The Catholic Record

LONDON, SATURDAY, SEPT. 21, 1918

ONE OF THE ELECT

Mr. Philip Gibbs is a realist, as incidents should be, but he very properly refrains from making his rather than horror is the note of his are too common to be admired; they bar of history," and cannot minimise unfamiliar with it. " But here at the murky air of misery and violence: but he mitigates it by touches of tenderness, of selfless thought for others, of heroism, of human kindness, and even of humor. His eyes are not blind, nor his sympathy irresponsive to the tragedy of it all; but he never loses sight of the heroic truth - "Dulce et decorum est pro patria mori."

The fine courage of our men and of our Allies relieves the terror of a war without precedent-a war in which science has been at once more destructive, more repulsive, and more beneficent in its work of healing than in any previous war the world has known. The men with whom he talked were splendids heroes all, who answered his questioning with "a stark simplicity of truth, with often a queer glint of humor - grim enough, God knows - but humor

There had to be in this book, if it were to convey a true impression, much talk of "ravaged plains, and burning towns and ruined swains, it is beautiful. and mangled limbs and dying groans,' but the final effect is one of immeasurable pride in the unflinching heroism of men fighting to save their country and half the world from tyranny, the men of nearly a hun-Author's Roll of Honor; this story of the War as it raged from Bapaume as is proved on every page; but he things literally too terrible for words judgment and humanity, he does not

LOOKING AROUND

It is often those persons who have the best opportunities that are in tion of cabbage leaves and turnip capable of putting them to the best "Any nose can rifle with im- heart. punity a rose," but there are a thousand plants in Nature that are quite there is blood instead of sap in every its reputation, a reputation which you will find poetry. Nature, inhas been made for it by poets—which | deed, is just the Field of the Cloth of | country through which I have passed dail to attract the careless eyes of unobservant people. The cabbage is a vegetable which has a name which not made. It is the chance meeting invitation of the Canadian Government of has almost become a reproach. It that makes the place holy ground. ment to visit the Canadian forces is thought a second-class vegetable But when the heart really feels, then in England and France, for no other for the table, and it is a great un- the merest flower can stir thoughts gainly lolloping thing in a garden. too deep for tears, and one can see No one would believe you if you in the weed from the crannied wall claimed real beauty for a cabbage. the implicit secret of the universe—a Yet only to-day we walked through secret which, unfolded, would tell us a field of cabbages; some were the what God and man is. Let no one ordinary green cabbages compacted despise the common beauties. It is of the most excellent fold on fold only because they themselves are by battleship, cruisers and airships, of waistcoat upon waistcoat; some too common to understand these as the most marvelous experience of were the purple variety, but the infinities that they pass them bybeauty of all was unmistakable. Some of the leaves had been couched by the frost-we cannot suggest any other cause-but the colors that had been developed were infinitely varied; and always beautiful. The leaves, which like lapels flaunted outside the closely-buttoned waistcoats we have referred to, had in touched the writer. Old Horace knew this when he said: "If thou many cases become a beautiful pink shading into pompous purple. Some of the big leaves had handfuls of silver in them. It was only dew or raindrops, but in the glossy hold of the leaves they glowed and globed view of almost every one in late September or early October, and yet they do not see it. They are hunting or shooting and they see none of these beauties from Nature's paint beauty box, and don't feel at all satisfied when one of the big leaves pours its ing boots. If the cabbage is despised, so also is the "homely" turnip. It is grown to feed cattle. It is only in tion of this problem lies in the fact poor households that it is used as that at bottom all men are true, and

an article of food. But here, therefore no man's most interior again, a man who will walk a late September field, and take his eyes with him, will have a revelation. The leaves, which were common green all the summer, are now of a hundred different hues - some any chronicler of history - making yellow, some red, some purple, and all exquisite in their beautiful gradations. There are half-a dozen men book, "From Bapaume to Passchen. and women working in the field, and daele," an unqualified record of not one of them sees anything to suffering and destruction. Heroism admire in the turnip leaves. They work. He recognises that he is are only turnips. If you showed one of a body of men who are to be them an orchid they would express witnesses to give evidence at the astonished delight, because they are their feet are beauties which would make any conservatory beautiful, and they have no eyes for these.

> A hundred years ago man had no eyes for scenery. In some of the books of travel of the seventeenth Bishop Fallon, who has only this century Scotland is described as week returned from a six months' century Scotland is described as week bleak, and desolate, and barren, and

ALL IN THE POINT OF VIEW

beauty in her gnarled scenery. One ening cheers, that subsided only to writer abused the monotonous color have the voices raised in a Te of the heather, and the rocks cropping up from the verdure he compared

To the mind with beauty in it, or the instinct of beauty, everything is beautiful; to the fool there is no beauty anywhere. The fact is, that Nature is nothing in itself. It is only when it makes men feel that

But for an eye the universe, although pulsating with undulations from suns and stars, would be homogeneous blackness, impenetrable night; but for an ear the noises of the universe, the thunder rolling dred regiments who figure in the through the heavens, the hoarse voice of the winter, the bursting of great waves on the shore, the songs to Passchendaele. Mr. Gibbs can of the spring birds—all these would paint his war pictures with vigor, be in profound, unbroken silence. And so it is in the variegated world has also the virtue of restraint when the evening sunset, the sacred silence of morning, the lilts from the lie behind the veil which, with equal hedgerows, are nothing to man until there is a heart that feels, a brain that understands, and then they are beauty, they are poetry. It is not, then, an education of the intellect that is required to the due apprecia-"shows," it is an education of the

If you bring a heart to Nature as meritorious as the rose—without vein. If you bring poetry to Nature

SINCERITY

At the meeting of the Catholic Press Association sincerity has been proclaimed as one of the chief secrets of an editor's success. Readers will not be touched by what has not first wilt have me weep thou must first feel sorrow thyself.'

Nor is this a law appertaining to writing alone. In all artistic productions sincerty or its absence mark the line of demarcation between art themselves like pellucid quicksilver.

Now all this beauty is exposed to the mould would lend themselves to genuine works of art, but a wooden column with a marble veneer is a lie, a hypocrisy, an artificial make-In this sense Keats has truly sung that "beauty is truth, truth is

And most essential is sincerity to the character of man. It dis-tinguishes the friend from the flatterhandful of quick silver-now nothing er, the gentleman from the guy, the but common water-into their shoot- saint from the Pharises. To God the ugliness of falsehood is bare at once, to man it cannot long be latent.

The phsychological key to the solu-

The Tablet.

BISHOP FALLON HOME

HEARTFELT WELCOME FROM THE PEOPLE OF LONDON

THE FRONT CARRY HEARERS INTO THE VERY HEART OF THE WAR

London Advertiser, Sept. 14

No audience that has assembled in this or any other city since war has become the supreme topic of interest has listened to a more thrilling, a more comprehensive or a ore vibrantly powerful message from across the sea than the multitude that filled to capacity St. Peter's parish hall last night, upon the occasion of a reception to Right Rev.

visit to the war theatre. His Lordship's entry was the signal and so on, but the observers saw no for an outburst of applause and deaf Deum of thanksgiving from a grateful people that their bishop had returned in safety from a land of horto scabs. It took a Walter Scott to discover picturesque Scotland.

Beauty is not altogether in Nature: it is in the eye and the mind behind the eye. It is not always seen, it is appreciated by a beauty in the mind.

Leave turned in safety from a land of horror and through a sea of terror. A selection of national melodies, played by the Tony Vita orchestra, was followed by an exquisitely rendered chorus of boys' voices in "O Canada," and "My Old Kentucky Home," under the direction of Rev. Father Finn, and accompanied by

ADDRESS OF WELCOME

On the platform with His Lordship were the executive heads of all the Catholic societies in the city repre senting the spiritual, fraternal, educational activities of the Church. Philip Pocock read an address of welcome, voicing the sentiments of the people, not only of the city, but of the diocese, and including the numerous friends and admirers of Bishop Fallon throughout Canada.
As a powerful platform personality Bishop Fallon has no peer. For over ours he held the concentrated attention of a huge audience of all classes, ages and creeds, and within that time managed to convey to them a concrete idea of the gigantic drama going on in Europe, of the marvels that have been accomplished by all branches of the Allied armies, for the protection, the comfort of troops in training, the recovery of wounded in surgical and dental departments, and he included in his historic recital graphic description of hospital ombing and German flendishness such as one seldom has an opportun-

FIGHTING FOR AMERICA

"I feel more strongly now on the subject than I did before my trip, for I know that the men from Canada who have gone to fight in France and other theatres of war are fighting to save America from a devastation that has overrun so much of the that has overrun so

reason than as a representative Canadian Catholic, in just such a capacity as had gone Bishop Ritchic of the Anglican Church, Rev. John McNeil representing the Presbyter ians, and Rev. Stanley Chown of the

Methodist Church. He described his departure from an Atlantic port, heavily convoyed his life.

MARVELLOUS CO ORDINATION

His Lordship said that it is im possible for anyone who has not been there to understand what is meant by the Canadian effort, the immense and marvellous co-ordination of all branches of the army in order to make a perfect military machine. 'And in extolling the efficiency of the Canadian corps," he continued.
"I am quoting directly what British army officers have said to me." He told of the remark that a majorgeneral made to him concerning information that they had obtained that the Germans held in highest regard the Guards and the four Cana dian divisions next. "But," stated this British authority, "if the Germans were to compare now, they would place the four Canadian divisions first and Guards fifth." His Lordship warned against the danger of an exaggerated national consciousness. "For Canada is not winning the War, we are not doing any more than our noble part, but considering the resources that are at our disposal of men and money, our men are holding 12 or 14 miles of front with a certainty, a perfection and a courage since last March. that is not surpassed by the soldiers of our own or the other side."

CRITICISM FROM HOME The only time he ever heard or saw anything critical concerning the Can-

The first visit he made upon his arrival in England was to the hospital of the province of Ontario at Orpington, a splendid evidence of the philanthropic effort of the people of this province, where the marvellous work in surgery and dentistry done by Canadian representatives has set a standard for the emulation of other na-In this connection Brig. Gen. Ross of Kingston was mentioned as having worked wonders in the development and co-ordination of the various arms of the medical service. most striking thing was

absolute absence of contagious disease in the Allied armies.

THE GREAT SERVICE CORPS

Another feature of Canadian effort was the forestry corps, whose commanding officer, Gen. Alex. MacDougall of Ottawa, is a close, personal friend of the bishop. He conducted the London prelate to Windsor Forest, where are the beginnings of a work that extends from the standing tree to the sawn timber conveyed to the trenches in France to build the ramparts to withstand the This corps of 26,000 men is doing all the work of this character for the British and French armies, and outside of the marvellous forest of British Columbia, Bishop Fallon does not think the forests of France have their equal in the world. The finished output of one central group working near the battleline was more than 2.000 tons of timber per day. and would fill a line of cars that would extend from London to Wind-

The Canadian Railway Corps came the opinion of the military authorities, they have taught the world the science of constructing railways speedily and to cope with the problems of rapid transportation of men, munitions and supplies. While British engineers had built a mile a cf his return from overseas. week of battlefront railways, the Canadian engineers have laid ten miles in one day.

PICTURES BOMBING

The bishop gave a most realistic picture of the bombing by the Ger-mans of the hospital to which so many Londoners belonged, in com mand of Lieat Col. Reason. Describing the destruction of the hospital at midnight, he told how two surgeons operating on a wounded officer, and three nurses in attendance, were blown to pieces, and that one German plane swooped down and turned a machine gun on the nurses who were striving to succor the wounded outside the building.

At the funeral of the victims Bishop Fallon was invited by the Protestant chaplains to address a few words to those assembled, and he responded by expressing horror that such a crime had been committed, of suffering for the sorrowing relatives at home, and a prayer that God would grant eternal rest to those who had been suddenly and so foully hurled to eternity. The bishop was present when three German officers captured from a fallen 'plane were hospitals. One said "Yes," and when asked why, said that those were his orders, and if he had failed he would have his ears pulled when he got plauded. back to Germany.

DEVASTATED CITIES

A description of the devastated cities of ruined France followed. He had seen the ancient ruins of Pom-peii and Herculaneum and San Francisco, the most recent scene of destruction, but both together could not begin to give an adequate idea of the enormity of the pillage and wanton ravage that has taken place in Belgium and the occupied cities of

northern France.
His meeting with Gen. Sir Arthur Carrie was the occasion of a dinner given in Bishop Fallon's honor. The General was quick to announce the fact that he came from Strathroy. Bishep Fallon from Strathroy. Bishep Fallon referred to the Canadian commander

a fine type of Canadian gentleman."
Referring to 'the devastation of France, General Currie had remarked to His Lordship. "This War should to His Lordship. "This War should never end until a taste of war is felt on German soil." He added to this:
"I know my corps. There is a show coming and it will be a big one. I am proud of them. I am the proud est man in Europe and the sorriest. I know that when they get orders to go they will go forward or they will remain there. And that is what makes me both proud and sorry." Feel the bishop described as the explanation of the big change that

IRELAND

therefore no man's most interior self can vibrate to the sound or sight or touch of falsehood. This is the reason why insincerity, which is falsehood, cannot succeed, whether in on the voyage across. "If we can only reach the standard set us by the Canadians we shall be eminently thing about Ireland. The only way thing about Ireland. The only way thing about Ireland. The only way to make Ireland in sympthy and accord with the sister island was to follow the path of justice, and that the British Empire must go along on the principle of absolute equality. and it must not be said that a man's religion could be used as an excuse for depriving him of the civil rights which are the boast of Brit-ish liberty. Every chance he had of expressing these views while overseas he did so publicly and privately.

He warmly exhorted his audience to generously to the Catholic Army Huts which provided the comforts of home for soldiers of all classes and creeds in England and on the battle-front. The importance, the absolute necessity of the work the Catholic Army Huts were doing in conjunction with the Y. M. C. A. and other organizations could only be realized by those who actually experienced conditions over there.

THE PROSPECTS OF HOME RULE London Free Press

"You want me to speak a word about Ireland. (Yes! Yes!) I will. This is exactly the type of British imperialist I am. I believe in self-government within the British Empire, and without exceptions. I believe in self-government for India when India is ready for it. I believe in self-government for Canada, Aus tralia and New Zealand. We all have it and we wouldn't do without it. If it isn't good enough for Ire-land, then it can't be good for Canada: If it is good for Canada and in for an equal share of praise. In New Zealand, then, in the course of right and justice, it should also be given to Ireland," declared Right Rev. Bishop M. F. Fallon, bishop of the Diocese of London, at the reception tendered him last night in St. Peter's Parish Hall, on the occasion

His remarks on the Irish question cally interesting recital of his war experiences in England and France, evoked enthusiastic applause from his audience.

VENTURES NO OPINION

"As to whether Ireland would be granted self-government in the near future, Bishop Fallon was uncer-Nobody whom he met in Eng and knew anything about the Irish question. They don't understand the Irish and if they didn't under-stand Ireland, then the fabric which constituted the British Empire was in an exceedingly dangerous position. That a man's religion should be used as a reason for depriving him of rights enjoyed in other parts of the British Empire was deplor was regrettable that the reward of a victory won by constitu-tional method should be denied for reasons that could not be given.

On the other hand, while speaking at a dinner of prominent English and Scotch military men, he dared to say how grateful he would be if fair 'and broad-minded statesman brought in. Gen. Watson asked them if they knew they had bombed because of the state of the stat self government which had made Canada so prosperous, he had been and enthusiastically ap

CATHOLICS IN THE

ENGLISH CHURCH

There is a type in the Church of England which might be classed as the extreme right for which no counterpart is to be found in America. They are the ones who pride themselves on being not only Catholic but The highest of high Anglicans in this country contain none of this sort. Their slogan is "we are Catholics, yes, but Roman Catholics, no." In our country the movement for corporate reunion has never gained a footing. In England this cause is respectable both in numbers and in influence. The English reunionists as the biggest man he had met in have all the Catholic practices and Europe, "the great discovery of this all the Catholic devotions, and they war, the finest combination of ability, simplicity and humility I have ever ship of the Holy See. But they say ship of the Holy See. But they say met in all my life, a great soldier and that God has seen fit to place them in the Church of England for the express purpose of some day bringing back that Church into communion with Rome. They make this assumand if they see a great deal that is inconsistent and even repellant in the English church, they feel that this must be borne with for the sake of

the larger end.
When Ronald Knox made his submission a few months ago people re-marked because he held these views that he was a Roman anyway and over the western front the discomfiture over the conversion of the son of the Bishop of Manchester whose family and ecclesiastical As to the relations of the different parts of the Empire, he outlined his political position as the kind of a British imperialist whobelieved thatif

porate reunion as it stands today in England was practically more than doubtful and that as between the fancied claim of conscience in re-maining Anglican and the danger of sinning against the Light, the latter was the stronger motive.

The Caldey community

through much the same intellectual and spiritual experience. Their case differed only in that they were finally told by their Anglican superiors that they must abandon certain Catholic usages which they valued more than life itself. It is well, however, to understand this attitude of the English reunionists because it explains why the conversion movement there, gaining though it is, still does not make more rapid progress. The English "ultramarine" swal-lows Kikuyu and the Bishop of Hereford for what he terms conscience sakes. On the other extreme the broad-churchman boasts that he beongs to a church which is so broad that it can embrace every type from the pseudo-rationalist and Unitarian to the Catholic in sympathy if not in actual union with Rome. It is all a curious jumble, the outcome of which is difficult to foresee. The hope simply is that good-sense will tri-umph in the end and that there will be vastly more who will recognize as Abbot Carlyle and Knox recognized that staying in the Church of England on any notion of turning it en masse to Rome, is merely to shut one's eyes and ears to facts.-The Catholic Convert.

EPISCOPALIANS PRAY FOR CARDINAL

Cardinal Farley is slowly but teadily recovering from the very serious attack of pneumonia which confined him to his bed in his summer home at Mamaroneck for three weeks. On Wednesday His Eminence was permitted to sit up in a wheelchair and was rolled about the house for an hour. The Car-dinal is still in a very weak condition, and his physicians do not say that he is out of danger, as there is always the possibility of a relapse.

The improvement in the Cardinal's ondition is regarded by those near to him as a miracle brought about by prayer. Prayers for the Cardinal's recovery were said on last Sunday at all the Masses in all the churches of the archdiocese.

Not alone in the Catholic churches

but also in Protestant Episcopal churches was the Cardinal's recovery prayed for. Bishop David H. Greer of the Protestant Episcopal diocese of New York requested that prayers be said for the Cardinal in the Protestant Episcopal churches of the city, and this was done in the Cathedral of St. John the Divine and at Trinity and other Protestant Episcopal churches. In not all of them however was the name of the Cardinal mentioned. was the first time in the history of the Cathedral of St. John the Divine that a reference to a Cardinal-Archbishop had occurred in its service, and the same was said to have been true of Trinity. Dean Robbins was the preacher at the Cathedral, and Professor Leicester C. Lewis of Western Theological Seminary, Chicago, occupied the pulpit at Trinity. prayers were the usual ones which the Episcopal Book of Common Prayer designate as prayers for the sick, and

with Thee." Public prayers were also said in Rome for Cardinal Farley. His Holiness Pope Benedict XV. was deeply concerned when he heard of the Cardinal's serious illness. Two the Cardinal's summer residence from the Poper These cablegrams express the deep interest of the Holy Father in the Cardinal's illness and the desire that His Holines be informed frequently of the prelate's condition. His Holiness also bestowed his Apostolic blessing on the

this painful life ended, to dwell

Rome, Aug. 29-In the presence of a large number of the American colony
—both Catholics and non Catholics -a solemn triduum for the recovery of Cardinal Farley was begun today in His Eminence's titular church.

the Basilica St. Mary Minerva The church was assigned to him by Pope Pius X, when conferring the RedHat and obtains its name from the fact that it is erected over the site of a pagan temple as well as an early Christian church—the Temple of Minerva, founded by Demitian, and the church containing the tomb of the painter monk Fra Angelico, built at the end of the twelfth century.

One of Hawthorne's venerable characters declares, "I have spent all my life in pursuit of tomorrow, being assured that it has in store for me some vast benefit, but I am new getting Rome might just as wall have him. on a little in years, and was make This of course was the effort to hide on a little in years, and must make row soon, I fear it will finally escap me. "Sad pursuit, hopeless endeaver! If you are young do not begin it; if

CATHOLIC NOTES

Mother Marianne, the last of the Sisters of Syracuse, N. Y., who went to the Leper Colony in Molokai in the Hawaiian Islands, has died there at the age of eighty two years.

Charles H. McCarthy, a prominent Catholic and graduate of Georgetown University Law School, was appointed recently assistant to Charles Piez, vice president and general manager of the United States Shipping Board Emergency Fleet Corpor

The roll of honor of Father Dunne's Newsboys' Home of St. Louis now has eighty-four stars, two of which are gold memorials for Andrew McAllister, killed in battle on Flanders' field, and for Francis McGrath drowned while in military service.

Three more Catholic chaplains in France have received high honors for eroism on the battlefield. Lawrence Costello and the Rev. John Brady, both of New York, have re ceived the French war cross, and the Rev. Julius Bapet of Denver has been cited by General Pershing for bravery.

Indianapolis, Sept. 2.-With the opening of the school year in the first days of September, Catholic education in Indianapolis will take a long step forward in the announce-ment that with this year Indian-apolis will have three Catholic high schools for boys, all free.

Second Lieutenant R. E. Gorman, R. A. F., (formerly C. A. S. C.) son of Mr. and Mrs. Robert Gorman, of Ottawa and Los Angeles, was killed by a collision in the air in England on July 25th. His brother, Gunner G. L. Gorman was killed in action on the 17th of August while a third brother Lieut. T. C. Gorman, C. E., was killed in action last March. They belong to a well-known Irish Canadian Catholic family which has four representatives overseas in the Canadian Chaplain Service and twice that number in other services.

The present admiral of the English fleet is Lord Walter Kerr, who is so distinguished a Catholic that he was chosen unanimously to succeed the late Duke of Norfolk as head of the most effective Catholic among English-speaking Catholics.

Rome, Sept. 8.-There will be two Episcopal consecrations in Rome next Sunday. One will be that of Bishop MacNicholas, of Duluth, Minn., in the Church of San Clemente, and the other that of Msgr. Barlassina, who has been appointed Auxiliary Patriarch of Jerusalem, in St. John Lateran's.

The death is announced of Canon Domin. priest of the diocese of Bayeux, France. During forty-four years he was chaplain of the Bene-dictine convent and school at dictine convent and school at Lisieux, where he gave first Holy Communion to Sister Teresa of the Child Jesus, Carmelite of Lisieux, known the world over as the "Little

New York, Aug. 30,-Mrs. Priscilla H. Goethals was baptized a Catholic recently by Rt Rev. Msgr. Cornelius G. O'Keefe, pastor of the garrison church at West Point, N. Y., and made her first Holy Communion. She is the daughter in law of Major General Goethals, builder of the Panama Canal and present head of the war board at Washington. Goethals was formerly a Protestant

Among the recent converts to the Church in England is Colonel George Ranking, lecturer in Persian in Oxford University. He had a distinguished career at (ambridge, of which he is a graduate, besides being cablegrams have been received at the Cardinal's summer residence oxford. He has published several from the Poper These cablegrams works on the philology of Oriental

> Mrs. E. Thompson of London, England, a daughter of the late Dean Farrar, the eminent Anglican divine and author, has lately become a Catholic and now heads the Catholic Women's Missionary League, a society which provides material help fer the foreign missions. Mrs. Thomas inherits much of her distinguished father's literary talent and is the author of a "Missionary Manual" and mission hymns.

Washington, Aug. 31.—The War Department has abandoned its plan to substitute a Shepherd's Crook for the Cross as the Army chaplain's insignia. It is stated that, when the proposition was broached, the Committee on Special War Activities, through the Committee of Six. com posed of representatives of all religious denominations, protested against the plan, and the protest has been heeded.

Reme. Sept. 3.-The question of the establishment of dislomatic re-lations between the Holy See and China new rests entirely with the latter. The Holy See, which accepted China's preposal to that effect, has clearly explained that the presence of a nunciature in Pekin will net in the slightest degree effect the rights enjoyed by France through the treaty of Tiensin, and is now simply waiting to see if China will carry out its original proposal, or allow itself to be deterred from it by the pressure of a fereign power.

THE RETURN OF MARY O'MURROUGH

BY BOSA MULHOLLAND hor of "The Tragedy of Chris," "Nanno,"

CHAPTER XIV

" IT WASN'T DONE WHEN THE MESSAGE WAS SENT "

It was Saturday evening in Killelagh chapel. Night shadows already darkened the white washed walls, but an occasional sacred emblem was revealed by the rays of the sanctuary lamp, and by a pale golden gleam from the sky beyond the narrow windows. The Father was in his usual seat, with a little curtain dropped before him, and groups of and women kneeling around awaited a hearing of their tale of faultiness or trouble, to be rewarded

by unfailing sympathy and counsel. The open door revealed a picture of magical beauty, dusky, yet glowing, the eternal hills, sombre and solemn, yielding slowly and sullenly to the consuming fire smoulder under gathering night - clouds. Suddenly the glamour was obscured as a belated figure crossed the thresthe chapel. One or two heads were turned for a moment, but the new-comer had immediately buried himself in the shadows near the sanctu-

Notwithstanding the dusk and his haste, he might have been recognized by his tall figure and the natural swagger which his bent head and restrained footsteps could nor altogether do away with. It was the oung man called Jakes, to whom han Sullivan had given a lift one

day on his way home from Ballyorglin. He remained a long time in his dark corner, and by his frequent abrupt movements and occasional hard sighs it might have been sup posed that he was passing through some struggle, was finding more that usual difficulty in preparing himself to render an account of his conscience. When at last he ap vere seated or kneeling waiting their turn, a woman who was acquainted with his mother glanced at him from under the hood of her cloak and interrupted her prayers to whisper to

' can go before me, Jakes, if y' like, I'm not in a hurry, and y' have a long way to get home before

Jakes nodded his thanks and took her place, and the good woman was further distracted at her devotions by the question presenting itself to

What on airth brings Jakes Finucane up here, so far from his own place, to go to confession to Father

She was punished for her distractions and her curiosity on finding that, when Jakes entered the confessional, he seemed to have forgotter Half an hour passed, and there was no movement from behind the curtain. No reminding coughs, no sound of shifting of the positions of the weary, rattling of ofttold rosary beads produced any effect. An hour went by the splendor had vanished from the doorway, the yellow gleam from the windows, the sanctuary lamp ne enhanced in lustre as the beecon in the darkness, and still. except for an occasional almost inaudible murmur from behind the veil, priest and penitent within that tribunal might as well have been asleep. Mothers began to bethink them of tasks awaiting them at home, and to ask themselves what hour it would be at all at all when the childher got their Saturday night wash and were in bed? At last the unmistakable sounds announcing the set her hurriedly recalling the details of her own little story which had now to be told with an added selfaccusation of uncharitable impatience; and Jakes, with his head down, stumbled from behind the curtain, and retreating fast, buried himself again in the chapel's darkest corner.

The delayed confessions were all at last made, and one comforted nitent after another had departed in peace through the darkened doorway into the night. When the final words had been said, the last backslider admonished, the last troubled soul comforted, the Father at last came out from behind his curtain and made for the sanctuary, going in at a little gate which separated it from the rest of the chapel, and kneeling on the altar steps.

Still wearing his purple stole, frayed and threadbare, removing his old biretta, white at the corners, and placing it on the step beside him, the old man remained alone after the flock had departed, unusually moved in his prayer by some peculiar excite-

After a long time he raised his venerable head, arose from his knees, and took his way from the chapel: and locking the door behind him. and with the key in hand, he turned into the darkness and proceeded towards his own dwelling. For a minute he stoppod, and gazed around at the tragic grandeur of the night landscape, the black abyss of the bog; a sable scarf of cloud stretched Sullivan was your friend, was he try to

around his knees, and to quicken his steps toward his house.

Passing in at the wicket he heard a slight cough, and looking round saw a tall figure which had been lurking there awaiting him "It's me, Father. It's Jakes Finu-

"You, Jakes!' Yes, I know you. How is your respectable father?"

"He's middlin' well, thank yer reverence, if the times wouldn't be

"Well, Jakes, you'd better be get ting on your way home. It'll be pretty far into Sunday before you're at Ballyorglin.'

It isn't about that I'm carin', Father. There's a word I want to say to y'. I was at confession wid Father, an' y' remanded me."
' Did I, Jakes? I'm sorry to hear

that. There must have been a reasen. You must understand it yourself. I don't know anything about it." Don't y' remember the thing I

was teilin' y' about, Father, that was throublin' me? Y' bid me do some-thin', an' I couldn't make up my mind to it. Then you must work it out for yourself, Jakes, between yourself and

God. You know very well that I cannot remember anything afterwards that is told me in confession. If I gave you an advice, it was likely to be a good one." "I've made up my mind since, Father, that I'll follow your advice.

I'll tell what you said I ought to tell. That's a good resolve, Jakes; but if you want me to talk to you about it, you will have to tell me the story here outside confession, as freshly as if my ears had never heard it be fore. That will give me ordinary information, which I can discuss with you openly like anybody else."

I know that. Father, an' it's the reason why I waited for y', the late hour that it is."

'I'm giad of it. A good resolve can't be put into execution too quickly. But if it's going to be a long story we had better get into the house, and have it there,"

They turned into the cottage, where the priest's old housekeeper looked disapprovingly at his companion, grumbling to herself that they wouldn't let him alone, night or day. But she raked up the fire in his little room, and served the coffee she had been keeping hot for him, remarking that it was going on for 12 o'clo and his reverence had better look sharp if he was going to drink it.

The Father drank it, helping the

visitor first, and then settled himself Y' see, it's about the thing that happened to Rorke's cattle that night -what Shan Sullivan's in prison

"What do you know about it?"
"I'll tell you overy word of it.
Myself was thinkin' of joinin' the
force, an' the polis down in Ballyorglin was keepin' me up to it, savin done in the counthry round here, an that new men 'd be wantin'. An' I'm just the highth. I was in an' out in the barracks, an' Serjeant Hourigan was learnin' me a lot o' things before I'd start to Dublin to

go through the course.
"An' that is how I come to be in the barracks that night, an' by accident to know all that wint on Jakes paused, and shifted his feet on the floor, and changed the knee on which he rested an elbow, sup-

porting his head on his hand. "I understand so far," said the Father; "now tell me what it was that went on." Well, yer reverence," said Jakes,

lowering his voice as he proceeded. "Serjeant Hourigan went out that evening about 7 o'clock, an' he left a coming forth of one who is shriven, startled the good matron who had startled the good matron who had to Dublin Castle. I chanced into the to Dublin Castle. I chanced into the barrack an' it lyin' on the desk, an' I read without thinkin' about it.' Jakes' voice had dropped to a

whisper, and he made another pause.
"What was the message?" asked the priest.
"It said that there was an out-

rage on Rorke's cattle at Killelagh, said Jakes, getting out the words with difficulty.

"At 7 o'clock in the evening?" said the priest. "But the thing wasn't done, or at least discovered

until 11 or 12 o'clock at night." "It wasn't done when the message

ould woman seen the cratures, an' they all right, only an hour before Shan was got in the field."

Father Faby was silent. After a minute he spoke again.
"This is a serious charge against Serjeant Hourigan. How do you account for his conduct?"

I think he done it, Father. He left the telegram an' went out walkin' to Killelagh by himself, an' walkin' to Killelagh by himself, an tould another man of the force to follow him in an hour, and meet him up at Rorke's lonan. He done it before he joined the other polisit before he joined the other polisits ould woman seen them ten minutes aftherwards when she was lossed up the door."

"I know I ought; but, to my shame and my sin, I didn't.
"Why were you silent? Shan

than be cursed wid it any longer. Still an' all, when your reverence tould me in confession that God wouldn't forgive me if I didn't tell polis? the truth, I balked at it, back again."

"Well, Jakes, you've done it now. You've deliberately put it in my power to give information of the true state of the case. But I hope release Shan Sullivan from prison." "If they take my word for it,

"The thing will be easily proved by the telegraph clerk, and the people up at Rorke's."

So it would Father, if the thing was gone into. But it's more likely that it'll be all hushed up."

"They'll have to release Shan even if they screen the police," said the priest, after a minute's reflec-tion. "It will be their only means of preventing a widespread scandal.' "They won't punish the polis,' said Jakes, "but maybe a lot o

but maybe a

things that was going to happen won't come off, leastways not for another while. But myself 'il have to go to America, an' I'm sorry for mother."
Well, Jakes it's Sunday morning now, and you'd better take a shake-down on the kitchen settle, and we'll have another talk about this before

CHAPTER XV

" SHE HASN'T COME BACK !"

you go back to Ballyorglin.'

On the Monday following, Father Fahy, his old coat and hat newly brushed up for the occasion, accompanied Jakes Finucane to Ballyorglin. trate in the neighborhood.

The youth's story was told to the nan of authority, listened to first with astonishment, afterwards with growing incredulity, which changed suddenly to indignation, and finally denounced as an audacious inven-tion to injure the police in the discharge of their duty, and to encourage a nefarious practice of outrage as well as a general spirit of defiance of the law. Pain and surprise were expressed that a clergyman of high character should lend his counten ance to a ruffianly conspiracy designed to frustrate justice, and to deprive an unfortunate country of any kind of safety and tranquility.

After the storm had passed, the priest pressed for an examination into facts as supported by dates. This was, however, refused, as only tending to encourage lying stories concocted by criminal accomplices. Having failed in this Father Fahy retired, resolved to test

further the accuracy of Jakes' story. The exact hour of the sending out of the telegram announcing the outrage on Rorke's cattle was satisfactorily, before public attention was called to the matter, and having secured this piece of evidence, the old priest went back to Killelagh to some possible further course of action.

He returned without Jakes, and allowed a day to pass before he dropped in to have a talk with old Rorke about the prospects of the year as to cattle and farming. After a time the conversation turned, as often be-fore, on the memorable maining of the cattle, an event of now nearly a

I never will believe it was Shan Sullivan did it," said Rorke. "Owny an me had many a word about the bit o'land not much bigger nor the tail o' yer coat, axin' yer reverence's pardon. But Shan did nothing but

laugh at the pair of us.
"'I suppose yez wants to build a grand house on it,' he would say, with plenty of bathrooms and panthries, and such convayniences, same, though Owny and me would be sparrin' about it win his heifer or mine would go threspassin' this side on the the same that like the Quality's houses, says he. 'An' yez could let it to some lord in the summer-time, says he. All the be sparrin' about it whin his heiter or mine would go threspassin' this side or that, an' would ate up the little hit o' grass still collection. little bit o' grass, still an' all we were good enough friends other times, an' would have give more value nor that to each other if the pinch came. An' to tell me that Shan would come into my field in the dark an hough my cattle, sure, Father, it's a d——d lie on the face of

"We're agreed on that," said the priest, "have you any kind of suspicion of who might have done priest.

Not the ghost of it. Father. I don't know wan that is my enemy, thank God. There's a mysterious ness about the whole of it that baffles cogitation."

"Have you any certainty about the hour of the occurrence? I know it was only discovered about eleven o'clock at night. Are you sure of the moment when it was done?

the place was to have the act put down to him. To my sorra, Shan Sullivan was the man."

"You ought to have made this public before."

"Are you prepared to swear to that, Rorke?" said Father Fahy.

"As sure as God made me, I will, any day," said Rorke. "But sure,

find a way of getting it upon any subject.

The sharp air caused him to draw that terrible, I would rather be dead knowed how to lie in wait for Shan recognize, that you talk such nonwhin he was comin' home to his own place by the footpad through my An' who'll dar' to accuse the Wouldn't it only be another reward for them, an' a black mark going' up to Dublin again' the man that intherfared wid them?"

"It's true you can't take an action against the Crown, Rorke. The law you will take it in your own hands can do no wrong. We must ask and inform the authorities. You can help of the God who hates injustice and iniquity."

> "Well, Father, it's yourself knows how to intherfare in that quarter, anyhow," said Rorke. "An' it's a quarther where polis and magisthrates doesn't count. The Lord doesn't want juries to give Him a verdic' packed or unpacked!"

'You mentioned a knife, Rorke, Shan maintains that the police picked up a knife with blood on it, and said it was the instrument with which the deed was done. But no such knife was produced at the trial. How do you account for that?

"Now, Father you're not a babby. God forgive me for always forgettin my manners to the priest, but this thing would take manners from a saint or an angel. Don't you know it was the Serjeant's own knife, an' would they be for bringin' it forrard to tell tales on thimselves, I will They swore they found the knife, an that it was stole from them afterwards. So it was, yer reverence stole by wan villian from another, for the benefit of the whole o' them !

For some time after that Father Fahy was very busy in his little room, reviewing notes and making out a statement which he sent away accompanied by a long letter to accompanied by a long letter to somebody at a great distance from Killelagh. The letter opened a correspondence which lasted a consirerable time, and as the spring days waxed longer and brighter the care of the old pastor for the most suffering sheep of his flock seemed likely to be awarded. A visit to Shan, bringing comfortable hope, appeared to be now justifiable, and the Father started one morning early, saying merely to his housekeeper that he was going to the town

His former visits to the prison had been announced beforehand, not only to Mary but to all the neighbourhood, and he had departed laden with the messages of sym-pathisers and well-wishers. The reserve which he practised on the present occasion was part of a certain mystery in which he had wrapped his movements in this affair since the moment when he had entered into contest with the sentatives of the law in Bally

the worse in health and spirits, with the look of a desperate man, a look which his visitor had not seen in

him hitherto.
"Now, Shan, I think I've brought you a little comfort. We've discovered the rascals that did the deed you're suffering for, and were going to expose them, too."
"Does it mean that I'm going to

get out of this ?" asked Shan sullenly I hope it does. I think it does I've got friends to take the matter in hand, and the world is going to hear about it," said the old priest; and then he hastened to relate his efforts in the matter, including an account of the evidence of Jakes, and of the owner of the maltreated

Shan now listened incredulously. Shan now listened increamously. "I don't believe the polis will ever be put in the wrong," he said. "They can do what they like; and Jakes had better run before worse

happens him."
"Now, now, Shan, I didn't think you would have been so downhearted. Where's your plack, man, you that used to be such a soldier? Think of

come back. That wasn't Mary that was here.'

Aye, it was Mary, Shan, and I fear you had little welcome for her. Poor Mary that worked for you and waited for you. What has hardened your heart, man, that you wouldn't be glad to see her, even if she's changed in her looks?"

I would have been glad to see her, but I didn't see her, persisted Shan. Change isn't the word for it. I couldn't find her. She wasn't the Mary I was lookin' at in my mind all these lonesome years without her.'

"Are you not changed too, my poor fellow and Mary says nothing about that?'

a hole like this," groaned Shan.
Mary doesn't mind, because her heart is true."

for another ?" The priest was disheartened. He

began to fear that Shan's brain was affected by his misfortunes. The prospect of release did not seem to cheer him. The loss of the Mary he had loved, the shock of disappointany day," said Rorke. "But sure, what's the use o' swearin' what won't be listened to?"

"It is not so the snock of disappointment, coming so unexpectedly upon his joyful anticipation of meeting her, seemed to have deprised by It may be of some use. We must the power of thinking reasonably

ense to me?"
"I don't deny that I'm goin' on like a madman. I will say to y that I for fame nor for mon I heard her voice, but, if I did, it only brought the face that I love the "The priest had a plainer before me, an' I had to shut my eyes to keep lookin' at it. I see it every day still for my company. I wasn't lookin' long enough at the sthrange woman that come to see me, to get used to the notion that she was Mary. They hustled her away before I had many words wid her. I don't even remember what the face of her were like the face of her was like, only that it was a new one that had come to put Mary out of my memory.'

Now listen to me. Shan. You and Mary parted when you were very young. You had both good looks and the freshness of youth about you. Each of you kept a glorified with the contract the contract of the con ified picture of the other vividly before the mind, loved it, worshipped it, made a companion of it. It may be that that kind of worship ought only to be given to God. You first Commandment, but I am not rebuking you for the fidelity of those long hard years. It was a blessed thing, and I believe God was pleased with it. But now that you find the glorified picture of youth marred by time and toil, is your heart to become hard and faithless? Will God not be angry if you now

cast this faithful woman off?"
Shan started and pulled himself together. "Don't be mistakin' me, your reverence," he said, "I am not going to cast her off. I'm meanin' to marry her, if she's willin' to take a man out of prison that has been wearin' a felon's clothes. God! if Mary that day in Killarney could ha' seen the sight I'd be this day, an'

her comin' home to me!"

The man began to tremble, suddenly he bent down his head and then carefully put it back.

Oh my poor fellow, my poor son!

comforter, and Shan listened meekly enough to words of sustaining promise and hope, muttering some response to the prayers that were prayed over him.

TO BE CONTINUED

THE LIGHT IN ST. JACQUES

By J. C. Plummer in Rosary Magazine It was that delightful hour when, supper over, the children awaited the magic touch of the sandman on their eyelids. Then according to custom each dragged a stool along-side of Louise, their French nurse-

maid, and looked wistfully into her

cheery face.
Well she knew the meaning of land she would tell them tales of the long ago, as they were told by the villagers around their hearths; by villagers who, though plain in speech and manner, yet clung devotedly to the Holy Church and believed in God and His saints as did their fore-

fathers. "I wish." began Louise. "that we three had wings and could fly to the old town in which I once lived. street, she whispered in an agitated Such a quaint old town; such a dear old town, built, they say, in the time of the Romans! How odd it would ok to you!—narrow streets leading into another street by archways, wood across their front walls, with and days.'

queer steps entering at the side and days.'

"The light yet rested on the face "The light yet rested on the light yet rest

In one of the narrow streets of from the market square, lived my Madame Lerouge, was a widow who eyes riveted on the shining made her living by fine sewing. Once she had been ladies' maid in a great chateau and her needlework a cigarette factory, but her brother, little Louis, did nothing-for he was

"The blindness had come upon him when he was less than a year old. The village doctors could do nothing but advise his mother to send him to the great ocultists of Paris, and this of course was beyond the slender means of Madame Lerouge.

"I often went to Madame Lerouge's house, for I was very fond of both Marget and Louis. One afternoon I met there a Madame L'Epine, a rela tive of Madame Lerouge, who had come to pay her a visit. She was a "Oh, God knows I'm a bad sight for any woman, in a thief's clothes, and and could tell the most delightful stories. One of them pleased us very much. It was of an old man who dwelt like a hermit in a small hut "An' isn't my heart thrue? What's thrue, if it isn't that I can't forget one woman an' turn around an care to the store for a few supplies, but as he went regularly to church and was gentle and kindly in his manners, every one liked him. He did not care to talk, though evidently an educated, refined man, and his only associate was the priest, with whom he would take long walks. The good father would, however, give no information about him.

"One black November night the hut burned down, and when in the behind the naked peak of Mangerton, a grey river welling in the upper sky like a world's tears about to fall in deluge, a few palpitating stars as if hurrying to escape the onsweep of a tumultuous mass of cloud-rack moving towards them on the suddenly rising wind.

"Och, God pity y, Fatter."

"och a particular star as it humbly ax yer pardon, yer reverence but is, and you do nothing but grum this, and you do nothing but gr morning the villagers visited the

'My children, you see before you the work of a wonderful artist, made not for fame nor for money, but in honor

"The priest had a pedestal built and on it he placed the statue, burying at its foot the charred remains of the old man. It soon became favorite shrine where the peop would gather to pray. Nothing un-usual happened, however, until the anniversary of the burning of the s wid hut, when it was noticed that a strange glow rested upon the face of the figure. This lasted for seven days, causing much excitement in the village. As it happened that several afflicted people who prayed at this time were cured, the fame of the statue of Notre Dame de Colette spread far over the land and many sick people came to pray before it when the light was on its face. Later, during the wars which dis-tracted France, the statue was de stroyed.

"'I wish,' said Louis, softly, after the old lady had finished telling about the miraculous statue, 'that I had lived in that village. I should have asked the Holy Mother to give

"The old woman laid her hand ten derly on the little boy's head 'Courage, mon fils,' she said, 'the Holy Mother is here as well as Colette. Patience, and pray to her.

"In a narrow street hard by the Lerouge house was the Church of St. Jacques. It was not a large building and what with the tall houses on each side and over the way the sur never managed to shine into it. In side it was ever dark, and many times have I seen old Mere Pigault take a bit of candle from her pocket, light it and read her prayers, and think of St. Jacques when I am in "Oh my poor fellow, my poor murmured Father Fahy. "God knows it's all hard on you. But out of trials come blessings."

Then, for a time, the mere human weather was none of the cleanest. your mother's pew, with its cush-ioned seat and padded kneeling.

"One day some workmen began repairing a house alongside of the church. They removed a portion of the roof and made a hole in the wall, so that when the sun reached the mid heavens, a stray beam wandered through the roof, and then through the hole in the wall and into the church. It must have felt strange for never before had a sunbeam en tered St. Jacques. After looking around it settled on the face of the statue of the Blessed Mother.

'The cigarette factory in which Marget worked gave its operatives the noon hour for dinner, and as she lived near the factory she always had a half-hour to spare. During this time she would often run into the church and say some prayers be-

fore returning to work.
"On a certain day she had begun her prayer when her eyes fell upon the illuminated face of the statue. For a moment she sat spellbound, movement and look. From her won-derful store of legends of her native staring at the soft light which glowed on the benign countenance, then, ariing, she fled from the church.

"Bursting like a whirlwind into her house, she grasped Louis by the hand, and without waiting to find his cap dragged him out of the door, crying: 'Come, Louis-come with me to the church-we must not lose a moment!

"As she hurried him along the voice:

'A miracle Louis! The face of the Holy Mother in St. Jacques is lighted, as was the face of the Virgin in the story of Madame L'Epine! houses of stone, with huge beams of wood across their front walls, with and we will go each of the seven

of the Virgin when they entered the church, and prostrated themselves this old town, a street running out before the statue. The little boy, lifting up his sightless eyes, prayed dear friend Marget. Her mother, that he might see, while Marget, her plored the aid of the Holy Mother for

her blind brother. great chateau and her needlework "When they told their mother was remarkable. Marget worked in about what had happened she was much excited and went around to see good Pere Leo, the priest. But when he explained just how the light came into the church, Madame

Lerouge's countenance fell. "'What a disappointment for the little ones," she sighed. 'I must undeceive them.'

"'Let them be,' returned the priest,
'The light will not bring about a miracle, but true faith may, possibly. Let the little ones pray and await the result.

companied her brother to St. Jacques and each day the light rested on the face. Madame Lerouge looked after them and sighed.
"'How long will the light remain
on the face?' asked Louis, as they

For five days Marget faithfully ac-

walked to the church. "'Don't you remember in the story?—seven days,' replied Marget. "'I will see,' cried Louis, joyfully, 'I will see la mere, and thee, Marget, and the flowers and the birds, and,

oh, so many things !' "Yes, thou wilt see,' returned Marget, firmly; but Madame Lerouge only smiled sadly when they talked in this way.
"When on the sixth day they en-

tered the church, Marget's heart seemed to stop beating. The light had vanished, for the repairs had en completed and the holes filled

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"'What ails the little one?' asked

a gruff voice.

"Marget looked up. First she saw a mass of tawny beard, and then, higher up, a pair of soft blue eyes

ich encouraged her.
She told him the whole storyhow the light had come on the Virgin's face as in the story of Madame L'Epine, how they had prayed each day, and now the light had vanished. And he cannot see, she concluded

sadly.

"'You really and truly believed that the virgin would give him his sight. Is it not so?' said the man.

"'But, yes,' replied Marget, 'we

'Mon Dieu, what faith!' exclaimed

the man. Drawing a handkerchief from his pocket, he gently wiped the little boy's face, then, lifting the lids, he peered closely into the sightless

"While he was doing so, Marget, with the keen eyes of womankind, observed him. He was untidy. His collar was rumpled and his neck-cloth was bunched into an ungraceful knot. His clothes were wrinkled and needed brushing and his beard was tangled.

'Hum, hum,' muttered the untidy man, 'is it that you and the little one could walk to Lyons?' "'Without doubt—it is only five

"He took a card from his pocket, wrote some words on it and handed

it to Marget. Come Thursday morning,' he said, and walked off. "Marget put the card in her pocket without looking at it, and sadly the

two children walked home.

When Madame Lerouge pressed her sobbing little boy to her breast she wished she had told the children that the light was no miracle.

"'Bon jour, everybody,' cried a cheery voice in the doorway. "They looked up and Paul Bonlieu stood smiling at them. Paul was a travelling salesman for a house in Paris and sold goods all over Swit-zerland and the Tyrol. He was home

on a visit to his mother.
"'Why, what is the matter?" he asked, anxiously observing the down-

cast faces. 'Madame liked Paul very much. His mother lived a few doors below and she had known him from a child. Hence they told him the card the man had given Marget.
"She handed it to him. She had

not looked at it.
"'Sapristi,' he exclaimed as he

read it, 'sapristi!' "It was a very plain and with the following inscription: 'Dr. Augustine Suchet, Rue de les vignes No. 9.' At the bottom were some words in a language Paul could not understand,

written in pencil.
"'What do you mean, Paul?' cried Madame Lerouge, 'croaking "sap-risti" like a crow in an oatfield? 'Pardon, but it is strange! This

is the card of Dr. Suchet—the most famous oculist in Lyons. He has a very large practice and has been called to Paris for consultations.' "It must be a mistake," put in

Marget; this man was very untidy and careless in his dress.'

"'Poof, that goes for nothing!
These scientific men care nothing
for appearances. I have heard of a great professor in Paris who is not allowed to go on the street until his wife looks him over. He would go in his slippers and without a collar.' "'Then you think the children should go to Lyons, as he asked?" said Madame Lerouge.

"Paul thought for a moment and then he thumped the table lustily.

"Without doubt they should go, Did not the children pray to the Holy Mother for help? How do we know but that she has sent Dr. sun came out.

Suchet in answer to their prayers?'

"This time the old door keeper complicated questions can be settled.

in Paul. He had travelled over many countries and had seen many "Again the doctor placed Le miles from their native town.

"'Another doctor," sighed Madame Lerouge. 'We have had several and they could do nothing, and then such 'We have had several and a man as this Doctor Suchet must charge enormous fees. How could I pay a large bill ?'

"'Madame Lerouge,' said Faul,
really believe that the Holy Mother
sent Dr. Suchet in answer to the
prayers of Marget and Louis. It
prayers of Marget and Louis. It
prayers of Marget seized the doctor's hand
"Marget seized the doctor's hand sent the doctor you need have no fears about anything more. Let the children go. I would call on the President if he had invited me.'

"On Thursday morning Marget, who had a day off from the cigarette factory, Louis and I started on our walk to Lyons. It was a lovely morning, with little fleecy clouds sailing over the sky like fairy ships.
The whole world seemed bright and cheerful. The birds sang gleefully and an old black crow perched on a dead tree flapped his wings as we passed as if he were wishing us bon

"We felt a bit frightened when we reached the big city, so different with its bustle and crowds from our little town, but the little blind boy was a passport everywhere. When we asked the way to the Rue de les vignes a gen d'arme walked a halfsquare to point out the direction and a dear old woman gave Louis a cake and a kiss.

"Rue de les vignes was evidently an aristocratic street. The houses were large and handsome, and fine equipages rolled up and down the street. Number 9 was a very fine house and two carriages stood before

'We hesitated before we mounted e steps. Were we to find that the the steps. invitation amounted to nothing more than that some one had impersonated Dr. Suchet, or were we to experience the disappointment of hearing that the case was incurable? Finally Marget summoned up her courage and rang the door-bell. An old man answered the summons Monsieur le Docteur is engaged. He

can see no one, he said curtly.
"Marget timidly handed him the

"'Pardon he exclaimed, politely, be pleased to enter.' He ushered us into a wide hallway, along which he led us to a rather small apartment at the rear, into which he bowed us. 'Monsieur le

Docteur will see you at once,' he said.

Nervously we awaited the coming of the doctor. The room was evidently an operating place, for there was a curious looking chair near the table strewed with odd-looking in-struments. Presently the man who patted Louis on the head. Perhaps his wife had looked him over that

morning for he was quite tidy.
"He placed Louis in the oddshaped chair, which we now saw had a contrivance for holding the head stationary. Then another man, evidently an assistant, came in and they both examined Louis' eyes, speaking in low tones to each other. The assistant handed the doctor an instrument which he used very quickly then another, and then a flash. Just then Louis uttered a sharp cry, and we both shuddered as we thought of we both shuddered as we thought of the pain the little fellow must be a mere imposition of strength, and suffering, but the doctor seemed not

to notice it. "Very quickly the two men began to bind a thick bandage over Louis' eyes, and when this was completed lifted him from the chair. 'The bandage must not be removed,' he said impressively, 'not on any account. Return next Thursday,'

"When we reached the street we walked some distance in silence, for we were too agitated to talk. Then in presence of Louis, who had been unusually silent of Nations is but a meaningless stopped suddenly. 'Marget,' he said phrase? slowly, 'there was a sharp pain, and then the doctor slipped the bandage over my eyes. But just for a second before he did so—oh, Marget, I believe I saw a light!

"We were too young to be long de-pressed, and as we walked home all three of us were chattering about the

events of the day.
"That week had lead tied to its heels. We hoped, and then scolded ourselves because we did hope, only to find ourselves hoping again. Madame Lerouge was very nervous, for she feared that it would end as before with a disappointment which might seriously affect Louis. Paul Bonlieu had departed on one of his

the sight of any one? Then, why not to Louis? I shall hope, continued the Pere, stoutly, until the merely for the expert and the politi-

Every day Marget and Louis arrived-the day which was to settle our hopes and fears. It was a peevish morning, with the thunder growling behind the hills and every now and then a dash of rain. Despite the

Paul. He had travelled over shoulder, saying. Good luck?

"Again the doctor placed Louis in the chair, and after darkening the those who had never been ten les from their native town.

"Another doctor: sighed Madame"

"Again the doctor placed Louis in the chair, and after darkening the chair, and after darkenin

'Madame Lerouge,' said Paul, 'I hour each day in a dark room. After a week you can leave the bandage an academic unreality; they must be

from her.
"'But monsieur,' said Marget,

about your bill ?

"'Time enough for that,' snapped the doctor. 'Good morning.' "We did as the doctor directed, and Louis in a month's time had as good eyes as any one, but Madame Lerouge was worried about the bill

she must pay. "One morning the mailman left a letter at the house that had a Lyons postmark and Madame Lerouge trembled. It was addressed to Mar-

When Marget came from the factory for dinner, she opened the letter and read in amazement:

"'For services rendered to Louis

One may be insupportable even with virtue, talent, and good conduct. notice, are just those very things from which men often decide our character.-La Bruyer.

CATHOLICS AND THE LAW OF NATIONS

By Father Charles Plater, S. J., M. A. The war aims of the Allies may be condensed into a phrase: we fight to establish the Law of Nations. The war aim of the restoration of Belgium is the outstanding example of the vindication of that law. The war aim of substituting Right for Might is but a statement of the law card. He looked at it, and when he came to the scribble at the bottom his face changed its snapish express to secure peace; not any kind of We make war as St. Augustine says, to secure peace; not any kind of peace, but a peace which recognizes the Law of Nations. We may focus our aspirations and all our resolves in the demand: "Let the Law of

For recently it has been tottering : and Germany's bull rush has threatened to bring it down with a crash Yet it is not in Germany alone that the Law of Nations has been under-mined. Read modern text books of international law, and what do you find? The authors laboriously collect customs and conventions, tabulate struments. Presently the man was had accosted Marget before St. Jacques came hurriedly into the room. He merely nodded to us, but gated to the lumber room. Yet without it treaties and conventions without it treaties and conventions treaties and tell us what has been

are so many scraps of paper.

Neglect God's law and what is the result? Man's law crumbles into ruins. For why, after all, should treaties be kept any longer than it is convenient to keep them, unless there be a God who will punish the violation of them? By what means shall we establish international peace unless we take as our starting point the establishment of the Lav

of Nations? Shall we turn to a League of might become a tyranny unless the Law of Nations be its basis.

Shall we agitate for democratic control of foreign policy? Many place all their hopes in such agitation. It does not seem to occur to them that even democratic control may become demoralized. A control may get out of gear as well a

Disarmament? Who will disarm in presence of a foe to whom the Law

peace are as a body without a soul the Law of Nations must be their guiding spirit.

What, then, is our hope?
To the two international forces of Christianity and of labor we chiefly look: or let us rather say, to the one force of Christianized Labor. "Go to the people," as Leo XIII. exhorted but go to them with a scheme of the Universe which does not leave out the Maker of the Universe: a scheme which leaves room alike for patriotism and for humanity: a scheme which, unlike pacificism and militarism, leaves out nothing that is of value.

selling trips, but as a comforter we had in his place Pere Leo.

"'Why not hope?' said the Pere.
"Who would doubt that the intercession of the Holy Mother could restore human wills and its basis must be

Most of all, here is work for Catholics in every land; since they went to St. Jacques and prayed that the operation might prove a success. "Finally the fateful Thursday hands it has been worked out with a precision and thoroughness not found elsewhere.

Few of us are experts in such matdiscouraging outlook we started bravely, and as we progressed the day became brighter and finally the sun came out.

"The stant of rail. Despite the traditional boundaries and the like. But we can all learn to grasp and to disseminate certain simple moral principles about which there must be agreement before these more

earnestly turn our minds. Mere lip aced. out of the rut of opportunism, gives "'Let the bandage remain over his us our chance. But we must not eyes until Sunday,' said the doctor to only fight for peace; we must work Marget, then remove it for an hour for it. And fighting or working we in a dark room. The next day take must keep steadily before our mind it off for two hours, and increase an the Law of Nations. People must persuaded to consider it, to ask what

> Here is a plain issue, a simple and most necessary propaganda: and though, as has been said, Catholics should take a leading part in it, all men of good will can find themselves able to co-operate in it: for it is a matter not of distinctive Catholic dogma but of natural justice and ordinary moral perception. - New World.

> > DO UNTO OTHERS AS YOU WOULD BE DONE BY

To treat the one next to you as you would treat yourself,—this is the alpha and omega of God's requirement as set forth by Christ and emphasized by His apostles. To be as just, as generous, as honest and as true with that one as you would each month for one year a prayer to the Holy Virgin that I may always have the same faith that they had."

"'Augustine Suchet.'"

be with yourself,—this is the sum of all that is asked of you in this life. No impossible task, to be gauged by your ability to understand intricate suggestions; no devices worked out only with the aid of learned guides, but just the giving to others of what you would give to yourself,-doing as you would be done by

> It has been well said that a true Christian should have but one fearlest he should not hope enough. The



vice which more directly antagonizes hope is despair, but presumption uses and abuses it. The virtue that is made to hurt hope is prudence de generated into cowardice, which also conscripts humility into its craven service. Discouragement apes humility; and timidity, like a man without any appetite who boasts of his Lenten fast, poses as discretion.—Rev. Wal ter Elliott, C. S. P.

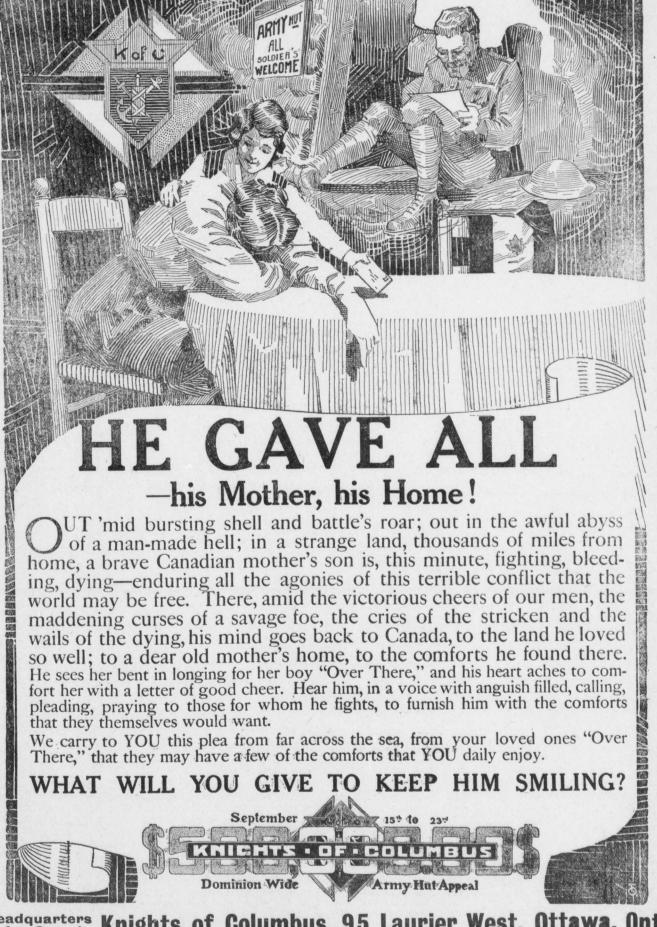
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LONDON, SATURDAY, SEPT. 21, 1918

A HUNDRED THOUSAND WELCOMES

Friday night last who did not realize afresh the deep significance mittee has been to combat the idea, of the ever old and ever new expression of Celtic feeling and fervor by German propagandists, that n the caed mille failte which France is infidel through and through. the people of London gave to their It cannot be denied that official beloved Bishop on his return from France supplies only too much plausoverseas.

London Advertiser's report of His ing men of good will that the country Lordship's address; accurate and of France is not as the Government. well written as the summary is, it M. Veuillot's mission to Canada was gives but a suggestion of the force mainly in Quebec where by speech and fire, the humor and pathos of the and writing he pleaded the cause of speech; of that intense conviction France in this War. Now that M. of the speaker which reaches and Veuillot is back in Paris he has restirs the very souls of his hearers in ported his impressions of Canadaa way that even a verbatim report | Of the religious and social life of the conveys but a feeble impression. people of Quebec he speaks superla-Nevertheless there are many thou- tive language of praise. He also sands of readers for whom the discusses the delicate question of Fallon says will be illumined and question which has, perhaps, aroused vivified by the memory of the person- more l va y attention in France than the eloquence of the speaker; and M. Veuillot begins by admitting what tens of thousands will be delighted he calls "the brutal fact" that the to hear that he considers it a duty to French element in Canada made far convey to his fellow Canadians the less than a proportionate contribumessage he bears from our brothers tion to voluntary enlistment. But and so successfully to save Canada there were general and particular tion from utter destruction.

in cold type was his reference to cer. for backwardness in enlisting the The applause, the cheers, even the as agriculturists, and that fathers laughter, (for those close to Bishop need their grown up sons to help once grasped its full significance.

The CATHOLIC RECORD is sure of hundred thousand welcomes home:

THE HOME RULE OUTLOOK Mr. Samuel Gompers told the Brit-

agree with former British Governments in their treatment of Ireland. Mr. Gompers used mild language. As a guest in England he was no doubt trying to express himself more politely than forcibly. Nobody now agrees with the treatment of former British Governments accorded to Ireland, and if Mr. Gompers was reasons, Imperial reasons, British not the only ones mentioned by M. the value of recreation and religious It is more helpful for us to think of him a separate paragraph. reasons and Irish reasons are now all in favour of Home Rule. The most enlightened Unionists like Sir that no other policy will ever be The British Government is now because of the blind and sitter but force in a more united Canada.

Ulster. However, there are hopes and it has affected the War situation, The men who were the leaders of the 'Ulster" movement can now see the evils of the situation they created. Long before Sir James Campbell publicly declared himself for Home Rule he had been working privately among the Orange masses to prepare them for a change of front. His efforts were not successful and they have only brought him the reproaches of the true-blue papers of Belfast. In the rest of Ireland there is a great improvement in the situation. The agitation provoked by the Government's ill-judged conscription policy is dying away. Recruiting for the Army is brisk according to the message sent to the British Labour Congress by Capt. O'Grady, M. P., who is now in Ireland. Capt. O'Grady is the Labour M. P. for East Leeds, one of the most Catholic and Irish constituencies in England.

A FRENCH WRITER'S REPORT ON CANADA

M. Francois Veuillot, a nephew of War. The principal aim of the Comspread industriously among Catholics ibility to the charge; yet the Catholic In another column we give the Committee has succeeded in convincprinted account of what Bishop the attitude of Quebec to the War, a ality, the force, the earnestness and in any other country except our own across the sea striving so valiantly for this fact, M. Vauillot points out, from the horrors of war and civiliza- causes which must be taken into the Catholic Social Service Guild it account before accusing Quebac, as One of those light but effective its critics in France do, of indiffer. that come to the Port of Montreal touches of Bishop Fallon's spoken ence to the cause of the Allies. M. bring sailors from all seas and all words which it is difficult to convey Veuillot names as a general cause tain silly rumors when he said that fact that the great majority of he was home and "home to stay." Quebec people are rooted to the soil

Fallon have got pretty well used to them on the farm. Amongst particusilly rumors,) that greeted this brief lar causes M. Veuillot names misremark showed that the people at takes made by English speaking Canadians in their dealings with neyed expression, a home from home. Quebec. First in order he puts the The Sailor can meet his friends there, rightly interpreting the wishes of its alleged fact that the appeal to be can play games, he can write great army of readers in extending enlist was made chiefly on grounds letters or read, he can get advice in to Right Reverend Bishop Fallon a of "English imperialism" and he his difficulties, he can go to Congoes on to mention the sending of a fession, he can hear Mass. A visitor and many times a hundred thousand Methodist minister, unable to speak to the Club notes in several of the Canadian hearts will experience a French, as a recruiting officer; the rooms a woman's picture, a woman thrill of joy and pride in knowing drafting of French-speaking recruits whose face is lined with the marks to units where all the others spoke of age and whose hair is grey. It and black, mourning! White is used heavenly love and unearthly peace; English, and "the revival in Ontario | bears no description in words but it the teaching of French." We have portrait of his mother. No better no wish to discuss M. Veuillot's diagish Labour Congress that he did not nosis of the situation. Catholics in Ontario and other parts of Canada neglect writing letters home. We and of the martyrs; green for the of Mary. The little tot was filent in their viewpoints. But they will among soldiers say 'The man who the Epiphany and after Pentecost; and then at the other. At last she every man of them heard Mass and acknowledge that M. Venillot writes writes home frequently is a man with fairness, and not at all in the who is keeping straight," and no journals in the United States that ogy in the remark. The relatives ought to be known, in detail and as this indicated a vocation to the rehave summarized his article would of men away from bome will help to lead us to believe. M. Veuillat's surround them with the safeguards actifice appeared originally in the of home influences by writing article appeared originally in the of home influences by writing actifice. We must never forget these occasions that they think it is far beyond the limits of the army. Still retain our property without the casential set of the Hely just too levely for anything to be a British Government it does not "Bulletin de Propagande Francaise," letters to them frequently: and the and it is reprinted textually in La Vie men will safeguard themselves if Mass is the Sacrifice, the offering up nun. The member of the group that worthy of emulation. As an adjunct like the Irvingites, may get incorment on its predecessors in its deal. Canadienne." But the general and they reply to those letters. The War ings with things Irish. International particular causes already stated are has brought to us all a realization of a victim for the sins of the world. was the father, and we will devote to in a crowd of mixed men, eplisted

Veuillot. He says: "There is also a historical factor, of which we cannot dispute the reality or minimise the consequences—the Horace Plunkett and the most deep and long-standing antipathy bigoted Unionists like Sir James Campbell have become Home Rulers is, in Quebec and Ontario, separates because they have been forced to see that no other policy will ever be Crown is unquastionable; but not sad fact, but it is a fact. My whole heart and all my prayers are with those Canadians on both afraid to go forward or to go back- sides who are seeking to bridge the ward or to stand still. It is afraid to gulf that separates them. I believe touch the Irish problem and afraid that some day they will succeed. I to leave it alone. The solution is wish it for the sake of Canada as a whole, and especially for our brothers

that this opposition will weaken, a situation which ought to have softened antagonisms but which has made them more acute."

By these words M. Veuillot shows that he appreciates better than many Canadians the seriousness of the evil of racial enmities in Canada. He sees the necessity of aiding the forces in the recent advance. He says: that are working for reconciliation and unity. "La Vie Canadienne," which prints M. Vauillot's article, is one of these ferces. It is a review that is not afraid to say boldly " Nous Sommes Brittaniques," and it requires more courage than may be thought to say those words, for feelings had become very bitter. The hopes of Canada's future peace and unity and strength lie with those who are working to exorcise the evil spirits

CATHOLIC SOCIAL WORKS IN MONTREAL

social work that are being done by until it hurts, and then give more." directed by a priest appointed by the work. Bishop, and who is practically the Diocesan Superintendent of Catholic Charities. Dioceses which get such efficient service as the Catholic Social Service Guild gives to the English speaking Catholics of Montreal may count themselves specially favoured.

At this time when we are all so interested in Catholic Soldiers' Huts it is appropriate to note that a Cath. olic Sailors' Hut is flourishing in Montreal. It takes the name not of Hut, but of Club, but the difference doesn't matter. It has a successful history of twenty-five years and like is under lay direction. The ships countries. Sailors ashore cannot be left to stay in the streets and indeed there are many doors open to receive them. But it would be better if some of these doors were always bolted and barred, for they are of the houses of land sharks who will do the sailor no good. The Catholic Sailors' Club is, to use the backminding the wandering sailor not to done quietly for so many years by the Catholic Sailors' Club.

editors, writes to his paper that the that ought to be better known. It garden of the Lord. He begrudges and the churches won't know them-French Canadian soldiers in camp at shows our Lord, in the vestments in it not. He rejoices in it. It is at selves, fifty years hence. It is to be Bramshott are very urgently in need which a priest says Mass, coming least the beginning of the consumma- hoped that some little rag of faith of a " Chez-Nous," or in other words, a Hut. This Quebec writer appeals with the ciborium and Host in His ment has been quite natural—the to his compatriots to provide a "Chez. hands, to give Holy Communion to Catholic home with its family devo- entirely under water and see no sky Nons" as a tribute to the troops a child. At the bottom of the picture tions and reverence for everything who have done such glorious things are the words "Jesus Christ gives us pertaining to religion, the parish

"Let us give generously. Those who have their sons 'over there will not hesitate, and to those whose sons are not there, the duty of giving is even greater. The autumn is coming. It is the season when we all feel it is good to be sheltered in our homes. Let us think of our soldiers over there, who have left their

During the present week every Catholic in Canada has an opportunity of helping a great Catholic patriotic work, an opportunity of paying a Christ gives us Himself in the Holy tages of a Catholic school can overdebt of justice and gratitude to the men who are offering their lives in is the Gift. This thought will help parents or the lack of home training. Dods have a profound significance, our behalf. The Knights of Colum- us to a better understanding and It is a pity that Catholics in bus campaign for Catholic Soldiers' Canada have not any book that gives Huts takes place this week. It is a ist. a representative, if not a complete cause to which every Catholic should account, of the various forms of give not a little but much. "Give the great Louis Veuillot, was sent to | Catholics throughout the Dominion. | In Ontario there has just been a Navy Canada by the Catholic Committee of | Such an account would be an educa- | League campaign and a Victory Loan there were few in the vast crowd French Propaganda which has done tion as well as an inspiration. Most campaign will soon be on in all parts that thronged St. Peter's Hall on so much notable work during this of our social works are in the hands of the Dominion. There are many of religious or of priests; and there calls to give, but that is no excuse fore there is a special interest in for parsimony towards Catholic Solundertakings which are successfully diers' Huts. We shall have to go on managed by the laity. Montreal has giving money as long as we have any two Catholic social works of the first to give, and as long as men are givimportance which are under lay ing their lives. War time is necesmanagement and which have proved sarily a time of sacrifice. The multitheir efficiency. One is the Catholic plicity of causes will not be an Social Service Guild. The functions excuse for the Catholics of Canada of the Guild correspond broadly to to neglect in aiding Canadian Cathothose of bodies which take some such lic soldiers. The K. of C. campaign name as Charity Organization Society in the Maritime Provinces was a or Associated Charities. In the magnificent success. The objective United States, and in some dioceses of \$100,000 was more than attained. in Canada, the work is usually The rest of Canada will complete the

LITURGY AND WORSHIP

What a pity it is that good Catho. lics miss so much joy and devotion, through knowing so little of the beauties of the liturgy, of all those prayers and ceremonies and customs the Church makes use of to worship the Creator, Father, Son and Holy Ghost. Huysmans, a celebrated French writer whose conversion have deemed it an intrusion to have from infidelity was largely due to entered the little circle. We suspect, the attraction which liturgical beauties exercised upon his imaginative about very ordinary matters. It is and artistic nature, has expressed ever thus. In the most solemn mo. his amazement that people who practise faithfully the Catholic religion are ignorant of the words, vestments, gestures and all the symbolism of Catholic worship. In the Holy Sacrifice of the Mass there is not a word, not a movement, not the smallest article used, that has not a history and a meaning, if only we knew it. There is, perhaps, no Cath. with attention, for religion does not olic so ignorant as not to know why destroy but sanctify human affecthe people stand at the reading of the tions and human interests. The big Gospel, or why they genufiect at the sister told of the gossip of the neighwords "Et Homo Factus Est" of the borhood; and again the novice lis-Credo. But how many are ignorant tened, for feminine curiosity cannot of, for example, the vestments worn by the priest in celebrating Holy fluity of hair. We wondered why Mass, the language of the five ecclesiastical colors; white, representing crying. We suspect that it was the joy and purity ; red, the love of God and eternal peace; violet, penitence; so suggestive of self-sacrifice, of for all the feasts of our Lord, the and then she remembered a plighted of the old campaign against will be recogaized as Whistler's Blessed Virgin and saints who are word. Never mind, she will dry her not martyrs; red for the feasts and tears when she meets him, and she way could be taken of mutely re. offices of the Holy Ghost, for the will play Martha's role all the better feasts of the Cross and Sacred Passion | for that partial revelation of the joys time of pilgrimage, the Sundays after for a long time, looking first at one violet, for the Sundays of Advent and unbosomed herself by the question: Lent; and black for Good Friday and "Gertrude, may I be a flower girl the of them later called upon Mr. Rus- principle laid down by the English all offices for the dead. All the Mass next time?" We would not say that sell to thank him for giving them a whole, all that leads up to and ligious-life, any more than do the kindly and considerate act this act, and as we hold all our personal follows after the supreme moment of protestations of certain habitues on Presbyterian pastor will be thanked centres like Catholic Soldiers' Huts, the mystery of sacrifice as more They do not say much, these Irish and therefore we should be better primary than the mystery of trans. fathers-we have in mind an Engable to appreciate the splendid work substantiation. We mean that we lish-speaking community the major-

from the altar to the sanctuary rails | tion of his life's work. The develop Himself in the Holy Eucharist." It pew with the little ones kneeling is a helpful thing for us to picture with their parents every Sunday as "sad" and "pathetic," but do they to ourselves Jesus Christ in His before the altar, and lastly regular not after all exhibit the whole trend priestly robes, as the real celebrant and frequent reception of the Sacra- of recent years in the matter of at the Mass. He is the priest as well ments often at the price of long fast- religious belief outside the Catholic as the Victim of the Sacrifice. It is ings and great exertions. Perhaps Church? We do not have to look far He whom we receive in Holy Com- his children did not enjoy the advan- for corroboration of this. When we munion and it is from Him that we tages of a Catholic school. Many receive Him. The little picture we priestly and religious vocations have to a bishopric in the Anglican Church, have spoken of should be fixed in developed in such an environment; as was the case within the present our minds. With the eye of faith we so true it is that the genuine Catho year, and hear from a Presbyterian should see Jesus Christ not only in lic home is the true nursery of vocathe Host but as the priest. "Jesus tions and that not even the advan- that belief in Christ's divinity is not Eucharist." He is the Giver and He come the evil influence of worldly appreciation of the Blessed Euchar- we were struck by the fact that these criticism has eaten into the very

IN THE GARDENS OF THE

MOTHERHOUSE From a human standpoint, what we find most interesting at a convent reception is the aftermath, the little family reunions in the convent garden. Father, mother, big brother family have come to see Gertrude clothed in the habit of a religious. During the Mass they prayed and wondered and were impressed by the unusual solemnity. They wept a little, but very quietly, when the choir sang "Go ye forth O Sion's Daughters" and their loved one in bridal attire left the chapel to don centuated the fact that she, who was is gone. so recently a member of their house. hold, was theirs no longer but wholly consecrated to God's service. She could not return with them but at least they could gather round her: they could have her all to themselves for a brief hour before departing for

We are not privileged to say what words were spoken there in the shade of the maple; for we would however, that the conversation was ments we talk of trifles, when we are really thinking of the days of old and bave in mind the eternal years. The good mother, as a sort of relief to her pent up feelings, no doubt discoursed volubly of the news of home and the parish and of the plans that her husband and sons were making for the coming year; and the novice listened be wholly discarded with the super that big sister had so many fits of result of conflicting emotions. She

fathers were, for the most part, tillers of the soil. The successful Germany itself or in any other counmerchant, the lawyer, the doctor and try where the religion of Luther the gentleman of leisure had few holds sway. No mere personal prorepresentatives. Too many of their test against Dods' gloomy outlook daughters, who had enjoyed superior can stem that tide. There is one, advantages were aiming only at and one only remedy. social laurels, even, perhaps, at the sacrifice of faith itself. It is hard to and sister and the baby girl of the account for the fact that cities and foot to change the name of the towns supply so few vocations. It Church of England in Canada, among cannot be attributed wholly to world those suggested being "The Canadian liness; for there are plenty of vir- Church," "The Catholic Church," and tuous and self sacrificing young men and women in our cities. We think It is to be presumed that the great that it is due to the distractions which tend to disrupt home life, and | England, comprising as it does the to the spirit of independence that comes from the ability of bright the sombre habit. The words of the young people to earn large salaries, thing so inherently absurd. This is preacher and of the officiating Bishop and which keeps them in the mael- the view taken by many Englishconsoled them but still further ac. strom of commercial life till youth churchmenthemselves. One, writing

There was another little assemblage in that garden, so suggestive of cident that transpired in England in the needs of our day and what apos- the early years of the last century, tolic zeal can accomplish, that we and which is directly applicable to will refer to it in a future issue. It the proposal under discussion. He was a priest surrounded by a bevy of outlines it as follows: bright young religious, all of them girls from his own parish.

THE GLEANER

NOTES AND COMMENTS

the United States to which has been gomery in the English peerage) given the name of "Yankee Brown." Coming in the midst of a great war its adoption as the national color is portant pronouncement on the quessoon to be fashionable in Germany name, on condition that it can get also. Why not "Dun" color ?

one evening in an American hut in shine by the name of his great Eng-England, the Rev. G. W. Russell, of Bethlehem Presbyterian Church, Philadelphia, now an army chaplain, asked : "How many of you are Roman | bert, M. P. for Monmouthshire, is to Catholics ?" More than half of them raised their hands. "Men," then said Mr. Russell, "I have arranged for Father Gile, an English Chaplain, office. He will celebrate Mass on this connection of Sunday morning at 9.30 o'clock in name as a Church. this hut. Won't you come? I am a Protestant but you man have lation of over seven million people. hearts that one of the first things thank God for your safety.'

than half of them were Catholics.

A CLERICAL contributor to the citizens would be an altogether ought not to think only of the mirac. ity of whose subjects are of Irish Toronto Globe characterizes as "one different matter." ulous change of bread and wine into extraction-but "they do be thinking of the saddest utterances of modern the Body and Blood of our Lord as long." That is why we felt for this days," the following culled from the the essence of the Mass, but we ought particular head of the family. A posthumous papers of Dr. Marcus WHAT THE SOLDIERS WANT to think of the sacrifice, the offering woman more readily relieves her Dods, whom he describes as "among should say, the feeling of the major-The need for huts for soldiers over- up of our Lord on the altar to His mind by giving vent in words to her the leading theologians of Scotland": ity of English churchmen. A simiaccepted by the Irish people. Britain knows that her governmental mity towards the English. It is a of the French Canadians at Bramber at several conventions of the Proposal came up for discussion. The callous prayer, but for years I have found at several conventions of the Proposal came up for discussion. The callous prayer, but for years I have found at several conventions of the Proposal came up for discussion. The callous prayer, but for years I have found at several conventions of the Proposal came up for discussion. seas is so pressing that in the case | Heavenly Father. It is the veritable | joys and sorrows, but the silent man | "I am a backslider. I used to evjoy | lar proposal came up for discussion shott the Officer Commanding, Col. and this is the essence of the Mass hands and the bronze features told myself dumb. Of course, one can testant Episcopal Church in the Desrosiers and Major Gaspard Des Our Lord makes an oblation of Him- of years of strenuous labor, while the always make a prayer, but prayer, in United States, and in spite of pro-Serres have spent their own personal self on the altar as He did on Calvary merry twinkle in the eye revealed the sense of asking for things, has longed and persistent agitation was money to install a marquee tent with and it is for this that the Mass has the heart of a boy and the digained not been, in my case, a proved force. on each occasion voted down by a moving pictures and other entertain- its unspeakable power, and we in bearing bespoke the soul of a Catho. . . . I wish I could live as a large majority. The proposal to ments for their men. The representassisting at it, in uniting ourselves lic gentleman. He had seen the spectator through the next generative transform a Protestant Episcopal Home Rule and it is not applied by race who would be a considerable tative of one of the Quebec papers to the great oblation, gain such little olive branches springing up tion to see what they are going to church into the "Holy Catholic But Le Soleil, who is now in England immense graces. There is a little around his table, and now one of make of things. There will be a Church of America' was too big a

may be left when all is done. For my own part, I am sometimes at all."

THE WORDS are rightly described see a professed unbeliever elevated pulpit the statement, unrebuked, essential to membership in that communion, the words of Marcus Glancing over the various groups, The truth is that German higher vitals of Protestantism, whether in

> THERE IS, IT seems, a movement on "The Canadian Catholic Church." body of membership of the Church of average run of sensible men and women, will not lend itself to anyto the Canadian Churchman, reminds those behind the movement of an in-

"Some hundred years ago, a question as to change of names was brought forward in the old country. A family named Jones, in Monmouth shire (undoubtedly the eldest branch of the family represented in the long and noble family named Herberts A NEW SHADE has been evolved in the Earls of Pembroke and Montattempted to change their name to Herbert. Trouble arose, and the Solicitor-General made a very im-Trouble arose, and the its neighbours to recognize it by its new name. The upshot of this case was that the old Welsh Squire Jones OF A CROWD of soldiers gathered failed in his attempt at the time to lish twenty fourth cousins, but he quietly entered his eldest boy as a cadet in the County Militia under the name of Herbert, and Sir Ivor Herday the great grandson of Squire Jones, of Clytha.'

to come tomorrow night to receive the Solicitor General at the time is a your confessions. He will use my perfectly sane and important one in Protestant, but you men have The Roman Catholic Church was a Attend Mass and then write home to fall of Quebec. We have huge numbers your mothers, or wives, or sweet. of Christians on every side of us, and the question name are these other Christians willyou did upon landing was to make ing to recognize us? For we must vour confession, attend Mass and remember, it is we, not our neighbours, proposing a change? any one suppose that our neighbors be willing to call AS A RESULT, we are told, nearly Canadian Church, or 'The Catholic Church,' or 'The Canadian Catholic Church !

"Our Parliament, acting upon the Solicitor General a hundred years and real property by our present name, we cannot alter our name and consent of Parliament. porated as the Holy Catholic and ut an ancient Church, bolding large properties by a legal name, ing to take a new name, which imphed great claims as against our

THIS IS the language of reason and common-sense, and expresses, we resolute opposition of North-East at present the racial quarrel exists with the deputation of Canadian pious picture sometimes distributed them has been transplanted in the grand turn up in things theological, draft on the credulity of its mem-

bers. The incident was not, however, profitless in its results since it occasioned the publication of as luminous a theological and historical dissertation as has yet been written ing country. To the north of this in the United States, Mgr. Capel's they are pressing forward into the village of Auchy-La Bassee, which "Catholic: An Essential and Exclusive Attribute of the One True Church.'

"It seems to me," concludes the Canadian Churchman's correspondent, "there is nothing for it but 'The Church of England in Canada,' or, with the permission of Parliament, 'The Anglican Church,' or 'The Engligh Church,' or 'The Episcopa Church,' or some other name which our neighbors are willing to recognize or call us." As to this, the dictum of St. Augustine is no less Wednesday's issue of the organ of true today than it was in that great the Die Hards, the Morning Post. true today than it was in that great Doctor's time. The boy on the Doctor's time. The boy on the to an examination of the condition street corner in any Canadian town of the principal British political to the "Catholic Church" will point to but one. Dialectic subtleties do not, after all, weigh in the balance with concrete facts.

ON THE BATTLE LINE

day, by a single stroke, General Pershing's army has opened the way for an advance into the iron and coal mining regions of French and German Lorraine. The announcement that the St. Mihiel salient has been eliminated, and that the Lorraine front now runs directly from the Heights of the Meuse near Combres to a point near Norroy, on the Moselle, which is but a little over thirteen miles from the Citadel at Metz, will give much joy to the people of France. The presence of the enemy on the west bank of the Meuse Verdun for four years has been a perpetual menace of invasion from the east. Belfort, Epinal, Lune ville, Toul — even Verdun itself— could not guard against the incursion of an enemy who already had a footing on the west bank of the

THAT IS of the past, never to come again in our time. To day from the Swiss Frontier northward to the out. George must be tolerated as Premier works of Metz there is a greater area of territory that was German when began now in French occupation than there is of territory that was French when the War began now in possession of the Germans. And an American army, having driven the Germans out of a considerable section of southern Lorraine, capturing in the process many thousands of prisoners and much war material, begins to get ready for the larger task—the reoccupation of northern Lorraine, succeeded each other the position of and the conquest of that part of Ireland under Government sway has

of the St. Mihiel salient. All they did was to speed the parting guest. "In anticipation of the attack of the day by a shrewd critic, who, writing French and Americans on the St. in the Glasgow Observer, penned Mihiel front," says the official German report, "we began evacuating this salient a few days ago." "In rulers first impelled them to attempt the night the evacuation of the sali-ent was completed without inter-a policy never wholly relinquished, new lines which had been prepared."
"Without interference" is a fine touch in view of the fact that American cavalry was out all over the area evidence in misgovernment of Irecan cavalry was out all over the area and that over fifteen thousand of them have already passed through of its position in a cleft in the sur-rounding hills. Most of the other villages recovered are also habitable, the Germans having been too busy to burn them. The light railway also are in good condition, and a local standard gauge line from Fresnes through Vigneulles to Apremont is also intact. These rail facilities will be most useful to General Pershing's army in the reorganization of its communications.

BROTHER BOCHE is going to get a shock some day soon on that part of the front between Armentieres and The Second British Army-Piumer's-has not been seriously engaged for a considerable time. The British troops have contented thamselves with following up the retiring Germans as they withdrew from the Flanders ridges and the valley of the Lys. They have forced the enemy to fight stiff rearguard actions, and are at present hustling von Quest's men out of Armentieres. There the British are but nine miles from Lille, with no serious obstacles in the way except wire entangle-ments, which are no longer the impregnable defence they were in pre-tank days. The Germans evidently anticipate an attack on Lille, for

Bassee. Yesterday British troops captured the Fosse (or pithead) of Bethune with the pit refuse heap beside it, which gives observation over a wide extent of the surround is about a mile and three quarters from La Bassee town. The railway triangle, which was captured on Thursday, is another position importance that will count in the final operation .- Globs Sept. 14.

BLUDGEON RULE IN IRELAND

The Derry Journal, August 16

Discussing General Election pos sibilities there is disclosed a some what strange strain of argument in Part of the contention is directed if asked by a stranger for direction parties at present. The result of the investigation is stated to be that the exceptional external circumstances of the times continued with internal tegrating influences in such way as to practically wipe out both Whig and Tory parties as they existed be-fore the War. "The great Liberal party," says the Post with poorly fore the concealed glee, "once lined with down and full of melodious singing birds, now hangs in the tree like a last year's bird's nest unspeakably forlorn and neglected." this discovery is not very surprising. Morning Post recording, even though it be done with simulated tearfulness, that "the Unionist party is in even a sadder case." Why misfor tune has overtaken the Tory organ-ization is explained by the allegation that the Unionist party deserts its principles just when they were being vindicated. "The ship of the Union," the Post continues, "only began to ride buoyantly when Mr. Bonar Law, Mr. Austen Chamberlain, Walter Long took to the boats." and then follows a confession of dissatisfaction that there is not now in Britain any party so constituted as to command the unqualified onfidence of the Die Hard simply because, for war purposes, it discerns no better man to fill that office. Now, if it be true, as this London ultra - Tory newspaper asserts, that such sweeping changes have overtaken representative exponents of politics as to efface the old distinctions established by party usage in England and Scotland, cer tainly as far as Ireland is concerned, the country has experienced no relief from the disintegration re-ferred to. As the war-years have succeeded each other the position of France's lost provinces now Rhown as German Lorraine, with its great days the people's liberty of spectra and action have been reduced to a level reminiscent of the worst epoch level reminiscent of the worst epoch. BERLIN PROFESSES that the American did not force the Germans out of imperial Russian autocratic rule. the verbal snapshot taken the other a policy never wholly relinquished, ference. We are now standing on there has not been," says this writer. 'a time when anti-Irishism, minoris a fine ity domination and brutal disregard rounding up the fleeing Germans, land than today. Ireland is three parts Catholic in religion. Yet in the responsible government of the the cages, with many more coming country what do we see? An Engin. A late despatch indicates that lish Protestant Lord Lieutenant; accepted the test, and after long not only will the important railway an English Protestant Chief Secretyears of uphill effort, achieved what from Verdum to Toul and Nancy, tary; the whole executive power; her enemies had deemed an imwhich parallels the west bank of the three fourths of the judiciary, and Meuse and passes through St. Mihiel, an overwhelming preponderance of tribunal they, themselves, had chosen Mouse and passes through St. Miller, the available at once for the use of the Allied troops, but that St. Millel the Allied troops, but that St. Millel titself is little hurt, having escaped destruction from shell-fire because of its position in a cleft in the sur- of its position in a cleft in the sur-

inces and for the grasping and it was English Toryism's declaration unscrupulous jobbers who, on the to Nationalist Ireland that it had nomination of such fourth rate politicians as Walter Long are held fitter argument by the appeal to force." to govern Ireland than the best qualified of her own sons whose national or religious sentiments are a bar to all advancement in their own land." How emphatic the victory for the How emphasized to have the public meet the control of the control ment. Apart from the places in the War Cabinet apportioned Sir Edward Carson, the head of the Ulster Provisional Government; to Mr. Bonar Law and to Mr. Walter Long, Sir F. Richardson, commander in chief of livered in Foresters' Hall, is a per-the Ulster Unionis' Army, was given the Attorney-Generalship of England; Sir J. H. Campbell, legal meeting officially prohibited because promoters' declined to seek police assessor to the Ulster Provisional Government, was appointed Lord Chief Justice for Ireland in December, 1916, and last June was promoted to the still higher position of Lord Chancellor: Sir James Craig, chief of staff of the Ulster anticipate an attack on Lille, for despatches from Holland say that Unionist army, became treasurer of many of the inhabitants of that city are being deported from northern France and are arriving in Antwerp and other Belgian cities. The Allies will try to spare Lille and the approach will doubtless be by a wide enveloping movement, which has already begun on the La Bassee front.

Craig, chief of staff of the Ulster Unionist army, became treasurer of the Household of King George V.:

Mr. John Gordon, M. P., who obtained the position of Attorney General for Ireland in 1915, was made a Judge of the High Court in July of the following year; Mr. William Moore, M. P., a prominent member of the legal committee of the Craig chief of the Ulster vecative methods to bring about such a state of affairs as are calculated to place an insurmountable barrier in the way of Home Rule for many years to come. For several days Sir Douglas Haig has reported progress south of La was during the present year also has reported progress south of La was during the present year also has reported progress south of La was during the present year also has reported progress south of La was during the present year also has reported progress south of La was during the present year also has reported progress south of La was during the present year also has reported progress and progress and progress where the progress are four in number; the Jesuits, the

and justice and the rule of right against might. Could cold, calculated dishonesty go farther? Could there be a clearer proof of the Crown was always kept to the forefront front by those gentlemen upon whom the Coalition Government has so graciously showered place and pay and power. If such contention be advanced it cannot be sustained. Loyalty to the Crown was no part of the movement which was inaugur ated in September, 1912, with the signing of the Covenant against Home Rule. That movement was engineered and carried on, not by Ulster Protestant democracy, who had no voice in making the appointment, but by capitalists, landowners, and militia cfficers, backed up by British Toryism. There was no British Toryism. There was no pretence of loyalty to the Crown in the movement from first to last, except loyalty on the terms that the Crown accepted the decisions of the Ulster Unionists. One reverend gentleman made the prevalent feeling articulate when he (the Rev. Chancellor Hobson) on the Easter Monday of 1913 declared, "If Home Rule is passed I would not care whether the British Empire went to smash or not." What more could the most extreme Sinn Feiner, the pronounced advocate most Republican Government,

In speaking of the amplitude reward conferred upon potential rebels (who cheered the late Mr. James Chambers, M. P., when he told his constituents in May, 1918, that in the event of Home Rule coming he "would no longer sing 'God save the King'") the critic from whose article we have quoted asked whether cold calculated dishonesty on the part of those who professed to be guided by the rule of right and justice could go further? another glaring instance of favoritism is seen in the attitude the Gov-ernment took with reference to the custody of rifles by Nationalists as contrasted with its conduct in dealing with the far larger stores of arms in Ulster Unionists hands. This time last year raids on Nationalist premises for arms were reported by the dozen. Twelve months have elapsed, and-the Castle officials have not shifted even a miniature pistol from Unionist possession. Referring to this sample of partisan administration the Freeman says :

"Nationalists do not ask the seizure of the Ulster r Ulster rifles merely to score a point against the Covenanters. They have never taken Sir Edward Carson's threats rhetoric has been a source less of terror than of amusement. The Ulster men ran the rifles from Hamburg, but we question if they paid the bill to Krupps, and we are certain that had Ulster been acting on its own initiative the Fanny would never have sailed from Hamburg. It was the backing of the English Toryism that made the Carson movement so formidable in a material sense, and of such sinister significance in a moral Hitherto the argument of the British opponents of Irish self-government had been that its advocates had no case until they had convinced the mass of the British people. Ireland accepted the test, and after long

Precisely so. As the English inancial journal, the Statist, declared the other day, the Government in Ireland have gone back "to the worthless and brutal employment measures applied to the public meet-ing of Tyrone Nationalists at Omagh yesterday provide an additional and most outrageous example of the curtailment of the people's liberties in this country. Here, as Mr. Dillon Smith, galloper to General stated in his speech of protest de-hardson, commander in chief of livered in Foresters' Hall, is a perpermission to hold it. Refusal to make such application is grounded on a sound principle, and all that occurred plainly shows that there is a "dark hand" in Dublin Castle determinedly bent on pursuit of pro-

The Prime Minister of the colony has issue. Could there be a clearer proof of the furbidden countless pamphlets since existence and triumph in our own the outbreak of the War, yet no acmidst of the very worst features of tion has been taken in this instance that Prussianism and Junkerism where untold harm may be done to which we hold up to reprobation the Allied cause by allowing religious as the chief characteristics of our enemies?" But it may be urged on their behalf that loyalty to the unity of action in the colonies. bigotry to run rampant at a time when the Empire is appealing for

ADDRESS OF WELCOME

TO THE RIGHT REVEREND BISHOP FALLON

It is with hearts filled with joy and gladness, that we bid you a hearty welcome home. A welcome which it is our happy privilege, as residents of the Episcopal City to extend to you, not only on our own behalf but on chalf of our fellow Catholics of this Diocese over which Divine Providence has placed Your Lordship, as supreme spiritual guide.

Some few months ago, when it was announced that Your Lordship had left for Europe, the news proved somewhat disquisting, for everyone realized the perils attending such a voyage, and the dangers arising from enemies who haunt the depths of the not enter the world-conflict. sea and even infest the air above. Now, however, that you have returned to our midst, safe and sound. of travel unparalleled in history, to clusion T. P. O'Connor stated: visit our boys "over there," to cheer "In every avenue leading to p them up by the magic spell of your our countenance and the contagious buoyancy of your fearless character. With great satisfaction we read, from time to time of the ovations tendered Your Lordship by the Soldier Lads regardless of differences of race and

Welikewise heard how the people of the devestated portion of France, de prived of the ministration of their clergy, called to serve their country in the trenches, asked Your Lordship to preach to them in their native tongue, and with what alacrity Your Lordship acquiesced in their desire, to the untold satisfaction of

you to bury the dead, those ruthless- and the millions of the Irish race in ly slaughtered by the unnecessary and wanton bombing of hospitals by the Huns, and of your feeling dis- greater than these, in the person of was brought to us of your visit to the true leader of the world's the Father of Christendom, the great | democracy today, makes his constant Benedict XV. who so ably fills a position, which now perhaps as never and liberties of small nations, Sir before calls for the divine assistance Edward Carson blocked the way. and guidance of the Holy Spirit. We are certain that like his great predecessor Paus X. of happy memory, he received you with open arms, praised the works of your administration, commended your zeal, bid ding you to be of good heart and to Ireland it will be as hopeful to continue to strive for the upbuilding expect Ireland to return to of God's Church.

No need to enumerate all the items of news which found their way across the Atlantic, but we can say this or the Alsatians to fight for Germany, much, that London is justly proud of her noble Bishop; nor are these sentiments confined to ourselves alone. They are indeed the sentiments of the whole Diocese, nay more of our non-Catholic friends and of the whole Dominion of Canada. Once again then we bid you wel-

come, welcome home. Signed on behalf of the Catholic

Laity of London : John Loughlin, President The Catholic Club of London.
T. J. Murphy, President Particular

Council St. Vincent De Paul Society. M. P. McDonagh, President of St. things that appear not." Thus deter's Holy Name Society. Peter's Holy Name Society. Mary's Holy Name Society.

Martin's Holy Name Society.

M. Frank Forristal, Chairman R. C.

possible to please God." With salvation becomes impossible.

Separate School Board. Frank Smith, Grand Knight K. of demned." C., Council 1410.

M. Frank Forristal, President C. M. therefore becomes only too apparent. Jos. Keller, President St. Patrick's

Whence comes our faith? Did we ever realize that through others that

Pailip Pocock, for St. Peter's Con-

London, September 13, 1918.

REBUKED Secretary of War Baker, in a state

ment recently issued, says: "In every locality we have a contemptible set of cowardly partisan poli ticians who cry 'treason, sedition, anarchy and pro German' against men who differ with them politically. The claims of Americanism, and loyalty put forth by these narrow

appointed a Judge of the High Court. Nor does this exhaust the list. No wonder the writer in the Scottish newspaper comments upon Coates, these caths that have their such proceedings: "All this in the origin in the minds of slanderous cases our courts are being imposed."

| As been done for us by others? Are will pontificate, assisted by priests warming with kaiser worshippers, and is more dangerous propagades others as they have done? Do we Windsor. At St. Mary's Academy realize that we ought to procure there will be a Solemn High Meas at these great gifts for others as they 7.15, the celebrant and deacon and twentieth century when the British bigots reappear in one section of the Empire is said to be at war to establish in all parts of the earth liberty the present pamphlet is scattered loyalty in this land to wreak ventures. broadcast by the Watchman, an geance on those whom they cannot Orange newspaper printed in Sydney. meet honestly upon a political

T. P. O'CONNOR AND SIR EDWARD CARSON

At the request of John Dillon, lead er of the Irish Nationalists, T. P. O'Connor has sent a reply to the recent address forwarded to President Wilson by Sir Edward Carson. After taking issue with Carson on several historical points mentioned in the Ulster statement forwarded to the Persident, T. P. O'Con-nor reminds the Ulster leader that while he laid great stress on several alleged pro-German due to Sinn Feinism in Ireland, he did not tell the American President that the Ulsterites before the War in the newspapers and speeches declared that they would prefer the rule of the German Emperor to Home Rule and they were supplied from Germany with 50,000 rifles which "they still hold now as before the war, for the purpose of making war on an act of the British Parliament. was the Ulster rebel movement that precipited the war by creating in the German mind the idea that Great Britian would be so embarrassed by over, Carson's action in blocking Home Rule, preaching rebellion and accepting a place in the Cabinet was our joy is complete and we are proud the cause of treland's present atti-ofourgood Bishop, who braveddangers tude towards the war. In the con-

the formidable figure of Sir Edward Carson stands blocking the When Sir Edward Grey tried to persuade Germany to desist from loos in blood, the shadow of Carson promis ing a distracted impotent En haunted and deranged the Kaiser's judgment. When the British people in election and after election, sign fied their desire to give Ireland and England peace Sir Edward Carson blocked the way. When the House of Commons twice carried Home Rule, Premier Lloyd George wanted to carry Home Rule, Carson blocked the way. Every time our great Ambassador at Washington seeks to bridge We learned how your charity led over the gulf between his country America by statesmanship and tact, Carson blocked the way. When a the President of the United States and consistent appeal for the rights There is a Carson administration in Ireland today. There is, as far as its Irish policy is concerned. son administration in Downing enthusiasm for England's fight for the world's freedom as to expect the Czecho Slovaks to fight for Austria and von Tirpitz,-America.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

FAITH AND SOME WORKS OF FAITH

"Faith is the substance of things to be hoped for, the evidence of William Delaney, President of St. In the three theological virtues. Faith brings us into the knowledge of the E. V. Hession, President of St. life of God and is the first and most Michael's Holy Name Society.

J. Etherington, President of St. of God. "Without Faith it is imwho believeth not shall be condemned." "Everyone that confesses me before men, I will also confess J. McDougall, Secretary C. M. B. A., him before my Father who is in heaven." How great a gift it is

Holy Name Society.

Jas. R. Glesson, Chief Ranger St.

When we were brought to the font of baptism, faith was there implanted Joseph Pevler, for St. Mary's Con-in our souls by that holy sacrament. "Those of you who have been bap-John O'Donnell, for St. Patrick's tized in Christ have put on Christ. Ongregation.

J. G. Wilson, for St. Martin's Conof God?" asks the minister of God of gregation.

W. H. Fox, for St. Michael's Conthose who spoke for us on that day, and the answer comes in our name Faith." How many are there not within our certain knowledge for whom no one spoke! Carcless themselves about their duties to God or having little knowledge of their rela-tion to Him they neglected those who are to them what you were to your parents or guardians. Do you ever try to realize what you owe to those who brought you to baptism Having procured for us that sacred

and indelible character and that disposition towards heavenly truths which are the valued possessions of every Christian, those who were re sponsible for us saw to it that we ch toined that very necessary knowledge which developed our mind traced for us the road to God.

In our turn what are we doing to show how much we appreciate what

have been procured for us. It is altogether apparent that our ordinary duty is to have those sacred blessings to those dependent upon us. But for those dependent upon us. But what of those who are under adverse circumstances or who cannot otherwise procure them for themselves. Have we made any attempt to aid them? Or are we daily neglecting that great duty of charity to our

neighbour which we ought to fulfil? Right in our midst is the Catholic Extension Society devoting the energies of many to this great work of lished at Mont extending our faith. Through it ago by the missioneries who are now labouring among the poor and scattered flocks of Christ in Western and Northern Canada are being sent substantial aid; missionary chapels are being built for them; all things necessary for the Holy Sacrifice of the Mass are being supplied; and above all missionaries are being educated to preach the gospel to those who otherbeing extended through these means the Cathedral, Sandwich, Chatham and that you ought, as far as you are able, to aid in this good work? What a blessing and a consolation the furthering of this good work must be to our devoted pastors, al-ready zealous missionaries them selves, when they aid by their voice those who are in need of aid! What a blessing to anyone is this missionary spirit which fain would procure for others those priceless gifts of God which we possess!

Many know little of this great work. Read the Catholic Register, CATHOLIC RECORD and Canadian Freeman and in their pages you will asily learn what is being done. Get the annual report of the Society—a post card will bring you a copy. Perhaps you can even now send aid.

Donations may be addressed to: REV. T. O'DONNELL, President Catholic Church Extension Sociaty 67 Bond St., Toronto.

Contributions through this office should be addressed EXTENSION CATHOLIC RECORD OFFICE

London, Ont. DONATIONS Previously acknowledged \$808 50 Mr. and Mrs. B. Mulligan, Mitchell ..

Miss Nora Collins, Mitchell... MASS INTENTIONS Dan J. Rankin, South Highlands

D. B. Rankin, New Water

M. Mullin, Newcastle THE EUCHARISTIC

CONGRESS

The purpose of Eucharistic Congresses is to show love and venera-tion to Jesus in the Blessed Sacrament, and to pray that His blessings may flow abundantly upon the faithful. The Diocese of London will celebrate its annual Eucharistic feast, the seventh, by a Congress at the Church of the Immaculate Conception, Windsor, Ontario, on Wednesday, the 9th of October next. As every Catholic in the Diocese should show participation in this Diocesan Eucharistic celebration by the reception of Holy Commanion, those who cannot attend the Congress by receiving the Sunday previous or following, early Masses will be offered in all the churches and chapels of A Friend, Paris the city. In the Immaculate Conception Church these Masses will be For souls in Purgatory....

7.15, the celebrant and des subdeacon of the Mass will also be former Windsor boys. Immediately following the Bishop's Mass the Blessed Sacrament will be carried in procession, if weather permits, on the Church grounds. Then Exposi tion will take place and the Blessed Sacrament will remain exposed all day. The priests will hold a Conference at 2 o'clock. It will be the 18th annual Conference of the Priests' Eucharistic League, a branch of Les Pretres Adorateurs Association estab lished at Montreal some thirty years Blessed Fathers. At 4.00 p. m. the children will gather at the church to make a visit to the Blessed Sacrament, and at 8 p. m. the Congress will be brought to a close with the Holy Hour and the Te Deum. During the day the Exposition of the Blessed Sacrament will take place at the Hotel Dieu, St. Mary's Academy and the Ursuline Convent as well as the wise would be without a priest. Immaculate Conception Church, and How can they know the gospel without a preacher, how can they have a ing priest will give the Benediction preacter unless he be sent? What and preach. May the first Congress are you doing to help? Do you read in Windsor equal its predecessors, lize that it is God's grace which is St. Mary's, London, St. Thomas, Ont.

> The whole nature of man is created for activity, and Nature revenges herself bitterly on him who would rashly defy this law. Man is indeed driven out of the paradise of absolute rest, and God gives him the com-mand to work, but with the work comes consolation that work is essential to happiness.—Carl Hilty.

We know the truth of David's song,-that He is our shepherd. It is in this knowledge that we take refuge from the storms; that we lie down under the stars unafraid. It is this assurance of His tender care and His watchfulness that gives us strength and courage to face the blasts and keep the way despite our weakness and the frailty of our human nature.

Until we come to understand that the mass whose individual makeup is neither impressive nor important, so the power of life is built upon the sum total of individually insignifi-cant matters, we cannot hope to achieve any lasting degree of mental or spiritual contentment .- Leigh M

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1916. Dear Readers of CATHOLIC RECORDS That your charity towards my mis-sion is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Peregrine F. Stagni, O. S. M., D. D., Apostolis Delegate, Ottawa: "I have been watching with much interest the behalf of your missions by the CATH OLIC RECORD. The success has been very gratifying and shows the deep interest which our Catholic people take in the work of the missio foreign lands. . . I bless you most cordially and all your labors, as greatest success in all your under

sion, assuring you a remembrance in my prayers and Masses. Yours faithfully in Jesus and Mare

the support of my struggling mis-

J. M. FRASER.

the children will receive in a body. Patrick O'Rielly, Mobile... And at 9.30 His Lordship the Bishop A Reader, Miramichi..... 8 00

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hem, for sweet memory's sake of that first Christmas night? Or Naz areth, blessed as the home of the Holy Family so long? No. Jerus-alem, where He taught, kept the alem, where He taught, kept the festivals, and wrought so many won ders among the people? None of these. That favored spot, "His own city," stood by the Sea of Galilee, for the Gospel says: "And entering into a boat, He passed over the water, and came into His own city." (Matt. ix. 1) This was the first place He came to after His baptism; here He dwelt for a while after His first disciples, Peter and Andrew, first disciples, Peter and Andrew, James and John. It was outside this town, on the rising hillside, to Christ preached His first sermon, taught the eight Beatitudes and the And glad earth thence shall gather "Our Father." From Simon's boat, in front of this town, He taught the people, and its inhabitants saw the niraculous draught of fishes. dwelt the nobleman whose son He cured; here He healed the demoniac in the synagogue. Here He spoke the word that made whole the centurion's servant, and raised the daughter of Jairus to life. It was to this city He came after feeding the five thousand people, and in its synagogue He told them that He was the Bread of Life. "He that eateth this Bread shall live for ever." "These things He said, teaching in the synagogue in Capharnaum." (John vi. 60.) Yes, my dear brethren, that is the name of Christ's own city, as St. Matthew calls it-Caphar-

We all naturally envy such a favored place, and wish we had the chances, the lessons, the sight of We pledge our lives, that, as they those wondrous miracles with which its people were blessed.

But, my dear brethren, this is not all about Capharnaum. Turn over two chapters of St. Matthew's Gos-pel, in which our Lord sent the disciples to preach, and John the Bap-tist from prison had sent to ask if He was the Saviour that was to come. Then you will read these words: "Then began He to upbraid the cities, wherein were done most of His miracles, for that they had not done penance. . . And thou, Capharnaum, shalt thou be exalted up to heaven? thou shalt go down even unto hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment

than for thee." (Matt. xi, 20-24.) Is there anything, my dear breth-ren, more terrifying than these words of our Saviour to those for whom He had done so much? You see, God's graces and favors are not everything; they have to be gratefully received and faithfully acted up to. What instructions they had heard! What miracles they had witnessed! They had got used even to miracles, for our Lord said to them: "Amen, amen, I say to you, you seek Me, not because you have seen miracles, but because you did eat of the loaves, and were filled."
(John vi. 26.) What sordid motives led them to follow Christ! We could not have believed, had not He Himself declared it.

We, too, are His favored ones, true to Christ? The children of God we are, and others know Him not. We have our home in this His own city, the Church. His miracles were wrought for our instruction, and some of them were only mere figures of what has been worked in our

For instance, our Lord seemed to forget, when the man sick of the

so, to be Carnolles, to profess the right religion, to listen, to attend, is lack of force.

This new law of love was stated by from being denounced as Capharnaum was. All the woe came upon it because they had not done not "because they had not done pen-ance." (Matt. xi. 20.) They had not turned from their sins, repented of the Lord thy God with thy whole them, amended their lives. We cannot live in sin, and be friends with with thy whole mind." This is the God. Turn from sin, do God's holy greatest and the first commandment.

yoke sweet and the burden light.

CONSECRATION

rain, The holy ground whereon to death they stood mmodate the multitude, that For Freedom shall ripe harvests yield

golden gain.

But all the lands shall cherish love's

they shed

And by our pride in these our hon-ored dead,
To lofty aims, delectable and high, All selfish aims and petty putting

We, by their bright example brightly

May learn of them as nobly how to

might live,
Ah, would we fitly prove our patriot pride
And rightly reverence their memory,

To great ideals let us grandly give Our hearts by truth and honor glorified. - PATRICK COLEMAN

TO PRAY FOR THEE

To pray for thee, is sweet to me, When morn's bright beams are steal-ing Along the earth, and o'er the sea-

And convent bells are pealing. To pray for thee, is sweet to me, When noon-tide sun is beaming In golden rays, on flower and tree, Through green boughs softly gleam

To pray for thee, is sweet to me. When evening shades are falling, And days bright orb sinks to the

And vesper bells are calling.

To pray for thee, will ever be Let us turn and look upon our My joy 'till life's last even' donation, the donor recommendate. We, too, are "His own And if on earth thou then should'st credit that is not his due.

CHRISTIAN CHARITY

If envy is Satan's own vice, charity is Christ's own virtue. It is the particular virtue that He came to inculcate. Under the Old Dispense tion there existed only the law of fear. palsy was brought to Him; for He said: "Thy sins are forgiven thee," and not a word about his cure. Our do penance for their sins by the Lord did not forget; He was thinking of us, and how that wonder of prophets from Isaiah even to John, forgiveness would be renewed count. | the Precursor of the Lord, preached less times for us. Again, when He nothing but the vengeance of the blessed the loaves and fed the multi- God. Then Christ came. He came tude, He had us—ourselves—in His
Blessed mind and heart. Please
God, He did not see us murmur and doctrine of love. The law of love leave Him when He explained the would henceforth rule. Charity, the Blessed Sacrament! But those who Siessed Sacrament! But those who receive the Blessed Eucharist so seldom, who are careless about Mass, are they not amongst those who "walked no more with Him?" (John So, to be Catholics, to profess the sight religion to listen to attend is lark of force.

God. Turn from sin, do God's holy will, and obey the Church.

Let us be grateful indeed for this example of Capharnum. There is still time for us to profit from it. Our Blessed Saviour does not wish to denounce us and condemn us. He wants us to be faithful to Him, love Him, and be saved.

The same chapter of St. Matthew's Gospel bears me out in this. For what did our Lord add after His angry words? His Sacred Heart

FIVE MINUTE SERMON

ENV. F. P. Hicker, O. S. B.

EIGHTEENTH SUNDAY AFTER

PENTECOST

CHOSEN, BUT NOT WORTHY

"His own city." (Matt. it. 1)

What a privilege to be styled "His own city!" The favoured, the chosen city of Christ, And what place is referred to? Is it Bethle hem, for sweet memory's sake of that first Christmas night? Or Naz.

Seemed to check His anger, and after a few lines we read: "Come to Me, all sunger, and after a few lines we read: "Come to Me, all you that labour and are burdened, and I will refresh you. Take up My, yoke upon you, and learn of Me because I am meek and humble of heart; For My yoke is sweet, and My burden light." (Matt. xi. 28 80. (Grate contradictory terms. Where here is true love of God. Sin and the love of God are contradictory terms. Where is a state of peace and happiness. And the follower of Christ, who has learn of Him. Manfully take up His yoke upon you, and the blessing of that first Christmas night? Or Naz. the cares and sorrows that surround

LOVE OF ONE'S NEIGHBOR

But the law of love, while simple in its statement, is difficult of observance. We say that we love God, and really mean it. Yet we do not love our neighbor. And St. John says that no man can love God and hatchis neighbor. The virtue of Christian charity imposes upon us the obligation of loving all men—even our enemies, even those who have done us an injury. It is an easy matter to love those who have be friended us, but it is not so easy to love and wish well to those who wish us ill. This is the obstacle that must be removed before we can be said to have the virtue of a Christian charity. We must overcome this Ah, no; our dead shall not have died in vain

Nor flung away their flower of youth, if we

Fresh inspiration from their dust

The shall draw of the old Law. "Then the stamp of approval on the other distance of the old Law. "Then the stamp of the old Law. "Then the stamp of the old Law. "Then the stamp of the old Law. "Then the old Law." Then the old Law. "The old Law." Then the old Law. "The old Law." The old Law. "The old Law." The old Law. "The old Law." "The old Law." The old Law. "The old Law." The old Law." The old Law. "The old Law." The old Law. "The old Law." The old Law." The old Law. "The old Law." The old Law." The old Law. "The old Law." The old Law." The old Law. "The old Law." The old Law." The old Law. "The old Law." The old Law." The old Law. "The old Law." The old Law. "The old Law." The old Law." The old Law. "The old Law." The old Law. "The old Law." The old Law." The old Law. "The old Law." The old Law." The old Law. "The old Law." The old Law. "The old Law." The old Law." The old Law. "The old Law." The old Law." The old Law. "The old Law." The old Law. "The old Law." The old Law." The old Law. "The old Law." The ol shall draw,
Till not on earth one tyrant shall remain,
One slave wear bonds, one wrong unrighted be,

But, they tell us, in these enlight sweet law.

Nay by their graves that freshly sanctify

The fields of France, and by the blood they shed practise. Sometimes we hear the expression "Cold as charity!" Naturally we ask "Why? Why is charily cold? Why has it failed?" There is but one explanation, one answer: "Because it was not Chris The charity of Christ did not fail. The charity of Christ will not fail, because it cannot. Men found it hard to practise. It ran counter to their natural inclinations, and for this reason they refused to adopt it. Christ-like they fell to set their brothers free,

That man, released of servitude, order and harmony in the world, to prevent things from becoming chaotic. So they substituted their own scheme. It is called humanitarianism, and it strives for the uplift and welfare of mankind in general. It is run on a strictly bus-iness basis, dealing out its benefactions to the poor unfortunate wrecks of humanity, not because they are children of God and have immortal souls, not out of love for the God who made them to His own image and likeness, but because it is a degrading thing for mankind in general to behold these poor unfor-

tunates in such utter misery. CHARITY NOT PHILANTHROPY

But this is not the charity of Christ. The cup of cold water given in His name is worth more than the millions expended in the name of some benefactor of mankind. Charity is love, the real love of man for his fellow man, created his equal no matter what his station in life may be or how poorly he has utilized his opportunities. It is not philanthropy. There is something cold about this, something haughty and overbearing. It smacks too much of the handiwork of the publicity man. In many instances it is nothing but conscience money. It is money that has been stolen and is now returned as a donation, the donor receiving the

We have had enough of this artificial charity. We look now for a return to the natural kind, the charity of the good Samaritan. Modern substitute is too cold and business-like. It is not a work of love. It is a business proposition or a pastime which brings no return of love. It is assistance rendered that leaves behind it a sharper sense of pain than that which it sought to relieve. Liberty is a possession that all men crave. They like to be able to adopt the means necessary to an end in accordance with their own methods. They do not like to have others dic-tate to them how they are to act. They will not appreciate assistance

given under these conditions. If you would learn true Christian charity go to St. Paul and read the thirteenth chapter of his first Epistle to the Corinthians. It is something that we cannot cultivate ourselves without God's help. True charity is a grace, a gift of God, the part of the fruits of the Holy Ghost. It must need be given to us from above be-fore it can have the rekindling quality that makes it true Christian charity or love.—The Tablet.

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The "Imitation" has helped many a man to live well and to die holily. In the introductory study which Mrs. Wilfrid Ward contributed to the volume of "Last Lectures" by her

once he added: 'No one knows what it is to be a Catholic.' No one could doubt of his joy or fail to be comforted by it—the deep Christian pen-

Humility does not consist in an ignorance of truth. If a man is above the average height of men, he cannot help knowing it.—Cardinal Manning.

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CHATS WITH YOUNG

WHERE'S MOTHER ?

MEN

Bursting in from school or play : This is what the children sa Trooping, crowding, big and small, On the threshold, in the hall, Joining in the constant cry, Ever as the days go by—
"Where's Mother?"

From the weary bed of pain, This same question comes again; From the boy with sparkling eyes, Bearing home the earliest prize : From the bronzed and bearded son Perils past and honors won— Where's Mother ?'

Burdened with a lonely task One day we may vainly ask, For the comfort of her face, For the rest of her embrace. Let us love her while we may, Well for us that we can say,

Mother, with untiring hands, At the post of duty stands, Patient, seeking not her own, Anxious for the good alone Of the children as they cry, Ever as the days go by—
"Where's Mother?"

MAN'S WORST ENEMY

Man's greatest enemy is himself If every one should be as careful of deserving an honest opinion of himself as he is of securing the good opinion of others there would be a vast difference in the standing of the majority of mankind. Look carefully into yourself and discover your own flaws—Sacred Heart Review. najority of mankind.

KEPT HIS HABITS

Booth Tarkington, speaking of spiritualism, said the other day: The average man treats spiritual-as a joke. An illustrator found ism as a joke. An illustrator found out recently that I was interested in the subject, so he rushed upon me with a story about a widow, who tried to get in touch with her deceased husband.

The medium, after a good deal of futile work, said to the widow:
"'The conditions this evening
seem unfavorable. I can't seem to establish communication with Mr.

Smith, ma'am.' 'Well I'm not surprised,' said the widow, with a glance at the clock. It's only 8:30 now, and John never

did show up till about 12:30 a. m.

-Intermountain Catholic THE BOY WHO WON THE PEARL

A story is told of a Persian ruler who had three sons. The father owned a beautiful pearl, and wished to give it to that one of his sons who had shown himself the noblest.

Accordingly, he called them all

together, and asked each of them what had been the most praiseworthy deed he had performed during the

The oldest boy spoke first. He

On my journey last week I was entrusted with a number of valuable jewels. The merchant who sent them took no account of them. One or two would never have been missed. and I might easily have made myself rich. But I did no such thing. I carried the parcel safely as if it had

My son," said the father, "you were honest, it is true, and you have done well. But you could hardly acted otherwise without

Then the second boy spoke. He

As I was walking the other day I saw a child playing by the lake, and while I watched him he fell in. I swam in after him, and saved him."

"You also have done your duty," said the old man; "but you could hardly have left the child to drown." It was now the third son's

As I crossed the mountains, the other day. I saw near the edge of a dangerous precipice a man who has hated me and done me harm. He had sat down to rest and had fallen asleep, I would have passed on my way without a word, but something within me called me to go over and wake him. This I did knowing all the time that he would not under-

Once upon a time we were a nation of woodsmen-or riflemen and ax-men, of boatmen and horsemen. That is because we were then a nation of pioneers. And the rifle and ax, the cance and the horse, the tools with which we subdued the wilderness and made our way. And above all, in those brave times we were good walkers.

The notion that we are even yet nation of riflemen obtains among the unthinking, but it is pure fiction any expertness with firearms that we retain is confined to the shot-

Most men cannot be trusted to chop kindling wood without cutting off their toes. Riding is almost forwilling to let a motor drive the boat. And as to walking -why, it is already a lost art. A few more years of the automobile and we shall scarcely

The poorest way to see the country is from the window of a railroad car. The next poorest is from an autumobile going forty miles an hour. A man on horseback has a very fair chance to see things, provided he gets off the beaten track. Really to see the country, however,

a man must walk.

Now, neither the automobilist nor the pedestrian is out merely for exercise and fresh air. The one can be obtained by sawing wood, the other by sitting on a porch. Both are also seeking enjoyment through motion and new scenes and changed

Would you know a hill intimately? climb it on foot! Would you come to friendly terms with a valley? cross it on foot! Would you see the hidden charms and beauties not on public view? go through the country on foot!

For it is only the pedestrian who can leave the beaten track at will to climb to the vantage spot on the hill: to wander off down the woodland path to the shady pool under the willows. It is only the man on foot who has the time to find these hidden charms and the leisure to appreciate them when found.—Cath-

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

SEPTEMBER 16 .- ST. CYPRIAN, BISHOP MARTYR

Cyprian was an African of noble birth but of evil life, a pagan, and a and notorious sinners, who enriched teacher of rhetoric. In middle life themselves by extortion and fraud. he was converted to Christianity, No Pharisee would sit with one at and shortly after his baptism was ordained priest, and made Bishop of Carthage, notwithstanding his resistance. When the persecution of Decius broke out, he fled from his better able to minister to the wants Him. It was then, in answer to the of his flock, but returned on occasion of a pestilence. Later on he was banished, and saw in a vision his not the physician. I have not come future martyrdom. Being recalled to call the just, but sinners to penfrom exile, sentence of death was pronounced against him, which he received with the words "Thanks be Judea, and there wrote his gospel, to God." His great desire was to die whilst in the act of preaching the faith of Christ, and he had the consolation of being surrounded at this martyrdom by crowds of his faithful children. He was beheaded on the course in Parthia. 14th September, A. D. 258, and was buried with great solemnity. Even the pagans respected his memory.

SEPTEMBER 19.-ST. JANUARIUS, MARTYR

Many centuries ago, St. Januarius died for the Faith in the persecu-tion of Diocletian, and to this day God confirms the faith of His Church and works a continual miracle, through the blood which Januarius shed for Him. The Saint was Bishop of Beneventum, and on one occasion he travelled to Misenum in order to visit a deacon named Sosius. During this visit Januarius saw the head of Sosius, who was singing the gospel in the church, girt with flames, and took this for a sign that ere long Sosius would wear the crown of martyrdom. So it proved. Shortly after Sosius was arrested. and thrown into prison. There St. Januarius visited and encouraged him, till the bishop also was arrested in turn. Soon the number of con fessors was swollen by some of the neighboring clergy. They were exposed to the wild beasts in the amphitheatre. The beasts, however, did them no harm; and at last the Governor of Campania ordered the Saints to be beheaded. Little did the heathen Governor think that he was the instrument in God's hand of ushering in the long succession of miracles which attest the faith of St. Januarius. The relics of St. Januarius rest in the cathedral of Naples, and it is there that the liquefaction of his blood occurs. The blood is congealed in two glass vials, but when it is brought near the martyr's head it melts and flows like the blood of a living man.

SEPTEMBER 20.—STS. EUSTACHIUS AND COMPANIONS, MARTYRS

Eustachius, called Placidus before his conversion, was a distinguished with me, as indeed he was."

"My son," cried the father, "the pearl is yours! To do good without hope or favor or reward to those who have wronged us, is to be trailed officer of the Roman army under the Emperor Trajan. One day, whilst hunting a deer, he suddenly perceived between the horns of the animal the image of our consideration. considered a voice from heaven, he lost not a moment in becoming a THE LOST ART OF WALKING Christian. In a short time he lost Christian. In a short time he lost all his possessions and his position, and his wife and children were taken search of novelty and sensation, the from him. Reduced to the most abject poverty, he took service with has been lost to a large part of the a rich land-owner to tend his fields. In the meantime the empire suffered greatly from the ravages of barbar-Trajan sought out our Saint, and placed him in command of the troops sent against the enemy. During this campaign he found his wife and children, whom he despaired of ever seeing again. Reget away from one's self, from the turning home victorious, he was old, distasteful environment, and received in triumph and loaded with to seek new friends, strange diverhonors; but the emperor having commanded him to sacrifice to the false gods, he refused. Infuriated at this, Trajan ordered Eustachius with his wife and children to be exposed satisfaction with the things within gotten, and the few who can handle the paddle and the oar are mostly to two starved lions; but instead of God, the beasts merely frisked and frolicked about them. The emperor, grown more furious at this, caused the martyrs to be shut inside a brace of the martyrs to be shut inside a brace of the most beautiful and inspiring home. If a model and the martyrs to be shut inside a brace of the source of the little graveyard, which is a familiar sight in every sector. There exemplar of the most beautiful and inspiring home. If a model with the little graveyard, which is a familiar sight in every sector. There exemplar of the most beautiful and inspiring home. If a model with a miliar sight in every sector. There exemplar of the most beautiful and inspiring home. If a model with a miliar sight in every sector. to two starved lions; but instead of harming these faithful servants of

HOW TO GET RID

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"Fruit-a-tives" are sold by all
dealers at 50c. a box, 6 for \$2.50,
trial size 25c.—or sent postpaid by
Fruit-a-tives Limited, Ottawa.

SEPT. 21.-ST. MATTHEW, APOSTLE One day, as our Lord was walking by the Sea of Galilee, He saw, sitting at the receipt of custom, Matthew the publican, whose business it was to collect the taxes from the people for their Roman masters. Jesus said to him, "Follow Me;" and leaving all, Matthew arose and followed. Him Now, the publicant lowed Him. Now the publicans were abhorred by the Jews as enemies of their country, outcasts, table. Our Saviour alone had com-passion for them. Sc St. Matthew made a great feast, to which he invited Jesus and His disciples, with a number of these publicans, who

HOME LIFE

Rev. Albert Muntsch in Our Sunday Visitor

The home in which peace abides, where is heard the happy laughter of children, where parents and offspring do "their bit" to contribute to mutual happiness and harmony, is a center of well-being for the individual and for society. For thousands of such happy homes will form a community in which prosperity will make her abode and to which will come the blessings achieved by the toil and industry of the individual members.

But this happy home and family life, upon which the good and wellbeing of society so intimately depend, is endangered by many forces which threaten its dissolution. Have we not heard of "the break-up" of the American home? Do not the apartment houses portend a danger to the stability of family life? Many of our dramas turn on their disquieting feature of modern life—the destruc-tion o' the good, old fashioned

family spirit.

Some of the factors inimical to amusements now claim a large part of the time, especially of the young folks. Home amusements and home recreations are not as popular as formerly. The "wander-lust" has seized upon many people-they feel an itch to be "on the go," to roam at large, to find new excitements. Hence there are "clubs" and associatons for the pursuit of all sorts of fads and fancies many of which must be sought away, cometimes far away from the fire-

Our newspapers, again, with their fantastic budget of news from everywhere, seems to be partially respon officer of the Roman army under the sible for a spirit of restlessness and dissatisfaction and for the desire of adventure that seizes today upon nany minds. The old, the well-tried, the familiar, no longer appeals to Saviour. Responsive to what he them. They crave the new, the novel, the unexpected in life, in ex-

perience, in their distractions. people. Where the mind is never at rest, where things close at hand have lost their interest, and where enjoy ment is found only in the exotic and unusual, the heart cannot find joy in the simpler, but more exquisite and lasting pleasures of home and family life. Then there will be a striving to

sions, far away pastimes.

Now would it not be well worth satisfaction with the things within our reach, in order to keep up the ideal home life, the source of the finest blessings to the individual

life of peace, of mutual service and genuine happiness, from which we can all learn.

But in that life there was this spirit of recollection, of walking and living in God's presence, without which the heart is empty and will seek comfort and distraction in ex-terior things, and in the craving for riotus, sensual enjoyment. In the Holy Family there also reigned the spirit of charity and humility and the day was marked by industry and devotion to humble duty. A person who does his best to keep alive the for society at large.

SYMPATHY FOR THE AGED

There is no place at which we may sit and learn the principles and policies that enable us to make the most of life as at the feet of the aged. Other things being equal, they are our wisest folk. The heads whose gray hairs are crowns of rightgrace to grace and strength to strength, while many a year has grace to grace and strength to strength, while many a year has come and gone, whose inward man has grown into beauty and power while the outward man has declined, should attract us for what they know, appeal to our sympathy, and command our reverence. Turning aside to commune with these old ones lovingly and tenderly, we may learn, too, as from no other, how to live to be happiest as well as most usefal, and catch the aroma of that mellowness and sweetness that so enriches the possible joys of this earthly pilgrimage, and is so distracted. earthly pilgrimage, and inguished an element of the meek-ness of those who are now almost mature for the garner on high. Lack of appreciation or positive neglect of these old ones in our homes and social circles is a prodigious wrong and a type of heathen heartlessness. For my own part, old age is most attractive, and when I see the silverwhite hair lying on a serious and weather worn face like moonlight on a stately old tower, I have a strong tendency, whether I know the person or not to lift my hat in token of my affectionate esteem and reverence Catholic World.

A JEW AT MASS

Brooklyn Tableti

The following letter, received from a Hebrew formerly of Hartford, Conn., now an officer in the American expeditionary forces, is illustrative of the impression made upon non-Catholics by the Catholic devotions

"It was last spring," he writes. We had just returned from our first 'time in' and were going into re-serve. Our destination was a large cave in a sector which will go down in history as one of the sectors in which some of the most important battles of the War have been fought. Upon arrival I found that the cave had once been a chalk mine and was about fifty yards underground and absolutely safe from shells. For the want of something better to do I walked about my new home and in-spected the surroundings. It was a tremendously large cave and had been turned into quite a community. It contained comfortable quarters for a large number of men, store-houses for food and supplies and a canteen, and last but not least, a place of worship.

"The altar was built of ordinary planks and was decorated with vases made out of shells containing everhome-life and the home-spirit suggest themselves quite readily. Outdoor announced that Mass would be celebrated Sunday morning at 10 o'clock and I decided to attend. The scene was striking. The music was furnished by a string orchestra and the choir consisted of one French soldier. Whether or not it was due to the surroundings I cannot say, but that morning I heard a violinist and a tenor voice such as I never heard be fore. They were marvelous. I never realized that music could sound so sweet and elevating.

"The service was conducted by a regular French soldier, who, I was informed, was a regularly ordained priest (priests and ministers are not exempt in France,) and his prayer for the success of the Allies was delivered in a manner as only one who is fighting for the cause for which he prays is capable of doing.

The congregation was of course as interesting as the service. There stood officers and men, 'Poilus' and 'Sammies,' Catholic, Protestant and Jew, all in their own way praying to God, thanking Him for having guided and shielded them thus far and asking for His guidance and protection in the future. It was a scene I will never forget.

"I have seen some of the men since under enemy fire and some lying dead in the trenches, and in both cases when I looked into their faces, it brought back that Sunday morning in the cave. The same calm, serene yet determined expres-sion, indicating that their cause was just and whatever the result would be, they would do their duty like

"The services concluded, I walked automobile and we shall scarcely be able unaided to get from our be to doorstep. Maybe our feet would entirely disappear if it were not for the golfer and the Boy Scouts.

grown more furious at this, caused to solley? We have a model and the was model and the exemplar of the most beautiful and inspiring home life—a model which has never been so much needed as in our own days. We have the life of the Holy Family at Nazareth—that tricolor rosette. In the exemplar of the most beautiful and inspiring home life—a model which has never been so much needed as in our own days. We have the life of the Holy Family at Nazareth—that

mounted by a large statue of the Virgin Mary, rudely but excellently carved out of a large piece of chalk taken from the cave and underneath was the inscription, 'Ice repose les Soldats Braves, qui Mort Pour la France.' It was the same character-istic inscription you see everywhere

on the western front. "As I stood there on the hill overlooking the valleys about me, I gazed upon the snow-covered ruins which for all the world looked like a ghastly monument erected to the dastardly deed of a heartless nation. fine old home-life does a great deal for the members of the family and distance sounded like stifled voices asking the world to look upon the de struction and act accordingly. I re-turned to the cave more than ever satisfied that I was fortunate enough to be a small cog in a large machine that was slowly but surely crushing the power which directed the acts that caused such misery."—Lieut. Albert L. Simons, 104th Infantry.

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RELIGION ON THE BATTLEFIELD

In the New York Tribune, for August 5, there appeared a thoughtful and in many ways a very consoling article on the growth of religion on the battlefield. In the course of his reflections, which are based for the most part on what Protestant chap-lains have written on the subject, and have little bearing on conditions among Catholics, Mr. William T. Ellis points out two phases of current religious experience of which the first must be very familiar, and the second very startling to non-

Catholics. He says:
"Old usages and old creeds seem to have succumbed to the U-boats or some other force on the way over. All things from the very existence of a Supreme Being to the right of a church to exist, have had to face the

to no one who has followed for the past decade or so the trend of relig-ious thought outside the Catholic cous thought outside the Catholic Church. Sincere belief in the Divinity of Christ and the Divine obligation of accepting whatsoever He taught, has long been a desideratum in the attanuated forms of Christianity

That takes you back almost nine bundred years to one of the great bundred years to one of the great taught. ing whatsoever in the long been a desideratum in the attenuated forms of Christianity preached from many Protestant pulpits. Careful observers have long noted two currents; one towards Catholicism, and the other towards atheism, agnosticism or some constant and the constant of the elected Pope Gregory VII. over the hereditary ruler, Henry IV., Emperor of Germany.

"The Pope summoned the Emperor to Rome to answer charges. The accentuated by the stress of the war.

The one religious body in Britain, aside from Christian Science, which has made definite progress dur-ing the war is the Roman Catholic Church. Interviews with its leaders. clerical and lay, show that the Church is not holding its own with its own members add finding them responsive the Severeign Pontiff was an members add finding them responsive the Severeign Pontiff was an in ways affected by the war, so that nounced. All the imperial power Masses and special prayer services for the soldiers are usually well attended, but that is also winning hunreds of converts from the non-Catholic population. Especially among military officers have the recruits come to the Catholic Church. The priest who has most conspicuous success as a missionary to non-Cath-olics tells me that these men want to be spiritually right before they go to the front-or, in a significant number of cases, before they return to the front. They covet the sure word

of the Church." It is only natural that the grim realities of war should sweep away the mists of obscurity, the missma of old habits, family and racial pre-judice, and the soothing fallacies of social environment. Brought face to face with the prospect of death, men think honestly in the clear light of truth. Self-deceit, temporizing, and sham lose their power over souls, made sublime by heroic sacrifice. Thus far, therefore, it is easy to follow the article in the Tribune.

But what about the opinion of those many British clergymen, who, according to Mr. Ellis, declare "that this war will reintroduce the churches of the Reformation to the Eucharist, to the crucifix and to prayers for the dead"? That the churches of the Reformation, as organizations. will return to the Faith of their Fath ers, even the most sanguine will not dare hope; for the price, submission to Rome, is too heavy for them to pay. Individual members of those churches, however, are meeting the spectacle of Christ on the Cross at every turn in France; fervently, though it may be furtively, they are praying for their dear dead, because they cannot stifle the cry of their hearts; the consolation and strength derived by Catholics from the re-ception of the Holy Eucharist and endance at Mass are to many of them matters of holy envy. It is no wonder, then, that conversions are numerous and on the increase; but it is individual souls, not offical church bodies, that are turning towards the staples of Catholic belief. The fields are white to the barvest, only the workers are few. Chap-lains, more Catholic chaplains, are the need of the hour .-- America.

ARTHUR BRISBANE ON THE CHURCH

WELL KNOWN WRITER PAYS TRIBUTE TO CATHOLIC DEMOCRACY

Arthur Brisbane, who receives more than a half million dollars a year for writing editorials for the Hearst newspapers, had a very interesting article on Catholic Democracy in the American last week. Mr. Brisbane is not a Catholic, but his views of the Church always com-mend Catholic attention. The article is as follows :

whose health has caused anxiety, is improving. Welcome news to mil-

'To the citizens of any religion. or none, Cardinal Farley, apart from high personal character, is interesting as proof of the fact that demo-cratic government is the most suc-cessful in religion as well as in the

State. "Cardinal Farley, born poor, has risen by his own ability and merit to the highest rank, but one, in the old est Christian Church.

"In this he typifies the Catholic mocracy that interests the student

of history HISTORY OF THE CHURCH

"Religions and rulers have risen

and fallen. The Catholic Church has gone on powerful, from century to century.

"Empires and kingdoms, great families and dynasties arose and dis-appeared. Their control was left to born male was a fool or a weakling, that meant destruction.

'The Catholic Church never left leadership to chance. Not any first born, but the ablest was elected. He was chosen by a body of well-trained men, interested in securing the ablest as leader.

The method of electing Popes in The method of electing Popes in-terests Americans because it is the method—it may be called intellectual democracy—favored by those that founded this Republic.

challenge of this new, emancipated, free-thinking, audacious war mind."

This statement comes as a surprise "electors" and leave the choice of President to that superior body, as the Catholic Church leaves the selec-

truth, such as Theosophy or Christian Science. It is no wonder that these two movements should have been That, he learned, was above an Emperor's power.
"The Pope excommunicated the

Emperor and notified him that on a certain day, unless he should publicly repent, he would cease to reign.

"The Emperor's subjects, even his servants and courtiers, fled from him vanished.

AT CANOSSA

"The Pope was in a castle of Can-ossa, among the mountains of Modena, in Italy. There appeared the Emperor, who had crossed the Alps in the winter, and, clad in a penitent's garb, stood barefoot in the snow, knocking humbly at the gate.

"Three days in succession he returned to the same place, standing alone, barefoot, in the snow all day. eating nothing, lonely and humiliated, between the high palace walls. "The fourth day, January 25, 1077, the Pope admitted him to his pres-

ence, accepted his apologies and allowed him to continue as Emperor, after he had sworn to obey the commands of the Church.

"This great scene many artists have painted. Each painting illustrates the power of democratic rule, compared with autocracy. The Pope had back of him the spiritual sup-port of the people, as democracy to-day has the people's political sup-

And the Kaiser will find, in spite of Bismarck, that Prussia will go to Canossa—a new Canossa, where the Kaiser will find Woodrow Wilson, Lloyd George and Poincare waiting for him instead of Gregory VII., who received the old German ruler.

Bryce, investigator of Prussian atrocities and recently British Ambassador to this country, says of the Canossa incident: 'That one scene was enough to

mark a decisive change and inflict an irretrievable disgrace on the crown

people the feebleness of kings and emperors and the limitations of their

boasted autocratic power?
"The work of humiliating kings was well begun when the old Bishop commanded the pagan French king before all his nobles:

"'Bow the head, proud Sicambrian: adore what you have burned and burn what you have adored.

"The task was nearly finished by Napoleon, who made kings ridiculous keeping them waiting in his antiroom, like lackeys.

"It will be a task neatly and com-

pletely accomplished by democracy when this War ends.

The Kaisar is destined, if he lives a year, to hear Damocracy's order :
"Change here for Canossa." Brooklyn Tablet.

CATHOLIC ARMY HUTS

Kitchener, Ont., Sept. 9, 1918. Editor CATHOLIC RECORD, London

Ont. Ont.
Dear Sir:—Enclosed please find statement of proceeds of campaign for the Catholic Army Huts in Waterloo County, conducted by the Knights of Columbus, Kitchener.

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Yours truly, W. J. Motz,

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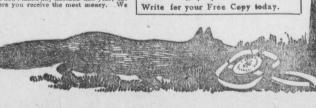
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