

# The Catholic Record.

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

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LONDON, CANADA, SATURDAY, JULY 10, 1915

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## The Catholic Record

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### RIGHT VIEWS

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 vanity." They have an idea that it forbids the promotion of the legitimate interests of life. They don't like the teaching that man's eyes should be turned towards the stars, when he should be helping them with mop, broom, and speech to make a flawless earth. But just a moment. The Church does not undervalue human progress. She blesses it as she shows her history. Father Hecker in "The Church and the Age" exclaims indignantly against the false notion that grace is given only at the cost of natural strength, and he assures that the time is fast approaching when the Catholic body will be marked by that spirit of initiative and enterprise of which it has lost so much since the Reformation.

What the Church teaches is that deeds, however the world may estimate them, are of no real value unless they are brought into connection with our spiritual life. While she encourages 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 worries of daily life, the touchiness of friends, the perverseness of children countered as they often are by the 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 their kindness amid the varying circumstances of the passing hour? The big investments of time and pains to further the greater interests of our personal career too often crowd out of sight those higher obligations 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, unremembered acts of kindness and of love."

### 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 Government 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 Zeitung recalls the Italian mission of which General Turr was the head in 1866, and which visited Vienna after getting encouragement in Paris. Then, too, it was mainly the surrender of the Trentino that was asked. Francis Joseph saw the Italian General, but turned him a pretty strong negative.

"Must it always be I," he asked, "who has to give?" That question he may well be asking to day with plaintive force.

### OUR OPPORTUNITY

False ideals have always been the bane of advancing mankind. There is no need to hark back to the remote past to point the moral of this liability to aberration. It stares us in the face in our secluded villages as well as in our crowded cities and towns. Materialism seduces nations and classes into ruinous courses to day as of oldtime. It may co-exist with correct demeanour and a proud consciousness of knowing much and feeling keenly. People of narrow means may tolerate grossness, and excessive comfort may blunt the edge of moral conviction. It is only when wealth accumulates that manhood and womanhood decay. Ten talents or one may be abused to the fatal injury of character. Hence the clash of ideals is but the outbreak of restrained forces. By such revolutions we are made aware of the perils and possibilities of our mortal state. To day nature and law are calling to us to look to ourselves. The great world drama now being enacted should arouse us to solemn thought. We still have that in us which responds to the claim of the higher life. We can devote all that we have and are to a noble cause, a great opportunity is lent to us, and a new and radiant light transfigures our common days and duties. The damps of earth lie below, but the stars still shine over us and the disordered, distorted and clouded vision will become clear, enabling us to gain inspiring glimpses of life's uttermost attainment; transforming sacrifice into a strange gladness, the earnest of an immeasurable satisfaction from which doubts and fears fly away.

### COMING TRUE

In 1819 the celebrated Joseph de Maistre made a prediction which is sufficiently remarkable in the light of after events, and which has a significance for this generation. "The religious spirit," he said, "which is not all extinct in France, will make an effort proportionate to the pressure put upon it according to the nature of all elastic fluids. It will uplift mountains; it will work miracles. The Sovereign Pontiff and the French priesthood will embrace one another, and in that sacred embrace they will smother the Gallican maxims. Then the French clergy will commence a new era and construct France, and France will preach to Europe; and this propaganda will exceed all that has ever 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, voluminous rag that appeals to the feeble-minded and ignorant, and vulgar. It is patchwork of alleged humor of scientific charlatan rubbish, and it is perfumed with the odor of the divorce court and of scandals. And it is sold by the thousands. Parents buy it for the children who like the "fanny pictures," while they themselves 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 kind of stuff. But our sincerest pity is for the children. Their heritage should be innocence and purity. They have a right to the long, long thoughts of childhood, to visions of the stars, to dreams of the resting of angel wings. But that irresponsible scribblers should be allowed to

smear their minds with the refuse and offscourings of a dirty world is tragically pathetic. Parents could bar the door against such publications, but some parents have not the most elementary conception of their responsibilities and duties.

### TORONTO'S STARTLING SCHOOL STATISTICS

The Municipal Handbook for 1915, which has just been issued by City Clerk Littlejohn, contains some figures 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 many illiterates in his Province as the result 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 than in Toronto, the inference being that as almost all the children of school age in both cities are enrolled, Montreal's children are kept at school more steadily than the children in Toronto.

Comparisons with other cities are difficult, because conditions are never exactly similar, but the members of Toronto's Board of Education can hardly object to comparison with the condition of Toronto's schools under themselves and their recent predecessors. The figures which follow, and which are in all cases drawn from the Municipal Handbook, show that the compulsory attendance law in Toronto is practically a dead letter. So recently as 1911 the number of registered pupils in Toronto Public Schools was 57,714, and the average daily attendance was 35,042, or almost 60 per cent. To-day the number of registered pupils has increased to the huge total of 70,753, while the average daily attendance is only 42,247, or a little less than 60 per cent. In four years the registration has gone up 19,039, while the average attendance has increased only 7,205. The discrepancy between increase of registration and increase of average attendance is so great as to arouse the suspicion that the registration figures are padded. Whatever 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 100 enrolled are present daily.

The increase in the number of teachers in relation to average attendance is no less startling than the figures already presented. In 1911 the 1,035 teachers and kindergartners 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 18 per cent. in the huge sum paid annually for teachers' salaries.

It would be interesting to hear what explanation the officials and members of the Board of Education have to give of these figures, especially 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 handle 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 and 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 before.

"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 me.' 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 I saw.

"Next wonder was why any one goes up twenty-five stories to see any one. I went up in one lift twenty-four stories and got so seasick that I walked back. I have a creak 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 I went to, a Protestant Church, had only forty-seven people there."—Buffalo Echo.

### "INTERVIEW" WITH POPE REPUDIATED

PAPAL SECRETARY SAYS MANY ASSERTIONS WERE ENTIRELY INVENTED

Special Star Cable By Bixton D. Allaire, of the International News.

Rome, June 29.—An important diplomatic document, with reference to the war, is being prepared by Pope Benedict XV, it was learned today. It is expected to be announced shortly.

The Pope is showing keenly the strain of the war, and the worry imposed by "interviews," attributed to him by various European newspapers.

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 interview obtained last week by Louis Latapie, 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 remember that a phrase isolated from the context cannot reproduce faithfully a thought, or, what is worse, it gives a meaning entirely false. For instance, take the quotation regarding hostages 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 January 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.

### QUESTION 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 Messes. 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 Bissing, the German governor of Belgium, neither the Holy Father nor the Secretary 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 was born of the fevered imagination of M. Latapie.

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 Belgium 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:

### THE CHURCH'S POSITION

"It is true that he wished Italy to remain outside the conflict upon receiving 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 declared, the Church became entirely neutral. It has not in any way tried to prevent Catholics from doing their duty according to their consciences and it has done everything for the spiritual welfare of the soldiers.

"The Pontiff recognizes that the Italian Government has done everything possible to attenuate any difficulties that might arise between it and the Holy See. The Vatican's correspondence is not being touched. But that does not mean that the situation of the Holy See is normal. It does not intend to create embarrassment 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 each side makes different assertions."

### NO MORE INTERVIEWS

Cardinal Gasparri ended the interview 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 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 war."

When any pain, affliction or mortification shall befall you, say to yourself: "Take what the Heart of Jesus sends thee to unite thee to Himself."—Blessed Margaret Mary.

### POPE MISQUOTED, SAYS PAPAL SECRETARY

IDEAS OF POPE MUST BE SOUGHT IN OFFICIAL DOCUMENT

Canadian Press Despatch

Rome, June 29.—The *Osservatore Romano*, the official organ of the Vatican, publishing the statement made by Cardinal Pietro Gasparri, Papal Secretary of State, in which he declared Pope Benedict was misquoted in the published interview obtained from him last week by Louis Latapie, a member of the staff of *The Paris La Liberte*, makes this comment:

"From this interview it follows that the ideas of the Pope must be sought again in official Pontifical documents and not in words never uttered, but which attributed to the Pontiff and which were reproduced with fantastic interpretation in the newspapers without respect for the august dignity of the Pope.

"Additional evidence of this lack of respect is found in the discussion of the latter from the Pope to Prince 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. Attempts are being made to convert this letter into a political document, and the newspapers even ask its publication without regard to the Pope."

### LETTER OF POPE BENEDECT

TO HIS EMINENCE CARDINAL VANNUCELLI

Signor Cardinal:

"It was our intention to call to you, in the early days of next June, the Holy Consistory in order to make provision for the many churches at present deprived of their pastors and also induce a proper occasion for bringing us into touch with the Sacred College of Cardinals concerning other grave and urgent matters dealing with the government of the Church; unfortunately, however, painful events of all sorts have prevented us.

"Now, not being able to direct our word to the Sacred College as a whole, I take the occasion to address to you, Signor Cardinal, with the understanding that you impart it yourself to the individual members of the venerated assembly of which you are the worthy head.

In our first Encyclical, moved by the extreme desire to witness the end of the frightful struggle which is dishonoring Europe, we exhorted the Governments of the belligerent nations to the end that they pay heed to the tears and blood already shed and hasten to bestow again on their people the vital benefits of peace.

"Listen to us," we said "ye who have in your hands the destinies of peoples. Surely there are other ways, 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, therefore, 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 sea that was free from iniquities practiced 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 with it and a train of tears and disasters such as accompany all wars, however successful.

"While our hearts bled at the sight of so much misfortune, we did not hesitate to prepare ourselves to alleviate 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 belligerent nations the exchange of prisoners 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 rendering their condition less grave and their cure more certain.

"But the needs of the soul, so superior to those of the body, have particularly attracted our paternal attention. To this end we have provided the army chaplains with full power authorizing them to perform through 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 not only the priests now called to service as chaplains in the Italian Army shall be governed, but even all the priests under whatever title they

may find themselves in the aforesaid army. And all of them, we implore, through the mediation of the love of Jesus Christ, to show themselves worthy of such a sacred mission and spare neither pains nor labor, so that the soldiers in their difficult struggle may in no wise lack the ineffable comforts of religion.

"The times we are passing through are most painful—the moment is terrible—but 'sursum corda' (Lift up your hearts). More frequently and more fervently we address our prayers to Him in whose hands are the destinies of nations. Let us invoke with faith the afflicted heart and purity of Mary, the most sweet mother of Jesus and of us, to the end that she with her powerful intercession may obtain from her Divine Son the immediate cessation of the scourge of war and the return of peace and tranquillity. And in so much as it is proper to so apply Holy Scriptures that the world may deserve the Divine blessing, the order of the prayer ought not to distinguish between the generosity of sacrifice and of penitence. We exhort all the sons of the Catholic Church to practice, even as we do through three consecutive or separate days, according to choice, a strict ecclesiastical fast; and we concede that this pious practice of Christian mortification will be worth, in the customary conditions the full indulgence, applicable even to souls in Purgatory.

"May the echo of our voice reach all our sons afflicted with the cruel scourge of the war, and may all be persuaded of our participation in their affliction and their troubles, because there is no pain that a son may have which does not effect the soul of the father.

"In regard to you, Signor Cardinal and to all the members of the Sacred College, we impart with the effusion of paternal benevolence the Apostolic Blessing."

In the Vatican, May 25, 1915.  
BENEDECT XV., POPE.

### REDMOND'S REASONS

FOR DECLINING CABINET POSITION

The explanation of John Redmond's refusal of a place in the coalition cabinet of Great Britain is that Ireland, which he represents, is still denied her rights as a political entity; and while this is so none of the Irish Nationalists can accept office under the British government.

If the Irish Parliament were already in being in Dublin with the 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 yet in being. In fact it is open to doubt whether Unionists are a whit more reconciled to it, now that Home Rule is on the statute book, than they were before the outbreak of the war.

In the circumstances, then, what was Mr. Redmond to do? He has behind him the history of Ireland under the union for more than a hundred years, and it is the history of a people that has been able to obtain any of its national rights only when its politicians were organized as an independent party, refusing to accept the honors of office until their country possessed the commonplaces of honor of freedom. Again and again Irish leaders might have had great office, but again and again they stood off. Those of their countrymen who did accept office or other rewards ceased naturally enough to be concerned with the one life purpose of Ireland and were absorbed into their spheres. O'Connell and Butt might have had what professional advancement they chose, but they refused. The tradition by which Irish members 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 secured, 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 affecting 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. Perhaps no other country in the world could show such an example.—Church Progress.

### CATHOLIC NOTES

It is said that there are nearly forty publications in this country, whose main object is to slander our clergy and sisterhoods.

The Holy Father has sent a letter to Cardinal Mercuri with 25,000 francs for the relief of distress, and a similar letter and sum to the Prince Bishop of Cracow in Poland.

Archbishop Ireland was the recipient on the occasion of the dedication of his splendid new Cathedral of an autograph letter of his Holiness Pope Benedict XV.

A Catholic editor, the Rev. John J. Burke, C. S. P., of the Catholic World, received this year the honorary degree of Doctor of Letters from Fordham University.

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

The Catholic Women's League of London has sent off to the front twenty two fully trained and certified Catholic nurses. Each nurse carried a crucifix specially indulged by Cardinal Bourne.

The Bennett Medical College, Chicago, has been taken over by the authorities of Loyola University. No radical change is to be made in the administration of the school or the teaching body.

Catholic Poland is said to be appallingly devastated—more so than Belgium. One report says there are 15,000 villages burned, and thousands of chapels and churches are damaged or destroyed.

At Kandy, in India, there is a Papal seminary, which is a central one for India and Ceylon. The first ordination there took place in 1898. Last December eight students were ordained 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 Catholic churches for the assistance of war invalids, delivered by Cardinal Hartman, Archbishop of Cologne, to Emperor William, was 575,000 marks (\$115,000).

There are 85 ecclesiastical seminaries located in the United States, with 6,770 young men studying for the priesthood. There are 292 colleges for boys and 680 academies for girls. There are also 284 Catholic 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 \$47,776.83. To meet this expenditure the collections and poor boxes amounted to over \$19,000 and the donations close to \$12,000.

Two Japanese nuns have just arrived at Sacramento, Cal., for the purpose of working among their countrymen in St. Stephen's parish. The Sisters are descendants of the first Japanese converted by St. Francis Xavier in the sixteenth century.

Governor Ralston, 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 centennial in 1916.

The French Government acknowledges that their highest decoration for bravery, the prized "Legion of Honour," has been awarded to 87 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 word 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's religion."

The leading Catholic universities in the United States last year were Georgetown University, with 198 teachers, 1,628 students; Marquette University, with 240 teachers, 1,870 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 called 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 beginning, and six years ago was made rector in succession to Right Rev. Denis O'Connell, D. D., who was appointed Auxiliary to the Archbishop of San Francisco, and later transferred to the See of Richmond, Va.

CARDOME A ROMANCE OF KENTUCKY

BY ANNA C. MINOQUE CHAPTER VI

In the house there were festivity and joy, these reigned supreme in the "quarters." For the field hands it was an entire holiday, and the excitement made the necessary additional work of the house slaves of feather weight...

sheliah of yoh's free, less'n yoh go up Not? An' yoh's got to work foh strange folks dah, not 'n yoh own family; an' mabbe foh po'h white trash, wa' nevah had cullobed people. Ouh family's rich gal!"

dropped the pieces of cured meat that hung from the low rafters...

CHAPTER VII

Clarisse was sitting in a garden with Plato's "Immortality of the Soul" resting on her knees. The June sun was climbing toward the meridian, but the leafy arms of the ornamental trees at her back, and the morning-glory covered her uncovered head from its intense rays...

Clarisse was not thinking of her surroundings, neither was she mind absorbed in the sublime contemplation suggested by the book on her knee; it was wholly occupied with the remembrance of yesterday. She was not aware of the presence of another until she heard her cousin's sharp, rasping voice.

Clarisse sat under the sharp words with her eyes on the morning glory, which she was tearing slowly to pieces. Mrs. Powell's name in reading her book, which 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 eyes under the reproof, her fingers curiously sited, rarely beautiful flower—she knew she saw a person wholly devoid of the sensibilities of a fit soul; one whose conscience could be gradually deadened, until wrong would be done as unwittingly as the flower was mutilated.

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lost on Clarisse, who hastened to answer: "Oh, no. He was quite young, and so handsome! He has black hair, deep, dark eyes, and is very tall."

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the negro entered the room that morning, the white woman turned toward her agonized face and stretched out her wooden hands, crying: "The pain, mammy, the pain!"

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"In the back of the ditch and had to you," he cried in sudden passion. "It is a lodging-house you think I'm keeping for every idle vagabond in Ireland to sleep in?"

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"Then they knew it was no right charity man they had laid 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 stuf underneath. 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."

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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 only a quotation to attempt a refutation, 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 conversions 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 religion 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 merely what I understood to represent the sentiment matter of the complaint or twist, probably there was no allusion to the unity, sanctity, Catholicity and apostolicity of the religion, or religions, whither lapsed Catholics may betake themselves. Is there any truth in the assertion conveyed? Are we concerned to deny it altogether? I do not see that we are. If those who become Catholics boast of what they have done self-righteously, they are in fault, as all self-righteousness is faulty. If they build themselves up as though their conversion 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 who has been seeking and called her friends and neighbors together to rejoice with her, and she who tells us of it does not blame her; and the true faith is a greater find than a great. The rejoicing is a sign of appreciation of the thing found, and need not imply vanity or self-conceit. I think it is true that their joy does not quickly evaporate. It does not wear away when the quality of their position, as co-heirs with all the Church's wealth through life, and is deepened 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. 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 cry over the acquisition of a mare's nest only proclaims an absence of taste. To all events, to imbecility it were better to bide. 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 to deny that converts to Catholicity arrive with a sense of elation and delight 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 at large is not commonly aware of the accession of converts unless they arrive in masses, so to speak, or their importance is peculiarly significant in some special way. 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

GOD'S ONE MAN

TO BE CONTINUED

Conor Gilligan had taken home a new wife to Carrig-a-durriah, a town-bred girl, who opened wide her eyes at the customs of the country, but whose simplicity won all hearts to her. The farm lay on the highway, and at first the coming and going of the buggies had broken the monotony of the long days when Conroy's time came work, but when the spring-time came and their workmates to "travel" for the summer, Mrs. Gilligan began to hear the frequent calls on her time and her charity. There's nothing for you. The applicant was the fifth since morning and midday had not yet come. For God's sake. Mrs. Gilligan hesitated. "I'm sorry," she said, more gently, "but there are so many coming—"

TO BE CONTINUED

the one sheep that had been wandering in the wilderness. When converts are made in striking numbers the Church and her head on earth are aware 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 God's truth to them.

On ordinary occasions it is different. If the writer of the gift or complaint, we speak of, were to be converted to Catholicity the Pope would perhaps not be informed, nor would the Catholics in America, Australia, or even Austria; and 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 rejoicing; not that the Universal Church had escaped a great menace or plumed her cap with a remarkable 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 defective 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 know that another spiritual brother had been born to them.

Converts themselves should know 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 Catholics 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 Christendom? Was the priest who received us promoted, or has he since confided to us his just disappointment at the delay in his promotion? Was all Catholic Battersa 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?

Nay, but Mr. Smith is given a 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 not stammerers, and precocious speech is seldom instructive. He is not greatly flattered, but he is sincerely congratulated. 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 his 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 England? Has she no such embrace for him? Why not? Is there no warm congratulation for those who convert to Protestantism? Does such congratulation seem out of place? It may be, for, one, can believe it. Perhaps those to whom he goes wonder why he has done this. What brings him? What has he to gain spiritually, 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 converts from Protestantism to Popery and vice versa? "A man," declared the doctor, who is converted from Protestantism to Popery may be sincere, he parts with nothing he only superadding to what he already had. A convert from Popery to Protestantism 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 them do so with a calm that is much like coldness, who can wonder?—Catholic News.

COMPLETE FAILURE

The difference between Catholic and Protestant religions ministrations at the front in the great European 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 complete failure to meet the crisis of the war. Ministers of 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 undeniable. We hear little of the Protestant ministrations at the trenches, but the Catholic chaplain in record there, night and day, at all hours—reckless of

danger to himself, eager and intent only on the saving of souls. Truly he is the representative of the good Shepherd, giving his life for the sheep.—N. Y. Freeman's Journal.

THE SCIENCE OF SNOOPING

The Committee of Five halted hesitatingly before the private office of State Senator McCaffery. "I don't like his name," ventured the Reverend Darksome Bigot; "it 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 brags Colonel Backwoods. Onward, champions of righteousness 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 grandfather patting little Freddie on his golden locks.

"We have here," began the Reverend Bigot, "a bill for the inspection of convents and other institutions of the Romish Church, and we crave your support."

Senator McCaffery's jaw shot forward a full inch, and the window barometer suddenly registered calm changing to storm. But Senator McCaffery had inherited a sense of humor from his priest ridden ancestors, and so his jaw grew less hard, even if the barometer remained unchanged.

"For years," continued the reverend gentlemen, "these institutions have grown up in our midst unchecked. But noble hearted Americans alive to our solemn responsibilities have cried: Who knows what heinous crimes may be perpetrated behind high convent walls?"

"Yes," boomed Miss Prejudice with triumphant logic, "if they are right before heaven, why do they not let us go in and out as we choose?"

"Ah, why?" echoed Mr. Ignoramus and Miss Very Prude. So we wish this law passed authorizing state officials.

"Women especially—" "To inspect at their discretion these mysterious abodes of shadows and somber robed women. They must be allowed to study conditions, right abuses, free the imprisoned, and permeate all with the wholesome atmosphere of American freedom."

HOW TO PROVE IT "Gentlemen and Ladies," began Senator McCaffery; "your bill is most interesting. Before I would recommend your presenting it to the senate, you must gain for it the solid backing of definite facts. These it 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 occupation for some days. Disguise yourself as a convert from Popery to Protestantism. For when you note the hundred 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 convent orphanage."

So for you, Mr. Ignoramus, I suggest this expedient. Garb yourself as a penniless wanderer, and as you cross a busy thoroughfare, ostentatiously headlong before an oncoming street car. Safe in your disguise as a homeless, helpless mass of bleeding flesh and broken bone, they will carry you to a Catholic hospital, where real Sisters live and work. Your first conscious gaze will rest upon a Catholic Sister; you will feel her calm cool hand touching your splitting brow; her gentle voice will soothe your throbbing nerves, and from your bed in the midst of this convent hospital, you may learn all the grim secrets of the Catholic Sisterhoods. Snoop till you have grown tired with snooping.

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guise yourself as a poor, broken woman, whose past is a livid blot and whose future is a dismal blank, whose soul and body are denuded with the weight of man's inhumanity and across your aching 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 most pitiable of God's creatures, you will know that you are in a convent of the Good Shepherd. Then you may safely snoop.

Your disguise, Mr. Darksome Bigot, will not afford you great difficulty. Ignorance is its first requisite; wilful wickedness its second. Pretend 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 corruption of the alleys; train your hands to deftness of theft, your brain to quickness for crime. Weaken your body with the fumes of rotten tobacco and with vile food. Learn to fly furiously from the approaching policeman. Then when the hand of the law falls heavily on your shoulder, they will send you to a Catholic reformatory where Catholic Sisters will teach you for the first time what it means to look into the eyes of spotless womanhood, where your hands will change their criminal deftness for the cleverness of the skilled artisan, where the curse will give place to the prayer and warped boyhood will develop into upright manhood. There in that reformatory you may study conditions uninterrupted and suspected by no one. Snoop, while there's time for snooping.

TWO SIDES Here is a clipping from the pen of Reynolds 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 to forget her splendid achievements and the consecrated service she has rendered to humanity. The long roll of patriots, statesmen, philanthropists, thinkers, heroes and saintly souls who have drawn their spiritual inspiration from her communion is sufficient proof of the greatness of her religious teaching. Among her priests are those whose names have become synonymous with purity of life and unselfish effort for the betterment of humanity.

The Quiet Haven "Colonel Backwoods, your disguise shall be that of a greybeard, who like a humble Lear, has felt the serpent's tooth of filial ingratitude. Clad in the garb of poverty, with a hopeless, hunted look in your eyes and a quaver in your voice, dragging leaden feet from the homes of faithless friends, you will seek out a Catholic Old People's Home. If your disguise is complete and neglect and wretchedness are writ large on your face, a Sister will lead you by the hand; a Sister will clothe and feed your quaking 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 grave, they will suspect nothing; and in the midst of this blind and unsuspecting charity, snoop 'till you can snoop no longer."

WHY WE ANSWER THE CHURCH'S DEFAMERS It is not because we fear for the Church, her teachings or her continuity, but we stoop to answer the charges which mendacious bigots bring against her and against us. But it is because we are jealous of her honor and integrity, and of our own, as becomes the sons of such a mother. What would we think of a child who had not sufficient filial love and natural feeling to defend a parent from insult and attack? And how would we regard a man who had not enough regard for his reputation to shield it, with both deed and word, from uncharitable attacks?

A PROTESTANT SERMON AND SOME SUGGESTIONS There is something distinctly different, something thoroughly Christian, informing and encouraging in such sermons from the Protestant pulpit as that preached by Rev. Dr. Samuel J. Nicolls 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 preaching, Dr. Nicolls was treating his congregation to an eloquent eulogy of the "Illuminated Doctor," Raymond Lully, Catholic missionary and martyr.

The kindly and fair-minded minister introduced his subject by a reference that is not only worthy of the man, but deserving of dissemination throughout many Protestant portions of the nation. He denounced the ignorance, misunderstanding and painful truth called bigotry, which causes Catholic and Protestant to look at each other askance.

These are timely words in the present days of anti Catholic hatred and religious intolerance. They express the sentiments of all sincere and intelligent Protestant Christians and are a denunciation of those who are trying to preach religions hatred into the principles of Protestantism. Furthermore, Dr. Nicolls declared "many Protestants look upon the Catholic Church as an apostate church and even call the Pope anti-

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

This correctly quoted mental attitude of our Protestant fellow citizens toward the Catholic Church and its Spiritual Head, is also, and unfortunately, 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 representatives at the Vatican. What must they have thought of the eagerness of all nations, save our own, to be represented there just before the outbreak of the present European slaughter? As the most conspicuous exponent of peace in all the world 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. Nicolls' 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, concerning the contention that "there is no salvation outside the Roman Catholic Church."

We have no inclination to become the volunteer instructor of the good minister in the matter. But we can assure him in the kindest spirit that he should possess the information. 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 Catholic Church. Should he accept the suggestion and acquire the proper information it is certain his future sermons may be made even more distinctly encouraging.—Church Progress.

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The graduation address at this year's commencement of the Union Theological Seminary furnishes us with a sample of the arguments employed by the defenders of the educational institution on which the Presbyterian General Assembly has placed its seal of condemnation. The address was made by the Rev. Dr. Henry Sloane Coffin, pastor of the Madison Avenue Church. The Reverend Doctor is convinced that our Lord founded no Church to repudiate His teachings. Therefore, all Churches are of human origin, and consequently represent merely human views, which may or may not have an element of truth in them.

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Later on in the address there is this sentence: "We believe that its life is something deeper than doctrine or polity or cultus, and can most successfully be cultivated where there is liberty of thought and flexibility of organization and variety of worship. We do

not believe that there have ever been divided fixed forms of doctrine or government or ritual. . . . The acceptance of these views would reduce all Church authority to the vanishing point. In other words, 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 Journal.

Let us, therefore, rally to the defense 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 sublime precept, but yielding nothing nevertheless of our precious heritage—the Faith. Above all, let us vindicate our name as citizens and as upholders of this republic, founded on Christian principles and on the noble axiom that all men are created free and equal, with inalienable rights, under the American Constitution, to serve God as their religion and private 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 Cox Stump, in Catholic Sun.

THE PRESBYTERIAN ASSEMBLY ACTS

The Presbyterian General Assembly, the highest ecclesiastical authority 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 severing the connection of the Presbyterian Church with the Seminary that has been sending forth graduates who, in their examination for admission to the Presbyterian Ministry, have shown that they do not believe in some of the essentials of Christianity.

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 theological school that was undermining not only Presbyterianism but Christianity itself.

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IN THE CRUCIBLE, by Isabel Cecilia Williams. These stories of high endeavor, of the patient bearing of pain, the sacrifice of self for others' good, are up to date and full of interest. They are up to date for us and died on Calvary's Cross (See Review).

TEARS ON THE DIAPHRAM, by Anna H. Dorsey. A novel of the inner life of Queen Elizabeth. So interesting in the details of the life, that every page is up to date and full of interest. They are up to date for us and died on Calvary's Cross (See Review).

"DEER JANE," by Isabel Cecilia Williams. A sweet, simple tale of a self-sacrificing sister who, in her simple, direct teaching, and the author is to be thought of as a purveyor of souls and trials of others rather than of her own.

LOUISA KIRKBRIDGE, by Rev. A. J. Thebaud, S.J. A dramatic tale of New York City after the Civil War, full of exciting narratives infused with a strong religious feeling.

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MARIAN ELWOOD, by Sarah M. Brownson. The story of a haughty society girl, selfish and arrogant before she was converted, and who, after passing through the appreciation of the noble character and religious example of a young man whom she afterwards marries.

CONSCIENCE'S TALES, by Hendrick Conscience. Thoroughly interesting and well written tales of familiar life, including "The Recruit," "Mine Host Gensendank," "Blind Rosa," and "The Poor Nobleman."

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THE COMMANDER, by Charles D'Hericault. An historical novel of the French Revolution.

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."

CURTAIN ROSCOFF, by Raoul de Navery. A thrilling story of fearlessness and adventure.

CATHOLIC CRUSOE, by Rev. W. H. Anderson, S.M.A. The adventures of a young man, Surgeon's Mate, set ashore with companions on a desolate island in the Caribbean Sea.

HAPPY-GO-LUCKY, by Raoul de Navery. A collection of Catholic stories for boys, including "A Little Heroine," "Ned's Baseball Club," "Terry and His Friends," "The Boys at Barton," and "A Christmas Stocking."

MERRY HEARTS AND TRICK, by Mary C. Crowley. A collection of stories for boys, including "Little Beginnings," "Blind Apple Woman," "Polly's Five Dollars," "Marie's Trunk," and "A Family Reunion."

THE AFRICAN FABIOLA, translated by Rev. Rev. Mgr. Joseph O'Connell, D.D. The story of the life of St. Perpetua and her companions who, together with her slave, Felicitas, at Carthage in the year 303. One of the most moving in the annals of the Church.

HAWTHORNDEN, by Clara M. Thompson. A story of American life founded on fact.

KATHLEEN'S MOTTO, by Mrs. J. M. Walsh. An interesting and inspiring story of a young lady who, by her simplicity and honesty, succeeds in spite of discouragements, in doing good.

ALIAS KITTIE CASEY, by Marie Gertrude Williams. Kittie Casey is in reality Catherine Carrow, a girl threatened with a life of crime, who, through the endeavor to secure herself, and at the same time enjoy the advantages of the country in summer time, accepts a mission to the most interesting events in the position of waitress refused by her maid, Kittie Casey. The story is well written, and a romance cleverly told.

LATE MISS HOLLINGFORD, by Rosa Mulholland. A simple and delightful novel by Miss Mulholland, who has written a number of books for young ladies which have met with popular favor.

FERN-LIFFE, Ferncliffe is the name of a large estate in Devonshire. The story is that of a young girl, who, with her family and adopted sister, Francis Macdonald, returns to her home after the death and the secret influence of which Agnes Falkland is the innocent sufferer.

THE ORPHAN SISTERS, by Mary I. Hoffman. This is an exceedingly interesting story, in which some of the doctrine of the Catholic Church are cleverly defined.

ROSE LE BLANC, by Lady Georgiana Fullerton. A thoroughly entertaining story for young people by one of the best known Catholic authors.

THE STRAWCUTTER'S DAUGHTER, by Lady Georgiana Fullerton. An interesting Catholic story for young people.

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MAY BROOKE, by Mrs. Anna H. Dorsey. The story of two cousins who are left to the care of their very wealthy but eccentric uncle, who professes no religion and is at odds with all the world. It follows them through their many trials and experiences, and contrasts the effect on the two distinct characters.

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THOU ART PETER

M. Latapie, a French newspaperman, published in La Liberté a sensational account of an interview with our Holy Father Benedict XV.

We know now that many of the statements attributed to the Pope in the famous interview were pure inventions, and some of them very stupid inventions.

"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."

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.

How was it that an obscure French journalist suddenly has the entire world eagerly reading his words?

There is no association possible between darkness and light; there is no partnership, no sympathy, no understanding, between those who regard Christ as merely human—even though they acknowledge Him as the greatest Teacher of the race—and 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 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.

"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

who deny his divine commission; he may be feared, mistrusted as scheming for political power; but he is also loved as the spiritual father of millions, revered and obeyed as the Viceroy of Christ.

One thing stands out clear as the noon-day sun. The world cannot regard the Pope with indifference.

In spite of miracles of mercy and love that stirred human hearts to their depths, and a divine message that illumined and still illumines the darknesses of the human intelligence, Jesus Christ, also, was mocked, scoffed at and traduced.

He was suspected as scheming for political power; the friends of Caesar 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 world-embracing imperial power scorned the humility and powerlessness of Jesus. He was crowned with thorns and in derision, hailed as King; He was crucified.

"And they that passed by blasphemed Him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days buildest it up again! Save thyself, coming down from the cross, in like manner with the scribes one to another: He saved others; himself he cannot save."

Need we emphasize the parallel? The spirit of the world has not changed, and this spirit it is that chafes at the humility, the powerlessness—says and the power—of Christ's Vicar so strangely, so disquietingly like his Master.

To the ordinary, common-place men whom He charged with the mighty commission of binding and loosing in His name, of carrying on to the end of time His divine mission He said: "They have persecuted me, they will persecute you."

In His own life time those imbued with the spirit of the world did not believe in Jesus Christ. They regarded Him as worldlings, modernists and disciples of German rationalists regard Him now; who even in His name through press and pulpit explain away everything that proclaims the tremendous mystery of the Son of God made man and leave Him bereft of Divinity, an interesting human personality, founder of a 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 ago:

"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 hath not revealed it to thee, but my Father Who is in heaven. And I say to thee: That thou art Peter and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth shall be bound also in heaven: and whatsoever thou shalt loose upon earth shall be loosed also in heaven."

There is no association possible between darkness and light; there is no partnership, no sympathy, no understanding, between those who regard Christ as merely human—even though they acknowledge Him as the greatest Teacher of the race—and 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 world chafes at such a claim; but it rests on Jesus Christ's plain words of unmistakable meaning. The world is conscious of a baffling sense that its pride and its power shrinks and shrivels before the humility and powerlessness of the Vicar of Christ. 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 believe.

"And have you not read this scripture, the stone which the builders rejected is made the head of the corner."

Striking is the application of these words to the world to-day when the work of the builders is crashing to the ground.

been entrapped into some indiscretion of speech.

Suppose Peter's successor did say something as indiscreet, as foolish as the contemptible inventions and malicious distortions which the French scribe attributes to him. Did not Peter himself after he had built His Church, deny with an oath that he knew the Master whom he loved? Every Catholic child knows that neither in personal conduct nor in personal opinion is Peter's successor clothed with infallibility.

The glimpse of the world's spirit which is given us by its reception of the alleged interview and by other 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 soldiers.

"But prayer was made without ceasing by the Church unto God for him."

And the Lord sent His angel who delivered Peter out of the hand of Herod.

Oh, now above all times, when the shame of the world are being exposed, when the need of Christ and His Church is stirring the very heart of mankind, now by the Church and by each individual Catholic prayer should be made without ceasing unto God for Peter's successor. Peter was in prison. The world of that day scorned the old fisherman. But Peter lives and the magnates who filled the world's eye of that day have passed into oblivion.

Peter's successor is in prison. The spirit of the world is unchanged. But the arm of God is not shortened; and though heaven and earth shall pass away the words of Christ and His sacred promises endure forever. Remembering that God uses the weak things of this world to confound the strong let us pray fervently, pray for our Peter in prison that in God's own way and in His own good time the chains may fall from his hands, and under the light and guidance of the Holy Spirit he may be free to fulfil the great mission which Jesus Christ the Son of the living God gave with the name of Peter to Simon the son of Jona.

THE BELGIAN "PEOPLE" AND CLERICALISM

Though Belgium is in the gaze of the world since the War very few English speaking people knew anything 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 well-informed people now have the grace to be ashamed, created an unfavorable impression which the press accounts of the Belgian strike tended to deepen. To the intelligent reader, therefore, information about the real Belgium before the War is of peculiar interest at the present time.

In the discussion referred to last week the Citizen says:

The general strike, the almost unanimous withdrawal of labor from the industrial occupations of Belgium, followed because the common people demanded the abolition of plural voting. Failing to win their rights in a constitutional way—because, they said, of the alliance between conservative Liberals and Clericals—deprived of political equality, they turned to the workers' more direct method of industrial action, the general strike: practically a peaceful revolution organized by the labor and co-operative unions of the country.

There is no doubt the Citizen is quite honest, but it accepts as facts impressions which chime in with anticlerical prejudice.

To understand the question in issue requires an intelligent appreciation of the facts of the case.

A little over three years ago there was a general election in Belgium. The press had heralded the prophecies of a Socialist and Liberal victory and the downfall of so-called Catholic or Clerical government.

The actual result was the election of 101 Catholics, 44 Liberals, 39 Socialists and 2 Democrats; a majority for the Government of 16 over all other groups combined. That in a country where proportional representation obtains was a very emphatic endorsement of the policy of the party which had made Belgium one of the most prosperous and progressive countries of the world. The press despatches grudgingly acknowledged that the Government had been sustained by a "slight" majority. Following the election the Socialists or a section of them gave democratic expression to their progressive principles by rioting and smashing the

windows of churches and convents. This outbreak of hooliganism did not lose them the sympathy of our press; they were anticlerical, therefore the champions of liberty and the hope of enlightened progress. There was not a word of honest condemnation in our press comments. Had the elections gone differently, however, and the defeated Catholics indulged in rioting, rowdiness, window smashing and pillage, it is safe to say that the comments of our papers would make good Sunday reading for the friends of order and progress.

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 improvements. M. Vandervelde, the Socialist leader, rejected this proposal.

Some weeks afterwards there was a 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 workmen 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 sympathetic 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 fiasco. It was kept up for a week, when M. Vandervelde was glad to accept as a "compromise" the Prime Minister 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 amendment that a clause be added disapproving and condemning the general strike. The first part was passed unanimously; the amending clause by 124 to 39, the Socialists alone voting against it. The strike ended.

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 suffrage. Which was about as accurate as anything that appeared in our papers during the several weeks in which Belgian politics were a prominent feature in the daily papers.

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 proportional representation.

The Citizen says that "the people" had to engage in a general strike before the Government would even promise to bring in a bill to abolish plural voting. No such promise was ever made. No such bill was introduced.

Alas, the great War intervened and the Clerical Government chose honor, independence, heroic resistance and national martyrdom rather than submit to mighty (but unclerical) Germany's demands. And by so choosing it saved Europe, but for a time, at least, interrupted that political development which placed Belgium in the forefront of enlightened democracy.

It is too small and unsatisfying whatsoever Thou bestowest upon me apart from Thyself, or revealst to me whilst Thou art not seen, or promittest whilst Thou art not obtained.—Thomas a Kempis.

Many persuade themselves that they have no true sorrow for their 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 all things. This is a very perfect thing and of great merit.—St. Francis de Sales.

ARE CATHOLICS LOYAL

A despicable Toronto publication 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 Hooken 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 openly and brazenly suggestive? 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 nine 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 Caesar 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, "be 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, be subject, not only for wrath, but 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 patriot who consciously gives his life for his country, by that very act secures the salvation of his soul.

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 bettogen 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 not believing in Christ because, forsooth, he does not proclaim his belief at the street corner, like the

Salvation Army, as it is to accuse us of being disloyal because we do not parade it behind the swalling 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 history 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.

NOTE AND COMMENT

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 entitled to the sacred and venerable name.

AN EXAMINATION of this little magazine affords some instruction and not a little diversion. It is not without 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 antecedents is distinctively Protestant, and whose latitudinarianism has ever been its proud boast, it is impossible to shut one's eyes to the deep undercurrent of earnestness which 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 doctrine 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 souls of the dead, fasting and other penitential exercises, the adoption of the conventional 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 promotion of prayers for the departed and Confession is coming to be regarded as indispensable 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 Contraternity of the Blessed Sacrament states its objects to be "The honor due Our Lord in the Sacrament of His Body and Blood. Mutual and special intercession at the Holy Eucharist. Promotion of the observance of the fast before Sacramental Communion." The objects of the Guild of All Souls are, "intercessory prayer for the 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."

THE ASSUMPTION of the name Catholic as herein shown may from one point of view be characterized as cool and presumptuous. We have more than once had occasion to comment upon this present-day tendency of the sects of Protestantism, which in defiance of logic and history would arrogate to themselves a name which a generation or two ago they affected to despise. But as regards

COLUMBA.

ONE OF 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 "Occasional 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 development 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 Timbuctoo. 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 say:

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 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 preaches.

THIS, to say the least, is a very optimistic view to take of His Grace of Canterbury's deliverance. Outsiders have been able to see in that document nothing but a characteristic and traditional evasion of the issue. But that is a simple necessity of his position. He must keep the peace between two opposing factions and to him a careful steering between the Scylla and the Charydis is the law of safety and of life. He can make no more of a decision than to say, as he and his immediate predecessors 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 popular voice is his master. "Popularly speaking," says the "American Catholic," "our bishops should be our leaders, but the whole strength of the Catholic movement has always been in the fact that the pressure has been upwards." In other words, they are obliged to say what is popular, not necessarily what is true. 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 indubitable a fact.

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JULY 10, 1918

**ON THE BATTLE LINE**

**SUBMARINE ACTIVITY—108 SHIPS SUNK IN JUNE**

(Special Cable Despatch to The Globe)  
 London, July 1.—German submarines 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. Sixty-eight steamers with a total tonnage of 38,090 were sent to the bottom and 35 sailing ships.

July 1st reports 4 more ships sunk, and despatches of the 2nd fell of 8 big steamers a bark and a schooner being torpedoed. All of which gives color to the reported increase in size, speed and destructive capacity in German submarine construction.

**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 aggregated 38,935 officers and men. The figures showing the killed, wounded and missing by officers and men follow:

	Killed	Wounded	Missing
Officers	495	1,134	92
Men	6,927	28,542	6,445
Total	7,422	24,876	6,537

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

**THE RUSSIAN FRONT**

The drive of Von Mackensen toward Ivangorod and Warsaw continues with but little interruption, and has become the most important operation in either the eastern or western campaign. The Germanic armies are not only advancing quickly between the Bug and the Vistula, but west of the Vistula the Russians, based upon Oskow have been driven northward after stubborn fighting, and the Germanic armies are following in pursuit on both sides of the Kanienna. 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 unchecked 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 Russian would turn and make a stand, but it now frankly concedes that the new invasion of Russia is serious. The papers, however, place faith in Russia's military campaign, much the same as the British public is relying upon David Lloyd George's plan to equip the British army in France as ultimately to match the Germans in explosives and munitions, especially machine guns.

**THE FRENCH FRONT**

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 Paris. 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 officers, 1,710 men, 18 machine guns and 49 bomb-throwners and revolver cannon. 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 general attack between the roads leading to Binerville and Blandeuil. 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 Hiltgenurst on Thursday after a severe encounter, but yesterday morning the French counter-attacked and won back all their positions, which the Germans continue to shell violently.

**RESULTS IN THE WAR**

Private letters give some information of the members of the exiled Society of Jesus who have returned to Germany, says America. At present 69 priests, 37 scholastics and 65 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 minister to the sick and wounded in the

military hospitals and barracks. Eight scholastics and 49 lay brothers are soldiers in the line. As in France these men have exercised a remarkable influence for good in their companies. Not only have the negligent Catholics been brought back to the exercise of their religion, but conversions of non-Catholics to the Church have been reported. Many have distinguished themselves for acts of conspicuous bravery. The Iron Cross has been bestowed upon 9 of the priests and upon 1 lay brother.

**"ECCLESIA ANGLICANA LIBERA SIT"**

The first clause of the Magna Charta has during the past few weeks received much attention at the hands of Anglican apologists in support of their theory that the Church of England is in fact an 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 unimpaird." To appreciate the passage rightly it is necessary to understand just exactly what is to be meant by "Ecclesia Anglicana, et libertas eius." Anglo-Saxon, and what by "libertas sit," to do this we must know what the thirteenth century framers of the Charter meant when they twelfth century apologists read into it the light of after events.

Ecclesia Anglicana, the English Church, meant nothing more than the Catholic Church in the two Provinces 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 "persona ecclesiae" or ecclesiastics from the Archbishop of Canterbury down to 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 this clause of the Charter.

The Ecclesia Anglicana, or, as the term denotes, the clergy were to be free, and this is to be understood as touching the immunities of the Church in the two Provinces mentioned; 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 tithing, or payment of sums of money by prelates as vassals of the Crown as provision for a specified number of fighting men in the king's army, and it concerned the free election of bishops to bishoprics and benefices, without interference by the iniquitous "conge d'elire," whereby the king was able to take the nomination into his own hands and thus nullify the right of election that was inherent in the chapters. The Great Charter did not make or claim to make the English Church independent of Rome; the confirmation of appointments to prelates was in the hands of the Pope until the Act of Annates passed in 1532, regulated the appointment of bishops, by ordering that the king should issue a "conge d'elire" 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 assemblies, just as the Council of Maynooth and the Plenary Council of Baltimore were national assemblies; but the national life of the Church neither then, nor now, meant independence of Rome, though supporters of the Anglican theory profess to see in later opposition to papal authority a revolt against the authority of the Pope, or into the Cardinal Stephen Langton'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 on ordination have to take the Oath of Allegiance, and its liturgy and official body of doctrines 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." This is it wholly independent of Rome.—America.

**MAKING AMERICA CATHOLIC**

While the cry of Romish control of the country is going up from our enemies, they do not reflect that even if we made no conversions, Catholics will be dominant in this country in another generation.

The higher birth rate among Catholics over our separated brethren will alone make America Catholic. The hardest part of it is that the preacher dare not institute a campaign against their people for not carrying out the Scriptural injunction to increase and multiply. It surpasseth understanding how some American women have a holy horror of a child. They can fondle a black-eyed pup, but a baby it gives them the creeps. The aristocratic streets of our big cities never hear the cry of little children, and the music of their patterring feet. But in time the other kind of people will move in—even the foreigner and the Catholic. Catholic schools will be built and the little boys and girls who are to become the fathers and

mothers of a new generation will be taught the ways of God and good citizenship, and when they grow to manhood and womanhood America will be a Catholic country.—Standard and Times.

**SIDE LIGHTS ON THE GREAT WAR**

WELL DONE ACCRINGTON!

Mr. John Redmond, M. P., has received the following communication from Mr. J. Glennan, of Accrington, Lancs: "I have great pleasure in forwarding you a Roll of Honor of Catholics in the Accrington district who have joined His Majesty's forces in the present war. There are three millions in the district representing under 7,000, including parents and children, out of which 780 have 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 rightful position 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 Heart at Marseilles, now with the Alpine Ambulance, gives an account of the brave death of a young Marseilles priest, Lieut. Jean Marcorrelles. The letter was written from the trenches on March 17, and states:

Lieutenant Marcorrelles, of the Chasseurs, fell on the field of honor mortally wounded by a bullet in the stomach. He was struck at the head of his section just as he was about to be the first to occupy the trench captured by the enemy. He died like a gallant man and a hero. He is the war's 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 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 he fought so valiantly.

**BELGIAN REFUGEES AND ROBARIES**

In an article on the "Romance of Voluntary Effort" in T. P.'s Journal of Great Deeds of the War, by Mr. W. T. Dowding, of the American Relief Committee, is the following instance of a nation's "moment of unconscious self re-velation," told in the words of Lady Lugard in speaking of the sharp needs of the earlier Belgian refugees:

We did our best to supply all these and among the small articles which at that time were more eagerly accepted than the necessities. We gave them away by thousands. I would like just to place on record the impression we received from these first refugees of simple faith. They seemed themselves to realize, in the tragic extremity of the distress, that they had lost everything except their God, and I cannot easily convey the touching fervor of the prayers in the chapels of the refugees at which I often, and twice incidentally, officiated. Piety, courage, extraordinary fortitude, and over flowing, heartfelt gratitude for all that was being done for them in England were the principal characteristics that enlisted our sympathy and admiration of our guests.

**A PRIEST-SOLDIER FROM THE LOIRE**

A moving story has been given in the papers as told by a French officer concerning the death of Sergeant Kupperich, who before he donned the uniform, was a parish priest in the Loire, the shepherd of a small flock 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 curate's calling proved better equal to the terrible 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:

Kupperich came to me one morning he says and told me of the 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 them to get dejected." Two hours later my poor sergeant had both legs 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 lieutenant," 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," I then, after asking that his breviary and other sacred objects should be sent to his relatives and his rector, he murmured "Leave me now, mon lieutenant. They are falling too thickly about here." 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 calmness and eternal peace written upon his features. He and his three comrades were buried in one grave, close

to the village of X., and the captain of Pere Kupperich's company adds this postscript, 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 company.

**IRISH PRISONERS IN GERMANY**

Some interesting details are at hand regarding the Irish prisoners in Germany. Father Crotty, the Irish Dominican from Rome, commissioned specially by the Holy Father to go and watch over the welfare of Irish Catholic prisoners, has written from the prison camp of Lemberg to some friends in Ireland.

He gives a touching picture of the piety and devotion of the 2,500 Irish soldiers 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 every night the rosary is recited. The Irish soldiers are an example to all. They carried out the May devotion with great fervor. For Easter, Father Crotty had 8 other priests speaking Gaelic or English to assist him. On St. Patrick's day the men searched the fields which form part of the internment 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 behavior 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 all 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 "at the conclusion of peace Belgium shall be under the rules and guarantees of an independent national law." A Christian in the Paris Figaro declares in 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 the war has caused a revival of faith and brought many millions of souls again to the fold 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 several audiences with Pope Benedict XV, and in a letter made public he 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 the world 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 mission-aries and more money for the propagation of the faith than all the other nations combined. Moreover, France 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 France'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 condition of affairs by the French Bishops than by any representative at the Papal court. He says apropos of these matters assuredly the explanation does not lie in the fact that there has no ambassador at the Vatican. This is a concern of the Bishops,

handed on from one generation to another. Even more minute features than this have been known to be transmissible and transmitted, such as a tiny pit in the skin on the ear or on the face. In fact there is hardly any feature no matter how small which may not become a hereditary possession. If in-and-in breeding occur, as it may do amongst human beings in a locality much removed from other places of habitation, it may even happen that what may be looked upon as a variety of the human race may arise, though when it rises it is always easy to wipe it out and restore things to the normal by the introduction of fresh blood, to use the misleading term commonly employed, where the Biblical word "seed" comes much nearer to the facts.

Thus there is a well-authenticated case in France (in Brittany if I remember right) of a six fingered race which existed for a number of generations in a very isolated place and was restored to five fingeredness when an increase in the population of the district permitted a wider selection in the matter of marriages. And similarly not long ago an account was published of an albino race somewhere in Canada which had acquired a special name. Perhaps it has been wiped out by this time by better 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 to occur, what the breeders call "throws-back" when they see an animal which resembles some ancestor further back in the line of descent than its actual progenitors. Certainly the remarkable instance of the reliance which we have come to feel respecting this matter of inheritance is that which was afforded by a recent case of disputed paternity interesting on both sides of the Atlantic since the events in dispute occurred in America and the property and the dispute concerning it were in England.

**THOUGHTS ABOUT HEREDITY**

The first of a series of three articles by Bertram C. A. Wadde, M. D., Sc. D., LL. D., in America.

Some years ago when I was delivering 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 saw a duck come out of a hen's egg?" I recognized at once the idea as the fact of the question and appreciated the fact that it had been asked by one who, as some one has said: "called himself an advanced freethinker but was really a very ignorant and vulgar person who suffering from a surfeit of the ideas of certain people cleverer than himself." But as a full discussion of the matter would have taken at least as long as the lecture which I had just concluded, my reply was that I would wait to see the duck come out of the hen's egg, since no man had as yet attempted such a feat, before I attempted 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 does come out of a hen's egg? If everything happens by chance, as some would have us believe, why is it that a duck does not occasionally emerge from a hen's egg? Surely this is a miracle, 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 creatures more nearly related to one another also "breed true." The hen and the duck are both birds, but they are not so nearly allied to one another as the lion and the tiger, both of which are *Felidae* or cats. Yet no one ever expects that a tiger will be born of a lioness or a greyhound are both of the pug and dog; the name *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 varieties do tend to breed true; the child does resemble its parent or parents. No doubt the resemblance is as well as absolute: there is variation as well as inheritance. Sometimes the variation 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 that the peculiarity may have been also possessed by some other member of the family. But on the whole the offspring does closely resemble its parents, that is to say not only the species and the variety but the individual breed "breeds true." "Look like day are bleedred to take after der pa," as Uncle Remus said when he was explaining how the rabbit comes to have a bobtail. Moreover this resemblance is not merely in the great general features. Apart from monstrousities the children of human beings are human beings; the children of white parents have white skins, those of black progenitors are black. Commonly, though not always by any means, the children of dark-haired parents are themselves dark-haired and so on. But smaller features are also transmitted, and transmitted too for many generations; for example the well-known case of the Hapsburg lip, visible in so many portraits of Spanish monarchs and their near relatives and visible in life to-day. Again there are families in which the inner part of one's eye-brow has the hairs growing upwards instead of in the ordinary way, a feature which is

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more at so much per in many journals which ought to be above catering to such fakers at any price. It is pleasing to note, however, that many papers which formerly published these so-called sermons no longer inculcated the religious convictions of their readers by printing them.—Catholic Bulletin.

**EUCCHARISTIC CONGRESS HYMN**

**SWEET SACRAMENT DIVINE**

Sweet Sacrament divine, Hied in Thy earthly home; Lo! 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 beach, Soon may we reach the shore, Save us, lest we sink 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, Sweet Sacrament divine. (bis.)

**FATHER FRASER'S CHINESE MISSION**

Taichowfu, March 22, 1915.

Dear Readers of THE CATHOLIC RECORD: Yesterday (Passion Sunday) I laid the corner stone of the church in Taichowfu. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight feet and a gallery it will be too small on the big Feast. 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 blessings on my benefactors of the CATHOLIC 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.

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**"PASTOR" RUSSELL LOSES**

"Pastor" Russell, whose unsavory reputation is a matter of common notoriety, has failed in an attempt to have the Appellate Division of the Supreme Court of New York reverse the decision of the lower tribunal which dismissed the suit for libel which he has instituted against the Eagle, for having exposed his defrauding of a gullible public through the sale of his so-called "miracle wheat" at \$1 a pound. Russell claimed \$100,000 damages 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 ser-

**There is nothing more unreasonable than to estimate our worth by the opinion of others.**

To-day they laud us to the skies, to-morrow they will cover us with ignominy.—Ven. Louis of Granada.

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FIVE MINUTE SERMON

BY REV. F. PEPPEBT SEVENTH SUNDAY AFTER PENTECOST

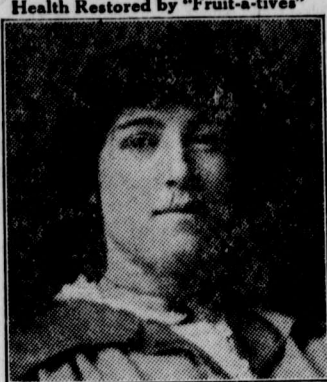
"Not every one that saith to Me: 'Lord, Lord,' shall enter into the Kingdom of Heaven." (Math. vii, 21.)

Piety that consists only in saying prayers is not worthy of the name; it confuses the end with the means, and is apt to degenerate into absolute evil when anyone fancies that by prayer and pious practices he can make reparation for his sins, and need not trouble about amendment of life.

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 contemplate His power, unless He opens the door? And who can open the door, if He has shown the way to us?"

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

Our confidence will be strengthened moreover by a survey of our own lives, and by a grateful remembrance of the guidance that has made itself felt at many critical moments.

If, however, hope remains without works, our confidence is unfounded, and the sanctuary of virtue will never open to admit us. This is the truth that our Lord stated in words apparently severe, but really full of kindness, when He said: "Not every one that hath said to Me, 'Lord, Lord,' shall enter into the kingdom of heaven."

TEMPERANCE

THE TRUTH ABOUT WHISKY

As if to offset the effect of the news of the prohibitory enactments of the warring nations, now appearing 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 ascribe to liquor qualities which science shows that it does not possess.

Advertisement for Sinks Old Dutch Cleanser, featuring an image of the product and text: "Sinks Made Pure and Clean by Old Dutch Cleanser"

tion they can get! Curious that the transportation companies don't allow their employees to take, while, on duty, any of these wholesome beverages! Of course the truth is they are not wholesome, but poisonous.

The next untruthful assertion 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 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 germs, many of which are now prescribed in the fashionable remedy—butter-milk.

In a final brilliant remark Mr. Gray sweeps together three false statements into a single sentence. First he says that whisky is thirst-quenching. 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.

Of course, whisky 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 users to push along during the development of disease, past its more curable stages, until the breaking point or the relatively incurable stage is reached.

SANCTITY OF THE CHURCH

Prof. A. M. Fairbairn is considered one of the great lights of modern Protestantism. His volume on "Prophecies" is found in nearly every intelligent Protestant preacher's library, and is looked upon as a standard work on that subject.

I freely admit the pre-eminence of Catholicism as an historical institution: here she is without a rival, or peer. It is 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, and vehicle of religion, then the claim of Catholicism were simply indisputable.

WORLDLY CATHOLICS

Catholics in the world have a high task. If they perform it they act, says Father Maturin, 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 hall-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."

Supernatural grace is hers; it watched over her cradle, has followed her in all her ways through all her centuries, and has not forsaken her yet. She is not, like Protestantism, a concession to the negative spirit, an unholy compromise with naturalism. Everything about her is positive and transcendent; she is the bearer of divine truth, the representative of divine order, the supernatural living in the very heart, and before the very face of the natural.

The saints, too, are here, and the man she receives, joins their communion, enjoys their godly fellowship, feels their influence, participates in their merit and the blessings they distribute.

Their earthly life made the past of the Church illustrious, their heavenly activities binds the visible and the invisible into unity, and lifts time into eternity. To honor the saints is to honor sanctity; the Church which teaches man to love the holy, helps him to love holiness. And the Fathers are here; their labors, sufferings, martyrdoms, were for her sake; she treasures their words and their works; her sons alone are able to say: "Athanasius and Chrysostom, Thomas Aquinas and Duns Scotus, Cyrillus and Augustinus, Anselm and Bernard are ours; their wealth is our inheritance, at their feet we learn filial reverence and divine wisdom."

But rich as she is in persons, she is richer in truth; her worship is a great deed. Hidden sanctities and meanings surround man; the sacramental principle invests the simplest things, acts and rites with an awful yet blissful significance; turns all worship into a divine parabola, which speaks the deep things of God, now into a medium of His gracious and consolatory approach to man, and man's awed and contrite, hopeful and prevailing approach to Him.

WHAT AND WHY?

Why are you a Catholic? And what do you believe? We ought to be able to give a reason for the faith that is in us; but, often as we repeat the Apostles' Creed, how few of us after all ever pause for a mental review of our religious beliefs and formulate a testimony of them!

Recently David Goldstein, the well-known anti-Socialist lecturer so popular here in California, who is a convert from Judaism, when questioned about his Catholic faith gave an answer that sums up in a comprehensive manner the teachings of the Church and the beliefs of all of us. A better and briefer "I believe" outside the Credo itself, we have not seen. Here it is:

"I believe in the revelation of God to Adam to Abraham, to Moses and to the Prophets. I believe in the prophecies in the Old Testament. I believe in that great prophecy of Daniel wherein he foretold the exact time when the Saint of Saints would be appointed, when the Messiah, the Son of David, would be born. I believe Christ Jesus is that Messiah. I believe He came upon earth in fulfillment of God's promise, in that time which Daniel foretold. I believe Christ, the Son of God, the Messiah, established the Christian Church, when He said to Peter, 'Thou art upon which I build My Church and the gates of hell shall not prevail against it.' I believe the Catholic Church is that Church which Christ established. I believe the reigning Pontiff, Pope Benedict XV., is the legitimate apostolic successor of the first Pope, Peter, the Rock upon which God built His Church. I believe in being true to the light of grace God in His goodness has given me. That's why I am a Catholic. That's why I shall 'put up' the Catholic Church at every opportunity. That's why I willingly stand as a target for all the billingsgate Socialists 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."

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 intimate 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's career was a hitherto unparalleled translation of Horace's 'Ars Poetica.' This scholarly work of metrical translation, which a few of his intimate friends had seen in manuscript form, promised fair to be classed with Pope's translation of the Iliad and Dryden's translation of the Aeneid. Father Tabb had been urged to have the manuscript published, but death came to him with the crowning work of his genius still in manuscript form."

TORONTO'S Two Famous Hotels

Advertisement for Walker House and Hotel Carls-Rite, featuring images of the buildings and text: "Both these Hotels are situated convenient to the Union Station and Steamboat Wharf, overlooking Toronto Bay and Lake Ontario, and are delightfully cool in summer. Operated on the American and European Plan with a rate of \$2.50 per day and upwards, American Plan \$1.00 European Plan"

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will be demanded from you when you buy a piano. Why not, for your part, demand hundred-cents-to-the-dollar piano value?

You are entitled to the full purchasing power of every dollar you spend—and you get it, when you buy a

SHERLOCK-MANNING 20th Century Piano

Advertisement for Sherlock-Manning Piano Co., featuring an image of a piano and text: "Your money—\$100 less of it—buys superior piano quality—an instrument containing the highest grade action, hammers and strings that money can buy."

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Most Select Location Fronting the Beach ATLANTIC CITY, N.J. With an established reputation for its exclusiveness and high class patronage. Thoroughly modern and completely equipped. Courteous service. Bathrooms, with hot and cold, fresh and sea water attachment, etc. Magnificent sun parlors and porches overlooking the board walk and ocean. Orchestras of soloists. Always open. Gold privileges. Illustrated booklet. NEWLIN HAINES CO.

Advertisement for Hotel Tuller, featuring an image of the hotel and text: "Meet me at the Tuller For Value, Service, Home Comforts New HOTEL TULLER Detroit, Michigan Center of business on Grand Circus Park. Take Woodward car, get off at Adams Avenue ABSOLUTELY FIREPROOF"

Table with 4 columns: Room type, Price, and Amenities. Includes rates for 200, 100, and 100 rooms, and mentions 'Total 600 Outside Rooms ALL ABSOLUTELY QUIET'.

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Stammerers No methods employed at the Annett Institute as the only logical methods for the cure of stammering. They treat the CAUSE, not merely the habit, and insure NATURAL SPEECH. If you have the slightest impediment in your speech, don't hesitate to write us. Cured pupils everywhere. Pamphlet particulars and references sent on request. THE ANNETT INSTITUTE, Berlin, Ont., Can.

Advertisement for Rider Agents Wanted, featuring an image of a bicycle and text: "RIDER AGENTS-WANTED everywhere to ride and exhibit a simple easy bicycle. We ship on approval to any address in Canada, without any deposit and allow 10 DAYS TRIAL. It will not cost you one cent if not satisfied after using bicycle 10 days."

The Catholic Record's SPECIAL Combination Offer



FATHER LASANCE'S 'My Prayer Book' The most popular prayer book in the English Language With Rolled Gold Chain Rosary AND Rolled Gold Scapular Medal All for \$3

USE THIS FORM IN ORDERING

Ordering form for 'My Prayer Book' with fields for Name and Address.

If You Have Rheumatism

Write your name and address here. Name. Address. And send to Frederick Dyer, Dept. P-28, Jackson, Mich. Return mail will bring you My \$1 Drafts to Try FREE and My FREE Book, as explained below.

This Coupon Brings a Dollar Pair on FREE Trial to Anyone

Advertisement for Dyer's Cream, featuring an image of a man and text: "No matter how stubborn your case, you can try this great remedy without risking a penny. I send you, not a useless little sample, but a Regular Dollar Pair of Dyer's Foot Drafts, the great Michigan Remedy for rheumatism of every kind, chronic or acute, muscular, sciatic, lumbago or gout, no matter where located or how severe. I don't care how many other treatments have failed you. My Drafts are so certain to bring quick relief that I gladly take all risk of failure. I'll send them to any sufferer I can hear of, provided, First, YOU WANT TO TRY THEM. Then if you are fully satisfied with the benefit received, just send me One Dollar. If not, they are yours, nothing YOU DECIDE. You can see that no ordinary remedy could be sold in this way. It must be good. Indeed thousands have written me that my Drafts cured them after all other means, including expensive doctors and baths, had failed. I believe you will be very happy when you see what they can do for you. My Free Book, illustrated in colors, explains things every rheumatic needs to know. Send the coupon today for this Free Book and the Trial Drafts. Address Frederick Dyer, Dept. P-28, Jackson, Mich. Why not send right NOW."

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: "Anyone can prepare a simple mixture at 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 disease, and is excellent for dandruff and falling hair."

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Will reduce Inflamed, Strained, Swollen Tendons, Ligaments, Muscles or Bruises. Stops the lameness and pain from a Splint, Side Bone or Bone Spavin. No blister, no hair gone. Horse can be used. \$2 a bottle delivered. Describe your case for special instructions and Book 2K Free. ABSORBINE, JR., the antiseptic liniment for mankind. Reduces Strained, Torn Ligaments, Enlarged Glands, Veins or Muscles, Heat Cuts, Sores, Ulcers, Allays pain. Price \$1.00 a bottle at dealer or direct. Book "Business" free. W. F. YOUNG, P.O. Box 299, Elymas Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

CHATS WITH YOUNG MEN

TRUE MANHOOD—A BACCALAUREATE ADDRESS APPLICABLE TO EVERYONE

The baccalaureate sermon at St. Joseph's College in Dubuque, was delivered by Rev. J. J. Burke, of Peoria, who addressed the students on "True Manhood."

"These words of advice, spoken by the elder Tobias to his son, are applicable to everyone and especially appropriate to this occasion."

"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 reiterating 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 importance 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."

"Sobriety, temperance, is necessary for all, but especially for young men who are continually mingling with all classes and breathing the contaminating air of a sinful world."

"If you would have a clear mind, a healthy body, a happy home, a bank account and an eternity with God, practice 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 high position, honor or fame, better than a thousand fortunes."

"The only hope we have of dealing with these, as with all other evils, lies in the eternal principles of religion. The young man, especially the college young man, must be properly equipped to meet these evils."

"True manhood consists in a knowledge and mastery of self. The world today is sadly in need of men. We need true men, conscientious men, men who dare to do right because 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 can master themselves."

"Self-knowledge is an essential element of true manhood. A knowledge of himself is one of the first things to be acquired by man. Even the old Pagans understood this truth. One of their philosophers let us the maxim, 'Know thyself,' while the

Christian poet beautifully and truthfully tells us, 'The proper study of mankind is man.'

"It does not require much study for man to see that he is 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 earthly creatures? What gives him this superiority? Is it his strength, his agility or the acuteness of his senses? No. In these qualities man is surpassed by many animals. Where then does his superiority lie? It lies in the intelligent and moral element which alone distinguishes man from the other creatures of God on earth. He has reason which other mundanes beings do not possess."

"Man is a rational creature. When we say he is a creature we acknowledge a Creator. Man is the work of God, who created him according to His own image and likeness."

"In creating man, God endowed him with an immortal spirit. Since man has an immortal soul destined to be happy or miserable for all eternity according to his acts here, he is not foolish who does not have God in his mind at all times, but turning his back upon Him, seeks his happiness 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?"

"Self-mastery is another element of true manhood. The greatest hero is the one who can conquer himself. The man who has his passions and appetites under control is a true man. Such a man practices the beautiful virtues of temperance, one of the cardinal virtues and follows the advice of St. Peter, 'Be sober and watch.'"

"Sobriety, temperance, is necessary for all, but especially for young men who are continually mingling with all classes and breathing the contaminating air of a sinful world."

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conscience warning them of the 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 defense against our spiritual enemies. The trustworthy, the incorruptible man is the man who follows the dictates of his conscience. A man of conscience is a man of character. A man of character will do his duty though the heavens fall."

"Be conscientious, be true, be pure, be honest, be men and boys of character. Dedicate yourselves to God in your youth. Give Him the first fruits of your young manhood. First fruits are always best. The first flowers of the spring are the most pleasing; the first vegetables the most palatable; and the firstlings of the flock the choicest. So our earliest years are the best and should not be given to the world and its allurements but to God and His service."

"Be true men whatever vocation you choose to follow. If you desire 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 Nazarene. Would you embrace a business career? Be scrupulously honest and fair in all your dealings. Should you enter one of the professions, be honorable and conscientious at all times. In case you devote yourself to a political career, infuse a spirit of morality and uprightness in those with whom you come in contact."

"Have high aims and noble aspirations. Do not imagine that success in life is measured by great wealth or worldly honors, no matter how obtained. 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 in obscurity."

"The truly great are not always those who are constantly before the eyes of the public; nor are the truly happy those who have an abundance of the wealth, fame and honors of the 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 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 heaven above."

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pure atmosphere, into a higher realm into closer communion with the stars. The peaks that overtop their mates, which in their turn look down upon the foothills, are in themselves an aspiration; an invitation to come up, up into the land of higher aspirations 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, a lift, 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 heights. The world is full of foothills and small men; it needs 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 closest 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 instill 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 he 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 8,000 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 reproduce from the annals of many a religious community in our own time and country instances quite as striking as the foregoing, in which simple, childlike trust in God's Providence has been superabundantly rewarded. —Catholic Columbian.

OUR BOYS AND GIRLS

FLORAL STORIES

When the great Napoleon was exiled to the island of Elba, he said to some of his confidential friends, "I will come back with the violets"—meaning, of course, that he would 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 Napoleon wore a gold ring ornamented with an enamelled violet, and again in the spring, "I will come back with the violets." When they toasted their exiled Emperor they 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, a great many flower-women were suddenly seen on the Paris streets with large baskets of violets, for no friend of the first Empire was seen that day without a bunch of the modest little flowers in his button-hole.

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 one of the Bonapartist party; so one would say to a citizen thus decorated: "Do you like violets?" If he answered, "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 Emperor's cause; and the first speaker 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 Austria and France were over, and Louis Napoleon, nephew of the great Emperor, was on the imperial throne of France. As the great 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.

"Truly 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 jewelled baton, used only by marshals of France, and handed it to the astonished officer.

Thus it was that a rose and a man received a title at the same time.—Ave Maria.

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

surely alienate those whom he desires 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 perhaps neither the time, nor the talent 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 any, are likely to do more harm than good.

"8. And thirdly, no man can ever act as a convert-maker who allows his mind to entertain for a moment 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 brought 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.

CONVERTS TO CHURCH IN ASIA

Here are some figures which show approximately 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 baptisms of adults and children who were brought into the Church at the point of death. The Catholic population of China has grown in a hundred years from less than 250,000 to nearly 1,750,000. In Indo China we have close to 1,000,000 and this corner of the vine-

yard is being zealously cultivated with splendid promise. Japan has added over 30,000 to the Catholic population it had twenty-five years ago.

At the close of the persecutions in Uganda, British East Africa, there were only 1,000 baptized Christians. To day there are 119,000 Catholics and 129,750 preparing for baptism. The persecutions took place in 1885, so this remarkable work was done in the short span of thirty years. In all Africa there are 2,000,000 Catholics.—Intermountain Catholic.

KEEP THEM OUT OF THE HOMES

The practice of the modern metropolitan daily apparently defines "news" as anything current 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 many a convention, has proclaimed itself the guardian of public morality. A plea, 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 newspapers, notably the Tribune, have been opened to the defense of unlimited divorce, race suicide, the I. W. W. excesses, and successive polygamy, or the trial marriage. A press of this kind is nothing less than an advocate of moral corruption. 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 wrongdoing, no matter how flimsy, when made publicly by apparently reputable persons. A more serious aspect of the matter is the baneful influence exercised upon the young. One of the most serious duties incumbent upon parents to day is to keep these newspapers out of their

homes. Perhaps this duty is even more imperative when there is question 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 matter. The old people say that it is a new work and so they 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 consequently 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.

"Manana" advertisement with text: "THIS is a favorite and fatal word much in use among the Mexicans: it means 'To-morrow.'"

MADE IN CANADA 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 TRISCUIT 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, strengthening and satisfying. Made at Niagara Falls, Ontario Toronto Office: 49 Wellington Street East

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 proselytizing. It is certain knowledge that our religion is divine that makes us want to impress it on others." But while your faith may be strong enough for you to desire to convert others to it, you may find yourself unable to do so. Would you like to know how? The famous convert, who himself converted Monsignor Benson—Father Maturin—gives three suggestions to those who want to bring another to a realization of the truth in the 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 intelligently. 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 lead to misapprehension. Many have been kept back from a consideration of some doctrine of the Catholic Church because they have heard it expressed in language that really misrepresents it. "2. But, secondly, he must know, and not only know, but be able, if only for the moment, to throw himself into some sort of intellectual sympathy with the position of those whom he would win around. "If he does not know and cannot understand their difficulties he will be arguing in the dark, and will

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