

The Catholic Record.

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

VOLUME XXXVI.

LONDON, CANADA, SATURDAY, OCTOBER 24, 1914

1879

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, June 7, 1914.
Dear Mr. Coffey,—When I came here two years ago I only had five catechists, now I have twenty-one. I owe this rapid progress principally to my dear friends of the CATHOLIC RECORD. God bless them and your worthy paper!
It takes about \$50 a year to support a catechist and for every such sum I receive I will place a man in a new district to open it up to the Faith. During the past few months I have opened up quite a number of new places and the neophytes are very pious and eager for baptism. You will appreciate the value of my catechists when I tell that I baptized eighty-five adults since the beginning of the year as a result of their work. I have even brighter hopes for the future if only my friends abroad will continue to back me up financially.
J. M. FRASER.

Previously acknowledged... \$4,395 98
L. A. 5 00
M. M. M. 1 00
A friend, Ponoka, 1 00
In memory of Mrs. M. Kill-
leen, Halifax, 1 00
Mary Killen, Halifax, 1 00
In honor of Suffering Souls 1 00
Mr. P. V. T. Lane, Bright... 1 00

The Catholic Record

LONDON, SATURDAY OCTOBER 24, 1914

A GOOD MOVEMENT

One of the most noteworthy Catholic enterprises of the day is the safeguarding of the faith of our Catholic students in the great secular universities by the establishing of clubs and by the opening of chapels on the college campus. For it is a fact that many of our Catholic young men and women are students at the great secular institutions of the country. We should prefer to see our boys and girls in Catholic colleges, but we must face the fact that they are not. The thing to be done is to extend spiritual help to them to counteract indifference or carelessness on their part in fulfilling their religious obligations. The Paulist Fathers have already sent their priests to work among the students, but there are many secular colleges in the country whose Catholic student body is deprived of the privilege of having a chapel on the college grounds. Some day, however, this difficulty may be obviated altogether by Catholics patronizing their own institutions. The prejudices against our own, harbored strangely enough by some members of the household of faith, are being dissipated by the knowledge that Catholic colleges are able to hold their own in catering to the needs of this generation. That they are inferior to secular institutions is but the flowering of bigotry or of jealousy, but this view is not entertained by those who direct the destinies of secular universities. For they regard many of our colleges as competitors whose claims to sound scholarship, to excellence in the teaching body, to the imparting of the essential elements of education, cannot be questioned. More loyalty on our part, more generosity and confidence in ourselves would place our colleges, which are maintained by the few, on the plane of material prosperity.

THE DEFINITE FACT

The only definite fact in life is death. From childhood onward we know that our days are numbered. Every hour we are reminded that we are only upon earth for a limited time, and still, with all the wisdom of the ages to reconcile us to the inescapable, we have not as yet found a human philosophy with which to calmly face the grave. Man cannot truly be said to have attained civilization until he can view with dignity the one episode inevitable to every career. We all came apprentices, not masters, to death. When the shadows lengthen and the noise of life is hushed only one friend has the right and the power to be with us. Happy those who have been loyal to Him: "In the midst of the shadow of death I will fear no evil for Thou art with me."

TRASH AND DRIVEL

We have never had so many books and never so many bad books. The existing standards of literature are distinctly below those of the two preceding centuries. We have so many periodicals of so many sorts—

the demand for fiction is so insistent—the manufacturer of books has become so commercialized and there are so many unfit in competition with self-respecting publishers, that writers who could not have marketed their output fifty years ago find ready acceptance of their drivel and trash. We could dispense with nine-tenths of our current writing. And yet these verbal monstrosities are lauded by the "critics" who are simply the hired men of the publisher. They have no standards of dignity or of worthiness; they are paid to write what they are told. They play upon the morbidly curious, upon the searchers after the unfit, and they can always find lessons in the unclean. Good literature is only possible through great patience, long reflection and exquisite handicraft. It necessitates constant elimination, research and thought. Had Fleet St. set as low a standard as some of our present day editors we should never have possessed the glorious heritage of the Addisonian period.

THE ART OF LIVING

Fortune making is not the chief end of man, nor is getting on the same as moving up. Happiness is not to be measured by its material adjuncts. Seeking for a "rise" or aspiring after a more salubrious environment may be a manifest duty owning a motor car or trying to live up to a conventional standard may be the ruin of domestic peace.
The true art of living includes a wise economy so as to allow of a margin over and above necessary outlay. When safety from common cares is thus secured faith in the moral order nerves the just man to face the unknown contingencies of life. The solid and everlasting treasures which such a one can attain are independent of class, employment or outward show. The beauty of earth and sea and sky; the light heart and the happy smile; the love of friends and the laughter of little children; all these, and far more than tongue can tell, help to fill the cup of happiness which must now and then overflow with gratitude. For does not a righteous past augur a peaceful future, seeing that experience begets hope and induces confidence in the imperishable realities.

A HARD SAYING

An eminent college professor lately declared on Commencement Day that "boys were always reasonable, teachers sometimes, parents never." It was a hard saying which was slightly modified by other remarks among which were these: "The more I see of the average parent the more I respect the average boy," and "It is a merciful interposition of Providence that no boy has, as a rule, more than one mother." The grain of suggestive truth in such statements must be found and taken to heart. Certain it is that, let outside influences be what they will, the home holds the key to the later fortune or misfortune which overtakes the life that issues therefrom. From the king in his palace to the laborer in his cottage the sights and sounds which frame the growing organism of the boy and girl are insensibly moulding the character. The blasphemous oath and the song of praise, each has its part in the building up of that inner world of experience which gradually determines the whole outlook of the man and the woman. What a serious charge are they silently bringing against their forbears whose conduct flouts the accepted axioms of truth and sobriety? Even the Turk counts it an unforgivable offence to cast dirt upon the graves of those who had the shaping of their childhood. But in these hurried days fathers and mothers are apt to plead overwork as an excuse for allowing their children to grow up like weeds, or leaving them to the mercies of strangers in their most impressionable years. It is a sad mistake—one which they are certain to look back upon with remorse and regret. No lesson is so pleasantly learned and so long remembered as the daily parable of exemplary living in a home which is brightened by happiness and joy and delight in the things that are good. Gold cannot

buy it nor worldly position either destroy or increase it. It is the highest gift earth can offer. Perhaps our most pressing want to day is not more dreadsoughts nor bigger armies, nor even a wider diffusion of riches and comfort but a deeper home life of which neither Powers nor Parliaments but only inspired womanhood, conscious of a unique calling, carries the key. The need of the world to-day is not for professional women but for educated, intelligent and conscientious women as homemakers. This world would wag along very comfortably if there never were another woman lecturer or doctor, for all these places could be filled very creditably by men, but it takes a woman to make a home, and the home to-day is the one thing needful for the safeguarding of humanity.

STRAIGHT TALK

FROM AN IRISH NATIONALIST

Owing to the hostility towards the allies displayed by a certain section of Irish Americans the editor of the London Catholic Herald, an ex-M. P. (Nationalist) has addressed the following letter to the Irish World:
To the Editor Irish World, New York, U. S. A.
Some of our Irish American exchanges are much out of harmony with Irish opinion in Great Britain and Ireland on the question of the war.

The Irish cause has been well served in the past by the Irish in America. If there is any difference between them and the Irish in Great Britain and the Irish in Ireland on this war question it is to be regretted. As an Irish Nationalist of forty years service I desire to make clear as far as I can the position of Irishmen like myself in Great Britain and at home on the tremendous issue which now confronts us.

First and foremost I would say that Mr. Redmond speaks for the whole of the Irish people, almost without exception, and if there are Irish-Americans for whom he does not speak then I would remind our brothers in America that it is the Irish people at home who have to settle the Irish question, and that they express regarding Mr. Redmond's attitude are desirable, nor are they likely to alter that attitude.

In America's war with Spain the sympathy of the Irish in Great Britain was with Spain, but we did not interfere with the freedom of Irishmen in America whose sympathies and activities were entirely with their adopted country.

The Irish in Great Britain and in Ireland have to live as a part of the British Empire, and they have a right to be heard on matters of policy that affect them, and that do not effect the Irish in America.

A WAR OF LIBERATION

Michael Davitt, speaking to the writer with regard to the Boer War, said that "he would be sorry to see Home Rule for Ireland achieved by Irish treachery to the cause of Liberty in South Africa." Irish opinion was entirely against the Boer War.

But this German war is a different thing. We look upon the German military system as conceived of hell, born of tyranny and injustice, and nurtured in bloodshed, and we say that if Great Britain has to fight for ten years rather than submit to this attempted German domination, the Irish people will support her, because they are fighting not only for the cause of liberty, but for their own welfare.

This is not a war of the aristocracy or of the Government of this country; it is a war of the British democracy, and that democracy has shown itself a friend to Ireland. It has swept aside privileged classes in order that Ireland may receive justice, and of the blood that may be spilt as a result of the German military policy of domination in Europe there is none that will be spilt more readily than that of the sons of Ireland who have now been allotted their share of the responsibilities as well as of the privileges of the British Empire.

Ireland has suffered wrong in the past; a past that has gone for ever. Can she refuse her sympathy to the Polish people, who are promised liberty as a result of this war, be-
lieved as that promise may be? Can she then withhold her sympathy from Belgium, suffering to-day at the hands of the German Huns, who have trampled over her fair fields, destroyed her towns, and murdered her people? Can she refuse her sympathy to that great body of the people of France with whom Ireland is in accord in matters of thought and matters of faith and in aspirations for justice and progress?
Furthermore and finally, whatever the faults of the British Empire, and they have been numerous, many of the worst of them are being removed and process of removing others is going steadily forward. So it is unthinkable that Irishmen should hesi-

tate for a moment in making a choice between friendship for Great Britain or for Germany; between adhesion to British ideals or German ideals; between the triumph of Germany in this contest, or the triumph of the British Empire which Irishmen have done so much to build up, and in which they have such a stake.

In England there have been feuds in bygone days—contests for supremacy between Republican and Royalist, between Non-conformist and Anglican, between Catholic and Protestant, between Liberal and Tory, between worker and employer. Each of these might easily make a good case against the other. All recollections of the past are blotted out, and to-day the nation stands as one man, ready to defend its liberties and to vindicate the claims of justice and civilization against the most infamous attack that history records.

THE RIGHT TO FORMULATE IRELAND'S POLICY

Irish-Nationalists claim for Mr. Redmond at this juncture, as they have claimed for him in the past, the right to speak for the Irish people. They claim for him the right to formulate Ireland's policy. If there are Irishmen anywhere who are unable to accept this decision, then they must join with the enemies of Ireland, and the enemies of Great Britain.

We have every confidence that out of this struggle Ireland will emerge with her liberties guaranteed, and with a promise of a brighter future as a component part of the British Empire.

Whatever steps the Irish leaders may think it necessary to take to bring about this result will be supported wholeheartedly by the Irish race everywhere, and we trust when these facts are born in upon the minds of our fellow-countrymen in the United States, that if they cannot give their adhesion to this policy they will at any rate refrain from becoming its active assailants.

Irish unity behind Mr. Redmond was never so necessary as it is to-day to secure lasting benefits for Ireland. We hope and pray that this unity may not be impaired, and we feel in our hearts that if it is it will only be by a small and unimportant section acting under the impulse of mistaken zeal, or in grave ignorance of the essential conditions of the present struggle.

Yours truly,
Editor Catholic Herald.

THE WOES OF POLAND

A century and a half ago an awful tragedy took place in Europe, a tragedy unique in its kind and far-reaching in its consequences. It involved an entire race. There was a noble kingdom inhabited by millions of people which in civilization yielded to few nations, and in territorial extent was as great as modern Germany or Austria. It had a language so sweet and flexible as it is to-day the tongue of the ancient Hellenes can be compared with it, a history a thousand years in duration and a literature as rich as any in Europe. It was a country that ever stood for lofty ideals, a country which was repeatedly the savior of Europe from Turkish barbarism.

Yet this nation was ruthlessly seized more than one hundred years ago by grasping neighbors and torn into three parts. Prussia, Austria and Russia were the countries that brought to pass this lamentable partition of Poland; the crime was committed without provocation, while the rest of Christian Europe quietly looked on. Turkey, a Mohammedan power, was the only nation to make a protest.

True, Poland was weak. There were some internal dissensions in the kingdom owing partly to her faithless sons, Poland was sick, yet not unto death. Documents testify that she was fast recovering, that education was gaining ground and moreover she was able to give evidence of her strength and vigor by drawing up the constitution of the Third of May. So there was really no cause for tearing asunder and erasing from the map of Europe that once fair and gallant nation. Why then was that notorious deed committed? Simply because might ruled over right. There was then no conscience in politics. Judgment had fled to brutish beasts and men had lost their reason. Had a brotherly hand been extended to the struggling Poles they would soon have risen to preeminence. But no! because Poland was weak, it had to be partitioned. Moreover, it was the policy of Catherine of Russia and Frederick of Prussia to keep the poor country in a ferment. As long as it was in that deplorable condition the powers let it alone, but when it was rising by dint of heroic effort, from that unhappy state, then it was that the Powers rushed upon it and violently dismembered it.

In the partition of Poland Prussia took the initiative, and sharing the despoiled kingdom with Russia and Austria, destroyed the equilibrium of Europe. The spectacle that un- happy continent now presents is doubtless in no small measure due to this erasing of the Polish nation from the map of Europe. Nor will

the equilibrium of Europe be established until Poland is again brought to her former prestige and glory. Then there will be no fear of the overwhelming numbers of the Russians, nor will the Germans have a preponderating strength over the rest of her neighbors.

That this must ultimately come to pass is pretty certain. The Poles, far from losing are gaining in numbers and influence and the views of influential statesmen are in accord with this view.

No country has suffered more indignities and cruelties at the hand of its conquerors than unhappy Poland. To read the history of that country after its downfall is most distressing. It is scarcely credible that such cruelties could be perpetrated by nations called Christian. Witness the thousands that have been massacred in cold blood by the infuriated Cossacks, the thousands that have been sent to Siberia for mere trifles, the thousands that have been cast into dungeons for no other crime than that they loved their country and their faith. Witness the machinations of the Powers that in 1848 led to the fearful massacre known as the Rzes Manusha, when the infuriated populace was instigated against the nobility that massacred in cold blood every noble they met. And this at a time when the nobility was really working for the interests of the people. And in our own time, before our very eyes, is not Prussia passing and enforcing laws against all ethical principles, laws of expatriation, by which Polish peasants are forced from their fireside, which they love more than their very life? This is going on in Prussia now, in the twentieth century. Poland must be crushed, Poland must be annihilated!

So we had the "Wretched affair." Only a few years ago in East Prussia hundreds of innocent children were cruelly flogged simply because they would not say their prayers in German and study their religion in a hated language. The reason of this? It was because these little victims felt, as any one would feel, that this persecution was nothing else than a cruel onslaught on their faith and nationality. The parents who upheld their children were cast into prison.

These are only some of the cruelties and indignities inflicted on the Polish race. In some form or other persecution has been going on for the last hundred years or more. This is the reason why the Poles in the present conflict are so fairly apathetic; for while they passionately love their country and desire its liberty and independence, yet having been deceived so frequently by the three Powers that hold them captive, they expect no benefit from the conflict. At present the Poles number under Russian rule some 5,000,000, under German rule, about 3,000,000 under the power of Austria, while 3,000,000 are in this country.

Needless to say all these last named are passionately attached to the United States, where they have found the freedom of protection for which they looked in vain in their own land. Now a people numbering over 26,000,000, who have done such noble services for mankind as to merit the title "Knight among the Nations," a people who are highly cultured and who have produced such eminent men and women as Kosciuszko, Pulaski, Michiewicz, Sobieski, Sienkiewicz, Modjeska, Paderewski, Sembrich, Kochanska and a host of others, certainly deserve a corner of the map of Europe. Will no nation raise its voice in the cause of that struggling, downtrodden people?—M. S. R., in America.

IN A GERMAN HOSPITAL

N. Y. Freeman's Journal

The following extract from a letter just received from a young priest, a native of Rockville Centre, N. Y., and at present acting as chaplain in the hospital at Beilngries, Germany, will be of interest:

"Here in Beilngries I feel quite at home. I have a cosy little room where I can study to my heart's content. I say Mass in the hospital chapel, where the majority of the sick and wounded receive daily Communion, which to me is a great pleasure.

"As regards the prisoners of war, here, I must say that on account of the treatment given them I can but respect the German nation.

"Wounded French prisoners receive the same care as do the German soldiers. This the German War Department has emphatically commanded.

"So kind were the people here to the prisoners that the War Department had to forbid them to visit them, as the Germans were making the lives of the prisoners one long vacation. Cigars, fruits and the like were given them.

"We have quite a time preventing the Belgian officers who are prisoners with the French officers from coming in contact with the latter. They accuse the French of betrayal through lack of promised aid.

"I have repeatedly read letters which French prisoners have sent home, and in which they informed

their loved ones not to worry, as the Germans are not the barbarous nation which the French have always pictured them to be. They write that they are treated like human beings, receiving every consideration, and are safer in their captivity than fighting at the front.

(REV.) PETER QUEALY,
St. Agnes' Rectory, Rockville Centre, N. Y.

RELIGION IN WALES

The disestablishment of the English Church in Wales has stirred up a fierce quarrel among non-Catholics in England. Welsh Episcopalianism has never been more than the religion of an insignificant minority of the people of the principality, for the bulk of them are Dissenters. And yet, in all these generations since the Reformation, it enjoyed the revenues of the whole religious outfit left by Henry VIII. when he was done plundering the Catholic Church.

Take these misapplied funds away from the Episcopal ministers and their dependents, and apply them to public uses—such has been the demand of the Welsh Protestant people. This is now effectuated by law, and the English Church—always a foreign institution in Wales—must manage to get on as best it can; though a comfortable maintenance is left for the disendowed parsons and churches.

Meanwhile Catholicity, given up by the Welsh—very reluctantly, indeed, stolen from them by Henry, Edward and Elizabeth—in the past two generations has been making good progress. Wales has its Catholic Bishop. The faithful are the Irish and their children who have settled at industrial centers, and who have flourished under the manifest blessing of Heaven. They are few, compared to many Protestants. But they have a militant zeal, lead edifying lives, and are by this time well assimilated to the Welsh national spirit, which is strong, and is naturally redolent of the traditional Catholic sentiment that once ruled everything in this mountain refuge of the Gaelic Britons.

Some of our English Catholics have expressed regret at, and even shown opposition to Welsh disestablishment, fearing that the disregard for the vested rights of religious institutions shown by the Government may be exerted later on for the spoliation of all denominations, including Catholics. The case is a delicate one, and we are too far off fully to understand it. But from the distance it seems to us that whatsoever is done to reduce an usurpation to honest behavior may be accepted willingly enough, even though the motives be open to suspicion.—The Missionary.

"A BAS LA CALOTTE"

Such was the popular cry in official France a few months ago. It is no longer heard, however. France has changed. She was at peace then. She is at war now. In peace her officials calumniated and robbed priests and sisters, ridiculed them and their manner of life, drove them penniless into exile, to live or die, as might be. "A bas la Calotte" was a stirring cry. Not so now. France is struggling for her very life; and, behold! the men whom her officials branded as traitors have flocked to her standard, many of them from their exiles in foreign lands, to the number of 15,000, or more. They are foremost in deeds of courage and heroism. France, the France of the French people, is proud of them, wild with enthusiasm over the priests who stand on her firing line and drop in her trenches, martyrs to patriotism.

The politicians, where are they? Some months since they were the only patriots in the whole country. France was at peace then. And now? They are as patriotic as ever. One has exposed life and limb by becoming a paymaster in the army; others are hazarding their safety by writing proclamations, still others are absent on pressing business. The "traitor" priests are face to face with the enemy; the politicians are tucked away snugly. The war will cease some day; the courage of the "patriots" will revive; they will come into the limelight again and valiantly seek the enemy, defenceless priests and innocent Sisters. For the present, however, A bas la Calotte is unpopular. Maybe the French people will never listen to it again. They are quick to learn a lesson.—America.

WHAT A DIFFERENCE

What a difference there is in a home where several Catholic papers and magazines are subscribed for, and the home wherein no such publications are read! There is a Catholic atmosphere in the former place. The members of the family are devoted to their religion, interested in the welfare of the Church; eager for news of conversions, and are instinct with Catholic principles and ideals. Whereas, in the home, where no Catholic periodical is taken,—well, the less said about it the better.—Catholic Columbian.

CATHOLIC NOTES

To signify the pleasure with which the municipality of Pegli, Italy, received the news of the Pope's election, the square in which the Pope lived as a child has been named Piazza Benedetto XV.

Three hundred Jesuits, including the Provincial of the Paris Province, are now serving in the French army. In the German army priests serve as chaplains or with the ambulance corps, but in France priests are not exempt from military duty.

Cardinal Bourne has now a list of more than 100 priests, secular and regular, who are available for the services of the army and navy during the war, so that no further applications will be required. Chaplains are to serve to the end of the war.

In Tremonde, Belgium, whose population was 10,000 people with 4,000 buildings, the beautiful cathedral with its wonderful paintings by Rubens and Van Dyck, was saved in the recent siege. Its tower is 400 feet high.

One-tenth of the total population of the Russian empire hold and profess the Catholic faith. According to the census of 1897, out of a total of 125,640,021 inhabitants, the Catholics numbered 11,506,834—a total which had increased to 15,197,809 in 1911. About eleven million of these Catholics are Poles.

The successor of Pope Benedict XV. in the See of Bologna will be Right Rev. Giorgio Gusmini, Bishop of Foligno in the province of Perugia. The appointment has been announced. The new Archbishop is a native of Vertova in the diocese of Bergamo and he was born on the 9th of December, 1855. He was appointed to the Bishopric of Foligno, Aug. 26, 1910.

Millicent, Duchess of Sutherland, sister of the Countess of Warwick, was recently received into the Church. She is the widow of the late and mother of the present Duke of Sutherland, and a daughter of the 1st Earl of Rosslyn. Her mother is also a convert. The Duke of Sutherland is one of the richest peers in England. The Duchess is now nursing the wounded in the Convent of Notre Dame, Namur, Belgium.

Refugees from Belgium are entering England and Ireland in great numbers. Being almost all Catholics, the duty of caring for them so that the children among them may not lose their faith, devolves upon the Catholics of the British Isles. We note with pleasure that the Superior-General of the Irish Christian Brothers has intimated his readiness to extend hospitality to 100 Belgian boys free of all cost.

The Rev. Mother a Becket, a nun of the Sacred Heart, has met with a tragic and pathetic end in Belgium. She was staying at a convent of the Order in Hourtain when the Germans arrived. Hearing firing in the street she went to the window to close it. She was immediately shot in the arm, and died after lingering for two days. The bullet, after passing through her arm, struck a Sister beside her in the breast, killing her instantly.

Rev. Father Benedict, Q. D. C., in charge of a number of priests and novices who escaped from Bruges and Louvain prior to the German invasion, had a most cordial reception in England, and again in Dublin, and along the route to Loughrea, Co. Galway, Ireland, where the party was welcomed by the Carmelites of Loughrea Abbey and a large crowd of sympathizers. Father Benedict is a native of Louvain, and travelled to England on the same boat with his parents, who also had a wonderful escape.

The Rev. Kenselm Digby Best, of the Oratory, London, England, the last survivor of the original band of Oratorians established in England by Cardinal Newman, died recently in his eightieth year. He was the son of Mr. John Richard Digby Best, of Bothleigh Grange, Hants, was born in 1835, was educated at Ampleforth, and was ordained in 1858. Among other works attributed to his pen are The Blood of the Lamb, A Priest's Poems, The Victories of Rome, and Rosa Mystica. His grandfather was Henry Digby Best, the "Precursor of the Tractarians," who became a Catholic in 1798.

Catholic France loses one of its most faithful sons in the death this week of Count de Mun. This distinguished French patriot has been tireless in his work since the war began, and it is doubtless to the fatigue of the new labors undertaken by him at the outbreak of the present struggle that his death may be ascribed. He died of heart failure. Count de Mun came of a family noble for service rendered to France. His grandfather, Marquis de Mun, was an official of the great Napoleon. The Count himself fought with distinction in the Franco-Prussian war, and three of his sons are in the French army at present. He represented Finistere in the French chamber of Deputies and was a constant and consistent opponent of the atheistic policy of the French Government in recent years. He was at one time Minister of Foreign Affairs.

SO AS BY FIRE

BY JEAN O'CONNOR

CHAPTER VII

"TWIST LIFE AND DEATH

Mildred stood at the gate where her father had left her, looking out through the deepening shadows at a scene that was her first glimpse of the tragedy of life. Lights were beginning to twinkle down the steep, crooked streets, and in the wooded depths of the gorge where searching parties were still at work. One-half the cars had gone down under the swollen waters of the creek, and it was supposed that many of the hapless victims had been swept off by the swift current to the great river into which the smaller stream debouched scarcely a mile below.

Each train now bore anxious friends and relatives to the scene of disaster and the little mountain village, roused from its usual torpor, was all a-shred with feverish life.

Two women passed by the gate, sobbing bitterly; men were bearing a stretcher from the little cottage across the street; from the banks of the stream came the clear, quick tones of official command. Everywhere was the shock, the jar, the horror of sudden and unlooked-for calamity. To Mildred Randall it was a revelation of a world she had never known, and she looked out upon it with soft, pitying eyes, longing to help, to ease, in some way, the cruel stress and strain around her.

Suddenly, a voice out of the shadow scooped her. "I beg your pardon, miss," the speaker peeped from the clump of cedars before the gate. "They told me there was a young girl lying dead in here. Can I look at her?"

The words came hoarse and quick, and with an evident self-repression, that touched Mildred's heart, though it was a plain, awkward countryman who spoke—a very clown to the cultured circles in which Miss Randall lived and moved.

"There is a woman dead in here, yes," she answered, in a low voice of sympathy.

Went off—about sundown—so I heard the other continued, in the same short, broken tones. "Lord, if I had only known it! I've been searching everywhere, up and down the stream—and among—among them stiffs yonder—and—all the time she was dying here alone—God!"

There was no irreverence in the word—Mildred felt it was the cry of a breaking heart.

"Oh, it is hard, very hard," she said, softly. "Your sister, perhaps, or—wife—"

"No, ma'am; no, she wasn't, so to say, nothing like kin, I mean, nor wife—no, nor sweetheart—least not of her own will. But—but I thought a lot of her. We were sort of neighbors, you see, and she, having nobody but an old grandmother to look after her, I come on as soon as I heard of this smash-up to see if she was hurt. She don't seem to have been ticketed anywhere, though most of the people had letters or cards or something to show up who they was. Can't even locate her trunk, though the baggage car is open for inspection down that below. But I heard that was a young woman lying dead up here, and so I come up—to see—"

"You can come in, I am sure," said Mildred, impulsively. "Only I must ask you, please, to be very quiet and self-controlled. My—my cousin, who was severely injured, is in the adjoining room, and is just beginning to rally from the shock. She must be kept very quiet."

"Oh, I'll be quiet, miss, I'll be quiet. I ain't—ain't—the rapping kind. If you just let me look at her so—so—I kin take her back home. It ain't any great shakes of a home, but she'd like to be tucked back, and laid under the old yew tree there, I know."

"Come, then," said Mildred softly, and she led the way back into the little cottage, where the light in the front room burned dimly, and the window shutters were closed, and pitying hands had straightened the still, stark figure for the last sleep. The door leading into the back room was slightly ajar, and Mildred closed it cautiously before she lifted the veiling sheet from the dead face.

There was a moment's silence, then a strange, hoarse, choked sob. "Is it—?" asked Mildred, her eyes full of tender sympathy.

"No, miss, no. Lord, that ere is old enough to be Weasel's mother," was the excited answer. "They told me, them fites down yonder, that it was a girl. It's a girl I'm looking for—a girl named Weasel—I should say Barbara Graeme."

"It's all settled, my dear," said the Judge to Mildred. "The doctor will go with us, and when the president of the road learned my granddaughter was among the injured he telegraphed that his own private car would be at our disposal to-morrow morning."

"Private car!" muttered Dafy to himself grimly, as he strode out of the gate. "I've got in among the high fyers, sure enough. That was a downright nice girl, though, high flyer or not. Lord, I'm glad it wasn't Weasel lying there!" and the speaker paused in the darkness to wipe the cold beads of sweat from his brow.

"Talk about yer spook stories! That ain't nothing in them," added Dafy. "I felt just cold sure that Weasel Graeme was in that house living or dead to-night. I could have sworn I heard her call my name! But I won't give up yet. For if she was in that train, and Nick Delven said he sold her her ticket and saw her board it—if she was in that blasted train, they showed me the names of everybody that got off safe and hers wasn't there. If she was in that cussed train—"

Dafy's keen wits were not in their usual working order to night, and he had to stop to mop his brow and rub his head to see things clearly. "Why, she must be round here somewhere hurt!"

Hurt! Ah, it was a light word, Dafy knew, for what he feared. Hurt! he had been all over the little village questioning, seeking. There was but one place to look for the hurt now. And there, down in the dark gorge where the swift foaming waters swept on their springtime flood, Dafy worked all night with the rest, dragging the bed of the creek, searching among the sharp hidden rocks, the heaped debris of the drifting wreckage, the long grass and sedges of the bank for ghostly finds—abandoned sometimes almost out of human semblance. But Weasel was not among them. Dafy would have known that red gold hair even in depths of darkness like this.

Worn out with the sickening horror of the night, the searching party were resting on a stretch of grassy bank, drinking the hot coffee that had been sent down from a neighboring farmhouse, when the whistle of the morning train was heard in the distance.

"She do be coming by the river track," said one of the men. "Big bugs aboard that, I guess, that kin switch off what they please."

"It's a special," said another. "A special with the railroad president's private car. I hearn say up that at Widder Barnes that there was some grand folks down last night, looking for a lady that was pretty bad hurt in the smash. They're a-bringing her out now."

And Dafy stood up with the rest to look at this new feature in the grisly scene, where death, grimly impartial, had stricken down lowly and lofty alike. An anxious group was emerging from the little cottage on the hillside. Two men were carrying an improvised stretcher, carefully curtained from the light, doctor and nurse walked beside it, while Judge Randall, his son, and Mildred, gave unmistakable tone to the gloomy cortege.

"That's them," continued the previous speaker with a nod. "Ole man's general, or a judge or something very big, and the Widder was telling my wife that he was terrible out up. It's his granddaughter that was hurt, and when the president heard who 'twas he was drefful out up, too. Ordered off this special with his own car to take them home. Going to take doctor and nurse with 'em, and that means a wad of money, you kin bet—Mildred said she heard the old man say he'd save the girl if it cost every cent he had."

A pang shot through Dafy's honest heart at the words. Ah, if he could have saved, too, saved the girl he loved, the girl who must have been swept away by the flood to depths he could not reach! And then, for the strain had been terrible even to his rude strength, he sank back against a tree and stood there strangely faint and trembling, while the stretcher was borne down the hill and lifted tenderly into the palatial car and the "special" took its winged way over roads cleared by telegraph for its unbroken night.

"Queer!" said Dafy, rousing himself with an effort, and reaching for another cup of coffee. "Queer how darned shaky I am this morning. Ef I believed them spook-raising fakirs I'd say Weasel had been a calling on me all night and had just got up and said good-by. That ain't nothing more to be done here as I can see, so I mout as well make tracks for home and break things easy to that old woman at the Road House."

But when, pale and worn and strangely shaken still, Dafy reached the Road House late next evening with his hopeless tidings he found it deserted. The windows were closed, the door locked and barred; no answer came to knock or call. In dire perplexity he made his way to old Huldah's cabin, quarter of a mile distant.

"Ole missus done gone, sah, nobody knows what. She druv over de cow and de hens rest'day morning, and tute me to take keer ob 'em, for she was gwine away."

"Did she hear—did she know?" asked Dafy excitedly.

"Bout Miss Weasel being killed in de deers? Yes, sah, yes, dey showed her de papers and she read 'em through. Lord, Lord, but 'twas drefful! An' dey ain't found dat poor chile's corpse or nothing! Drown dead, dey say, in de ribber, whar she'll never come up. Lord, Lord, 'twas enuff to crack pore ole

surety give, and of which you confessedly know nothing, Dr. Vance.

"Don't relegate me to the 'outer darkness' hopelessly," he said gravely. "I am not the mocking materialist you think. I say only that glimpses, gleams of a better life, do not suffice me, and we have nothing more. Thereck out, Miss Randall. To me and many like me life is like these mountains we are crossing, peak above peak, ridge beyond ridge, dim, vast, giant battlements, that seem to defy man's puny strength. We master them in a way, it is true. We have learned to stretch one slender rail of steel through the fastnesses, to scale the height, to leap the gorge, to bridge the stream. We have learned to sweep on as we are doing now, our searchlight blazing through the darkness, our harsh cry of triumph waking the silence, but beyond—the narrow path we have broken all is night—impenetrable night."

"You forget the stars," she said, softly.

"Too far," he answered; "too far and too faint, Miss Randall. They only add to the mystery."

"That is because you have not learned to read them," she said. "They have guided wiser men than you, Dr. Vance."

"Where?" he asked.

"Over the desert wastes to the hills of Judea," she answered, brightly. "Surely you remember how those wise men of old declared 'We have come from the East and are come to adore Him?'"

There was a moment's pause. Vance had heard sermons and exhortations without number. His own good mother, a devout church-woman, had made Bible reading a family duty—had never had a quotation struck him with such sweet and simple force. Faith undoubting, unquestioning, unhesitating—was this the guide through Life's darkness? Faith that saw His star in the East and followed to adore?

"Do you know there is something very, very strong in that sentence?" he said thoughtfully. "A beautiful piece of Oriental imagery."

"Yes, I have always loved those dear old kings," said Mildred simply. "They were not 'afraid,' like the shepherds. I do not understand being 'afraid.'"

"Then fate has been most kind to you," Vance answered. "I think my patient, your cousin, does. More than once in her brief moments of consciousness I have caught a look of fright, almost terror on her face that I found most distressing."

"Poor girl," said Mildred, gently. "I do not wonder after such a terrible shock! We can only hope and pray that she will forget."

"Forget!" Ah, the kindly wish was breathed in vain. Already, as that frightened glance Dr. Vance had caught betokened, his patient was beginning to remember, dimly, fitfully, as one sees through breaking clouds. Barbara was realizing that this new world into which she had ventured held her in tender toils which she knew not how to break.

Watched, tended, guarded, like some new-found treasure she was borne on to the beautiful home of Elinor Kent's dying dream, where the new-leaved oaks made flickering shadows on lawn and terrace, and the roses were in bud on porch and trellis, and the river took its shining way to the sea. Wide, airy rooms had been made ready for the new-comer, all things prepared for her comfort. Mrs. Randall was full of womanly sympathy, the old family servants stood about, eager and anxious to serve, as 'Miss Nellie's girl,' pale, helpless, tremulous with the excitement of her journey, was lifted over the threshold of her new home, borne up the wide, polished stair to her own beautiful room that had been filled with welcoming flowers, soothed by quieting "drops" into restful sleep.

"There is no further cause for alarm," Dr. Vance declared, as after leaving his patient in the hands of the family physician, he made his adieu. "She has borne the journey remarkably, all dangerous symptoms have disappeared. The atmosphere of a home like this will do the rest."

"Must you go at once? Can't you wait a while under the roses, too?" said Mildred, cordially.

"No," he said, looking into her clear eyes as he held her hand for a moment in a parting clasp. "I would lose my train, I fear. That train of which I told you last night that bears me on through the darkness."

"Lose it?" she answered gayly, "and trust to the stars."

"I am not—yes," he said in a low, earnest voice. "But for the now me how pure and clear can be their guiding light. We have had a delightful journey together, Miss Randall, one I can never forget."

And then as if fearing to say more he dropped her hand abruptly and was gone.

Miss Randall looked after him with a vague regret.

"Now if I were not the light, frivolous being I am, I might have impressed that man," she thought. "I impressed him seriously. I had the chance to give him a real good sermon last night and he would have listened to me. Bess Dixon would have repeated the Catechism from cover to cover, I know. But I never could preach—Mildred! she her pretty head restfully, 'though it does seem drefful for a nice man like that to live in such pagan darkness.'"

And Miss Randall turned back into the house, all unconscious that into that pagan darkness she had sent a ray of light that would brighten into perfect day.

"Yes, but, John, can't you be serious, dear. Don't you see that I'm very much in earnest, you big foolish fellow," and as little Mrs. Donovan looked up in her husband's laughing face with a quivering lip and eyes perilously near to tears, there was no doubting the truth of her words.

"All right, little woman," John Donovan said, with sudden compunction, bringing to a quick conclusion the last lively steps of an Irish jig which he had just been performing in the middle of the sanded kitchen floor. The stalwart young farmer, handsome of face, brawny of limb, merry-eyed, and kindly of tone, had ever been of such a light-hearted and easy-going disposition that his friends sometimes said of him that he would still be found dancing and singing on his death-bed.

"What is it, dearie? Sure, 'twould be the hard-hearted fellow, indeed, could refuse you anything. Tell me, Mollie, what it is that you want us to do, astoreen," he went on, in his coaxing, colloquial way, as his wife remained sad and silent.

"You know very well what it is, John," she answered, dolefully.

"That bothersome confession again?" he asked, with uplifted brows and a very frank face. "Ah, well, I'll promise you I'll think about it, little girl."

"Yes, but you always say that, though it's nearly three years now since you knelt to the priest, and to-morrow is Ascension Thursday, and the very last day for the performance of the Easter duty," his wife said, with a little sob in her voice. "And I'm getting so hopeless, so very disappointed in you, John."

His eyes rested on her pretty down-cast head with a look that wavered a moment between irritation and tenderness. Suddenly at the thought of all that little Mollie, his dear wife, the friend of his mother's, his lovely children had been to him:

"A perfect woman, nobly planned, To warn, to comfort, and to command," the latter feeling gained complete sway.

"All right, little woman," he said, passing one arm affectionately about her. "Don't cry. I'm not worth crying about, my pet. And I'll do what you ask, I promise you—anything rather than see you fret."

Mollie lifted a grateful face, into which a sudden little radiance had crept like sunshine after rain.

"To-day?" she asked, eagerly.

"Must it be to-day?" she nodded decisively.

"Yes, if you want to fulfil your Easter duty for this year. To-morrow is the very last day," she said again.

"Well, I must be off to Dublin Market this morning, so it will be a bit awkward," he began.

"That is just one of the very reasons I want you to go and make your peace with God," his wife said earnestly. Having lived all her life amidst quiet country lanes and fields, such places as cities and seaports and market places were fraught in Mollie's imagination with a thousand dangers.

"Don't you know, John, that you never go away from me like that but I'm miserable all the time till you come back, fearing you'd be killed by a train or a motor car, or maybe swept into the river by some of those wild cattle being shipped off to foreign parts?"

"No fear, dearie," he laughed confidently. "I can take better care of myself than that."

"But one never knows," she went on, "what may happen, or at what moment we may be suddenly called on to appear before God. Think of all those poor people who went down in the Titanic! And that poor young lady who was killed the other day by the motor, not a hundred yards from our gate!"

"God help them, poor creatures," her husband said with feeling. He had been amongst those who helped the unhappy victim of the last accident from beneath the overturned motor, and he could not yet think of the maimed and disfigured face of the poor dead girl without a shudder.

"After all, confession is not such a hard thing at all, John, when one makes up one's mind to it. And one feels so happy after it—just as though one were walking on air," Mollie went on, hopeful at last that her word was being heeded and an effort made.

"If you went into one of the city churches as soon as the market is over, the priests are sure to be hearing confessions there all to-day—"

"All right, I'll do that," her husband said quickly, as though catching at an unlooked-for chance. That would be so much easier after all than having to go to Father Tom Dempsey, who, of course, was very good, but in whose black books John Donovan felt uncomfortably sure he had long been now.

"You'll promise me, dear, for sure," Mollie asked, pleadingly.

"Surely, Mollie, I promise." And he kissed her with a smile.

John Donovan kept his word. Mightily glad he felt of it, too, as he stepped from the cool darkness of the great city church into the fresh radiance of the May-day that very same evening. Truly, as Mollie had said, he felt as though he were walking on air, as though the heavy accumulated faults and omissions of the last three years had slipped from his shoulders, leaving him care free and happy as an innocent child. How easy he had found it, after all, and how kind and fatherly, how understanding and sympathetic the White-haired old priest had been! And how foolish he himself had been to delay so long over a matter so very easy in the end, and which had

A NARROW ESCAPE

brought that strange, wonderful, beautiful feeling of new-found grace and goodness into his heart.

John Donovan was a man who, though careless in many ways, yet had been greatly beloved from boyhood upwards for his unflinching kindness and good nature towards all men. And in even a more special way towards all women and children, whom he never failed to treat with an old-world chivalry and tenderness too often found absent in these degenerate days.

To-day, if possible, he felt more imbued than ever before with the spirit of universal kindness and goodness. A blind beggar at a street corner received from him a dounce out of all proportion to his expectations. A few moments later he might be seen helping a feeble old woman through the crowded traffic of the street, carrying her heavily loaded market-basket for her, and depositing it and her safely, amidst the old creature's voluble thanks, on the footpath on the other side.

And when, just as he turned into the railway station on his way home, his ears were suddenly assailed with the frightened cry of a tiny girl whose mother had momentarily lost her in the hurried throng of passers-by, it was John Donovan who came first to the rescue, comforting the child, and succeeding after a very short search in restoring her to her much alarmed mother.

Having done so, he turned with uplifted hat from the lady, and was about to recross the road hurriedly to the station—for his train must be very nearly due—when a startled shout from behind him brought him to a sudden standstill. Not a moment too soon either, for hardly had he time to look about him when he was struck by the side of a motor car which had crept up behind him unheeded.

Had he advanced one step further, or disregarded for a second that warning shout, he was probably no more, for the car was bound to go clean over him. As it was, he felt a sudden jar of both legs, and was barely able to throw himself free of the car ere it was brought to a stop.

In those few moments of doubt and terror, with the memory of the mangled face and form of that recent poor victim of modern rush and hurry before his eyes, his first thought was a prayer for Mollie and the little ones at home, perhaps now to be left husbandless and fatherless forever. His second was a great uplifting of his heart to God in gratitude that, if he were to be taken, it was in the state of grace and newly-shriven that he would go before his Lord and Maker.

Was it not for this very reason, indeed, that Mollie, in the providence of God, had prayed and pleaded with him so earnestly this morning? If he must be taken from her, how much better now than yesterday, on a year ago, with all his faults and sins lying heavy and unforgiven on his soul!

But he was not to be taken after all. The car, which had happily begun to slow down ere it struck him, soon came to a standstill, and John Donovan presently found himself with nothing worse than a pair of badly bruised shins and some torn and mud-bespattered clothing, the centre of a crowd of sympathisers, half of them filled with concern for his safety, the other half equally indignant and denunciatory of the reckless driving of the man who had so nearly run him down.

"The mercy of God you were not killed," one of them said, "and are you quite sure you got no bones broken?" asked one anxious onlooker.

"Quite sure," John Donovan answered with a smile. He was feeling badly bruised, and suffering from shock, yet it seemed quite natural that now, as always, he should show a happy and smiling front to all. Perhaps it was because it is always the lookers-on who see most of the game, and he himself had had hardly time to realize his great danger when it was already over and past. But of the crowd of anxious, excited, or indignant people about him, it is safe to say that he was the one most cool and collected of them all.

"Ay, it was a pretty close shave indeed," he admitted to those who congratulated him on his narrow escape. "And I might as well have been killed, almost. Well, I suppose, I wasn't good enough to go yet awhile, boys—though, praise be to God, things might have been worse than they are with me. An' to think a body could so easily walk into a motor car like that, and go to one's grave without word or warning!"

"Sure poor Mollie was right after all," he reflected inwardly; "an one can never be sure of the moment one is to be taken. It was herself or one of the children was in it now!" and a spasmodic cross his face. "It shows us how well prepared we ought to be at all times and in all places, glory be to God!"

Mollie was naturally much shocked when she heard of the danger her husband had run, even though he himself did his best to make it seem trifling and unimportant. But one good thing came of it which was to prove of vast help and consolation to her in the years to come. It was that John had been so impressed by the warning of that day that ever after he was determined—and carried out his determination—to be for ever and always, as he expressed it, ready, as far as lay in poor mortal power, to go before the Lord."

MINISTER WHO LOVES CATHOLIC CHURCH

The Rev. Edwin E. Snell is another Congregationalist clergyman who will not stand for abuse of the Catholic Church in these days when there is in many parts of the country a recrudescence of A. P. A.-ism. Mr. Snell is a Chicago man.

Dr. Snell is not satisfied to stand with his fellow Congregationalist, Dr. Washington Gladden, against abuse of the Catholic Church. He is more like Dr. Charles E. Stowe, the son of Harriet Beecher Stowe, in a positive affection for the old religion. Dr. Snell says it is vain for any Protestant to attempt to trace primitive Christianity to any source but the Catholic Church which they call "Roman."

He loves the Catholic Church for what it has been, the transmitter from the beginning of the integrity and vitality of the Christian Gospel. He says:

"I should be a sad and vile ingrate not to love a Church that has done all that and much more for me as a Christian. For fifteen hundred years the preachers and pastors, the hymn writers and the church builders, the social reformers and the mystics, the theologians and the poets of all Europe west of Russia were Roman Catholics. All our spiritual wealth as Protestants is an inherited wealth; inherited through the Roman Catholic Church."

He loves the Catholic Church for what it is. We quote again:

"But is it not true that in some lands the Roman Church keeps its people ignorant and confirms them in their superstitions? Is it not in respect to knowledge, backward, and does it not seek to remain so? It is easy to say these things and the very fact that it is so should make us the more careful. When we have weighed the whole matter we shall probably have a more charitable judgment than we have off hand. The Roman Church deals with great masses of humanity; it must adapt its methods as wisely as it can to the capacity of the people with whom it deals. Could Protestants do any better with these same people? I doubt it."

The Roman priest knows his people better than we know them. Few of us anywhere do as well as we ideally might. I think the priest would be as quick to acknowledge his sense of insufficient wisdom and his sorrow for it as any of us Protestants. But we must remember the task is colossal and we must pray for them rather than rail at them; we must wish them God-speed, and when we truly do we may discover that they are making more progress than now—without any prayer for them—we are likely to see.

"But is it not true that the Roman Catholic Church is an American, and is seeking to overthrow our government and all that? I hesitate not to say that I believe it is a foul and hateful calumny. The people who say these things have not one solid fact upon which to base their monstrous indictment. It is an utterly unworthy frame of mind for brethren in Christ to have towards each other. It is true, of course, that many Catholics are office-holders, and many more are office-seekers. But why shouldn't they be?"

"This is a government of the people and it is a credit, not a reproach to a citizen when he has political ambitions. If these people had less ambition, did not seek offices, did not reveal political astuteness, we should say what stout folks they are. But when they heat us at the political game we cowardly say, Oh! they are intriguing against the government."

"But every time the test comes, when there is a call for men to go to the front and die for their country, the Catholic bears his full share of the load which patriotism then assigns and triumphantly and concretely vindicates his loyalty."

"We must get this miserable slander out of our minds. By every test which can be fairly applied, the Catholic citizen stands on a par with his Protestant brethren."

"I do not say that all Catholic politicians are saints. I should not like to be compelled to defend the saint-hood of all Protestant politicians. But man for man, I will trust the ultimate patriotism of my Catholic as of my Protestant neighbor."

"I hesitate not to affirm my faith in and my affection for the Catholic Church of to-day. She is doing a vast work in the world; she has enormous responsibility resting upon her for the souls of the millions in her custody, and she is sincerely trying to bring to them the gospel of Christ, and if we Christians are are challenged by the duty to love them sincerely. By this shall all men know that ye are my disciples if ye love one another."

"Finally then, I love the Roman Catholic Church for what she is to be. Because she is the mother church I look to see her make a place again for the children who have gone forth. I look to see her grow more gentle and more wistful when her children become less truculent. The time of our separation grows long; if we can only begin to substitute kind for harsh thoughts, if the mother can begin to grow proud of her vigorous offspring and the children grow more appreciative of the old mother, the time of a great reconciliation should not be hopelessly remote."

"If ever the world is to be won for Christ there is need of a united Christendom. At present less than one-third of the population of the earth is even nominally Christian,

When Hope grows strong, Worry will die a natural death.

NORA TYNAN O'MAHONY.

In union there is strength. Is it not to come? Not at once indeed. We must all grow kinder and more generous in our spirit, but by God's grace that is not impossible.

Perhaps the better days are nearer than we think, and each of us can have some little part in bringing them on by remembering to love each other.

"Let us judge the Catholic Church by the Catholics we know or may know in our midst; we shall find them as neighbors and as Christians to be worthy of our Christian love; and if we ever discover some frail soul who is not all the Christian might be, let us remember our own frailty and pray God for grace to be some help to him; not merely a harsh and un-Christianlike censor.

"Love has magic in it and is able to do more than we dream. You were strong, virile, determined. And he held your 'intolerant' Roman Church bowed low in welcome, and embraced you."

A PROTESTANT DIVINE ON INFALLIBILITY

We discussed lately some charges against the Catholic Church, made by a Protestant Episcopal dignitary. In doing so we reserved one, because it could be discussed adequately only in a separate article. Here it is:

"The Jesuite and other ultra-montanists, it seems to me, came along once on a time with a strange and, so far as I can study Catholic history and dogma, novel idea about the infallibility of the Pope. You were strong, virile, determined. And he held your 'intolerant' Roman Church bowed low in welcome, and embraced you."

Of course we can not guess how far the dignitary has been able to study Catholic history and dogma. He may have burned the midnight oil over it for years; he may have confined himself to such petty handbooks as Littledale's "Reasons" and its offspring in this country. He writes himself B. D.; but we know from experience that this is no guarantee of the possession of any theology. Among these responsible for an absurd memorial on the Filioque, drawn up in Florida for presentation to the last General Convention of the Protestant Episcopal Church, though never, we believe presented—an article on it in America may have had something to do with that—was a Bachelor of Divinity. Whether his study has been little, or great, or middling, the dignitary will find it hard to prove his charge. It is one of those whispered about among Episcopalians, but rarely allowed to come to the ears of those who could refute them. That the dignitary has not hesitated to put it before us directly, if it indicates a lack of worldly wisdom, makes highly probable his good faith in his error, and, therefore, encourages us to undertake its enlightenment.

We may remark in the first place that the Papal infallibility is a matter on which it would be very difficult to form strange and novel ideas. With regard to the essential question, the only novelty possible is contradiction. The Pope is fallible; the Pope is infallible; there is nothing between. One can not say he is somewhat fallible, or rather infallible. It is a question of what is, or is not. To say, then, that Jesuits imposed novel ideas on the Church in the matter, is to say that the Church for more than sixteen centuries said; the Pope is fallible. Then came the Jesuits, "strong, virile, determined," saying: the Pope is infallible; and the Church, submitting to their pressure, changed its mind. We can well believe that many ministers spread this monstrous absurdity among their people to deter them from going over to Rome; we never could have hoped to have it put directly to us as a plea that the Catholic Church is "in heresy," why not say plainly "heretical"?

But, it will be said, many theologians in the Catholic Church have not admitted without limitations the uncompromising doctrine of the Jesuits. Granting it for the sake of argument, we ask: were not they also strong, virile, determined? Why, then, did not the Roman Church bow low in welcome, and embrace them? Why did it not follow the method of the Episcopal Church which leaves matters open questions, provided its ministers agree to differ on them? Moreover, we must repeat that any limitation put to infallibility means its denial. The words may be vague, the phrase may be devised to conceal its real effect, but the fact remains. "Do you consider the plaintiff a virtuous woman?" asked her counsel. "Oh, yes," replied the witness, to a certain extent. "You may stand down," was the rejoinder. Infallibility to a certain extent is even more absurd than that. But whatever may have been the doctrine of those theologians, whether they were many or few, the Popes have given them no countenance in practice. As occasions arose, they acted always as if they were infallible in the strictest sense of the Jesuits; and the Church accepted their acts without question. Actions speak at least as clearly as words.

Let us consider the matter in which infallibility is exercised. No one confounds this with impeccability. Because we believed him infallible, we were none the less zealous in offering the Holy Sacrifice in satisfaction of whatever temporal punishment was still due to the sins of Pius X. No one pretends that it has anything to do with the administration of church affairs or with the Pope's relations with secular princes. It regards the special function of the

apostolic office, to teach, to teach all nations, to teach with authority to which all are bound to submit, all the truths of the deposit of faith and the duties arising from them; and so the Pope is infallible when, from the apostolic chair, he teaches the whole Church a doctrine concerning faith or morals. This definition springs so clearly from the nature of things, that nothing more could be demanded; while infallibility could not exist with less. Here, therefore, we see no room for novel opinions on infallibility. If the Pope is infallible, he is so in that way; and if he is not infallible in that way, he is not infallible at all.

Perhaps the dignitary really means that Papal infallibility is a Jesuit invention unheard of before their time. Let us hear St. Thomas who flourished long before the Jesuits appeared. He has a good deal to say on the Pope's authority. To consecrate or to release certain vows, to dilate the admission to orders, to grant priests the administration of confirmation and so on, all belong to him; and the reason is always the same, because he has the care of the universal Church and the plenitude of power. It may be said that those are matters of jurisdiction only. This is true; but it is also true that the reason assigned for the Pope's power in them is universal, and not confined to jurisdiction. To teach belongs more intimately to ecclesiastical authority than to govern. The Church has the right to govern the faithful, because it has made them such by its teaching; and its absolute power to govern rests on the infallibility of its teaching. Hence the governing power grows out of the teaching power; and if this be lacking, there is no intrinsic governing power, as Episcopalians know by sad experience. How full the Pope's power was in St. Thomas's eyes, the following will show: "The Pope has the plenitude of Pontifical power as a king in a kingdom. But Bishops are taken to share in his care as judges set over particular cities." (III. E. Suppl. xvi. 3.)

Whatever one may hold regarding the origin of this supplement, he will not deny its doctrine to be that of St. Thomas. Even should he do so he would have to admit that the doctrine of this text, whether he approve of it or not, precedes by long years the advent of Jesuits. It is natural that, at a time when all western Christendom was united in the one faith, questions regarding the Pope's authority should have regarded particularly jurisdiction; but had disputes arisen regarding his magisterium, there can be no doubt as to the solution St. Thomas would have drawn from his universal principle.

Nevertheless we are not left to a priori reasoning in the matter. Though the West was united in faith under the Pope, the East was schismatic, and it was hoped to end this schism in the Sacred Council of Lyons. St. Thomas, charged to draw up a work to this end, produced his book "Contra Errores Graecorum," of which chapters xxi to xxvii inclusive bear the following titles: "The Pope is first and greatest among all bishops; he has universal jurisdiction over the whole Church; he has plenitude of power in the Church; he succeeds to the power St. Peter had as Vicar of Christ; it belongs to him to determine what things are of faith; he is the ordinary superior of the other patriarchs; to be subject to him is necessary for salvation." Here St. Thomas lays down explicitly that to the Pope belongs the determination of what things are of faith. Elsewhere he teaches the same doctrine of Papal infallibility: "A new setting forth of the symbol is necessary to avoid errors as they arise. The setting forth of the symbol, therefore, pertains to the authority of him to whose authority it appertains to determine finally what things are of faith, so that they may be held with unshaken faith by all. But this belongs to the authority of the Sovereign Pontiff." (II. II. 1, 10.)

St. Thomas, therefore, says, substantially, exactly what the later theologians say. He spoke according to the needs of his times. They found themselves in other circumstances. Not only was the Catholic faith assailed, but the divine constitution of the Church also was denied. They invented no new doctrine; but collecting the constant tradition of the Church established on the written word of God, from Fathers, Councils, Pontifical documents and theologians, they formulated it with special reference to the errors to be refuted, and their teaching was defined and confirmed in the Vatican Council. This is the course the Church has always taken in condemning error. It is characteristic of the living Church to speak with a living voice, because in it dwells the Holy Spirit to give it life; and by this character the Catholic Church is distinguished from every dumb sect cut off from the fountain of life.—Henry Woods, S. J., in America.

CATHOLICS AND THE STAGE

As a place for the exposition of Christian morality the stage owes its existence to the Catholic Church. It was the arena wherein were presented many excellent productions which included valuable object lessons; but, as time went on, loose men were sent to the stage who were sent to disassociate herself from theatrical performances. That she still evinces much sympathy with actors and acting is apparent from the support given to the English

Stage Guild by the bishops, who have commended its aims, and advocate through its valuable assistance a pure moral stage atmosphere. Unfortunately, in many cities, plays are sometimes produced which approach dangerously near the line which the Church sets for the guidance and protection of her children. The play is capable of teaching good and evil, but Catholics must draw the line at doubtful performances.—Exchange.

FISHERMAN'S RING

THE SIGNET USED BY THE HOLY FATHER TO SEAL PAPAL BRIEFS

The wearing of rings is of such long usage that its origin is lost in the mazes of antiquity. Many ancient rings, bearing devices proving them to be used by the early Christians, are still extant. That they were used as personal seals, and for purposes of identifying messengers of State bearing them, is beyond doubt.

The use of a ring as a seal is spoken of by St. Augustine, while at the Fourth Lateran Council of Toledo (688), we are told that, if a Bishop be deposed and reinstated, he is to receive back his stole, ring and crozier. At about the same period St. Isidore of Seville speaks of the ring as "an emblem of pontifical dignity or of the sealing of secrets."

From this time it is fair to assume that the ring formed part of the episcopal insignia of office conferred upon a Bishop at his consecration, and was emblematic of the betrothal of the prelate to the Church.

The Pope being the first of Bishops is, therefore, invested with a ring particularly designed to indicate his supreme rank in the Church. This is known as the Ring of the Fisherman.

In 1295 Clement IV. writes that Popes were then wont to seal their private letters with the "signet of the Fisherman," whereas, he adds, public documents had attached the leaden bulls (bulls). The Fisherman's ring, however, has been used since the fifteenth century to seal official documents known as Papal briefs, which are succinct of the formalities, previously insisted upon, are dispensed with.

The Fisherman's ring is made of gold by the Vatican artisans, and contains a large elliptical emerald, the center of which bears, in intaglio a representation of St. Peter in a boat, fishing, the name of the reigning Pontiff around it. This ring is worn by the Pope on solemn occasions; ordinarily he wears a gold ring with a handsome cameo setting.

After the death of a Pope the Fisherman's ring worn by him is broken by the Cardinal Camerlengo in the presence of witnesses. This prevents the possibility of its use during the vacancy existing until the accession of his successor.

The lead seal of the Apostolic Chancery is destroyed after the death of the Pope for the same reason that compels the breaking of the Fisherman's Ring.

WHO ATTACKS THE CHURCH

The following characterization of the class of people who attack the Catholic Church from the pen of the distinguished French writer, Brunetiere, is worthy of special consideration.

"Who, then, are they who reproach religion? Are they too wearisome? Those who do not practice it.

"Who are they who reproach the Church for exacting faith in her revealed doctrines? Those who believe in the worst fables and in the most absurd superstitions.

"Who are they who reproach the Church for not recognizing the dignity of man? Those who claim the monkey for their father, chance for their master, pleasure for their law, annihilation for their end.

"Who are they who upbraid the Church with being a religion of money? Those who despise her for her goods with the utmost cynicism.

"Who are they who accuse the Church of being intolerant? Those who cannot allow any one to hold an opinion differing from their own.

"Who are they who change the Church with being an enemy to 'light'? Those who, despising liberty, have closed Catholic schools and driven out the nuns and the religious teachers.

"Who are they who reproach the Church with being the enemy of the people? Those who, ignorant of history, are persecuting the charitable institutions established by religion, (hospitals, creches, workshope, etc.)

"Who are they who indulge with the utmost audacity in violent tirades against the Church and her teachings? Those who know nothing whatever of religion or of what its precepts require.

"We are not afraid, then, either of the number or of the fury of those who attack us, and dare rather to congratulate ourselves. They know what they are doing, and that we are what the world calls a force." Their anger is aroused by the knowledge that they are able neither to slight nor to despise, nor, above all, to ignore us.

"We overawe them by our number, our doctrines, our ideals, the progress we are continually making, the fear they have that we shall achieve even greater things by our confidence and our hopes. Out of reach as we are of their anger, it is their indifference that we have to dread.

"Born under persecution growing up amidst heresies, strengthened by controversies if the church had no longer adversaries we would need to despair of the promises of her Founder. But such long as struggle and opposition continue, she will live."

MISSIONARY ZEAL IN THE PHILIPPINES

A new book entitled "America and the Philippines" is not without interest for Catholics, says the Los Angeles Tidings. It comes from the pen of Mr. Carl Crow, and while we are not able to agree with all his views and opinions, there is no lack of evidence of his honesty in what he writes.

His remarks about the Protestant missionary effort in the islands are illuminating. It is a well known fact that the difference between the several sects in China and Japan have long kept the natives of those countries from giving anything like serious consideration to the Protestant claims, and it would seem that a like error has been avoided in the Philippines. At all events Mr. Crow says that "in no place is it possible to witness the undignified spectacle of rival missionaries surreptitiously lifting each other's converts." Every Protestant church in the islands is illuminating. It is a well known fact that the difference between the several sects in China and Japan have long kept the natives of those countries from giving anything like serious consideration to the Protestant claims, and it would seem that a like error has been avoided in the Philippines. 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LONDON, SATURDAY, OCTOBER 24, 1914

THE CAUSE OF THE WAR

TWO GERMANY

In the midst of the most stupendous struggle in the world's history many are asking what precisely is the cause of this war. And they are told of Austrian aggression on Serbia, of England's defence of Belgium, of the violation of neutrality and of other things which though more or less intimately connected with the occasion of the outbreak are not the real reason why we who live in any part of the British Empire are not only in a state of war but engaged in a mighty conflict which may end in the destruction of that Empire as we know it.

Why Germany should consider the destruction of the British Empire essential to her progress we shall consider next week.

RECRIMINATION DANGEROUS

Canada's history might have been different. She might have chosen independence or annexation to the United States. As a matter of fact she freely elected to remain part and parcel of what is known as the British Empire. We have been told that the term is a misnomer; that it does not fit the definition of Empire at all. Well, those who are concerned with definitions will only have to make a definition to fit. For the British Empire is a fact whether it is an empire or not. Under the aegis of that great name we have grown to nationhood. There are those who hold that we must devise some means of giving every part of the Empire a share in the responsibilities and a voice in the control of the interests common to all.

Unfortunately, Harnack (honored name) and Bode and Behring and Hauptmann and Humperdinck and Manzel and Litz and Eucken and Wundt and Roentgen and all the rest famous in that "other Germany" make it very plain that there is only one Germany known to them. They are not grateful for our sympathy but vigorously protest against what they term our lies.

Furthermore, there is not the slightest ground for believing that the twenty-three millions of Catholics of Southern Germany are a whit less German than their Lutheran brethren of Prussia. Neither does it appear that Cardinal Bettinger is less convinced than Dr. Harnack that German domination of Europe would be for Europe's good.

Nor is there much that is respectable in the railing of those who hold that the peace of nations is in the keeping of a handful of diplomatists. "Foreign policy is seldom the creation of the foreign minister of the day. A minister may manoeuvre freely within certain limits. At times of crisis he may force or evade a war, but in the long run foreign policy derives its force and character from the individuality of a people. King Edward VII. commanded the universal confidence of the Empire because his attitude towards foreign powers reflected precisely the temper and ideals of the people over whom he reigned. The Emperor William, despite his indiscretions, is the idol of Germany, because he represents exactly the genius and beliefs of the great mass of the German people."

No, there is only one Germany, and a united Germany at that; and Austria is most intimately at one with her great ally.

The cause of the war is not to be found in German military caste, nor in religion, nor in diplomacy. Religion perhaps excepted in so far as the Reformation principle of the supremacy of the State over the Church arrested the normal development of European civilization and is working itself out in the "Might-Politics" of Germany.

At the banquet which closed the very successful initiation ceremonies of Columbus Day in London His Lordship Bishop Fallon delivered a memorable speech to the toast "The duty of the hour." We regret very much not to be able to place the full text before our readers. Nor can we attempt to summarize the masterly address that aroused such genuine enthusiasm. One point may be here usefully noted. In addition to the ordinary motives of loyalty and devotion the Bishop insisted on one that appealed with especial force to the audience of Knights of Columbus and their friends. Though the Church is persecuted or hampered in so-called Catholic countries, everywhere throughout the world where the British flag floats the Catholic Church is free to carry on her divine mission. Very effectively he described the meeting in Rome of a general chapter of the Oblates where men were gathered from the ends of the earth. However far apart their fields of labor, however diverse their racial origin, English and Irish and Dutch and German and Canadian were united in the one work to which they had given their lives—the extension of the Kingdom of God under the banner of Mary Immaculate. There was at least one other subject on which there was striking unanimity. Whether from the Transvaal, Cape Colony, Rhodesia, Ceylon or Canada, whether Irish or Dutch, English or German each bore grateful testimony to the great fact that wherever the British flag floats there the Church is free.

Moreover, all that is included in the comprehensive terms "the British Constitution," "British Institutions" and "British Liberty" is rooted deep down in the Catholic centuries of England's history. Their conservation is doubly dear to Catholics.

The duty of the hour is to realize that in the state of war in which we find ourselves each is called upon to bear his part whether on the firing line or in the ordinary duties of life, each is called upon at this time to make some sacrifice for the common weal. It was noted that though His Lordship did not mince matters when dealing with the situation created by Germany, Brother Zinger and his contingent of German-Canadians from Berlin applauded as heartily as their brother-Canadians of other descent.

An election at this time would be so indefensible that we refuse to believe that the idea is seriously entertained by the Canadian Government.

PAPAL SECRETARY OF STATE

Cardinal Ferrata, Secretary of State to His Holiness Benedict XV., died the 10th inst. Though the history of the recent conclave will not be made public until the Holy Father deems it advisable it has been freely stated that the late Cardinal Ferrata received the next highest number of votes to Cardinal Della Chiesa, now reigning as Peter's successor under the name of Benedict XV.

Cardinal Ferrata was born in 1847 and created Cardinal by Leo XIII. in 1896. Under Leo he had a distinguished diplomatic career but under Pius X. was a comparatively obscure cardinal in curia. His appointment as Secretary of State to Benedict XV. was regarded by many as a significant indication of the new Pope's general policy.

The office of Papal Secretary corresponds to that of foreign minister in civil government and the Cardinal Secretary of State is therefore most prominent after the Pope in the government of the Church. Cardinal Gasparri will, while God spares him, fill the great office in which during the past ten years Cardinal Merry del Val served the Church by his statesmanlike qualities, his singleness of purpose and his entire devotion to our late beloved Holy Father Pius X.

The rumor that Cardinal Merry del Val was to go to Madrid seems to be set at rest by the announcement of his appointment as Secretary of the Holy Office. Curiously enough this is the same position to which Cardinal Rampolla retired on the election of Pius X.

A TIMELY WARNING

Elsewhere in this issue we publish Colonel Mason's stirring appeal to Canadians as to their duty in the present great world conflict. Wide publicity and general appreciation has been accorded Senator Mason's pronouncement. The Montreal Daily Mail in the course of an extended editorial reference says:

"Timely and to the point is the spirited appeal addressed to Canadians by Colonel the Honorable James Mason, of Toronto, which is given in the Mail to-day. No man in Canada is better fitted by experience and environment to sound the clarion call than the man who writes. President and General Manager of the Home Bank of Canada, he is one of the best-known and most creditably reputed of Canadian business men; a militia officer in positions of responsibility and trust, and also a veteran of the Northwest Rebellion, he knows the military aspects of the situation as well as any man in America; he is also an honored member of the Senate of Canada. An appeal of this kind from such a man is well worth heeding."

LOOKING INTO THE MIRROR

We of this essentially selfish and material age marvel not a little as we read of the wonderful lives of God's saints. We compare their self-denial and self-immolation with our utter lack of mortification, and are frightened at the awful contrast the while we puzzle for a reason. And yet the reason is not hard to find or far to seek. It is simply that the saints loved God.

But surely we, too, love God. Yes, with our lips, but God is served not by word but by deed. Round about us we see daily examples of the wonders wrought by love. The father toils long hours to provide the comforts of home for wife and child. The mother buries herself in the seclusion of her home, working patiently, often long hours into the night, for no other recompense than the knowledge that the love of husband and children is hers. And to come down to a love which, properly understood, is no less sacred, the love of a good man for the girl of his choice. What miracles it works! Under the golden glory of its radiance the world takes on a new face. Then, indeed, every cloud has a silver lining, and hardships, privations, nothing counts, but separation from the beloved.

THE OFFICIAL ATHEISM OF FRANCE

The frankly atheistic attitude of the French Government was once more illustrated when it refused to grant the petition that a day be appointed when the people of unhappy France might come together in the churches to implore the mercy, forgiveness and assistance of God.

On the other hand, without arousing a breath of protest, the President of the United States appoints a day of general prayer that God might vouchsafe to bring peace to war-stricken Europe.

One cannot help recalling that this same government or others of the same type waged successful war on the inoffending men and helpless women of the religious communities in France. In those piping times of peace there were "atrocities" which robbed men and women of their property and compelled thousands of "refugees" to seek asylum in foreign lands. And there was no protest from the nations.

The government, which now protests against the destruction of cathedrals, openly and systematically endeavored to destroy the faith of which the magnificent old cathedrals are only one form of expression. The rod of God's anger has fallen on France which elected and re-elected these governments and thereby acquiesced in their anti-Christian policy.

It is consoling to learn that throughout the whole country the people are turning to God, that the churches are filled, and that the soldiers in the field eagerly seek the ministrations of priests whether fellow-soldiers or chaplains. It is not the atheistic degenerates but to the God-fearing Catholics from Joffre down to the uncorrupted peasant that France must now look for salvation. It is not too much to hope and it is right to pray that God may use this dreadful visitation to rid Catholic France of the dominance of the atheists who have long disgraced her government, to inspire her people with a more intense religious spirit and a deeper sense of responsibility as Catholics and as citizens.

We pride ourselves upon our fidelity towards our friends. We detest the false friend. Why, then, do we not detest ourselves for breaking our word with Jesus? England is at war because she would not break her word. Rather than prove false to it she is to-day pouring out blood and treasure upon the battle-fields of Europe. We made a treaty with Jesus, first at our baptism, and as often as we have knelt in the tribunal of Penance. How have we observed it?

We pretend to love God above everything else. Suppose we made up our minds to love Him as we love our friends? It is not a very high degree of perfection to aim at. But at least we would then do something for Him. And, anyway, there is little use in playing at make-believe with God.

NOTES AND COMMENTS

FROM FATHER FRASER'S letter to his father (Mr. William Fraser of Toronto) extracts from which, by the kindness of the latter, appear in another column, it may be seen how far-reaching are the effects of the disastrous European War. Father Fraser tells how the Catholic missionary forces of China are depleted through the liability of every Frenchman to military service in time of war. This is true not only of China, but of every country in the world where Catholic missionaries are spending themselves for the propagation of the Faith.

A LARGE PERCENTAGE of these missionaries are either French or Belgian, and now that their native lands are engaged in a death struggle with the ruthless might of Germany, and have need of the service of their every son, the missionary priest, responsive always to the call of duty, steps silently into his place in the ranks of his countrymen, and each one becomes a missionary on the field of battle. It is, after all, but a transference from one mission to another, for nowhere now is the need for their priestly services so great as

on the blood stained soil of the mother countries.

Do we really love God at all? To be sure we say that we love Him with our whole heart and soul and above all things. But let us be honest with ourselves. We hunger for the presence of a loved one—for the touch of a hand, for the sound of a voice. The time spent with our friends is sweet and pleasant, and by contrast, the time spent away from them is long and tedious. Do you feel like this about God? What when sin separates us from Him? Do we miss His company? How we love to visit our dear ones? How we hate to visit the Church where Jesus lives? What long hours we spend in conversation with our friends, and how short a time we spend at our prayers which is our conversation with God? When we say good-bye to our friends our hearts are heavy with grief, but when, through sin, we say good-bye to God, how little we think of it? The heaviest tasks done for our loved ones are light. The smallest things done for God is an intolerable burden. And why? Because we have no real love for God. When we learn to love God as we love our friends, with a love that is real, then, and not till then, will we do something for Him.

The great tragedy of life is the denial of love. Picture a mother sitting out her heart in the loneliness of her home, craving for the love of a child that has forgotten her. The boy or the girl has gone out into the big world, and day after day she sits waiting for the letter that never comes. And all the time her heart is breaking. How we despise the child that forgets the tender love of a mother. But a mother's love is small and worthless set side by side with the love of Jesus for us. A mother never forgets, but He tells us that even though she should forget yet He will not forget us. And yet we forget His tender love for us. Alone and lonely He waits for us in the tabernacle. And the days pass and we still refuse to come. And all the time the Heart of Jesus is breaking.

IN KEEPING with the foregoing, reference to the King of the Belgians is timely. Since the beginning of hostilities King Albert has been much in the world's eye. His prompt and complete identification with the cause of his people and his repudiation with them of Germany's infamous proposals in regard to their treaties with other Powers, has elevated him into the position of one of the world's heroes. Father Bernard Vaughan's characterization of him on occasion of his accession to the throne as "a thorough gentleman, a thorough soldier, a thorough scholar and a thorough Catholic" is recalled, and the further attributes of simplicity and eminent sanity which contemporary history accords him have been amply vindicated by the War. His life prior to his kingship, we are told, was one of godliness and simplicity, devoted to study and to public service, while his generous nature, devoutness and blameless record made him the most popular of heirs-apparent and the most promising of future kings.

KING ALBERT is thirty-nine years of age, and the son of the Count of Flanders, and nephew, therefore, to the late King Leopold. His mother was a Hohenzollern (Princess Marie) of the non-reigning line, and by her direction he was given a semi-German education. Allied thus by ties of blood to the Kaiser, and by training to the German people he has, nevertheless, nothing in common with them in the present War, and it is to his everlasting honor that his sense of rectitude as regards international obligations rose entirely superior to the call of kindred. King Albert with his people has chosen rather to wade to the very neck in blood, and to suffer every indignity and deprivation of a cruel war rather than to betray their trust or to sacrifice the national honor. That in the outcome it will be to their lasting glory as a nation goes without saying.

AS PREPARATION for his kingship, Prince Albert entered upon a long course of diplomatic and scientific training. With his father he visited every court in Europe, and assisted

at the negotiations of important international affairs concerning Belgium. He took a practical part in the work of national development, and from his seat in the Senate inspired a number of reforms, and not a few national schemes of commercial progress. He was a fervent advocate of strengthening by State aid the commercial fleet which has been so significant a factor in that amazing industrial development of Belgium which has been the envy of other and more powerful nations. He is also a keen student of sociology and political economy, and has distinguished himself as a lecturer on these and on other subjects connected with his travels and scientific observations abroad. All of which goes to show that King Albert is part and parcel of the Belgian nation and that his people have every reason to be proud of him. That he may survive this war and live to add new laurels to his house is a hope that will be shared by all those of whatever nation, who love and honor virtue, integrity, valor and true modesty.

THESE REFLECTIONS have come to us, not for the first time, on reading Father Fraser's letter. They have, we are safe in saying, been the thoughts of many Catholics in these perilous and trying times. At first thought it may seem unfitting that a priest should be called upon to do military service, and in true perspective so it is. But since the civil law in some countries has not exempted even ecclesiastics from the common decree, they have, on their part, not shirked the burden laid upon them. So that, in the present War, we have the spectacle of some twenty-five thousand ecclesiastics, as it is estimated—seminarians, priests, and even Bishops—in the ranks of the Allied Armies. This as a spectacle is without precedent in the world's history, and it lends a character to this War which marks it out from all the historic conflicts of the past. That its accompaniment should be, as we are assured it is, a marked revival of religion in France, and its development, a new spirit of seriousness and humanity in her army, is in every way consistent and harmonious. As for Belgium, her character as a Catholic nation has been long established: this War proves that she is also a valiant one.

ON THE BATTLE LINE

SUBMARINES AGAIN

The sinking of the Russian Cruiser Pallada and the British Cruiser Hawke gives ground for further serious misgiving as to the part that may be played by submarines now that the enemy has bases at Antwerp and Ostend, and the foggy fall weather makes more favorable condition for such attacks.

SOUTH AFRICA

The treason of the Boer Colonel Maritz in going over with a small command to the Germans is perhaps a fortunate thing. It brings out the magnificent loyalty of General Botha and the Boer population in general, while at the same time it puts an end to the possibility of the propagation of secret sedition.

THE GLOBE'S WAR SUMMARY

SATURDAY, OCT. 17

From Berlin comes the official announcement that the German army occupied Bruges on Wednesday and Ostend on Thursday. This practically completes the conquest of Belgium. The only portion of the country still remaining under the government of King Albert is the small strip between Ypres and the coast with an area of perhaps 400 square miles. The Belgians show little disposition to return to the smoking ruins of their homes on the invitation of the conquerors. No steamers carrying refugees are now leaving Belgian ports, but thousands of Belgians are still taking passage at Dunkirk and Calais for England. There seems to be little hope of the clearing of the Germans out of Belgium before the spring, and it will cost enormous sums to maintain the Belgian refugees in Holland, Britain and France till their homes can be restored to them with their own flag flying above them.

The most significant feature of recent reports from the front is the frequent statement that German prisoners are usually starving. There seems no reason to doubt this testimony. The French cavalry have recently cut off two food convoys, and if these raids are continued with success the position of the Germans in France will become untenable. This is especially true on the eastern frontier, where the French advancing from Nancy are now perilously near the railway and trunk road between Metz and Verdun, upon which the large German force operating in the Woerthe district between the Meuse and Moselle depends for subsistence. The autumn rains are now coming down steadily all over the western theatre of war, and the increasing difficulty of securing food and ammunition may force the Germans to retire and reform their lines. The French meanwhile are in possession of a fine railway system just behind the front all the way round from Clermont, in the Argonne, to Arras. Good transportation counts for much when men in millions have to be fed.

In the East there is still contradiction and confusion, but one fact emerges clearly, which indicates that the Russians are holding their own in the battle of the Vistula. The American Consul at Warsaw cabled his government on Tuesday that Warsaw was about to be evacuated. Now it is announced that the people who fled from the Polish capital early in the week in the belief that the Germans would soon be in possession are returning to their homes and their occupations. "Business as usual" in Warsaw seems to confirm the Russian reports that the Germans were defeated and driven back.

The loss of the Cruiser Hawke is in itself not a serious blow to the British Navy. The real loss is that of the greater part of her crew. It takes years to make a competent naval gunner or engineer or navigating officer. Men in thousands will volunteer to fill the gaps left by the tragedy of the Hawke, but many months must elapse before they learn even the elementary duties of

Life aboard ship. The submarine is proving itself the most terrible of all the new engines of destruction.

It may be asked why the British submarines have not been so successful as the Germans.

THE HOPE OF FRANCE

The wonderful spirit of the French peasantry is shown by the following letter which a sister wrote to her soldier brother:

"Dear Edward.—We have just heard that Charles and Lucien are dead, and Eugene mortally wounded.

AUSTRALIA TO GIVE BELGIUM HALF A MILLION DOLLARS

Melbourne, Oct. 9.—At the opening of the Federal Parliament to-day the Government announced that Parliament would be invited to make Belgium a free gift of half a million dollars in recognition of her sacrifices.

THE GREAT WAR FACTORY

A writer in the London Daily Mail thus describes the city recently: "Looking down on the town from one of the pleasant wooded heights on which Alfred Krupp planted the colonies for aged or disabled veterans of industry one sees a forest of tall chimneys and dozens of huge, lofty workshops marshalled like forts all round the habitations of men.

"The poor fellows would go down like chaff before a great fire. Whole companies would fall together. The wounded would quirm out of the masses of the dead and try to go on and then it became necessary again to shoot them.

INTOLERANCE REACTS

Says the Continent (Presbyterian): "The United States of late has heard a great deal too much of fierce and slanderous denunciation of Roman Catholics, and far too little of the reasons why the majority of Christians in this country are not Roman Catholics.

PRIEST DESCRIBES CONFLICT

FATHER MALLOY'S PERSONAL EXPERIENCE INTERESTING AND ILLUMINATING

New York, Oct. 5.—"It is not war, it is a holocaust. The greatest slaughter in the world's history is going on behind that censorship curtain in France.

"We sailed on August 18, said the priest. "I was assigned to the transport that carried Sir John French, the commander of the British expedition. There were 72 transports in the expedition.

UNCOUNTABLE HOST OF GERMANS

"We went into action on August 22. The men had been chafing for action and they were certainly glad when the orders came to cut loose.

It was a terrible experience for me. For the next two days we were fighting continuously night and day. There seemed an absolutely uncountable host of the Germans.

"Imagine if you can the entire horizon filled with a swiftly moving mass that at a distance bore no resemblance to human beings.

IMMENSE SLAUGHTER IN CHARGING

"Then, with their hands playing them into action and singing 'Die Wacht am Rhein' and other stirring martial airs, the Germans would charge at top speed. Poor fellows, they never had a chance against our lines.

"The poor fellows would go down like chaff before a great fire. Whole companies would fall together. The wounded would quirm out of the masses of the dead and try to go on and then it became necessary again to shoot them.

ORGANIZED KILLING WITH COLD STEEL

"Slaughter with the rifles was varied with organized killing with the cold steel. The Germans persisted in their attacks and the British commanders rushed their men forward with fixed bayonets.

UNWILLING TO FALL BACK

And finally the British were ordered to fall back in order that they might not be enveloped by the Germans and completely cut off.

GERMAN SHELL FIRE TERRIBLE

"Where the British have an advantage in their rifle fire, something the Germans seem unable to master, the German shell fire is tremendous.

STIRRING APPEAL BY HON. JAMES MASON

HE EMPHASIZES THE REAL PERIL

By Colonel, The Hon. James Mason, General Manager of the Home Bank of Canada and one of the Catholic representatives of Ontario in the Senate of Canada.

Public opinion in all Canada, as well as in Britain, and in the camps of the allies, welcomed warmly the announcement of Colonel Hughes, Minister of Militia in Canada, that troops would be sent steadily and surely from our shores until 100,000 Canadians were fighting in Europe for the cause of human liberty.

TO BE A HARD WAR

It will be no short and swift struggle. Lord Kitchener and the military expert of the Times and the best thought of the day unite in believing that while success may be certain, yet the strength of the foe is great, his resources many, his home defences powerful.

"There has been much night fighting, and strange as it may seem the aeroplanes have been of almost as much use at night as they have been in the day time.

AEROPLANES GREATEST SINGLE FACTOR

"One reason the Germans are hampered at present is because they have lost the most of their aeroplanes. Their Zeppelin fleet is intact. On the march on Paris, which ended at the Marne, the Germans were absolutely able at all times to keep track of our positions through their airmen.

SIR JOHN FRENCH—MAN AND SOLDIER

"General French, no matter how hard he had to fight during the day, always tried to spend a little time in the field hospitals at night with the wounded. He would stroll in some times accompanied by an aide or orderly, but many times alone.

SOME CONCRETE CARES

Let me quote a few incidents of the Belgian invasion which have been brought home to Canadians: "The despatch to G. M. Black, Winnipeg, describing the fate of a relation (Captain Buckle of the Royal Artillery):

"Captain Buckle was wounded in both legs by bursting shrapnel. He was lying in an agony of pain when he was discovered by some German officers. They stooped over him—not to administer aid and comfort, but actually to cut the tendons of his right wrist with the obvious intention of disabling him permanently.

THE NEW POPE AND ITALY

Away back as far as the beginning of the Arian heresy, in the fourth century, the ancestors of Pope Benedict XV. had been named by the Catholic Archbishops, "Champions of the Church"—hence the family name, "Della Chiesa" "Of the Church," retained by the family until now.

While the present Pope has had two brothers in the Italian Royal Navy, it is not a little significant to note that the new Italian Ambassador to the United States, Count Vincenzo M. di Cellere, has had many relatives in high places in the Church.

It is thought by many that the relations between the Church and the Italian Government, which had already improved under Pope Pius X., may be definitely and happily settled under Pope Benedict XV.

There is no doubt that in this year 1914 evidences of good will between the Vatican and the Government of Italy are more apparent than at any other time since 1870.

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Miss Hanson, daughter of the pastor of the Brakine Presbyterian Church, Montreal, on her return from London, quotes the statement of the matron of a London hospital that thirteen English nurses serving at the front had their two hands cut off by German soldiers, and that the nurses were being treated in the hospital with which she was connected.

Of general statements, Harold M. Sewall, an ex-United States Minister to Germany, makes public a letter from a personal friend who at first disbelieved in these atrocities, and who now writes, after investigation, that the treatment of women and girls was "beyond description in their inconceivable horror."

BARBARISM AND SAVAGERY

This is not war—it is barbarism and savagery let loose—the Hun at the gates of civilization. Let us take warning and help to preserve our liberties, our peaceful homes, while we have the chance. There may be a Canadian here and there—I do not know one—who is mean enough to say, "Let Belgium perish! Let England fight for herself! The United States will take care of us."

HERE IS THE ISSUE

The possibility of disaster to the Royal Navy is not yet past. All the skill and strained watchfulness and powerful efficiency of our fleet may not be sufficient to ward off some such submarine or aerial peril as recently sent three cruisers to the bottom in almost an instant of time.

NO TIME FOR DELAY

Let us do our full duty and begin the training of new contingents at once. It will require time and time of paramount importance to Britain and the allies. There seems to be lots of material ready. I understand that New Brunswick wants to send a regiment that the 88th Fusiliers of Victoria, B. C., are ready for services abroad, that Manitoba wants to send more men, that McGill University is recruiting a regiment, that an Irish regiment is now in shape at Montreal, that the formation of a French Canadian force is under way, the various militia corps have largely filled vacancies in their ranks, and are now approaching their authorized establishments.

ANOTHER LIBELER CONVICTED

Chronicle the conviction of one Al Larson at Winona, Minn., on the charge of malicious libel reflecting upon a priest and one of his parishioners, the Catholic Bulletin, of St. Paul remarks:

"One by one the unprincipled bigots who start rumors and spread reports derogatory to the good name and character of their fellow-citizens are meeting their Waterloo at the hands of unprejudiced juries. It is a good sign and ought to convey a wholesome lesson to all who may be tempted to indulge their sectarian hatred in such a contemptible manner.

Larson richly deserves whatever punishment the law provides for the defamers of the innocent. His conviction should teach him caution at least, if nothing else. It is to be hoped that it will teach him more respect for the rights of others and a regard for truth, to which he is evi-

European liberty. As Clemenceau, the ex-Premier of France, so well put it recently:

"We march with England who herself, in an age of iron thought to dominate us. Then Britain threw herself into an economic world conquest and built up an immense Empire of which civilization can only be proud. Now she is nobly drawing the sword for the liberty and dignity of European peoples."

THE PRICE OF LIBERTY

To us, British and French success means everything. It means safety for our commerce on the seas of the world, safety for our shores from the iron heel of ruthless invasion, safety for our homes and families, security for the rights and liberties of a free people.

ARCHBISHOP HOWLEY DEAD

St. John's, Nfld., October 15.—Archbishop Howley, Catholic Primate, died here this evening, aged seventy-one. He was the first Newfoundland ever created Archbishop of the colony by the Pope. He was noted as an historian, and also an active public spirited citizen, who prominently identified himself at all times with the public affairs of the colony.

MEXICAN BRUTALITY

SISTERS SUBJECTED TO EVERY INDIGNITY, SAYS RED CROSS REPRESENTATIVE

Washington, Sept. 29.—No results as yet have been obtained through appealing to the President and secretary of State for transportation of the priests and nuns at Vera Cruz who are destitute, and who will be in danger after the departure of the American troops from Mexico.

The department of state has expressed sincere regret that nothing can be done for these refugees, since the money appropriated by congress is expressly stated "for the relief of American citizens."

General Funston, in charge of the troops at Vera Cruz, in a report to the war department, stated that the religious in Mexico are in danger and will need protection, provided the troops are withdrawn.

Through the Brazilian ambassador, the department of state has demanded a guarantee of Carranza concerning the safety of the priests and nuns in Mexico, and the officials at the war department hope that some method may be found of bringing the refugees to Galveston, Texas, on the United States army transports, provided the church authorities would assume the responsibility of caring for them after they reach their destination.

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The Decoration of Churches IS THE Especial Work of the Thornton-Smith Co. They have devoted years of special study to this branch of Interior Decoration. Since completing their last contracts at the early part of this month, they have received several very high complimentary letters regarding their work. STUDIOS 11 King St. West, Toronto

TRUST IN GOD

A few years ago it was proposed to remove from some at least of our coins the familiar inscription "In God we trust." Some of those who proposed to make the change appear to have thought that it was not a matter of any consequence and that the time honored declaration would not be seriously missed.

Some religious people thought that the nation ought to express its trust in God in its life and not on its coin. And some people who had not much religion themselves still believed that it was a good thing for the nation to have some and to declare it. But the great body of the people, believing deeply in God, thought that the nation having once stamped the declaration of its trust in God upon its coinage ought to continue its declaration. And the nation did so. In God we still trust, and we trust in Him more now than ever.—Sunday School Times.

CARSON REBUKED

(Sir Edward Carson announces that the opposition to Home Rule will be renewed after the war.)

Shame, Carson! the heart in ye's breast must be colder. Nor ice, when ye talk iv reamin' the strain. While there in the trenches, an' shoulder to shoulder, Both Belfast an' Dublin is fightin' fr' life!

Orange an' Green, Presbyterian an' Paddy, Home Ruler an' Unionist, poor man an' rich; Didn't ivery wan answer wid 'Ready as ye ready? An' the devil himself couldn't tell which fr' m' which.

Och, Carson, ye must have a poor comprehension. If ye cannot see plainly what's happened to-day; The comin' iv Justice has loosened the tension, An' the hatred iv ages has melted away!

The min iv the Covenant that Home Rule made furious— As wild as a bull when he sees a red rag— Now find, wid a feelin' delightful an' curious, That Nationalists raley are loyal to th' flag.

'Tis Justice has done it—the long-delayed measure Has touched into tenderness Erin's sore heart, Makin' the Gran Isle a thrice precious treasure. An' knittin' a love-knot that nothin' can part.

G'long wid you, Carson, ye'r wild talk iv treason Brings the hot blush iv shame to Uster's fair brow; Ye'r too late fr' the fair—out iv date, out of season, Ye don't know that Ireland's all Unionist now! —J. W. BENOUGH.

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FIVE MINUTE SERMON

TWENTY-FIRST SUNDAY AFTER PENTECOST

FORGIVENESS OF INJURIES

Shouldst not thou then have had compassion on thy fellow-servant, even as I had compassion on thee? (St. Matt. xviii.)

These words of to-day's Gospel are spoken by our Lord to every one who has been wanting in charity to his neighbor.

How, then, can we best practice this forgiveness which is so necessary for us? In the first place, it must be earnest and sincere forgiveness.

We must also "lay aside all malice," and be ready when an injury has been done, to be reconciled with our offending brother.

Try, then, to put in practice the teaching of this day's gospel, and forgive from your heart those who have offended you, showing your forgiveness by your words and acts.

The Pope's last act was a call of Christendom to prayer against the horrors of war.

TEMPERANCE

SAFETY FIRST

"There is no harm drinking if one does not go to excess." Are you quite sure of that? asks Father Lambing in the Pittsburgh Observer.

One not unfrequently hears it asserted that a stimulant is necessary for a middle-aged or older person.

What a man past middle life or over-worked needs is not a stimulant but common sense to know that he has not the strength of earlier years.

CHRISTIANITY AND WAR

Have You Got Rheumatism? 50,000 BOXES FREE

We should strive to forgive offences the moment they are committed against us. Our natural impulse when any insult is offered to us is to resent it at once, and pay back in the same coin.

On the theory that seeing is believing John A. Smith of Windsor, Ont., wants every one who suffers from rheumatism to try his treatment for rheumatism first at his expense.

CHRISTENDOM ON ITS KNEES

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to fly in the face of God and by using stimulants (and so dangerous ones as alcoholic liquors) to compel ourselves to do what God intends we should not.

No, the whip gave no strength to the over-worked horse; what he needed was rest and oats.

God no more "made liquor" than He made a faro table, or a resort of debauchery.

God, indeed, has the power, if He so wills, to arrest sin and passion to compel men and nations to be so ideally intelligent and righteous.

RETARDED, NOT KILLED

Secretary Daniels recently recommended that the Navy be given twenty-eight new chaplains.

KINDNESS MADE HAPSBURGS

The origin of the Hapsburgs, the royal house of Austria, is more wonderful than a romance.

CHRISTIANITY HAS NOT FAILED

It is not true that the occurrence of war among Christian peoples is the indication that the Christian religion has failed in its preachings.

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HIS HEALTH IN A TERRIBLE STATE

"Fruit-a-lives" Healed His Kidneys and Cured Him

HAGERSTOWN, ONT., AUG. 26th 1913. "About two years ago, I found my health in a very bad state.

My Kidneys resumed their normal action after I had taken upwards of a dozen boxes, and I regained my old-time vitality.

WHO MADE LIQUOR?

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FLAGRANT TREASON

OF THE GUARDIANS OF LIBERTY IS EXPOSED IN CLEVELAND

These self appointed and counterfeit Guardians of American Liberty are guilty of trying to tamper with the courts.

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PONTIFF'S BIRTHPLACE

GENOVA, NOT PEGLI,

INTERESTING FACTS GLEANED FROM BENEDICT XV.'S BAPTISMAL CERTIFICATE

On September 4, the day after the election of Pope Benedict XV., the Caffaro, a daily paper published in Genoa, gave on its front page a facsimile of the new Pontiff's baptismal certificate.

The certificate which is made out in Italian, not in Latin, as is usual discloses the fact that the infant destined to fill the Chair of Peter received private baptism in his parents' home on the day of his birth at the hands of the attending physician.

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sent the name of Count Rudolph to the assembled electors, and the poor count of Hapsburg was astounded one day to find that he had been chosen to wear the crown of the Holy Roman empire.—Church Progress.

Rheumatism

BOOK FREE!

Illustrated with Color Plates Write for it TODAY!

Tells what every sufferer should know about the nature, origin and causes of this cruel affliction, and tells how to get rid of it without medicine by a simple application.

CHRISTENDOM ON ITS KNEES

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BELLS, PEALS, CHIMES

Church Bells

Mrs. Newlywed says:

"I can't imagine how you manage to be dressed by the time your husband comes home on a weekday"

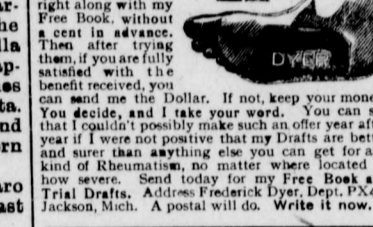
Mrs. Wiseneighbour says:

"I use an EDDY 'Globe' Washboard and an EDDY Indurated Fibreware Tub, which keeps the water hot a long time."

No Fear of Rust

But, be Sure They're

Eddy's



THE GREAT SHIP "SEANDBEE"

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS

B. LEONARD EST. 1896

Why not make your own Will?

Few people realize the importance of making a will. Neglect of this important duty often causes the keenest suffering to loved ones who should have been protected.

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Meet me at the Tuller

CHRISTENDOM ON ITS KNEES

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For Value, Service, Home Comforts

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CHATS WITH YOUNG MEN

SUCCESS
Success is a term often used, if not much abused in these days. Men appeal to pulpit or parent, pew or preacher, seems to be quite complete without it.

EVERYTHING ELSE IN OUR LIVES IS TRANSITORY. Every other good is visionary. But the acts of love which no man knows about, or can ever know about—these never fail.

WHY SHOULD MEN WORRY? The storms of the winter lend spice to the fruit of the summer, and when sorrows come, why not believe that they later on lend richness and ripeness to the fruit?

IMPORTANCE OF BEING PLEASANT
It isn't a hard thing to be. The most of it and the worst of it is over once you have made up your mind.

SELF-IMPROVEMENT
Grit and work have ever the same value. We fancy we hear the pessimist sneering at this assertion, but look around and see if the men who stand high in the community have not these things in abundant measure.

FROM PANTRY TO FRONT-PORCH
CLEAR THROUGH THE HOUSE THERE ARE A HUNDRED USES FOR Old Dutch Cleanser

OUR BOYS AND GIRLS

IMELDA'S ONLY COMMUNION

In the city of Bologna may be seen the tomb of a little child named Imelda Lambertina, who died on the day of her First Communion.

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HE WAS SORRY

"I wish I hadn't done that," said the boy frankly. He held in his hand the little feathered victim of a carelessly flung stone.

BOYS ARE MORE APT TO GO WRONG thoughtlessly than deliberately. Yet such thoughtlessness is wrong in itself. The secret of the remedy is in the words of a certain writer who has said, "The only way to prevent what's past is to put to stop to it before it happens."

A DOG THAT KNEW
Dogs are very good judges of the feelings we entertain for them. I saw a dog prove his ability to choose a friend from a group of people not long ago.

QUESTION BOX

What were the prophecies of St. Malachy concerning the Popes? What are we to hold about their authenticity and value?

St. Malachy, an Irish Bishop, a great saint to whom God gave the power of working miracles and predicting the future, according to the testimony of his friend, the great St. Bernard, being in Rome in the year 1119 on Irish Church business, is said to have been shown the vision of the line of Pontiffs from Celestine II, then reigning to the end of time.

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when, according to Curberat, it was found in the Roman Archives. Silence, however, is a negative argument only and a dangerous one as has been shown by infidels who say that the Latin and Greek historians say little or nothing about our Divine Saviour.

THE NEW POPE
THE LONDON TIMES COMMENTS ON THE ACCESSION OF POPE BENEDICT XV. TO THE THRONE OF ST. PETER

Cardinal Della Chiesa, the new Pope, belongs to an old aristocratic family of Italy, and his selection is in marked contrast with that of the humble Venetian Fisherman.

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IRISH PROTESTANT CLERGYMAN DENOUNCES A SLANDER
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MORE DAILY THAN DAILY BREAD

In a recent book which describes the progress of a non-Catholic toward the Church, it is stated that one of the things that gave the seeker after truth a strong inclination to investigate the claims of Catholicism was the patent fact that to Catholics their religion is "something more daily and more real than daily bread."

THE VIRTUE OF BIGOTRY
This arraignment of modern religious tolerance, appearing as it does in a non-Catholic journal, and written by one who is quite recently made dean of the Episcopal Cathedral at Fond du Lac, should be highly suggestive, not only to all sincere non-Catholics, who are earnestly seeking the truth, but also to many within the fold, who may have been misled by the false sentiments constantly expressed by their non-Catholic brethren, masquerading under the name of liberal-minded tolerance.

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Protect Your Children

Their little hurts, cuts, and bruises may have been caused by some germ infected object. There is always the possibility that blood poisoning may be the result of neglect—don't neglect—immediately apply Absorbine, Jr. It will thoroughly cleanse the affected parts, kill the germs, and promote rapid healing.

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RIGHT

OPENING OF NEW NOVIATATE

On Saturday, September 19th, the new novitiate which had just been established by the Irish Presentation Brothers was formally opened and solemnly blessed by His Grace the Most Rev. Paul Bruchesi, Archbishop of Montreal.

The Presentation Brothers, who came to Canada four years ago at the request of the English-speaking members of the Montreal Catholic School Commission, and with the cordial approval of His Grace the Archbishop, have now five houses in Canada, two in the city of Montreal, one in Sherbrooke, one in Cornwall, Ont., and the new house which was opened on Saturday.

His Grace, who arrived about 3.30 p. m., was accompanied by his Vice-chancellor, Rev. F. McCrory. Those present to meet His Grace included Very Rev. Canon O'Meara, P. P., St. Gabriel's; Rev. J. E. Donnelly, P. P., St. Anthony's; Rev. G. J. McShane, S. S. P. P., St. Patrick's; Rev. M. L. Shea, P. P., St. Aloysius; Rev. Brother Peter, Assistant-General, Cork, Ireland; Rev. Brothers Casimir, master of novices; Berchmans, principal Catholic high school; Wenceslaus, Superior, St. Gabriel's; Columba, Charles, Thaddeus, Cyprian, Christopher, Ireneus, De Lellis, Alexis, Borromeo, Sebastian and Mr. D. Gallery. Very Rev. F. Payette, Cure of Longueuil and Rev. F. Lapierre assisted His Grace during the ceremony.

At the conclusion of the simple but impressive ceremony His Grace was entertained to dinner by the community. At the close of dinner Rev. Brother Peter, on behalf of the Superior-General and the whole Order of Presentation Brothers extended a very cordial welcome—a genuine "cud mile falte" to His Grace. Ever since their coming to this country His Grace has given them many proofs of his paternal solicitude in their behalf.

They were the first community of English speaking Brothers which had ever been admitted into the archdiocese, to aid in the education of the English-speaking Catholic Canadian boys. They were naturally proud of this great privilege, and they hoped to prove themselves worthy of the confidence reposed in them, by training up the boys committed to their care to become good citizens—loyal and devoted to their religion and their country.

He thanked His Grace on behalf of the English-speaking parents of the boys attending their schools who were loud in their expressions of gratitude to His Grace for his broadminded and apostolic spirit in entering with so tender solicitude into the educational requirements of the small minority as to those of the great majority of his flock. He thanked him especially for having granted them permission to open this novitiate. It was naturally very dear to their hearts as it stood for their existence and propagation in Canada. The Novitiate, now in its infancy, required all the paternal and fostering care that could be bestowed upon it to make it the success they all so ardently desired, and he therefore appealed to His Grace and his good prayers and influence good subjects might rally to their standard, there to be trained as good Christian soldiers and go forth hence to spread the benefits of a sound religious education to future generations of this country.

showed down His choicest graces and blessings on the new novitiate. He spoke of the pleasure it afforded him to grant permission to the Brothers to establish themselves in his archdiocese. He was not a national bishop. Ever since his appointment to the episcopacy it was his one great aim in the words of St. Paul to "make himself all things to all men." His Grace referred in eulogistic terms to the great work the Brothers had accomplished since their arrival in this country. He assured them that they could always rely on him for sympathy and support. He felt confident that the blessings he had that day invoked on the new novitiate would bear abundant fruit and trusted that God would send them many and holy subjects. "Brother Peter," said His Grace in conclusion, "I want you to go to the English speaking friends of the archdiocese to cause them to make a pulp appeal in behalf of subjects for your order. You have no doubt that before long you will have a large number.

The proceedings of this auspicious day were brought to a pleasant conclusion by the singing of "O Canada" and "God Save Ireland," His Grace presiding at the piano.

THE EVOLUTION OF NEW ENGLAND PURITANISM

Recent infidel utterances by Dr. Eliot, and the simultaneous conversion to the Catholic Church of a prominent scion of an old New England family, says the Fortnightly Review, have again called attention to the remarkable "evolution" of Puritan Calvinism in America—a process that has been graphically sketched by Professor Barrett Wendell of Harvard in his Literary History of America (Fifth Edition, New York, 1909, pp. 277 sqq.).

"The Puritanism that ruled New England for over a century and a half was pure, unadulterated Calvinism. It taught that human nature was wholly corrupted by original sin; that mankind, having fallen in Adam, are under God's curse and liable to the pains of hell forever; that from this ruined race God, out of His mere good pleasure, has elected a certain number to be saved by Christ, leaving the rest to corruption and damnation. This mournful dogma the Puritans, who believed themselves to be of the small number of the 'predestined,' had brought over from England. When Cotton Mather wrote his Magnalia in the closing seventeenth century, his purpose was to prove that during the first seventy-five years of New England there had flourished and lived and died there so many regenerate human beings that a man of sense might almost statistically infer New England to be specially favored by God."

"But by and by new immigrants came, and the Calvinists found that there was a considerable element of goodness outside of their own church. Besides, the Rationalism of the eighteenth century sowed the seed of doubt in the minds of many. 'So, even by the time of (Jonathan) Edwards, Calvinistic dogma and national experience were unwittingly at odds. . . . The native human nature of America continued to express itself in forms which could not reasonably be held infernal.' In New York, for example, the first third of the nineteenth century produced Brockden Brown, Irving, Cooper, and Bryant. In New England, at about the same time, Webster, Everett, Winthrop, and other eminent men established a tradition of sustained dignity, and the scholarship of the Puritan colonies 'rolled into the stainless pages of Ticknor, Prescott, of Motley, and of Parkman. . . . In a society like this, Calvinistic dogma seems constantly further from the truth, as taught by actual life."

"Gradually, therefore, a considerable number of ministers began insensibly to relax the full rigor of dogmatic Calvinism. There was no formal break at first, but in process of time a school arose which altered the traditional liturgy and adopted a milder form of Protestant belief. This newer Liberalism in theology came to be known as Unitarianism. It was fought bitterly by the orthodox party, but in 1805 the Unitarians succeeded in capturing the chief theological chair at Harvard University, whereupon the orthodox party founded the Theological Seminary at Andover, which until very lately forlornly defended old Calvinism in a region abandoned to its enemies."

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CHINA AND THE WAR

LETTER FROM FATHER FRASER To his father, Mr. William Fraser of Toronto, Father Fraser writes under date September 3rd, as follows: Pientsi, Sept. 3rd, 1914.

I am writing from Tientsin, the city in which I am building a church. It should have been finished long ago, but things go slowly in China, especially foreign work by a band of workmen who are doing it for the first time. I am now putting the finishing touches to the job, and hope to settle accounts with the workmen in a few days. I have been here for over a month, and left word to retain all my foreign mail in Tientsin. I soon felt the effect of the war. Glass comes from Belgium and the price went away up just as I had to buy a quantity for the windows of my new church. But our Vicariate has received a set-back much more serious than that. You know all Frenchmen are soldiers, liable to be called to arms in times of war. Our young French missionaries must have received an awful shock when they were all summoned to Shanghai and sent home to fight the Germans. Eight from our Vicariate have gone, and the same is the case with all the Vicariates. I heard the other day that the Bishop of Corea, being a young man, has also been obliged to join the militia and is now on his way to France, travelling in fourth-class quarters together with his missionaries. The number of young missionaries called to join the army must run up into the hundreds. What an awful loss to the missions! Our eight men have gone, I believe, to Tsingtao, a place belonging to the Germans in the north of China. There are 7,000 German soldiers there who are ready to stand a long siege. Will any of our missionaries be slain? Most probably, as they are quite numerous among the besiegers. Father William (now of Toronto, who was formerly in China) will remember one of them, Father Marquet, who they were curates together in Winchow. The others are, Father Arond, brother of Father William's parish priest in Winchow; Father Salom, whose account of the Bishop's visit to Tientsin recently appeared in the Record; Father Dumortier, Superior of our mission in Haimein, from which this district was separated; Fathers Delafosse, Pruvost and Baisard; and Brother Kidal, who was teacher of Latin in the Seminary. Our Seminary has thus lost all its faculty."

The Bishop says that this year the donations from France towards the missions will be greatly diminished. So we will suffer in more ways than one. Yours etc., JOHN FRASER.

EDUCATION OF THE PRIEST

Time and again we have taken occasion to cite instances to show that the old-time rigidity against the Catholic Church is gradually disappearing, and that much of what is left is losing its bitterness. Now comes The Methodist Recorder with this tribute to the clerical studies of our priesthood: "It is becoming more and more evident that the ecclesiastical ministry of the Catholic Church is marvellously successful. One reason for this success is that the Catholic Church requires that her ministers shall be of worthy origin; she also insists upon a good education and a long preparation of her candidates for the priesthood."

"Pope Pius X., on the occasion of the fiftieth anniversary of his ecclesiastical ministry, published a letter wherein he prescribed a still higher degree of education for the candidates for the ecclesiastical state, and rendered more difficult dispensation for the reception of Holy Orders by candidates who are under age. This regulation is directly contrary to the practice of the Methodists, who desire that their pastors shall exercise the ministry as early as possible, whether prepared or not."

"The Catholic Church has never decreed that the age of forty is too advanced to permit of the admission of a candidate to Holy Orders. She recognizes that at this age a man possesses wisdom and knowledge that may enable him, as a more efficacious, to lead souls to their eternal salvation. 'The Pope's letter as we have said, demands an even higher degree of education for her ecclesiastical ministry than hitherto. What would Methodist preachers say if, before having been ordained ministers of their church, they had been required to pass four years at a college and six additional years in serious studies at a theological seminary? I may say serious studies, since for two years there they study philosophy, and for four years more theology, the Holy Scriptures, exegesis, canon law,

Gregorian chant, Hebrew, the natural sciences, oratory, and the Italian, French and German languages. "Is it surprising, then, that the Catholic Church wields a great influence?"—St. Paul's Bulletin.

A CATHOLIC STORY

One has had to deny so often, for one reason or another, the popular fiction of the day that it is a pleasure to meet with a story he feels he ought to recommend. Such a novel is "The Haunted Heart," in the current number of Munsey's Magazine, by Agnes and Egerton Castle. It is not an avowedly Catholic novel; one does not look for that in a secular magazine. But for all that it is essentially a Catholic novel, far more Catholic than some we could name that have made their appeal to Catholic readers under false pretences.

We do not call it a Catholic novel merely because the chief character of the book is a Catholic priest, a convert at that; though in the case that would be sufficient reason. For the priest character in this story is drawn with a sure hand. There are a few lines that the critical Catholic might wish to eliminate, but all in all it is the portrait of a flesh and blood priest, a human priest, and above all a spiritual priest, so different from the ideal figures that even some Catholic writers, who ought to know better, put in their stories. Even for that "priest in fiction" the novel would be well worth reading. But it is in its portrayal of the divorce evil, in its preaching of the Catholic ideal of marriage that the story has a claim to be considered a Catholic novel. All over it is written "The wages of sin is death." It is the wrecking of a house where there is no love of God, where marriage is viewed as something that may be put aside at will, and where resort to the divorce courts brings only suffering and death. In these our times when more and more the sanctity of marriage is being ridiculed, when the annual returns from the divorce mill show an increased business that makes even the non-Catholic gasp at the thought of what a few years will bring if there is not a return to Catholic ideals such a story of the evil of setting up one's passions against the law of God has its certain message. And that message is in the words of

the Protestant heroine of this story referring to the stand of the Catholic Church against divorce: "What a blessed creed! Oh, why were we not all born in that old faith of our ancestors?"—The Pilot.

ONE CONVERT'S IMPRESSIONS

WHY MGR. BENSON SOUGHT AND FOUND THE TRUE CHURCH

"I studied the Gospels and through them I was led to the conviction that the Catholic Church was the Church of Christ," said Monsignor Benson, in an address on his conversion. "My studies resulted in the gathering of three impressions: "First—the Catholic Church interprets the Bible more simply than any other Church, and surely the words of Christ on important points are clear, if words mean anything at all. I had heard that priests kept the Bible away from their people, but as I read I discovered that nothing could be more foolish, and I could not conceive of a priest so stupid as to do such a thing for it is in the Gospels that I found the substantiation of the Church.

"Second—I found that the Catholic Church believed the Bible more than those who claimed that it was the sole rule of faith.

"Third—I found that the Catholic Church fulfilled what Christ has said of His Church, that it would be unpopular for it had ever been my experience that in questions of controversy all others generally agreed to disagree with Rome.

"Finally—came to the last argument that fixed my decision, and finished my struggle. Christ had spoken to St. Peter, telling him that he was the Door, the Foundation and the Shepherd. The Door had said to Peter 'Knock, and it shall be opened unto you.' The Foundation had said, 'Thou art Peter, and upon this rock I shall build My Church.' The Shepherd had said, 'Feed My lambs, feed My sheep.' The Church of Christ then must be the one that taught as He had taught—with authority. I had not found it in the Church of England; I did find it in the Church of Rome."—Boston Pilot.

In fifteen months, 39 Anglican clergymen in England have been received into the Church.

Fine Old Gentleman Suffered 40 Years With His Kidneys

He even had Hemorrhages from the Kidneys, so you may know how bad he was. Yet today, at 67 years, Mr. Allen is able to do a good day's work or enjoy a long drive without the least pain. This is what Gin Pills did for him. They will do as much for you if you have any Kidney or Bladder Trouble.

"I feel it my duty, for the sake of those afflicted with similar troubles, to send you these few lines about Gin Pills. I am about 67 years old and have been troubled with Kidney Trouble since I was 25 years old. This was brought on by my getting over-heated and then sitting on cold steps in a draught.

GIN PILLS FOR THE KIDNEYS. Gin Pills are sold by dealers everywhere at 50c. a box, 6 boxes for \$2.50. Trial treatment sent free on request. These pills can be had in the United States under the name "GINO" Pills. National Drug & Chemical Co. of Canada Limited, Toronto

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Danger for Baby lurks in cow's milk.

At best, cow's milk is a dangerous substitute for healthy mother's milk, and an awkward one. It is unsuitable in its composition and its digestibility—it does not nourish because it cannot be digested. It is dangerous because of germ contamination, and it is so likely to go sour. So many of Baby's sufferings are due to improper feeding, especially so when cow's milk is used, no matter how it is prepared.

Avoid Danger

- by giving Baby the 'Allenburys' Foods, which are absolutely pure, prepared under strict hygienic control, and are free from germs. Mothers are provided with a safe, dependable food of correct composition, on which Baby can be fed from birth. The 'Allenburys' Foods closely resemble healthy mother's milk—Baby can digest them and retain the nutriment to keep him in health.

Allenburys Foods Write to-day for booklet "Infant Feeding & Management" to 66 GERRARD STREET EAST - TORONTO

DIED CRAWFORD—Suddenly, at Perth, Ont., on Sept. 15, 1914, Mr. Patrick Crawford, aged fifty-two years. May his soul rest in peace. COONEY—In this city, on Monday, October 13, 1914, Mr. William Patrick Cooney, aged fifty-two years. May his soul rest in peace!

MEMORIAL WINDOWS STAINED GLASS

THE HOME BANK OF CANADA HEAD OFFICES AND NINE BRANCHES IN TORONTO JAMES MASON, General Manager BRANCHES AND CONNECTIONS THROUGHOUT CANADA The Home Bank was originally established as a savings bank sixty years ago, and it now does a very large volume of business with thrifty depositors. LONDON OFFICE 394 RICHMOND ST. W. J. HILL, Manager BRANCHES IN MIDDLESEX COUNTY London, Melbourne, Thorndale, Komoko, Delaware, Lawrance Station

NUNS BEST WOMEN NURSES

In an address on "The Medical Department in the Civil War," delivered by the late Dr. S. Weir Mitchell before the Physicians' Club of Chicago, some time ago, and published in a recent issue of the Journal of the American Medical Association, may be found testimony which should overwhelm with shame, if they are capable of that feeling, the calumniators of the Catholic Sisterhoods. It is as follows: "Very soon the question of women nurses arose. There were women like the Schuytlers, the Lowells and Miss Wormly, of whom I think with grateful remembrance. When we were in the neighborhood of great towns we had many volunteer women nurses. Some were terribly in earnest, utterly ignorant and quite incapable of discipline. Others, if more efficient, were not punctual and came and went as they pleased. A large proportion were early credited in the papers for patriotic services, and were seeking that notoriety which is the motive force of so many of the aspirations—and shall I say of the aspirations?—of our own restless days. "Our best women nurses were the too limited number of Roman Catholic Sisters."

TO EXPOSE SINS OF SMART SET

Father Bernard Vaughan, S. J., of London, announces that he is going to undertake a campaign this summer against the night clubs, with a special view to exposing the sins of the smart set who resort to these clubs after the cafes and hotels are closed by law and keep up their revelry until early morning. The celebrated preacher says he will denounce the evil not only because of its own inherent wickedness, but also because it is an unjust discrimination against the poorer classes.

MISS MARIA DONAGHY, WHO LEFT THE town of Fenbrook within the last ten years will learn something to her advantage by sending her present address to Box N, CATHOLIC RECORD Office, London, Ont. 189-3

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Beautiful Rosary Complete with Crucifix This exquisitely designed Rosary is made from our best quality of faceted Austrian crystal beads with strong lock link attachments and dainty crucifix. Our regular price for this Rosary is one dollar but to all readers of the Catholic Record we are offering a special discount of 25 p.c. and will send one free of charge upon receipt of 75c. Or if you will send us your own picture in your pocket and send us 15c of our size 16x20 multi-color photograph Pictures at 15c each, we will give you one of these beautiful Rosaries absolutely free. Our Pictures are all reproductions of Famous Paintings and sell regularly in Art Stores at 50 cents each, so that at our wholesale price of 15 cents, you can sell the entire lot in an hour. Order today. When pictures are sold, remit us the amount of your sales \$1.80, and your Rosary will be sent you by return mail. Address: COLONIAL ART CO., Box 82., Toronto, Ont.

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