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

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The Catholic Record

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LONDON, SATURDAY, JULY 10, 1915

RIGHT VIRWS

The uplifters who are going to eradicate poverty and vice in the name of science do not like the saying : "Vanity of vanities and all is past to point the moral of this liabilvanity." They have an idea that it forbids the promotion of the legiti ity to aberration. It stares us in the face in our secluded villages as well mate interests of life. They don't like the teaching that man's eyes Materialism seduces nations and should be turned towards the stars, when he should be helping them with as aforetime. It may co exist with mop, broom, and speech to make a correct demeanour and a proud conflawless earth. But just a moment. The Church does not undervalue feeling keenly. People of narrow human progress. She blesses it as means may tolerate grossness, and shows her history. Father Hecker excessive comfort may blunt the edge in "The Church and the Age "exof moral conviction. It is only when claims indignantly against the false wealth accumulates that manhood notion that grace is given only at the and womanhood decay. Ten talents cost of natural strength, and he asor one may be abused to the fatal sures that the time is fast approachinjury of character. Hence the ing when the Catholic body will be clash of ideals is but the outbreak of marked by that spirit of initiative and restrained forces. By such revoluenterprise of which it has lost so much since the Reformation.

What the Church teaches is that deeds, however the world may estim. ate them, are of no real value unless they are brought into connection with our spiritual life. While she encour. ages human efforts, she bids us to make it a part of our service to God to keep right and good the intention which prompts them. This is why her children in the past worked so well and meritoriously. And a glance at their careers will tell us that their care for their souls did not prevent them from having their names not writ in water in the records of achievement in every department of human activity. That care kept them unselfish and from taking themselves too seriously.

SMALL CHANGE

The so-called "small change " of human intercourse extends to other matters than those which pertain to buying and selling. The little worriss of daily life, the touchiness of after events, and which has a signifriends, the perverseness of children countered as they often are by the religious spirit," he said, "which is stupidity of their elders and superiors-afford frequent occasion for patience and self restraint, virtues that do not flourish of themselves in the soil of the natural life. Giving and receiving, imparting and withholding, should be governed by the same law of judicious increase. We owe to our neighbors all the consideration that we expect from them: how can we look for attentions in a closely-compacted society without exercising thought and being careful to repay cumstances of the passing hour ? The big investments of time and pains to further the greater interests of our personal career too often arowd out of sight those higher obli gations which are due to all who minister, however humbly, to our comfort and prosperity. These things are the "small change" which pass from eye to eye and hand to hand : often tones of the voice are silent aids to mutual comprehension, influences which, as Wordsworth expressed it, form "that best portion of a good man's life, his little, nameless, upremembered acts of kindness and of love."

who has to give ?" That question he may well be asking to day with plaintive force.

OUR OPPORTUNITY

bane of advancing mankind. There

as in our crowded cities and towns.

classes into ruinous courses to day

sciousness of knowing much and

which doubts and fears flee away.

COMING TRUE

In 1819 the celebrated Joseph de

Maistre made a prediction which is

sufficiently remarkable in the light of

not all extinct in France, will make

uplift mountains: it will work mir-

scles. The Sovereign Pontiff and the

French priesthood will embrace

one another, and in that sacred em-

brace they will smother the Galli-

clergy will commence a new era and

tragically pathetic. Parents could bar the door against such publications, but some parents have not the most elementary conception of their

Must it always be I," he asked, smear their minds with the refuse

responsibilities and duties. False ideals have always been the is no need to hark back to the remote TORONTO'S STARTLING

> SCHOOL STATISTICS The Municipal Handbook for 1915

> and offscourings of a dirty world is

which has just been issued by City Clerk Littlejohn, contains some fig-ures under the heading of School Statistics that are startling, and should lead to an immediate and thorough investigation as to the manner in which the compulsory attendance law is evaded. Some time ago a Quebec journalist, in reply to the allegation that there were illiterates in his Province as the re sult of failure to pass a statute requiring all children to attend school produced figures showing that the average attendance of enrolled pupils in the schools of Montreal was better that in Toronto, the inference being than as almost all the children of sahool age in both cities are enrolled. Montreal's children are kept at schoo more steadily than the children in

tions we are made aware of the perils and possibilities of our mortal state. Toronto. To day nature and law are calling to Comparisons with other cities are us to look to ourselves. The great difficult, because conditions are never exactly similar, but the members of world drama now being enacted Toronto's Board of Education can should arouse us to solemn thought. hardly object to comparison with the condition of Toronto's We still have that in us which reschools under themselves and their recent predecessors. The sponds to the claim of the higher life. their recent predecessors. The figures which follow, and which are in all cases drawn from the Municipal We can devote all that we have and are to a noble cause, a great opportunity is lent to us, and a new and Handbook, show that the compulsor; radiant light transfigures our comattendance law in Toronto is practically a dead letter. So recently as 1911 the number of registered pupils mon days and duties. The damps of earth lie below, but the stars still in Toronto Pablic Schools was 51,714, and the average daily attendance was shine over us and the disordered distorted and clouded vision will be-85,042, or almost 68 per cent. To-day come clear, enabling us to gain inthe number of registered pupils has increased to the huge total of 70,753, spiring glimpses of life's attermost while the average daily attendance is attainment ; transforming sacrifice only 42,247, or a little less than 60 into a strange gladness, the earnest per cent. In four years the registra tion has gone up 19,039, while the average attendance has increased only 7,205. The discrepancy between of an immeasurable satisfaction from

increase of registration and increas of average attendance is so great as to arouse the suspicion that the regis tration figures are padded. What ever the cause, the fact remains that whereas in 1911, 68 pupils out of each 100 enrolled were present daily, in 1915 less than sixty out of each

ficance for this generation. "The 100 enrolled are present daily. The increase in the number of an effort proportionate to the presfigures already presented. In 1911 the 1,035 teachers and kindergartners sure put upon it according to the nature of all elastic fluids. It will

in the Toronto schools had classes based on average attendance of 34 children per teacher. To-day the average is down to 30, and this change represents an unwarrantable increase of over 13 per cent. in the huge sum paid annually for teachers

can maxims. Then the French salaries. It would be interesting to hea construct France, and France will what explanation the officials and members of the Board of Education preach to Europe : and this propahave to give of these figures, especial-

"INTERVIEW " WITH | POPE MISQUOTED, SAYS | may find themselves in the aforesaid POPE REPUDIATED

PAPAL SECRETARY SAYS MANY ASSERTIONS WERE ENTIRELY INVENTED

Special Star Cable By Brixton D. Allaire, of the Rome, June 29.-An important dip-

lomatic document, with reference to the war, is being prepared by Pope Benedict XV., it was learned to day. It is expected to be announced short-

ly. The Pope is showing keenly the strain of the war, and the worry im-posed by "interviews," attributed to him by various European news-

papers. Rome, via Paris, June 29.—An interview published in the Corriere D'Italia with Cardinal Pietro Gasparri, the Papal Secretary of State, arouses great interest in Rome as it is entirely taken up with the inter view obtained last week by Louis Latapis, a member of the staff of the Paris La Liberte, with Pope Benedict. The Secretary of State says :

"M. Latapie invented entirely many grave assertions. You must remem ber that a phrase isolated from the context cannot reproduce faithfully a thought, or, what is worse, it gives a meaningentirelyfalse. For instance. take the quotation regarding host-ages in Berlin. What confusion. The Pontiff is made to mix the Jews of Galicia, the Austrian priests of Cremona and the Belgian prelates, all of which, according to M. Latapie. was covered in the allocution of Jan-

uary 22, "With regard to the Jews, it was in March that Austro Hungary sent a protest to the Holy See. The protest was not mentioned, as the Vatican could not condemn Russia on the sole affirmation of Austria- Hungary.

OUESTION OF HOSTAGES

"The Pope was informed that Italy had taken some parish priests of the towns occupied as hostages, but the Bishop of Cremona informed him that they were being treated with every regard. Indeed, the Pontiff furnishes them with funds for Masses. The Pope knows all this perfectly. How, then, could he put them in a category with the Belgian and French hostages or with the Jews of Russia.

"With regard to General von Biss-ing, the German swernor of Bel-gium, neither the Holy Father nor the Secretaryship of State ever received a letter or a communication from him directly or indirectly. Thus the Pope could not refer to such a letter-and he did not. The letter teachers in relation to average at-tendance is no less startling than the of M. Latapis."

Cardinal Gasparri denies that Pope Benedict said : "It was under the pontificate of Pius X.," when asked by M. Latapie if it was necessary to inquire whether the neutrality of Bel-gium had been violated, but the Secretary of State does not say what words the Pontiff used.

"But much graver is the confusion of M. Latapie when he speaks of the relations between the Holy See and Italy," continued Cardinal Gasparri. "The following is the real opinion of the Pontiff :

army. And all of them, we implore, through the mediation of the love of PAPAL SECRETARY Jesus Christ, to show themselves IDEAS OF POPE MUST BE worthy of such a sacred mission and

SOUGHT IN OFFICIAL DOCUMENT Canadian Press Despatch

Rome, June 29 .- The Osservatore Romano, the official organ of the Vatican, publishing the statement terrible-but 'sursum corda' (lift up your hearts.) More frequently made by Cardinal Pietro Gasparri, Papal Secretary of State, in which he declared Pope Benedict was misquot-ed in the published interview obtained from him last week by Louis Latapie a member of the staff of The Paris La Liberte, makes this com ment:

that she with her powerfal interces-From this interview it follows that the ideas of the Pope must be Son the immediate cessation of the sought again in official Pontifical documents and not in words never scourge of war and the return of peace and tranquillity. And in so much as attered, but which attributed to the it is proper to so apply www. Holy Pontiff and which were reproduced Scriptures that the world may deserve with fantastic interpretation in the the Divine blessing, the order of the newspapers without respect for the prayer ought not to distinguish be-"Additional evidence of this lack tween the generosity of sacrifice and

of respect is found in the discussion of the latter from the Pope to Prince even as we do through three consec-Von Buelow. An effort has been made to give it political character and significance, whereas it was a private letter replying to Prince Von Buelow, who, unable to visit the Vatican, believed it well to write the Pope to take leave of him and ask his benediction for the Princess. At tempts are being made to contort this letter into a political document, and the newspapers even ask its publica-tion without regard to the Pope."

LETTER OF POPE BENEDICT

TO HIS EMINENCE CARDINAL VANNUTELLI

Signor Cardinal .

" It was our intention to call to gether, in the early days of next une, the Holy Consistory in order to make provision for the inter-churches at present deprived of their pastors and also induce a proper occasion for bringing us into touch to make provision for the many on for bringing us into with the Sacred College of Cardinals oncerning other grave and urgent matters dealing with the govern nent of the Church ; unfortunately however, painful events of all sort nave prevented us.

Now, not being able to direct the Irish Nationalists can accept our word to the Sacred College as a office under the British government. If the Irish Parliament were already in being in Dublin with the whole. I take the occasion to address it to you, Signor Cardinal, with the understanding that you impart it yourself to the individual members consent of both the English parties Mr. Redmond's course would have been clear; he would have joined the cabinet. But Home Rule is not of the venerated assembly of which you are the worthy dean. "In our first Encyclical, moved by

yet in being. In fact it is open to doubt whether Unionists are a whit the supreme desire to witness the more reconciled to it, now that Home end of the frightful slaughter which is dishonoring Europe, we exhorted Rule is on the statute book, than the Governments of the belligerent they were before the outbreak of the nations to the end that they pay war. heed to the tears and blood already In the circumstances, then, what shed and hasten to bestow again on was Mr. Redmond to do? He has their people the vital benefits of behind him the history of Ireland

peace under the union for more than a

CATHOLIC NOTES

It is said that there are nearly forty publications in this country, whose main object is to slander our spare neither pains nor laber, so that the soldiers in their difficult clergy and sisterhoods.

The Holy Father has sent a letter etruggle may in no wise lack the in-effable comforts of religion. "The times we are passing through are most painful—the moment is to Cardinal Mercier with 25 000 france for the relief of distress, and similar letter and sum to the Prince Bishon of Cracow in Poland.

Archbishop Ireland was the recipiand more fervently we address our prayers to Him in whose hands are the destinies of nations. Let us inent on the occasion of the dedication of his splendid new Cathedral of an autograph letter of his Holiness Pope voke with faith the afflicted heart Benedict XV.

and purity of Mary, the most sweet mother of Jesus and of us, to the end A Catholic editor, the Rev. John J. Burke, C. S. P., of the Catholic World, received this year the honorary de gree of Doctor of Letters from Ford ham University.

It is expected that thirty-one Japanese priests will soon be ready to take up apostolic work in the diocess of Nagasaki, thus filling the vacancies caused by death or absence of European missionaries.

of penitence. We exhort all the sons of the Catholic Church to practice, The Catholic Women's Lesgue of London has sent off to the front twenty two fully trained and certifled Catholic nurses. Each nurse utive or separate days, according to choice, a strict ecclesiastical fast; and carried a crucifix specially indul-genced by Cardinal Bourne. we concede that this plous practice of

Christian mortification will be worth, The Bennett Medical College, Chicago, has been taken over by the authorities of Loyola University. No radical change is to be made in the in the customary conditions the full indulgence, applicable even to souls in Purgatory. "May the echo of our voice reach administration of the school or the all our sons afflicted with the cruel teaching body. scourge of the war, and may all be persuaded of our participation in

Catholic Poland is said to be appallingly devastated — more so than Belgium. One report says there are 15,000 villages burned, and their affliction and their troubles, may have which does not effect the thousands of chapels and churches are damaged or destroyed. In regard to you, Signor Cardinal

At Kandy, in India, there is a Papal seminary, which is a central one for India and Ceylon. The first ordina-tion there took place in 1898. Last December eight students were or. dained priests.

Arrangements are being made for an exhibit of the Catholic colored schools of Ohio at the Emancipation Exposition in Chicago in August. The Catholic colored schools in this country number 165.

The amount of the collections by The explanation of John Red-mond's refusal of a place in the coal-Catholic churches for the assistance of war invalids, delivered by Carition cabinet of Great Britain is that dinal Hartman, Archbishop of Cologne, to Emperor William, was 575,000 marks (\$115,000.) Ireland, which he represents, is still denied her rights as a political entity; and while this is so none of

There are 85 ecclesisetical seminaries located in the United States, with 6,770 young men studying for the priesthood. There are 229 colleges for boys and 680 academies for girls. There are also 284 Catho lic orphan asylums sheltering 45,742 orphans.

The Society of St. Vincent de Paul in Philadelphia expended for relief work during the past year the sum of \$47,776,33. To meet this expendi-ture the collections and poor boxes mounted to over \$19,000 and the denations close to \$12,000.

Two Japanese nuns have just arrived at Sacramento, Cal., for the purpose of working among their coun-"'Listen to us,'we said 'ye who have in your hands the destin-ies of peoples. Surely there obtain any of its national rights only Japanese converted by St. Francis

WHO HAS TO GIVE

Whatever the degree of blame that must rest upon Austria for bringing on the war her position throughout the negotiations with Italy has been almost pitiful. Pulled by Italy and pushed by Germany, the Austrian Gevernment must have felt itself in a most unhappy situation. It was as if there were a sharp recurrence of the historic attrition, by which Austrian possessions in what was once Italy have been worn away. For the aged Emperor of Austria it is an old story. In his lifetime he has seen nearly the whole process. And many times during his reign has the question come up of Austria's yielding something to Italy.

A writer in the Frankfurter Zietung recalls the Italian mission of which kind of stuff. But our sincerest pity General Turr was the head in 1866, is for the children. Their heritage and which visited Vienna after get. should be innocence and purity. ting encouragement in Paris. Then, They have a right to the long, long too, it was mainly the surrender of the Trentino that was asked. Francis | the stars, to dreams of the rustling Joseph saw the Italian General, but of angel wings. But that irresponeturned him a pretty strong negative. | sible scribblers should be allowed to

nda will exceed all that has even been seen. If Catholic emancipation is pronounced in England, which is possible, and even probable, and that the Catholic religion speaks in Europe, in French and in English. remember what I tell you, there is nothing you may not expect. If you are told that during this century Mass shall be said at St. Pierre in Geneva and at Sancta Sophia in Constantinople, you have only to say,

Why not ?"

THE YELLOW PAPER

Some weeks ago we were told of the labour, talent, and money demanded by the Sunday newspapers. Some of them, we admit, are noteworthy as to letter.press, tone of articles, and discriminating taste. But there is one-a yellow, volumi-

nous rag that appeals to the feeble lore. minded and ignorant, and vulgar. It is patchwork of alleged humor of scientific charlatan rubbish, and it is perfumed with the odor of the dime. vorce court and of scandals. And it is sold by the thousands. Parents buy it for the children who like the fanny pictures," while they them. I saw. selves are close students of the careers of the "idle rich," who swap wives and live in the religion of rarefied finance in which the pride

and passion of life blossom and bring forth the fruits of hell. It is discouraging to have a normal adult letting his soul rub elbows with this

thoughts of childhood, to visions of

when it is seen that in the Separate Schools the average attendance is almost 70 per cent. of the total of registered pupils, and the teachers andle an average of thirty eight pupils daily .- Toronto Globe.

HIS FIRST IMPRESSIONS

TENNESSEE MAN MARVELLED AT CROWD THAT WENT TO MASS ON SUNDAY MORNINGS

The writer of the following letter to the New York World, John H. Raynor, has a real sense of humor ar incidentally an eye for striking sights as his concluding remarks show : "Several people asked me in the hotel where I am stopping what are the most wonderful things I have seen since I came to New York on this my first visit, from the village of Humboldt, Tenn. I am now fifty-six years old and was born and reared in Humboldt and never saw a city be-

One of the most wonderful things, I think, is to see all the people go by the hotel. I asked the bellboy where they were going and he said; 'Search I never heard such language in Humboldt in my life.

"I looked down your subway, but did not enter, as I saw hundreds go down there, but none came back that "Next wonder was why any one

goes up twenty five stories to any one. I went up in one lift twenty-four stories and got so sealick that I walked back. I have a crick in my neck looking up at them. Another wonder was to see all the women in the stores. Have they nothing to do at home ?

I went down town on what you call the East Side and never saw so many children in my life before, while up Fifth avenue I saw none at all. Biggest wonder of all to me was to see people go from 6 o'clock in the morning to a Catholic Church by the

thousands, while the church by the thousands, while the church I went to, a Protestant Church, had only forty-seven people there."—Buffalo Echo.

THE CHURCH'S POSITION

"It is true that he wished Italy to emain outside the conflict upon ceiving concessions from Austria, because he desired that Italy should not suffer the horrors of war, and he was pre-occupied with the delicate position of the Church if Italy entered the conflict. War once de-clared, the Church became entirely neutral. It has not in any way trie to prevent Catholics from doing their

luty according to their conscience and it has done everything for the spiritual welfare of the soldiers.

"The Pontiff recognizes that the Italian Government has done every thing possible to attenuate any diffi culties that might arise between it and the Holy See. The Vatican's correspondence is not being touched. But that does not mean that the situstion of the Holy See is normal. It loes not intend to create embarrass ment for the Government.

"The Holy Father much deplored the sinking of the Lusitania, but he could not pronounce directly on it because there was before him a question of fact regarding which eac side makes different assertions.'

NO MORE INTERVIEWS

Cardinal Gasparri ended the inter view by saying : "With regard to what concerns me personally, I saw M. Latapie only a few minutes. In that time the diplomatic relations between the Holy See and France were not mentioned. M. Latapie would have done better had he maintained the promise he formally gave me not to publish anything without previous authorization. But as that ormal promise was not sufficient to preserve the Holy See from such deplorable indiscretions, M. Lataple will have the honor of being the last journalist to be received by the Holy Father during the war."

When any pain, affliction or mortifeation shall betall you, say to your self: "Take what the Heart of Jesus sends these to unite these to Himself."—Blessed Margaret Mary. the priests under whatever title they

are other wave. other means through which you may be able to right wrongs; thus by laying aside your arms ye will have recourse to the dictates of conscience and the soul's bidding. And we are moved to speak thus not through our own interest, but on account of our love for ye and for all the nation. Do not, herefore, permit that our voice of father and friend go unheeded."

"But the voice of friend and father -to say this fills my soul with grief was not heard; the war continued to drench Europe with blood until there was no place on land or set that was free from iniquities prac tised against the laws of humanity and of all nations. "And if this were not enough, the

terrible flame has extended even to our happy Italy, bearing new terrors nd a train of tears a with it a asters such as accompany all wars lowever successful. While our hearts bled at the sight

of so much misfortune, we did not hesitate to prepare ourselves to al-leviate and diminish, as much as we could. the sad consequences of war We praise God that He has been pleased to reward our efforts to the extent of obtaining from the bellig crent nations the exchange of prison ers of war incapable of further military service. Moreover, we recently applied ourselves, and with good hope of success. in favor of wounded or ill prisoners of war not entirely useless as soldiers, to the end of ren-dering their condition less grave and their cure more certain.

"But the needs of the soul, s superior to those of the body, have particularly attracted our paternal attention. To this end we have pro-vided the army chaplains with full power authorizing them to perform ough the celebration of the Mass and through assistance to the dying those privileges which can only be conceded in the most exceptional circumstances. With this power and with these privileges we intend that

when its politicians were organized as an independent party, refusing te accept the honors of office until their country possessed the commonplace honor of freedom. Again and again Irish leaders might have had great office, but again and again they stord off. Those of their countrymen who did accept office or other rewards ceased naturally enough to be con cerned with the one life purpose o

because there is no pain that a son

and to all the members of the Sacred College, we impart with the effusion

of paternal benevolence the Apostolic

REDMOND'S REASONS

FOR DECLINING CABINET POSI-

TION

BENEDICT XV., POPE.

In the Vatican, May 25, 1915.

soul of the father.

Blessing.'

Ireland and were absorbed into their spheres. O'Connell and Butt might have had what professional advance ment they chose, but they refused The tradition by which Irish mem bers pledge themselves to refuse office or reward is an honorable and unselfish tradition.

Obviously if Mr. Redmond were personally an ambitious man he would not hesitate a moment about accepting a cabinet appointment. His refusal is an act of self-denial and not an act of self interest. It is a reminder at the same time to all Englishmen that, until Home Rule is secure, a wrong remains to be righted in Ireland.—True Voice.

AN INSPIRING SPECTACLE

In the Church of St. Adresse, Havre France, a few Sundays ago, there was witnessed an inspiring spectacle when the Belgian colony with all the members of the government at its head, came to pray for King and country. Soldiers, functionaries and employees were all present, and around the altar were draped the flags of Belgium and France. At the moment of Communion the

members of the government rose as one man and approached the altar rail together. It was an effecting scene, the official representatives of a distressed nation kneeling to receive their God. Among these men of prayer and patriotism was M Rankin who has just lost another son on the battlefield, and out of a numerous family now has only two sons left. A splendid discourse was preached by a Belgian priest, Father Du Bois.

vavier in the sixteenth century.

Governor Balaton, of Indiana, has appointed Rev. Dr. Cavanaugh, the president of Notre Dame University a member of the Indiana Historical Commission which is to arrange for a historical and educational celebration of the Indiana contennial in 1916.

The French Government acknowledges that their highest decoration for bravery, the prized "Legion of Honour," has been awarded to 67 Catholic priests and 127 nuns for deeds of heroism on the firing line during the present war.

Brother Camille, a Redemptorist, who died recently at St. Anne de Beaupre, once converted a Protestant lady from New York without saying a work to her. When asked why she wished to become a Catholic, she said . "I saw Brother Camille praying ; I saw him so good, so humble in his work, that I think his is the true religion. I want to pray as he does. I want to belong to Brother Camille' religion."

The leading Catholic universities in the United States last year were Georgetown University, with 196 teachers, 1,628 students; Marguette University, with 240 teachers, 1 670 students ; St. Louis University, with 252 teachers, 1,471 students ; Fordham University with 154 teachers, 1 626 students ; Creighton University with 150 teachers, 1,282 students the Catholic University, with 85 teachers, 1,307 students; Notre Dame University, with 90 teachers, 1,150 students.

Right Rev. T. F. Kennedy, D. D., of Rome, has cabled to Right Rev. T. J. Shahan, D. D., that the Papal brief renominating and appointing him for another term as Rector of the Catholic University had been mailed. Bishop Shahan has been connected with the University since its begin ning, and six years ago was made rector in succession to Right Rev. Denis O'Connell, D. D., who was appointed Auxiliary to the Arch-bishop of San Francisco, and later transferred to the See of Richmond, Va.

TWO

CARDOME

A ROMANCE OF KENTUCKY

Copyright

BY ANNA C. MINOGUE CHAPTER VI

If in the house there were fastivity ad joy, these reigned supreme in e "quarters." For the field hands it was an entire holiday, and the excitement made the necessary addi-tional work of the house slaves of feather weight. From the level yard, dotted with the white log cabins, the grass had been worn by the tramp of many fest. Hard, white, and bare, it lay. There played the children through the sweet summer days; there, when night fell and supper was over, the young folk gathered for the dance, while their elders sat on low benches and smoked, keeping was an entire holiday, and th low benches and smoked, keeping time to the music ; there on Sunday oons, when the long, loneson shadows were creeping across the fields, old and young congregated to sing their sad, plaintive hymns, or listen to Aunt Charity read comforting chapters from her little Bible. Is was a sacred place to them, that white yard, and it seemed appropri-

white yard, and it seemed appropri-ate that the grand dinner given them by the Judge should there be served. Each housekeeper brought cut her table, her one prized white cloth, starched and ironed to board like stiffness, and joining with her neighbors'-the master's long dining-board had a fair duplic

"I tell yoh, we yain't had no finah day nur dis sence de time we giv' de babbecue foh Gen'ul Layfet," said one old man, as he sat with a friend on a log, despatching the red heart of

"Yoh 'membah dat time, Ben?" asked the other, with well-feigned doan,

seked the other, with well-feigned "Pafac'ly Mosel" replied Ben, with emphasis. "Hit wuz de yah 'foh ole Marse died, an' me'n Judge wus nedah uv us mahyd. Guv'noh Dessa, he 'vited ole Marse to Fran'foht to he'p 'im 'ceive Gen'ul Layfet, an' we'en Gen'ul Layfet see ole Marse he run up an' shake 'is han' an' say, I'se glad to meet yoh, Mistah Todd ! Dah yain't no fambly in dis hyar State uv Kaintucky what's done moh State uy Kaintucky what's done mo dds! An'den Marse he vited 'n de Todds! An den Marse he vited Gen'ful Layfet an de Guy'noh an all de res' to come to Cahdome an he gev 'em a babbecue. An Gen'ul Layfet, he tell Marse he 'es ovah pow'in' glad to come, an' de Guv'noh an' all de res' dey says dey's shore to come; an' dey does, an' stop all night. An' Gen'ul Layfet, aftah de gran' suppah, he tell Marse an' de company how he an' Gen'ul Washin'ton fit de now ne an Gen'ul Washin'ton fit de English an' mek de King clah out. Den Gen'ul Layfet he gwias to de piany_an' he'n Miss 'Ginia Clay, ouh Miss 'Ginia's muthah, dev sing an' plany_an' he'n Miss 'Ginia Clay, ouh Miss 'Ginia's muthah, dey sing an' sing ; an' Marse Hen'y Clay, what's dah argyfian' wif ole Marse, he shet right up, an' w'en de song am@ovah he 'vances to Miss 'Ginia an' says, 'Dis am a mons'us honah foh yoh, Cous'n 'Giuia l' an' Gen'ul Laylet, he Cous'n 'Giuis !' an' Gen'ul Laylet, he ups an' tell Marse Hen'y dat Miss 'Ginia hev honahed hem; an' dat wus so, yas, suh! Den de nex' day de 'tiab neighbahhood gyath'd in. My Lawd! we doan know w'at to do wit de hosses an' de cya'ghes an' people; but ole Marse an' Miss, doan min' an' de n' Miss, des doan min', an' de wimmin dey meck moah bu'goh an' bile moh ham an' kill moh chick'uns, an' evabody eats an' eats till yoh t'ink dey doan

sheltah ef yoh's free, 'less'n yoh go up Nof? An' yoh's got to work foh strange folks dah, not 'n yoh own fambly; an' mehbe foh po'h white trash, wa't nevah had cullohed people. Ouh fambly's rich gal!" "Dey wouldn't be rich ef it wahn't

foh us!" exclaimed Mandy, with toos of her head. "Yoh's a fool now, Mandy!" said foses with a laugh. "Whar yoh "inte all de Judge's lan' an' his gal ?

"Yoh's a fool now, Mandy !" said Moses with a laugh. "Whar yoh t'inks all de Judge's lan' an' his cyattle an' his money? I rec'n as how we's wo't sumfin', but de Judge doan sell us 'less'n we's willin' to go. I doan know any one on de planta-shion w'at 'ud go 'way, less'n it's yoh. 'Courss we work, but dah's plenty uv po'h white folkses as 'ud be mightly glad to work foh de Judge foh w'at he pays foh ouh keep. I've heern' 'im tell Mistah Rice dah's so many uv us he rec's as how he'll hev to set some uv us free. Mebbe he'll set yoh free, Mandy !" At the word Mandy turned abruptly 'Not all uv't !" she answered, sharply. "I'se no fool, an' ef yoh doan fetch me five dollahs to mawah doan fetch me hve dollans to mawn night, I'll tell on yoh, sho'." She watched him depart, then, closing the door, muttered : "I'll jue' let de key stay hysh to sov de ole Judge a s'prise pa'ty in de mawnin'. H'll t'ink dey's speerits coun', sho' 'nuf." She laughed lightly as she stole across the white yard and slipped into her mother's cabin; and again

all was solemn, moon-lighted silence. At the word Mandy turned abruptly and continued her interrupted walk to the house, while the speaker

laughed. "Mandy doan talk no moh 'bout freedom to me," he said, "foh I know sumfin' she doan keer to 'membah." "W'at's dat ?" asked Ben.

CHAPTER VII Clariese was sitting in a garden with Plato's "Immortality of the Soul" resting on her knee. The June sun was climbing toward the meri-dian, but the leafy arms of the cstal-pa tree at her back, and the morning-glory covered trellis by her side shielded her uncovered head from its intense rays. The grass, in patches, was still hung with dew ; but her walting woman. assigned her "De Judge, 'e offahed any uv young men freedom w'at 'ud tek Mandy an' mah'y 'er. But dey yain't none uv 'em 'ticulah 'bout 'ceptin' de offah, sence dey heerd 'bout ole Mise but her waiting woman, assigned her on her arrival at the Park, had Powell's blue gummed niggah a-comin' to see 'er. But 'e doan come rought a rug to profect her feet from "We doa

CHAPFER VII

But Clarisse was not thinking of

brought a rug to profect her feet from the dampness and a parasol to shield her from the sun when she was ready to leave the sheltered nook. A narrow, finely gravelled path led past her, through the wood lawn, to a wide, shallow stream, one of the Elkhorn's many tributaries, and the murmurous flow "No, sub," replied Ben. want no blue gummed Guiny niggah mixin' up in ouh fambly, an' Cha'ity, she went ovah to de Park an' seed 'is ole mammy an' tells 'er some trufs. Cha'ity's a good woman, an' she doan want no c'nexion wit dem what's of the water came pleasantly up the long sloping hill, when a pause in the songs of the many birds left an in-terval of silence. Around, a thou-

not. Wat's de blue gummed niggab Ben ?" asked Mose, in awed

"He yain't doan nuffin', es I know uv, 'less'n he 'herit his ole mammy's evil speerit."

no moh, I 'serb.'

sand June roses were spling their fragrance on the passing breezes, summer blossoms swayed as if giving greeting to their neighbor across the wide strips of sward, and belated violets bloomed unobserved at the foot of a fatherly old oak. "W'at's she doan ?" questioned the "She's doan ole Miss Powell's biddin'," replied Ben, solemnly.

"W'at's dat, Ben ?" Ben glanced around cautiously then leaned toward his companion

and whispered his answer. "Good Lawd!" cried the hearen dropping his knife, while the two gazed at each other in silence.

"How did yoh hyar dat, Ben ?" ounger man then asked, in a low

"Chice. Miss 'Ginia's 'longed to de Clays ontell Miss 'Ginia's muthah mahyed, an' young Miss Powell, she wus a Clay, one uv de po'h Clays. Chlos tole my ole woman, an' she tole me." imply love for its mistress. She moved from her garden chain

to the rustic bench, and the elderly lady took the seat thus vacated. Her When supper was over and the many tables removed, Isaac, dressed in a spotless linen suit, with his useless hands, neatly gloved, lay on her lap, and the deep furrows and iddle under his arm, santered slow-ly across the yard, followed by the admiring glances of the children, who parchment-like complexion made the face look older and uglier in the fresh, white morning. Gazing on her, Clarisse wondered if her cousin had ever been young and beautiful. Mrs. Powell seemed to read the admiring glances of the children, who were sitting Turk fashion along the sides of the cabins. He had that day received a fresh supply of strings for his instrument, and on joining the group of older men he condescend-ingly explained the excellence of his thought, for she smiled grimly, making the other experience an un comfortable sensation, and she nervously lifted her hand and broke new possession, while the dancers politely awaited the arrival of the politely awaited the arrival of the nervou invited guests. They soon began to flock in, slaves from the adjoining plantations. Then Isaac took his chair off to a proper distance and began leisurely to tune his fiddle. "It off a morning-glory from its delicate 'How did you enjoy your first visit to Cardome ?" asked Mrs. Powell.

eats an eats thi yon this day down 'spect day's gwine to get no moh till Judgmen' day. An' Gen'ul Layfet an' Marse an' de Gub'noh an' de res' impatience of his waiting assembly, cried the girl. were such charming people in Kenhe scraped and twanged, tightened and untightened the strings, until his instrument was in proper order; then, drawing the resin across the and such a remark smacks of narrow ness and bigotry. Nor must you bow, he cried out, pompously :

THE CATHOLIC RECORD

lost on Clarisse, who hastened to the negress entered the room that dropped the pieces of oursed meat that hung from the low ratters. "Doan yoh tek less'n five dollahs foh dis," said Mandy. "An' yoh bring me dat money, d'ye hyar ?" The man grinned, showing palish blue sume and access the same palish answer: "Oh, no. He was quite young, and so handsome! He has black hair, deep, dark eyes, and is very tall."

blue gums and rows of peculiarly pointed testh as, lifting the sack to his shoulder, he asked : Yon are describing the majority of Kentucky gentlemen," remarked Mrs. Powell, who had now regained her composure; "when you call him tall and handsome; while many of the Powells are dark. You met him, "Doan I allus bring yoh de money, of course ?" Yes, and when I told him a beare

of his name was my cousin he looked bewildered until I mentioned the

Park." "And then ?" The voice WB sharp and insistent. "He said, 'Indeed !' and asked for your health. He did not appear to

your neares. He did not appear to know you very well." At this moment the white baired porter came toward them with a card which he held before his mistress's

eyes. "Ask Mr. Dallas to join us here, said Mrs. Powell, as she read the name. She greated her caller cordi-ally, and after the exchange of cus-

tomary light talk, led the conversa tion to the event of yesterday. "I was telling Cousin Angle about that Mr. Powell," said Clarisse, "for I wanted to know if he were a rela-live of hers. Can you tell us his

Christian name ?'

"Clay," replied Dr. Dallas, "if you can call that a Christian name! The wooden hands were drawn a little closer together, but, save that convulsive movement, Mrs. Powell gave no sign of all that name implied. The gesture did not escape the eyes of Howard Dallas, although they appeared to be resting admiringly on the rose bush that stood across the path. Clarisse laughed at his answer, then said :

'Do you know him Cousin Angie?" 'Is he Walter Powell's son ?" Mrs. Powell, fixing her eyes steadily on Mr. Dallas, ossession striving to make amends sand June roses were spilling their for the former involuntary movement of the hands. "I believe he is," replied he, with

"In that case," said Mrs. Powell,

turning toward Clarisse, "he is a very close connection — my stepgrandson." "Why, Cousin Angie!" exclaimed

her surroundings, neither was her mind absorbed in the sublime con-Clarisse, and then went on, blunder-ingly : "How strange he has not templation suggested by the book on her knee: it was wholly occupied ingly : nome to see you !"

Not a muscle of the old face quivered under Howard Dallas's eyes with the remembrance of yesterday he was not aware of the presence of

quivered under Howard Dataisse, the as she said, quietly: "When we are old, Clarisse, the young forget our existence." But the man smiled under his long, silky another until she heard her cousin's another until she heard her cousin's sharp, rasping voice. Clarisse had no great affection for her relative, and her first and rather clumsy feigning of such had been coolly re-

mustache. "Where is he staying?" she asked, jected by Mrs. Powell, who assured her that living at the Park did not "At Willow wild, " replied Mr.

Dallas, and as he knew he was on uncertain ground he devoutly wished she would evince less curiosity. "Willow

'Indeed !" she remarked. wild," she continued, turning toward Clarisse, "was the Powell homestead. I lived there from the day of my marriage until my husband's death Who has the old place now, Howard?' she asked.

"I forget the occupant's name," "I forget the occupant's name," newered Mr. Dallas, carelessly. 'He is a stranger here. I suppose 'the is a stranger here. I suppose you know," he continued, "that young Powell is running for the legislature ?"

'On what principle ?" she asked, her eyes wandering across the flower

'It was perfectly delightful!" ed the girl. "I had no idea there a silence foll "State's rights," he returned, and a silence fell. "We must admit it is honest conviction with him," Mr. Dallas began again, "since all his

" In the back of the ditch and bad -to you," he cried in sudden pas-sion. "Is it a lodging house you think I'm keeping for every idle vaga-bond in Ireland to sleep in ?" But summer morning, the white woman turned toward her her agonized face and stretched out her wooden hands, the mistress had come out and now "The pain, mammy, the pain !

she spoke softly.

"The pain, mammy, the pain !" With lithe, swift, serpent - like glide, the slave crossed to her mistress. By the nimble black fugers those wooden hands were soon unfastened and dropped to the richly carpeted floor, while she laid the poor, scarred stamps against her breast and the mistress wept like a child. After a long, long time, during which the "Two in there! then there's two too many." But the wife checked " You're hungry and tired, avick, she said as she pulled him by the sleeve. "Go in to your supper and I'll see to this man." long, long time, during which the slave stood calm and still as a statue, Mrs. Powell said :

"The boy has come." "Yes, honey, he's come," she an-swered, and her voice had a peculiar Conor grumbling still, did her bid-ding, and the stranger too obeyed her when she signed to him to follow. glide that would set its hearer think-"Where do you come from ?" she asked, looking down at his rags of ing of waving marsh grasses stirre

ing of waving marsh grasses stirred by a snake creeping through them. "He's stayin' in his gran'pap's ole place. They can tubn him out ef they git tiah'd uv him. An' he hasn't any lan', en he hasn't any slaves ; jus' one black hors. We'll have him come out black hors. We'll have him come ovah hyah some time, honey, an' see how he beahs hisself, an' see how he looks. We'll have

him come to see us." The mistress looked earnestly into the slave's face, then she said ; "Very well. Now, put on my wooden hands."

TO BE CONTINUED

GOD'S ONE MAN

ripened, and God only knew whether Conor Gilligan had taken home the poor crop that year would ever show gold at all. ew wife to Carrig-a durrish, a townared girl, who opened wide her eyes at the customs of the country, but The sack was gone. Worse than that, another unopened sack and the few potatoes that were all their dewhose simplicity won all hearts

pendence were gone as well. He had been angry the night before The farm lay on the highway, and at first the coming and going of the beggars had broken the monotony of the long days when Conor was out at work, but when the spring time came when the charity man came in, but now- Oh! Now the children ran away and hid their mother's skirts to see the passion o and the workhouse wards sent out him and the words he flung upon her their winter inmates to "travel" for the summer, Mrs. Gilligan began to in his wrath. Even the woman her self was cowed, but at last she ven tire of the frequent calls on her time tured to put in a word.

"Perhaps it wasn't the charity men," she said timidly. and her charity. "There's nothing for you." The applicant was the fifth since morning and midday had not yet

'For God's sake.'

For God s sake." Mrs. Gilligan hesitated. "I'm sorry," she said, more gently, but there are so many coming—" "Amn't I in Carrig a durrish?"

asked the beggar in surprise. "Can't you see that for yourself, replied Mrs. Gilligan, and she glanced proudly over the fields that fell away

beyond the road to the little bog lake n the distance. There are no other fields in the

"I'm dark," said the woman sadly, but God's will be done;" and she

"Get up out of that!" repeated Conor, but now that the old man's eyes were on him, he spoke more quiety. "Get up and tell me where they've gone who robbed me." "How do I know," replied the charity man, sitting up. "I slept early and when I woke they were gone. What is it they've stolen. Your happiness?" "No-no." Conor was surprised to hear such a one speak. "One of your children?" "but God's will be done;" and she tapped the flag stone before the door with her knotted thorn stick. "It's corry, I am," cried Mrs. Gilli-gan quickly, this time really meaning it, "May God help you." She drew open the halt door and led the woman to the free de mutting her on the to the fireside, putting her on the low seat that Conor had made for

herself, and bidding her rest until

"Thanks be to God for this," said the beggar. "I was afeard when you spoke that the luck was going from Carrig-a-durrish." "The luck ? What's that at all?"

hearth.

"Then," said the charity man, they ve taken nothing but what you Everything was prepared for the nidday meal, and waiting for the can get again. What will you give me if I give you back as much as potatoes and the bacon and cabbage o boil, Mrs. Gilligan drew forward a stool and sat facing the beggar, her fingers busied with a gray wool sock. "Hasn't Conor told you of the Luck

what you've lost ?" "What will I give you ?" asked Conor, and he was more and more surprised. "What do you want me

No-0.

"Your character ?"

"Then they knew it was no right charity man they had had in it, and Conor, going to the lough side, he threw in the key to where no man has ever measured the deepness of the water, and the bog stuff underthe water, and the bog stuff under-neath. But that was only one part of their promise and the other part they kept as well, God helping them, them and their children after them. "There's two in the barn already, onor," she said. "What harm will Conor," she said. "What harm will it do us to give shelter to another?"

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them and their children after them. "How was that?" asked the young wife, not fully understanding. "From that day to this," said the blind beggar, "the barn door has stood open, and never one, man, wo-man or child, who came to Carrig adurrish has ever been sent away with empty hands. Out of every three that come in it two may be idle. good. that come in it two may be idle, good-for nothing pilferers, but if God seuds the third, by giving to all, there's no danger that God's one man should be refused. And the luck has been in it since. Is there a form in the country better now than Carrig-adurith ?" a.durrish ?

Not a one," replied Mrs. Gillfgan. "Is there a happier home?" "No, indeed, nor as happy."

"The reason for that," said the blind beggar, "is because there's charity in it, and that, as God's own messenger said, that is the love of lod."--A. Dease in the English Mes senger.

OUR CONVERTS

DO WE BOAST TOO MUCH OF THEM ?

Something in a paper never read by the present writer was quoted to him the other day, and as it was him the other day, and he worse only a quotation it would be worse than temperarious to attempt a re-quotation, writes John Ayscough in the Catholic Universe of London. But the point urged appears to have been that Catholics, if not the Catholic Church, make undue parade of accessions to our religion from other bodies, as, for instance, from the Church of England — that those who join us make some sort of boast of it, and so do we on their account ; whereas, recessions occur from our Church to other bodies, as to the Church of England, and the receders make no boast of it, nor is any made on their behalf by the re-Conor, picking up a great stick that lay at hand. Then he strode across the yard and she and the children any made on their behalf by the re-ligion which satisfies, better than ours, their ideals of unity, sanctity, Catholicity and apostolicity. It is not meant that the above phrasing represents that of the paragraphs in the newspaper it is measure what after him. The barn door was set to, and inside at first they thought it empty, but looking again they saw the newspaper; it is merely what I understood to represent the sub-ject matter of the complaint or twit. "Get up out of that !" cried Conor probably there was no allusion to the unity, sanctity, Catholicity and and he made as though to strike him with the stick, only his wife held him apostolicity of the religion, or re-ligions, whither lapsed Catholics may "Get up out of that !" repeated

is there any trath in the assertion conveyed ? Are we concerned to deny it altogether ? I do not see

that we are. If those who become Catholics oast of what they have done selfboast of what they have done self-righteously, they are in fault, as all self-righteousness is faulty. If they held themselves as though their con-version were so great a thing for the Church that the Church ought to feel herself slightly overpowered by the honor done to her, they would show themselves singularly lacking in a sense of proportion. But they may glory in finding themselves where they are without any personal boast in the matter. The woman in the Scriptures who found the groat she had been seeking and called her friends and neighbors together to rejoice with her, and He who tells us of it does not blame her; and the true faith is a greater find than a

" From the world at large." said. "And are the people good to you?" "Not so good as they used to be," was his reply. "What do they call you?" she asked, but he seemed not to hear her question right, for the answer he gave said.

uv'm, dey stan' out on de lawhn, jus a lestle 'bove de summah-house an' de Gen'ul sheck han's wif de people, an' say dey yain't nuffin' gev him moh pleasuh den to see all dese folkses ; an' dah yain't nethuh !"

Ben, rambling on, had quits forgot Ben, rambling on, had quits forgot-ten his melon, and when at this point he returned from the past, he felt chagrinned to see that the best part had been quietly devoured by his at-tentive listener, while several of the children, who had gathered around, were helping themselves to the re-mainder. At this inneture Aunt were helping themsolves to the re-mainder. At this juncture Aunt Charity appeared, a slenderly built middle-aged woman, whose brownhued face wore an expression that made it almost beautiful. Over her made it almost beautith. Over har neat blue cotton dress was a long white apron, a white kerchief crossed her shoulders, while another, as spotless, was wound about her head. spotless, was wound about her head. Her voice, face, her entire appearance, expressed sublime patience, which seemed to spiritualize the woman. It was one of the unaccountable vis-itations of Providence that the only daughter of this saintly old woman should be Mandy. She went quickly to the log, and reaching out her arms draw the children from the melon. drew the children from the melo censuring the men for their negli-gence. Mandy, who chanced to be passing on her way to the kitchen, laughed at her mother's solicitude, and exclaimed scornfully :

Wat's it to yoh, mammy, if de ang'uns was all dead? Day 'longs young' u de Judge.'

'But the little souls 'long to God honey," said the woman, solemnly, pressing the children against her spare form. "An' when God put 'em in these little black bodies, and guy em to ouh Marster, He didn't make less responsible in carin' foh'

Mandy only grinned at the words and when her mother moved away with the children, she said to the men: "Mammy's a fool! God doan keer foh us, ur He'd meck us free." Wat yoh want to be free foh,

"Wat yoh want to be free fon, Mandy ?" sakad Ben, in a puzzled voice, again neglecting his water-melon. "Dah yain't nuffin' yoh wants yoh cyan't get. Whar yoh t'ink yoh's gwine to get food an'

"S'lec' yoh pa'tnahs !" At the words there was a quick forward movement of the young men toward the women and in the next moment the white yard, over which the rising summer yard, over which the rising summer moon was shedding its light, present-ed its frequent ball room aspect. A long, piercing wall answered the first drawing of the bow across the strings; then, "S'lute yoh pa'tnahs an' yoh cohnah's !" cried old Isaac, while a lood of light, tripping music began Figure followed figure, dance followed dance. When one set of dancers grew weary there were others to take their places ; thus with singing and light talk in the house, loud laughter light talk in the house, loud haughest and gay dancing in the "quarters," the Judge's fete day slipped away. As the evening advanced, the sleeping children were gathered up by their nothers and borne off to their little beds in the cabins ; the older people soon followed the children to rest, but the dance and music went on gayly. As the last quadrille was forming, there came from the orchard below the long, peculiar cry of an owl, whereupon Mandy gave a start, owl, whereupon Mandy gave a start, and, unobserved, stole away from the

laughing, heedless crowd. Half an hour later all was silent. Half an hour later all was silent. The yard was deserted, and lay white and hard in the moonlight; the great house and little cabins were dark. The helpleseness of sleep was on the land. Then from out the shadow cast by a line of quince shrubs, two figures advanced, tip-toeing their way toward the mat toeing their way toward the meat-house, in the lock of which the key glittered like silver in the moonlight

Lawd, but doan I wisht I hed a mule !" said the man, whom Ben would have recognized as Mrs. Powell's "blue gummed" negro. "Shet yoh mout !" commanded his

companion, Mandy, trailing her ballroom suit over the yard, "ur yoh'll wake de dogs, an' den yoh'll wisht

yoh hed a mule, sho''nough." Cautiously they unfastened the door, and into the strong bag the man carried under his arm they

I should say in this locality, if I were you," corrected Mrs. Powell. "Kentucky is ta rather large place

mind my correcting you, at times You have come to live among ushope, to become one of us-and you understand our happiness when we are young depends in a great meas ure on our social popularity. You need not expect kindness and atten-tion for gratuitous affronts." Clarisse sat under the sharp words

with her eyes on the morning glory, which she was now tearing slowly to pieces. Mrs. Powell's many years of secluded life had been spent in read. ing. Her course embraced a wide range, but what held for her the greatest attraction was character study in its various branches. She had followed some subjects to their utmost point, and as she now looked on Clarisse-her lids shielding her yes under the reproof, her fingers cruelly tearing, bit by bit, the deli-cately tinted, rarely beautiful flower -she knew she saw a person wholly devoid of the sensibilities of a fine soul ; one whose conscience could be gradually deadened, until wrong would be done as unwittingly as the lower was mutilated.

"Tell me something about your day," continued Mrs. Powell, and her tones were gentler than Clarisse had ever heard.

The Governor was there.

"So I should suppose, since he and the Judge are close friends." "I met him," continued the girl, "and he inquired most kindly for

Mrs. Powell made no comment on the solicitude thus expressed for her by the chief magistrate of the common-wealth, and the girl continued "And Cousin Angie, there was a Mr. Powell there. Is he a relative of

yours ?" There was a swift, sudden drawing

There was a switt, sudden drawing toward her of the neatly gloved hands; after a second's pause, she replied : "There are many families of the name. Was he an elderly man?" The words were spoken hesitating.

ly, but as she was not a close observer these outward signs of emotion were

of Carrig a durrish ?' property is one black horse. to fields to be cultivated man incredulously. slaves to be considered."

"It is always honest conviction with a Powell," she remarked. 'Tell on yourself." And this is the story Mayneen Gil-

"And with a Clay, too," put in Clarisse, who had a dim recollection of having once been drawn from the the Great Famine was sent to Ire-land, there used to be times of pov-erty and hardship that, not knowing sublime contemplations of Plato and Socrates to read of the great Clay, and was glad of an opportunity to show her knowledge of the Kentucky statesman. Mr. Dallas bit his lip under his mustache and looked keen thought of very badly. There hunger in the farmers' houses and in the poor man's cottage, want and fever and starvation and death ; and ly at the girl, wondering if she were totally devoid of feeling or entirely ignorant of her cousin's past.

never and searvation and dead ; and many an honest family that had struggled along for generations in the little home were forced to travel the roads, begging their bread for God's "And with a Clay, too," repeated Mrs. Powell, calmly, although it was the first time in years that name had sake from those more fortunate, i little less poor, than themselves. rossed her lips.

When their visitor was gone Mrs Powell sought her room and called her waiting woman. The slave soon appeared — a lithe, quick-footed woman, whose face was one of the most hideous that ever made claim in the human. The dean dead most hideous that ever made claim to the human. The deep, dead, ebony blackness of the skin showed pure African blood, but the unusual-ly low, receding forehead, the hooked the potatoes. Morning and all day long they can

nose, and protruding lips, making the face resemble more the head of a parrot than the features of the ape, told of a different species of the race; while the shifting, cunning, bead-like eyes wore always the vin-dictiveness of a serpent ready for its spring. When a baby she had been picked up by traders in Guinea. At an early age she came into the pos-session of Mrs. Powell's father and on the death of his young wite she was made nurse to his infant child. This setting of the stranger above them was resented by the old family slaves, and their dislike found vent in many strange stories about the race; while the shifting, cunning,

in many strange stories about the Guines negress, until in time she came to be looked upon as something evil, masquerading in that distorted garb of flesh. But she filled her im-

charity man, and his beard was white white child a care and affection greater even than that of a natural mother. What ties later drew mis-tress and slave inseparably together may not be here related ; but when

The key of your barn," replied "Never a word," said Conor's wife.

as he threw himself down and drew

the clean straw over him sounded to

have no sense in it at all. "Charity," he said. "And that's the love of God."

In the morning, before going out to

the fields, Conor Gilligan went to fetch in for his wife a measure of

meal from the store in the barn that was to last them till the harvest

"And who else would it be ?" cried

that the last man to come in was

eleeping.

ank

faces in their

the charity man quickly. "So that you can come again. I "Yes, I, or others. You would lose

No, no, they've stolen all the

neal and potatoes we have, all we're

likely to have the winter through."

ligan heard from the blind beggar on more than joy would gain by keeping out those who ask shelter in God's Years and years ago, long before name."

Conor went over to the door, and pulled out the rusty key. "Well," he said, holding it in his

what was going to come, the people hand, "How are you going to give me back my meal ?"

me back my meal?" The charity man stood up and walked out into the yard. He went up to the fence and looked out over the fields that run down to the lake below.

"In a month's time," he said, and he stretched out his hands, "there will be more grain in those fields than the work of one man can save in a harvest time."

The Gilligan who was in Carrig a-durrish in those days, was an honest Conor looked down with gloomy, poor man, but times were bad, the family at home was big and weak and doubting eyes over the poor heads orn, sprouting weakly through the there was blight upon the corn and inil.

"If there is," he said scoffingly, "you can come back for the key." And with that he turned to the here to the door, asking food for God's sake, and when night fell still they empty barn.

When he came out into the yard again the charity man was gone. "And did he ever come back again?" asked Mrs. Gilligan leaning forward. Her hands had long been idle be-

cause of her interest in the story. "Never again," said the blind beg-ar. "But when the harvest came

gar. "But when the harvest came hadn't Conor to call the neighbors in, one and all, to help him with the corn? And the potatces that he thought were black and done for were the finest crop that ever was

"What then ?" asked Mrs. Gilligan. "Then," went on the story teller,

late and rotting in the neids, and his heart was heavy seeing the poor promise of the charity man before them at the door. "Where can I sleep?" asked the harvest, and coming in there was a charity man, and his beard was white "they put their heads together about what to do with the key. Says Conor we don't know his name nor his home, so how can we keep our prom-ise. But his wife spoke different. ise. But his wife spoke different. "He came from the world at large," she said, " and he told me his name was Charity, ' and that's the love of God,' he said."

groat. The rejoicing is a sign of appreciation of the thing found, and need not imply vanity or self conse-quence. I think it is true that our converts do so rejoice, and their joy does not quickly evaporate. It does not wear away when the novelty of their position, as co heirs of all the Church's treasures has been worr away, but deepens through life, and

is deepest when life ends. It may be true that those who leave the Catholic Church for some other make no boast, personal or otherwise. It is very likely. They may betray no pride and no elation. And one does not wonder. It is a humble movement, and if they are aware of it, it may mean some remnant of grace. At all events, their silence cannot surprise us. If they abstain from calling friends and neighbors to rejoice with them, they doubtless have their own reasons, and one who is no wizard may divine them. To rejoice, even rather loudly, over treasure trove is as natural as it is human and harmless; to make much ory over the acquisition of a mare's nest only proclaims an imbecility it were better to hide. To find your mare's nest and hold your tongue about it is a natural result of

some suspicion as to the importance of your discovery. It would not appear that we are much concerned appear that we are much concerned to deny that converts to Catholicity arrive with a sense of elation and de-light they are unable to repress, and that receders from Catholicity withdraw with all reasonable meekness, in perfect silence, and without the least tendency to betray elation or

even belief. But does the Catholic Church, or do Catholics, make a great to do over the arrival of converts ? These are two separate questions, though one in principle. The Catholic Church at large is not commonly aware of the accession of converts unless they arrive in masses, so to speak, or their importance is peculiarly sig-nificant in some special way. If it could be aware of each individual conversion, it would rejoice over each, as the Good Shepherd in the parable rejoiced over the finding of

came, but now begging for the shelter of the barn roof over themselves and the helpless children in their arms. And the Gilligans gave what they could, at first with all their hearts, then the man began to grudge the giving of what they had so little themselves, and he'd grumble time and again, so that it was mostly when he was out that the woman gave for

God's sake. One night himself and the eldest boy had been out all day, trying to save the little crop of hay that lay late and rotting in the fields, and his JULY 10 1915

the one sheep that had been wander-ing in the wilderness. When con-verts are made in striking numbers the Church and her head on earth are sware of it, and there is great rejoicing : so there has been in Rome over the conversion of whole nations brought to the faith by the apostolic men Rome has sent forth to carry od's truth to them.

God's truth to them. On ordinary occasions it is differ-ent. If the writer of the gibe, or complaint, we speak of, were to be converted to Catholicity the Pope would perhaps not be informed, nor would the Catholius in America, Australia, or even Austria; and Rome, New York, Melbourne and Vienne would go on just as if Rome, New York, Melbourne and Vienna would go on just as if nothing particular had happened. If, however, the fact were known in all those places, it would cause re-joicing; not that the Universal Church had escaped a great menace or plumed her cap with a remarkable feather, but because another scall had feather, but because another soul had been brought to what is meant for the safety and sanctification of all souls. In the meantime those who did know would be glad; not all Rome (such is the detective supply of information even in these days of telegrams and post cards), nor all the Catholic Church in England or Bayswater, but all Catholics who should knew that another spiritual

rother had been born to them. Converts themselves should know converts themselves should allow as much about it as those who have not the least intention of becoming converts. What is their experience? Did we find when we became Catho-lics that the Catholic Church had her head turned? Did the Pope suffer from an accession of blood to the head? It was a great day for us; was it made a festival for Christen-dom ? Was the priest who received us promoted, or has he since con fided to us his just disappointment at the delay in his promotion ? Was all Catholic Battersa agog, and the all Catholic Batteres agog, and the Archbishop of Canterbury, even anonymously, warned that he had better look out — Mr. Smith had turned Catholic and the Established religion was on its last legs ?

ay, but Mr. Smith is given friendly welcome — and a friendly warning. He has made a beginning; let him see to it that he walks worthily of the great grace God has given him. He is a child of the Church now, but her babe, let him learn, and let him, above all, learn obedience. Of babes not much else is required. Much talking is not seemly in babies : they are but stam merers, and precocious speech is seldom instructive. He is not greatly flattered, but he is sincerely con-gratulated. He has done as good a day's work in becoming a Catholic as he could do under the circumstances Certainly he is congratulated-on hi own account, not because the Church stood in special need of him, but because he and all men stand in great

need of her. Is there no such congratulation for the neophyte who flings himself into the arms of the Church of Eng. land ? Has she no such embrace fo him ? Why not ? Is there no warm congratulation ? Does such concongratulation ? Does such con-gratulation seem out of place ? It may be. I, for one, can believe it. Perhaps those to whom he goes wonder why he comes. What brings What has he to gain spirithim ? ually, what is he willing, spiritually, to lose. Dr. Johnson was a devout Anglican, a hundred times more devout an Anglican than any thousand Anglicans you shall commonly meet. 'I shall never," said he, "be a Papist unless on the near approach of death, of which I have a very great terror." What says he of converte from Protestantism to Popery and

danger to bimself, eager and intent only on the saving of souls. Truly be is the representative of the good Shep-herd, giving his life for the sheep.— N. Y. Freeman's Journal. 1420m

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THE SCIENCE OF SNOOPING

The Committee of Five halted hesi-tatingly before the private office of State Senator McCaffery. "I don't like his name," ventured

the Reverend Darksome Bigot ; sounds Irish." "And the poor priest ridden Irish are all Romans," added Miss Prunella

Prejudice, enigmatically. "It must be faced to the bitter

end," said bravs Colonel Backwoods. "Onward, champions of righteous-ness and American liberty against Rome! Onward to the charge !"

THE INDICTMENT

Senator McCaffery met the charge with the serene countenance, and graciously waved the quintette to seats within range of the battery of his smiles. What can I do for you to-day ?

he said, with the air of grandfath patting little Freddie on his golden locks.

"We have here," began the Rever-end Bigot, "a bill for the inspection of convents and other institutions of the Romish Church, and we crave learn that there is hope even for the most pitiable of God's creatures, you will know that you are in a convent of the Good Shepherd. Then you your support.'

os the Good Shepherd. They you may safely shoop. "Your disguise, Mr. Darksome Bigot, will not afford you great diffi-culty. Ignorance is its first requisite; wilful wickedness its second. Pre-tend that you are a lad of twelve who never knew the love of a mother nor Senator McCaffery's jaw shot for ward a full inch, and the window barometer suddenly registered calm changing to storm. But Senator Mo-Caffery had inherited a sense of humor from his priest ridden ances humor from his priest ridden ances tors, and so his jaw grew less hard tend that you are a lad of twelve who never knew the love of a mother nor the cherishing care of a father. Plunge your soul deep in the corrup-tion of the alleys; train your hands to definess of theft, your brain to quickness for crime. Weaken your body with the fumes of rotten tobacco and with rile food Learn to fix even if the barometer remained un hanged.

"For years," continued the rever-end gentlemen, "these institutions have grown up in our midst un-checked. But noble hearted Americans alive to our somnolent careless-ness have cried : Who knows what heinous crimes may be perpetuated behind high convent walls ?"

body with the fumes of rotten tobacco and with vile focd. Learn to fly furtively from the approaching police-man. Then when the hand of the law falls heavily on your shoulder, they will send you to a Catholic re-formatory where Catholic Sisters will teach you for the first time what it means to look into the aves of spot-"Yes," bolted Miss Prejudice with triumphant logic, "if they are right before heaven, why do they not let it means to look into the eyes of spot before heaven, why do they how as us go in and out as we choose ?" "Ab, why ?" echoed Mr. Ign Ramus and Miss Very Prude. "So we wish this law passe less womanbood, where your hands will change their criminal definess for the cleverness of the skilled artisan, where the curse will give

authorizing state officials." "Women especially-" "To inspect at their discretion

arhisen, where the curse will give place to the prayer and warped boy-bood will develop into upright man-hood. There in that reformatory you may study conditions uninterrupted and suspected by no one. Snoop, these mysterious abodes of shadows and somber robed women. They must be allowed to study conditions, right while there's time for snooping. abuses, free the imprisoned, and per-meate all with the wholesome atmos

phere of American freedom." HOW TO PROVE IT

an humble Lear, has felt the serpent's tooth of filial ingratitude. Clad in "Gentlemen and Ladies." began Senator McCaffery; 'your bill is most interesting. Before I would recommend your presenting it to the the garb of poverty, with a hopeless, hunted look in your eye and a quaver in your voice, dragging leaden feet from the homes of faithless friends, senate, you must gain for it the solid backing of definite facts. These it is you will seek out a Catholic Old People's Home. If your disguise is your duty to acquire by a systematic

course of—snooping." "Snooping ?" Miss Prejudice's eyes gleamed with a new light.

"Yes, let snooping be your occupa-tion for some days. Disguise your selves. I doubt much that convents would receive any of you were you to show yourcelves in your true like-ness. But disguised, you can visit these convents ; spy out abuses ; learn all their dark secrets ; and then return with your facts to carry your bill triumphantly through the legislature.

snoop no longer. "And when you have thus gathered May I suggest some fit disguises?" Senator McCaffery turned his blue from first hand the horrible secret of these "nunneries," and confirmed eyes toward the ceiling. He was thinking of his daughter as she knelt eyes toward the ceiling. He was thinking of his daughter as she knelt in consecration before the altar not three years back. His voice was gentle when he began. Like was the state legislature. Can such skiltul snoop-

THE CATHOLIC RECORD

Christ, while many members of the Roman Catholic Church believe there is no salvation outside their

This correctly quoted mental attitude of our Protestant fellow citizens toward the Catholic Church and its Spiritual Head, is also, and unfortu-nately, attributable to ignorance and misunderstanding. It reflects either a non intelligent reading of profane history, or a total lack of familiarity with it. If they look upon the Pope as anti-Christ, what must be their opinion of the rulers of nations who have always had their representa-tives at the Vatican. What must they have thought of the eagerness of all rations are our own to be

of all nations, save our own, to be or all nations, save our own, to be represented there just before the out-break of the present European slaughter? As the most conspicuous exponent of peace in all the world guise yourself as a poor, broken woman, whose past is a livid blot and whose future is a dismal blank, whose whose future is a dismal blank, whose soul and body are deadened with the weight of man's inhumanity and woman's criminal weakness. Write across your ashen brow the lines of shame and despair, so deep that men and women shrink from you as they pass you in the street. Then throw yourself at the steps of a Catholic refuge, and out of the depths of your misery, lift seared eyes to the Sister who answers your knock. When she takes you in her arms and for the first time you hear of the Saviour Who loved even Magdalen, when you learn that there is hope even for the to day; as the only arbiter in all of Europe through whom peace is apparently possible at present, what must be their opinion of the Pope now ? Certainly, not that of anti-Christ.

It is quite evident, therefore, that Dr. Niccolls' "many Protestants" are Dr. Niccolle "many Protestants" are sadly in need of historical reading and study. And the good Doctor himself would profit by delving a little further into Catholic doctrine and belief. Particularly so, concern-ing the contention that "there is no salvation outside the Roman Catholic Church " Church."

We have no inclination to become the volunteer instructor of the good minister in the matter. But we can assure him in the kindliest spirit that he should possess the informa tion. Furthermore, we can assure him it will be not only pleasing, but not in the slightest degree shocking to his own religious convictions, or in anywise derogatory to the Catho-lic Church. Should he accept the suggestion and acquire the proper in-formation it is certain his future sermons may be made even more dis-tinctly different, Christian informing and encouraging.-Church Progress.

TWO SIDES

Here is a clipping from the pen of Reynold E. Blight, taken from the Bulletin of the Los Angeles Consistory (Masonic). In certain circles it is popular to bitterly denounce the Catholic Church, and in the condemnation forget her splendid achievements and the consecrated service she has rendered

to humanity. The long roll of patriots, statesmen, philanthropists, think-ers, herces and saintly sculs who have drawn their spiritual inspiration from

her communion is sufficient proof of the greatness of her religious teach-"Colonel Backwoods, your disguise ing. Among her priests are those whose names have become synony. shall be that of a greybeard, who like nous with purity of life and unselfish effort for the betterment of humanity: Father Damien, Father Matthew, Father Junipero Sarra, Saint Francis of Assisi, Savonarola, Her countless institutions of learning, her manifold charities, the universality of her spiritual appeal must complete and neglect and wretched-ness are writ large on your face, a awaken the admiration of all men. It must not be forgotten that at her Sister will lead you by the hand ; a Sister will clothe and feed your quak. altars the common people received their first training in democracy. ing form ; a Sister will draw your soul upward from the present wretchedness to the glory promised to Christ's poor. In one so near the Prince and pauper, peasant and mer chant knelt together, equal before God. During the long night of the dark grave, they will suspect nothing; and in the midst of this blind and unsusages the lamp of knowledge was kept burning in the monasteries. Toler-ance knows that there are two sides pecting charity, snoop 'till you can to every question, and that a picture

that shows only shadows is essentially false.'

where Lago says :

name

slave to thousands ;

And makes me poor indeed."

Robs me of that which not enriches

we be, although in lesser measure. "Blessed are they who suffer persecu-tion for justice sake," He assures the hearers of His Sermon on the Mount, "for theirs is the kingdom of heaven." Yet He will not have His inviolate trank impurgued. He means us to Yet he will not not neve his inviolate truth impugned. He means us to "confees Him before men," to fight with the sword of spirit," his Eternal Word—not uncharitably, nor with bitterness, but temperately and firm-ly, as befits those coming under His here of universal love. aw of universal love. Let us, therefore, rally to the de-Journal.

tense of Our Mother, the Church-her priests, her sisterhoods and her holy doctrines. Let us prove to friend and foe alike that we wish to live with all in peace and charity, doing none any injustice, returning good for evil, according to His sub-lime precept, but yielding nothing nevertheless of our precious heritage —the Faith. Above all, let us vindicate our name as citizens and as up-holders of this republic, founded on Christian principles and on the noble axiom that all men are created "free and equal," having inalienable rights, under the American Constitution, to serve God as their religion and priserve God as their religion and pri-vate conscience may dictate, without let or hindrance from any man or set of men whomsoever, as was intended by the founders of the nation—a nation wisely conceived and dedicated to religious, as well as to civic liberty.—Robert Cor Stump, in Cath-olic Sun. olic Sun.

THE PRESBYTERIAN ASSEMBLY ACTS

The Presbyterian General Assem bly, the highest ecclesiastical author-ity in the Presbyterian Church in the United States, has taken decisive action in regard to the Union Theological Seminary of New York, which has been a storm centre for several years. It recently adopted, by an overwhelming majority, a report overwheiming majority, a report severing the connection of the Pres-byterian Church with the Seminary that has been sending forth gradu-ates who, in their examination for ates who, in their examination for admission to the Presbyterian Minis-try, have shown that they do not believe in some of the essentials of Christianity. Some of them regard Christ as merely a representative of the highest and most perfect man-hood. They avoid committing them-selves to clear cut statement as to His divinity. They deny His resurrec-tion on which St Paul Iaid 50 much tion on which St. Paul laid to much stress when he declared that vain would be the faith of Christians if Christ, as told in the Scriptures, did not rise from the grave.

So, one by one, the essentials of Christianity are gotten rid of till nothing is left but the vaguest kind of belief. It was this process of whittling down Christianity that stirred earnest Presbyterians to demand that the Presbyterian Church should sever all relations with a theologica chool that was undermining not only Presbyterianism but Christianity it

The graduation address at this year's commencement of the Union Theological Seminary furnishes us with a sample of the arguments em. ployed by the defenders of the educa-tional institution on which the Pres-byterian General Assembly has placed ts seal of condemnation. The address was made by the Ray. Dr. Henry Sloane Coffin, pastor of the Madison Avenue Church. The Reverend Doc-tor is convinced that Our Lord founded no Church to repudiate His

teachings. Therefore, all Churches are of human origin, and, conse-WHY WE ANSWER THE CHURCH'S DEFAMERS

there is no existing Church that can speak with absolute certainty about matters of the most vital importance to men. We have here Protestantism' carrying its principles to their logical conclusions.-N. Y. Freeman's AUTOMOBILES LIVERY GARAGE

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ADDITIONAL TITLES NEXT WEEK

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PABIOLA. By Cardinal Wiseman. This edition of Cardinal Wiseman's tale of early Christian times is much more modern and decidedly more attractive than the old editions.

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attractive than the old editions. TIGRANES, by Rev. John Joseph Franco, S. J. An absorbing story of the persecutions of Catholics in the fourth century, and the attempt of Julian the Apostate to restore the gods of Homer and Virgil. THE SOLITARY ISLAND, by Rev. John Talbot Smith. As mysterious and fascinating in its plot as either of the sensational productions of Abd-hald Clavering Gunther, and it contains potraits which would not shame the brush of a Thackney or Dickney.

THE TWO VICTORIES, by Rev. T. J. Potter. A story of the conflict of faith in a non-Catholie family and their entrance into the Catholie Church.

Church. THE MINER'S DAUGHTER. By Cecilia Mary Caddell. A story of the adventures and final con-version of a miner and his family through the zeal-rous labors of his daughter. In this book every part of the Mass is explained in a simple and clear manner.

manner. THE ALCHEMIST'S SECRET, by Isabel Cacilla Williams. This collection of short stories is not on the sort written simply for anuscement: they have their simple, direct teaching, and they lead us to think of and to pity sorrows and trials of other rather than our own.

IN THE CRUCIBLE, by isabel Cecilia Williams. These stories of high endeavor, of the patient bear-ing of pain, the sacrifice of self for others good, are keyed on the divine true story of thim Who gave up all for us and died on Calvary's Cross (Sacred Heart Review).

Heart Review). TEARS ON THE DIADEM, by Anna H. Dorsey. A novel of the inner life of Queen Elizabeth. So interesting that the reader will be loathe to lay it down before finishing the entire story. "DEER JANE," by Isabel Cecilia Williams. A sweet, simple tale of a self-acrificing elder sister whose ambition to keep the little household to-gether is told with a grace and interest that are irresirtible.

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a strong religious moral tone. "HE MERCHANT OF ANTWERP, by Hendrick Conscience. A novel of impelling interest from beginning to end concerning the romance of the daughter of a diamond merchant, and Raphael Banks, who, through the uncertainties of fortune, earms the parental approval of their marriage, which had been withheld on account of difference

in social position. MARIAN ELWOOD, by Sarah M. Brownson. The story of a haughty society girl, selfah and arro-gant, who awakes to the shallowness of her exist-ance through the appreciation of the noble char-acter and religious example of a young man whom she attowards thatrias. CONSCIENCE'S TALES, by Henrick Conscience. Thoroughly interesting and well written tales of Flemish life, including "The Recruit," "Mins Host Gensendonck," "Blind Ross," and "The Poor Nobleman."

AITH, HOPE AND CHARITY, by Anonymous. An exceedingly interesting tale of love, war and adventure during the exciting times of the French Revolution.

THE COMMANDER, by Charles D'Hericault. An

BEECH BLUFF, by Fanny Warner. A tale of the South before the Civil War. Two other stories are contained in this volume: "Agnes," and "For Many Days."

Many Days. CAPTAIN ROSCOFF, by Raoul de Navery. A thrilling story of fearlessness and adventure.

thrilling story of rearieseness and adventure. CATHOLIC CRUSOE, by Rev. W. H. Anderdon, M.A. The adventures of Owen Evana, Esq., Sur-geon's Mate, set ashore with companions on a desolate island in the Caribbean Sea.

HAPPY-GO-LUCKY, by Mary C. Crowley. A col-lection of Catholic stories for boys, including "A Little Heroine," "Ncfa Baseball Club," "Terry and His Friends," "The Boys at Balton," and "A Christmas Stocking."

MERRY HEARTS AND TRUE, by Mary C. Crow-ley. A collection of stories for Catholic children, including "Little Beginnings," "Blind Apple Woman," "Polly's Five Dollars," "Marie's Trum-pet," and "A Family's Frolic."

pet;" and "A Family's Froit." THE AFRICAN FABIOLA, translated by Rt. Rev. Mgr. Joseph O'Connell, D.D. The story of the Life of St. Perpetua, who suffered matryrdom to-gether with her slave, Felicitas, at Carthage in the year 203. One of the most moving in the annals of the Church.

of the Church. HAWTHORNDEAN, by Clars M. Thompson. A story of American life founded on fact. KATHLEEN'S MOTTO, by Geneview Walah. An interesting and inspiring story of a young lady who, by her simplicity and honesty, succeeds in spite of discouraging difficulties.

doctor, who is converted from Pro-testantism to Popery may be sincere; he parts with nothing; he is only he parts with nothing; he is only superadding to what he already had. But a convert from Popery to Pro-testantism gives up so much of what he has held as sacred as anything that he retains ; there is so much laceration of mind in such a conversion that it can hardly be sincere and lasting.

Laceration of mind hardly begets elation in those who have to endure it; and if they who welcome they do so with a calm that is much like coldness, who can wonder ?-Catholic News.

COMPLETE FAILURE

The difference between Catholic and Protestant religions ministra-tions at the front in the great Euro-pean war is strikingly illustrated in the actual situation, as noted by Father J. H. Howard in a discourse recently in the Church of Our Lady of Mount Carmel, Liverpool.

Though "in no unkindly spirit" Father Howard faced the facts. "Already," said he, "the ghastly conflict has revealed the hopelessness of the Church of England. I have read in journals like the Church Times letters from prominent Anglicans who have confessed their utter and plete failure to meet the crisis of the war. Ministers of that denom ination have gone out to the front but the Tommies (British soldiers) don't know them, don't understand them, and don't want them. But to the Catholic chaplains their spiritual children rally in their thousands. You have got to meet the realities of life and death upon the battlefield, and the one Church which is of any use in that contingency is the Catholic Church of Christ.'

For this great claim the facts stand in proof, plain and undenied. We hear little of the Protestant minister at the trenches, but the Catholic chaplain is on record there, night and day, at all hours—reckless of For this great claim the facts stand

1

gentle when he began.

ORPHANAGE AND HOSPITAL

" Miss Prude, for you I should sug-gest the disguise of helpless, innocent babyhood. Pass yourself off as an infant deserted by a drunken father and a wolfish mother. Lie in a basket of straw with nothing but rage for covering, at the door of a Catholic orphanage, and when the Sister hearing your plaintive cries opens the door, stretch forth bare, opens the dor, stretch form back, trembling arms in piteous supplica-tion. Deceived by your disguise, she will pick you up and lay you against her heart throbbing with a wondrous

pity, and bear you to a cot about which hover others in dress and gentleness like to herself. Now is your chance; snoop to your heart's content. For when you note the undred and more cribs each with its tiny bundle of helpless humanity, and hear the crooning voice of these mothers by proxy and observe the depth and the breadth of human love when transmuted by the divine touch you will know that you are in a con-

vent-orphanage. "For you, Mr. Igno Ramus, I sug-gest this expedient. Garb yourself as a penniless wanderer, and as you cross a busy thoroughtare, cast your self headlong before an oncoming street car. Safe in your disguise as homeless, helpless mass of bleeding flesh and broken bone, they will carry you to a Catholic hospital, where real Sisters live and work. Your Catholic Sister; you will rest upon a Catholic Sister; you will feel her calm, cool hand touching your splitting brow; her gentle voice will convent hospital, you may learn all the grim secrets of the Catholic Sister. These are timely words in the present days of anti Catholic hatred and religious intolerance. The hoods. Snoop till you have grown tired with snooping.

REFUGE AND REFORMATORY

ing fail of its due reward ?"

THE QUIET HAVEN

Senator McCaffery lowered his blue eves from the ceiling and gazed in surprise, at five empty chairs. The committee for the Inspection of Romish Convents had fled in search of a senator who was neither Irish nor blessed with a Catholic sense of humor.—Daniel A. Lord, S. J., in America.

A PROTESTANT SERMON

AND SOME SUGGESTIONS There is something distinctly dif-

ferent, something and encouraging in such sermons from the Protestant trinsically precious. We are forcibly reminded of the truism, in "Othello," pulpit as that preached by Rev. Dr. Samuel J. Niccolls at the Second Presbyterian Church, St. Louis. When other Protestant pulpits were expounding the virtues and value of the Parkway and expostulating on topics quite foreign to Gospel preach-ing, Dr. Niccolls was treating his congregation to an eloquent eulogy of the "Illuminated Doctor," Ray-mond Lully, Catholic missionary and But he that filches from me my good

martyr. The kindly and fair minded minister introduced his subject by a ref-erence that is not only worthy of the man, but deserving of dissemination man, but deserving of desemination throughout many Protestant por-tions of the nation. He denounced the "ignorance, misunderstanding and painful thing called bigotry, which causes Catholic and Protestant

and religious intolerance. They ex-press the sentiments of all sincere and intelligent Protestant Christians and are a denunciation of those who are trying to preach religious hatred into the principles of Protestantism. Furthermore, Dr. Niccolls declared "many Protestants look upon the Catholic Church as an apostate church and even call the Pope anti-

It is not because we fear for the

"As liberals," says the Doctor "who accept the results of scientific investigation into the origin and es-Church, her teachings or her continu-ity, that we stoop to answer the charges which mendacious bigots sence of the Christian Church, we do not believe that its divisions have a bring against her and against us. But it is because we are jealous of her valid excuse in the light of our modern knowledge. We accept the con-clusion that our Lord Himself gave honor and integrity, and of our own, as becomes the sons of such a mother. no formal constitution to the Church, What would we think of a child who had not sufficient filial love and but breathed His Spirit into the group of believing people to whom He committed the continuance of His natural feeling to defend a parent from insult and attack ? And how own mission; and that this Church organized itself bodying forth its conwould we regard a man who had not enough regard for his reputation to shield it, with both deed and work, from blemish ? What is it that the victions in differing forms in the var-ious ages, according its govern-ment out of methods of oversight unchivalrous, un-Christian and un and direction which it found at hand American minority would rob us of expressing its devotion in worship Money ? Chattels ? Perishable wealth congruous to the age and customs of No ! not one of these, but of things a thousand times more valuable and in

its worshippers." Later on in the address there is this sentence: "We believe that its life is some

WestervellSchool thing deeper than doctrine or polity or cultus, and can most successfully "Good name in man and woman dear, Students assisted to positions. College opens Sent 1st. Catalogue free. Enter any time. my Lord, Is the immediate jewel of their souls. be cultivated where there is liberty of thought and flexibility of organiza-J. W. WESTERVELT J. W. WESTERVELT, Jr. C.A. Principal 18 Vice-Principal Who steals my purse steals trash tion and variety of worship. We do 'tis something-nothing ; 'Twas mine, 'tis his, and has been

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ALVIRA, by Rev. A. J. O'Reilly. ALEY MOORE. A tale of the times, by Richard Baptist O'Brien, D. D. Showing how eviction, nurder and such pastimes are managed and jus-tice administered in Ireland, together with many stirring incidents in other lands. The story tells of the heroic lives of our Irish grandfathers and grandmothers. There is no lack of incident and socident. For those interested in Irish history of these later days Alley Moore in a new dress will serve a good purpose.

The Catholic Record LONDON, CANADA

It is our character as men and our rights as citizens which fanaticism would take away. Even the Apostles, schooled in meekness and longanimity by Christ Himself, boldly and bravely met the talse accusations of their enemies and persecutors with clear and un-qualified denials, declaring the abso-lute truth of the God given doc-

trines they professed. The Saviour had foretold their rejection by the world and the suffering and death which should be their portion on account of and imitation of Him.

FOUR

The Catholic Record

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LONDON, SATURDAY, JULY, 10, 1915

THOU ART PETER

M. Latapie, a French newspaper man, published in La Liberté a sensa tional account of an interview with our Holy Father Benedict XV. There is probably not a single newspaper in the world which did not reproduce this interview. It was the subject of comments of all sorts. From the point of view of the average journalist the "interview" was great success.

We know now that many of the tatements attributed to the Pope in the famous interview were pure inventions, and some of them very stupid inventions. Certain asser tions were intrinsically absurd. According to the veracious M. Latapie he also discussed with the Cardinal Secretary of State the resumption of diplomatic relations between France and the Holy See. M. Latapie may belong to that class of journalists who would revel in the sensational success of his great scoop regardless of all other considerations. Nevertheless despite his short lived triumph there will be few even amongst the yellow reporters who would envy him when he reads the scathing rebuke with which Cardinal Gasparri dismisses M. Latapie :

"With regard to what concerns me personally I saw M. Latapie only a few minutes. In that time the dip. lomatic relations between the Holy See and France were not mentioned. M. Lataple would have done better had he maintained the promise he formally gave me not to publish any. thing without previous authorization But as that formal promise was not sufficient to preserve the Holy See from such deplorable indiscretions, M. Latapie will have the honor of being the last journalist to be received by the Holy Father during the

Exit Latapie.

In another column will be found the Cardinal Secretary of State's repudiation of Latapie's absurd interview.

The incident, however, suggests some very interesting considerations.

who deny his divine commission ; he may be feared, mistrusted as tion of speech scheming for political power ; but he is also loved as the spiritual father of millions, reverenced and obeyed as the Vicegerent of Christ. One thing stands out clear as the noon day sun. The world cannot re-

gard the Pope with indifference. In spite of miracles of mercy and love that stirred human hearts to

their depths, and a divine message that illuminated and still illumines the darknesses of the human intelligence, Jesus Christ, also, was mocked, scoffed at and traduced. He was suspected as scheming for the alleged interview and by other political power; the friends of Cæsar and the friends of Herod feared and mistrusted Him. But He was weak as the world judges of power; therefore the Jews in their pride of race, and Romans in their pride of worldembracing imperial power scorned the humility and powerlessness of

was crucified.

a connot save."

ceasing by the Church unto God for Jesus. He was crowned with thorns, and in derision, hailed as King ; He him.' And the Lord sent His angel who delivered Peter out of the hand of "And they that passed by blashand they that passed by black phemed Him, wagging their heads, and saying: Vab, thou that destroy-est the temple of God, and in three days buildest it up again; Save thy-self, coming down from the cross. Herod. Oh, now above all times, when the shams of the world are being exposed, when the need of Christ and

diers.

His Church is stirring the very heart In like manner the chief priests of mankind, now by the Church and nocking said with the scribes one to another: He saved others: himself by each individual Catholic prayer should be made without ceasing unto Need we emphasize the parallel God for Peter's successor. Peter was in prison. The world of that day

which is given us by its reception of

things suggests still another passage

from Holy Scripture. The XIIth

chapter of the Acts of the Apostles

tells us of Peter in prison, bound

with chains and guarded by sol-

"But prayer was made without

The spirit of the world has not changed, and this spirit it is that scorned the old fisherman. But chates at the humility, the powerless Peter lives and the magnates who ness-aye and the power-of Christ's filled the world's eye of that day have Vicar so strangely, so disquietingly assed into oblivion. like his Master.

Peter's successor is in prison. The To the ordinary, common - place spirit of the world is unchanged. men whom He charged with the But the arm of God is not shortened ; mighty commission of binding and and though heaven and earth shall loosing in His name, of carrying on pass away the words of Christ and to the end of time His divine mis-His sacred promises endure forever. sion He said : "They have persecuted Remembering that God uses the weak things of this world to conme, they will persecute you." In His own life time those imbued found the strong let us pray fervently, pray for our Peter in prison that in with the spirit of the world did not

believe in Jesus Christ. They re-God's own way and in His own good garded Him as worldlings, moderntime the chains may fall from his hands, and under the light and guidists and disciples of German rationalists regard Him now; who even in ance of the Holy Spirit he may be His name through press and pulpit free to fulfil the great mission which explain away everything that pro-Jesus Christ the Son of the living claims the tremendous mystery of God gave with the name of Peter to the Son of God made man and leave Simon the son of Jons.

Him bereft of Divinity, an interest ing human personality, founder of a THE BELGIAN "PEOPLE" AND system of ethics useful to mankind, but which, of course, must be modified to suit modern progress.

Insistently comes to our mind that deathless scene nineteen centuries

Bgo: ' Jesus saith to them : But who do you say that I am? Simon Peter answered and said: Thou art Christ the Son of the living God. And Jesus answering, said to him : Blessed art thou Simon Bar Jona : because flesh and blood bath not revealed it to thee, but my Father Who is in heaven. And I say to thee : That thou ar Peter and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I to thee the keys of the will give kingdom of heaven. And whatsoever thou shall bind upon earth shall

English speaking people knew any. thing about this progressive little country before that time. Only twice in recent years has Belgium occupied much space in the press. The so called Congo atrocities campaign of which even moderately wellinformed people now have the grace to be ashamed, created an unfavor.

CLERICALISM

be bound also in heaven : and whatso-

THE CATHOLIC RECORD

windows of churches and convents. been entrapped into some indisore-This outbreak of hooliganism did not lose them the sympathy of our press; they were anticlerical, therefore the Suppose Peter's successor did say omething as indiscreet, as foolish champions of liberty and the hope as the contemptible inventions and malicious distortions which the of enlightened progress. There was not a word of honest condemnation French scribe attributes to him. Did not Peter himself after he had in our press comments. Had the elections gone differently, however, and been made the rock on which Christ built His Church, deny with an oath the defeated Catholics indulged in that he knew the Master whom he rioting, rowdyism, window smashing and pillage, it is safe to say that the loved ? Every Catholic child knows comments of our papers would make that neither in personal conduct nor good Sunday reading for the friends in personal opinion is Peter's sucessor clothed with infallibility. of order and progress. The glimpse of the world's spirit

With regard to plural voting the Prime Minister, Charles de Broqueville, offered in January, 1913, to submit the whole question of the Belgian Franchise to a committee which after serious study should report to the Parliament which would then consider any suggested improve ments. M. Vandervelde, the Socialist leader, rejected this proposal.

Some weeks afterwards there was general strike called. This was the press despatch that appeared in all our papers including the Citizen :

Brussels, April 15, (1913).-Over a third of the total number of work-men in Belgium have struck work and joined the Socialist protest against the system of plural voting, which effectually prevents them from obtaining a majority at the polls, and which has permitted the clerical party to remain in power for the past twenty years.

International Socialism, sure of anticlerical sympathy throughout the world, backed the Socialist strike in Belgium; but not even the sympath. etic press agencies made any such claim that it secured, as the Citizen puts it, "the almost unanimous withdrawal of labor from the industrial occupations of Belgium." As a matter of fact the strike was a flasco It was kept up for a week, when M. Vandervelde was glad to accept as "compromise" the Prime Ministers offer which he had rejected less than two months previously. His colleague in the opposition, Mr. Masson, the Liberal leader, moved that the question of revision of the franchise be referred to an extra Parliamentary committee composed of deputies, eminent jurists, scientists and others who after mature study of the question would report to Parliament in

1916 in order to give Parliament an opportunity of acting on their suggestions before the next general election.

Deputy Liebaert moved in amend. Though Belgium is in the gaze of ment that a clause be added disthe world since the War very few approving and condemming the general strike. The first part was passed unanimously; the amending clause by 124 to 39, the Socialists alone voting against it. The strike anded.

Then we were told in flaring headlines of the great " victory " of the "people" in forcing the Government to yield to their demand for universal able impression which the press suffrage. Which was about as accuraccounts of the Belgian strike tended ate as anything that appeared in our to deepen. To the intelligent reader papers during the several weeks therefore, information about the real Belgium before the War is of pecul. in which Belgian politics were a prominent feature in the daily iar interest at the present time. the discussion referred to last papers.

ARE CATHOLICS LOYAL A despicable Toronto publicatio has been assailing the loyalty of Canadian Catholics. The journal in question is so utterly beneath contempt that to be censured in its columns is really to be complimented. Aspersions upon our loyalty from such a quarter do not call for a denial. The expert logician who fills the editorial chair of this journalistic disgrace argues that Quebec is disloyal because it is priest-ridden. When someone rises to object that the Belgians are patriotic he dismisses the objection by saying that the Belgians are not priest-ridden.

Being gifted with good memories we reply that not so very long ago, during the Congo Atrocities Campaign, the Belgians were reputed to be the most hopeless slaves of Rome. Our objector persists. Have not Irish Catholics flocked to the colors ? And Solomon answers yes, but they are not priest ridden. Oh ye shades of the generations of dead and gone Orangemen ? After an admission like that we may now confidently look forward to seeing Horatio Hocken walking in the next Corpus Christi procession. If we remember

aright the publication in question opposed Home Rule precisely because the Irish were priest-ridden. But who would expect to find any respect for the rules of logic in the

pages of this miserable rag? One might as well expect a little respect for the elementary principles of Christian morality. And by the way, is it not high time a stop was put to its weekly outpouring of filth and immorality? Or does the freedom of the press signify immunity to spread broadcast much that is absolutely immodest and more that is How long will outraged public opinion permit it? And how much longer will the powers that be continue to ignore it ?

We are not going to pay this journalistic outrage the compliment of answering its ridiculous charges. Our loyalty is not a thing of yesterday. A good Catholic must necessarily be a good citizen, for, as Cardinal Mercier so well puts it in his famous pastoral, "the religion of Christ makes of patriotism a positive law; there is no perfect Christian who is not also a perfect patriot." The Catholic Church does not pick and choose. For nigh two thousand years she has taught her children to observe all things that Christ commanded her to teach. So she teaches her children to day. And Christ

commanded us to render to Cæsar the things that were his. In other words we are bound not only to obey the Divine law but also to uphold the civil laws of the nation. "Let every soul," says the Apostle, subject to higher powers, for there is no power but from God and those that are, are ordained by God. Therefore, he who resisteth the power resisteth the ordinance of

God, and they who resist purchase to themselves damnation. Therefore,

Salvation Army, as it is to accuse us | the advanced "Catholic" movement of being disloyal because we do not in the Church of England, it is not parade it behind the swelling drum. We know and believe that Christianity must be accepted as a whole, and since Christianity inculcates patriotism we cannot but be loyal. Christ was a patriot. His enemies accused him of disloyalty, and they, the meanest crew of anti-patriots that nistory has ever seen, brought about His crucifixion and death. From which it follows that they who prate most of loyalty are not always the best patriots. COLUMBA.

NOTES AND COMMENTS THERE HAS come to our editorial

desk a little periodical called "The American Catholic," published in California. This is not, as its title might indicate, a Catholic publication, but the organ in the United States of that little advanced group of Anglicans who, embracing almost the whole cycle of Catholic doctrine, and yielding even a degree of primacy to the Roman Pontiff, would persuade themselves that they are thereby en. titled to the sacred and venerable name.

AN EXAMINATION of this little magazine affords some instruction and not a little diversion. It is not with. out a measure of edification also For, putting aside for the moment the grotesqueness (we can designate it by no other word) of the claim to Catholicity on the part of an organization which, in its origin and ante cedents is distinctively Protestant, and whose latitudinarianism has ever been its proudest boast, it is impossible to shut one's eyes to the deep undercurrent of earnestness which openly and brazenly suggestive ? has borne so many serious men far upon their journey to their true home, the One, Holy, Catholic Church, founded by Christ and built upon the chief of the Apostles. And when we

look back upon the host of earnest and devout spirits who, from just such surroundings, have found their way into the True Church, we cannot regard the present tendency of the section of Anglicanism represented in the pages of "The American Catholic" but with hope and encouragement for the future.

ANYONE READING this periodical will be struck with the great development in the matter of Catholic doc trine and practice which has taken place, we will not say in the Church of England, but in the souls of individual Anglicans within the past twenty-five years. Belief in the Real Presence, worship of the Blessed Sacrament, devotion to the Blessed Virgin and to the Saints, care for the ouls of the dead, fasting and other penitential exercises, the adoption of "be the conventual life, and even, though in a very restricted sense, reverence for the person and office of the Vicar of Christ, have all come to be accepted tenets of the advanced or ritualist party. The celebration of the Eucharist is bluntly called the Mass; guilds are established for the JULY 10. 1915

necessary to say more than that the name is there as much out of place as are the doctrines which have been named and that while Catholics may regard the whole tendency as hopeful and encouraging they can but pray that the many earnest and devout souls who thus strive to assuage the inward craving with shadows and substitutes may be brought into the full light of truth where all Catholic doctrine, without uncertainty, misgiving or hostile criticism, will be their unfailing heritage. Until such souls realize this they are but wanderers groping in the dark.

ONECOF THE amusing features of this Anglican " Catholic " movement is the care that is taken to direct travellers to "safe" churches in strange cities, and the "American Catholic " publishes a directory of such, giving the hours of Sunday and week day "Masses," confessions when heard, and " Notes." These " Notes" are curious and to the Catholic have a tinge of humor. The initial "V' stands for "vestments :" " V. I. Rp. " for "Vestments, Incense, Perpetual Reservation ;" "R. O." for sional Reservation," and, under the head of " confessions " the initial "A" for "By Appointment." This list covers the United States and Canada, there being in Canada but ten churches, apparently, that are in full sympathy with the "Catholic " movement. None of these Canadian churches have got beyond the Occasional Reservation " stage. In the United States the "Perpetual," which with " Incense " may be taken as the most forward stage of the movement," seems to have reached its highest devolopment in the States of New York, New Jersey and Pennsylvania with Wisconsin in the Middle West not far behind.

A SINGULAR phase of this singular movement in the Church of England is that the bishops have all along been either indifferent or actively hostile. That the Anglican episcopate can never prudently commit itself to anything has come to be its most marked characteristic. When any dispute arises in the Church, such as the Kikuyu affair or as recently the validity of prayers for the dead, a show is made of appealing to the Archbishop of Canterbury. As well might an appeal be made to the King of Timbuctu. The "head" of the English Church takes refuge always in the non-committal. Of this and the general attitude of the bishops the "American Catholic " has this to BBY :

" For many years the question as to prayers for the dead has been argued and now at last, in face of the great needs of the English nation in the distress caused by the numerous deaths on the battle field, the Archbishop has been obliged to declare his mind and he tells us that the English Church has nowhere (sic) declared it unlawful or erroneous to believe in the propriety and efficacy of such petitions. This being so, it

journalist suddenly has the entire world eagerly reading his words ? Because these words were attributed to the Pope. Amid the clash of arms, above the boom and crash of battle, when the mightiest of the nations are locked in a life and death struggle, the most interesting figure in the world is not Kaiser nor King, not the military genius whose will dominates vast armies, not the statesman nor the diplomat, but an individual unknown a year ago, as yet but little known, who by virtue of his office is the Vicer of the Prince of Peace. Unwitting and often perhaps unwilling testimony is borns to this great fact by Jew, Turk,

Schismatic, Protestant and Catholic. The world is sick, but even a sick world is still more or less dominated by the spirit of the world. And the spirit of the world is the antithesis of the spirit of Christ. Hence the world scoffs at the words of the Pops-words which he never uttered or which have been distorted into those half-truths which are ever the blackest of lies. But the solemn message of the great encyclical of the lieve. Father of Christendom does not lend itself to scoffing, it breathes the spirit of Christ, it is irritating to the spirit of the world-so it is ignored. Hence we have the dignified protest of Osservatore Romano.

"The ideas of the Pope must be sought in official pontifical documents and not in words never uttered, but which were attributed to the Pontiff and which were reproduced with fantastic interpretation in the newspapers without respect for the august dignity of the Pope."

Christ's Vicar may be mocked, scoffed at, traduced ; his spiritual power derided as a failure by those when it thinks that the Pope has oiples by rioting and smaching the de Sales.

shall be loosed also in heaven.' week the Citizen says : The general strike, the almost manimous withdrawal of labor from

There is no association possible between darkness and light; there the industrial occupations of Bel-gium, followed because the common is no partnership, no sympathy, no understanding, between those who people demanded the abolition of plural voting. Failing to win their regard Christ as merely humanrights in a constitutional way-be-cause, they said, of the alliance beeven though they acknowledge Him cause, they said, of the alliance be-tween conservative Liberals and Clericals—deprived of political equal-ity, they turned to the worksrs' more direct method of industrial action, the general strike : practically a peaceful revolution organized by the labor and co operative unions of the as the greatest Teacher of the raceand Peter who answers ;

"Thou art Christ the Son of the Living God."

And Peter never dies. He lives now. Peter's mighty commission is now entrusted to Benedict. The country. world chafes at such a claim; but it rests on Jesus Christ's plain words of unmistakable meaning. The impressions which chime in with world is conscious of a baffling sense anticlerical prejudice. that its pride and its power shrinks

and shrivels before the humility and powerlessness of the Vicar of Christ. ciation of the facts of the case. And never more so than at present when the world's pride in its boasted progress and enlightenment is humbled to the dust ; and its power is strained to the breaking point in

fratricidal strife. Again a scene in the life of Christ comes to the mind of those who be-

Socialists and 2 Democrats; a "And have you not read this scrip. majority for the Government of 16 ture, the stone which the builders reover all other groups combined. ected is made the head of the corner.' That in a country where proportional Striking is the application of these representation obtains was a very emwords to the world to-day when the phatic endorsation of the policy of the work of the builders is crashing to party which had made Belgium one of

the ground. "And they sent to him some of the

Pharisees and of the Herodians ; that they should catch him in his words." countries of the world. The press despatches grudgingly acknowledged that the Government had been sus-Yes, and the same spirit inspires tained by a "slight" majority. Followthose who would catch Benedict XV. ing the election the Socialists or a in his words. The world does not discuss his great encyclical ; but the world is alert, gives all its attention

pression to their progressive prin-

Catholic or Clerical government.

But it was inaccurate. Universal suffrage was not in question ; it was

for equal suffrage the Socialists struck. They got neither equal suffrage nor any promise of equal suffrage, but a promise to consider a revision of unequal suffrage as at present in force. There is not even a suggestion that the report of the eminent Belgians who were to consider the matter would depart from either unequal suffrage or proportion of his soul. tional representation.

The Citizen says that "the people" had to engage in a general strike be-There is no doubt the Citizen is fore the Government would even promise to bring in a bill to abolish quite honest, but it accepts as facts plural voting. No such promise was ever made. No such bill was intro-To understand the question in duced.

ssue requires an intelligent appre-Alas, the great War intervened and the Clerical Government chose honor, independence, heroic resistance and A little over three years ago there was a general election in Belgium. national martyrdom rather than sub-The press had heralded the promit to mighty (but unclerical) Germany's demands. And by so choos phecies of a Socialist and Liberal victory and the downfall of so-called ing it saved Europe, but for a time at least, interrupted that political development which placed Belgium The actual result was the election in the forefront of enlightened of 101 Catholics, 44 Liberals, 39 democracy.

> It is too small and unsatisfying whatscever Thou bestowest upon me apart from Thyself, or revealest to me whilst Thou art not seen, or romisest whilst Thou art not ob ained.—Thomas a Kempis.

the most prosperous and progressive Many persuade themselves that no true sorrow for their they they have no true softew the det sins if they do not practice many and great corporal austerities. Let us learn, nevertheless, that he does a good penance who studies to please God alone, at all times and in section of them gave democratic ex-all things. This is a very perfect thing and of great merit.—St. Francis

be subject, not only for wrat also for conscience sake." The Apostle here argues that disloyalty is a sin, and a sin that incurs the punishment of damnation. Patriotism is therefore more than a natural virtue. It is a Christian virtue. And Cardinal Mercier goes so far as to say that the patrict who consciously gives his life for his country, by that very act secures the salva-

Catholicity then, since it teaches everything that Christ commanded should be taught, teaches this virtue of Patriotism. Indeed we will go farther and say that the profession of Catholicity makes for loyalty. The Catholic Church is founded upon Authority. And how can he who has been trained from his tenderest years to respect Authority be anything but loyal, since Loyalty is begotten of reverence for Authority. Protestantism is the negation of Authority. We do not say, it would be absurd to say, that Protestantism does not breed patriots. But we do say that its inculcation of patriotism lacks the weight that is necessarily possessed by Catholicity. For the lessening of respect for Authority of whatsoever kind must react on our sense of obligation.

We, Catholics, do not parade our loyalty. We cannot understand why we should do so. It is so much a part of our every day life that many of us would as soon think of going about proclaiming "I believe in God." We think it would be just as reasonable to accuse a Catholic priest of in defiance of logic and history not believing in Christ because, for- would arrogate to themselves a name sooth, he does not proclaim his which a generation or two ago they belief at the street corner, like, the affected to despise. But as regards indubitable a fact.

promotion of prayers for the departed and Confession is coming to be regarded as indispensible to the practice of the Christian life.

THE DEGREE of advancement along these lines may best be seen in the advertising columns of " The American Catholic." The Confraternity of the Blessed Sacrament states its preaches." objects to be "The honor due Our

Lord in the Sacrament of His Body and Blood. Mutual and special in tercession at the Holy Eucharist. Promotion of the observance of the fast before Sacramental Communion. The objects of the Guild of All Souls 'intercessory prayer for the are, dying, for the repose of the souls of Deceased Members and all the Faithful Departed, and to provide furniture for burials according, to the use of the Catholic Church, so as to set forth the two great doctrines of the Communion of Saints and the Resurrection of the Body;" while the Guild of the Love of God " admits to membership only those who go to confession." Another advertisement includes "Meditations for Holy Week " and " The Peoples' Mass Book for the use of American Catholics."

popular voice is his master. " Popularly speaking," says the "American Catholic," "our bishops should be our THE ASSUMPTION of the name Cathleaders, but the whole strength of olic as herein shown may from one the Catholic movement has always point of view be characterized as been in the fact that the pressure has cool and presumptuous. We have been upwards." In other words, they are obliged to say what is popamore than once had occasion to comment upon this present-day tendency lar, not necessarily what is true. of the sects of Protestantism, which And the strangest thing of all is that serious men, such as we assume these Anglican " Catholics " in the main to be, can shut their eyes to so

would have been a graceful act if the Archbishop had also given a hint of some kind of regret for the way the officials of the Church of England have treated the matter in the past. For more than fifty years they have persecuted those of the clergy and laity who have practiced what the Archbishop of Canterbury now

THIS, TO say the least, is a very

optimistic view to take of His Grace

of Canterbury's deliverance. Out-

siders have been able to see in that

document nothing but a character.

istic and traditional evasion of the

issue. But that is a simple neces-

sity of his position. He must keep

the peace between two opposing

factions and to him a careful steering

between the Scilla and the Charybdis

is the law of safety and of life. He

can make no more of a decision than

to say, as he and his immediate pre-

decessors have so often in effect said,

there is much to be said on both

sides." No Bishop of the Church of

England can do more. Teaching

is no part of his office. He is the

mere creature of the State, and the

JULY 10, 1916

ON THE BATTLE LINE

SUBMARINE ACTIVITY- 103 SHIPS

SUNK IN JUNE Special Cable Despatch to The Globe)

London, July 1.—German submar-ines and mines accounted for a total of 108 steamers and sailing vessels during the month of June, according to an announcement by the Board of Trade to day. As a result 110 lives were lost. Sizty-eight steamers with a total tonnage of 38,090 were sent to the bottom and 35 sailing brother. ships.

ships. July 1st reports 4 more ships sunk, and despatches of the 2nd tell of 8 big steamers a bark and a schooner being torpedoed. All of which gives color to the reported increased size, speed and destructive canadity in German submaring concity in German submarine con

HEAVY LOSSES IN DARDANELLES (Canadian Press Despatch)

London, July 1.-Premier Asquith announced in the House of Commons this afternoon that the British naval and military losses in killed, wounded and missing in the operations against the Dardanelles up to May 31 aggre-gated 38.635 officers and men. The gures showing the killed, wounded ad missing by officers and men

Officers Men	Killed 495 6,927	Wounded 1,184 28,542	Missing 92 6,445	
Total	7,422	24,676	6,587	

Some slight gains are reported on the Gallipoli which bring the allied troops nearer Krithia.

THE RUSSIAN FRONT

The drive of Von Mackensen to ward Ivangorod and Warsaw con-tinues with but little interruption and has become the most important eperation in either the eastern or western campaign. The Germanic armies are not only advancing quick. ly between the Bug and the Vistula, but west of the Vistula the Russians based upon Opatow have been driven northward after stubborn fighting, and the Germanic armies are following in pursuit on both sides of the Kamienna. This important tributary of the Vistula flows into it, after traversing a considerable part of southwestern Poland, at a point about thirty miles south of Ivangorod. If the Germans in this clean sweep of Poland from the south are ked for another week Warsaw will be in more serious danger than at any time since the war began.

AN UNEXPECTED DEVELOPMENT

London, July 1.-The development of the Galician campaign has created a situation entirely unexpected by the allies. A few months ago the Russians were at the Carpathian Passes, and during the spring months there were confident predictions both in England and France that Hungary would soon be overrun. The British press has been optimistic for weeks that the Russians would turn and make a stand, but it now frankly concedes that the new invasion of Russia is serious. The papers, how-ever, place faith in Russia's munitions campaign, much the same as the British public is relying upon David Lloyd George's plan to so equip the British army in France as ultimately to match the Germans in explosives and munitions, especially machine guns.

THE FRENCH FRONT

mothers of a new generation will be taught the ways of God and good citi-zenship, and when they grow to manhood and womanhood America military hospitals and barracks. Eight scholastics and 49 lay brothers are soldiers in the line. As in France these men have exercised a remark. these men have exercised a remark-able influence for good in their com-panies. Not only have the negligent Catholics been brought back to the exercise of their religian, but con-versions of non-Catholics to the Church have been reported. Many have distinguished themselves for next of conscious browny. The will be a Catholic country.-Standard SIDELIGHTS ON THE GREAT WAR acts of conspicuous bravery. The Iron Cross has been bestowed upon 9 of the priests and upon 1 lay WELL DONE ACCRINGTON ! Mr. John Redmond, M. P., has re

'ECCLESIA ANGLICANA LIBERA SIT"

this clause of the Charter.

ing you a Roll of Honor of Catholics in the Accrington district who have in the Accrimical Majestry's forces in the present war. There are three mis-sions in the district representing under 7,000, including parents and The first clause of the Magna Char ta has during the past few weeks re-ceived much attention at the hands of Anglican apologists in support of children, out of which 780 have joined the forces, including 650 of their theory that the Church of Eng-Joined the forces, including 650 of Irish descent, which, I hope, is a fair response to your appeal to your fellow.countrymen to show their loyalty to their king and country. Furthermore, an acknowledgment for having restored to Ireland her right-fur nearling as a patient land in 1215 was as independent of Rome as is its namesake in 1915 The contention is based on the opening words of the Charter which run : "The English Church (Church of England) shall be free, and shall hold its rights entire and its liberties unimpaired." To ap-preciate the passage rightly it is necessory to understand just exactful posstion as a nation. A MARSEILLES PRIEST SOLDIER

A letter in the Echo de Notre Dame de la Garde from the Abbe Blaise, a professor in the school of the Sacred Is necessary to industrial just exact-ly what is to be meant by "Ecclesia Anglicana," and what by "libera sit;" to do this we must know what the Heart at Marseilles, now with the Alpin Ambulance, gives an account of the brave death of a young Mar-seilles priest, Lieut. Jean Marcorelles. thirteenth century framers of the Charter meant, not what twentieth century apologists read into it in the light of after events. The letter was written from the trenches on March 17, and states : Ecclesia Anglicana, the English Church, meant nothing more than the Catholic Church in the two Prov-

ceived the following communication from Mr. J. Glennan, of Accrington

I have great pleasure in forward

Lieutenant Marcorelles, of the Chasseurs, fell on the field of honor mortally wounded by a bullet in the stomach. He was stricken at the head of his section just as he was the Catholic Church in the two Prov-inces of Canterbury and York in which was included the kingdom of Wales. It was a geographic or national definition, and covered within its terms the "personas eccle-siæ" or ecclesiastics from the Archbishop of Canterbury down to about to be the first to occupy the trench captured from the enemy. He died like a gallant man and a hero. He is the war's first victim nero. He is the wars first victim among the Marseilles clergy; and God could not have given him a more noble or more beautiful end. . Many a time in the district we had the most insignificant cleric who had just received the tonsure, and no others. For the laity as such were not included within the scope of heard speak of his courage, his goodness to his men, and his remarkable qualities of mind and heart. . . He lies in the land of Alsace, for which The Ecclesia Anglicana, or, as the

term denotes, the clergy were to be free, and this is to be understood as he fought so valiantly. touching the immunities / of the BELGIAN REFUGEES AND ROSARIES Church in the two Provinces men-

In an article on the "Romance of Voluntary Effort" in T. P.'s Journal of Great Deeds of the War, by Mr. W. tioned : it had no reference whatever to independence of Rome ; actually it accentuated dependence upon Rome. It touched upon matters between the king and the clergy, the question of T. Dowding, of the American Relief Committee, is the following instance scutage, or payment of sums of money by prelates as vassals of the of a nation's " moment of unconsci ous self revelation," told in the words of Lady Lugard in speaking of Crown as provision for a specified number of fighting men in the king's cified the sharp needs of the earlier Belarmy, and it concerned the free elec-tion by chapters to bishoprics and gian refugees :

We did our best to supply all these benefices, without interference by the iniquitous "conge d'elire," where-by the king was able to take the nomination into his own hands and and among the small articles which at that time were distributed freely, none were more eagerly accepted than rosaries. We gave them away by thousands. I would like just to place on record the impression we thus nullify the right of election that was inherent in the chapters. The Great Charter did not make or received from these first refugees of claim to make the English Church simple faith. They seemed them-selves to realize, in the tragic exindependent of Rome ; the confirma tion of appointments to prelacies was tremity of the distress, that they had in the hands of the Pope until the lost everything except their God, and Act of Annates passed in 1532, regu-I cannot easily convey the touching fervor of the prayers in the chapels act of Annates passed in toshops, by lated the appointment of bishops, by ordering that the king should issue of the refugees at which I once or twice incidentally assisted. Piety, "conge d'elire" to the chapter of a a conge a chire" to the chapter of a vacant see, together with a "letter missive" compelling the choice of his nominee. The English Church had always had its national assemcourage, extraordinary fortitude, and over flowing, heartfelt gratitude for all that was being done for them in England were the principal characblies, just as the Council of Maynooth and the Plenary Council of Baltimore teristics that enlisted our sympathy and admiration of our guests. were national assemblies; but the

A PRIEST-SOLDIER FROM THE LOIRE

national life of the Church neither then, nor now, meant independence A moving story has been given in of Rome, though supporters of the Anglican theory profess to see in the papers as told by a French officer concerning the death of Sergeant tt who Kup donned the uniform, was a parish priest in the Loire, the shepherd of a mail fick that regarded him almost with adoration. At a certain point on the French line there is a valley which has been the scene of a particularly violent series of bombardments by the German artillery. In this valley the priest-soldier was posted, with the men of his company, and the man whose life had been spent in the unexciting round of a cure's calling proved better equal to the terrific strain than many of the more seasoned soldiers under him. Some of the latter, indeed, were beginning to show signs of apprehension in the face of the ordeal which they were being called upon to undergo. Here it is that the officer's story begins :

THE CATHOLIC RECORD

to the village of X., and the captain of Pere Kupperschmitt's company adds this posteript, doubly striking from the pen of a French officer: "He would certainly have been an officer to day had not God called him so quickly to Himself." Personally, I regard him as a friend, and was happy to have a priest in my com-pany.

pany.

IRISH PRISONERS IN GERMANY

Some interesting details are a hand regarding the Irish prisoners in Germany. Father Crotty, the Irish Dominican from Rome, commissioned Dominican from Rome, commissioned specially by the Holy Father to go and watch over the welfare of Irish Catholic prisoners, has written from not a religious." the prison camp of Lemberg to some

friends in Ireland. He gives a touching picture of the picty and devotion of the 2,500 Irish diplomatic representation at the Vatsoldiers in that camp, which is confirmed from other sources. He says that the usual number of confessions is 100 per week; that the whole camp fulfilled the Easter duties, and that lations of Church and State were dismembered, where they had exist-ed for centuries. Whatever wrongs every night the rosary is recited. The Irish soldiers are an example to

They carried out the May devoall. They carried out the May devo-tion with great fervor. For Easter, Father Crotty had 8 other prists epeaking Gaelic or English to assist him. On St. Patrick's day the men searched the fields which form part the Church in France promises to have a new birth and a more glorious history than in the past.—Intermoun-Catholic.

of the interment camp for clover, and got up a play in the afternoon, after hearing Holy Mass and singing the hymns to St. Patrick at the High Mass in the morning. It was a touching and impressive sight.

The Irish are the admiration even of their guards and have a name for good behaviour and piety. They are no less brave than they are patient, for while this story comes from across the Rhine, we know in more than one London hospital Irish Guards and men of other Irish regiments fill the wards with the most severe cases, and at one London hospital alone there are 3 wards filled solely with Irish Guards, some of them magnificent fellows maimed or blinded for life, yet all full of cheerfulness and charity.-Church Progress.

FRANCE'S NEW RELIGIOUS BIRTH

The Italian People's union, a strong organization in Italy of Catholics under the leadership of their Bishops recently adopted two resolutions, the purport of which is that in the outcome of the war there may be affirmed more strongly and more triumphantly the historical principles and traditions of Christianity. The hope is also expressed that conclusion of peace Belgium shall be reborn as an independent nation, under the rules and guaranties of Christian international law." writer in the Paris Figaro declares at length that France deserves well of the Vatican, because she is still the greatest Catholic country in the world. He admits, of course, that for over a quarter of a century the infidel government of France worked disaster to the Catholic faith, and that religious apathy among the people was largely the consequence, but he also emphasizes the fact that faith and brought many millions of creatures more nearly related to one souls again to the foot of the Cross. This will be the good that God draws out of evil.

We are informed that a short time ago the novelist Rene Bazin had sev. ago the novelies Kene Bazin had sev. eral andiences with Pope Benedict XV. and in a letter made public he born of a lioness or vice versa. writes regarding the change of sentiment in religious circles towards France, once regarded the "fairest daughter of the Church :" "Happily, this state of mind, thanks to the progress of time and the efforts of some men, is changing little by little. One feels that the fog is lifting." The writer in Figaro takes an optimistic view that France is still in many respects the first champion of the Catholic Church. He says, discrediting the charges made against her prestige : "I cannot believe this, because the reasons for France's pre-eminence are too firmly founded on too many centuries of history; and, again, they are too stoutly upheld by the grandeur of the religious role France enacts in thesworld to day. The interruption of her diplomatic relations with the Holy See is not sufficient to men of good faith to diminish her incomparable value. Even in these days France furnishes more missionaries and more money for the propa-gation of the faith than all the other alone contributes to the Vatican more than half of Peter's Pence. Is it conceivable that these matters should be forgotten at Rome? I think not." He cites the words of Pope Pius X. uttered on a solemn public occasion in March, 1913, nearly ten years after Trance's break with the Vatican: "The genius of the French nation is more active and more fecund than any other in movements effectual for the advancement of religion." He does not think that the fact of France being without diplomatic representation at the Vatican has any bearing on the religious revival that is going on, and that the Holy Father can be better informed of the true well-known case of the Hapbourg HD, visible in so many portraits of Span-ish monarchs and their near relatives and visible in life to day. Again there are families in which the inner ondition of affairs by the French Bishops than by any representative at the Papal court. He says apropos : "If Rome is so badly informed on these matters, assuredly the explana-tion does not lie in the fact that we part of one eye-brow has the hairs growing upwards instead of in the ordinary way, a feature which is have no ambassador at the Vatican. This is a concern of the Bishops.

What ambassador could instruct His Holiness and the Roman Curis so well and so authoritatively as our episcopate on the life of the church in France, on its apostolic ardor, its doctrinal surety, the piety of its people? It is in quite another field— the political—that an ambassador to the Holy See could render to France encyles which, incidentally, only an nother. Even more minute estures than this have been shown to be transmissible and known to be transmissible and transmitted, such as a tiny pit in the skin on the case or on the face. In fact there is hardly any feature no matter how small which may not be-

come s hereditary possession. Is in and in breeding occur, as it may do amongst human beings in a locality much removed from other services which, incidentally, only an official representative of the repub lic can render. Therefore it seems incredible that the government replaces of habitation, it may even hap-pen that what may be looked upon fuses to recognize the state of things. The question of diplomatic represen-tation at the Vatican is not and as a variety of the human race may arise, though when it rises always easy to wipe it out and restore things to the normal by the introduction of fresh blood, to use the misleading term commonly em-ployed, where the Biblical word "seed" comes much nearer to the should not be a religious question. To approach it from this angle would be only to multiply difficulties to a degree practically impossible of solu-tion. The problem is a national one,

There is no country where the lacts. Thus there is a well-authenticated Catholic religion is flourishing so well as in the United States. Yet we case in France (in Brittany if I re-member right) of a six fingered race have no ambassador or any kind of which existed for a number of gener

ations in a very isolated place and ican. It is not advisable that we was restored to five fingeredness when an increase in the populousshould have. There was necessarily some friction in the political changes ness of the district permitted a wider selection in the matter of marriages. brought about in France, and the re-

race somewhere in Canada which were committed in the severance of had acquired a special name. close ties, time will heal them, and

this time by wider marriages, though these might be effected with greater difficulty by albinos than by six. fingered persons. At any rate no one can doubt that it might at any time be wiped out by such marriages, though even when apparently wiped out, sporadic cases might be expected

The first of a series of three articles by Bertram C. animal which resembles some an-cestor further back in the line of A. Windle, M. D., SC. D., LL. D., in America. Some years ago when I was deliver. ing a lecture at the Cathedral Hall of Westminster in the course of the questioning which took place at the termination of the discourse which was on vitalism, I was asked by one who signed his paper, "So and So, Atheist," "What would you say if you property and the dispute concerning

examination of the parents and of the child was made by an eminent sculptor, accustomed to minute observation of small features of variety in those sitting to him as

He reported and showed to the court that there were remarkable features in the head of the child which resembled, on the one hand does come out of a hen's egg? If everything happens by chance, as some would have us believe, why is to be the mother—and on the other a well-marked feature in her husband. And as a result the father and mother won their case, and were proclaimed the parents of the child because of the resemblance of these features; and, if we think for a moment, we shall see, because also of the reliance which the human race has come to place in the fidelity of inheritance, of its perfect certainty, so to speak, that a duck will not come out of a hen's egg.

" PASTOR " RUSSELL LOSES

"Pastor" Russell, whose unsavory reputation is a matter of common notoriety, has failed in an attempt to E. A. Malloy, Toronto have the Appellate Division of the Supreme Court of New York reverse Friend,

Thornton-Smith Co. **Mural Paintings** and Church Decorating

FIVE

11 King St. W. Toronto

mons at so much per in many jour. nals which ought to be above cater-ing to such a faker at any price. It is pleasing to note, however, that many papers which formerly pub-lished these so-called sermons no longer insult the religious convictions of their readers by subof their readers by printing them.-Catholic Bulletin.

EUCHARISTIC CONGRESS HYMN

SWEET SACRAMENT DIVINE

weet Sacrament divine, Hid in Thy earthly home; Le ! round Thy lowly shrine, With suppliant hearts we come, Jesus, to Thee our voice we raise, In songs of love and heartfelt praise,

Sweet Sacrament divine. (bis).

Sweet Sacrament of peace, Dear home of every heart. Where restless yearnings cease, And sorrows all depart. Here in Thine ear all trustfully We tell our tale of misery,

Sweet Sacrament of peace. (bis).

Sweet Sacrament of rest. Ask from the ocean's roar, Within Thy shelter blest, Soon may we reach the shore. Save us for still the tempest raves, Save, lest we tink beneath the waves,

Sweet Sacrament of rest. (bis.)

Sweet Sacrament divine, Earth's light and jubilee. In Thy far depths doth shine Thy Godhead's majesty. Sweet light so shine on us we pray That earthly joys may fade away,

FATHER FRASER'S CHINESE MISSION

Taichowfu, March 22, 1915.

Dear Readers of CATHOLIC RECORD : Yesterday (Passion Sunday) I laid the corner stone of the church in Taichowfu. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight feet and 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 mouths to His praises in the Far East to replace those stilled in death in Europe. And may He shower down His choicest bless ings 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. Rest assured, dear Readers, that every cent that comes my way will be immediately put into circulation for the Glory of God.

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

Previously acknowledged... \$5,931 87 John Murphy, Melrose, N.B. 1 00 E. J. Murphy, Melrose, N.B. 1 00 5 00 2 00 2 00

1 00

5 00

2 00

5 00

And similarly not long ago an account was published of an albino Perhaps it has been wiped out by

to occur, what the breeders call "throws-back," when they see an

descent than its actual progenitors. Certainly the most remarkable intance of the reliance which we have come to feel respecting this matter inheritance is that which was afforded by a recent case of disputed paternity interesting on both sides of the Atlantic since the events in dis-

pute occurred in America and the

saw a duck come out of a hen's egg ?" recognized at once the idea at the back of the question and appreciated the fact that it had been asked by it were in England. asked by It was obviously a most difficult and disputable case, but the judge, a

shrewd observer, noticed, when the putative father was in the box, a feature in his countenance which seemed closely to resemble what was to be seen in the child which he claimed to be his own. A careful

one who, as some one has said: "called himself an advanced freethinker but was really a very ignor ant and vulgar person who suffering from a surfeit of the ideas of certain

people cleverer than himself." But full discussion of the matter would have taken at least as long as the lecture which I had just conclud-ed, my reply was that I would wait to

THOUGHTS ABOUT

HEREDITY

see the duck come out of the hen's egg, since no man had as yet wit-

nessed such an event, before I at-tempted to explain it. I do not know whether my atheistical questioner was satisfied or not, but I heard no more of him. But, after all, is it not a marvelous thing that a duck never

it that a duck does not occasionally emerge from a hen's egg? Surely this is a miraculum, a thing to be wondered at, yet so common that it goes unnoticed, like many other wonderful things which are also matters

of common everyday occurrence, such as the spinning of the earth on its own axis and its course around the sun and through the heavens. If we pursue this question further we shall begin to remember that

and the duck are both birds, but they are not so nearly allied to one an other as the lion and the tiger, both of which are Felidæ or cats.

THE

The German attack upon the French positions in the Argonne is a serious movement. It was resumed yesterday with the utmost vigor north-west of the Four de Parie. The Berlin report states that the army of the Crown Prince stormed the French front over a distance of three miles, and penetrated it to a depth of between two and three hundred yards, taking 25 cers, 1,710 men, 18 machine guns and 49 brmb throwers and revolver The French losses in killed and wounded were reported as "important." The French official report last night stated that "the enemy, following a very violent bombardment, attempted a new and gen eral attack between the roads leading to Binarville and Blanleuil. After to Binarville and Bianteun. After an especially stubborn fight, which at certain points developed into a hand to hand encounter, we were able to hold our positions." It seems fairly certain that no inconsiderable parts of the German reinforcements recently moved to the west front were added to the army of the Crown Prince to enable him to resume the offensive in the Argonne and again menace Verdun.

In the Vosges also the Germans are once more on the move. They carried some French trenches at Hilgenurst on Thursday after a severe encounter, but yesterda morning the French counter attacked and won back all their positions which the Germans continue to shell violently.

JESUITS IN THE WAR :

Private letters give some informa tion of the members of the exiled Society of Jesus who have returned to Germany, says America. At pres ent 69 priests, 37 scholastics and 55 lay brothers are connected directly or indirectly with the army, and this number may soon be augmented. Of the priests, 24 are military chaplains, while 45 have been assigned to min-ister to the sick and wounded in the

atar oppositi revolt against the authority of the Pope, or in Cardinal Stephen Lang-ton's opposition to a political document of Innocent III. a declaration of independence on the part of the English Church. (See Catholic Mind Vol. XIII, No. II.)

The body known as the Church of England which claims continuity with Ecclesia Anglicana is not free. Its bishops are appointed by the royal "conge d'elire;" they must do homage for their spiritualities and temporalities which they receive from the King's hand ; its clergy on ordination have to take the Oath of Allegiance, and its liturgy and official body of loctrines may receive neither revision nor addition except by Act of Parliament; and the same Parliament knows it, not as Ecclesia Anglicana, but as the "Protestant Reformed Religion as by Law Established." Thus is it wholly independent of Rome.-America.

the country is going up from our ene-mies, they do not reflect that even if we made no conversions, Catholics will be dominant in this country in

ing how

nother generation. The higher birth rate among Catholics over our separated brethren will alone make America Catholic. The hardest part of it is that the preachers can do nothing to stop it. They dare not institute a campaign against their people for not carrying out the

Scriptural injunction to increase and multiply. It surpasseth understandsome American woman have holy horror of a child. They can fondle a blear eyed pup, but a babyit gives them the creeps. The aris-tocratic streets of our big cities never hear the cry of little children, and the music of their pattering feet. But in time the other kind of people But in time the other kind of people when we came Back later he was will move in—even the foreigner and the Catholic. Catholic schools will be built and the little boys and girls his features. He and his three comwho are to become the fathers and rades were buried in one grave, close

Kupperschmitt came to me one morning he says and told me of the nervousness of our lads. "They nervousness of our lads. "They want talking to, mon lieutenant," he said. "We must show them that these big shells are more noisy than dangerous, and that it is wrong of MAKING AMERICA CATHOLIC While the cry of Romish control of shattered by a shell, and three of his

gallant men lay near him in like agony. He died like a soldier and a saint. "I am going to die, mon lieu-tenant," he said. "Pray for me, as I will pray for you." I asked him if he were in much pain, to which he replied, "Oh, yes, but that is nothing,"

and then, the priest in him stronger than the man, he began to confess before me his simple little sins. "Perhaps I have been a little too harsh with my men." Then, after asking that this breviary and other sacred objects should he sent to his relatives and his rector, he murmured Leave me now, emon lieutenant They are falling too thickly about It was, indeed, necessary

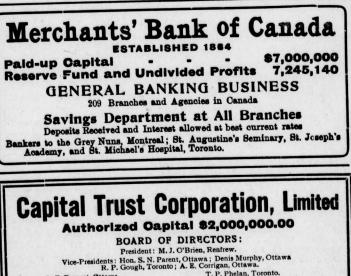
that I should go, and 20 yards away I could still hear him reciting for himself the prayer for the dying. When we came back later he was stretched out on his back, with calm-

are both of them dogs; the canis domesticus applies to both, and one would be distinguished from the other in a scientific list as "Var. (i. e. variety) 'pug'" or "Var." 'greyhound.'" Yet one can imagine the surprise of a breeder if a greyhound was born in his carefully selected and guarded kennel of pugs. In a word, not only species, but varie-ties do tend to breed true; the child does resemble its parent or parents. No doubt the resemblance is not

absolute : there is variation as well as inheritance. Sometimes the vari ation may be recognized as a feature possessed by a grand parent or even by some collateral relative such as an uncle or great uncle; sometimes this may not be the case, though the non-recognition of the likeness does not in any way preclude the possibility uliarity may have been that the peo also possessed by some other memalso possessed by some other mem-ber of the family. But on the whole the offspring does closely re-semble its parents, that is to say not only the species and the variety but the individual breed "breeds true." "Look like dey are bleedzed to take atter der pa," as Uncle Remus said when he was explaining how the rabbit comes to ave a bobtail. Moreover this resem blance is not merely in the great genblance is not merely in the great gen-eral features. Apart from monstros-ities the children of human beings are human beings; the children of white parents have white skins, those of black pro-genitors are black. Commonly, hough not always by any means, the though not always by any means, the children of dark-haired parents are themselves dark-haired and so on. But smaller features are also trans-mitted, and transmitted too for many generations ; for example the well-known case of the Hapsburg lip,

the decision of the lower tribunal Friend. Biscotasing which dismissed the suit for libel M. E., Puce, Ont which he has instituted against the which he has instituted against the Eagle, for having exposed his de-frauding of a gullible public through the sale of his so called "miracle wheat" at \$1 a pound. Russell claimed \$100,000 damages W. M. C., Halifax Urgent Temporal Favor.....

There is nothing more unreason. able than to estimate our worth by the opinion of others. To day they because the Eagle published a cartoon which he considered a reflection on his character. Notwithstanding this, "Pastor" Russell is able to secure space for his syndicated serlaud us to the skies, to morrow they will cover us with ignominy .-- Ven. Louis of Granada.



A. B. Provost, Ottawa, Hon. R. G. Beazley, Halifax. W. P. O'Brien, Montreal. E. Fabre Surveyor, K. C., Montreal, Hugh Doheny, Montreal. E. W. Tobin. M. P., Bromptonville. Hon. Wm McDonald, Cape Breton.

Jorrigan, Utawa. T. P. Phelan, Toronto. Michael Connolly, Montreal. W. J. Poupore, ex. M. P., Montreal. Lt.-Col. D. R. Street, Ottawa. Gordon Grant, C. E., Ottawa. C. P. Beaubien, K. C., Montreal,

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SIX

FIVE MINUTE SERMON

BY REV. F. PEPPERT SEVENTH SUNDAY AFTER PENTECOST

"Not every one that saith to Me : 'Lord, Lord.' shall enter into the Kingdom of Heaven." (Matth. Vii, 2L)

Plety that consists only in saying prayers is not worthy of the name; is confuses the end with the means, and is apt to degenerate into absolute and is apt to degenerate into absolute evil when anyone fancies that by prayer and plous practices he can make reparation for his sins, and need not trouble about amendment of life. To call God "Lord" in prayer, but in life to desire to be one's own load is a contradiction prayer, but in ine so desire to be one's own lord, is a contradiction that leads to destruction. Yet, on the other hand, it is impossible with-out prayer to live a life of piety and perfectly to comply with God's will. We ought to resolve to lead a good

life, but we must hope for grace from above to enable us to do so. As St. Augustine says: "Who can enter into the glory of the Lord and con-template His power, unless He opens the door? And who can open the door, if He has shut it?" The sancuary that it behooves us to enter here on earth, is the sanctuary of virtue based on faith. The way to it is full of difficulties ; in fact, without God it is hard to fight the right road, God it is hard to fight the right road, for there are so many others resem-bling it, but leading eventually to evil and not to good. The world often calls a way the path of virtue, whereas it is nothing but vanity, ambition and wickedness. Even if we start along the right road, we are very apt to stray from it, and it does not follow, because we lead respect able lives, that we have reached the sanctuary of virtue, for this consists in loving God, and none but God Himself can open to us true love of Him. Therefore fear often takes possession of us when we are really trying to reach the sanctuary of vir-tue, and we ask ourselves in alarm : tue, and we ask ourselves in alarm : "Will not my weakness make me fall on the way? The eyes of my mind are darkened, shall i not mistake a wrong road for the right one? Noth

ing but love of God can open to us the sanctuary of true virtue ; shall I always really love Him ? Will not my self-love often triumph over my love of God? The heart of man is fickle; although to day I desire to do right, shall I always desire it? May not bad companions and bad ex-amples cause me to waver in my good resolutions as life goes on ? Must I not fear my own liability to change, so that what now appears to me sacred may become a matter of indifference and what now seems the highest wisdom may hereafter seem folly ?'

One thing alone can overcome this fear, this inability to trust ourselves; one thing alone can encourage us, when we remember our own weak ness, and that is hope, true confi-dence in God. It is right for us to have this hope and confidence ; we may hope that God will guide and govern us for our good, because He reated us. St. Augustine expresses in the following beautiful words this reason for our reliance upon God's natural assistance. "Help me, O God, my Life, that I may not perish in my iniquity. If Thou, O God hadst not created me, I should not have existed; because Thou hast created me, I exist. My merits did not constrain Thee to create me, but Thy merciful goodness and love. May that love that forced Thee, O my God, to create me, force Thee also, implore Thee, to guide me. For what would it profit me that in Thy love Thou hadst created me, if I perished in my misery, and if Thy right hand guided me not? May Thy love constrain Thee to save him whom Thou hast created, for Thy Hand is still powerful as Thou didst prove by my creation.' May our good God, who created us to be happy with Him in heaven, assist us with His power, so that we may follow the right path, which we can find only in the sanctuary of Divine love. God is the object of our hope and trust ; may He help us, our hope and trust; may no hop us, His creatures, so that we may be-come and remain His loving and obedient children; this is our sweetest hope and in it we place all our confide If ever doubt and fear assail us, and our hearts lose courage, if we look into the future, afraid lest we should be led astray, so as to mistake the way of sin for that of virtue, and the path of unbelief for that of faith, then let us at once renew our hope and confidence in God's goodness. By hope we cling lovingly to Him, begging Him always to remain with us. Hope encourages us to look to Him with childlike confidence for Him with childlike confidence for protection in danger and for help in difficulties. Confidence is a vigor-ous hope, and both gain additional strength if we are zealous in considering the truths of our holy religsidering the trushs of our holy relig-ion. The more plainly we see that God is all power, all knowledge, goodness, mercy, truth and everlast-ing love, the firmer will be our trust in Him. Our confidence will be strengthened by an intelligent sur vey of history, especially of sacred history, which will show us how mercifully and wisely God directs the destiny of whole nations. It is easy for Him to frustrate the wicked intentions of the mighty, and to bring to a successful issue the efforts of the righteous; He can save even when the peril seems unavoidable. Although He has created all men with Although He has created all men with free will, they must eventually con-tribute to the carrying out of His designs. The history of nations and of the great men of the world teaches us that God governs all things wisely for the gread of His own children and for the good of His own children, and this knowledge should be to us a firm



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Rochon P.Q., Jan. 14th, 1915. "I suffered for many years with terrible Indigestion and Constipation. I became thin and miserable. I had frequent dizzy spells and became so run down that I never thought I would get well again.

A neighbor advised me to try 'Fruita-tives'. I did so and to the surprise of my doctor, I began to improve and headvised metogoon with 'Fruit-a-tives'. I continued this medicine and all my Indigestion and Constipation was relieved. I consider that I owe my life to 'Fruit-a-tives' and I want to say to those who suffer from Indigestion, Constipation or Headaches, try 'Fruita-tives'. Give this lovely fruit medicine a fair chance and you will get well the same as I did". CORINE GAUDREAU.

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foundation for our confidence that He will direct and govern everything for our good also.

Our confidence will be strength. ened moreover by a survey of our own lives, and by a grateful remembrance of the guidance that has made itself felt at many critical momente. The more we accustom ourselves to follow His guidance by submitting to His will, the greater will be our trust in Him. Hope and trust in God lead us to do His will. Hope united with love becomes an earnest longing for God. A consideration of His perfec-tions also adds strength to our confidence, for it convinces our reason more and more completely, that eter nal happiness can be the lot of those only who do His will under His guid-

If, however, hope remains without works, our confidence is unfounded, and the sanctuary of virtue and the and the sanctuary of virtue and the gate of eternal happiness will never open to admit us. This is the truth that our Lord stated in words appar-ently severe, but really full of kind-ness, when He said : "Not every one that hath said to Me, 'Lord, Lord,' shall enter into the kingdom of heaven." The statement is severe only for those who refuse to serve God ; the conclusion of it applies to 'He that doth the will of the good : My Father, Who is in heaven, he shall enter into the kingdom of heaven." (Matth. vii, 21.) Amen.

TEMPERANCE

HE CATHOLIC RECORD

divine wisdom.

Bulletin.

mony of them !

WHAT AND WHY?

tion they can get! Curious that the transportation companies don't allow their employees to take, while, on duty, any of these wholesome bever-ages! Of course the truth is they are not wholesome, but poisonous. "The next untruthfol assertion The saints, too, are hers, and the man she receives, joins their communion, enjoys their, goodly fellowship, feels their influence, participates in their merit and the blessings they distribute. Their earthly life made the past of

made by Mr. Gray is that because there are germs in beer, it is more unwholesome than whisky. The same might be said of bread. There the Church illustrious, their heaven-ly activities binds the visible and the It activities binds the visible and the invisible into unity, and lifts time into eternity. To honor the saints is to honor sauctity; the Church which teaches man to love the holy, helps him to love holiness. And the Fathers are hers; their laborings, sufferings markedows ware be same might be said of bread. There are about the same germs in bread as there are in beer, and either bread or beer may become sour from the undue multiplication of these sufferings, martyrdoms, were for her sake ; she treasures their words and germs, many of which are now pre cribed in the fashionable remedy buttermilk. But the community their works : her sons alone are able their works: her sone alone are sole to say: "Athanasius and Chrysos-tom, Thomas Aquinas and Duns Scotus, Cyprian and Angustine, Anselm and Bernard are ours; their suttermilk. But the community is so frightened by the mere name of 'germ' and so hypnotized by the idea of 'purity' that it can some-times be fooled by attaching the dread name 'germs' to the yeasts. "This leads us to the third and nameans the communicate method by

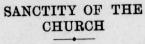
perhaps the commonest method by which the whisky dealers mislead the public and this is the old trick of talking about the 'purity' of

whisky. No one is simpressed by the purity ' of a simple prussic acid or morphine. Yet it sometimes does fool some people to tell them that yet blissful significance ; turns all worship into a divine parable, which the common poison known as whisky is particularly 'pure.' Pare lies are no better than mixed lies. Pare assassinations are not superior to consolatory approach to man, and man's awed and contrite, hopeful and assassinations mixed up with other human events.

"In a final brilliant remark. Mr. Gray sweeps together three false statements into a single sentence. First he says that whicky is thirstquenching. Any one who knows anything about it is aware that it creates a demand for more of the same; in other words, it creates thirst. Next, he tells us that it stimulates appetite, which is just as true as that morphine encourages sleep. Alcohol and morphine each nearest the statem into going pervert the system into going through its rightful functions for a time, as a soldier may be propelled from behind towards the enemy. Before long, morphine robs us of sleep; before long, whisky robs us of appetite. The last and most aston ishing mendacity of the whole group is the statement that whisky is food.

assimilating. There is an abun-dance of unassailable evidence that it slows or checks digestion ; no evidence whatever that it assists it. "Of course, whicky is never a stimulant, as is assumed all through

this advertisement. It is always a narcotic. Whisky can dull the pains of indigestion and so allow its devotee to push along during the development of disease, past its more curable stages, until the breaking point or the relatively incurable tage is reached. Whisky is a narcotic and a poison and I doubt not that this is known as well to the man whose assertions I have been contradicting as it is to every one else who cares to know the truth."-Sacred Heart Review.



Prof. A. M. Fairbairn is considered Protestantism. His volume on "Protestantism. His volume on Prophecies is found in hearly over's intelligent Protestant preacher's library, and is looked upon as a standard work on that subject. Lately he has issued a volume on "Catholicism, Roman and Anglican," in which he gives utterance to many fine things concerning the Catholic

Church. Not the least interesting are those relating to its Sanctity : I freely admit the pre-eminence of Catholicism as an historical institu-

later on destroyed in the fire which a few years ago burned down the old vorld, keep their standards unsul-ied and undimmed by the jowering nces about them .- New World. college.-Ave Maria.

FATHER TABB'S MANUSCRIPTS BURNED

We find the following interesting literary item in a paper contributed by J. B. Jacobi, M. A , to the current number of the American Catholic Quarterly Review :

"It may not be generally known but according to one who was in-timate with Father Tabb as a co-worker at St. Charles' college, where he was a member of the faculty, the monumental work of the post-priest' career was a hitherto unparalleled translation of Horace's 'Ars Poetica.' This scholarly work of metrical transwealth is our inheritance, at their feet we learn filial reverence and lation, which a few of his intimate friends had seen in manuscript form, promised fair to be classed with Pope's But rich as she is in persons, she translation of the Iliad and Dryden's is richer in truth ; her worship is a translation of the Aeneid. Father Tabb had been urged to have the great deep. Hidden sanctities and meanings surround man ; the sacra manuscript published, but death came to him with the crowning work mental principle invests the simplest things, acts and rites with an awful of his genius still in manuscript

form.

It is regrettable to add that the recious manuscript in question was



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thoused non tour non tour nouse to the tour tours



The Catholic Record's

SPECIAL

Combination Offer

Chinaros BELLS



THE TRUTH ABOUT WHISKY As if to offset the effect of the

news of the prohibitory enactments of the warring nations, now appear. ing in our papers, the liquor people are making their advertisements more numerous and more alluring. To reach and influence the public they do not scruple to ascri liquor qualities which science shows that it does not possess. Richard C. Cabot, M. D., writing in the Temperance Cause dealing with a recen example of this distorting of the trath in liquor advertising, writes :

Willian Allison A man named Gray writes in a recent issue of the Boston Post an advertisement, head-ed in large letters, 'Telling The Truth About It.' 'It'is whisky, and about that narcotic he enumerates six untruths which, as he presumably knows them to be untruths, may be assumed to be lies. "The first is that alcoholic bever-

ages are 'wholesome' and whisky is the most 'wholesome' of them all. Strange, isn't it, how quickly the waring nations prohibited these 'wholesome' beverages at a time when their people need all the nutri-



a peer. If to be at once the most permanent and extensive, the most plastic, and inflexible ecclesiastical organization were the same thing as the most perfect embodiment, vehicle of religion, then the claim of Catholicism were simply indisputable. The man in search of an authorita-tive Church may not hesitate; once let him assume that a visible and audible authority is of the essence of religion, and he has no choice; he must become or get himself reckoned a Catholic. The Roman Church assails his

understanding with invincible charms. Her sons proudly say to him: "She alone is Catholic, continuous, venerable, august, the very tinuous, venerable, august, the very Church Christ founded and His Apostles instituted and organized, She possesses all the tributes and notes of Catholicity—an unbroken apostolic succession, an infallible chair, unity, sanctity, truth, an in-violable priesthood, a holy sacrifice and effications sacraments!"

The Protestant Churches are but of yesterday, without authority, the truth of the ministeries that can reconcile man to God; they are only a multitude of warring sects, whose confused voices but protect their own

insufficiency, whose impotence al-most atomes for their own sin of Rome. In contrast the Catholic Church stands where her Master placed her on the rock, endowed with the prerogatives and powers He gave "against her the gates of her, a hell shall not prevail."

Supernatural grace is hers; it atched over her cradle, has followed watched over her trans, has honoyh all her centuries, and has not forsaken her yet. She is not, like Protestantism, yet. She is not, like Protestantism, a concession to the negative spirit, an unholy compromise with natural ism. Everything about her is posi-tive and transcendant; she is the bearer of divine truth, the repre-sentative of divine order, the super-netable living in the very beart and tive and transcendant; she is the bearer of divine truth, the repre-sentative of divine order, the super-natural living in the very heart, and before the very face of the natural.

are hurling at me. The Catholic Church is the only thing really worth living for, and working for ; if necessary it is the greatest honor to die for the Faith.—The Monitor.

Catholic Church at every opportunity. That's why I willingly stand as a tar-

WORLDLY CATHOLICS

Catholics in the world have a high task. If they perform it they act, says Father Maturn, noted English convert, "as the salt of the earth and

the light of the world." "The Catholic is to act as the leaven that is to mix with the dough to quicken and energize it with a new life. . . . The Church is to mix with the world, to impregnate it with her principles, and to overcome the evil that is within it by good.

"And what is the Church in this sense of the word, as mixing in the social, political, mercantile world, but individual, often isolated

Catholics. A priest cannot go and preach in a ball-room or on a Stock Exchange. But those Catholics whose position in life places them there can preach if not by word at least by conduct. It is thus that they act as the salt of the earth and the light of the world.

Insumciency, whose importance ar-most atomes for their own sin of schism by the way it sets off the might, the majesty and the unity of Rome. In contrast the Catholic the world. . . . Yet this danger is not to be escaped from by shirking duty and the mere cowardly flight from difficulties. There are lessons to be learned, characteristics to be

developed, tests to which the soul is to be put there and there only. Fly from the position in which God has placed you and the duty he has given you to do, and you fail of the testing and development you can get there alone, you escape one danger by exposing yourself to another and a





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Beauty Doctor Tells Secret

Detroit Beauty Doctor Gives Simple Recipe to Darken Gray Hair and Promote Its Growth

Miss Alice Whitney, a well-known beauty doctor of Detroit, Mich., recently gave out the following statement: "Any-one can prepare a simple mixture at home, at very little cost, that will darken home, at very little cost, that will darken gray hair, promote its growth and make it soft and glossy. To a half pint of water add 1 oz. of bay rum, a small box of Orlex Compound and 1 oz. of glycerine. These ingredients can be bought at any drug store at very little cost. Apply to the hair twice a week until the desired shade is obtained. This will make a gray haired person look twenty years younger. It is also fine to promote the growth of the hair, relieve itching and scalp dis-ease, and is excellent for dandruff and falling hair.



Will reduce Inflamed, Strained, Will reduce Inflamed, Strained, Swollen Tendons, Ligaments, Muscles or Bruises. Stops the lameness and pain from a Splint, Side Bone or Bone Spavin. No bister, no hair gone. Horse can be used. \$2 a bottle delivered. Describe your case for special instructions and Book 2 K Free. ABSORBINE, J.R., the antiseptic liniment for mankind. Reduces Strained, Torn Liga-ments, Enlarged Glands, Veins or Muscles, Heals Cuts, Sores, Ulcers, Allays pain. Price W. P. YOUNG, P.D.P. 299 Lymans Bidg, Montreal, Can. Absorbine and Absorbine, Jr., are made fn Canda.

JULY 10, 1915

CHATS WITH YOUNG MEN

TRUE MANHOOD-A BACCALAUR. BATE ADDRESS APPLICABLE TO EVERYONE

The baccalaureate sermon at St The Daccalaureate sermon at St. Joseph's College in Dubuque, was delivered by Rev. J. J. Burke, of Peoris, who addressed the students on "True Manhood." Taking his text from Tobias "All the days of thy life have God in thy mind; and thy life have God in thy mind; and take heed that thou never consent to sin nor trangress the commandments of the Lord our God " he spoke in part as follows :

These words of advice, spoken by the elder Tobias to his son, are applicable to everyone and especially appropriate to this occasion. The young Tobias was about to go on a journey from his home. His pious father, fearing that he would never see him more, uttered words of wisdom and godly admonitions for his guidance on the journey of life.

Many of you are about to start on a journey from this home of religion, science and art. Some, perhaps, will never return, and I am but reiterat-ing the admonitions of the Fathers and professors of this institution when I say to each one of you the words of Tobias, 'All the days of thy life have God in thy mind.' "Few young men realize the im-portance of the duties, the greatness

of the responsibilities they will be called upon to assume when they leave their college home to enter the stern realities of life. Surrounded at college by moral companions religious teachers and holy influences religious teachers and holy inducedes, they will go into a world indifferent to religion, unmindful of morality and forgetful of God. For, if there is one thing more than another characteristic of our time and country it is the gradual decline of faith and morals—the falling away from God, from His teachings and from His laws. A spirit of incredulity and viciouaness pervades everywhere. Notwithstanding the wide diffusion of knowledge, crime is on the increase, irreligion is too often crowned with success, while much corruption

appears in public places. "The only hope we have of dealing with these, as with all other evils, lies in the eternal principles of relig. ion. The young man, especially the college young man, must be properly ed to meet these evils. What equipp

better equipment can he have than a lively faith in God ? You, young men, are going into the world properly meet its evil tendencies. Be faithful in the performance of your duties to God, be true to the lessons taught you in this institution and you will be true Christians and True manhood consists in s

knowledge and mastery of self. The world to day is sadly in need of men. We need true men, conscientious men, men who dare to do right be-cause it is right and who are not swayed by the multitude, men who are ever mindful of God's presence, men who know themselves and who an master themselves.

"Self knowledge is an essential an outcast and a synonym for all that element of true manhood. A knowl is low and vile and mean; the disdge of himself is one of the first honest business man whose fall was things to be acquired by man. Even the old Pagans understood this truth. and who said he could take a drink One of their philosophers left us the and leave it alone—all fell because maxim, 'Know thyself,' while the they were indifferent to the voice of

nscience warning them of the Christian post beautifully and truth. Christian poet beautifully and truth-fully tells us, 'The proper study of mankind is man.' " It does not require much study for man to see that he's the greatest of God's creatures on this earth and that God has given him dominion over all terrestrial beings. " Why is man placed over all earth. danger. "Fidelity to conscience leads to God. Conscience, rightly instructed, is the voice of God telling us what to do as right, what to avoid as wrong.

It is our defence against our spiritual enemies. The truthworthy, the in-

corruptible man is the man who fol-

A man of conscience is a man of

lows the dictates of his conscience

"Why is man placed over all earth-ly creatures ? What gives him this superiority ? Is it his strength, his agility or the acuteness of his senses ?

character. A man of character will do his duty though the heavens fall. No. In these qualities man is sur-passed by many animals. Where then does his superiority lie ? It lies in the intelligent and moral ele-ment which alone distinguishes man the does his superiority lie ? It lies in the intelligent and moral ele-ment which alone distinguishes man the does his superiority lie ? It lies in the intelligent and moral ele-ment which alone distinguishes man the does his superiority lie ? It lies in the intelligent and moral ele-ment which alone distinguishes man the does his superiority lie ? It lies in the intelligent and moral ele-ment which alone distinguishes man the does his superiority lie ? It ment which alone distinguishes man the does his superiority lie ? It he honest, be men and boys of char-soter. Dedicate yourselves to God fruits of your young manhood. First fruits are always best. The first from the other creatures of God on earth. He has reason which other mundane beings do not possess. "Man is a rational creature. When flowers of the spring are the most pleasing; the first vegetables the most palatable; and the firstlings of the flock the choicest. So cur earliest years are the best and should not be given to the world and its we say he is a creature we acknowl.

edge a Creator. Man is the work of God, Who created him according to not be given to the world and its allurements but to God and His serv-His own image and likeness. "In creating man, God endowe him with an immortal spirit. Since "Be true men whatever vocation man has an immortal soul destined you choose to follow. If you desire to be priests, Christ, the Great High to be happy or miserable for all sternity according to his acts here, is he not foolish who does not have God in his mind at all times, but turning

to be priests, Christ, the Great High Priest, asks every priest to follow His footsteps, and lead a life of purity, of humility, and of self sacrifice. Be faithful followers of the humble Nazarens. Would you embrace a business career? Be scrupilously honest and fair in all your dealings. his back upon Him, seeks his happi ness in money, drink or other worldly matters and thus trades the soul for the body, the immortal for the mortal, heaven for the things of earth ? Should you enter one of the profes-"Self-mastery is another element of true manhood. The greatest hero sions, be honorable and conscien

is the one who can conquer himself. The man who has his passions and at all times. In case you devote yourself to a political career, infuse a spirit of morality and uprightness ites under control is a true man. Such a man practices the beautiful in those with whom you come in virtue of temperance, one of the cardinal virtues and follows the "Have high aims and noble aspirations. Do not imagine that success in lile is measured by great wealth or worldly honors, no matter how advice of St. Peter, 'Be sober and

watch.' "Sobristy, temperance, is necessary for all, but especially for young men who are continually mingling with all classes and breathing the conobtained. Aim higher than the acquisition of wealth and honors. Aim to do right at all times and your life will be a success, though you die taminating air of a sintul world. in obscurity. "The truly great are not always

" If you would have a clear mind a healthy body, a happy home, a bank those who are constantly before the eyes of the public; nor are the truly eccount and an sternity with God, happy those who have an abundance of the wealth, fame and honors of the ractice sobriety, master yourself.

"He who would master himself must be faithful to conscience. Fidelity to conscience is the best thing to the world. It is better than world. The good alone are great. The good alone are happy. They are not only happy themselves but they spread rays of happiness around them by their acts of kindness. If high position, honor or fame, better than a thousand fortunes. Conscience is that guide on the world's journey, that pilot on the voyage of life which protects one's bark from being lost or from striking the unseen you would be happy 'Do an act of kindness wherever possible.' " 'Little acts of kindness, little deeds

of love, Make this earth an Eden, like the "Young men, along the voyage of life are many dangers, many hidden rocks, many scillas. The Charybdis of passion is ever impelling the human bark towards the Scilla of destruction. A pilot is needed to keep it in the right channel. The Church and the Bible are guides or OUR BOYS AND GIRLS Church and the Bible are guides on When the great Napoleon was ex-iled to the island of Elba, he said to beacon lights, but we need an inward monitor, a pilot on the bark. This internal guide is Conscience. some of his confidential friends,

"Indifference to conscience leads to ruin. The embezzler, who, by taking a little at a time, finally be-came a great this, a fugitive from justice and an enemy of God; the corrupt politician, who, by overloak ing the buying of a few votes, went from bad to worse until he became an outcast and a synonym for all that

Napoleon wore a gold ring ornament-ed with an enamelled violet, and within it the motto, "I will come again in the spring." When they toasted their exiled Emperor they gradual but terrible ; and the drunk. would raise their glasses and say: "to the health of Corporal Violet !" The signal of his return was to be the general wearing of their chosen flower. And when it was noised about that he had landed at Frejus,

THE CATHOLIC RECORD



ourer atmosphere, into a higher realm into closer communion with stars. The peaks that overtop their mates, which in their turn look down upon the foothills, are in themselves an inspiration ; an invitation to come up, up into the land of higher aspira-tions and broader views. Men, who by their personality, or the force of their genius, rise to heights that overshadow the generality of mankind, shed upon life an inspiration, upshed upon life an inspiration, up-lifting influence. By their example and precedent they establish new standards and point the way to new possibilities. Every boy should aspire to be one of the highest peaks; a voice that calls to others to climb to the highest. The world is full of o the heights. The world is full of foothills and small men ; it need more intellectual and ethical giants. -The Echo.

TRUST IN PROVIDENCE

Confident reliance on the goodness of God was always a characteristic of the saints, as it still is of those Christians whose lives bear the clos est resemblance to their saintly models. Particularly noted for this virtue was the holy Cardinal of Milan, St. Charles Borromeo. He not only practised this trust in God in his own affairs, but sedulously endeavored to instil it into all his people. Talking once with a person of high rank, whom he was trying to persuade to have confidence in God on all occasions, because He never abandoned even in the smallest circumstances those who rely upon Him. St. Charles narrated this personal experience : "A few days ago, my house steward

came to me, complaining that be had no money and did not know how to provide for the urgent need of the house. He requested me to be more sparing in almsgiving and my other pious work, as it was by expenditure of that kind the house was reduced to such extremity. I told him he should trust in God, and hope for help from His merciful bounty. He was not satisfied with the advice. however, and went off grumbling. Within two hours I received a packet of letters, among them one containing a bill of exchange for 3,000 crowns remitted to me from Spain. Sending for my steward, I gave him the money, saying: 'Take it, O thou of little faith ! Behold, the good Lord has not abandoned us!' Let me add that the remittance was truly providential, as I was not expecting it; and, for that matter, it was sent two months or more before it really became due." It would be an easy matter to re-

produce from the annals of many s

DO YOU WANT

TO MAKE A PROTESTANT A

CATHOLIC

"Would to God," said Monsignor Robert Hugh Benson at St. Mary's church in Chicago last spring, " that

we Catholics were more guilty of the reputation we have for prosely tizing. It is certain knowledge that our re-

ligion is divine that makes us want

surely alienate those whom he de-sires to win. A great number of people take little interest in the faith of others ; they do not understand, nor do they want to understand. Very well. They are quite satisfied in their aloofness. They have per-haps neither the time, nor the talent ore the summethy that would lead five years ago. At the close of the persecutions in

good. "8. And thirdly, no man can ever act as a convert-maker who allow a doubt of the sincerity of the men with whom he is dealing. 'It is a narrow, hard, uncharitable

view of men to suppose that because their position seems to you illogical and absurd they must themselves realize that it is so. It is very difficult to see the inconsistencies of a system in which one has been rought up from childhood ; and intelligent, well-educated men who in every other department of life are sane and reasonable, in religious matters will be found to have left aside all reason

"To approach a man therefore, on controversial questions, whose good faith one doubts or disbelieves in, is to insult him. With these qualifications then,

the Catholic can go forth into the world equipped for the delicate task of bringing others under the dominion of the truth that shall make them free."-New World.

Here,are some figures which show pproximately the results obtained by our missionaries in pagan lands during the last hundred years :

In Asia they have spread the faith among 8,000,000. This includes bap-tisms of adults and children who doing, no matter how flimsy, when made publicly by apparently repuwere brought into the Church at the table persons. A more serious as-pect of the matter is the baneful in point of death. The Catholic population of China has grown in a hundred years from

fluence exercised upon the young. One of the most serious duties inless than 250,000 to nearly 1,750,000. cumbent upon parents to day is to keep these newspapers out of their In Indo China we have close to 1,000,000 and this corner of the vine-

yard is being zealously cultivated with splandid promise. Japan has added over 30 000 to the Catholic population it had twenty.

Uganda, British East Africe, there were only 1,000 baptized Christians. To day there are 118,000 Catholics and 123,730 preparing for baptism. The spersecutions took place in 1885, socthis remarkable work was dend in the there are of thisty nor the sympathy that would lead them to such studies. But let them keep out of controversy and avoid any effort to win these people to the truth. Their efforts, if they make done in the short span of thirty years. In tall Africa there are any, are likely to do more harm than 2,000,000 Catholics.— Intermountain Catholic.

KEEP THEM OUT OF THE HOMES

The practice of the modern metro politan daily apparently defines 'news'' as anything unfit, in the estimation of decent people, to print. A man or woman with a brief in favor of some shocking violation of the law of God or man, is sure to find an eager welcome from a press, which in manya convention, has proclaimed itself the guardian of public morality. A ples, for vileness is, or used to be,

something out of the ordinary; but even to day, when properly garnished, it will make the crowd "sit up and take notice," and is therefore, good 'news." Within the last few months, the pages of the New York news papers, notably the Tribune, have been opened to the defense of un limited divorce, race suicide, the I. W. W. excasses, and successive polygamy, or the trial marriage. press of this kind is nothing less than an advocate of moral corruption. CONVERTS TO CHURCH IN ASIA | There are in every community men and women, morally weak, who find in its pages a ready justification for the aberrations to which they are inclined. Psychologists and physicians bear witness that persons of this class are strangely and powerfully influenced by a defense of wrong.

homes. Perhaps this duty is even more imperative when there is ques-tion of the popular magazines. It is hard to see how the boy or girl allowed free choice in the matter of magazines and newspapers can escape moral shipwreck.—America. POWER OF THE PRESS

Speaking of the power of the press to a French ecclesiastic, the Holy Father remarked that "neither the clergy nor the faithful make as great an effort as they ought in this m The old people say that it is a new work and souls were saved in the past without the aid of newspapers. Those admirers of the past do not bear in mind that the poison of an evil press was not so common then as in our days, and that consequent-ly the antidote of our journals was not so necessary. To day there is question, not of the past, but of the

present, and every day the people are deceived, poisoned, ruined by evil publications."—Truth. AN CAN COMMONING SUBMIDIAN "Manana" THIS is a favorite and fatal word much in use among the Mexicans: it means "To-morrow."

If one asks a Mexican to

close a deal, he smiles and says, "Manana, Senor." This habit has made the nation poor.

nation poor. "To-morrow I will give you an application for a \$10,000 policy," said a contractor to a life agent a few days ago. That "To-morrow" cost his wife \$10,000, for she was a widow before the day dawned on which her husband intended to apply. If he had only said "To-day!"

No life on which other lives depend should be left uninsured for one hour. If in good health you can secure an ideal policy in THE MUTUAL LIFE

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SEVEN

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appe

The Bread that Builds Brain and Brawn must be made of the whole wheat grain-white flour bread will not do it-neither will the so-called "whole wheat flour bread." The only real whole wheat bread is

RIS It is made of the whole wheat grain steam-cooked, shredded. compressed into a wafer and baked by electricity. All the meat of the golden wheat prepared in its most digestible form and smallest bulk. A wholesome substitute for white flour bread—a delicious snack for luncheon with butter or soft cheese-crisp, snappy, strength-

ening and satisfying.

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with large baskets of violets, for which they found a ready sale; for time and country instances quite as time and country instances quite as striking as the foregoing, in which simple, childlike trust in God's Provi-dence has been superabundantly re-warded.—Catholic Columbian. no friend of the first Empire was seen that day without a bunch of the modest little flowers in his button.

at many flower-women were

suddenly seen on the Paris streets

gre

But, for the reason that Parisians are all fond of the violet, it was found necessary to take some precautions before addressing an acquaintance as

heaven above.'

FLORAL STORIES

return in the spring as surely as the

little purple blossoms bloomed. It was for this reason that his followers

decided to use the violet for their

emblem; and every true adherent of

before addressing an acquaintance as one of the Bonapartist party; so one would say to a citizen thus decorated: "Do you like violets?" If he an-swered, "Oh, yes!" it showed that he was unaware of the conspiracy. But if he said, "Quite well," he would be known as one pledged to the Emper-or's cause; and the first speaker would remark, "It will come back in would remark, "It will come back in

would remark, "It will come back in the spring," and pass on. Every school boy knows the sequel of all this planning, and what a disastrous home-coming the landing at Frejus was for Napoleon. If we skip a period of history, we have another pretty story in which a flower played a part. The wars between America and France were ovvert others to it, you may find yourself unable to do so. Would you like to know how ? The famous convert, who himself

the astonished officer.

The famous convert, who himself converted Monsignor Benson—Father between Austria and France were over, and Louis Napoleon, nephew of Maturin-gives three suggestions to those who want to bring another to the great Emperor, was on the impera realization of the truth in the Catholic church. ial throne of France. As the great

Catholic church. "1. In the first place we must be very sure of the truth ourselves. We must know well the truth to which we would bring them. Know it, not merely with a kind of traditional knowledge, from the fact that we have been brought up in it from infancy, but clearly, definitely intelli-gently. We must so to speak, see all around it, so as to be able to meet objections and express it in language that is not exaggerated or likely to General Niel, fresh from his bravely won victories, was returning to his beloved country, a peasant, overcome with admiration of his valor, begged him to accept a basket of yellow roses. Touched by this appreciation, the General took it as a gift to the Empress Eugenie, then at the height

of her power. "Traly an exquisite rose!" she said. "But you have not told me its name, General." "Why, really, it has no name," he answered. "Then," said the Empress, with a smile, "I will give it one. It shall be called Marechal Niel." She then produced from its hiding place a jawelled baton, used only by marshals of France, and handed it to the astionished officer. and the source of the Catho-its expressed in language that really mirepresents it. "2. But, secondly, he must know, and not only know, but be able, if

"2. But, secondly, he must know, and not only know, but be able, if only for the moment, to throw him-Thus it was that a rose and a man

Ave Maria. YOUNG MEN, AIM HIGH Some men are like mountains and tower above their fellows into a

THE MORE REGU-T. EATON COLIMITED THE EATON GUAR-LARLY YOU BUY THE MORE YOU ANTEE ALWAYS CANADA SAVE. TORONTO PROTECTS YOU.

RIGHT

FRENCH CATHOLICISM DEFENDED

From more than one source pro-ceeds remarkable testimony con-cerning the impetus gives French Oatholic life by the terrors of war, an impetus, nevertheless, that there is a tendency in certain quarters to ignore. A Huguenot writer goes so far as to say that "in her disgust and encer the country has thrown overanger the country has thrown ever-board the religion of Louis XIV, of Mazarin, of Catherine de Medicis," and upon this statement he bases his appeal for French Protestantism. An able defender of the Church

An sole defender of the Church has arisen in the person of the Reverend Dr. Watson, pastor of the American Episcopal Church in who asserts most emphatically that France has not thrown overboard her old Faith; that she is and ever will be lowed to the Church be loyal to the Church.

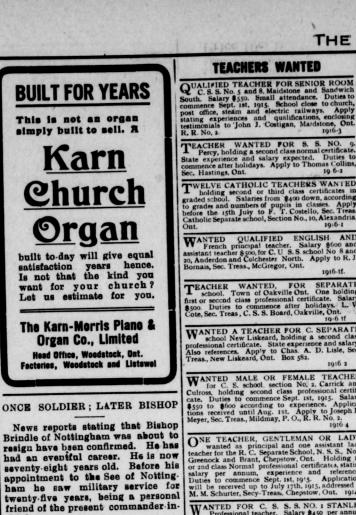
No Catholic could have spoken more finely than has Dr. Watson. He alludes with deep feeling to the hundreds of priests who are in the trenches and to their glorious service for God and country. Further, which is significant, he says that when the war is over and France's future leaders return to their homes their companionship with the soldier priests of the battlefield will be "one of those gleriously sacred memories that no one dars touch with ison-oclastic hand."

Nor have Dr. Watson's splendid sentiments trailed themselves out in finesounding sentences. He and his people have backed up works by desds. His congregation has on two differ congregation has, on two different occasions, helped send to the front portable altars and ornaments,

front portable attare and of name to the in order that Hely Mass might be the more becomingly offered there. It were well if non-Catholic pastors everywhere, but especially in Catholic countries, were of Dr. Watson's type. Their presence and example would go far toward bring-ing about the Unity for which all good men long and for which we of the True Fold are, above others, commissioned to work and to pray.— New World.

CARRANZIST TRICK EXPOSED

That alert and vigilant observer of That alert and vigilant observer of the political-religious situation in unfortunate Mexico, Very Rev. Dr. Kelley, the president of the Catholic Church Extension Society, states that the pressure which is being brought to bear upon the revolution-ists through the action of American Ortholic in former of liberty of com-Catholics in favor of liberty of conscience there is being felt by both the Carranza and the Villaparties. Three evidences of this have lately been indicates the innancial situation in the country at a very recent dats. It is typical in its general features in that it announces an increase in de-posits and as increase in cash reserve. forthcoming—one a statement from a so-called Mexican Catholic, blaming the Church for assisting the Villistas; another a statement from Llorente Villa's agent in Washington charg-ing the Church with interference in in operating expenses due to the way tax on circulation and a decrease in politics; and a third from the priests who are prisoners of Carranza in earnings accounted for by the stop-page of foreign business and the cur-tailment of operations by industries Vera Cruz, protesting against the action of the Mexican Bishops and which were most active before the their representatives here, as well as tion of American Catholics. of its financial year has taken cogniz ance even of those declines in market The fact that the gentlemen who signed this petition are prisoners may excuse them to a certain extent; prices of securities which have been regarded up to the present as merely but when it is known that one of the signatories was nominated Vicar-general of the Archdiocese of Mexico the valuation of its bank properties General of the Archdiocess of Mexico by Carranza and the appointment accepted only to avoid scandal, that he has been a friend of the revolution from the beginning and that his vicar generalship will not last ten continue for another year. minutes after the present conditions come to an end, the surprise will disappear. The letter is nothing more an an obligation imposed upon the prisoners and bears all the earmarks the work of Vicar General Pareles, who evidently is willing to sell even the liberty of the Church for the sake of his influence with Carranza. 'We trust," the petition says, "without resorting to any foreign power, to succeed in obtaining all the guarantees and rights consistent with the laws that govern us." In other words, Carranza and Paredes have forced the unfortunate priest prisoners to sign a document, upholding the "Laws of Reform," under which the Church in Mexico has suffered for over fifty years .- Intermountain Catholic.



and is well known to King George and Queen Mary. It is said that after his retirement he will take up his residence in London, where he has many friends and associations. He is devoted to the welfare of a religious teaching order which has flourished greatly in the metropolis of late years—that of the Faithful Companions of Jesus.—Catholic Union and Times.

Bishop Brindle went through the

Soudan and the Egyptian campaigns and received innumerable orders and

distinctions. He received the pres-ent Queen of Spain into the Church

chief.

PREPARED FOR A LONG WAR

Quigley, of Biddulph.

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A ProFESSIONAL TEACHER WANTED FOR Union S. S. No. 1, Logan and Ellice. Duties to commence Sept. 1st 1915 Apply stating experience, and salary expected to John Dwyer, Sec., R. R. No. 5, Mitchell, Ont. HOME BANK READY BVEN IF HOSTILI-TIES LAST ANOTHER YEAR The annual report of the Home Bank of Canada for 1915 has a special WAN FED TEACHER FORIC, S. S. KEARNEY, holding second class professional certificate. Duties to commence on Sept. tst. Apply stating salary expected and experience to J. W. Brown, Sec. Treas, Kearney, Ont. 1915.3 interest because it deals with bank-ing operations in the Dominion during ten months of the war and thus indicates the financial situation in

TEACHERS WANTED

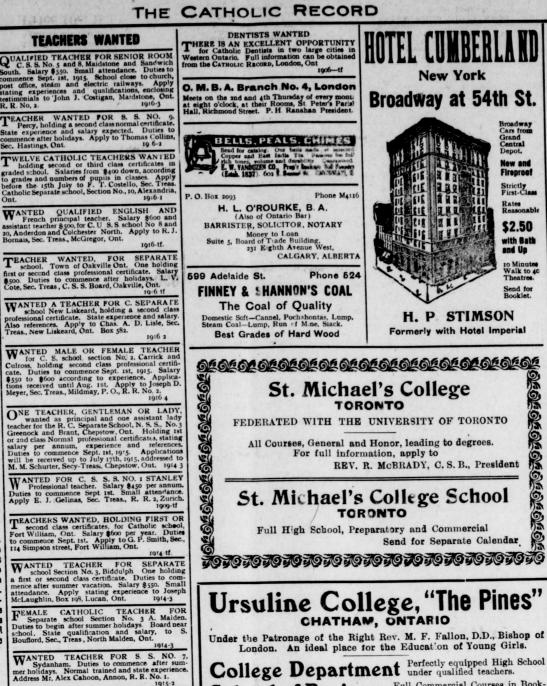
CATHOLIC TEACHER FOR SEPARATE school in the Town of Hanover. Average attend-ance about 75 pupils. Must hold and class certificate. Duties to commence Sept. 1st State experience and salary. Apply to Wm. Bohuert, Sec. Treas. Hanover, S. S board. Box 187. 19 5-2 These are accompanied by an increase

TEACHER WANTED FOR CATHOLIC Separate S. S. No. 4. Hibberi, Ont. One hold-ing first or second class Normal cert first. Duties to commence Sept. 1st. 1915. Apply stating salary and experimence to Patrick Williams Dublin, P. O. Oat. K. R. No. 2. 1916.3 HELP WANTED

\$20 WEFKLY EARNED DISTRIBUTING perative Union, Windsor, Ont. declaration of war. The Home Bank in considering its position at the close 1016-1 FOR SALE

COMPLETE SET OF CATHOLIC ENCY-clopaedia. Half morocco.. Has never been opened. Will sell at very low price. If interested address Box J., CATHOLIC RECORD. 1915-tf HOTELS A MERICAN HOUSE, LAKE MUSKOKA, Canada. Good boating, bathing. Catholic Church near by. For information address Mrs. M.A. Walker, American House, Lake Muskoka. Ont.

HOUSEKEEPER WANTED DRIEST'S HOUSEKEEPER WANTED. MUST es. Apply Box H,

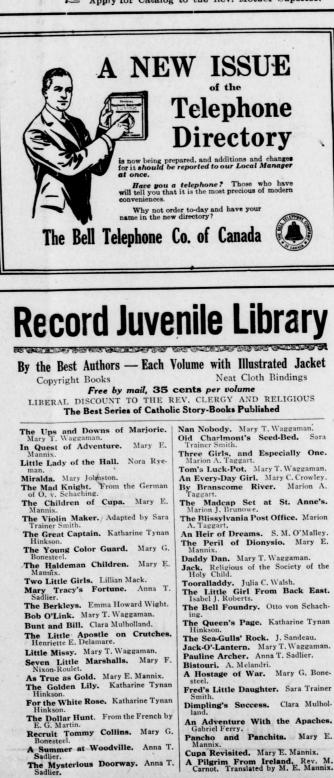


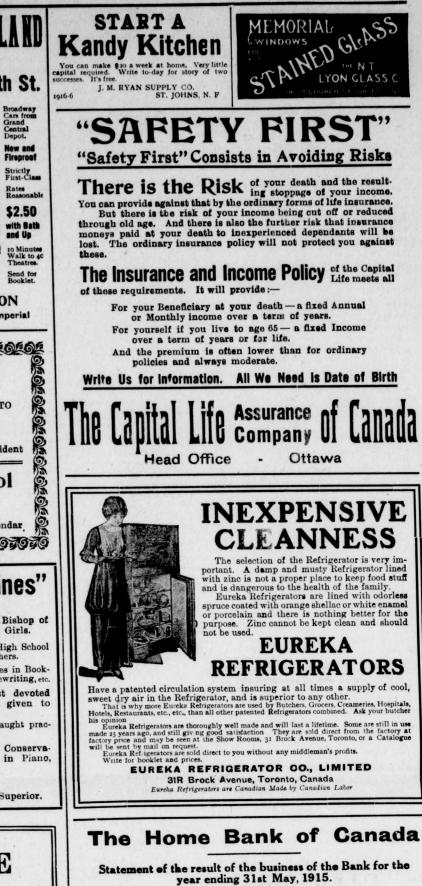
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the training and teaching of young children. Domestic Science Cooking, Sewing, etc., taught prac-tically in all the classes. School of Music Affiliated with Toronto Conserva-tory. Complete courses in Piano, Violin, Harp, Voice, Theory of Music.

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 Transferred from Rest Account. \$107,266 10 163,929 18 266,666 66 \$537,861 89 CAPITAL PROFIT' ACCOUNT. 459 88 uring the year \$538,821 27

136,129 68 296,276 93 71,836 39 5,988 60

THE CATHOLIC RECORD

JULY 10, 1915

CANADIAN EUCHARISTIC CONGRESS

Montreal, July 18, 14, 15, 1915.

Already numerous inquiries at the headquarters of the Canadian Eucharistic Congress are pointing to a large attendance in Montreal, July 18-14-15 next.

About 25 Bishops have already accepted Archbishop Bruchesi's in-vitation and signified their intention of being present.

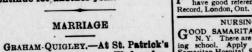
The announcement of the Open Air Mass on the brow of Mount Royal

SEPTEMBER 10TH TO 18TH Queen's Park at London, Ontario, the home of the Western Fair, is a very busy place at present, as active preparations are in progress for the great Ex-hibition to be held in September. Ever since the last Exhibition the entire Ground's and Buildings have been in possession of the Military authorites. The City of London and the Board of Directors of the Western Fair Association have been very pleased to be able to help our Government in some small way in these strenuous times and so the Ground's and Buildings were placed at their disposal entirely free. As the Soldiers are now under caavas a great deal of for the Exhibition. Owing to an unfortunate fire in molished and a new up-to-date steel stand with a seating capacity of spoo people is in course of erec-tion. This will very much add to the comfort and convenience of the visitors as every seat in the new stand will give a stull view of everything taking place on the track and platform. For any informa-tion regarding the Exhibition write the Secretary, A. M, Hunt, London Ont. Air Mass on the brow of Mount Royal is drawing the laity from all quarters. Whilet the hotels expect to do a big business during Congress week from delegates as well as from the regular tourists, many institutions have agreed to house the clergy during the rush days. The principal ones of these are: The Grand Seminary, The Semin

ary of Philosophy, The Outrement and Mount St. Mary Convents.

The single fare excursion rates offered by Railroads and Steamships good for four days, is supplemented by a longer period rate on the certificate plan. The certificates being issued at the starting points of delegates.

C Programmes of the Congress are now ready and are, being distributed from the two information bureaus: St. James Church, St. ¿Catherine St. Bast and St. Patrick's Church.



NURSING PROFESSION GOOD SAMARITAN HOSPITAL, SUFFERN, Ing school. Apply to Sisters of Charity, Good Samaritan Hospital, Suffern, N. Y. 1016-4 1916-4

1914-3

church, Biddulph, on Wednesday, Jane 23, by the Rev. J. R. Quigley, brother of the bride, Mr. James Graham, of St. Mary's, to Miss B. WANTED TO PURCHASE ONE COMPLETE SET (INCLUDING INDEX) of The Catholic Encyclopedia. State class of of The Catholic Encyclopedia. State class of binding, condition and lowest spot cash price. Apply Box F., CATHOLIC RECORD, London, Ont.

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CLABKE .- Drowned in the Frase River, B. C , May 18th, Martin Clarke, aged twenty six, youngest son of the late Michael Clarke, Jockvale, Ont.

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dinal Gibbons. It is just the book for a Catholic to

lend to his Protestant neighbor. Price 10c. Postpaid

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IE PUBLIC. e Bank in Circulation t bearing interest. aring interest, including interest accrued		1,197,230	i4*	1,244,280	00
ement	· · · · · · · · ·	8,357,638		9.554.868	58
e to Dominion Government le to other Banks in Canada ne Banks and Banking Correspondents in	n United	Kingdom a	'nd	9,554,868 364,625 6,153	78
n Countries	•••••		••••	280,198	
IE SHAREHOLDERS.				1,450,126	10
abscribed, \$2,000,000) Paid up		400,000	00		
Unclaimed	7% per	2,669	95		
Profit and Loss Account.		34,040 26,290		2.408.377	00
				13,858,503	10
ASSETS.				10,000,000	
Government Notes		\$ 129,245 1,451,708		\$1,580,953	
th the Minister of Finance as security f				00 000	00
ther Banks				127,478	00
ue by other Banks in Canada ue by other Banks in Canada ue by Banks and Banking Correspond	ente elses	where than	in	127,478 819,208 4,057	49
				126,942 33,055	01
Municipal Securities nd other Bonds, not exceeding market va hort (not exceeding 30 days) loans in Ca and Stocks			•••	269.421	53
and Stocks					
ent Loans and Discounts in Canada, less	rebate of			\$4,934,943	0.
rrent Loans and Discounts in Canada, less		\$8,124,243	68		
da less rebate of interest	than in				
da, less rebate of interest		20,953 19,787	83		
mises at not more than cost. less amou	unts writ-				
C		650,916 68,206	02		
on Real Estate sold by the Bank ets not included in the foregoing		6,738	05	8,923,560	0 01
				13.858.503	
		ALON, G			-
LYNN, Vice-President.				a. manage	
AUDITOR'S REPORT TO THE coordance with sub-sections 19 and 20 of port as follows: The above balance she here at the Head Office, and with the cer visance therewith. I have obtained all n , and in my opinion the transactions com	f Section et has be rtified retu eeded infe	56 of the line examined from from from from from from from from	Ban ed the om	k Act, 191 with the b Branches, the Officer	and s of
and in my opinion the transactions com s of the Bank. ve checked the cash and verified the sec	nrities of	the Bank	na at	its chief O	fice

the during the year; the cash and cked, and in each case they have

regard thereis. Iy drawn up so as to show a true cording to the best of my informa-by the books of the Bank. YDNEY E. JONES. Auditar.