the unlimited perfectibility of humanity; M. S. Cahen, a well-known manity; M. S. Canen, a well-known Jewish scholar, and the translator of the Bible, writer: "The Messiah came to us on the 28th of February, 1790, with the declaration of the rights of man. The Messiah whom we await is the diffusion of these lights, the recognition of these rights the emancipation of humanity.

### CONGRESS IN SPAIN

URGES CLOSER PARTICIPATION BY THE LAITY IN RELIGIOUS SERVICES

The grand event in the Catholic life of Spain during the past month was the highly interesting and suc-cessful Liturgical Congress held in the celebrated Benedictine Abbey of Montserrat. It was the first of its presided over in person by the Papal Nuncio, Monsignor Ragonessi. Between clergy and laity over 2,000 people were present at the sessions and at the magnificent liturgical fun-ctions carried out in all their beauty and solemnity in the Benedicting basilica during the congress. The assembly sat in sections, one devoted to historic studies, one to works of sacerdotal ministry and the third to Gregorian chant. A variety of learned papers and memorials were read in these various sections, in which the liturgy was treated of from every point of view — historical, artistic, archaeological, musical, etc., and many vexed problems were lucidly exposed and discussed. The as-sembly was brought to a close after three days' sessions by a splendid speech of the Nuncio, in which he dealt with the liturgy of the Church as an educative force for the intelli-gence, the heart, the will and imagination of the faithful.

The congress has left permanent fruits in the translation of the Roman Missal into Catalonian, published in the abbey and presented to the Nuncio during one of the sessions, and also in the conclusions which were form-ulated and carried by acclamation during the closing season. These are of great interest and importan tending to reveal the general drift of thought and discussion during the deliberation which may be summed up in the idea that the faithful should again take as close and intimate a part in the solemn ceremonies of the Church, should incorporate themselves as fully in the divine offices as they did during the Middle Ages.— Catholic Bulletin.

## PROTESTANTISM

EMPTY CRADLES MAY BE AC COUNTED FOR IN ONE WAY ONLY

The more thoughtful among Protestant leaders are waking up to see the drift of Protestant tendencies which Catholics have seen from the beginning. Empty cradles among our separated brethren are now so notoriously common, alongside of full Catholic cradles, that they must be accounted for somehow or another The well-known English Congrega one, has no doubt religion is at the the Conference of Congregational ministers at the College, England, he made some re-markable admissions the other day which are thus reported :

"His subject was the question of population and the danger to which Western Europe and America are exposed by the modern tendency to race-suicide. He pointed out that the decreasing birth-rate in European countries follows on religious and not in national lines. It is in the Protestant countries that this tendency is most marked, and further evidence is revealed by a comparison of such towns as Leeds and Bradford in the matter of birth rate. In Leeds it is 23.2 per 1,000, and in Bradford 19.8, and the reason appears to be that Leeds has a strong element of Jews and Irish Catholics, while Bradford is an almost purely English and Protestant community. again, which is preponderatingly Catholic, has the highest birth rate in the country, for, whereas the total birth-rate of the country is 24.4 per 1,000, that of Preston is 38.6. Dr. Griffith Jones added that one of the reasons of the disparity that alarms him is that the Roman Church, like the Jewish community, strongly and unceasingly insists on the duties of has lost much of the religious sentiment on this matter, 'possibly under the influence of the rationalistic

As regards the Catholic Church, we can certainly vouch that his explanation is correct. Catholics believe in the divine teaching that marriage is primarily for the procreation of human beings to love and serve God. They believe matrimony is a sacra-ment, no less than a contract, and therefore something sacred. They believe, too, that it is indissoluble except by death; they therefore reject and abominate divorce. Moreover, any attempt at the abuse of marriage is promptly nipped in the bud in the tribunal of Penance; to save his soul, a Catholic must be faithful to this sacrament as to any of the others. He must prefer God's law to vice or self indulgence. But how impotent is Protestantism!—

### BELGIAN REFUGEES FIND HAVEN IN DETROIT

ONE HUNDRED AND EIGHT CHILDREN AND ADULTS FROM STRICKEN COUN-TRY PROVIDED FOR BY FATHER SYOEN, OF BELGIAN PARISH

Again the devastation of Belgium the country whose citizens stand out as the most heroic figures of the presto mind when the steamship Ryndam of the Holland American line, arrived at her pier in Hoboken a few days ago from Rotterdam. On board were 108 Belgium refugees, 80 of whom were children, whose husbands. fathers and relatives already are in America seeking a livelihood. Most of the children were between the ages of six months and thirteen years ; babes in arms and little tota ber spoke English, but when the big ship passed the Statue of Libert there was a concerted cheer from the refugees, who believe they have found the promised land. Like the shep-herd with his sheep, the Rev. Henry Sycen, pastor of the Belgian parish of Detroit, Mich., who went to Belgium on Merch 6, was in charge of the wanderers. He had experienced reat difficulties in getting permission from the German Government to allow the refugees to come to the United States.—Catholic Columbian.

### THE KORAN AND OUR LADY

MOHAMMEDAN DEVOTION TO THE BLESSED VIRGIN

Touching the dignity of the Bles sed Virgin, the doctrine of the Koran is in some points singularly like our own, says the "Ave Maria." According to the Mohammedan Bible, Mary is immaculate. In the thirty seventh verse of the third chapter we read these remarkable words: "The Angels said to Mary God has chosen thee He has rendered thee free from all stain; he has selected thee out of all the women of the universe.' As a natural result of this apprecia tion of Our Lady, those places in Palestine and Egypt which were hallowed by the passage of Jesus and His Mother are dear to the Mussulmans. They frequently make pil-grimages to Bethlehem, which is styled by the Mussalman traveller, Ibn-Batoutab, "the third pla sanctity."
During the Crusades two Syrian

sanctuaries of the Blessed Virgin were especially honored by the Mohammedans: Our Lady of Tortose a church whose foundation was at tributed to St. Peter; and Our Lady of Sardenay, near Damas. It is re ated that a sultan of Damas, afflict ed with blindness, went as a pilgrim to this latter shrine, strong in the faith that he should there recover his sight Confiding in the goodness of God, he prostrated himself and prayed. arising, says M. Rey in his work on the French colonies in Syria he saw the lamp burning before the status of Our Lady, and glorifled God Moreover, he promised an annus gift of fifty measures of oil with which to keep the light burning in this church—a promise faithfully fulfilled until the time of Nour ed-Din. Other miracles, according to the same author, were wrought at Sardenay in favor of Mussulmans they are preserved in local traditions In our own day we have seen a sanctuary of Our Lady of Lourdes

established in Constantinople, where it is the center of most fervent pray ers of Mussulmans, as well as or wondrous cures in favor of these in fidels, so devoted to the Immaculate Virgin-admirable prelude to grace more admirable, that in God's good time will doubtless touch the nearts and illumine the intelligence of the simple unbelievers. Yes, whom Mohammed proclaimed im maculate and ever virgin, may yet b the subjugator of these peoples bowed under a religious law so toler ant of licentiousness.

For this reason it is gratifying

remember that at Matariyeh, i Egypt, there has been established sanctuary of Notre Dame de Lourdes The place for the shrine was most hap pity chosen; it was for some time the scene of the Holy Family's exile. It was there that, in response to the prayer of Mary, a fountain gushed forth from a source long dried up. Near this fountain the new grotto

was constructed by Father Julien, S. J., President of the Holy Family College at Cairo. Let us hope that a scene which witnessed a miracle wrought in favor of our Blessed Mother while she was on earth, may yet become renowned for favore granted from her throne in heaven. St. Paul Bulletin.

### CARDINALVANNUTELLI DIES IN ROME

FAMOUS DEAN OF SACRED COL-LEGE WAS POPULAR AND MUCH BELOVED MAN

Rome, August 19 .- Cardinal Sera tino Vannutelli, Dean of the Sacred College, is dead at the age of eighty-

Cardinal Vannutelli was one of the most influential of those members of the Sacred College, eligible to the Papacy. He was one of the six Car-dinal Bishops, who take their title from the Suburban Sees of Rome. He was Bishop of Porto, Santa Rufina and Ostia.

He was created and proclaimed Cardinal by Pope Leo XIII. on March

14, 1887. The Cardinal was born on November 26, 1834, at Genazzano, in the diocese of Palastrina. His early eduof Genazzano, and he received degrees in philosophy and theology in the

Capranica College at Rome.

He next studied at the Pontifical Seminary, from which he emerged to enter the diplomatic service of the Vatican. His first post was that of auditor to Monsignor Meglia at Mexico, and later at Munich. He was sent as Apostolic Delegate to Ecuador and to Peru. Returning from these distant missions, he was next appointed Nuncio to Brussels, and later to Vienna, where he remained until

1887, when he was created Cardinal. He then established himself at Rome, where he filled various im portant offices, finally being appoint d Secretary of Briefs.

His presence at the capital was

soon felt, for not only was he active in church affairs, but took a leading part in the social life of the Blac Circle, where he was a favorite. He was to be met with at the diplomatic receptions, and at the weddings and baptism of his friends' children. was much beloved as a kindly, agreeable man. Social by nature, his experience in foreign courts in creased his native talent for society His popularity brought its penalties, and strong efforts were made to get him out of Rome. He was offered the important seat of Archbishop of Bologna, gained time by temporizing, and, finally, by the death of the Archbishop of Frascati, was able to frustrate his enemies and to obtain the vacant bishopric of Frascati, in the near neighborhood of

He was much regarded by Leo He was much regarded by Leo XIII., who often consulted with him. He was a charming, popular man, and had many ardent friends, first among whom was his brother, Car-Vincenzo Vannutelli, whose greatest ambition in life was said to be that Serafino should succeed to the Papacy.

### A SCOTCH PREACHER'S TRIBUTE The Rev. Alexander Whyte, a Pro-

testant preacher of Scotland, said one Sunday to his congregation:

"To-day I am going to give you a ser mon on St. Teresa. I want you all to know her, even if she is not a Protestant but is a famous Roma Catholic. Many a time I have meditated on that text of Christ, love Me and keep My commandments, the Father and I will take up our abode in your hearts.' I have won-dered if Christ and His Father had really taken up their home in the hearts of truly Christian people. I have wondered if Christ and His Father were in my heart. No doubt you have asked the same question. Well, St. Terssa will show us that Christ has kept His word. When I read her life," continued the preacher, "I was thrilled with the deepest emotions of joy as she described her experience with Christ and the Father and the Holy Ghost in the interior of her soul. Christ took up his home in her soul, spoke to her, trained her, loved her and developed in her a character Christ-like in love and virtue. And Christ confirmed the story of this abode by her marvelous spiritual life. I rejoiced so much over the revela I felt that He would keep His word with me, that He would take up His abode with me if I kept his commandments. You will have the same great faith and hope when you know you and all men, as well as I, should read St. Teresa's life, to see and realize that Christ has kept His word: 'If you love Me and keep My Commandments, the Father and I will take up our abode in your hearts."—The Missionary.

Do we want to be strong? must work. To be happy must be kind. To be wise must look and think,—Ruskin.

### CATHOLIC NOTES

The Brothers of Mary will open their new building for House of Studies at the Catholic University

in October. The Franciscan Missionaries of Mary have eight hundred lepers under their charge in different parts

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

George D. Shearer, of San Rafael, Cal., is exhibiting samples of fruit picked from trees planted by the Franciscan Fathers in 1817, the year they established the Mission San Rafael Archangel.

The pioneer missionary among several Indian tribes in the Northwest and Alasks, the Rev. Jos. M. Cataldo, S. J., has translated the New Testament in the Nez Perce

language. About four miles from Bethlehem are the three pools of Solomon. One of them is 582 feet long, 209 feet wide and 49 feet deep. The next is 423x229 feet and 39 feet deep, and the third is 380x229 feet and 25 feet

Mr. Launcelot J. S. Wood has been received into the Church at S. Clemente, Rome, by the Very Rev. L. Nolan. Mr. Wood is a well known author and has done good service for the Catholic Church for many years. He is connected with the very interesting weekly, Rome.

M. Michael Gavrilovitch, formerly minister plenipotentiary of Servia at Montenegro, has been appointed delegate to the Holy See by his government, and he was received on his arrival by the Cardinal Secretary of State.

Rev. Franz Schneeweiss was or dained to the priesthood in Baltimore by Cardinal Gibbons and said his first Mass in St. Patrick's church ministry of the Episcopal church for seventeen years.

An important event to the English Catholic world is the approaching opening of the \$100,000 school exected in memory of the late Cardinal Vaughan. The school is located in Addison Road, Kensington. It contains a chaps, class-rooms, laboratories, and art rooms, with an exceptionally fine hall.

The Prior of the Benedictine Abbey of SS. Peter and Paul, near Brussels (some of the Fathers from chaplaincy work in the diocese of Plymouth) has been wounded for the second time at the front. With commendable bravery, he refuses to leave his post of danger.

The list of religious bodies compiled by Dr. Henry K. Carroll em-braces 150 different Protestant denominations with a membership of 24,000,000. There are 15,000,000 Catholics. This leaves 61,000,000 heathens in the United States. These sixty one millions have no religion and want none.

The High Altar of the Abbey is built principally of stones the ruined monasteries. They are 63 in number, coming from Lindisfarne. Waverly, Tintern, Glaston. bury, Westminster, Chester, Bolton, Selby, Rievaulx, Walsingham, Basinwerk, Canterbury, etc., etc. Four are from Ireland, viz., from Mellifont Monasterboice, and Drogheda (two.)

On the occasion of his installation. Archbishop Hanna, of San Francisco appointed the Rev. John J. Cantwell. who served as secretary to the late Archbishop Riordan, to the office of vicar-general of the archdiocese Father Cantwell comes of an Irish family that has given many sons and daughers to the Church. Two of his brothers are among the best known priests of the archdiocese of San Francisco-the Rev. William J., of San Bruno, and the Rev. James P., secre tary to the Archbishop.

One of the grandest works of art produced in this century is said to be the magnificent gold monstrance which His Holiness the Pope has donated to the Cathedral of Bologns as a token of affection for his old diocese. The monstrance is of massive gold, artistically chased, sur mounted by a Cross made of Oriental pearls and amethysts. The base consists of Oriental stone on which scenes of the Five Glorious Mysteries of the Rosary are represented.

The famous Catholic Church of Rockitno in the Govern-ment of Warsaw, Russian Poland, was destroyed in a counter-attack by the Russians against the Germans. The foundation of this church was laid in 1631, architects from Greece and artisans from Italy being brought to Poland to superintend the construction. It was not completed until 1890. It contains a thaumaturgic figure of the Blessed Virgin, which was not destroyed during the bombardment, and the peasants for miles about are now making pilgrimages to the ruins to gaze upor the "Miracle of the Sacred Shrine."

### CARDOME

A ROMANCE OF KENTUCKY

BY ANNA C. MINOGUE CHAPTER XIV

As soon as his retirement from the aditorship of the Frankfort Herald became known, Phil McDowell was offered a similar position on one of the Lexington journals; and on the day of Lincoln's inauguration he fought on paper his first fight for the South. Though for the war which followed men were arming themselves, Phil clung to his et of duty until the Union sup porters destroyed the paper, as they would have sent the dauntless editor to herd with the criminals in the Ohio penitentiary had he not been saved by his friends; for Kentucky's

neutrality was respected neither within nor without.

When the "Resolution Legislature," as the assembly of the representatives of Kentucky was aptly called, passed, over the Governor's veto, a resolution commanding the withdrawal of the Confederate forces from Kentucky, though for weeks the morning and evening guns of the Federal camp had been filling with dismay the hearts of the people, s of members resign seats and came out openly for which-ever cause they espoused—the only course left for honorable men. Among them was Clay Powell.

As he was nearing the outskirts of Lexington toward the close of the September day when he had bidden farewell to the legislative halls, he was joined by a gentleman whose plain citizen's clothes could not constant in military hearing, nor the ceal his military bearing, nor the assumed indifference of face and tones hide a soul born to command. The face was eminently handsome. The figure, now mounted, was superb It showed grace, strength and activ ity, as the small eyes, of grayish-blue lor, evinced thought and keenness Scarcely had the first words been exchanged when Powell realized that ne was in the presence of one o those remarkable men who, appear ing at remarkable periods, wield an influence that is felt and remembered. The adroitness of the stranger's con versation did not escape him, and though it was a time when free were beginning to grow guarded in their speech, he replied to his companion's remarks with frankness and confidence. In answer to his strong declaration against the latest action of the Legislature, the stranger laughed sofsly, and then said: "Not all in the town toward which we are travelling would agree with you in that opinion. Do you not know that, in accordance with that resolution, the Lexington State Guards are to be disarmed and their guns turned over to the service of the Federal govern Where is Captain Morgan at this

hour?" asked Powell, quickly.
"Oh, in Lexington," replied his companion, whereat the rare smile crossed his listener's handsome face. The stranger caught that smile and,

So you think if Morgan is there, the Unionists should look well to the guns? Do you know him?"

Not personally, but my father fought with him in Mexico. Captain Captain Morgan, as perhaps you know, was scarcely nineteen years of age then. The record he made for himself during the war, and the information I have received of his devetion to the Confederacy, convince me that not until the guns of his 'Lexingto Rifles' are in the arsenal and guarded by a regiment, should the Unionist feel secure."

toward him and extending his hand, said, in a peculiarly winning voice: "Though your name is unknown to me, the son of a former comrade-

in arms can never be a stranger to John Morgan.

Clay Powell clasped the hand in glad surprise, and when he mentioned own name he felt the fingers close over his in a quick, warm grasp

Your father was a brave soldier and a noble gentleman. I have followed your own career, brief as it has been, in the Legislature, and your voice heard in the cause of jus-tice assured me that you are a worthy bearer of his name." He paused for a moment, then with a smile coming over his face, added: "Nor are you mistaken in your estimate of John Morgan. This very night," lowering I am going to secure my guns, and take my gallant boys join the force at Green River. They ave waited five months for me to lead them, but—I was detained;" there was something like a break in his voice, for his wife was but a few

The September afternoon waning as they passed down the broad streets of Lexington. Unrest and alarm were everywhere visible and groups of men stood on every corner discussing the great question of the day. Before the court house was a body of home guards, and as the two horsemen passed, one said,

with a laugh: "It will go sadly against John Morgan's grain to lose his company's

"Morgan ought to be ashamed of himself!" declared another patriot. "He could take the 'Lexington Rifles' to the Union if he wanted to do so. But he and they can go to 'Secesh' and be d—d, but they won't carry those arms with them!"

"I am net so sure of that," said the first speaker. "John was only a boy when he went to Mexico, but they sent him home an officer. He indifference of face and manner which

kasn't forgotten his military training, and if my advice is followed, the We are going to take them to-

They may not be there to morrow

Nonsense! The order for their removal just came to day, and only a few Unionists know anything about it. Besides, he's afraid to attempt to get them off, with the Federals camped on the fair-ground and the te filled with soldiers."

"If my memory serves me right," remarked the other, "those who came back from Mexico said John Morgan was afraid of nothing under God's heavens."

Further down the street a Union rather down the street a Union sympathizer, but a fast friend of Captain Morgan, seeing him, called out.
"The order has come for your guns, Captain!" and he laughed good.

Yes, they intend to remove them to morrow," replied Morgan; then he added; "but we will fight you with those guns yet," and with his guest he rode on to the stately house which from earliest childhood he had called his home. As Clay Powell crossed its wide doorway and noted the elegance of its appointments, its comfort and wealth, and knew that in a few hoursits owner would voluntarily leave it to the rapacity of those who sought, by confiscating "Rebel" prop-erty for their own benefit, to prove their loyalty to the Union, he received his first illustration of the devotion

of the sons of the South.
Scarcely were they seated in the spacious library when Phil McDowell was announced. "I just received your message

Captain," he said.
"You have heard, of course," said
Morgan, "that the Legislature has
ordered the State Guards to be disarmed? This tyrannical order will be carried out here to morrow. I

am going to save my guns."
"Then we start to night?" asked
Phil, and Powell noticed that a sudden paleness came over his face.

"Yes, to night," said Captain Moran. "At nine o'clock two wagons will be at the armory for the guns. I wish you to take command of the escort. You are to follow the Ver-sailles road out of Lexington. After that, the country is clear. I, with the rest of the company, will overtake you before you reach Bards town. This is a short notice. Mr McDowell," he added, "but the exigencies of the time make it neces

sary."
"I am ready, sir," replied Phil Then he turned to Powell, and asked: Are you going to become one of Morgan's men?

"I am," replied he, without a moment's hesitation. Captain Mor gan had turned away to light a cigar, and in the moment's silence that hung between the two men Phil MeDowell made the supreme sacrifice of his life. It yet wanted six hours of the one set for his departure. The fleet footed Ladybird could easily carry him to Cardome and back again; but if the time had been shorter, he would still have taken his chance before neglecting to say fare-well to Virginia. He would send that farewell instead!

"I have one regret," he said, no emotion showing on his face or in his voice, "that this order has come so unexpectedly. I shall not be permitted to say farewell to my friends

Will you accord me the high privilege of bearing it for you?" Clay Powell aided quickly. "It will also give me an opportunity to say good-

The closing words were spoken, and the dark eyes that went out the window and across the wide street over which the long September shad ows lay, had in them an expression eloquent of the sadness of retrospec tion which touched the heart of the watcher. Could he but say to this man: "Thrust your pride away! Give her, at least, the sad comfort of missing you, the right to mourn for you, if you fall!" But the love, that at its own sacrifice offered him the opportunity, could do no more.

"I need not repeat to you," said McDowell, "what is in my heart, what I would say to those friend were the sorrowful happiness allowed me. You know what friend feels for friend in such an hour: say it for me If the Judge should blame me, tell him to remember how, in my boy-hood, he ever impressed on me the truth that it is better that all the world should think us wrong, than that we should appear such before our own conscience. In doing what I am to night, I am living up to what he inculcated. But say that my only sorrow is that upon this action of mine I can not ask his blessing."

### CHAPTER XV

The night came in, with the golden harvest moon shedding her light over the rich city whose streets presented pictures of the life and enjoyment of a Southern community. Beautiful women in open carriages went past on their way to social gatherings; on the wide lawns, nurses in neat attire walked with children; on the broad piazzas family groups were seated, their subdued voices and laughter coming pleasantly to the ear, while frequently from the many lighted windows would fleat the sound of music, the trip of dancing feet. In the main thoroughfare men were talking earnestly, while often among hem would be seen the rich unifor of a Union officer or the blue coat of a private, who had come in from the camp pitched at the city's edge.

had been so apparent in the afternoon had entirely disappeared, and in its stead was the military bearing of a chieftain. He gazed over the scene familiar from childhood, on the friends and acquaintances of years; but if there were any sadness in his heart as he realized that he had come to the "naving of the ways"—that o the "parting of the ways"—that in another hour, he who now walked he streets of his native town had revered for his and revered for his loyal citizenship, his generous, straightforward life, would be regarded by many as a traitor—no sign of emotion showed on his stern features. He looked the man that he was, one who knew that he was doing the control of the co what was right, and who would dis before he would abandon or be turned aside from the undertaking. Many noticed the direction he took, and some smiled, remembering how soon the Captain's occupation would be gone, while others grieved. The memberr of the home guard laughed and chafed him as he passed, but un-heeding, if indeed he heard them, John Morgan went straight on over the familiar way which led to the armory. It was now five years since he had organized that company,

which represented the flower of Lex-ington youth, and never had men a more efficient captain nor captain

more efficient captain nor captair more devoted, loyal men. his eyes to the motto, which their profound love and admiration for him had made them adopt—" Our Laws the Command of Our Captain," and as he saw the men awaiting him he knew that now, when that motto was to be not to the test they would not to be put to the test, they would not be found wanting. They were formed in line to receive him, but after the salute their enthusiasm broke into wild cheers; then the stern lines re-laxed on the Captain's face and he smiled on his men with affection. They did not know why they had been so hastily called together, but the motto of the "Rifles" was obeyed to the letter. When they were given the reason another cheef, wilder clearer, stronger, again awoke the echoes of the old armory, nor was there shrinking on one face. Thise there shrinking on one face. Thase felly realized the dangers surround ing the undertaking; knew that with the Federal efficers, home guards, spies and Union patriots all around them, their chance of escape with two heavy wagons of arms was but one in a hundred; and examples were not wanting of the fate reserved for the "Rebel;" but if an army had been at the door and Morgan had pade them to go out with the guns bey would have obeyed.

number selected as guard for the arms was not large. As the names were called the response was quick and ready. At 9 o'clock the two wagons, standing in the shadow of the armory, were loaded. Then mounting his horse, Captain Morgan, with Phil McDowell by his side, started with his guns, while in the streets below Union officers and pri vates, loyalists and home guards chuckled over the advances that the Legislature was making in "educating the people" into Union principles
Tramp! tramp! tramp! came from

the armory. A Union officer paused and listened attentively, and he thought that he caught, amid the sound of many feet, the heavy roll of wagons. He questioned a loyal cit-izen, who laughed and said, sneeringly: "That's Cap' Morgan drilling his men. They will drill without arms to morrow night!" Both laughed, while the tramping at the armory went on, and, shielded by the sound of his men drilling, thei captain carried his arms out of the city. When all danger of discovery was passed he placed the guard in charge of Phil and turned back to Lexington, for the men he left would ed their leader on the morrow The precession headed by Phil went on unmolested over the quiet road. Only once did his eyes leave the straight way Morgan had bidden him collow. Reaching the brow of a slight eminence, somewhat in a of his company, he drew in his horse, and turning his head looked across the long, fertile fields to where he knew Cardome lay, wrapped in moon-light silence. He could see in im-agination the white "quarters," the lark red house, the tall, sobbing pine trees; then, with a throb of pain, the southern verandah flooded with

moonlight. Farewell, Virginia! farewell!" he said, and passed across the hill, down into the deep shadows cast by the rees.

TO BE CONTINUED

### 'FATHER, PRAY FOR MY SON'

The tempting music of the fine orchestra was making graceful dancers feel every note and every suggestion of the rhythm. Those of us who were looking on likewise felt the lilt and catchiness of the dance music. We watched the graceful music. We watched the graceful steps of the young people on the polished floor. The fascination was strong and conversation ceased for the moment. The dance ended and the breathless dancers stood on the floor demanding an encore. But they had had two repetitions and the music leader shook his head. For a few minutes then we could talk, without the fever of the music divert-

ing our minds.

George McCann was standing beside me. Strong of face, sturdy of body, clean of complexion and in the prime of life, he is one of the standbys of the Catholic summer school, at whose annual reunion in the brilliant Waldorf-Astoria hotel we were gathered. He shook his head, as I offered him a bigar.

"Singular, isn't it," he said, "how nat music goes into one." "Yes," I answered, "but I heard some music earlier in the evening that made me feel very different."

that made me feel very different."
"What was it," he asked.
"Well," said I slowly, "just when I was getting ready to come here and was dressing, the strains of 'Lead, Kindly Light,' floated into my mind, and I sang the beautiful hymn in a low tone, as I was coming down the stairs. Then a curious feeling came over me. I felt that I had to play the piece. So, instead of hastening to this place, where many were as the piece. So, instead of hastening to this place, where many were expecting me, I stepped into the parlor and softly played the hymn that is associated with the name of Newman. I played it over two or three times, singing it very softly. And then I put on my hat and coat and started for the door. Just as I opened the door a breathless old woman was about to ring the bell."

woman was about to ring the bell." "Well," said I, "what do you want?"
"Oh, come sir, please," she gasped;
there's a woman sick on the next

"How long?" I asked, and when she told me that the patient had been sick for a week and was not sending for a doctor until 9.30 at night, I felt annoyed, as most stors do, under such circum-

But I went along to make the call. I found an old woman, up three flights in a tenement, sur-rounded by several other old women. All of them looked poor and miser-able. The sick woman was breath-

ing heavily."
"An examination showed her to be suffering from pneumonia and swelling of the lungs. She was deomed to die. A few questions showed that there had been no physician, although she was ill for more than a week. The reason was plain, lack of

I inquired if she had had the priest. Very often that query starts a fear in the minds of the sick, but, usually, the fear is but temporary. The visit of the priest is always calmative and beneficial."

"In this case, all of the old women one question in their faces. That was, "Is she going to die?" The patient herself asked the ques-

"I told her that it was very prob able and that no time was to be lost. I hastily wrote a note and dispatched it to the rector, reciting urgency and adding the word 'Omnes.' priest knows that means all the Sacraments that the sick man can re-

"I knew as I left the house that the woman's hours were few, and that she would be dead before morning. And I knew and realized fully that had I not stopped to play 'Lead Kindly Light,' and to sing it over a few times, I would have been gone before the sick call came. I would have been here, in this ballroom, chatting and exchanging talk and reminiscence, and that woman, block away from my house, would have died without the priest, for I was the only doctor to be had at that time of the evening. The messenger had tried three others and all were out, not to return for the night. was in, just about to go out. ] would not return for several hours. Bat I was there when the call came. The 'Kindly Light' had led the mes senger to me just in time to secure

George McCann leoked at me strangely. His face was pale and his manner very earnest.
"What wonderful things happen in

life," he said. "A tiny incident, a spoken word, a whisper sometimes, and a fate is revealed or sealed Lat me tell you of my dead brother.' "I was born in Ireland," said "and one of my brothers loved the sea. Nothing could keep him from it. And like those who love the sea, he followed his mis tress. He was not a bad boy, but the sailor life, you know, has many temptations, and is a rough one, a best. My mother always worried about him. But Danny always wrote to her. No matter in what part of the world he was, he would write letter to mother. And always told

her he was well and happy.

"Motherlike, she worried about him. She feared he would be drowned. She feared he would get into evil ways. She loved her absent boy. We men did not worry about him. Mothers and men are different. From Australia, one day, came to my mether's house, in Bos ion, a note from Danny. It said he was leaving Australia on the ship, Adelaide, for San Francisco, and when the voyage was ended, he was coming home to mother.

" Of course, she cried for joy. And she watched the papers and mail for news of the Adelaide. At length came a letter from San Francisco The Adelaide was there, with Danny as cheerful as ever, and her sailing day for Liverpool was named in the letter. 'When next you hear from me,' wrote Danny, 'I'll be homeme,' wrote Danny, 'I'll be ward bound from Liverpool.'

"But the Adelaids never reached that port. Four months after she sailed from San Francisco, her shat tered hull was seen in the South Atlantic, 200 miles from Rio Janeiro. Two of her boats were picked up empty. The Adelaide had been wrecked and her crew was lost.

My mother cried and cried, when she learned the news. She went to church every day and prayed for Danny's soul. She asked that Masses be offered up for him. She was reconciled to his death, but she feared for his soul.

"One day she went to confession to a Mariet Father in Boston. When confession was ended, she asked the priest for a favor. -

" ' What is it ?" he kindly said.

Why, what's wrong with him

asked the priest.

"And then she told the story of the son who died at sea. The priest seemed interested. 'What was the name of the ship,' he inquired.

"The Adelaide, bound from San Francisco to Liverpool,' she answered.
"The priest stirred hastily.

The priest surred hastily. The Adelaide, he said, 'and where did she come from to San Francisco?' 'She came from Australia, Father,' answered the penitent. " 'Aud what is your name Madam?' asked the priest eagerly.

My name is Mary McCann and "'Your son's name was Daniel McCann, wasn't it?' said the priest. Why, yes, Father," was her sur

prised reply.
"' Well, Madam,' said the priest "Well, Madam, said the priest; 'rest easy. I gave a mission in San Francisco the very week the Adelaide sailed from that port. Your boy came to me in that mission and made his confession. He told me he was to give up the sea at the end of the voyage he was to make. I gave him Holy Communion, myself, and hissed him easily as he left, the him Holy Communion, myself, and blessed him again as he left the

church.'
"'Thank God,' was all Danny's
mother could say."
The very same priest who knew
Danny McCaun and gave him Holy
Communion 3,000 miles away was

the one to whom Mrs. McCann knelt on that day in Boston to ask him to pray for her sailor son.—Dr. S. McColl.

### CAUSES OF BIGOTRY AGAINST THE CHURCH

Unfounded beliefs that Catholic are to turn over the government to the Pope : that the Church favors : closed Bible;" that Catholics intend lestroying Protestantism and to abol-ish Public schools, were given by Dr. John G. Coyle as the causes of anti-Catholic bigotry in the United States, in an address at St. Gabriel's church, Brooklyn. The address was the feature of the quarterly meeting of the diocesan branch of the American Federation of Catholic Societies.

After having reviewed the various outborses of bigotry in this country in 1775, 1834, in 1852 (Know Noth ngism ), 1887 (the A. P. A.) and the Guardians of Liberty, Knights of Luther, etc., of our day, Dr. Coyle made his analysis of the various points taken by the forces of bigotry, and answered them in turn.

Dr. Coyle said in part : The Catholic is charged with wish ng to turn over the country to the rule of the Pope, although the Catho-lic American has shown in wars against Mexico and Spain, that he is a true American, and although the Pepe cannot even control the Govern ments of Catholic Bavaria, Bohemia Spain, Portugal, France and Belgium The Catholic is charged with wish ing to bave a "closed Bible," although the Catholic Church was the custod

ian of the New Testament. Catho lic priests and religious preserve the Bible from destruction when ba barian hordes overran Europe and plundered and burned cities, churche and monasteries. Catholics issued over 800 editions of the Bible Luther made his revolt. The first closing of the Bible in the Englishspeaking world was by Henry VIII.
of England when he had abjured
Catholicity. Catholics are urged by
their Supreme Pontiffs to read the Bible daily and promised spiritual

The Catholic believes in a supremi court on the meaning of the Bible. Every new Christian creed has been based upon some man's interpreta tion of the Bible and his fellowing out of his interpretation. As indi viduals in states must take their in terpretation of the laws and com andments of the state from on authorized body, the courts, and mus obey the decision of the courts as to the meaning of the laws, so the Cath olic takes the meaning of the Bible as given by his court, the teaching ody of the Catholic Church that ex tends in upbroken line back to the

Apostles themselves who heard Christ give His teachings. The men who were charged to "go serth, teaching all nations," are the first supreme court on the Bible, and the court has never been without its full quot of members since that day. The Catholic is charged with in

tending to destroy Protestantism Unless the teaching of his own cree and its legitimate extension by mis sionary work will destrey Protest antism, the charge is absurdly untrue Without meaning to be offensive, the Catholic responds that he need not make an effort to destroy Protests ism, for the indifference of Protest ants is doing that. Empty churches great appeals for an occasional "g te church Sunday," exchange of pu pits, sensational sermons on various matters other than the Word of God testify to the decay of Protestantiem The Catholic is charged with a de sire to abolish the Public school

Catholics themselves were among which grew up around the monaster ies. The Cashalic religious estab lished most of the great universitie of Europe, including those now under Protestant control.

The Catholic American does not wish to destroy the Public school.
He does protest and rightfully, that
Public schools, paid for by all denominations, should not be conducted so as to offer insult to the religious beliefs of any of the denomin-

ations whose children attend. A Public school curriculum or practice which teaches history or uses reading matter that directly insults and offends the religious sensi bilities of any citizen is, in itself, contrary to the freedom of worship and the equality before the law expressed or implied in our statutes and constitutions. The Jew lifts up his voice to protest when his faith is inulted or belittled in the Public schools, and rightfully. Both the Catholic and the Jewfind it necessary to supplement the Public school education. Both have the unques-tioned right to suggest alteration in its teachings, to demand alteration when the Public school teaching violates freedom of worship or re-ligious equality, or decent observance of neighborly consideration of feel

The Catholic American has justi fled his share in the American liber ties by offering to his country all that men can give. He has shed his blood, he has given his treasure, he has given labor, effort and sacrifice for the upbuilding and preservation of the country. Catholic soldiers of the country. Catholic soldiers have defended on the field of honor the liberties of the land. Catholic women and children have suffered and have labored with others for the mestic peace and for the preservation of home. Catholic priests and religious have given instruction to the immigrant, care to the infirm, shelter to the destitute, relief to the aged, comfort to the sick, alms to the poor, protection to the orphans, burial to the dead.

The Catholic American is a mem-ber of a faith which numbers over 16,000,000 people, who go to church every Sunday. In their great act of worship, the Mass, the priest and the people pray for the preservation of authority, the continuance of the rulers. No faith in the country can match that spectacle of 16,000,000 people on their kness in prayer for the safety of the country. No faith in the country can duplicate the unchanging devotion of the Catholic faith to the protection of the mar-

The Catholic American asks only freedom for his faith, justice from his neighbor and for all Americans to join with him to make this land one of mutual toleration and mutual respect of mutual sacrifice and effort, that all may share in a common destiny of glery for a free United States of America. — Provi-

### A MONK'S STORY FROM THE BATTLEFRONT

A Benedictive monk of Farnbor ough Abbey, who is at the French front in his capacity of quarter mas-ter sergeant, writes to the London

Tablet as follows:

Recently there has been incessant activity here. There are frequent alarms, for our aeroplanes again and again signal concentrations of enemy's troops at this or that point. All this exacts a constant surveillance all along our line, and frequent moving of men to menaced

At the beginning of May, one bright Sunday evening, the Boches opened a terrific bombardment of our line It lasted for four hours, and we had to sustain it without moving an inch. Every sort of gun was turned on us, from the 77 to the huge "marmite," as we call it here. The most terrible of the projectiles is the famous "minenwerfer," which we have imi-tated, equalled and now surpassed by our flying torpedoes. When one a ruined trench, the head sp of these terrible machines falls, the ground trembles for the radius of a kilometre. Anything near is blown was caim again. I went round to see the dead and dying, to say my De Profundis over the one, and offer my priestly ministrations to the other. What dreadful sights were to be seen! The first body I came across had the head blown clean away, the uniform being died purple with the blood. A second had the right arm torn away, the breast in shreds, and the lower part of the body all man-gled A third had the skull split open..... Over them all I said the De Profundis, and in some cases gave absolution. At midnight, under the stars, I still prayed in the now silent trenches for all those heroes I have already told you that the

"Euvre de N.-D. du Salut" presented me with a portable altar. My three priest companions having received the same present, we have organized a regular service of Masses for each Sunday in our regiment There are two Masses for each battalion of us, I suppose, will ever forget these Masses said at a distance of only a few yards from the trenches. On Whit Sunday I had to celebrate twice, and the second Mass was said in a deep hole, well covered in, only ten yards from the line of trenches. During the month of May a Trap pist of Woos barton, near Plymouth Dom Paul Debierre, joined us as a

corporal. We natura ly bacame close friends. Many a long evening cid we pass together in the treuches, talking of monastic life, of our hopes. our regrets, our confidence in regard to the future.

FIFTY HOURS' BOMBARDMENT

On June 6th, while our regiment was in reserve, we were called to support an attack made by the Zouaves against the German trenches of le Plateau de Quennevières. My company did not actually join in the attack. We had however to remain close at hand in a deep burrow for seventy-two hours without moving,

and subjected to the most dreadful bombardment imaginable during fifty hours. Thanks to the strength of our protecting works, we suffered but little. But on leaving the trenches after such a cannonade, you can easily understand that men are no longer in their normal state; they are shaken both in nerve and body. and their movements are performed automatically. For myself, although my head was clear so as to be ready for any orders, I felt a sort of emptiness in my mind, an impossibility to think, and a loss of memory. During think, and a loss of memory. Puring this attack the Zouaves behaved splendidly, carrying three lines of trenches at the point of the bayonet. The terrain had been well prepared had by our artillery Every yard had been ploughed by our huge shells, and all that remained of the wonderful German works was a long, irregular, shapeless pit.
The Boches launched their counter

attack on the 14th, in the evening. From then till the 17th the battle aged, ending finally in a victory for us. The cannonade began at 5 p. m. on the 14th. My regiment at once received orders to support the first line. We cross the ruins of the now famous Tr. le M. and enter the underine. The noise is deafening, and as lighted up by the bursting of shells. After picking our way among the debris with which the trenches are encumbered (some of them are four or five yards deep), we reach at 2 a. m. a shallow trench giving access to those captured from the Germans. It affords but poor shelter from the shells which are falling thick and fast. Crowded together, almost on op of each other, we press ourselves against the protecting wall of the trench. In that position I passed what I hope is one of the most tragic nights of my life I said my rosary, then, sitting on my heels, and resting my forehead against the walls of the trench, I fell asleep. A little later, a new advance, and we stream into a trench just taken. It is clear now, we are to make a bayonet charge. I recommend my soul to God and wait. Some Moroccan troops join us, and scatter themselves along our line. They suddenly leap onto the parapet of the trench and rush towards th enemy Without waiting for oreers, the whole line is up and away. Scarcely are we on the parapet when we see the pointed helmets of the enemy rising from the grass, and they are in full flight to their next line. We jump into the captured trenches for shelter from the machine guns, and then as fast as we can we transfer all the defence works from south to north, and prepare for a counter-attack.

### FELL IN BAYONET CHARGE

It would require the pen of a Loti or a Huysmans to describe the state of the trenches. I will say simply that the Germans complicated defence was pulverized; there re-mained only a shapeless pit, twist ng and turning, with deep boles here heaps of sandbags there, and blocks of cement and trunks of trees scattered in every direction. We lie there choked with dust, suffering a cruel thirst, under a hot sun, till 11.80 a

m. My sergeant major and myself excavated for a shelter for our cap tain. There we lie down to rest. But I am summoned almost immedi ately to help a dying officer. Having remained with him till he died, wanter round the trenches and through the deeply dug communicat-ing passages to look for the dying, and am then told that my Tra friend fell during the bayonet charge. After a long search I find his body in I recommend the soul of this son of St. Bernard to God, and then kneeling by the body I open the letter he had left me, tel ing 'me his last wishes. The little objects on his person I shall send to his parents.

I go bak to my company. On eaching the spot where I had been lying with my sergeant major and other sergeants, I find only a heap of earth, from which protrudes a head covered with blood, and with the left temple pierced. It is all that remains of my sergeant-major. Of the others there is scarcely a trace. Here and there is a bone, a pece of a skell, some clothing. I cannot but see here a mark of Divine protection. Had I not been called away on priestly duties, my body would now be lving buried with seven others in a trench captured from the Germans on the plateau of Quenney ères, the 15th of June, 1915, at 11 80 a. m.

The writer of the letter has since been ment oped in despatches (to use the corresponding English expression), in the following words:
"N, caporal fourrier, X Cie. s'est

prodigué sous un feu très violent pour assurer la communication des ordres, traversant sans hésitation les endroits les plus battus."

### PIUS THE LOVABLE

Writing of the late Pope Pius X., William P. H. Kitchen in the Catholic World says: "Unspeiled by power, unchanged by elevation, he ever remained a true and tenderhearted pastor. Fond of children and of the poor, enjoying a chat and an amus-ing story, deeply attached to his old sisters, amidst all the glories of the Vatican, his heart and life were those of a holy old country curé. And what could be more pathetic and self-sacrificing than his refusal to provide for those sisters he loved so well? He would not lay anything aside for them, but he besought his successor to grant them a small

nonthly pension for their declining tears. That little anecdote mirrors seriscily the unworldliness of Pius C., and his trusting childlike nature : X., and his trusting childlike nature ; and no doubt, too, but that it will be told in centuries to come to his honor, and will shine resplendent when more showy deeds have long since been buried in oblivion."

### THE HEALER'S HAND

The Great War has forced men's thoughts back upon the stern realities and problems of life. It has sobered thousands and humbled their pride. "Many a thinker must see in this present awful crisis," says an anonymous writer in the Atlantic Monthly, "not an isolated phenomenon, not a mere political event, for which a train of political causes has been laid, but also one of the has been laid, but also one of the natural results of our ways of thinking, of our kind of progress. The growth of material over spiritual conception in the last fifty years is appalling." Breaking what they termed the galling shackles of Christian dogma and morality, men now clamer for a larger freedom. The old-fashioned doctrines cribbed and cabined them to narrow limits. They want more space, greater oppor-They want more space, greater opportunities. Everywhere hands are rudely knocking at forbidden doors. While our age is feverishly endeavoring to increase its economic and commercial efficiency, it is still more eager to widen the circle of its material comforts and luxuries, its grosser ature, art, journalism, the theatre reflect in glaring colors the passion

of the age.
And yet the millions thus steeped and yet the millions thus steeped in materialism still go ahungering and uneatisfied. No wonder. They have a distorted view of life. They have shifted its center of gravity. That is in the spirit, not in matter. The true life, the only one deserving of the name lies not outside us, but within. It is a life in harmony with God's law and commandments.
When that life is lost, the soul is smitten with a moral leprosy. That word make us shudder. Leprosy! Life slowly ebbing away under a corroding virus. The spirit's earthly tenement crumbling inch by inch in the grasp of a loathsome enemy.
The coldest heart thrills with sympathy at the agonies of the doomed and helpless victim. And few miracles of the gospel strike a more sensitive chord in our hearts than the one in which Our Lord cleansed the ten lepers of their disease, and restored them to the full vigor of manhood and of health. It was an act of infinite mercy and power. It was as if the portals of the grave had been broken down and the dead had

A moral leprosy has attacked our age. The poison of materialism has inted the very sources of life. But the soul unconsciously protests. It must be saved from the foul contact. But only a Divine Hand can seal the scarred brow of society with re-stored health and beauty. A Divine Voice must repeat the words: thou clean!" Only then wil Only then will the scars and scales disappear.—America.

### THE CATHOLIC CHURCH IN CHINA

In the July number of The Ecclesiastical Review Father Sylvester Espelage, O. F. M., writes about the wonderful growth of the Catholic Church in China. From 700,000 in 1900, the number of Catholics in China has grown to 1,600,000 in 1914. "There are four reasons or causes" says Father Espelage, "which we might suggest to explain this great development: first, the blood of martyrs; second, increased fervor throughout the Catholic Church brought about by the decress of Pope Pius X. on frequent Communion and the early Communion of children; third, an increase in the number and activity of priests and nuns in China : fourth an increase of the movement to help foreign missions, a zeal noticeable in the world at large and

especially in the United States."
Enlarging on the four causes the writer, in the first place, alludes to Tertullian's saying that "the blood of martyrs is the seed of Christians," and recalls the fact that the Boxer. Movement in 1900 was not only anti-foreign but also anti-Catholic, and that therefore the approximately 20,000 Catholic men and women who fell as its victims were truly martyrs. No wonder that just from that time there was an unprecedented harvest of souls in China's mission fields!

Speaking about the second cause Father Espelage says: "Holy Com-munion, the Eucharist, the greatest moral force in the Catholic Church here we have a lever with which to move the world! Well did Pope Pius understand this, and in his efforts to renew all things in Christ his decrees have already begun to revo-lutionize the world of sin and efforts. Is not the Church Militant one large body, and should not we in the mission fields at the extremities, so to say, of this large body also be-gin to feel more strength and warmth

average increase of 85 missionaries annually, whereas in the eleven years from [1895—1906 there was an annual increase of sixty mission-

ries."
Relative to the fourth cause our missionary remarks: "In my opin-ion the best proof that Catholies (in the United States) are taking more interest in their foreign missions, is their desire to know more about them. This desire has been bred and fed by missionary magazines and literature. In 1900 there was not in the United States a single mission-ary periodical; but since then there have sprung up God's Work and Catholic Missions of New York City, The Field Afar formerly of Boston, now of Ossining, New York. The time has come, in God's Providence, when America, and especially the United States, must take a greater interest in the foreign missions of interest in the foreign missions of the Catholic Church, and send out more help in men and money. Aus-picious beginnings in this direction already are being made."

It is true, the war has done great damage to Catholic missions, and while we are also suffering from its

effects, we are still much better able to lend a helping hand in the hour of need than our brethren in the faith of European countries. May our generosity be equal to the occasion!—
The Guardian.

### THE WARRIOR ANGELS AT MONS

In our Anglican contemporary The Living Church, of July 24, there is an editorial on "The Spiritual Side of the War," which contains much that is excellent in sentiment. but it is with the opening paragrap alone that we are at present con-cerned. It runs as follows:

"A curious story has received considerable circulation through the press telling of angelic visitors being visibly present on a battlefield dur-ing the British retreat from Mons early in the war, which, according to the story, protected a considerable number of the army from the annihilation that seemed inevitable. The report has been cleared up by the statement of a journalist that he had written such a story, purely as action, without the least thought of it being taken as fact, and that in some way it had been connected with the reports of actual occurrences. Of course the reported incident did not occur?" (Italics our.)

Quite unconsciously to himself the Editor of the leading Episcopalian organ in America has given us in this sentence an illustration of the inherent lack of faith in the supernatural, current not only among Protestants generally but even High Church Anglicans in our day. To a Catholic the visibility of angels on a battle field would only be a repetibattle field would only be a repeti-tion of what has occurred so often before and is so in harmony with the common experience of such a great number of private individuals that it would require only an ordinary amount of trustworthy evidence to convince them of the truth of an incident such as has been alleged in connection with the British retreat from Mons. How different the attitude of mind revealed by the words we have quoted by The Living Church, the Editor lights upon the assertion of a single journalist that he originated the story, purely as fiction, and at once in spite of his pro English sympathies he accepts this as an explanation of the wide-spread report. "Of course the incident did not occur."

we happen to have just received from England a reprint from "Ali Saints Parish Magazine, 'Clifton, concerning this alleged apparition of angels, which is rather difficult to reconcile with the claim made by a certain "journalist to have spun the whole affair out of his own fancy. In this little parish paper it is asserted that a "Miss M., daughter of Canon M., knew two officers, both of whom had themselves seen the angels which saved the (British) left wing from the Germans when they came right upon them during the retreat from Mons." The Anglican vicar of All Saints, the Rev. M. P. Gillson, in support of this rather un-reliable sort of testimony publishes an extract from a letter, which he asserts was writton by an officer in the English army, as follows: myself saw the angels which saved ing the retreat from Mons. We after us and ran for a place where we thought a stand could be made with some hope of safety, but before we could reach it they were upon us. We turned and faced the enemy, exwonder we saw between us and the enemy a whole troop of angels; the horses of the Germans turned round, heathenism. At least many of us in the mission fields seem to feel that regularly stampeded, the men tugging at their bridles, while the mission fields seem to feel that regularly stampeded, the men tugging at their bridles, while the horses tore away in every direction from our men. Evidently the horses saw the angels as plainly as we did, and the delay gave us time to reach

a place of safety."
The following comment of the when the heart beats stronger and Rev. Mr. Gillson upon the affair is a with greater love, sending the life very forcible bit of evidence by way blood of grace tingling through the of confirming what we have already whole body even to its very extremiwhole body even to its very extremities?"

The increase of missionaries, which was mentioned as the third cause of, growth, is illustrated by the fact that in 1901 there were 1,875, in 1914 there were 2,292.

Said as to the lack of a downight even attributed uner advancements belief in the supernatural among to the peculiar gentus of Protestant-ism, and got the perverse idea into their heads that it was Catholicism which had hitherto kept them back. have been to find that our modest it only needs a sound reading of European history to dispose of this

dealy sprung into almost worldwide notoriety; every poet for the last three weeks has brought letters from all over the country, not asking merely for the single copies, but first seeking under the guidance of merely for the single copies, but dozens of copies. The Church Family Newspaper 'discovered' The Angelic Guard at Mons, and reprinted it as from our 'Magazine.' The prospect of augels really doing something seems to have moved the readers of that paper with profound astonishment, and I have and I have been told that it is my the ranks of the officers referred to der of my days to asking people to believe that angels are real. And all the time one wonders mildly at so much astonishment; for the story as quoted in our magazine is surely exactly what we should all have ex-pected to happen. . . Why should it seem more strange that a regi-ment of Prussian cavalry should be held up by a company of angels, and their horses stampeded, and our in-fantry delivered from a hopeless position, than that an angel with flaming sword should have with-stood Balaam, or that St. Peter should have been delivered from the hand of Herod by the intervention of an angel? Do they really relegate all such miracles to 'Bible days,' and believe that when the Church made up the Canon of Holy Scripture she also brought to a close the age of miracles? It would seem so, but assuredly that is not the view which Cathelics hold of the interest which our heavenly Father takes in His children, "He shall give His angels charge over thee to keep thee in all thy ways, is as true, we believe, to day as when the Psalmist wrote it. And all of us must have heard from time to time stories of the ministry of the Holy Angels vouchsated in our

In justice to the Editor of The Liv ing Church we are bound to assure our readers that he has not lost his faith in the invisible ministry of angels, it is only at their visibility on exceptional occasions that he demurs. In this same editorial he says: There are angels in plenty on the battlefield. They remain invisible because our eyes are not focussed to

Yes, no doubt, the defect is in our own vision. Like Jacob we would be constantly meeting with the an-gels of God if our human eyes were better focussed. We recall to mind that Balaam's ass saw the angel with the drawn sword much sooner than did his master.—The Lamp.

### THE CIVILIZING CHURCH

"Of all the blue-moldy accusations that are constantly being leveled against the Catholic Church," observes Father Hull, in his little excellent book on civilization and Culture, "I know of none more perverse and vexatious than the ever-repeated taunt that 'the Church is an enemy to civilization and culture."
That falsehood is one of the most precious heirlooms of the Protestant Tradition. With that familiar accusation as a major premise, it is easy to prove why England's coal mines, for instance, were miraculously dis-covered only after the people had thrown off the "yoke of Rome"; that the paucity of telephones in Spain is directly attributable to the enduring influence of the Inquisition; that Ireland's poverty is plainly due to "rampant Romanism," and that the invention of the automobile, the air-The Lamp does not presume to ship and the submarine is connected say whether the story of the troop of in some mysterious way with the angels at Mons is true or not, but | Diet of Worms, the Westminster Confession or the Landing of the Pil-grims. So the "man in the street" implicitly assumes that a nation's "progress," by which he means its wealth and luxury, can be practically measured by its attitude toward the Church, and that the extent electricity is used by a people, rather than their fidelity in observing the Ten Commandments, indicates how dear

a race is to heaven. But it is not hard to prove that even the material and intellectual advancement certain Protestant countries have made since the religious revolt of the sixteenth century is due to the initial impulse given them by

Father Hull remarks : employee of a large firm, after learning the whole business of his master by years of service, suddenly gives notice, and leaves, and sets up a new business for himself, and gradually swallows up all the trade of his former employer, taking as credit to himself all that he has learnt from another. So it was with the Protest-ant advancement after separation from the Church. For fifteen cenfrom the Church. For litteen cen-turies the countries of Europe had been in their pupilage under the Catholic Church. They had learnt the business well, and acquired the power of working onwards for themselves. They rejected the Church's guidance, and began to walk along according to their own will. They prided themselves on the results, but they forgot to acknowledge with gratitude their indebtedness. They began to glory in their own progress, with never a "thank you" to the Church who had given them their early training and thus rendered such further progress possible. They even attributed their advancements

first seeking under the guidance of the Church, God's kingdom and His justice could enjoy in due measure all "these things" of earth that they have striven for so tirelessly, and which the European cataciysm is now seriously imperiling. Mean while they would hardly be setting such little value as they do to day on the far more precious and important things of the spirit.—America.

### WISDOM ON THE WING

Duty is a pleasure with a time

A diet of wild oats is apt to produce black sheep.

Don't climb the hill before you

cross the valley.

It is a good rule to be deaf when a slanderer begins to talk.

Let us rouse ourselves and think

seriously of eternity. There is nothing trivial if you love

the person to whom it happens.

Most of us get what we deserve,
but only the successful will admit it. True happiness is merely a case of not wanting things you cannot get.

It is more shameful to suspect our friends than to be deceived by them.

Talk is said to be cheap, but many a

man has had to pay dear for things It is better to be rebuked by a wise man than to be deceived by the flat-

### THOSE NO 'COUNT CATHOLICS

tery of fools.

pilation of credits we like to give it

Catholics invented the barometer thermometer, sterometer, electrom eter, miscroscope, helioscope, camers obscura, and the mariner's compass They also invented the air pump, the diving ball and the magic lantern

To Catholics we owe photography accentuation, church bells, clocks stained glass, artesian wells, spectacles, organs, and the steam engine The planetary movements were first

observed by Grassi, a Jesuit.

The first to discover the sun's equator was Buscovitch, another Jesuit. Torricelli, a Catholic, was air, while another Catholic named Tournefort, was the first to group plants into genera. Virgilius, a Cath of the earth, and the Jesuit. Lans wrote the first book on aeriel naviga-

The "Gregorian Calendar" is the work of a Pope. The Catholic, Cabot, discovered the variation of the compass. Grimaldi, a priest, discovered the inflection of light. Galvani, a Catholic, discovered the electrical science of galvanism. Abbe Hany discovered the laws of crystallization The celebrated anatomist Stenson, in the sixteenth century, who demon strated that the heart was a muscle, afterwards became a convert and a Catholic Bishop. The first works on urisprudence, science of perspective, medical art, anatomy, algebra and universal history, were written by Catholics.

In line with the discoveries it might and we think should be stated that Catholics made the greatest of all discoveries. - America.

### TRY IT

"How many people have you en-thusiastically commended in the last twenty four hours?" writes a believer in the "Word that lifts." "Perhaps if we kept a written record of our heartily uttered commendations spoken directly to the one commended, we should be surprised to discover how little of it we are doing. One of the easiest and surest ways of one of the most neglected of methods. that we see in him, or of something that he has accomplished well, is tenfold more effective a way of getting him to do still better than to tell him of one of his failures."-Sacred Heart Review.

As a means of accomplishing things, one should class next to initiative willingness to do the right thing at once.

Happiness is a great power of holi ness. Thus kind words, by their power of producing happiness, have also a power of producing holiness, and so of winning men to God.

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LONDON, SATURDAY, AUGUST 28, 1915

### THE WAR SCOURGE AND THE GOSPEL REMEDY

While prayers for peace must continue to form part of the life of every Christian, till the war-scourge pass from Europe, there are two other factors of a peace programme which should engage everyone's attention The first of these steps is for every man to become a definite advocate of peace. Not of a dishonorable peace, nor of a peace that would violate truth and honor. There is a peace that is worse than any war. There are principles which a nation must defend on pain of dishonor. But for that empire to which we belong, stronger to-day from a naval and military standpoint than ever before in her history, there is no danger of such a Were war the only means of maintaining liberty and honor, the British Empire would not shrink from a contest of years. But is war the only means of securing liberty and honor? Was the sermon on the mount preached in vain?

Have all the long centuries of civilization left us all on a level with the brute? Is all the progress of the ages represented by shell-strewn fields and tranches piled with the dead? Has the crucifixion of our Lord and Saviour Jesus Christ, with its torturous agony endured for all mankind, left us with no better feeling than a lust of vengeance and of national aggrandizement at any cost? Did the martyrs give their lives for Christianity that we, unworthy races of a degenerate day, might flout its principles and mock their memories by our modern return to the pagans' god of war ?

What is our reply? If Christ had never come, if the sacrifice of Calvary had never taken place, we might reply in the role of pagans, with a cynical jest. That modern culture should culminate in an almost worldwide carnival of bloodshed and vandalism, to a pagan pes simist might have seemed history's crowning jest. But to the Christian, it is a tragedy. Was it for this that for us, that the spectacle of Europe, red with carnage, dark with dismantled homes and agonized hearts, might find us eager to extend the horrors of the struggle?

In the light of the gospel, what shall we reply? What other remedy can suit this crisis but the gospel of peace and good will? The passion of national hate is no new thing. The sarmon on the mount and Satan have never ceased their struggle for the human heart.

Time after time in her long history, the Catholic Church, in some quarter of the globe, has seen the powers of darkness. It was God's trial of her faith. From the Cross of Calvary the new gospel of peace and good will was brought to a world that had practised the most shame. ful cruelties. Peace and good will were the message of the martyrs as they died with a prayer for their murderers. Constantine I. proud emperor of Rome, yielded to the crucified, and Rome became a Christian power. What was it sent proud warriers to the monasteries seeking of death. for admission to the life of a simple monk, in the early years of the middle ages ? Simply the gospel of Christ, with its strange new light on the meaning of peace and good

Peace and good will to all mankind which must gather before long for the day, as fellow-servants of Christ, friends and kin are far?

eager to acknowledge His authority AN AMERICAN WOMAN'S IDEAS and to obey His laws. The "Song of Hate," will be forgotten. The gospel of peace and good will will rule all hearts. Is that too much to hope for? There is no good thing impossible to the gospel of Christ. But that gospel must be spread by each of us. It is the one gospel worth living for.

The second item of our peace pro

gramme is a personal life of Christianity. Our Lord and His apostles and martyrs overcame the worldspirit because they were " not of this world." They lived supernatural lives. They abandoned all that could hinder them in their lives of communion with God. The early Christians communicated daily. In their life of probation on earth, they were eager for every grace that could bring them nearer to God. And then, after the medieval saints were gone, came a later age of coldness and faithlessness. Rationalism arose and for the Cross of Christ was accepted the godship of the state. And throughout the world were spread the fruits of the rejection of God. Modern commercialism arose, with its ruthless gospel of " the survival of the fittest," and the ethics of business and politics alike were divorced from the spirit of Christianity. Even many well meaning men were content with a creed of enlightened self-interest." Di. vorces multiplied, and thousands ceased to worship God. When God had been banished from the schools, was it likely men would worship him even on Sunday? Christianity was treated as an exploded myth, out of tune with modern progress. Atheism grew fashionable, and governments of formerly Christian nations ranged themselves on the side of opponents to Christianity. The cult of pleasure and luxury increased, Everywhere there were signs of a vast revolt against Christ. The present European war was the logical outcome of this great anti-Christian movement. The one hope for humanity to day lies in a vast return to Christianity.

EUROPE'S SORROWS AND THE VOICE OF GOD

On the war-stained fields of Europe amid the pandemonium of unloosed aspects of this war that it has brought back to God thousands who might never else have remembered Him at all. They had been the victim of environment. In the careless life of great cities, they had drifted into popular ruts of atheism or indifferentism. They had lived for the present moment, inwardly conscious perhaps that in childhood's days they had had hopes of a heavenly hereafter, but content, as men, with the world and its passing pictures, as if they would last forever.

And then the war came, and at the

answers, hurried farewells to home and kinsfelk, and partings that seemed like death. In the joyous comradeship of the crowded troopship, there was little room for sentiment, but the sense of separation and loss kept recurring at times. On the ocean, in the silent watches of the night, there is a power that impels meditation. There is a majesty in the ocean that draws men's minds to God. The strange scenes and faces of an unfamiliar land, the bustle of military life, the war note in the air, may divert the soldier's attention for a while, but in the trenches, on nights when cannon eclipse of Christian principles by the are off duty, the still small voice returns. It is the soldier's quiet hour. had different neighbors yesternight. They were fine husky chaps, with hearty laughs, who looked good for half a century of life. To-night they are dead. They were killed in a gallant charge. To-morrow there will be more deaths, and new neighbors in the trenches. War is a business

Yet in the soldier's reflections there are bright notes that spring from heroic sacrifice. Better the battlefield and death than Belgium abandoned and a cause betrayed. After all, what matters the manner of one's death if one's soul be right that must be the watchword of with God? So in the silence of the statesmen at that great conclave night, in the quiet of the trenches, the soldier sees life from a new viewreturn of the world to Christ. Briton point, and who can wonder if his and Frenchman, Austrian, German thoughts centre upon God? Who and Russian, will meet in that happy else can comfort the heart when transform men's lives has ever

ON THE WAR

"Better for every nation to die now by German torpedo and shrapnel than to live under German domination.

So writes Elizabeth Towns, o Holyoke, Mass., U. S. A., in the Nautilus Magazine, and her words will find an echo in the heart of the whole English speaking race. "The Prus sian leaders," writes Mrs. Towne, who are engineering this war against civilization have committed the super-crime of the ages. To Prussian super Kruppists human life is nothing, civilization is nothing,

conquest is all." In the above words is the kernel of the whole European situation. What could be further apart than British liberty and Prussian militarism. A tree is judged by its fruits. The sinking of the Lusitania evokes no sorrow or indignation on the part of the German Government. And yet in face of this last premeditated wholesale murder, the Germans, writes Mrs. Towne, who gloated and cheered in ghoulish glee, are still wondering why American sympathies are against them."

"Germany is crazy," writes Mrs. Towne, "and the world must bind her until she comes to her senses so that she will respect the freedom and rights of others

The Prussian endeavor to preju dice the people of the United States against Great Britain is thus referred to by this American writer: Oh, the diabolical super crime of it all is the insidious poisoning of a whole splendid nation by the "Deutchland domination microbs."

It is a clear issue-British liberty or Prussian slavery? This clearsighted American woman, bred in the air of liberty, sees plainly that freedom cannot live under Prussian rule. The outrages of the present war are eloquent of the character of the Prussian war lords. By their actions, says this American observer, the whole world is convinced of what intuition had told Americans in the first place was the truth: that it was better to die outright by a bullet in battle or on the sea by a torpedo than to live under Prussian rule.

And the words of this free American woman admirably typify the spirit of the whole British race towards the German menace. This is barbarism, at moments there is a the spirit that fires the hearts of all voice of blessing that is heard by the millions of brave men and women thousands, and that voice is the voice from Land's End to John O' Groats of God. It is one of the few bright the spirit that animates Ireland and her dauntless sons, and Scotland from the Lowlands to the Highlands. It is the spirit of liberty and modern progress, as opposed to barbaric despotism and the customs of bygone centuries. It is the spirit of liberty that animates Canada, and that is sending her brave-hearted sons in thousands from Atlantic to Pacific to the support of the British empire. It is the spirit that animates Australia and New Zaaland and that will carry their sons to victory in Gallipoli before many moons. It is the lasting bond of sympathy between call of duty there were clear strong the British people and all freedomloving people of the United States whatever be the country of their origin. It is the spirit of liberty for which Britons will contend against all tyrants and enemies of progress. And it is the spirit against which the Prussian war · lords must vainly struggle with waning powers till their inevitable doom.

### THE DUTY TO PRODUCE A

CHRISTIAN STATE Among the duties that devolve upon Christians in every age is the production of a Christian state. The blessings of a Christian state are evident, for in it, as Leo XIII. once wrote, men's mutual rights and Sentries are on guard, but from the duties are set forth clearly, while enemy's lines there is no sound. In the power of Christianity is at work that trench where the soldier lies, he to secure their observance. The godless state, on the other hand, possesses endless possibilities for wrong doing and affords no security whatever for justice or human liberty. Wherever there is no adequate religious check upon the human mind, principles of truth and justice will become extinct. The godless state cannot reach the conscience As a result, the world-spirit domin ates. The pursuit of wealth and pleasure at all costs becomes the bane of society. The poor and helpless suffer, for in mundanized society there is needed the sense of obligation to God, in order that the richer classes may fulfil their duties of justice and charity.

The Christian state to day is even rarer than the spirit of Christianity. Not that Christianity's power to waned. There are countless saintly mense circulation. Those

souls in the Church to-day. They believe in revealed religion and in Of what avail would it be to advance pelong to the hidden life of the Church which the world hardly sees or knows of. But a wholly Christian government, that openly contesses Christianity and frames its policy upon Christian principles, is hard to find. Nor is it surprising. The last question to be heard at election times is whether the candidate is a religious man. We are told maybe, that he is a good business man or a red blooded sport, or some thing of the kind. But as to how often he attends the sacraments, and whether he believes in honesty and fair dealing, few actually trouble. Yet a more important question is hardly to be found in relation to human welfare. There can be no safe criterion of a man's capacity for parliament except his religious character. For mere business smartness. without religion, the best place is

usually a prison. The Christian state is the resultant of many components. One of the chief of these is definite religion in the school. Apart from religion, there can be no real education. The memorizing of material facts may make the mind acute, but the soul will be starved if it receive no religious knowledge. The worst evil of a school without religion lies in the fact that it accustoms a child to the idea that religion is of small importance in practical life. By the time such a boy becomes a man, he will have imbibed the steady conviction that whatever religion may he worth on Sunday it need have no place in the business world. With these ideas, he enters business, with the frequent result of dishonesty and unscrupulousness. He lives for self. If he enters parliament, he carried with him the tradition of dishonesty. He looks upon public life as a mere means of making money at the public expense. Such a man is a danger to the public and to himself. The public suffer by his misdeeds, while he himself is in grave danger of losing his soul.

It is from the godless school that the godless state springs. No tyrant can be worse than a godless state It will persecute the Church in the name of enlightment, and will crucify Christ again in the name of progress and intelligence. It will enslave mankind under the pretext of culture. It will deny men the right to a Christian education, in the name of liberty and patriotism. It will assail the sacrament of marriage and turn a holy ordinance of Christ into a mere civil contract that may be loosed by a civil court. Like Satan, its founder, the godless state poses as an angel of light, and its victims are countless human souls. There can be no true liberty without Christianity. The godless or indifferentist state is the parent of war and mental slavery. In the name of Christ, in the name of that liberty which the Catholic Church has fought for through long ages, let our watchword be A Chris tian State.

### THE PERIL OF SOCIALISM

When Canon Sheehan wrote his "Miriam anti · Socialistic novel. Lucas." he was laughed at as a dreamer and prophet of evil. The become Socialists. But almost before the self satisfied reviewers had folded up their manuscripts a great industrial crisis was precipitated in Dublin, and, lo Sheehan was justified. Socialism, considered to be non-existent in Ireland, raised its venemous head, and in Catholic Ireland's Cath olic capital the hustings resounded with denunciations of the Church and its ministers. Now Socialism in was there smouldering beneath the surface. A thinker like Sheehan recognized its presence. It took the Great Strike to convince the too trusting people that he was right.

Like the Irish people, we here in Canada are happy in our self confidence. Far removed from the great industrial centres, with their teeming millions thrown together haphazard, we find it hard to believe that the seeds of Socialism can find congenial soil in our midst. Let us hope that our awakening will not be as rude and unexpected as that of the people of Dublin. The truth is that the growing storm of anti-religious propaganda has carried its seed far and wide, and hence we find the false philosophy of the Socialists taking root in the most unlikely places. But we re fuse to be convinced. The Socialists are able to maintain several publica tions to propagate their doctrines, and these publications enjoy an im-

Christian Social reform essayed the publication of one anti-Socialist magazine, The Common Cause. Full of hope and promise as it was it died inits infancy. Could anything better illustrate our apathy to this the great danger of the day?

Let us suppose, for the sake of argument, that our people, strangers to modern industrial conditions, are immune from the peril of Socialism Even so we must not forget that our young people will not always remain with us. The great big world calls to them, and some day they will go forth in quest of the Great Adventure. And in the world's busy places they will happen among many who are convinced Socialists. They may feel that this economic theory is wrong, but they are helpless in argument because they have never been trained to meet an adversary of this kind. The result is that they either lose the Faith or their Faith is pitiably weakened. Doubt and uncertainty is created in their mind, and they know not whither to turn. A course in Butler's Catechism, and a discourse on the four cardinal virtues will not suffice them when un against the fact of Socialism. Expertness at billiards and science on the baseball oval will prove but a poor refutation of the heresies of Bebel and Marks. COLUMBA.

### NEWS FROM THE WAR-ZONE

The sinking of the White Star liner Arabic on July 19, by a German submarine was the chief feature of the week's war news. Twenty five passengers are reported missing eight of whom are said to be American citizens. It is stated that the arabic, which was westward bound and contained no war munitions was sunk without warning

AUSTRIANS ARE REPULSED

Italian successes sgainst the Austrians are reported, and the advanc of the Italians upon Carso continues In reply to the steady encroachmen of the Italians on their positions, the Austrians undertook a fresh offens-

ive on a large scale. For the first time their attack began in the day time, the Austrians having abandoned hope of successfu surprise moves by night. They adopted the bold tactics of a frontal attack in large masses, resolved either to crush or to be crushed The result was that during two days they persisted in their efforts and thoroughly beaten, their ranks being rapidly thinned by the fire of the Italian batteries, which had been moved forward to hold many points

of vantage. The Austrian artillery was silent and the Italian machine guns moved forward. The Infantry followed, and the Austrians were driven out of the positions from which they started to attack. This is how the Italians have succeeded in holding more advanced positions at Marcottini and long the entire line between Monte San Michele and Monte Sei Busi.

ITALIANS MAKE CAPTURE

Another important success mentioned to day is the capture of the strong Austrian positions at Driezin-nen and a redoubt, or small frontier fort, on the northern slope of Monte Paterno, which is still in Austrian hands, and where, besides a num-ber of killed and wounded, they lost

24 prisoners. These actions form part of the general operations in the Upper Sexen and Soden valleys, where the children of St. Patrick would never Italians are making a general clearing of the Austrian troops, sometimes capturing considerable stores accumulated there by the Austrians with a view to invading the Italian territory south of the Dolomite region, a plan which signally failed

RUSSIANS STILL RETREAT The Russian retreat continues, and there is a rumor that the capture of Brest Litowsk is likely to occur in a lew days. Ossowetz holds out splen didly, but Ossowetz can be masked Ireland did not grow in a night. It and rendered harmless by a compar atively small German army, leaving the great mass of the Germanic troops free to sweep on east of the Bug. If there is then evidence that the German armies of the north are being strengthened and are still vigorously aggressive, it may be regarded as probable that the Kaiser's vaulting ambition is directed toward no smaller thing than a triumphant entry into the Slav capital

IF CONSTANTINOPLE FALLS

A great and pressing danger may force Germany to forego the spectac ular, and may prevent British sub-marines from winning fresh laurels in legitimate maritime warfare in the Baltic. Late advices indicate that a large Bulgarian army is con-centrated on the Turkish frontier, that Serbia, under the pressure of Britain, France and Russia, has agreed to give the Bulgars immediate possession of Serbian Mace-donia, the bone of contention between the two small nations, and that Greece, also tempted by ter-ritorial gains elsewhere, is about to lend her strength to a new Balkan League which will complete the expulsion of the Turk from Europe.

upon Petrograd if that involved leaving Constantinople to its fate? The Globe believes that the next great aggressive stroke of the Germanic armies will be made from the Dan-ube toward Constantinople, and not, as the Russians fear, toward Petrograd. If Constantinople falls the Germanic cause falls with it. Not even the most arrogant Prussian funker could delude himself inte selieving that the occupation of rograd would bring the allies to Berlin as suitors for peace. Constantinople not Petrograd, is the city around which the war in the east will centre after the operat west of the Bug come to a close.

BERLIN OWNS DEFEAT Berlin acknowledges defeat in the action on Lingekopf, in the Vosges but claims the recapture of trenches recently lost between Ablain and The French night report Angera. admits that as a result of three counter attacks launched during Thursday evening and Friday morn ing "the Germans succeeded in regaining a footing" in the trenches taken from them on Wednesday. They suffered "appreciable losses." In an earlier bulletin it was stated that the German losses in the Vorges struggle of this week have been "very heavy." A great number of German dead were found in the 250 yards of trenches captured on the crest of Lingekopf. The line in the west may be almost a fixture, but the lives of many brave men are snuffed out daily in making it so.

### SUNK BY THE HUNS

The long list of ships that have recently fallen victims to German submarines was greatly augmented yesterday. The Kaiser's pirates have set out to sink everything that comes within their reach, from peaceful fishing craft to westward bound liners that cannot possibly be carry ing supplies for the Allies. There are signs that the great patience and forbearance of President Wilson nears an end, and that the United States will soon sever diplomatic relations with Germany as a protest again indiscriminate murder on the high seas.

### BRITAIN MAKES ADVANCE

The footing obtained by the new British army of 50,000 men recently anded at Suvla Bay is being maintained and improved, according to a French official report from the danelles. On the southern front, around Krithia and eastward, there have been only outpost affairs recently. The Russians continue control absolutely the waters of the Black Sea, and a report from Sebas topol announces the sinking by a Russian submarine of a Turkish steamer laden with 7,000 tons of coal. Constantinople will regret that, for lack of coal has proven almost as great a handicap to the Turk as lack of ammunition. The few Turkish factories turning out war material are in desperate straits for fuel.— Toronto Globe, August 21.

### BELGIUM'S SACRIFICE RECEIVES A TRIBUTE

DIED FOR EUROPE, DECLARES G. K. CHESTERTON, IN STRIK. ING PANEGYRIC

The following letter from the wellknown English writer, speaks for itself

To the Editor: Sir—I hope you will me space to say a about the Belgians still in Belgium The admirable efforts of the National Committee for Relief in Belgium are going a long way to avert famine, out if the million and a half destitute Belgians are to be kept alive, the National Committee must have yet further support. The only conceiv able cause of doubt in the matter must lie in a mere weariness in well doing, produced not by any intellect; ual difficulty but by such wholly unintellectual things as time and fatigue. I think, therefore, the best way of preventing any possible neglect of so great a matter is to repeat once more the great truths upon which rested the whole original claim, not so much on our sympathy as on our common honesty. The simplicity and enormity of the Belgian story can best be set forth, per-haps, in four truisms, all toweringly self-evident. First, of course, the mere badness

of the story is almost too big to be held in the mind. There have been stories of a woman or a child actu ally robbed of reason for life by the mere ocular shock of some revolting cruelty done in their presence. There was really the danger of something of the kind paralyzing our protest against the largest and, by the help of God, the last of the crimes of the Prussian Kings. The onlookers might have been struck into a sort of gibbering imbecility and even amiability by the full and indefensible finality of the foul stroke. We had no machines that could measure the stunning directness of the blow from hell. We could hardly realize an enormous public act which the actor did not wish to excuse, but only to execute. Yet such an act was the occupation of Belgium; almost the only act in history for which there was quite simply and literally nothing to be said. Bad history is the the pain, the loss of blood did not whole basis of Prussia: but even in bad history the Prussians could find untarily. With a loud voice, not like no precedent and no palliation: and the more intelligent Prussians did up the ghost.

as to say they had found dangerous documents in Brussels, as if what they had done could be excused by things they did not know when they did it. This almost piteous lapse in argument was, however, covered by the cleverer Prussians as quickly as might be. They preferred to stand without a rag of reason on them than with such a rag as that. Before we come to the monstrous material suffering, there is in the existing situation an abstract unreason, nay an abstract insanity, which the brain of man must not bear. A nightmare must not abide to the end. The tiniest trace of Prussian victory which remains will make us think of something which is not to be thought of: of something like the victory of the beasts over mankind.

Second, it must be remembered that this murder has been done upon a people of such proximity and familiarity that there cannot be any misabout the matter. There is some shadowy justification for the comparative indifference to the wrongs of very remote peoples: for for us to guess how much slavery shocks a negro or can nibalism a cannibal. But the inn keepers and shopkeepers of Ostend shopkeepers of Dover would feel. We have to imagine a pre-historic cruelty coming suddenly upon a scene which was civilized and almost common place. Imagine tigers breaking out of the Zoological Gardens and eating all the people in Albany street; im agine Red Indians exhibited at Olym pia litterly scalping every passer-by from that place to Hammersmith Broadway: imagine Jack the Ripper crowned King of Whitechapel conducting his executions in broad daylight outside the Tube station at Aldgate; imagine as much as you can of what is violent and contradictory in an over-turn of all modern life by troglodytes, and you are still falling short of this fearful Belgian scane in that familiar Belgian scenery. idle to talk of exaggerations or misrepresentations about a case so close us. Chinese tortures may not be quite so fantastic as travellers tell us; Siberia may not be so desolate as its fugitives say it is: but we could no more invent such a mas-sacre in Belgium than we could a massacre in Balham. The things of shameless shame that have been done are something worse than prodigies, worse than nightmares, worse han devilries; they are facts.

Third, this people we have heard of daily have endured this unheard of thing; and endured it for us. There are countless cases for com passion among the bawildering and heartrending by products of this war, but this is not a case for compassion. This is a case for that mere working minimum of a sense of honor that makes us repay a poor man who has advanced his last penny to post a letter we have forgotten to stamp. In this respect Belgium stands alone, and the claims even of other Allies may well stand aside until she is paid to the uttermost farthing. There has been self sacrifice everywhere else; but it was self-sacrifice of individuals, each for his own country the Serbian dying for Serbia, or the Italian for Italy. But the Belgian did not merely die for Belgium. Belgium died for Europe. Not only was the soldier sacrificed for the nation; the nation was sacrificed for man kind. It is a sacrifice which is, I think, quite unique even among Christians; and quite inconceivable among pagans. If we even privately utter a murmur, or even privately grudge a penny for binding the wounds of so solitary and exceptional a martyr, we ourselves shall be something almost as solitary and excep Wee to the state of that unspeakable sociologist who persuaded his wife to partake of a simultaneous suicide; and then himself cheerfully lived on.

Fourth: If there be anyone on this earth who does not find the final success of such crime more than the mind can bear; if there be anyone who does not feel it as the more graphic since it walks among the ramway lines and lamp-posts of a life like our own; if there be anyone who does not feel that to be caught napping about Belgium is like being aught robbing one's mother on her deathbed: there still remains a sort of brutal compassion for bodily pain, which has been half admitted here and there even by the oppressors themselves. If we do not do a great deal more even than we have already done, it may yet be said of us that we left it to the very butchers of this nation to see that it did not bleed to

I therefore plead for further help for the Members of the National Committee who have taken this duty upon themselves. All subscriptions can be addressed to the Treasurer at Trafalgar Buildings, Trafalgar Square, London, or to local committees where they have been formed.

Yours faithfully, G. K. CHESTERTON.

Overroads, Beaconsfield, Bucks, 5th August, 1915.

Christianity is always out of fash. ion, because it is always sane and all fashions are mild insanities. The Church always seems to be the times when it is really beyond the times.-Gilbert K. Chesterton.

Christ gave up His life on the cross of His own accord, for love of men. The shock of the crucifixion,

### SIDELIGHTS ON THE

GREAT WAR CORPORAL DWYER, V. C.'S RECRUITING SPEECH

Lance-Corporal Dwyer, the Fulham youth of nineteen who has the distinction of being the youngest V. C., headed a recruiting march through the City and West End at the week end, and his appearance evoked a remarkable demonstration of enthusiasm. At Trafalgar Square, standing on the plinth of the base of the Nelson Column, he made a pointed recruiting speech amid the cheers of

Why do you want so much asking to join? You always shouted out at the top of your voice before the war that you are British. There is no excuse for any of you not joining. I said to a fellow the other day, "Why don't you join ?" and he replied, "I am only sixteen." I was only sixteen when I ran away from home I told the recruiting officer that I was eighteen years and one nonth. I didn't look at him when I said it: I was looking at a paper on the wall. Now I promise you this, a drink and a cigar for the first ten recruits to come up here. Age is nothing. I have a young brother fighting in the Dardanelles, and he is only seventeen years of age. He joined as a man. Doesn't it shame you? Out at the front there are men who are

HOW THE MUNSTERS PREPARED FOR BATTLE

A soldier in the Royal Munster Fusiliers in a letter to his brother, Mr. Leaby, of Monkstown, which has appeared in the Freeman's Journal, has given an account of the glorious ork of the regiment on May 9: We have had a fearful time. No

doubt you saw in the papers the glor-ious name again earned by the regiment. Well if ever heroes were born the fellows were. I have been in some dirty work since the start, but, my God | the 9th of May will ever live in my memory. It was the spirit of everyone that was so astonishing. Several days before we knew that at 5.87 a.m. on May 9—it was death or glory—that the German trenches, which were impregnable since October, were to be assaulted; yet there was never such a happy, laughing crowd. The day previous to the charge close on 800 men received Holy Communion, and wrote their names and home addresses on their hymn books. I have seen sights, but the faith, piety, and sincerity of that gation, each man knowing that death was staring him in the face would make anyone in this world proud to be a Catholic. The night before the charge, as we lay on the road a short way from the trenches Father Gleeson went down the ranks, saying words of comfort, bid ding good-bye to the officers, and tell ing the men to keep up the honour of the regiment. At dawn, then, on that lonely dark roadside, lit up nov and then by intermittent flashes from our own or German flares, rese to neaven the voices of 800 men singing that glorious hymn, "Hail, Queen of Heaven." There were no ribald jests or courage buoyed up with alcohol, none of the fanciful pictures which imagination conjures up of soldiers going to a desperate charge; no, there were brave hearts without fear, only hope that God would bring them through, and if the end-well, only a little shortened of the allotted span Every man had his resary out recit ing the prayers in response to Father Glesson, just as if at the Confratern. ity at home, instead of having to face eath in a thousand hideous forms

> THE GREEN FLAG ON A GERMAN TRENCH

The writer then goes on to describe how the green flag was planted on the parapet of a German Trench: Five minutes before the bombard-

ment the order was given by the officers: "Are you ready, lads?" "Yes," came the cry. Then over and over the parapet like one man leaped 800 forms, the four green company flags leading. The first trench was taken in no time, then on to the second. But what a bail of lead met those gallant men. The ground was dotted with brave Irish soldiers, yet on they went. The green flag was raised on the parapet of the main German trench, and in they went. The numers to reach the objective were too few to hold the position, and event ually and with reluctance they had

A BOY HERO

to retire.

Finally we have the following acount of a young soldier's heroism: I could not individualize the bray ery. Every man was willing and happy when the hour came, officers and men were heroes, but I feel I must tell you shout one man-I can't very well call him a man, as he was more a boy, but with the heart of a lion beating within his Irish breast. The man I refer to is Private Barry, whose poor mother resides in Doug-las Street. He was absolutely fearless, never happy unless running the most dangerous risks. He appeared in orders for the D.C.M. after being killed, for braverys during the operations in December. Now his name has gone forward for the V. C. If he

back with him again; he was wound-ed, but still struggled on, gaining the parapet. With all his remaining strength he pushed the officer over way or other to be religious mem-

into safety as a third bullet got him, and extinguished the life of one of the most daring and bravest men in this or any other regiment. He lies in a little grave close to the Com-manding Officer, and the sincere wish of all is that the V. C. will be grant-ed to the poor old mother, and that she may get some pecuniary gain to help her in her declining years for rearing one who is the pride and talk of the regiment.

DUBLIN'S WELCOME TO SERGEANT

Sergeant O'Leary, V. C., was given a civic welcome at the Dublin Mansion House on Friday in last week.
Mr. John Dillon, M. P., in the course

of a speech said : We welcome him also because that valour has been exhibited in the vindication of a cause which we believe in our hearts as Irishmen is a just cause—is the cause of liberty and freedom throughout the world. And because Sergeant O'Leary and his comrades have been fighting for justice, for human liberty, and for the rights of small nationalities not to be wiped out of existence, this valour appeals with tenfold greater force to the masses of the people of

SAVING UP FOR A MASS

A curé in Aujou has received s moving letter from one of his parish.

oners at the front : ioners at the front:

I have been wanting to write to you for some time, but have kept putting off because I wanted to send you five francs, and in order to get that sum I had to wait a hundred days, as I wanted it to be my pay. Will you therefore be good enough to take out of it the price of a Mass or my poor comrades who died in the fights of February 14, 15 and 16. Thr rest I should like to be given to the poor, that they may pray for those poor soldiers who, in spite of what they see, still hold out against

A CHAPLAIN'S WITNESS

A French chaplain at the front, in to the goodness of the soldiers. He BBYB:

Hostility towards religion has al most entirely disappeared. General ly speaking, it is a sympathy, a growing sympathy, that is everywhere evident. The chaplain is always saluted, and his visits are warmly welcomed. There are no conversions in Mass, but they are very numerous. On Sundays, our churches are generally full of soldiers -400, 600, 800. A chaplain told me that he would on Sunday have from 1,000 to 1,500 men, and that from a regiment which was somewhat indifferent to religion. One may say, therefore, that the great majority come to Mass. . . . What is especially consoling is that a large number of young men are not only believers themselves, but are acting the part of apostles with others.

A PRIEST-SOLDIER'S DEATH In the Semaine Religiouse de Montpellier is an account of a brave priest soldier, Sergeant Mas, who when the war broke out, was cure

of Pegairolles de Burges, Herault : When, on May 12, the signal for attack was given, the men in the trench fell on their knees, and Sergeant Mas raised his hand and gave them absolution. Then all, with the Sergeant at their head, rushed out against the enemy. Well away from the trench, he was stricken down, not two hundred yards from a ruined factory where he had said Mass the Sunday before. He fell, struck in the chest with a bullet, with his face to the foe. Carried back to the dress ing station, he suffered very much fever and suffocation. He could scarcely speak, and his last words were, "Jesus, Mary, take me

### A TRIBUTE PAID TO MOTHER CHURCH

PROTESTANT CLERGYMAN CAN-NOT SHUT HIS EYES TO VIRTUE OF ANCIENT CHURCH

That the Catholic Church has her admirers and defenders among non-Catholic clergymen is evidenced by the following excerpt from a sermon preached by Rev. J. S. Thompson of he Independent Church, Los Ange-

les, Cal.:
"The providential purpose of the Roman Catholic denomination unity and continuity. The Catholic Church is the grandest organization in the world. It has a place of con-secrated duty for all types or groups

The poor, the common, and the rich people meet together in that Church, as children of the same common Father. The poor, hard work ing man and woman are found in that Church. It is an ancient Church. It was the ancient Church before the birth of Protestantism It has cohesion and unity and con tinuity. The very fact of its great age is a proof of its providential purpose. It traces its descent to the founder of our common Christianity. The gates of Hades have not been able to destroy it. It stands a victor over the opposition of centuries. It over the opposition of centuries. It is the strongest religious force in and was justly proud of this Christendom. Many reasons might distinction. He considered his assobe given for the success and power ciation with it to have been one of another instance of the grant of the two. Captain Hawkes was lying in the open badly wounded; Barry was also wounded. He struggled over, got Captain Hawkes and started according. It does not neglect the religious education of its children, taining and instructive.

bers of society. The keys of knowledge which that Church possesses are wisely used to admit the worthy into the kingdom of heaven, and to prepare them to seek that kingdom with consecrated hearts. Religious knowledge frees and strengthens the soul; but a religion that cannot command loyalty and consecration is worthless "-N. W. Review.

### THE LATE JAMES CORCORAN

There are not many men in Ontario who, when their time comes, will be more missed than the late James Corcoran, whose death in Toronto last week and burial in Stratford has been duly chronicled in the daily many spheres of life, and while always a keen and alert man of affairs, success never spoiled him any more than reverses disheart-ened him. He was progressive and he was good, and above all, whether in success or in adversity was a true friend to all who came into associa-

James Corcoran was born at Ballagley, County Derry, in 1830 and received his early education in the school of his native village. Realizbut little opportunity was afforded for making his way in life, he came to Canada in 1848 and settled, first in Toronto where he was employed by Mr. S. G. Lynn, father of the late Rev. Mother Ignatia of Loretto Abbey. In 1855 he came to London, where, however, he remained but short time, when he removed to Stratford, and embarked in the grocery business on his own account. From the first this business prospered, and when, in 1867, he sold out it had grown to be one of the most its founder had established for him self a reputation for progressiveness and fair dealing not excelled by any In the same year he entered into partnership with John McBride and Maurice O'Connor and started a distillery in Windsor, which, in 1868, they sold out to Hiram Walker, and which has since developed into the great plant at Walkerville now known over the whole continent.
In 1868 Mr. Corcoran returned t

Stratford, and re-purchasing his old business, his name is thenceforward, until his retirement in 1890, identifled with that city as one of its most enterprising and influential mer-chants and public men. Mr. Corcorwhatever he undertook, exemplified the scriptural maxim that what the hand findeth to do should be done with one's whole strength and capa city. The business again prospered under his management, and by means of it he acquired a considerable for tune. He also engaged extensively in the lumber and other pioneer in-dustries of the Province. His advice was much sought by other business men and he was never known to re fuse either counsel or practical assistance to those less fortunate than himself. His word was in very truth his bond and it is related of him that it was frequently accepted by banks and others in lieu of his signature. He never shirked his obligations in such a contingency, whether legally bound or not. A notable instance of his high sense of honor in this respect was his reimbursement to the town of Stratford of \$190,000 lost through guaranteeing the bonds of ar implement works which had failed. It was mainly through Mr. Cor oran's advice that this obligation had been incurred, and although he was liable in law for not more than Corcoran had become wealthy, but this heavy loss crippled him, and other reverses which followed, other reverses which followed, brought about mainly through the same sense of loyalty to principle and to friends completely many to the same sense of loyalty to principle and to friends completely many to the same sense of loyalty to principle and the friends completely many to the same sense of loyalty to principle and the friends completely many to the same sense of loyalty to principle and the friends completely many to the same sense of loyalty to principle and the friends completely many to the same sense of loyalty to principle and the friends completely many to the same sense of loyalty to principle and the friends completely many to the same sense of loyalty to principle and the friends completely many to the same sense of loyalty to principle and the friends completely many to the same sense of loyalty to principle and the friends completely many to the same sense of loyalty to principle and the friends completely many to the same sense of loyalty to principle and the friends completely many to the same sense of loyalty to principle and the friends completely many to the same sense of loyalty to principle and the friends completely many to the same sense of loyalty to principle and the friends completely many to the same sense of loyalty to principle and the same sense of loyalty to p and to friends completely wrecked his fortune. He retired from business, and, two years later, (in 1892) was appointed Bursar of the Mimico Asylum for the Insane. This appointment necessitated his removal to Toronto, and his active con nection with Stratford which had extended over a period of thirty-five years, thus terminated. In 1904 Mr. Corcoran was transferred to same office at the Queen Street Asylum, the duties of which he continued to discharge with character istic energy and thoroughness, until within a few weeks of his death. He

was then probably the oldest public official in active service in Canada. Mr. Corcoran had always taken an active interest in politics. He was an enthusiastic Liberal, and, in 1874. contested the riding of North Perth in that interest. He was a warm personal friend of the Hon. Alexander Mackenzie who greatly esteeme him, and was on terms of close political and personal intimacy also with the Hon. Edward Blake, Hon. C. F. Fraser, and other leading members of his Party. He had displayed his interest in public affairs early in life, and when quite a youth had joined the Repeal Association under O'Connell. Of that momentous national movement, Mr. Corcoran

In no relation of life was Mr. Cos-coran more thorough and uncom-

promising than as a Catholic. Devotedly attached to his religion and consistent in its practice, he was also Church and her educational and charitable institutions. It was always a matter of pride and consolation to him that his first contribu tion of this character after coming to Canada was \$50 given, when a grocer's clerk to the building fund st St. Michael's Cathedral, Toronto. Later in life he contributed largely to St. Peter's Cathedral, Loudon, and to most of the older churches of the the church at Wingham stands, and Academy, Stratford. He was espe-cially generous to St. Joseph's church there, one of his gitts being the altar of St. Joseph which was erected as a memorial of his wife who died many years ago. To the poor ha ago. To the poor he was an unfail-ing friend, and one of the most touching tributes to his memory in this regard was the gathering at Stratford station to meet his funeral train of a little group of old women whom he had befriended. He was on terms of close friendship with the late Archbishop Walsh, Bishop Crin-non of Hamilton, Dr. Kilroy of Stratford, and all the older

London Diccese. In preparing for death Mr. Corcorar displayed the same throughness as had been his wont in business transactions. He left nothing to chance or to time, but from the day that his last illness began devoted his every thought to his last end. Throughout his illness he had the happiness of having with him almost his entire family, among them his youngest son, Dr. Joseph Corcoran, who some years ago abandoned a promising career as a physician to enter the Society of Jesus. Truly, "the blessing of the Lord is upon the head of the just," and "their path is as a shining light, going forward, and increasing even to perfect day." James Corcoran was a just man and what more can be said of any man.
The Funeral Mass was celebrated

at Holy Family Church, Toronto, the Very Rev. Dean McGee, of Stratford celebrant; Rev. James Walsh, Toronto, deacon; Rev. John J. Blair Walkerville, nephew of deceased subdeacon; Rev. P. J. Coyle, master of ceremonies. In were Rev. Thos. McMahon, S. J. Rector of Loyola College, Montrea Rev. Father Muckel, C. S. B. and the Rev. Bernard Doyle.

H. F. M.

### NATURAL VERSUS SUPERNATURAL

The great religious thesis of modern times may be briefly expressed under the general formulathe natural versus the supernatural. The days are gone when the con-troversies between Catholics and non Catholics centred on simple articles of faith, or the interpretation of passages of the Bible. On all sides it seems to be admitted by those whose intellectual pre emir ence gives weight to their words, that the Catholic Church is on the one hand the real and only Church of Christianity, and on the other that it is the only Church that can offer any effectual opposition to the un-Christian development of modern Professor Huxley, who thought. cannot be suspected of undue bias in favor of the Church, admits this fact. In his lay sermons he says: "Our antagonist (I speak as a man of science), is the Roman Catholic Church, the one great spiritual ormodern civilization, manages her affairs much better."

less march of the so called modern science and civilization. The progress of the so called scientists is therefore confessedly easy until they meet the Catholi Church, then they acknowledge that they have a mighty power to conwith. The Catholic Church then is recognized by the great leader of thought as the only exity exists in the world, and when she is represented as the deadly antagonist of what Professor Huxley is pleased to call modern civilization he representation is true as far as these are based on naturalism for the Church is the divinely constituted teacher and guardian of the supernatural, and therefore cannot reconcile herself with any system of progress or civilization that divorces the supernatural from the natural or looks only to man's temporary exis-tence and natural wants, overlooking his supernatural needs and des-

tiny after death.

The Church, through the light of reason and revelation teaches that beyond anything that nature has or can give, and therefore any system of civilization that does not tend to enable man to attain this great end of his being, that does not make the natural subservient and auxiliary to the supernatural, is not only false, but destructive of man's happiness here and hereafter.

To the total aggregate of finite entities we give the name of nature. The whole finite universe, the entire collection of things created, everything in short that is not itself necessary and uncreated being is by the very fact natural. In strict metaphysical language the nature of any individual being is its essence, that which constitutes or makes it what it is, and nothing else. But when, instead of considering any individual part, we take the whole created universe and give it the general title of nature, the distinc-tive mark of that nature is, that it is contingent, finite, limited. Nature in this general sense includes every visible atoms of material substance to the noblest spirit of the angelic host. Now, he who admits contin-gent or created existence as such, who believes that second causes had a first and necessary cause without which they never could have existed cannot, however, much he may wish it, rank himself with the disciples of pure naturalism. Why? Because admitting . first cause separate from nature and alone and independent of it, he has already stepped outside the bounds of the natural, and admitted the supernatural. The so called scientists then cannot divorce the natural from the supernatural with-out denying the act of creation and the existence of God's creative

power. The only persons who can lay claim to the name of pure naturalists are on the one hand pure skep. tics, who not only are unable to cor struct a system of any repute, but who are not entitled to a hearing at all, and on the other hand the pur pantheist who takes and adores al nature as his God and who gets so entangled in the meshes of the conand the infinite, that he substitutes all these for God. With these ther is no controversy, but only with those who admit creation, yet maintain that nature is fully capable of attaining its end by the exercise and development of those powers it re-ceived when created. This they maintain is true also of every in dividual part of nature.-Intermoun tain Catholic, Salt Lake City.

### CIVILIZATION'S DEBT TO THE CATHOLIC CHURCH

Catholics are becoming accustomed

to see old anti Catholic fables dissi

pated by non Catholic writers and speakers. History is slowly becom-ing less partisan, although bigotry manages to snap and snarl through lesser mediums, and educated men are assuming a more candid attitude in their treatment of historical events. As an example of the newer viewpoint may be instanced some words on the time worn theme of "papal aggression," which appears in a recently published volume on "The ociological Value of Christianity, by Prof. George Chatterton Hill, an instructor in the University of Geneva. The author is not a Catholic but he has come to appreciate the enormous debt which Western civiliation owes to the Catholic Church, and he sets forth his conviction in these words: "It is a service for which humanity should be everlast ingly grateful to the Catholic Church for having performed—the separa-tion of the moral from the political power, and the consequent mainten ance of the supreme dignity and in ganization, which is able to resist, dependence of the moral power. For and must as a matter of life and without such a separation western dependence of the moral power. For entire liability, and discharged it. Mr. death, the progress of science and civilization would never have been able to develop. Assuredly it was no indifferent matter that the spiritual or the temporal power should succee in the long struggle, of which the conflicts between Hildebrand and the Emperor Henry IV., between Alexander III. and the Emperor Frederic I., between Archbishop A'Becket and Hedry II. of England, between Inno cent XI. and Louis XIV. of France, between Plus VII. and Napoleon — of which the exile in Avignon and the sack of Rome by the troops of Emperor Charles V. were but episodes. For had the secular power succeeded in its persevering efforts to make of the papal see a mere flef, then would western civilization have fallen a speedy prey to disintegration and disruption. In the long centuries that separated the downfall of the Roman Empire, in 476, from the dawn of the Renaissance, at the close of the fourteenth century-during all this long period the Church con stituted the only basis whereon the fabric of the new civilization, that arose from the dust of the old one, ould be reared: during these hundreds of years the Church alone tood between this growing civilization and a return to complete barbar ism. Those who talk so glibly about papal aggression" and antism" may be exceedingly deep in many things; assuredly they are not deep in history. Any one who is able to form even a remote conception of the tremendous labor required in man, bearing upon his soul the the tremendous labor required in image of God, and being little less than angelic in his nature, is destined for a higher, nobler and stupendous efforts necessary to improve the students of the s on the ruins of the old one - of the more permanent sphere than that pose order and discipline on a wild which he receives in this life, that and barbarous agglomeration of peohis true and real end is supernatural, ples — will understand that, even at beyond anything that nature has or the summit of her power in the tweifth and thirteenth centuries, the Church had but barely sufficient force for the carrying out of so herculean a task. When we contemplate the anarchy prevailing in Europe in the fith century; when we take into adequate consideration the wild, uncouth and undisciplined nature of

But our advanced thinkers adopt | the populations of Europe; when we see the economic, moral and intel-lectual conditions prevalent all over the western world after the abdica-tion of the last Roman emperor when we essay to penetrate the depths of economic, moral and intellect ual misery to which such condi-tions had reduced western society -then must we marvel at the extraor-dinary power, at the incredible perseverance, thanks to which the Cath olic Church caused a new civiliza tion, a new culture, to arise out of the chaos—thanks to which the Catholic Church was able to cause the darkness to vanish, after many centuries, and to give place to the pure light of Christianity.—The Missionary.

> Special for the RECORD HOMESICK

Och, me poor old heart is weary, Of the city streets so dreary, And the toilin' an' the moilin

all the day; And the memories that are throngin' Fill the days with hopeless longin' For a land that lies afar beyant the say. On the countless passin' faces ure you never see the traces

Of the kindly Irish friendship that you knew ; and not wan has time to neighbor As they do their daily labor-Och. I think they must be pagans through and through.

Sure their talk is all of money,-To an Irishman 'tis funny That they never seem to think of God at all ;

They've no time to ask a blessin' ix 'tis ethrange must be the lesson That their cruel masthers teach thim whin they're small. Throth I often sit an' pondher,

For 'tis strange how thoughts will wandher, Of the way we lived in Ireland long ago ; ure at home in sweet Tipperary Ve thought more of wan Hail Mary Than of all this fcolish pride an'

Though we toiled both late an airly. Fo my thinkin' now 'tis quarely How, like childre, all our hearts were young an gay; An' the sun was always shinin'. And you heard no vain repinin And you never thought the skies

empty show.

were dour and gray, Och, me poor old heart is weary, Of the city streets so dreary, And the toilin' and the moilin

all the day; So, please God and Holy Mary, I'll go back to Tipperary,
Where the neighbors still re member how to pray.

—REV. D. A. CASEY.

OUR ONE BIG OMISSION

"There is one big omission in our Catholic system," says the Brooklyn Tablet, "and it is in the failure to look after the boy when, in long trousers and with an exaggerated ense of his own importance, he starts off to become a working boy. Then it is that the devil gets a strong hold upon him. He is now too big for the 'Kids' Sodality and too young for the parish club. Consequently he is an outcast or in defense he joins a 'social club' at the street corner and his undoing has already begun. When he most needs help

THE BIBLE AND CATHOLICS The Church existed before the Bible nd it knew both Testaments long before a line of them was written The Church existed from the time that God laid down His divine law to the first family of the human race. Whatever exists to-day in leaf and lower and fruit existed from the beginning in stem and root - not merely potentially but essentially as well. It is an old axiom that says: "Nothing can give that which it has not," and this holds good for things in the spiritual as well as in the physical order. Now, the Holy Ghost being the soul and mind of the Church in all things pertaining to faith and morals, it necessarily fol-lows that He had at all times the knowledge that the Church has received from the beginning; and unless the true pastors of the Church Rose, Ottawa..... had received that knowledge they could neither preach in His name nor write books worthy to be accounted the word of God, as we must regard the Bible. The following life settle into them, and we jog passage is sufficient proof of this for along through the mire because it is all who believe the Bible to be the too much trouble to get out of them.

Thornton-Smith Co. Mural Painting Church Decorating

11 King St. W. Toronto

Word of God: "I will ask the Father, and He will give you another Para-clete that He may ablde with you orever; the Spirit of Truth, whom the world cannot receive because it seeth Him not, nor knoweth Him; but you shall know Him, because He shall abide with you and shall be in you. But the Paraclete—the Holy Ghest-whom the Father shall send you in My name, He will teach you all things, and bring all things to your mind whatsoever I shall have said unto you." (John xiv., 16-26.)— The Missionary.

A PROTESTANT MINISTER ON POPE'S PEACE ENCYCLICAL

The Reverend E. Ellsworth Shumaker, of Cambridge, addressing a Union Ministers' meeting in Tremont Temple. Boston, in the interests of peace, had this to say of the Encycyclical of Pope Benedict XV.:

"The appeal of the Pope was a beautiful appeal, and for one with sincere appreciation I read that appeal to the world for peace, and I thought it was a beautiful thing in Pope Benedict to extend, as he terms it, his apostolic benediction to those not members of the Roman Church who are working for peace. It seems to me that such an expression on the part of the great leader of the Roman Catholic Church is something which everyone of us should, in a large spirit and in a large minded way, and with all the magnanimity

of our being, rejoice and co-work in. Protestant churches should not have been foremost in this, as he thinks they easily might have been : Protestantism being less with governments than is the Catho-lic Church." But the two nations whose quarrel is now the red hot core of the European war, are both officially Protestant, England and Germany, each with its State religion by law established.

Nevertheless, it is pleasant to note the appreciation of the spirit and the strength of the Catholic Church on the part of the various Protestant denominations, which we see more and more frequently, in spite of certain bigots' short-sighted efforts to array the latter against the former. The war has made the Catholic Church known and respected by many who before had for her the distrust with which the unknown is common y viewed .- The Republic.

FATHER FRASER'S CHINESE MISSION

Taichowip, March 22, 1915. Dear Readers of CATHOLIC RECORD :

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

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

Previously acknowledged... \$6,065 87 Br. 397, C. M. B. A., Toronto Memory of Mother, Lucknow

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Memory Jno. Cormack, St. Johns, Nfld..... Friend, Winnipeg.... M. Dobson, Chicago, Ill.....

Our customs and habits are like the ruts in the roads; the wheels of

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### FIVE MINUTE SERMON

BY REV. F. PEPPERT FOURTEENTH SUNDAY AFTER PENTECOST

Consider the lilies of the flatth. vi. 28)

Many men who reject the revealed Word of God turn their attention to nature, and maintain that the contemplation of its beauties awakens within them feelings of devotion. This is quite possible, as God speaks to us through all His creatures, but whoever listens only to their voices can never attain to a true knowledge of God. If it were otherwise, no one would know Him better than the savage tribes, who are born under the shade of ancient trees and grow up surrounded by the wonders of nature. It is true that God's voice is heard in nature, but it is easily misunderstood, if no other call is heeded. We see this in the case of the Greeks and Romans, who indeed perceived the presence of a Divine force in the rustling of leaves. the soughing of the wind, the ripple of the brooks and rivers, as well as in the roar of the waves, but they made the mistake of ascribing each single phenomenon of nature to a distinct deity. The voice that speaks to us through nature is intel-ligible only if God has previously ken to us through revelation This was the case in Paradise, where natural beauties, far surpassing any that we know, appealed to the hearts of our first parents; but all the sweet sights and sounds would have remained unintelligible, had not God Himself, as we read in Holy Scripture, instructed Adam. Whenever, therefore, guided by God's hand, and by His holy religion, we go forth into the open country, the voice of nature makes itself clearly heard and we understand its mace. heard, and we understand its mean ing; it leads us to God, and not away from Him. This is true, not away from him. This is true, not only when we are walking amidst beautiful scenery, but whenever we examine any natural object, or study the natural sciences, which are really useful only if we are guided by a true recognition of God's power. In to-day's gospel we read how Christ told His disciples to look at

Consider the lilies of the field." He did not refer to things necessary for the maintenance of life, such as corn, but He pointed to the lilies, the wild flowers that adorned the meadows. "Consider the lilies of the field, how they " Consider grow." As far as you know they serve only to delight your eyes, and yet God preserves them; small and insignificant as they may be, they are evidence of His infinite love, for He even takes care that their beauty and fragrance shall be a source of joy and refreshment to His children. Let the sight of wild A. the sight of wild flowers remind you to be grateful to God for His infinite love and kindness. You ought not merely to look at them and be pleased with them, nor gather them only to forget them and throw them away; no, you ought to consider them attentively and learn s lesson from them. In obedience to God's will, the tiny plants grow from ed, and shoot up, putting forth little buds that gradually unfold and become beautiful blossoms. They grow until they have fulfilled the purpose for which they were created. Thus, says our Saviour, should you learn from the lilies of the field to accomplish the task for which you were created. Just as the flowers attain their physical perfection, so ought you to try to attain your spiritual perfection, and constantly advance toward it. God has implanted in you a tendency to struggle up-ward, and there should be no interruption in your spiritual growth and progress on the way to heaven. This is the lesson to be learned from the lilies of the fold and to the spiritual growth and decent man." St. Berl Bull marry a the lilies of the field and from every tiny flower. We show our gratitude to our merciful God best by conform ing to His holy will. Therefore let us go forward, let us continually acting in accordance with His bid-ding, which makes itself known to believers through the flowers of the

Just as the lilies of the field grow without laboring or spinning, so do we grow spiritually by God's grace. Without Him we can do nothing, but by the help of His grace we can accomplish anything. The flowers cling with their roots to the earth, whence God supplies them with nourishment, and we, too, must cling with all our might to His grace, which alone enables us to grow and prosper. We must cooperate with grace, and then we shall continue to advance towards heaven; this fact is revealed to us in the character of that Lily to whom the Church applies the words of Holy Writ: "As the lily among thorns, so is My love among the daughters. (Cant. if. 2.) We all know this beautiful Lily, surpassing all other human beings in purity and goodness: she was addressed by the angel as blessed among women. In comparison with her all others are like thorns, but she alone was always the short was always. free from even the smallest taint of of Mary, and if we think of her, we may assign a second meaning to the words, "Consider the lily," and remember how she grew in grace and in God's favor throughout her whole life. She was full of grace and the meaning the market who was full of grace and the market with the conditions of the market with the condi life. She was full or grace and the Lord was with her, and she merited extraordinary graces by never failing to make good use of all the grace that she received; she co-operated zealously with it, and thereby attained to the glory that she now enjoys in God's garden in heaven. Yes, let us often look at Mary, the Lity beside the throne of God; and whenever we utter or hear her name whenever we utler or hear her name

## A LIFETIME OF SICKNESS

### Worn Out, Thin and Miserable Until She Took "Fruit-a-tives"

PALMESTON, June 20th, 1914. "Stomach Trouble and Distressing Headaches nearly drove me wild. Some time ago, I got a box of "Fruit-a-tives," your famous fruit medicine, and they completely relieved me. To-day I am feeling fine and a physician, meeting me on the street, asked the reason for my improved appearance. Isaid, "Iam taking Fruit-a-tives." He said, "If Fruit-a-tives make you look so well, go ahead and take them. They are doing more for you than I can."

Mrs. H. S. WILLIAMS. 50c. a box, 6 for \$2.50, trial size 25c. At dealers or sent postpaid by Fruits-tives Limited, Ottawa

let us call to mind that her only aim in life was to grow and increase in virtue and perfection. May her holy name encourage us, too, to do our best to make progress in all that is good; not to stand still, nor to slip back into lukewarm ness, and indifference but to press forward and upward, always advanc-ing on the way to heaven. May the most holy Virgin Mary, the Lily among thorns, obtain us grace to act thus to-day and always. Amen.

### TEMPERANCE

TRAGEDY OF DRUNKENNESS

Why do we laugh at drunkenness Surely the tragedy of the drunkard is not a fit subject for mirth or merry-making. And if this is true when the drunken spectacle takes the form of a man bereft for the time being of his senses, how much less mirth provoking is the drunken woman? "A drunken man is sad enough to look upon," says a contemporary, "but a drunken woman one who might have been a wife, s mother, who once was a cunning rosy lipped pink and cream baby into whose dimpled smile a mother looked with soulful tenderness saints above, but it is pathetic! A sanctuary profaned, innocence be-spattered, beauty and purity trodden into the mire of the gutter, the finest possibility of life turned into the most disheartening!"—St. Paul Bul-

THE KITCHEN GROS SHOP

An article in a magazine says : The home is the proper place to a man to do his drinking. He should not spend his money in the saloon, paying a high price for the liquor he gets and helping the owner pay his enormous license fee. Here is the proper way for a married man, addicted to the use of intoxicating liquor, to do his drinking. Begin by giving your wife \$2 with which to ourchase a gallon of whicky. Then patronize the wife exclusively when you want a drink. Pay her 15 cents glass for each drink. Every one knows there are approximately sixty-nine drinks in a gallon of whisky. When the first gallon is gone your wife will have \$8 to put away in the bank and enough besides to buy s second gallon of liquor to start in business all over again. Keep this up for a few years and soon your wife will have enough money to give

THE OTHER SON One day two well-dressed, but somewhat intexicated, young men staggered into a Macon, Mo., studio, and said they wanted to have their

pictures taken. 'All right boys," said the photographer; "how do you want me to pose you?"

the back ground screen. There they arranged themselves, each with an arm around the other's neck, while their free hands held their bottles to their lips.

"Now, shoot away, old man," one of the boys directed the photog-

rapher.
The two young men lived back in the country. Instead of taking the cars home they decided to walk on the track. On a curve around the hill one of the boys was run over and killed by a train. At the inquest



the half-empty flack, which was not broken, was in evidence.

Some weeks later an old woman attired in mourning visited the studio, and gave her name to the

photographer.
"I heard you took a photograph of
my sen a while back," she said. "I

The photographer tried, to protect the memory of his customer.

"It wasn't a very good picture,"
he explained. "Maybe you've got
an old one at home; send that down, an' I'll copy it for you without

charge."
" But I want the one he had take last," she insisted.

The photographer still hesitated.

He was a good man, and he had a gentle mother of whom this woman in black reminded him.

"I'd—I'd rather not make the picture up for you," he told her; "it's not good. You won't like it at all. The truth is," he added desperately, "he had it taken with a bottle of

liquor to his mouth."
"That's just why I want it," said the mother. "You see, I've got another son."—C. E. World.

### BUT SATAN IS ACTIVE

"Closed till the Fall Season, the sign on a Presbyterian church on West Twenty third street, New York. The neighborhood is not one of wealth, where the householders are out of the city during the summer. Within four blocks, north and south, there are 30,000 men, women and children, permanent residents of the vicinity. The Presbyterians among the 30,000 are not all rich enough to be out of the city 'till the fall season." Therefore, these Presby terians must go to some other Presbyterian church, if they wish to go o a church offering their own form of service.

The cost of keeping the church open during the summer cannot be very great. The minister's salary very great. The minister's salar must be paid, whether or not the church is open. Presumably the salaries of other attaches must also What is saved is the lighting bill that might be caused by services, the wages of and similar minor excleaners

Some of these good people, con with that particular church are cutting down expenses by closing the church. It may be that the minister is not on vacation, but is doing work at some other place for the summer. Even if the minister is not on vacation, the church itself is lying

nused, idle and is on vacation.

But no one ever heard of the Devil taking a vacation. In the general relaxation of rigors of dress, in the promiscuous intermingling of people at summer resorts, in the tendency to excursions, looser tendency to excursions, looser methods of social intercourse and many other customs that the heat of summer induces, there is the danger towards looseness of morals that is observable in many hot countries, and parents, guardians and careful clergymen are on the alert to prevent summer decline in morals

It is fairly sure evidence of little hold upon a neighborhood and of little results from a creed among the people, when a temple de-voted to worship, located in a crowded neighborhood closes "till the fell season." It is a very fair forerunner of a not distant day when the same church will be closed for good.—N. Y. Catholic News.

### A NOTABLE NEW PAPER

When we first saw the name, "The Catholic Convert," at the head of a neat well printed and shapely magazine, it was to be struck with the idea that it was a new move on the part of an old acquaintance, called "The Converted Catholic," published for a long time by an expriest in New York, we were beholding. But the illusion did not last many seconds.

Like "The Pall Mall Gazette"—"a "We'll 'ten to—(hic)—zat," one of the lads replied; "won't we, Joey?" the lads replied; "won't we, Joey?" They pulled out a couple of whisky flasks, and zigzagged over to whisky flasks, and zigzagged over to the squire and this furnishing a large variety of reasons for conversions, disclosed by the back ground screen. There they wrestled with their reasoning selves, in sore mental travail, assures readers who are not converts, but persons born, so to speak, in the faith, a vast amount of most refreshing and succulent pabulum for knowledge seeking souls. The contents are certainly most entertaining. Each separate morceau bears that signet that there is no gainsaying—the stamp of soul felt sincerity. The Catholic Converts' League of New York city are the publishers of the work, and it is issued quarterly at 117 West Sixty first street, New York. The first article in No. 2 is one by the former Archdeacon of the One by the former Archicecon of the Protestant Episcopal Diocese of Fond-du Lac, the Rev. Sigourney W. Fay. It contains one of the clearest and most logical definitions of Christianity as it exists that we have seen in print. It runs as follows:

Jesus Christ is the eternal Son of God, begotten from all eternity in the bosom of His Father, and for us men and for our salvation incarnate men and for our salvation incarnate in time of the Mother of God and ever Virgin Mary. This God incarn-ate came upon earth to reveal to men what they otherwise could not have what they otherwise could not have known, and to open the kingdom of heaven to all believers, by offering upon the cross a sufficient sacrifice for the sins of the whole world. In order that His teaching might be carried down to all generations and

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that the fruit of His passion might be applied to all men, He set up a visible society upon earth, to which He committed His doctrine and His grace. This invisible society is His by Almighty God to do His work, it must be conceived of as being infallible in its teaching and indefectibly holy. Otherwise God would not be all wise or almighty.

The Anglican theory of unity is

knocked to pieces very neatly by Dr. Fav. He says:

The Anglican theory of unity then, comes to this: Three hundred years ago the Anglican Church broke off communion with the remainder of the Catholic West, and since then has claimed to submit to and be judged by a Catholic Church that it has itself created and which is a mere figment of Anglican theologians. The Catholic Church to which the Anglicans appeal has not existence upon earth. The actual churches that go to make up this nebulous Catholic body repudiate Anglicanism, deny its orders and sacraments and condemn its formularies as heretical. -Philadelpia Standard and Times.

### RETURNING

The Catholic Times, May 28

Statements as to the extent of the religious revival in France since the commencement of hostilities are strongly confirmed by those of a special correspondent of the Church Times who visited that country during Ascensiontide. In the capital and small villages he visited church after church, and everywhere he found crowded congregations at the services. "Every church I went into in Paris," he says. "I found thronged with worshippers." One incident he relates which has a pecu iarly eloquent significance. On the eve of Ascension Day he was in a library and told the attendant that he was coming next day to make a reference. "Do you not know," was the man's remark, "that to morrow is the great festival of the Ascension You must come on Friday." And the comment of the correspondent is "I do not think that would have happened in a public institution a year or two ago." The spirit of the re vival has penetrated official circles and much of the old indifference and antagonism has been replace genuine fervor. The clergy have the consolation of seeing that the people have resumed the practices of religion and that the zeal they have shown is producing good fruit. The self-sacrifice of the priests in the trenches and beside the sick and dying, together with the perils of the conflict, has wrought an astonishing change for the better in France. The correspondent of the Church Times who has been edified by the

spiritual revolution in France serves no such improvement in Eng-"Here in England, to all ap-nces," he writes, "war has pearances," he writes, "war has made little difference in our atti-tude to religious things." What is the reason? Is it not largely be cause of the coldness and alcofness of many of the Anglican clergy? The working classes, with whom they are not in touch, stay away from church. "Class barriers," said an Anglican prelate in dealing with this subject at a recent meeting, "would have to be broken down if the masses had to be brought back to organized re-ligion." Who erected the barriers? salvation were not of equal importance? When the barriers have been firmly fixed it is not easy to remove them. The worker seeing that the best pew was reserved for the squire and that there was no sign of welcome for himself, remained away from church. He became indifferent to religion, lost the habit of observing religious practices, and may be said to have fallen away from Christianity. In vain are efforts made to undo the effects of the neglect of which he is the victim.

### THE POPE AS MEDIATOR

"In his "Contributions to the History of the Origin of the Great War," M. B. Valter, a Protestant

writer in Holland, says:

"There is only one Power standing without and above the parties (to the struggle of nations) and entitled by its moral position to inter-fere. When it thinks the opportune moment has come, this Power will undoubtedly do so. This Power is His Holiness the Pope. All those who love peace for itself, he they Protestants, like the author, or Catholics, and who feel impelled to plead for peace with some man, must go to Reme and not direct their appeal to Governments, not one of which can be considered a disinterested party to the questions at issue.

" The influence of the Holy Father knows no national boundaries and is strong in England also. His great spiritual prestige must be conceded by all countries. Hence the appointment of a Dutch Ambassador to the Vatican would be not only the fulfilling of a long neglected, great and ideal duty towards the Catholic fellow-citizens, but also, under existlow-citizens, but also, under existing circumstances, an act of peace and wisdom, not to say a meeting of an urgent demand of the times."—
St. Paul Bulletin.

### MONTH OF CATHOLIC CONVENTIONS

Great Catholic conventions are following each other in rapid success sion during the present month.
They are a welcome sign of Catholic representative upon earth. It is His life. They bring with them a renew bride, and being instituted and set up al of corporate spirit and energy Considering merely their interna effect upon the widespread Catholic associations which conduct them they are a tonic and elixir, quicken ing the pulsings of life and sending the blood with a new thrill of energy through the entire social body. They are not therefore meaningless or useless. The Church has ever gladly encouraged them and her dig nitaries have willingly lent to them
the prestige and support of their
presence. Such conventions, too,
are required for the planning and arranging of the year's economy all the many details of membership,

"But what results have they to show?" is the query insistently made. "'Ringing resolutions' are passed, a silence follows, and ther all continues as before." Were this Were this the whole story they still would have achieved important results. They would at least have preserved the life which for want of them might have become extinct, they would have made possible its normal growth, and who is pessionatic enough to say that no good has come of our Catholic organizations? They may indeed be considered as a neces sary adjunct of Catholic life.

But the whole tale is not so briefly old. A very great deal of good has actually come from these conventions, varying naturally in its extent and intensity with the different for-ventions and organizations them selves. Of the resolutions passed many are partially and some are entirely carried into effect. However that much more could be done, and should be done, we all admit. To point this out in a spirit of charity is not amiss. But there is no excuse for carping criticism on the part of those who should be present to suggest the remedy, to stimulate, courage and cooperate instead of comfortably sitting at home and passing strictures on men who have borne the heat and labor of the day. It is precisely because of the great number of apathetic or carping mem. bers that so little, comparatively, can be accomplished by our Catholic organizations. There are vast pos-sibilities unrealized in even the best of our associations, but this is often most perfectly understood by the very men who undergo the greatest personal sacrifices to ake an organ ization effective. Criticism is not unwelcome to them when given in a nelpful spirit, but what they most desire and deserve to receive from us is cooperation. The best place to

Meet me at the

Tuller

orrect mistakes and point to higher correct mistakes and point to higher aims is the convention itself. It has been arranged for this purpose. It is there that Catholics must steadily strive to make possible the more perfect realization in all their societies of the great Catholic ideals of universal, fearless and unselfish cooperation for the promotion of Catholic ation for the promotion of Catholic interests, the prepagation of our holy Faith and the welfare of our native land.—America.

SINCERITY AND TRUTH

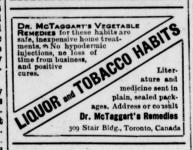
Sincerity and truth are virtues not easily exercised in social life. They often find an antagonist in the laudable desire to please. It is often difficult to speak what we really think The temptation is strong to make our speech vary accordingly to the person spoken to, to pretend to agree with opinions with which we entire ly and strongly disagees, and to en-courage a show of intimacy with people whom we dislike, and perhaps go so far as to despise. It is often extremely difficult in association

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with others to act at once sincerely and kindly. Nevertheless, truth is divine and absolute, and of all duties the love and practice of truth ranks first and highest.—Truth.

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## CHATS WITH YOUNG

OPPORTUNITIES THAT WAIT

In many lines of business there are young men and men of middle age, of excellent business ability, of good initiative, industrious and ambitious, yet they may be settled under conditions of environment which preclude their making of themselves and for themselves that which they could make were limitations removed or if they themselves were so situated so that opportunity for development would be practically unlimited. There are scores of young men, men of ten and fifteen years' experience, pying positions in country banks and similar lines of work who are no prospects for larger earnings and are, by the very hemmed in condition occupied by their business, com-pelled to be content with what they are in circumscribed localities.

Undoubtedly a large number of this class, who are working along the best years of their life under restricted conditions, could, if they reached out into larger fields with an expanding horizon, make for themselves en of larger influence, and larger complishments. They could secure greater prosperity than there is any possible hope for them to secure if they remain content under limits tiens that from the very nature of the business that they are in, cannot

There are scores of young men and men in middle life who have pinched themselves awake to the fact that there is something better for them, in rising above the channel in which they are running, to go out with the tide to larger fields.

In the footbills of the Catskill meuntains in New York, a traveler through that scenic country turns a point in the hills, and comes upon a cet beautiful stone church-and with it a beautiful parsonage building and well laid out grounds. In aston ishment he looks upon this beautiful building in a comparative wilder-ness with only scattered farm houses making up the neighborhood and he wonders why it is there; on inquiry he finds that a daughter of Jay Gould built that church in the wilderness a memorial to her father who, in his early days, sold maps from house Gould had aspiration for larger things than map selling and for a larger field than the local surroundwhere he then lived, and he went to New York and became a maser hand in the world of finance and the world of transportation.

Those possessing this spirit, who are not content with narrow limits tions, can, if they possess the right energy and ambition, always make emselves a larger place in the world. And how many there may be doing good work though they are, in a limited way, in limited fields, who could easily rise to larger fields if

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them in their present environ-ment and take not the chance, but the real opportunity to develop their energies in a greater way in broader fields of endeavor.

But as a bird in the hand is worth But as a bird in the hand is worth two in the bush, a young man should not give up a good position until he is reasonably sure of a better one. He should first get ready for a large field or other employment, by study, by prac-tice, by saving up some capital, by the exercise of his talents as a selesman, a buyer, a manager, etc. Let him pre-pare himself for the better place. Then let him seek it.—Catholic Col-umbian.

DEFENDED HIS FAITH

We have all heard of Catholic young men who, in the presence of non-Catholics, fail to defend their Faith. An incident in the life of Cardinal Howard of England should teach such weak ones a lesson.

In early life Cardinal Howard wa in the army, and one day some of the officers picked up a scapular somewhere about the barracks and brought it to the mess table, where it was ridiculed and treated with dis respect. At last one of them hung it to the gaspips over the table. Lieutenant Howard came in rather late. He was immediately assailed with shouts, of 'Oh, Howard, here's something in your line! Isn't this thing popish?' As soon as Howard saw what it was, he walked straight to the middle of the room, and before them all said in a loud, clear voice : "Yes, it is something belonging to my religion; it is something I reverence and esteem, and for which I would be ready to draw my sword, if neces-sary, to defend it." So saying he drew his sword, and with the point of it took down the scapular from the gaspipe, kissed it, and reverently pinned it to his breast. No one said a word after that, but all present honored him the more for his disregard of human opinion .- Truth.

YOUR OLD MOTHER

Honor the dear old mother. Time has scattered the snowy flakes on her brow, plowed deep furrows on her cheeks, but is she not sweeter and and shrunken, but those are the lips that have kissed away many a hot tear from the childish cheeks, and eye is dim, yet it glows with the soft radiance of holy love which can never fade. Ah, yes, she is the dear old mother. The sands of life are nearly run out, but feeble as she is she will go farther and reach down lower for you than any other upon earth. You cannot walk into a midnight where she cannot see you; you cannot enter a prison where bars will keep her out; you can-not mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love. When the world shall despise and fersake you, when it leaves you by the wayside to die unnoticed, the dear old mother will gather you up they would but seriously think in her feeble arms and carry you of the limited future before home and tell you of all your virtues till

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you most forget that your soul is disfigured by vices. Love her tender-ly and cheer her declining years with most forget that your soul is holy devotion.-Intermountain Cath

### OUR BOYS AND GIRLS

A CHILD'S SACRIFICE

Reminiscences, for some, hold only events pleasant and merry, while for others they bear memories tender and sacred, and that of which I am about to tell you, dear readers, be-long to the latter class.

I was alone on a bleak wintry day.
The snow had fallen heavily the last few days, and the village, for miles around, was one vast sheet of ice and snow. And I was in this terrible storm. For the past twenty four hours I had not had food, sleep nor shelter, and at last, exhausted, I fell in a heap on the snow and was left to the mercy of the blasting wind and cruel cold.

A dim light burned in the warr chamber in which I finally awoke to consciousness. After losking around loubtfully at my new surroundings, I fell back once more on my pillows, and then a Someone softly blew out

the lamp. Through the darkness came the sound of a sweet, childish voice, praying thus: "Sweet Jesus, grant he may not die. He is a big man, and bas so many things to do in his life, and he is looking for some one whom he lost, and he has not yet found her. I am a delicate little girl, and can do no good on this earth, and I long to be in Heaven. My Jesus, take me instead, if it be your boly will."

Ah! what a pang shot through my heart as I thought of the one for whom I was searching, and how tenderly my heart went out to the little one who had offered her life for mine!
"Little sister, come to me," I said,

stretching out my arms in the dark-ness, "you will be my little eister, for God has teld me that my own lost one can never be found."

At the sound of my voice coming weakly through the dusk, the "little sister" uttered a startled cry, but coming forward at last she knelt down beside my bed. I felt the clasp of one of her little hands within mine, I felt the other hand stroking my forehead, and overcome by her gentleness, and goodness, and fore by anything, I sank back on my pillows and relapsed into uncon-

It was early in the afternoon of the next day when I once more rether sons to Protestant institutions gained my senses, and the first one where they meet people of greater gained my senses, and the first one where they meet people of greater who met my gaze was the little wealth than they possess. The result ister, whom I now looked upon for is much the same in both cases—a the first time.

The golden curls were streaming down her back in shining splendor, and the soft, white hand was often raised to throw back the resisting locks, which would come down over her wonderful, heavenly blue eyes, now dreamy, now sad, and then peaceful as the stars of night. Sure ly nature had been lavish with her gifts to the little, golden haired angel, who had called me back, as I stood on the brink of death, the little one who had sacrificed this beauty, this peacefulness, this spintliness for

"Are you better now," she questioned, breaking the silence in which, spellbound, I had studied her every

"Better, little sister," I said-"yes I am well again, but not altogether through human aid, but better at the coss of another's life." You heard," she whispered, almost

inaudibly. "I heard, little golden hair, ah! l heard. Why, why, why, and my voice became sadder at each word I spoke.

You called me 'little sister'should not a sister be willing to die for a brother, a good, good brother?"
"It cannot be so," I continued, raising myself up with an effert, and speaking vehemently. You are of use to our Creator. The very sight use to our Creator. The very sight of you would turn the worst criminal

into a saint. You will do good for the cause of Christ, and I—I cannot." 'Our Saviour's will be done," she whispered; and striking my forehead caressingly, I fell into a light sleep.

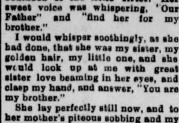
I was convalescent now, but not happy to be so, as most every person is after such a long lliness as mine was convalescent, but not happy for a few days previous, the golden haired had been taken ill. Was it any wonder, then, that I sat on the chair beside her bed, looking as if my life and my all was flying with her spirit?

her spirit?

The physician seemed very grave when he visited her the next morning, and bidding him tell me the

cause, I learned that my little golden hair had not long to live.

A few hours later I sat by the deathbed of the little sister. Her



her mother's piteous sobbing and my earnest prayers that she might be saved from the hands of death, she would only reply, as she had done before, "Our Saviour's will be done." Once more she bade me flad my lost sister, and then heard her mother and myself bow to the will of

the Almighty.

And while we bowed our heads in grief, her spirit fluttered to her God, and the golden haired sister had gone from my path forever.—Helen A. Carey in Sunday Companion.

### LOSS OF FAITH PRICE FOR "SOCIETY"

THE PURSUIT OF FASHION AND MIXED MARRIAGES ARE THE DANGERS OF THE DAY

What is good society? Is it the company of people wiser and better than ourselves regardless of wealth -people who made names for themelves in the world or art, letters, or business to whom we justly look up with a certain respect due to their success and feel honored in being permitted to know them? Naturally it should be, but is it?

In America we have a select coterie called the "Four Hundred"—composed of many good people, but none of them especially clever or brilliant save in spending money, said money not baving been earned by them but by their hard working forebears. To e in this set is considered the acme of good society by many people but not all. There are people in New York State who would commit any meanness, submit to any humilia tions, aye, snub their own fathers and mothers if they stood in their light in entering this privileged circle. The heart burnings, the wranglings, the keeping up the proper status to enable them to say, "I was at Mrs. enable them to say, "I was at Mrs. Vandeller's Lawn Party," or "I was yachting with the Goodes: such delightful people, you knew," are considered werth any effort that numan ingenuity can suggest. No need to tell of the snube, the dis appointments undergone before at aining this pinnacle. The delight of being even on the door mat of this charmed circle repays all and the ociety seeker is hapov.

But what have we Catnolics to do with the "Four Hundred," or what is known in the fashionable world of And yet this so called "good society," in the fashionable sense of the phrase is exercising a vital influence amon and insensibly influencing those in lower strata and undermining our Catholicity. What those in authority practice is generally conceded to be the right thing. So, when a wealthy Catholic sends his son to Yals or Harvard because he thinks that it is fashionable and that there is no Catholic college good enough in a social sense to send his boy tothe smaller fry follow suit and send

loss of the Faith. In many of these fashionable colleges religion is tabooed. Often the professors openly proclaim their agnosticism and the pupils soon, if not strongly grounded in the Faith, fellow suit. The same may be said about our girls: we send them to colleges and echools where Catholic ity is secretly sneered at, and when our young people come home finished in their studies religion holds no

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### **How I Darkened My Gray Hair**

Lady Gives Simple Home Recipe That She Used to Darken Her Gray Hair

For years I tried to restore my gray hair to its natural color with the prepared dyes and stains, but none of them gave satisfaction and they were all expensive satisfaction and they were all expensive. I finally ran onto a simple recipe which I fixed at home that gives wonderful results. I gave the recipe, which is as follows, to a number of my friends, and they are all delighted with it. To 7 ozs. of water add a small box of Orlex Compound, I oz. of bay rum and ½ oz. of glycerine. These ingredients can be bought at any drug store at very little cost. Use every other day until the hair becomes the required shade, then every two weeks. It will not only darken the gray hair, but removes dandruff and scalp humors, and acts as a tonic to the hair. It is not sticky or greasy, does not hair. It is not sticky or greasy, does rub off and does not color the scalp.

place in their lives. All they want is to shine in society—good society.

The consequences are when our girls and boys meet those separated from them by religion they don't find it hard to tear down the barrier and mixed marriages are the result. You have only to read the daily papers to hear of the after results of these marriages, some of which end in divorce, some in separation. All this could have been avoided had the insane ambition of American Catholic parents to get into so called good society not been uppermost. The girl and the boy would have received the proper religious training of the sanctity of marriage regarded from a sanctity of marriage regarded from a Catholic viewpoint and would never dream of evading its responsibili-

So far has this ambitious worldly spirit gone, that, to counteract it, exclusive Catholic schools where only the children of the very wealthy are admitted have been established. It is a slap at the democracy but it only goes to show that in this case the end justifies the means. Religious training must be secured at any price but the loss of Faith. That gone, al

is lost. I seems a terrible thing to have to say that we Catholics who pride our-selves so much on our Catholicity yet view with equanimity the send ing of our children into these hot beds of temptation simply because it Those of us who do it are blinded by the glitter and glare of fashion which causes religion to flicker and burn out like an ill kept lamp. If it were proved that we could become mem-bers of this so called good society and keep our Faith intact, then there ing. But it has been proven time again that it cannot be done God and Mammon seldom live in the same house and the devil is always

at hand awaiting his chance.
It is hardly believable, but to day there are so called fashionables who are ashamed to confess that they are Catholics though they make a weak struggle with their own consciences to convince themselves that they really are Catholics. These people would be the first to send for a priest if they were ill or in danger of death. But so long as society lures them by the flowery path of fashion they will be but poor Catholics.

To illustrate: I knew a ma charming individual whom I met in the course of my newspaper career. He had a large family. One after another they died and were buried the eldest girl astonished me by saying, "My father was brought up a Catholic, but my mother was an Episcopalian. He met her in his college days. They were married by an Episcopalian minister." I found out ater that this man in his endeavors to get into society and to enlarge his business gave up the faith and died as he had lived, unrepentant. The Episcopalian minister attended his funeral. The daughter spoken had always a secret contemps for Catholics and had the sneering standpoint and contempt for Catholic practices, such as confession or the celibacy of pricets. It was a great shock to me when I heard this story,

Getting into society has a great deal to say to so many mixed mar-risges. If I were asked the greatest menace to Catholicity to day, I would answer mixed marriages. So many of our separated brethren own great. er wealth and power that to know them proves a temptation to weak kneed Catholics. If Catholics could only be made to understand that the only society worth cultivating in this world is the society of God and His angels and saints; accustomed to that spiritual atmosphere, there would be little chance of their downfall. As Catholics rather would they spread the light wherever they went Goodness, holiness, strict accountability to God and their neighbor would guard them into the Kingdom we are all seeking—the Kingdom of Heaven.
—Shiela Mahon in Brocklyn Tablet.

PEWFUL OF CONVERTS AT A RETREAT

Another striking plece of evidence of the Catholicity of our Church was observed, a short time ago, during one of the weekly laymen's retreats conducted by the Jesuit Fathers at Mount Manresa, Staten Island, says health.
St. Ansgar's Bulletin, published by the St. Ansgar's Scardinavian Catholic League. Through God's inscrut. able providence—a peculiar ceinci-dence, some people would call it—

there were brought together, as oc-cupants of the same pew, during ser-vices in the chapel four converts, of whom one was a son of a German Lutheran minister, another the son of a Danish Lutheran minister, the third being the son of a Swedish Lutheran minister, and the last member of the quartet a man of Hebrew descent. To quote Caiphas, the high priest, yet for another pur-pose than his: "What further need of witnesses have we?"

### THE CRUCIFIX ON THE BATTLE FIELD

SYMBOL OF REDEMPTION SEEMS IMMUNE

The testimony from the front as to the immunity of the crucifix from damage where bullets and shells are destroying everything else is much stronger than that concerning the in tervention of angels. We have our selves had letters from soldiers attesting from their own experience the remarkable escape of the crucifix in many places, says the London Catholic Times. A photograph taken at Ypres and reproduced in the cur-rent issue of the Windsor Megazine shows how the figure of Christ on the cross remained intact when large parts of the picture that contained it were torn and shattered. Sergeant O'Leary, V. C, is represented interviewer as having said: of the strangest things about the front is that absolutely all the figures on the cross are uninjured. They call it the miracle of the cross, and I can myself say I have never seen a wayside shrine with the figure damaged. I have seen cases where the church and everything else were knocked to the ground, but the crucifix has always escaped injury." pool Regiment bears witness to the

vate Birchall of the 5th King's Liversame fact in much the same language. Everything in a village at which he fought had been knocked down except three shrines and a crucifix. They remained without a scratch. It has been the same everywhere I have been," wrote Private Birchall. And Sergeant A. Pearson, of the 7th West Riding Regiment, the son of the late Rev. Mark Pearson, a well known Yorkshire Congregational minister, in a letter from the front to a brothe Freemason, which has been published by the Daily News, says the British Tommies, noticing it was peculiar that they never saw a crucifix either on the roadside or in the churches smashed, are buying crucifixes and reseries and hanging them around their necks to ensuare their safety. He acknowledges that he had done this himself. We have not seen any statement on the subject from Catholic priests at the front. Doubt less their testimony would coincide with that of the laymen .- St. Paul Bulletin.

### A WORD TO THE "BACHELORS' CLUB'

To all young men of twenty five years, or thereabouts, who are single, who have no religious vocation, who are free to marry, fit for marriage and able to support a wife, the Cath-olic Calumbian says: "Get married; get married in the fear of the Lord; get married just as soon as you have found a congenial mate and have reason to believe that she will accept you. It is not good for man to be alone," continues our contemporary. "It is not good for young men to waste their strength in vice. It is Rolfus, D.D. EXPLANATION OF THE CREED, By Rev E. Rolfus, D.D. C. THE HOLY SACRIFICS not good for a man to abuse the lifegiving powers. This is a sacred trust and should be used only as the Creator wants it used. Marriage is honorable. It was planned by God.
It was intended for the perpetuation of the human race. It brings its cares but it brings also its joys. It gives man the beart's best love of woman; it gives him children of his own blood; it gives him a home of his very own; it gives him the re sponsibilities of a husband and father: it makes a man of him, if there is a man in him to make. So, young man, get married. Cheose the right kind of a wife, the good daughter of a good Catholic mother, and you'll have more happiness, more peace, more prosperity, mere success, more dignity, more contentment, more ambi tion to get on in the world, mere friends, better health, longer life, and a better chance for eternal salvation than you will ordinarily, if you remain a bachelor."

### WORDS OF WISDOM

If God wills you to scrub floors, then do it for His sake with all cheer fulness, for thereby you pave your

way to Paradise.

The thankless Christian is one who borrows heaven from God, and does not pay even a "Deo Gratias " in re-

Every duty, however slight, is a drill-ground for the great battle of life. Clean the windows of your soul, and the divine light will beam and

flash into it and beautify its remotest comper. Is the way dark before you? Trim your lamp with the oil of hope, and

courageously go ferward.

It is a greater boon to Christ's Heart to deliver a bigoted non Cath-olic from his loathsome prejudices than to nurse a leper back to sound

We believe that your debts to your butcher and grocer would be better paid if you paid God His debt of thanksgiving by saying your table prayers.—From Parish Sermons.

Borrowed refinement can no mor conceal its true character than can the leopard change its spots. That which is not natural can never successfully deceive.

He who, forgetting self, makes the object of his life service, helpfulness and kindness to others, finds his whole nature growing and expand. whole hattire growing and expand-ing, himself becoming large hearted, magnanimous, kind, sympathetic, joyous and happy; his life becoming rich and beautiful.—Ralph Waldo

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### WORK IN PHILIPPINES

MISSIONARY TELLS OF UTTER DESTRUCTION AMONG HIS PEOPLE

One of the most pathetic stories that reached the offices of the Catho that reached the offices of the Catho-lic Church Extension Society in many weeks was received from Father Jurgens, a Philippine mis-sionary. Some time ago he appealed to the society for funds, for on account of the war his mission was in danger of having to be suspended. Funds were sent him, among them Mass Intentions. Like every other missioner he has proven himself ex-tremely grateful.

"I wish to express my most sincers thanks for your goodness and kindness," he writes. "You will understand how welcome help is to us, now that Belgium cannot help us. tremely grateful. My assistants and I assure you of our daily prayers in which our school children join.

"We have many reasons to thank God for His visible blessing upon our The conversion of the adults, which has formerly been so difficult this year more than one hundred have been baptized. They are very have been baptized. They are very assisting regularly at Mass and re ceiving the Sacraments frequently In the year 1910 we gave about four hundred Communions; this year, thanks to God, there are about ten thousand. But I am sorry to say that with the growth of the missions there is not a similar growth of the means to maintain it. As soon as the money comes in, it goes out to pay outstanding bills. Our people pay outstanding sins. Our paopara are extremely poor. I can hardly think of a people in the world who are poorer than they. They have hardly enough to keep body and soul together. Their clothing is nothing to the control of the con but a narrow loin cloth. On Sun days our church is filled with a heap of human flesh. It is rather shocking to see them approach Holy Com munion in such a uniform, and I wish to appeal for clothing as well as funds. Clothing the naked is one of the corporal works of mercy. Our mission is under the special patronage of St. Rita, the advocate of the Impossible. I hope she will move the hearts and hands of many Americans to help us. I am, as you know, thankful for any help you can send us We need money, and need it as badly as poor missionaries can need it. Mass Intentions also will be grate-

Donations for this missionary, Father Jurgens, may be sent to the offices of the Catholic Church Extension Society, whose offices are located in the McCormick Building, Chicago. They will be gladly and promptly forwarded to him.—Catho-

### BACKWARD CATHOLIC COUNTRIES

It is an old contention that Protestant nations are thriving, whereas Catholic countries are decaying. When pressed for their proofs of this assertion, those who make it give a rather evasive reply. Germany is not exclusively a Protestant nation, for at least one-third of the popular tion is Catholic. France, on the other hand, is, at least nominally, overwhelmingly Catholic. England exclusive of Ireland, may be regard. ed as a Protestant country. Belgium is Catholic and had a Catholic administration. These are the Euron nations which before the seemed to be most conspicuous for their economic initiative and enter To account for their commercial and industrial activity on denominational basis is clearly

When thus pressed into a dilemma, the opponents of the Church release their old stock argument, pointing to Spain, Portugal and probably Italy as examples of Catholic nations are on the wane. But also these examples are unsatisfactory. Spain and Portugal, after the discovery of America, and before the Reformation, were the most enterprising maritime nations in Europe Evidently in those days, their Catho licity was no impediment to their It is further to be borne in mind that Spanish blood was transfused to the American continent and that Spain was naturally weakened by this drain on her popu-

It may be granted that some of the Catholic Latin races in Europe do not compare favorably in economic energy with certain northern races, but this is not due to the fact that they are Catholic, as we are about to

The application of steam and elec tricity to industry, agriculture and commerce has revolutionized the department of human activity. The races who benefited most by this transformation of economic conditions were those whose geographical position gave them immediate access to certain raw Spain, with its mines of materials. silver and mercury could not generate steam and electricity, for it lacked coal. It could not supply the machinery of production, because it had precious metals instead of iron In other words in this age of steam i electricity, the races who have had coal and iron at their disposal have recorded the greatest economic progress. It so happens that Germany, England, France and Belgium are within the coal and iron belt.
These nations have harnessed the

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for the inferior role that Spain, Italy and Portugal are playing in econ-omic endeavor. The Catholic Church cannot be blamed for not having had the forsight of supplying these nations with plenty of coal and iron mines. As a matter of fact, it is not the mission of the Church to direct industry and commerce, but to save men's souls. The test of effici-ency in this respect is not the accumulation of material wealth, but the development of spiritual perfec-tion.—Echo, Buffalo.

### DEATH OF REV. JOHN O'NEIL DOYLE

On July 28th, the death occurred at Margarea Forks, Inverness County, N. S., of Rev. John O'Neil Doyle. Father Doyle was the son of Matthew Doyle and Ann Jane Lafford of Margaree Forks and was born April 24th, 1870. After a preliminary and High school training in the school of his native parish, he entered the University of St. Francis Xavier, Antigonish, in the fall of 1902, taking the degree of B. A. in 1905. He then studied Theology at the Grand Seminary, Montreal, at Quebec; but, owing to ill health, he went to the Southern Diocese of Little Rock, Arkansas, where he taught until his ordination to the taught until his ordination to the priesthood, on Christmas, 1910. He taught for a time at St. John's Coltaught for a time at St. John's College, Little Rock, and later did missionary work at Osceola, until his appointment to the parish of Hot Springs. It was while laboring in this latter place that he was stricken with paralysis, on May 12th, 1918, from which he never recovered. Knowing that the end was near, he desired to die in his native land and arrived home just four weeks previ-

Father Doyle was held in high esteem by his bishop and by his fellow priests in the diocese of Little ous to his death. Rock, and in his short priestly career, had won for himself the love and reverence of all classes of people. He was in every sense a manly man and a holy priest. His death was learned with deep regret by his many intimate friends in Eastern Nova Scotia where, as boy, student and teacher, his beautiful character, kind disposition and engaging personality won the friendship of all who knew him. Zeal and sincerity, outstanding traits of his noble character, marks his priestly career in his adopted diocese.

The funeral service took place on July 31st. A Solemn Saturday, July 31st. A Solemn Requiem Mass was sung by Rev. M. M. Doyle, who was assisted by Fathers M. N. Tompkins and M. M. Coady, as deacon and sub deacon, all of whom were cousins of the deceased. Rev. R. McNeil acted as master of ceremonies and Rev. H. D. Barry preached an able and touching

### PRAYERS FOR THE SICK

Although these prayers are part of the ceremony of Extreme Unction, they might very well be said at any time for the physical recovery and the spiritual consolation of a sick

O Lord God, Who has said by Thy Apostle James: Is any one sick among you? Let him call for the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord and the prayer of faith shall save the sick and the Lord shall ease and if he be in sins they shall all be remitted to him; heal, we beseech Thee, O our Redeemer, by the grace of the Holy Ghost, the maladies o this sick man, cure his wounds and forgive him his sins, and expel from him all pains of mind and body, and mercifully restore him to perfect health, interior and exterior, that being recovered by Thy mercy he may return to his former duties. Who with the Father and the Holy

Ghost, lives and reigns one God, for ever and ever. Amen. Look down, we beseech Thee. O Lord, on Thy servant ( name, ) faint ing under the infirmity of his body, and refresh a soul which Thou has created; that he being improved by Thy chastisements may be saved by

Thy medicine, Through Christ our Lord. Amen.

O Holy Lord, Almighty Father, resources of nature and utilized them. Thus, not the Catholic Church, but nature, is responsible to the coording to the

multitude of Thy mercies, the work of Thy hands; favorably attend to the invocation of Thy name and de-liver Thy servant from his illness, and restoring him to health, raise him up by Thy right hand, and strengthen him by Thy victue, defend him by Thy power, and restore him to Thy Holy Church. Through Christ our Lord. Amen."

### MRS. CATHARINE MULLINS

PROMINENT TORONTO CATHOLIC RECEIVES AN ELOQUEMT

TRIBUTE The funeral of Mrs. Catherine Prendergast, widow of the late Edward Edmund Mullins, who died in Toronto, took place in London at St. Peter's Catholic Cemetery, on the morning of August 20. Mrs. Mullins and her family are very well known in London, where they resided for some years, and where her husband

died some years ago.
Services were conducted at 6.15 o'clock yesterday morning at St. Patrick's Church, Toronto, after which the body was forwarded to London on the C. P. R. for interment. The train was met in London by many of the family friends, both of

Monsignor Aylward of Sarnia and Rev. Father McKeon. Six sons survive—Wm. E., general manager of the Government railway at Costa Rica, and of the United Fruit Company, Costa Rica; Timothy, Company, Costa Rica; Inhotos, C. P. R. city passenger agent, Ottawa; Ed. E., mechanical engineer of North-ern Railroad, Costa Rica; John N. of Frank Tourist Company, New York City; Geoffrey J, civil engineer, of Toronto Harbor Commission;

Rev. Father Frank Mullins, C. S.S. R., of Esopas, N. Y.; Richard L., of The Mendelssohn Piano Company Toronto, and three daughters—Miss Kath. line of New York City, Miss Mamie of New York and Miss Helen of Toronto accompanied the remains from Coronto to London.

The six sons acted as pall bearers. In London Mrs. Mullins was wellknown. She was for some years a member of the congregation of St. Peter's Cathedral. Her charitable work in Toronto was also notable and an eloquent tribute is paid her by the Mail and Empire, which says: 'In Roman Catholic circles Mrs. Mullins was regarded as one of the most indefatigable of philanthropic workers She was unselfish to a thought, and in her charitable acts never her right hand know what her left hand was doing. In all her activities Mrs. Mullins was modest and unassuming, but many poor families had reason to 'call her blessed. She was prominently identified with St. Patrick's Church. In her illness she was uncomplaining and exhibited a true Christian spirit and a beautiful fortitude."

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St. Augustine of England, in 598, established at Canterbury a Catholic grammar school.

Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations, given habitu ally, are what win and preserve the heart and secure comfort. - Sir Humphrey Davy.



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