desire to do."

The Catholic Record

LONDON, SATURDAY, JULY 14, 1917

TO THE OBSERVANT

It is instructive as it certainly their little game—be it a funeral or vagrant fancy! Actors and actresses claims them and the magical radiance of youth fades into the sober grayness of the common day.

It is a commonplace of moral and illusions are mainly due to inexsenses fasten on vanishing phases abstruse form to train out our inner trouble they would avert, how much faculties of imagination and sym- happiness they would help to diffuse. pathy so that the things seen and heard and felt may lure us on to the appreciation of the realities they symbolise. Then our own happiness will be seen only as our integral part of the general welfare. In the light of a purpose that embraces all our kind we cease to arrogate to ourselves the right to control our fellows for ends that are not sanctioned by what Tennyson called 'The common sense of most."

PLAYING PROVIDENCE

We are all in danger of "playing Providence" in our spheres of influence, smaller and greater. Some of sanction in the nature of things. Confident dogmatism — "puppyism grown up," as Jerrold once wittily said—is a power among the ignorant and over-busy. Therefore wield the scourge vigorously: assail statesmen who are burdened with imperial opinion lashed to frenzy and fortified by reckless zeal.

HERE AND NOW

Humanism begets humility, which is grounded in self-respect. We are not "our brother's keeper" in a sense that relieves him from moral believe in the National prohibition of wrong is right wines and beer, and am of the yields to justice. ing men and women are getting out of date, be they as scientific and utilitarian as forms and phrases can make them. Fortunately, systems carry in their tissues the germs of decay. Some break off into independproves to be a costly and disappointing, though possibly stim- public. ulating, game in that ample sphere which is the preordained arena of country district find conditions such

Here and now we are invested with that district. power for duty. No more sacred field of service and reward awaits loyal hearts and hands. Life is not large cities is practically impossible merely a preparation for a postponed of enforcement, however far reachrealm of spiritual order and beauty. ing the attempts are to carry out the Order and beauty appeal to us for law, notwithstanding reports that the recognition in every place and hour. in certain localities. We are out on a great quest : our life is a sublime opportunity, a thrilling to the present time demonstrates the adventure. Too much care may be fact that the people have and always a hinderance.

There are good people who do a ence in the affairs of their poorer

up with the fierce affection of people who are ready to lie and steal in defence of their own flesh and blood than accept at their face value the impertinent virtues of men and women who regard their social inferis amusing to watch a group of iors as raw material for experiment. children, in the playground or else- It is true that we must take charge where, imitating their elders in some of the weak, the unthrifty, the stagcustomary occupation or ceremony. gerers on Life's highway, but we How observant the little ones must must first make sure that experience be. How much mock solemnity or and consciousness of our own feelshy humour they can infuse into ings prompt us to care for our imperrilled fellows. Too many woulda wedding that has taken their be philanthropists waste time and energy in the attempt to be embodied most children are until the world reason and conscience to stumbling folk, when the discipline of pain and failure affords the only assured prospect or release. Weak pity is often a mask for sentimental shrinking reflections that we are but children from the sight of suffering. They of a larger growth, that our errors who have welcomed the knife of the celestial surgeon best know the perience, the false and the true, limits within which fallible man blending in a mirage which delights may be privileged to rescue erring even while it deceives. The rapture mortals when they fall by the waywith which eye and ear and other side. All around us are stricken souls and bodies. To bring healing of earthly beauty is doomed to pass and health to even one of these like a dream. Joy and melancholy demands the consecration of every succeed one another, as the transient gift, the devotion of hours and days. sunlight makes a glory or a gloom of Also we are beginning to realize that the landscape, whether it reveal the to prevent evil and misfortune by purity of the virgin morning, the wise restraint and loving considerapomp of noonday, or the solemn tion is better than reformative effort. majesty of night. It is the prov- If people would only school themince of philosophy in its least selves in life-science, how much

SAVE NOW

We must needs view the modern decorative effects with a large charity. How can a scantily educated populace discriminate between showiness and artistic excellence when the shops scintillate with glittering wares which appeal to either now when we stand in the them on their own level? Cheapthem on their own level? Cheapness is a snare, not to the young only but to people of all ages.

Women especially keep the wheels of emotion. This is true of the stand trade moving. Money is plentiful among wives and sisters of the us, being glib of tongue or facile in troops, and it is notorious that tory well demonstrates, the Catholic the use of the pen, find it incumbent munition-workers and industrials upon us to prescribe exact rules of engaged in the transport services are principle of duty, human and divine, thought and conduct which have no receiving high wages-not to speak of traders who are reaping bountiful harvests out of the War which so heavily burdens others. Is it wise, even from their own point of view, to indulge the passion for needless luxuries and florid display when the future seems so uncertain? In the cares, criticise those in high places, lean years that are coming on they affect infallible knowledge, essay the who have thriftily stored up the task of riding the whirlwind and dir-task of riding the whirlwind and dir-task of riding the whirlwind and dir-clear advantage over their spend. ecting the storm. In short, set up clear advantage over their spendas the chosen instrument of Omnis. thrift fellows. This consideration cience to correct error in a tremend. should weigh with all of us. It will tice, or at Catholic Ireland, for cenous crisis; to deliver your fellows go hard with those who have to face turies wronged, abused, maligned, by prophecy, backed by public the altered social and economical and still today unconquered. conditions with no savings, but with heavier charges for indispensable

CARDINAL GIBBONS NOT IN FAVOR OF BONE DRY LAW

Baltimore, June. 26.-" I do not opinion that such a law could not be

dinal Gibbons when asked to com-

"I am opposed," the Cardinal conent organisms. Mostly they breed tinued, "to any State-wide or Nationrival authorities and come to grief wide prohibition measure. A law of this kind interferes with the personal liberty and rights of the people, and

"If the people of any particular spiritual development for beings such that to have local option would mean the betterment of the community, our position today. then they should close the saloons in

But when it comes to having prohibition in large cities, it is a bad thing. Prohibition in any of the law has been carried out successfully

"The history of the world down will indulge in intoxicants, irrespective of any restraining power that it is attempted to saddle upon them.'

The Cardinal is a firm believer, however, in the application of proper great deal of harm by fussy interfer. safeguards and restraints in carrying out the laws regulating the sale of

neighbours. We can more easily put | would recommend for every city and community is a high license and regulations that would result in such laws being obeyed.—The Monitor.

CARDINAL O'CONNELL

STATES CATHOLIC POSITION

DUTY, NOT EMOTION, MUST CONTROL

MINDS AND HEARTS His Eminence Cardinal O'Connell delivered a timely and eloquent address at the Boston Opera House on Thursday evening, June 21, on the occasion of the concert given for the benefit of the Ninth Regiment by John McCormack, His Eminence was presented by Col. Edward L. Logan, commander of the regiment, and was accorded a most enthusiastic ovation by the great throng of 3,000 people present.
Colonel Logan spoke eulogistically

of the work of His Eminence, partic ularly of his zealous labors for the soldiers and the great interest he has ever manifested in their well-

Mr. McCormack sang as the open ing number the national anthem, The Star Spangled Banner," and also closed the program with it. In addition he rendered a number of

THE CARDINAL'S ADDRESS

His Eminence, the Cardinal said I beg your leave, ladies and gentlemen, to say a word concerning the great movements which are occupying the thoughts and stirring the emotions of all America in these

I am constantly being invited to address all sorts of assemblies and meetings on these and similar mat ters but, unfortunately, I can accept only very few such invitations, espe cially at this season when my regular occupations, always assiduous ugh, are more than doubled.

craving for novelty in dress and should like to state once and for all, as clearly as I can what our position is in order that there may be no

misunderstanding now or hereafter. That position may be summed up briefly as the only position possible today for every loyal American, when perhaps even greater diffi-culties may confront us. Our posiwhich every true Catholic takes in the face of all the grave responsibilities of human life; and when, as his assumed his position on has nothing in the world can move him

OUR FAITH PRACTICAL.

"Those who do not know us think that our religion is emotional—that, above all things is precisely what it is not. Emotion is fitful, passing, evanescent. The Catholic once having espoused any cause upon the basis of duty as a divine principle, never lays it down until the cause is justly and rightfully settled. If you oppressed, partitioned, persecuted, again, under our very eyes, at the glorious little Catholic nation, Belgium, overrun, despoiled, wreckeu, ity, yet absolutely unyielding; or at the "To make that possible, let us all gium, overrun, despoiled, wrecked, flinching, never yielding.

"Surely there is more than an emotion here. It is the faith, the divine faith in a great cause, which never dies and never fails until the wrong is righted, until injustice

When Napoleon at the height of his glory, stormed and fumed in the This statement was made by Car-inal Gibbons when asked to com-weak, aged Pontiff whom he dragged ment on the bone dry amendment to from the Vatican to be made a tool the food control bill now before the for his selfish schemes, the unconquerable Pius VII. gazed at the strutting tyrant, calmly folded his thin, wasted arms, looked him coolly the face, and for an answer, quietly

replied : ' Non Possumus. creates hypocrisy on the part of the public. ment of a Catholic, once his duty is clear he is firm as steel and as that to have local option would mean immovable as a mountain. That is

OUR CONSCIENTIOUS DUTY

" The air is rent with a thousand this is poor service to the nation. It their own utterances of today.

" Duty, not emotion, must control fulness of their strength in these

intoxicants. He said that what he civil authority of our nation by a codification.

perfectly legitimate act of authority declared us at war—that means that every citizen of America bowing

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to that sense of obligation which he assumes as a citizen, must do his fullest conscientious duty toward his country and for her defence.
"The manner and place by which

that duty is to be accomplished is for our legitimate government to decide. Our simple and sacred duty is obedience to that authority. That is not emotional, but it is clearest duty; and let me say here that as events move forward it will be come more and more manifest that he who will fight the hardest and the longest in the sacred cause of our country's defence will not be the emotional militarist, but the peaceloving Catholic, fighting not for the love of war, but through the divine sense of duty toward his country.

"He will not be found waving flags nor blustering about patriotism. Per-haps when the call comes, even tears will bedim his eyes, but he will go out quietly from the lanes of peace with the marching millions. He will kneel for God's blessing as he goes. He may not go lightheartedly—the highest and most solemn duties need not always be joyful ones-but he will go nevertheless, grimly determined to do his full measure for America just because America has called him for his fullest service. It will be those quiet, determined men with God in their hearts upon whose courage America must most rely.

MUST RENDER FULLEST SERVICE

"Let us have done once for all with these bewildering orations, with these endless insincerities, for if they aim to fire men's courage, they only increase their confusion. The one thing now that is necessary and the only thing that will stand firmly through all the varying vicissitudes now before us will be this principleour country is at war and we are bound before God to render it our fullest service. Hate no one, despise The nation that enters war for hatred's sake has already lost even before she fight her first battle.

"That position once clear, our untry may feel assured of the absolute loyalty of all her children. That is our position with regard to this war, with regard to every war, and our duty towards those who suffer by

the effects of war is equally clear. "If to-day our faith must be stronger than ever, so must our charity be widerand warmer than ever. Our brave young men will need a million consolations to-morrow which to day we must supply. While they are per-forming nobly and loyally their duty we must see to it that we are not lacking in ours. All the consolations of our holy faith and everything that human ingenuity can devise for the lessening of pain and suffering must be provided by us

generously and adequately. CHARITY DEMANDS SACRIFICE

"We must send along with the brave hearts who go to fight under the standard of our nation another band of kindly generous hearts that distributed by the standard of some note as well as a soldier ment of some note as well as a soldier go to serve under the holy banner of the Red Cross; and here let us solin Egypt and on the Nile and has emnly charge those responsible to see that that banner of the Cross is commands. He married a daughter kept holy. The Cross is a religious symbol. Woe to those who descrate it by pettiness or bigotry or His home is in Wales, not far from shameful vanity or dissension. Let that of the Vaughans, who have that standard be set up wherever given so many sons to the Church. there is danger or suffering and there let it represent all the tenderness, all the largeness, all the purity of the

give and give generously so that from the very beginning the treasury of mercy will be full to overflowing. It is the time for the rich to be princely in their generosity, but I know that even the poorest among us will not be satisfied unless he has given something out of his poverty. somehow it is the blessed pennies of the poor which God most bountifully

"Let us do our duty to the Red Cross now, and when next Sunday the Medical Board of the Red Cross comes we shall go before our altars, and kneeling, say: "Lord, what I any Religious orders to become Red could do, that I have done," and Cross nurses for the reason that face, and for an answer, quietly lied: 'Non Possumus.'
No, this is one thing history lied: 'Non Poscumus.'

Lord, dear Lord, grant to the tired world soon, very soon, Thy blessed costume was minutely decreed; and, of course, the inference was drawn of course, the inference was drawn

PAPAL MEDALS

STRUCK OFF ON FEAST OF SAINTS PETER AND PAUL

(By Catholic Press Association Cable) Rome, June 28.-On Tuesday, the strident voices, shouting hysterically a thousand different principles. All St. Paul, Cardinal Gasparri, the Papal Secretary of State, presented is nothing but emotion pressed to to the Pope specimens of the gold, the point of hysteria, and only serves silver and bronze medals which are to confuse still more the minds of the people. Nothing will be gained the feast. They bear on the face a They bear on the face a by that now; and in the years to likeness of the reigning Pontiff, and e—when peace has returned to on the reverse side a representation have all the earth—many will not be proud to be confronted then with work of codifying the Canon Law. On the latter side of the medal Pope Benedict is represented as standing the minds and hearts of the people of America if they are to rise to the directing to it the attention of the religious and lay representatives of the Church, among whom is special-Now, what is that duty? Let me ly indicated Cardinal Gasparri him-

ARMY CHAPLAINS

With the Catholic young men enlisting daily by the hundreds throughout the country, and thousands soon to be conscripted into the army, the question of the allotment of chaplains to look after their spiritual welfare still remains unde-

cided. The original plan, which provided that to Catholic soldiers there should be allotted only sixteen out of every sixty-seven chaplains, a proportion of 25%, has thus far not been adopted, owing to numerous protests received at the War Department in Washington.

The Catholics of the United States are not asking any special favor of the War Department in the matter of the appointment of chaplains. Catholics are not even asking that any definite number or percentage of the chaplains appointed be Catholics. The demand from all parts of the country is simply that the Catholic chaplains be appointed on the same basis of proportion on which the chaplains of other denominations are sen. This basis, which seems to be the only one founded upon absoute justice, would give to the Cath. olic Church between 30% and 40% of

the chaplains in the new army. Before such a just method of choosing the chaplains for the big army is adopted it will be necessary that Washington officialdom be freed of the belief that the 65,000,000 people in this country who profess belief in no particular creed are Protestants. This idea is a gross injustice to the Catholic people of the country. The religious census shows that Catholics form 40% of the total number of people in this country who profess a preference for any faith. This census is made by Protestants, and is made always with a deduction of 15% from the Catholic total, on the ground that the Catholic Church counts children as members, while the sects count as members only those who are "com-municants." Counting all nonchurchgoers as Protestants is simply another outcropping of the deep-rooted and false idea that the United States is a Protestant country .- The Monitor

BIRTHDAY HONORS OF ENGLISH KING GIVEN CATHOLICS

London, June 7, 1917.-In the King's birthday honors the names of Mayor of London, has been made a paronet in recognition of his useful work on war funds and for many philanthropic works. Unhappily he has no son to succeed him, so unless the title descends to his daughter, who is married to an Irish judge, it is a somewhat empty honor. Col. Sir Ivor Herbert becomes a baron, and will take the title of Lord Llanover, which belonged to his grand ment of some note as well as a soldier who has seen service with the troops several times held important colonial

THE RED CROSS AND THE NUNS

It will be a source of pleasure to Catholics in this country to learn that the American Red Cross does not intend, as has been widely reported, to exclude members of the nursing Catholic Sisterhoods from Red Cross work in our present War. According to the widely printed statement furnished to the Catholic press from an apparently well-in-formed person, the regulations of were said to make it impossible for of course, the inference was drawn that as the nuns could not discard their habits for this prescribed cos-tume it was impossible for them to

act as Red Cross nurses The publication of these articles in the Catholic press has had the good effect of bringing from the highest officials in the American Red Cross statements that make it ation against our nuns as Red Cross nurses. Henry P. Davison, chairman of the Red Cross War Council, detions which would exclude the splendid women of the orders of the Roman Catholic Church have been proposed or con-sidered in the Red Cross Councils, nor would they be considered." Eliot Wadsworth, as acting chair-

"It seems advisable to state un-

desire in any way to debar the Sisters on account of their dress, or on any other account, from serving their country as all other nurses will

Cardinal Gibbons had publicly expressed his confidence in the fairness of the Red Cross authorities and his approval of their plans. In a letter to Mr. Davison, dated June 18, His

Eminence says: "I am in hearty accord with the vast work of the Red Cross War Council, as outlined by you in your recent visit, and towards accomplish. ing which you and your faithful corps of co laborers have set their minds and hearts so unselfishly. I have confident hope that these world-wide plans of charity and mercy will be largely realized, bringing the grate-ful appreciation of suffering millions as a partial recompense, and as a greater reward the richest blessings

of God. The Red Cross War Council is apreme in all matters regarding Red Cross work, rules and regulations. If any minor officials by their actions gave seeming justification for the charges of discrimination that have been made, Mr. Davison and the other high officials have certainly by their clear-cut statements removed every cause for suspicion on the part of Catholics.— N. Y. Catholic News.

PONTIFF ADDRESSES LETTER TO BISHOPS OF WORLD ON THE SUBJECT OF PREACHING

Rome, June 26, 1917.—Pope Benedict has issued an Encyclical Letter to the Bishops of the Catholic world on the subject of preaching. In the course of it he suggests that imperfections in this very important department of the sacred ministry may, in some respects, be responsible for the evils that are affecting society at the present day. He recalls to their minds the declaration of the Council of Trent that the duty and practice of preaching belong primarily to the Bishops, who must, as a consequence, exercise the greatest care in the selection of those to whom they entrust this office, and also supervise the matter of their sermons and their manner of preach ing them. In the first place, the preachers must themselves be worthy of being the expounders of the Word more than one prominent Catholic of God; in the second, they must appear. Sir William Dunn, Lord preach the Word of God only, abstaining from the delivery of discourses on political and on other worldly subjects; in the third, their methods should be solely those of God's commissioned preachers, and not those of mundane orators.

His Holiness quotes, exemplifies and emphasizes St. Paul's summary

"THE MAN ON THE ROCK"

A venerable priest, Father Laurence Mulder, O. P., passed to his reward lately on one of the smallest "Gny Islands of the West Indies. He was The Man on the Rock. For more than twenty-five years he labored on his little Island, which was hardly more than a huge boulder. Every Sunday morning he said Mass and preached a sermon in the Church on the top of the rock, and then made a seven hour's journey down the steep cliff to perform the same duties in the chapel on the beach. During his forty-five years in the West Indies Father Mulder never West Indies Father Mulder never returned to his own country, Holland. His mother, a woman of simple faith, resigned herself generously to his absence, saying, "If I felt that a absence, saying, "If I felt that a single soul would be lost through his return I would not wish to see him."

MONASTERIES IN THE MIDDLE

The spiritual cares of the inmates We have an instance in the life of St.
Bernard which will illustrate this.
A long drought, followed by a terrible famine, had long desolated Burgundy; and this scourge now falling gundy; and this scourge now falling heavily upon the rest of France, the populace, always cruel when pressed by hunger, broke out into unrestrained murmurs and threats. In plain that there will be no discrimin- this sad condition God seemed to renew at Clairvaux the miracle which he formerly wrought in Egypt. This desert, thanks to the provident clared emphatically that "no regula care of St. Bernard, became a very granary to all Burgundy; and read that St. &Bernard adopted as many as three thousand poor men, whom he marked with a particular sign ("accepis sub signaculo") pledging himself to support them as long as the famine should last. This man of the Red Cross War Council, example was followed by the neigh-wrote to Cardinal Gibbons, saying: boring monasteries and brought boring monasteries and brought extraordinary supplies to the provequivocally to you at this time that ince. Such was the noble use made members of the nursing Sisterhood of those riches which the frugality of may wear their official dress while Now, what is that duty? Let me put it as briefly as possible. The civil authority of our nation by a codification.

It is a possible. The codification.

It is religious and the plety of the serving as nurses under the Red codification.

It is religious and the plety of the serving as nurses under the Red Cross, and that the Red Cross has no teries.—Truth.

CATHOLIC NOTES

Rev. Francis Finn, S. J., who has written so many popular juvenile stories, has gone to British Honduras where no doubt he will collect more literary material.

Right Rev. Denis O'Donaghue, D. D., Bishop of Louisville, Ky., has tendered to the U.S. Government for use for two years as an army site, a tract of land containing about

one hundred acres. At Jefferson Barracks, Mo., the Knights of Columbus erected a large pavilion for Catholic soldiers for a social centre. It was formally opened with a military Mass. This is the first of the buildings for which the Knights are raising a million

dollar fund. Cardinal Gibbons and Mr. Herert C. Hoover held a consultation on the food question, in Baltimore, recently. As a result, says a Washington despatch, the Cardinal will issue a circular urging upon Catho lic homemakers the need of practis-

ing strict economy in their kitchens. Worcester, Mass., June 20.—The degree of Doctor of Literature was conferred upon John McCormack, noted Irish tenor, at the Holy Cross College commencement exercises to day. He is the first distinguished singer to be thus honored by a college in the United States.

On the Holy Father's writing table is a statue of the Queen of Peace, presented to the Pope last December. On a photograph of this statue His Holiness has written a prayer that "the people may hear the sweet invitation of the Mother and the Son to seek refuge with the Prince of Peace.'

Bishop Russell, of Charleston, S. C., recently celebrated solemn pontifical Mass in St. Patrick's Church, Baltimore, where he was baptized, confirmed, received First Communion and offered his first Mass. Cardinal Gibbons presided The parish is one hundred and

twenty-five years old. Nearly 120 students at Fordham University leave for France this month. They will form a unit in the ambulance corps. Two members of the Fordham Alumni Association have volunteered to equip two ambulances for the Fordham contingent in the battlefields of

France. The Catholic Order of Foresters, through the High Chief Ranger, Thos. Cannon, announce that the society purchased \$100,000 worth of Liberty bonds before the close of the campaign. It is believed that this is the largest block of the bonds held by any fraternal asso-

ciation in America.

Word has just been received of the death of Very Rev. Wm. Fortune, who was for many years President admonition to preach nothing but "Jesus Christ and Him crucified." of All Hallows' College, Ireland. He was connected with the College for about sixty years. His goodness and influence were deeply felt by many generations of priests who studied under him, and who are now found scattered throughout the United States and Australia, as well as in

> "Guy Thorne" is the pen-name of (now in its five hundred thousandth printing), and a dozen other novels. His real name is Cyril Arthur Edward Ranger Gull, eldest son of the Rev. J. E. Gull, rector of Rushall. Mr. Gull is an Oxford graduate, and lives in the Island of Guernsey His conversion to the Church adds still another eminent novelist to the long list of Rome's recruits from the

ranks of men of letters. Eight hundred men and women who had, by the grace of God, seen the light of truth and entered the Church founded by the Saviour of mankind, had the happiness of receiving the sacrament of confirmation in the Boston cathedral on Memorial Day at the hands of His Eminence, Cardinal O'Connell. This number was about two hundred more than the class which His Eminence confirmed in the cathedral

a year previous. Rev. Louis J. O'Hern, C. S. Sp., of of religious houses did not prevent their providing for the material wants of the country in seasons of distress.

We have an instance in the life of St. O'Hern is the only one authorized to present applications for Catholic chaplains. Every applicant must present ten letters of recommendation, including one letter from the ordinary. The age limit in the army is forty years; and in the navy, thirty-one and a half.

St. Joseph's Seminary, Troy, N. Y., the alma mater of thousands of Catholic priests in this country, was struck by lightning recently, and two of the four imposing towers above the central entrance were demolished. The main structure The building was not damaged. was abandoned as a theological sem inary in 1896 in favor of one at Dunwoodie, and is now the Mother House of the eastern province of the Sisters of St. Joseph. The 100 Sisters in the house escaped unin-The loss will amount to jured. several thousand dollars.

AMBITION'S CONTEST

BY CHAISTINE FABER

CHAPTER XIII

VAIN IS THE SISTER'S SACRIFICE

Malverton Grosvenor approached Ellen, who had been a shocked and silent spectator of the scene recorded in the last chapter. "You had better retire, Miss Court-

ney, and prepare for departure; you are to leave with your brother as soon as the day breaks."

She looked up in tearful wonder. Do not be alarmed," he whised; "and when you have left this place there will be sufficient time for Howard to explain. That poor girl will be taken care of," observing her glance toward Vinnette.

Nothing could restrain Miss Flanagan's impetuous anger when Ellen, having motioned her to withdraw, acquainted her with what Malverton had said. At the risk of being overheard in the apartment where dead man lay, she poured forth her

vexed feelings:
"Running away from England, and now hunted out of Paris. She was sure it was nothing else, and she knew further that Howard wouldn't stop till he had got them all into His own life deserved to be danger. lost, and, for her part, she didn't care how soon his grave held him." Hush?" said Ellen, appalled;

"not till he is more prepared to die.' Miss Flanagan raised her head

from the trunk she was rapidly packing. Prepared! He'll never be that he'll die just as that poor wretch in there died. That confession from him told what they all are; and, just as if he had been a Jew, or an infidel, he never bent a knee at your The Protestant bowed his head, and treated it with respect. I

am bad enough, God knows, but I haven't done what it seems most of that society has-given up my faith; and they're enlightened, they know, while I'm only a poor, ignorant creature. Who knows—maybe I'm creature. not so bad after all ?"

tinued in a kindlier tone: "I am sorry to hurt you, and "—dropping her eyes again and speaking as if to herself—"I am sorry for the mother that's so wilfully blind as to let you stay from her with that madcap. Influence doing him good? bah! he is too much like-" the name was lost in a mutter.

Some garments, and a few of Ellen's treasured books remained to be packed, and these Anne Flanagan had soon put away, deftly working while she talked. She was in some unaccountable humor—one moment talking in a tender strain to Ellen, the next muttering of some event in her own bygone life, and again bursting into invectives against Howard.

When the preparations for departure were completed, and mistress and maid equipped for the journey, the latter said suddenly, as if only then having thought about it:

Where are we going to now? I think it is high time for Howard to

If he only would," said Ellen;

" but I fear not." For some time sounds had been going on in the room where the corpse lay, as if the body were being prepared for burial. Ellen was meditating upon the propriety of entering to ascertain if she could serve Vinnette in any manner, when Malverton issued from the apart-

"Where is Howard going to take us ?" she asked, timidly.

Malverton smiled. Your brother has been pleased to submit to my direction this time, and have advised a hurried exit from Paris. There will be ample oppor-

Detecting the sound of wheels, he continued quickly: "Better come and see that poor creature inside before you go. She went softly through to where

the remains of young Bronson lay, The body was decently arrayed in a hastily improvised shroud, thrown over his other dress, and a knot of white ribbon was fastened on the breast. His features had assumed a more composed form, but Ellen fancied that they yet wore the fierce, frightful expression with which he had repelled Vinnette's entreaties for a priest. Vinnette was kneeling by the head of the bed in a dumb, tear. less agony which left her power to do naught but kneel and gaze, and opposite to her sat a couple of mempart of watchers. Malverton remained at the foot of the bed looking sadly on, and just then Howard entered from the assembly-room, accompanied by another member. The latter recognized Malverton as an old friend, and extended his hand. Grosvenor

Aware of the trouble, Denbigh ?" all owe to your timely assistance. I would I were here when that occurred "—he pointed to the body—

but I was unavoidably detained." 'As well, perhaps," responded Grosvenor, "for your presence now. All, you know, will have to leave by a certain hour—those are the con-

Denbigh shook his head sadly.

" Most of the members have already gone, but I could not leave without taking a last look of poor Bronson "

emotion: "The best, the brightest, the bravest of us all!

When he stood erect again, there were tears in his dark blue eyes, and his fair, English-looking face wore a grieved expression.

There is no time to be lost,"

whispered Grosvenor.
With averted face Denbigh extended a hand to Malverton and Howard, waiting while each grasped it with a warm and lingering pressure; then turning suddenly, he threw his arms about Howard's neck, pressed his lips to Howard's cheek, and whisper "Good by, my brother !" passed ing rapidly over to the other two mem bers to whom he gave a like embrace. On the threshold he door closed on his retreating form, and the club was to know young

Denbigh no more. Vinnette had been a silent, and apparently unconscious spectator of the scene; she seemed oblivious to recumbent position. The cabriolet everything but the dumb watch which she maintained beside the dead. Ellen strove vainly to arouse her—to elicit some response to the tender consolation she endeavored to give; but the French girl only ently turned her sad eyes from Ellen's face to the corpse again; and, when at last the gentle comforter-admonished by Malverton's whispassively received her parting embrace.

Dark, impenetrable Howard, who the whole of that dying scene, who had shown no emotion even in his leave-taking with young Denbigh, now gave the same strange embrace to the members who yet remained in the room, with the same coldness of manner, though one of the latter was affected as a girl might have been-but when he stooped for a parting glance of the dead, his whole form trembled. Pressing his cheek be. to the cold, still face, he said in a cost low tone, but Ellen standing beside

him heard the words: Your death, Louie, has been a noble one. Would that my efforts

might be crowned by such an end!" Even in that moment of anxiety and agitation, with her mind full of doubts and fears about their future, Ellen sickened at the sentence which had issued from her brother's lips. tenet of his faith, that he every believed not even in future punishwildest suppositions rushed through her mind; she grew faint from terror, and caught his arm, trying to murmur something, but not a word would come. It was evident that he result of the strange position in which she found herself. He stood erect at once, and signified to Malverton his readiness for depar-

In the garish light of the breaking day everything looked grim and ment, containing a sailor like fash-weird to Ellen, when she arrived ioned bed, and the appurtenances of outside the house; even the cab in waiting, with its driver heavily muffled, though the air was only slightly chill, appeared strange, and she turned sickeningly from all with a heart-breaking yearning for her make a bed in the cabin each night. mother and home. Howard and Malverton were holding some conference, to which in a few minutes they summoned the driver, and Ellen, mindful ever, even in the she considered to be a duty, thought seriously of endeavoring to arouse oung men was soon ended, and assist her and her maid into the car-

riage. Malverton said : "There is no danger to be apprehended now, Miss Courtney; recover your spirits as fast as postunity for you to learn it all in a sible, for I predict for you a safer, if not a happier time where you are going, than you have had heretofore. pressed her hand respectfully, waited until she and Anne Flanagar

were comfortably seated, then turned to bid Howard good by. "You will see to every detail,"

said the latter; "arrange for poor Louie's burial, and see that our possessions are disposed of." He said the last words bitterly.

"Everything," replied Malverton; "only depart at once. The sooner you are out of Paris the safer for yourself and those who love you."

They shook hands—the two young men — and while Malverton stood to watch the last of his friends, Howard entered the cab, the door of which was closed, and the trio were rapidly bers of the club, as if performing the driven off. No one in the vehicle spoke for a long time. Howard had thrown himself into a corner, pulling his cap over his eyes, and winding his cloak about him, as if he wished to court sleep. Ellen, faint from grieving, sat opposite, with closed eyes, while Anne Flanagan beside her was sitting bolt upright, concentrating all her energies for an Yes," was the reply in as low a attack she intended to make upon be, "and aware of how much we Howard when she judged the proper time had arrived. Somehow, Ellen when that Courtney, with her gentle manners, her self-denying kindness, her consideration for others, had penetrated the callous heart of the spinster as no one of her sex had ever before been able to do-had touched the chords of tenderness and compassion which remained in the woman's nature and had awakened into being impulses of good that a harsh experience had rendered dormant long ago

for the latter's sake, much more than for her own, that she intended, to use her own expression, "to give

Howard his own."

The young fellow himself spoke first. Rousing slightly from his first. recumbent position when the vehicle had whirled through several streets, he said, as if speaking to himself :

'This is all Taggart's work." No one answered him. The time for which Anne Flanagan waited had not yet, in her opinion, arrived, and she feared to open her mouth lest sentence some indignant issue forth,—while Ellen felt too ill to respond.

bright, sunny morning was bers to whom he gave a like embrace. On the threshold he turned to waive his hand; then the door closed on his retreating form, somewhat surprised at receiving no reply, pushed his cap back to look at his companions; then, as if satisfied with the scrutiny, he pressed it over his eyes again, and resumed his stopped at length on a bustling quay -bustling with the preparations making by the owners of fishing smacks which crowded the water preparatory to starting their voyages-with the unintelligivehicle, and passed, under the driver's guidance, to one of the pered "The time is up, Miss Court-ney"—was obliged to leave, Vinnette larger vessels anchored close to the quay. Miss Flanagan exclaimed in disgust at the smell of fish which so strongly saluted her nostrils, and had witnessed apparently unmoved daintily lifted her skirts from the slimy, slippery way. The party, speeding across some temporarily erected foothold, were quickly on board the craft, where they were met by the captain. The latter was a Frenchman, with all the characteristic politeness of his race, and much higher, apparently, in the scale of education, and refinement than most of his class were considered to He was attired in some quaint costume, which was nevertheles coming to his portly figure, and his pleasant face was indicative of the good humor and fun which are generally supposed to mark the jolly skipper.

which something in French was written. The captain responded, in the same language, to the effect that all was right, and, with another bow Could it be that he had renounced and smile, conducted Howard and the ladies to his cabin, while the driver returned to the cabriolet for the trunks. The cabin was a queer little cuddy hole. There were nautiment, possibly that he had become so inoculated with infidelity as to ignore the existence of God? The cali instruments lying in all directions of the caprolet for the cabin was a queer little cuddy hole. There were nautical instruments lying in all directions of the caprolet for the caprolet f tions; there was a stationary table in the centre, with a half dozen hard-bottomed chairs scattered about it; a queerly constructed little writing desk fastened into the side, and regarded her frightened face as the a peculiar sort of hard cloth on the floor that served for a carpet. with all the courtesy of the drawing-room, the captain proffered this, his domicile, for the use of the party during the voyage; and, opening a door, he showed another little apartment, containing a sailor - like fasha rough toilet, which room he offered to the ladies, apologizing for its poverty. Then, turning to Howard, he said, laughingly, in French, that On returning to the cabin, he set before the party the contents of his simple larder - hard biscuit, dried fish, and wine — at which Miss Flanagan stared aghast. But the driver sharpest pain, of everything which of the cabriolet, aided by some seamen whom he had enlisted in his repeated to herself: service, boarded the vessel just then, Mrs. Boland in order to bid that kind carrying the trunks and a hamper, friend farewell; but there was no which latter had just arrived, having time, for the conference between the been sent post-haste after them—by whom, Howard knew, and Ellen both Howard and Malverton came to suspected. When opened, its con- urgent ne tents somewhat allayed Miss Flana-The polite captain was invited to share the repast so much needed by the travellers, and despite the heavy heart which Ellen bore she found herself frequently smiling at the Ellen, more alarmed at the excit

The driver handed him a card on

An hour after, and the fishing smack, this time without its usual bore away; the captain repaired to his duties, and the cabin was left to the party in undisturbed peace. Howard sat near the open door, and the fresh, brisk breeze from the water was wantonly lifting his short, crisp curls, and tossing them into a becoming disorder. He was evidently in no mood to be questioned, and Ellen seeing that, refrained from putting the query which trembled on her lips, to know where they were going.

mirthful remarks of the gay French-

"He will tell me himself soon, I suppose," she said, mentally Malverton knew, for he said I would

be happier." She strove to solace herself with the last thought, and sat opposite her brother, where the pleasant breeze reached her also, silently watching his gloomy countenance. Not so, however, with Anne Flanagan; she had no regard for the the scamp," as she menfeelings of " tally termed Howard, and the present she thought was "high time" for Ellen and herself to know some thing of his plans for the future. She rose from her seat in the corner of the cabin, drawing her tall, angular form to its full height, as if to brace herself for her intended tinued to keep his gaze seaward.

fact of being Mrs. Courtney's favorite maid, and in the family so long. As soon as her rising passion permitted, she spoke:

Am I beneath your notice, Master Howard ?" The surprise with which Ellen had watched her movements gave place to slight alarm at the angry tone in which the words were uttered; while Howard turned suddenly, and looked at her with indig-

nant wonder. She gave her tongue full reign her kneeling figure, when she plead then. Forgetting the gulf which wealth and education had made between herself and the children of her mistress, she allowed the passion | sweet influence. He said softly and that she had been nursing for the past hours to have free vent. The coldness, the neglect, the harshness which had shut from her youth all ight and love, rushed upon her, till her wildly excited mind imagined that it recognized in the person of Howard Courtney one of those who had figured in that bitter period of She reproached him with her life. having fallen from his faith; she away from the kindly expression in taunted him with the disrespect he his eyes, walked silently to the little had shown to Ellen's prayer; and she predicted for him a sudden and hind her, she sank on her knees to ble jargon of the rude sailors, who looked wonderingly at the little party as they alighted from the perty and passed, under the ly, "will not have even the likes of the poor French girl to cry over you. But you're only as the rest of them -flinging away the love that's given you, as if it wasn't worth the keeping, and trampling on the heart that gives it. You could not be otherwise, for you have his mind and

his nature.' She paused for want of breath. Howard rose, the flush with which the brisk breeze had dyed his cheeks deepening to the more vivid color of

passion.
"I do not understand you," he with forced calmness. said, recognize no right by which you dare speak to me thus; hence I cannot understand what you mean." "No right?"—her voice became painfully shrill—"I have the right, which knowing that, that might make you carry your head lower

gives me-She had not intended to speak as she did, but, in the violence of her had become quite calm, and she passion, she had lost all self-control. spoke sharply in Ellen's behalf. Now, however, alarm for the effect of what she had said was rapidly

cooling her indignation. Howard stood erect, his face slowly

Then I have greater reason to desire to achieve honor for myself. But Howard Courtney would carry head lower for no person neither would he carry any circumstance which you could possibly have learned about him. You cannot know anything of me personally, which is dishonorable his eyes flashing—" and if there is a character blighting secret attached to my family which you have surreptitiously learned, divulge it. sister and I know nothing of it-tell it to us."

He paused for a moment; then, as if impelled by some sudden thought, he asked with a slight change of

Has it anything to do with my father?

Anne Flanagan's sallow face had grown slightly livid; her eyes had a wild, restless stare, as if she was in some visible danger and seeking an escape. She did not answer,

from his fair name, then is there cessity that I, his son should make for myself a reputation gan's fear of immediate starvation. | that the world may envy. If there is such, I say,"-growing more excited "and it has come to be bandied about on servants' lips, then it is my

Ellen, more alarmed at the excited state into which her brother had worked himself than she was disturbed by Anne Flanagan's strange remarks, rose and stood by his side. The woman's outward appearance had grown suddenly calm—inwardly the gusts of passion were sweeping as wildly as ever, but she answered

quietly I have been talking at random Master Howard. There is nothing upon your father's memory. When I spoke of carrying your head lower, I windows of the house to decide on meant for the shameful things you yourself have done."

'Shameful!" he answered indig I have done nothing but that which I would do over again; and failure has only served to make my purpose stronger. I will put forth every effort to accomplish my end, or perish, as Bronson has done.

"Oh! not as he did!" and Ellen, with a half stifled cry, clasped her hands about his arm, and looked up into his face with a countenance white with terror and anguish. But Howard was too absorbed in his own excited feelings to heed her plea. He shook off her grasp, continuing:

"They preach about the intellect of man—the powers of his soul—yet would have him restrain that intelect and cripple those powers, lest reigning systems should be disturbed and the powers that exist be assailed, lotta something that was stronger even though the systems are defective and the powers corrupt-telling the young man. He did not turn his head at her approach, and even while she waited for some recognition of her near presence, he continuous that religion commands the endurance rather than the righting of ills. But the mind of man says:

No! Put forth every endeavor to the same way.

No! Put forth every endeavor to the same way.

No! Put forth every endeavor to the same way. achieve great This was too gross a disrespect for imposes undue fetters, cast it aside; she loved the gentle girl with that the irate woman to endure. She peculiar strength of affection which held rigid notions of the deference name may last, for the end is only a Jose was an orphan. —ne bent low to the dead thee, con-tinuing in a voice that trembled with only such natures know, and it was which she deemed her due from the

soul, but the soul lives only in the deeds we do in life.' heart-broken

Oh! the white, which followed countenance motions and looked into his face when, at last, he turned it towards Ellen. She had no words with which to combat such a speech; she could only look at him with a silence more touching than the most earnestly spoken entreaty would have been. something in her pleading face re

called partly the impression which ed with him at Sorrento, had pro duced upon him, and for an instant succumbed to her pure,

almost tenderly:
"I do not wish to convert you to my way of thinking, for religion upon your character has a swee and purifying effect-upon all characters like yours; but manly minds

are too strong for such restraints." He attempted to encircle shoulders, but Ellen put aside his revoluntionists?' arm, and turning her face resolutely away from the kindly expression in room beyond. Closing the door begive vent to the anguish with which her heart was breaking. She felt that her brother was gone now-past all recall; that the sacrifice she made to remain with him had availed | need it. nothing; not alone had he abjured Church, but he was an avowed atheist.

Oh, my God!" she moaned: that neither prayer, nor sacrifice, nor love, can save his soul! Deprive my life of the things I most cherish of every pleasure, of every human consolation; make it a waste of suffering-but save his soul. Bring him back, oh! my God! Bring him back before it is too late." Overcome with emotion, she pressed her head to the side of the berth, burying her face in the rough coverlet, lest her sobs might be heard in the

adjoining apartment. Both Howard and Anne Flanagan had looked after the grief-stricken girl till she had shut herself from of her unlucky remarks was received of the revolutionists. spoke sharply in Ellen's behalf. Howard shrugged his shoulders.

"Aye, shrug!" said the indignant woman, "but maybe you won't look so indifferent when she's gone from you, and you know that you've killed

The young man smiled. Both she and you, if she prefers it, shall have the opportunity of returning to New York as soon as we reach our destination, which is Ire-

Ireland ?" Anne Flanagan sank overcome in the seat which Ellen had vacated.

her face with her long, tawny fingers through which tears slowly trickled.

The young man looked surprised at this strange exhibition of grief in one apparently so hard and little given to emotion; but deeming it to be some woman's whim, for which solitude might be the surest remedy, he left the cabin to go "aft" and watch the sailors.

TO BE CONTINUED

THE DILEMMA OF JOSE

Howard resumed, speaking rapidly:

"If there rests on the memory of my dead father aught which takes on the Joses of San Marcos were just as the Joses of San Marcos were just as pied it. Jose found a shady place, side of the patio. Jose liked to sleep convent, filthy in the extreme, was the Joses of San Marcos were just as pied it. Jose found a shady place, lazy as this Jose. But it was not however, outside, and a little time to lazy in reality; they did not see why they should work when there was no | bered Carlotta's scream when he was actual need of working. As a matter of fact, work was surely invented only for the purpose of obtaining a prisoner in the cellar of the con what is sufficient for the day. Jose had worked yesterday, therefore why should Jose work today?

A pebble fell at Jose's feet, but he did not hear it. Then another pebble fell quite close to his ear, but he did not awaken. Then another pebble sat at the table with four other fell on the other side of his face, but he slept on. At last a perfect shower him guarded by the ragged soldiers of pebbles rained upon him, and one struck the point of Jose's nose. He woke up, but Jose was a very careful youth, so he opened his eyes only a little and glanced cautiously at the the culprit whose name he more than half suspected he knew. He was still feigning slumber when he heard a titter from the window directly above him. Lifting his eyes, Jose saw a bit of white, and was on his feet in an instant. He raced through the door and into the house. There was a rush upstairs and a glimpse of a clean white dress; then a pro nounced disturbance; then a slap then a smack; then a half scream Jose rushed out of the house, with something solid flying after him. Carlotta had a temper.

Jose dropped down on the same part of the patio; but this time not to sleep only to laugh. He rubbed his ear rather ruefully; but he brushed

Carlotta, a maid in the house of Jose's master was much admired by Jose. In fact, the boy had for Car than mere admiration; and perhaps Carlotta's admiration for Jose could understood his kind; so Carlotta was a tease as well. But Carlotta loved things; if religion Jose, and Jose loved Carlotta; and both found that the condition was

Jose was an orphan. He remem-

than the Sisters who took care of him, and the padrecito who used to visit the orphanage and say Mass for the children. The padrecito was now pastor of the little church not far from the master's house. Jose's love for Carlotta had its only rival in his love for the padrecito. He rather liked his master; but after all, masters can not expect to be liked too well when they are insistent about such a foolish thing as work.

While Jose sat, smilingly rubbing both his ear and lips, the padrecito came into the patio in a great hurry He was very much excited. "'is the master, Jose?" he asked. Where

The master did not return, Padrecito. He went to the city yester-

day."

The padrecito waved a telegram in his hand "Just look at this," he said. Jose took it and laboriously spelled through it. "Does this paper say, Padrecito," he asked, "that the aster has been arrested by the

"That is just what it says, Jose, answered the priest. "The maste was arrested and I am afraid he will But why, Padrecito, should the master be shot?" asked Jose.

is a good man. He takes care of the poor. He does not do any harm, and giver me some work when I "The master, Jose," answered the "is not of the Revolution. priest.

Therefore he will be shot." But you are not of the Revolu tion, Padrecito, and therefore will

you also be shot ?" "It is quite possible, Jose," an swered the priest sadly. "Where i

the senora?"
"I think she is in the house, Pad recito. Is there anything I can do? asked Jose, rather anxiously.

Nothing that I can see now Jose." The padrecito went into the house.

Jose began to sweep the patio. By and by he heard a great noise outside and he rushed to the gate. He saw a company of ragged men, some bare footed, all dirty, with an officer view. Anne Flanagan, confident in uniform leading them. Jose was that the explanation she had given alarmed. He knew the appearance

Have you seen the priest here? asked the officer.

Jose thought quickly. "I do not see him," he said, looking around. One of the ragged soldiers broke in I know Jose, Cap with a laugh: You may be sure that the priest is here."

"I will go into the house and search," said the officer, who struck Jose with the flat of his sword. He broke through the gate, crossed the patio and entered the house quickly. Jose started to quarrel soldier who had given information about him.

'I know you, Miguel," he said, Ireland?" she repeated, covering face with her long, tawny fingers ough which in a moment the you have no gun I'll tell you some

Miguel only laughed. "You will have a gun yourself before nightfall, Jose," he answered, and all the men joined in the laughter that followed. The officer came out of the house and the padrecito was with him. Jose felt the tears running down his cheeks, but he said nothing.

'Take him along with you," said the officer, pointing to the priest; and then pointing to Jose, this fellow a gun—we need men."

The next day Jose was in the

San Marcos. The barracks had for-Jose was sleeping on the shady cleanliness had disappeared, and the the Joses of San Marcos were sleep. At least, he tried to sleep, but n reality; they did not see why somehow he could not. He rememtaken away; and then, too, he remembered that the padrecito was vent. No, even now they were taking the padrecito out, and some of the officers were placing a table in the centre of the patio as if some thing important was to happen. colonel came from the convent and The padrecito stood before officers. holding guns. Jose's ears were all intent.

You are the priest of San Marcos?" said the colonel.

I am," the padrecito answered. Do you know that you have been ordered to pay \$5,000 in gold?"

'So I have been informed.' And you have refused to pay it? "I have no money."

"You have no money? Yet you have been living on the fat of the land. You have been drinking chocolate while others drank only water. You have been abusing your power as a priest, and you have been letting your people suffer. Where is your money? The Revolution needs it."

"I have never abused any power," said the padrecito. "I never had any to abuse. I have had no chocolate. I have lived as poorly as any of my people. I have spent my money for the orphans. The money came to me from my father. I have never taken anything from the people. Their little offerings would not have supported me. I told you the truth when I said I had money. I have not one peso. How,

then, can I give to you? "We know that you have money You will give it us or you will be shot. Take your choice. The time has come when the Revolution is not going to have any more patience with you priests. You pay or you

die."
"Then there is nothing left for me

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with us a fountain of water spring.

THE CHURCH AND THE

INQUISITION

That the Church is intolerant of

error, is narrow-minded in this re-

spect, and has a right to be so, was one of the points made by Father Schwitalla, S. J., of Rockhurst Col-

lege in his lecture on the Spanish In-

quisition to Kansas City Council,

Knights of Columbus. The Inquisi-

officers appointed by the Pope to

inquire into any heretical teachings

attention, but they were empowered

by civil authority to punish, even

with death, those whom they found

guilty. Looked at with our present-

day standards, the proceedings were

much to be deplored, and one is often

Church as a result of the executions

But these were not considered extra-

ordinarily severe by the people of

those days. Men were put to death

for far lesser crimes then than they

raised against the Church," said Father Schwitalla, "for many years, and among the many of incidents

cited in this matter of the Inquisi-

trines with His Apostles, and that

them. Every one now feels that he can believe what he likes, but all during the early days the Church

reserved the right to punish those

who disagreed with her and made

more or less a State religion. At the

an offender against the State. There-

we have from the Pope giving author-

Church probably allow any other

doctrine to be taught than that which

was given her by Christ? Is that in-

tolerant? If you are absolutely sure

that you are right, can you say that some other opinion may be right?

you had the coercive power to force

others to your opinion, you would be

perfectly right in making use of it.

sixteenth century. It was

"Writers in opposition to the

Church usually focus their attention

to the Inquisition in Spain, but the

Inquisition existed just as much in

other places. The whole of Spain had been overrun with Moors. With

the Moors there came over from Africa a large number of Jews. The

Moors and the Jews had obtained a

strong influence in Spain, but at the

time of Isabella almost the whole of

the country was reconquered and an effort was made to convert them to the Catholic religion. The Jews pre-

among them there were still working

secret societies, and some of these

even came to Queen Isabella and

tried to convert her to the Moham

medan religion. Therefore, the Inquisition. If a man was suspected of heresy he was told of the charges

and was allowed a period of thirty

days to think it over, and if he

changed his views he was left off

with a slight punishment. If he

failed to appear after the time allotted him had expired he was arrested. Now, we should take the view as looked at in those days.

What is true today becomes untrue

tomorrow in matters of policy. The person accused of an offense

tended to become Catholics,

disturber of the peace.

treason.

tion, Christ left a charge of His doc

charge was absolutely sacred

The cry of intolerance has been

are now.

charges brought against the

belief that might come to their

tors in the fifteenth century

ing up to Eternal Life."

When must I die? "Immediately. There is no need of waiting any longer. If you will not pay, your sentence will be pro-nounced. Will you pay?"

Take him outside the city and shoot him. The rest of you may go. Six men will be sufficient for the job."

The colonel arose and, with his officers, went into the convent. The captain took six men, bound the arms of the priest and gave the order to leave the patio. The territhe men were leaving the courtyard, the captain noticed Jose and laughed:

You are the fellow who defended the priest yesterday. Very well. Miguel, you step out and let this fellow step in. I will give you the pleasure of shooting the man you defended." The terrified Jose defended." The terrified Jose stepped into the line and walked along, touching the very arm of his friend as they went through the street. As the priest walked on, the tears rolled down his cheek. Jose whispered to him: "I know why you cry, Padrecito. Jose is here, but what can he do ?"

"You can do nothing, Jose," answered the priest, "and I am not crying because I am going to die. I am crying because I cannot go to

"Why can you not go to con-fession?" asked Jose.
"Because another priest would be shot if he dared to hear a confes-

But perhaps he could walk with you outside the city," answered and could talk to you as you went along. Would that be enough?"
"Yes," answered the padrecito, that would be enough.

Where is there a priest?" asked There is one at the Caille Juarez,

Jose turned to the captain and asked if he would speak with him for a moment in the rear. At the same time Jose began to feel in his pockets. The captain understood. Jose gave all that was in his pockets to him, just ten pesos, and the sad procession stopped at the Caille Juarez, 42. The captain entered and returned with a frightened-looking man who

padrecito seemed to know him. The aptain gave orders that the men marched along the street, they were in earnest conversation. Jose knew that the padrecito was confessing. When the procession arrived out-

side the city, and near to a house that had a stone wall and no win-dows on one side, the captain ordered a halt. The priest who came out of the house on Caille Juarez then lifted his hands and a sign over the other. The ragged soldiers instinctively took off their hats. The captain turned his of the revolutionary code, the dying, was punishable by death. When they came to the wall, the padrecito was placed against it, and his friend withdrew a short distance, after lifting his hands again over him. The captain had a handkerchief in his hand, but the padrecito waved him away.

"I am a Mexican," he said, " and I can die like a Mexican. I am a priest, and I am going to my Master I am not afraid to look at the death that will send me to Him."

true," answered the priest. "I have no money. I could not give him a All I have is my life, and I will not have that very long."

Jose's heart was beating very rapidly with the excitement that running through him. could he fire on the good padrecito.
Then here was that mocking captain who had taken his friend, and from whom Jose had to buy, with his ten

Jose resolved that his bullet would not enter the padrecito's heart, for he would fire in the air. He was afraid of those soldiers before, but now he saw that they were sorry for the padrecito. He computed the distance on the wall, so that his rifle would not appear to be raised too high; but found his hand trembling, so that he was afraid it would go off too soon. The face of the padrecito was very much resigned, Jose thought that he looked more like the young priest that he had known in the orphan asylum. There the padrecito had come very often— every day. He used to gather the every day. He used to gather the little ones around him for catechism. He had always liked Jose specially well; and Jose had always liked him. The padrecito had a strange sort of candy that he used to bring to the children, and Jose always had the largest slice. It was made of fruit soaked in sugar and then compressed into a brick. Jose thought it funny that the thought of the candy came into his mind. It seemed hard to Jose that his friend should be shot. He had never known him to do anything but good. This revolution was a strange thing anyhow. Why should people have revolutions? The sun was shining. There was always a shady place on the side of the patio and there was always Carlotta. Ah! Carlotta. Jose thought of her. What would

she think about the men who were to shoot the padrecito? What would she think of Jose himself? Jose saw red. In a flash he had made up his mind. The captain "I can not—I have no money." stood to one side with his sword drawn and held it in his right hand, who had arrested the priest and said the little carried his cigarette. Jose kept his eyes on the captain as he lifted his sword. Straight along the barrel Jose ran his eye. The rifle was not pointed at the padrecito's heart. The sword of the officer fell, and the word of command was shot out of his lips. Five bullets went into the padrecito. But Jose's rifle had swung around like a fled Jose arose to follow. But, as flash and stopped when the sights covered the captain's breast. One bullet, Jose's, went into the captain's heart. The padrecito dropped with a prayer. The captain dropped with a curse. In an instant Jose was running along the road toward San The soldiers grounded their guns and, blinded with tears, let Jose go. There was no one to com-mand different. They knew of certain padrecitos, too.

No one ever saw Jose after that,

except Carlotta, and she never told. She couldn't, for she left with Jose. -Myles Muredagch, in The Extension Magazine.

THE MOST PRECIOUS BLOOD

John C. Reville, S. J., in America

Who is He that cometh from Edom, with dyed garments from Bosra? Comely is He in His ves-Bosra? Thus sings the Church on ture. the first Sunday in July in the Vespers of the feast of the Most Precious Then with a majesty and pathos to which the masterpieces of Greek tragedy offer no parallel, a sublime dialogue takes place between

her and the heavenly Bridegroom. He answers, "I that speak in righteousness, mighty to save." Now a voice, like that of John, the Seer of the Apocalypse, or of some burning Seraph, witness of the glorious ignominies of the Cross, thrills us with its strain: "He was clothed with a vesture dipped in blood, and His name is called the Word of God." Smitten with an agony of grief and love, wondering was not dressed as a priest, but the at that royal robe of her Spouse en crimsoned with the drops of Geth semani, the Bride exclaims: "Wherefore is Thine apparel red, and Thy priests walk together. As they garment like unto those that tread in the wine-press?" And deep with all the agony of an outraged God, tender with the gentle reproach of a deserted and forgotten friend, comes the voice of the Bridegroom: trodden the wine press alone, and of the people there was none with

Seldom in the glorious drama of her liturgy has the Church struck a be the Redeemer of the world, that note so majestic, so thrilling. Before her stretches the infinite, shoreless ocean of Christ's redeeming love. head away; he did not want to see a Her gaze looks down into the depths evils of this present life, that we of the heart of God. Rapt in vision, for the hearing of confession, even to she sees at a glance once more every episode of the tragedy she has already celebrated on Good Friday. Then she wailed overthe Bridegroom slain and, clothing herself in the garments of mourning, she summoned her children to kneel with her at the foot | Testament; that by means of His of the Cross to keep vigil, in sorrow, shame and love, over the last agony of the Son of God. But now, while the note of sorrow still lingers on her lips, even as the mother of the Maccabees lifted her voice in our Lord." It was by His own Blood our Lord." It was by His own Blood triumph over the pulseless hearts of by the sacred price which He paid, her martyred sons, she, too, hymns that the Son of God entered heaven. "You can save yourself, you know," he said, "if you will pay the \$5,000 in gold that the colonel de-down His life that His brethren and His heirs. might be saved. Like a queen celebrating the victories of her conquer-

Forth let the long procession stream And through the streets in order

Like the bright waving line of torches

The solemn chant ascend.

With what pride, what rapture of By that flood from stain are freed. ectasy, she lingers over the trophies and the triumph of her hero! Surely pesos, the privilege of the priest's she has a right to celebrate them last confession. Jose hated that with all this sacred pageantry. with all this sacred pageantry. Bride or mother never sang as she sings of the high deeds of her loved One. What a theme is hers! The world redeemed, the human race saved from the thraldom of sin!

By the first Adam's fatal sin

And everlasting grace.

For scarce the Father heard from heaven arise, and that the tree, might also by the tree be overcome." And we are reminded of The cry of His expiring Son, When in that cry our sins were all

forgiven,

And boundless pardon won. In the antiphons of Matins, Bride of Sorrows and Mother of the follow. ers of the triumphant King, she bends over each sacred drop of His redeeming Blood, shed for us in the Circumcision, the Garden of the Agony, the Royal Way up the hallowed slopes of Calvary. She adores them at the Pillar of the Flagellation, and as they begem the Crown of Thorns that circlet of kingship on His brow. Thinking of Him as one ever living, she sees the world leagued against Him and clasps Him in her arms as if to shield His Sacred Blood from

together against the Lord and against His Christ." But, confident of the Divine strength of the Lamb that taketh away the sins of the world, she addresses Him in the words of the inspired Singer of Israel: "Arise in Thy glory and beauty, march forward to victory." And as her God and her Spouse is also the Lion of the Fold of Judah, as she contemplate. plates Him victorious through love over His foes, the glorious phalanxes of those whom He has redeemed pass before her inspired gaze. She beholds them accompanying the Lamb that was slain, all marshaled in their glorious companies, rank upon rank, the embattled hosts of the stalwart soldiers of Christ. How white their garments! ful their brows, wreathed with those laurels of Paradise that never fade. for they were engrafted on the sacred tree of life, the Cross. Wonder rapt at the sight she exclaims in the antiphons of Lauds: "These who are clad in white robes, who are they and whence come they?" And from the courts where the Lamb receives adoration and power and glory from the elect, voices like the sound of many waters and murmurous with melodies not of earth, answer: "These are they who have come out of great tribulation and have washed their robes in the Blood of the Lamb They have conquered the dragon by the Blood of the Lamb and the Word

of the Testament.' But earth must be joined to heaven. The soldiers still laboring here in the heat of the battle, wounded maybe in the struggle against powers and principalities banded together for their ruin, must be united in a holy confederacy with their brothers above that like them they may conquer by the power of the Precious Blood. So she gathers her children, gray-haired veteran and tender child, sinner and saint, rich and poor, priest and people, to the mystic pageantry of the Mass. Burdened though they be with sin and sorrow, she knows that if the stream of that innocent and sanctifying Blood bedew their souls, but touch the fringe of their garments they will be saved. Exulting already in their triumph, she lifts her voice with the priest at the Introit and 'Thou hast redeemed us, O Lord, in Thy Blood, out of every tribe and tongue and nation, and hast made us to our God a Kingdom.

The kingdom of the Precious Blood, its empire, its sway over all those who are willing to seal their hearts and their lives with its sacred blazonry, such is her theme to day. Trembling lest the enemy despoil her children of that kingly garment and livery, lest the germ of immortal life which the Blood of Christ implants in the soul, may be stifled by the poisonous weeds of passion and sin, she prays in the Collect to that Almighty and Everlasting God, Who appointed His Only-Begotten Son to here on earth we should so venerate "the price of our salvation" and be so defended by its power from the may rejoice in its perpetual fruit in heaven. Repeating in the Epistle the words of the Apostle of the Gentiles, she lifts our gaze again to Christ, "the High Priest of the good things to come," reminding us that He is the "Mediator of the New death, for the redemption of those transgressions, which were under the former Testament, those that are called may receive the promise

The Gospel brings us back to Calvary. We watch the soldier pierce the sacred side, and see the Blood and the water trickling down the large of the legislation of the large of lance of the legionary and the riven breast of the Viotim. war with Germany? It could not, and that is the same way it was in breast of the Victim.

From that Holy Body broken Blood and water forth proceed; Earth and stars, and sky and ocean

Then a martial strain sweeps into her song, the trumpets of victory sound a triumphant march. The royal banner of the Cross is borne in the hands of advancing hosts, and the accents of the great Preface of the Cross are wafted over the heads of the kneeling throng. For it is meet and just to give thanks to Thee "holy Lord Father Almighty, eternal God, who hast appointed that the By the first Adam's later six.

Came death upon the human race;
And this new Adam doth new life salvation of mankind should be wrought on the Cross; that from wrought came, thence life might whence death came, thence life might arise, and that He who overcame by

> the splendid lyric of Passiontide, those words which for sweetness and tenderness have not been surpassed in Latin song: Faithful Cross! above all others, One and only noble tree! None in foliage, none in blossom None in fruit, thy peers might be

Sweetest wood and sweetest iron!

Sweetest weight is hung on Thee! Lamb slain from the foundation of the world, sacrificed on Calvary, has again been mystically immolated on who the witnesses were to be. But After that noble hymn, when the again been mystically immolated on the altar, and the Body and Blood and Soul and Divinity of the Living Christ have entered into the heart of the completing milest and the soul and soul and the soul and soul an

penalty too great? Bear in mind that heresy was treason. responsible for this? Of Church course, the Inquisitor was appointed by the Pope, but he derived his authority for capital punishment from the civil government. "The Church never claimed the

right over life and death. The Church merely did the investigating, the government the executing. Capital punishment would not have been so bad, but unfortunately there are criticisms to be made against the Inquisition. You can easily see how an Inquisitor was tempted to condemn a man to death when it is understood that by so doing the man's property was confiscated to the Crown and the Inquisitor could thus gain favor with the king. There were then men, as there are now, perfectly willing to do almost any Postcommunion, we humbly, but confidently pray: "Having been thing for a mere temporal gain Then, too, there was a difference between the attitude of Rome and that we have drawn waters in joy from the fountains of the Saviour : may of Madrid. Madrid said to put to His Blood, we beseech Thee, become death as many as you can in order to terrorize the people, but Rome said: "Save their souls no matter what you do."

"The prisons then were not the same as the State prisons. The prisoner was allowed a great deal of liberty. What about the racks, the gridirons, the saw? History speaks absolutely nothing whatever of these. They were undoubtedly used in those days to make criminals confess, and it is possible that the Inquisi tion also used them. But why go to Spain for such instances? nany witches were burnt at the stake in our country in the early days? Why blame the Inquisition for something we ourselves have

"The chief charge brought against the Inquisition is intolerance. The Church can never be tolerant of error because she knows that she has to deal with the souls of men, and under no circumstances can she be unfaithful to the charge entrusthard put to answer even to himself | ed to her by her Divine Founder. is said again and again that Spain became decadent after the Inquisiand imprisonments of the Inquisitors. tion, but this is not true, because Spain enjoyed some of her best days immediately following it. The charge that the Inquisition was unpopular is absolutely unfounded, as, the people were anxious to know the truth and stood hehind it."-Truth.

EXCLUSIVENESS OF CATHOLICS

By Wilfred Ward

In "Men and Matters," a collection of brilliant essays by Wilfrid Ward, the author gives an answer to the frequent query why Catholics will not join in the "Church Unity" movewho disagreed with her and made not join in the use of the excommunication. In the time of Constantine, Catholicism was general good of Christianity. In the essay on "Church Unity" the writer begins by asking: "What is the true import and rationale of the exclusivetime of Charlemagne there was hardly any other religion. So you see that a heretic was not only an ness of Catholics; of their slowness to offender against the Church but also amalgamate with other Christians? Why, if they wished to co-operate fore, a man who was a heretic was a with others against the common enemy, are they not more ready than 'The period of the Inquisition lies they actually are to put out of sight between the year 1183 to the present points of difference, to join in com mon worship, to send their children day. The first official document that to schools in which the essentials of ity to inquiry into the teachings of any man was dated 1232. Could the distinctively Catholic doctrines? Christianity are taught, though not

The reply may be put in various The one which I think best ways. appeals to the modern mind is the view which is illustrated in Cardinal Newman's essay on "The Development of Christian Doctrine," by his You could not possibly say that to comparison of the Catholic Church vourself or to any one else, and if many parts performing various functions which cannot be regarded as equally important elements in its life-work. Yet its power to do its life-work effectively depends on the whole being kept alive and vigorous. And for this object functions not directly connected with its most important work are indispensable. Cicero's digestive functions are certainly a very minor matter in our thought of Cicero as a world power Yet they may have played an all mportant part in the general well being, without which he would not have left us the writings by which his greatness was established. Catholic Church, no doubt, claims to be the one indefectible guardian of the Christian revelation. Her ex-

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clusiveness is largely based on this claim. But it has also much of its 'raison d'etre' in reasons which are the conditions of efficiency for any organism. Her creed and ritual and organization form a complete and living whole. Once you begin to tamper with it, and to suggest that only those parts of her creed should be insisted on which she shares with other Christians, you threaten the validity of the living organism, and the individuality on which its power largely depends."

CHRIST IN THE PRIEST

Christ is present in His priest through the "character" and the mission that the priest receives. It is Christ who speaks through his mouth when he delivers the message of the gospel; it is Christ, too, who, using the priest's will and intention as well as his words and actions, per-forms the supernatural acts of the sacramental and sacerdotal rites. Finally, the universal characteristics of the priesthood-such as its separation from the world and, simultaneously its accessibility - these are nothing else but characteristics of Christ Himself, precipitated, as it vere, in a human medium.--Msgr. Benson.

Our Lady will not only listen to us, but will help us if we will let her. She will often show us that what seems a misfortune is in reality a



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"We are fighting again for the he goes on : liberty, the self-government, and the undictated development of all peoples and every feature of the settlement | their backs on England and their which concludes this war must be eyes on the United States. There is quiry revealed the fact that there pose. Wrongs must first be righted, vention is not the result of irresistand then adequate sefeguards must | ible pressure from America. America | first and simplest demands in a place committed again. Remedies must be in war time, and it is for America to wounded of a large army. To Miss will; and whatever readjustments land after the War." are necessary must be made. But principle is plain.

"No people must be forced under a sovereignty under which it does sea Dominions as well as at home. not wish to live."

the objects of the War, President solution of the Irish problem sirous from the first to include try might have been supposed to be Wilson forcefully and clearly stated that will meet with practically Roman Catholics in her staff, and its surest safeguard. But the dethe case for Ireland. Whether or unanimous and cordial approval of not he had Ireland in mind in mak. the whole Irish race. Self-govern- ties, to the end. But her reasons of the sign of man's redemptioning this pronouncement there is not | ment as we have it in Canada would | therein were practical, not sectarian | even though not the work of Catha doubt in the world that the Presi be such a solution, and the only one In the first place many of the sololoics - evidently still overmasters dent has specifically voiced the which would remove the far-reachoverwhelming American conviction ing effects at home and abroad of secondly, her apprenticeship in nurs- hearts. And unhappily, Canada has that to deny self-government to Ire- centuries of oppression and mis- ing had shown her the excellent her share of them. land would be a flagrant and shame- government. In the conduct of the qualities, as nurses, of many Cathfor which we are waging war, which and ever afterwards who can meast the test, and a Protestant Deaconess by practically every leading states. man in English public life. Home Rule for Ireland is no longer a debatable question. All organized opthe new situation thus created.

thus graphically depicted in a recent our time an epoch in the world's (Sir Edward Cook's Life of Florence the qualification: "Minister with Emphasis has been placed on the issue of the Nation:

'Sir Henry Campbell was shouted down in the House of Commons when he defended the granting of a free Constitution to South Africa. But to-day the granting of that free Constitution is recognized by all as having proved the only salvation of the British Empire.

Gladstone laboured with energy almost superhuman, amid storms of obloquy and the desertion of friends, to effect that security of Empire which only a satisfied Ireland could give. And the Liberal Party, in office and out of it, clinging, as it appeared, to a desperate cause, intained his demand for justice For this they were attacked with an unprecedented ferocity, shouted down in Parliament, denounced as thieves and traitors. Armed rebellion was organized against them, with the active support of the majority of the governing classes. War comes with testing of reality, behold! all men are Home Rulers men realize that the mistake made was that Home Rule was not granted when first saw the necessity thirty years

"Lord Lansdowne, with the last voice of the dying ascendancy, proclaims to an acquiescent House of Lords that we have travelled so far along the road to Irish self governis impossible back. Mr. Balfour varies his time in America from speaking in praise of Democracy to listening to demands for Home Rule-Home Rule which he has fought for forty years, Democracy which for forty years he has de-

We need waste no time in assaultabandoned. British statesmen of all classes have accepted President Wilson's dictum : "Remedies must principle that will have a pleasing and sonorous sound. Practical ques-

It is not now a question of putting in force the Home Rule Act already on the statute book. Good faith and good will could have made that compromise of conflicting interests a workable measure three years ago; now it will not be seriously considered as satisfying the demands of Irish nationality. Even the most inveterate reactionaries recognize that Home Rule is a modern case of the Sybilline books.

'The present condition of Ireland,' writes Shane Leslie, "is one which can be often explained but never minimized by excuse or exigency or The atavistic entreaty. . memory of Ireland has asserted itself, and the two countries are today more estranged than at any time since the Union. It is sorrowful but not wonderful in our eyes. In Ireland the British Government has destroyed its own forever."

After noting the significance of by Protestant and Catholic bishops

"Under these conditions a Convention comes together in Dublin with conceived and executed for that pur- no use in pretending that the Conbe created to prevent their being has brought about a unique result set apart to receive the sick and found as well as statements of prin- foster and further the constructive ciple that will have a pleasing and results of the Convention in every sonorous sound. Practical questions | way possible, whether by endorsing | earned her great and undying reputacan be settled only by practical the Irish Parliament it will undoubtmeans. Phrases will not accomplish edly create or by hinting financial

urgency of placating Irish sentiment | Romanist plot." in the United States and in the over-It becomes a practical and urgent and did she know her business? . . In thus stating or rather restating consideration, therefore, to find a Miss Nightingale was, it is true, de- who had given his life for his counless inconsistency with the principles War, in the reconstruction period, olic Sisters. But here efficiency was the conscience of America and of ure the influence such a settlement from Kaiserwerth was all one to her decreasing birthrate, and calling atmankind would find intolerable. for better understanding and cordial with a Sister from a Romanist establection to the menace to the nation This, indeed, has been acknowledged | cooperation between the two great | lishment. And one practical advan- | which lurks in the appalling increase the Irishman in the States, in Canada, position to it has broken down. This what benefits England benefits Ire- all wished to be married. They was under discussion, the Rev. Dr. is a fact which Irishmen at home land, what hurts England hurts Ire- were followed by six soldiers—ser- Ballantyne called attention to one of and abroad must endeavor to realize land, would be an achievement geants and corporals - declaring the intimations on the notice-board if they would take full advantage of for which the future historian would their desire to claim the nurses as in the lobby advertising for pulpit-This revolution of sentiment was the stupendous events that will make carried off six of her best nurses." for the use of rooms, and ending with history.

FLORENCE NIGHTINGALE

speaker made Florence Nightingale "They are the truest Christians I and her work the text of an intensely, ever met with-invaluable in their even offensively, Protestant address, work-devoted, heart and head, to writes for some information on the serve God and mankind-not to insubject. The object may, perhaps, trigue for their Church." To the best be attained by giving some of the Reverend Superior, who came out gentlewoman who has come to be of nuns, Miss Nightingale was particrecognized almost universally as the ularly attached. "She" writes,"

that city. She appears to have had whom it would have been a failure." large, and the dethronement, it a remarkably clear perception of the sense of the word one can hardly re- gale wrote from Balaclava to are quite other matters. The Econsist the conviction that she had a real Reverend Mother (Moore) of Bervocation to nursing. Her biographer mondsey, who was about to return to Sir Edward Cook, says: "Florence England: "God's blessing and my for many years. She strove hard to know well, too, that I shall do everying positions which the enemy has passage from the eloquent Domini fitness for the General Superincan copied out in her notes:

"I desire for a considerable time only to lead a life of obscurity and spiritual qualifications which God be found as well as statements of toil for the purpose of allowing what values in a Superior. My being ever I have received of God to ripen, and turning it some day to the glory Nowadays people are of His Name. tions can be settled only by practical too much in a hurry both to produce and not my fault." and to consume themselves. It is

only in retirement, in silence, in meditation, that are formed the men who are called to exercise an influence on society."

It will be seen, therefore, though Miss Nightingale never entered the visible communion of the Faith, that from her earliest years she was influenced by Catholic teaching and spirit.

She had a shrinking from society and though her social position necessitated her presentation at court, her first season in London was spent in examining into the working of apologized for. The clear results of hospitals, reformatories and other historical laws, like those of charitable institutions. This was chemistry, cannot be evaded or followed by a tour of inspection of foreign hospitals. At that time matters of nursing and sanitation and Miss Nightingale, who desired to obtain the best possible teaching for herself, went through a course of some months training at the Instidestroying Redmond's influence in tute of Protestant Deaconesses at studied the system of nursing and the protest against partition signed management in the hospitals under the charge of the Sisters of Charity.

In 1854 England was stirred to its depths by the report of the sufferings of the sick and wounded in the Crimea. A royal commission of inwas an utter absence of the common est preparations to carry out the Nightingale this proved the trumpet call to duty, and in that duty she tion.

this result. Effective readjustments, and shipping connections with Ire- of epoch-making work in the Crimea she was quite impartial though "in Lloyd George and Lord Curzon certain quarters she was represented they must follow a principle and that emphasized the necessity and as a conspirator in 'a Tractarian or their evil did not stop there. A few

English-speaking nations as well as tage of the vowed Sisters was that of race-suicide, even the manse itself within the Empire itself? To make she did not lose them from marriage. is not exempt. At the recent United in Australia, in Ireland feel that Nightingale declaring they one and while the report on Social Problems find an honored place even amongst brides. This matrimonial deluge supply during August in exchange Nightingale.)

Though she had fault to find w A correspondent who found that Miss Nightingale wrote to Mr. Heractual facts of the life of this noble from Bermondsey with the first party

On April 29th, 1856, (peace was Catholic idea of vocation, and in that signed on March 30th) Miss Nightinwas an affectionate and dutiful love and gratitude with you, Rev. daughter. She obeyed and yielded Mother, as you well know. You think her duty lay at home, and that thing I can for the Sisters whom you the trivial round and common task have left me. But it will not be would furnish all that she had any like you. Your wishes will be our right, before God or man, to ask. law. And I shall try and remain in But the sense of vocation deepened | the Crimea for their sakes as long as in her mind." Quite a linguist, she we are any of us there. I do not read much in French and German as presume to express praise or gratiwell as' English, often annotating tude to you, Rev. Mother, because it what she read. In one of her note. would look as if I thought you had books her biographer, amongst some done the work not unto God but remarks on Lacordaire, found this unto me. You were far above me in tendency, both in worldly talent of administration, and far more in the placed over you in an unenviable reign in the East was my misfortune

Florence Nightingale lived to be

ninety years old, but Mother Moore turbances, fragmentary intelligence survived her by a few years. The of which the cables are now bringing name of Florence Nightingale was to us, cannot, whatever their outknown throughout the civilized come otherwise, change the course world, but the quiet, retiring nun of events in this particular. had been forgotten until, on the occasion of her death about four years ago, the British War office many can only be estimated in figrecalled momentarily her great ures and these are too voluminous for services by according her the honors | reproduction here. Suffice it to say

of a military funeral. Florence Nightingale was a great, the opportunity which that event high souled Christian woman, called, afforded to Germany, and of which we have not the slightest doubt, to she took full advantage, a large part her noble vocation as truly as the of China's internal economy passed Catholic Sisters who prayerfully and under Germany's control. The sevhumbly consecrate their lives to the eral loans to China, the vast sums inwork for which they believe they vested in railways, in shipping and in have a special vocation from the public works have all passed tempor-England was sadly behind-hand in Holy Spirit of God. Saintly, Catho- arily into other hands, and, when lic-spirited, deeply imbued with the peace is declared, are liable to permanspirit of Christ and with unwavering ent seizure as indemnity for losses faith in God and unfaltering love through the submarine campaign. for His afflicted, Florence Nightin- In addition there is the stoppage of gale was an unfortunate choice for Germany's import and export trade the ungenerous suppression of truth with China, which had assumed very Kaiserwerth, Germany. From Kaiser and suggestion of falsehood in the large dimensions. So that in regard werth she went to Paris, where she address which our correspondent to China alone the statesmen of Gerrightly resents.

NOTES AND COMMENTS

confined to Germany is evident from the account which comes to us from overseas of an outrage perpetrated upon a wayside Calvary in the grounds of an Anglican church in a suburb of London. Inspired most probably by the effect produced by such objects in Catholic France, and in a well-meant spirit of emulation. this Calvary had been erected as a memorial of a young soldier killed in action. At the time it was set up With regard to the religious aspect | the Protestant Alliance and kindred organizations expressed their disapproval, and indulged in noisy demonstrations in the vicinity. But days later passersby were horrified "She applied only one kind of test to see the memorial in ruins, smashed to a nurse: Was she a good woman, and destroyed beyond repair. The fact that it was a memorial of one she did so, in spite of many difficul- testable spirit of bigotry, and hatred diers were Roman Catholics; and, every other consideration in some

WHILE THE various Presbyterian bodies in Scotland are lamenting the One morning six nurses came to Miss Free Church Assembly in Edinburgh, some of the Sisters, of the others speaker, "it is not the War that has caused the falling birthrate. It had at a recent nurses' graduation the bert, at the time Minister of War: been falling steadily and continuously before. We must look nearer home.'

WHAT GERMANS are losing by the War" is the subject of a thoughtful article in the London Economist of recent date. The loss of all her colonial possessions is but one of the material disasters which her war upon civilization has brought upon Florence Nightingale was born in part of her success is due to Rev. the spiritual; the inestimable dam-Florence, in 1820, and was named after Mother of Bermondsey, without age to her influence in the world at may be several generations, of her weeks ago. assumed prestige in science and art omist deals with the material only and, as typical of the rest, surveys German losses in China.

> TWENTY-YEARS ago, says the Economist, the German Emperor invented the metaphor "the mailed fist," to express a menace to the decrepit Chinese Empire, and now a sweep of that fist has wrecked the whole apparatus of "Kultur" laboriously raised in China meanwhile. The China to follow the United States in its formal protest, and German obstinacy and ruthlessness have Celestial Republic. The active propaganda carried on by the German Embassy has failed completely, and the Republic has accepted from the ury that gold jewellery and gold coin ury that gold jewellery and gold coin revision and of suspension of payment of the Boxer indemnities which it rejected when Germany made them in 1915. The more recent dis-

THE CONSEQUENCES of this to Gerthat since the Boxer Rebellion and many have problems ahead of them, enough and to spare without taking into account those of other nations. No wonder that the Vorwarts and for an Irish republic. I regard the THAT THE "Huns" are not all Frankfurter Zeitung, always strong purpose and the means as in their economic information, are alarmed at the prospects before them. Well may it be asked, what must the peaceable and enlightened German educated men accepting such inmerchants in China think of Kaiser. rule now?

ON THE BATTLE LINE

BERLIN SENDS out the big war news of the day in the statement that the battle in Galicia has been renewed, the Russians making massed assaults between Zborow and Koniuchy and at Brzezany. The Germans say the attacks were repulsed. They made a similar report at the opening of the Russian drive for Lemberg. From the Roumanian front comes the report that German troops hoisted white flags, and called upon Russian and Roumanian troops to fraternize with them. The answer was given by the Russian artillery, which on put a stop to Hun overtures. The indications still point to an offensive beginning in Roumania. RUSSIAN FORCES trying to sweep

into Mesopotamia from the Persian frontier are meeting with stiff resistance from the Turks. The latter have been considerably reinforced lately, and are carrying the battle into part of the Russian line. area of the fighting is some one hundred and fifty miles east of Moseul, one of the big objectives of combined Russian and British advance whenever such is again possible. It is not clear now to what extent such a movement may be carried out, since advance has been halted on account of the hot weather. Prior to the Russian revolution the Russians were making pretty steady progress on the Caucasian and Persian fronts, and it looked at one time as if the Allied armies would join and sweep forward to put the Turk out of business over a wide area. Despatches from the British force recently have referred only to patrol activity and the work of the airplanes in the of harassing the enemy. out family or unmarried preferred." care taken for the health of the "Brethren," said the Reverend troops during July and August, very trying months in Mesopo is not safe, however, to venture the prediction that there will be no movement of the British for some time, as it is possible that a diver sion or a more serious effort might be made with the idea of helping to

turn the tide for the Russians. A RENEWAL OF activity on the Carso front is reported by Rome, though apparently it was not on a large scale. The Italians are fighting over territory that presents many and terrible difficulties and obstacles, and some considerable uncanonized patron saint of nursing. said Cardinal Wiseman, "that great the German nation. Her losses in time is required to complete preparations for renewed offensives following upon the gains made on the way Trieste and in the Trentino dis trict as a result of the fighting some

concerned. Raids and artillery duels are reported from all Official Headquarters. renewed attack on the Aisne front, believe that this attack was the German troops, which has suffered through a series of defeats on West front. If this is so, the desired, and it would not be surprise is a

rather than renew their attacks. STORIES OF RIOTING in German towns, necessitating stern measures | majority. enabled the Allies to win over the by the troops for their suppression, are continuing to reach the outside world. Simultaneously with the opening of the Reichstag comes a partition. The Southern Unionists delicate hint from the Imperial Treas-Entente Powers the offer of tariff must be handed to the Reichsbank portion of Ulster from the Dublin for the country's use. regretted that the "magnanimous even of the North. I do not think peace terms" ef the Kaiser had been that any minority will ever be got to

T. P. O'CONNOR'S LETTER THE IRISH CONVENTION

THE INSANE FEVER OF SINN FEIN MAY BE GREATER DANGER THAN ULSTER

Special to the CATHOLIC RECORD (Copyright 1917, Central News)

New York, June 30, 1917.-T. P. O'Connor, M. P., who arrived here last week to lay before the friends of Ireland the real issues in relation to a greater Ireland said today that he had found that the coming Convention was attracting a great deal of attention in America.

Many here regard it as a great

opportunity for settling the Irish question and look forward to its proeedings with good wishes and with

hope, said Mr. O'Connor. Of course there are here, as there are in Ireland, a certain number of unofficial sources—is anxious for people who denounce the Convenhe continued. They tion. are already doing their best to destroy its chances. That, I think, is the object of some of the disturba that have broken out in Ireland, he added. Of course the object is not to help towards a settlement, but to anarchy; the hope being that out of this anarchy may come the chances of starting an insurrection practical politics, and though I am the enlargement of the Home Rule sure the rank and file of the men who favor this method are honest. I understand intelligent and credible responsibilities.

The object and possibly the result of these operations on the Convention may be to make its task

more difficult, if not impossible There are two sections of Irish opinion which have been hostile hitherto to the Irish demand which have been coming round to our side a good deal recently. The first of rather burdensome. But fortunately these sections is the Irish Unionist. the Home Rule Act contained a pro-These are of the south. These men vision that when the Irish deficit have been amongst the most resolute disappeared the financial relations opponents of Home Rule in the past. Some of them certainly are Catholic but the majority are Protestant; and | the enormous increase in Ireland, as most of them have been associated with the landlord party; and there- the revision, therefore, comes autofore have been in fierce collision matically. England I am sure, and with the popular forces. But in recent years these gentlemen have Lloyd George, who has never been a pedant on finance, is not in the come to the conclusion that Home Rule was inevitable: and as they expenditure to haggle with Ireland were Irishmen, living in Ireland, with genuine Irish feeling, they become desired good terms with their Nationalist neigh. factory to Ireland than those in the bors, and to take part in existing bill. On this question of an honest and friendly attempt to finance there will of course be no combine all creeds and all parties in a common effort for the elevation of men; as Englishmen, ruefully

these leanings towards us will the purse of poor John Bull. be gravely prejudiced if these This is only one of the man last year, the worst was the recrudescence of religious feeling-a passion that so far as the south of Ireland was concerned, had died down. But here is an incident. A Protestlifelong friend said that it was were those of Protestants. The ing-room and showed all the panes Ireland had thus on idea from the dead and gone past is a proof of the kind of should finally stop the way. dissension and passions which a rebellion brings back to being.

As to the Orangemen of the North they remained undisturbed on the surface but underneath there was the beginning of the break up of the ice of irreconcilable hos tility. As a matter of fact the Orangeman today who refuses conciliation is isolated; the whole Empire, the whole world is against him and he knows it. Besides, after all, he is a good Imperialist, though he may not be a warm Irish Nationalist Irishman in one sense of the that the word-and he knows Empire will be imperilled in war and shamed in peace until the Irish

Thus the Convention begins in ON THE WEST FRONT there is also a fair prospect, if only it be left alone; lull in so far as operations on a big and if only a determined conspiracy is not organized to destroy it. Let me say a few words on its composition. the Official Headquarters. The The Convention consists of 101 mem-French are awaiting signs of a bers—102 including the chairman. The Convention consists of 101 mem-There will be thirty three chairman where the Germans were crushingly of county councils—the popularly defeated in the great offensive of elected bodies that govern our rural Tuesday night. Some European population; of these thirty-three twenty-eight are Nationalists. undertaken to restore the morale of will be representatives of all the great cities and all the towns; two of the three Lord Mayors are Nationalists-two of the mayors of county result has been the opposite to that boroughs are Nationalists; only one Unionist; the four Catholic submarine blockade constrained ing if the Germans should give way archbishops will be Nationalists; on this front to a limited extent | two of the five labor members will be Nationalist—possibly three; in short there will be a clear Nationalist

What is, however, more important is that there will be an even greater are much against partition — that is to say against the separation of any Parliament—as the Nationalists; so, that the President of the Reichstag | it is said are some of the Protestants, rejected by the Allies.—Globe, July 7. shoot the Orangemen into Home byterian minister when he, too,

Rule: the Orangemen may place the government in a difficulty if they persist in their irreconcilable attiwill they? It will seen that if there be an overwhelm ing majority and a majority drawn from Southern Protestants, as from Northern Catholics against partition, the pose of the Orangemen will be very difficult. impossible: for then it will be clear to all the world that on them alone -unless, of course the Sinn Fein lunatics help them — the responsibility for preventing the settle-ment of the Irish question will rest. It is not a responsibility which anybody will want to accept Everybody knows that Sir Edward Carson is profoundly anxious for a settlement; so is Col. Crane, the ablest and most influential of the Orange leaders. Of course Lloyd Georgeespecially with his knowl edge of American opinion conveyed to him quite straightly through settlement. A settlement in the shape of some compromise at once respecting the apprehensions of the Orangemen and preserving the unity of Ireland, I do not at all dismiss as one of the possibilities of the Con There is one further considera

tion which I must mention. Orange Ulster is the crux, it is not the only-it is not even the most important-issue before the conven-The most important issue is Act already on the statute book especially in the region of finance.

the Home Rule Act was passed Ireland was a debtor nation to England; the cost of Irish administration to England was thirteen millions a year: the yield of Irish taxes was eleven millions a year-that is to say there was a deficit of two millions sterling. This imposed upon the management and control of Irish taxation by the Irish government a number of restrictions, some of them arrangements had to be revised. The deficit has disappeared under well as in England, of war taxation; mood in these days of over taxation. And I am sure, there fore, that a new arrangement can be made on terms much difference of opinion among Irishthough not quite accurately put it I need scarcely point out that all Irishmen will combine against

This is only one of the many modi Unionists be convinced the fu-ture of Irish self-government is convention providing it gets over the fications which may be made in a to be in the hands of revolutionaries. Of all the hideous be added that the Orangemen hold corpses of the past which were thrown up by the insane rebellion of although they hate Home Rule, they o come, its small Home prefer, if it is to enlargement to a Rule measure. They, therefore, if they can come to terms on Ulster, will back the Irish ant lady visiting the house of an old Catholic lady who had been her powers to the Irish Parliament. Would it not be a paradox if remarkable the houses that had Ireland's liberties got unlooked for most been wrecked by the insurgents unhoped for enlargement through Orange aid-would it not be a still Catholic lady took her to her draw- more remarkable paradox if when smashed. It was a direct contradiction of the idea; but the recurrence possible, the madness of some, the lishonesty of others of

> MINISTER CHAPLAIN'S NOBLE ACT

'An old subscriber " (says the Ave Maria) has our best thanks for this narration by the Rev. Charles W Gordon " (Ralph Connor)" of Winni

The other night a young char was brought in with bad wounds My heart went out to him. He had lost blood and was pallid to the lips. but his smile was bright and br The doctor fixed him up. He chatted away with me quite cheerfully. took him into the adjoining dugout or cellar, to await the ambula got him some cocoa and made him comfortable. Oh, he was grateful

I saw he must go soon. I ooke to him of his Father in Heaven He listened eagerly. 'Shall I pray with you?' I asked.—'Yes, sir; but I am not of your religion.'- You are a Roman Catholic?' I asked.—'Yes 'Have you got your crucifix ?'-'No find a crucifix among the boys; but, strange to say, could not find any (I made up my mind I would carry one with me after this.) cut two little twigs ; the doctor tied them together in the form of a cross I held up the cross before his eyes now growing dim. His eyes brightened, his face really shope in a smile 'I see it, I see it!' he said, 'Lift up my head.' I lifted it up for him. 'I can't pray,' he said. God knows. Say after me. be merciful to me, a sinner! For give my sins for Jesus Christ's sake and receive me now.' words after me, his eyes fixed on the cross. He moved his lips; I placed the cross against them. He kissed the symbol of infinite love and mercy. In a few minutes he closed his eyes and was gone.'

May there be some one to press a crucifix to the lips of this good Pres

"shall feel the pangs of death;" and may his soul be brought " to the participation of heavenly joys!

CATHOLIC HUTS FOR SOLDIERS

FURTHER NOTES AND NEWS

Last week it was recorded in these columns that the Knights of Columbus of Ontario and of Quebec had voted a \$1 per capita contribution for the Catholic Canadian Chaplains' Fund for Soldiers' Huts, and that the Knights of Alberta had voted \$1,000 for the same object. To this should be added that the Knights of Columbus of Manitoba and Saskatchewan likewise voted a \$1 per capita tax for this fund.

Word has also been received that the Knights of Columbus of the Maritime Provinces at the State Convention likewise voted a \$1 per capita contribution. This means that all the Knights of Columbus of Canada apart from those of British Columbia, are giving a dollar a man to this This will amount to about \$20,000. The Knights in British Columbia did not hold a State Convention this year, but in spite of this, and of their own financial responsibilities at home, they have written expressing a willingness to do their

This splendid response on the part of the Knights of Columbus is an example worthy of our admiration and imitation. What society will step in next and bear its share

Meanwhile in Ottawa a third entertainment has been held for this fund -this time in the shape of a garden party organized by Catholic ladies Rockcliffe on July 5th. The amount of the proceeds is not known at the moment of writing. This should be a very popular way of raising funds for Catholic Huts.

A few days ago those Canadian London offices in Cleveland House were moved elsewhere. Among the other offices moved, was the Head Office of the Chaplain Services. Father Workman's present address

Oxford Circus House, 245 Oxford Street W. London, England.

The Americans were not long in realizing the need of Catholic Huts for their soldiers. As announced recently, the Supreme officers of the Knights of Columbus at a meeting in New Haven voted \$1,000,000 for this purpose. A per capita contribution of \$2 from the American Knights will raise the greater part of this sum.

Meanwhile English Catholics continue to erect huts in England. The following account of the opening of one of these in Park Hall Camp, taken from the last number of the Tablet, will be read with interest by those interested in the movement.

OPENING OF SOLDIERS' RECREATION HUT

"The Bishop of Shrewsbury, on Wednesday, May 30, opened a Soldiers' Recreation Hut at Park Hall Camp, Oswestry, the third hut erected by the Catholic Huts Council. His Lordship spoke of the objects for which the hut was built, viz.; as a recreation room for the men and a place where they could hear Mass on Sundays. In connection with the he considered that the hardness of the soldiers' life was deserving of reasonable recreation, and that a debt of gratitude was due to any way had contributed to the building of this hut, where the men might find recreation, rest and refreshments away from the would like first to thank the Catholic Women's League, and especially Mrs. James Hope, who had done so much for the men in this respect, and then the Catholic Huts Council, whom they had to thank for this beautiful hut. The work called for considerable self denial on the part of the workers but their labor would be made easier by the good discipline and order of the men. The hut was not exclusively for Catholics, and he hoped that the spirit of good fellow-ship characteristic of all the huts would be found there.

"General, Buchanan, who spoke next, said, on behalf of the men of the camp, he wished to endorse all that the Bishop had said in regard to the C. H. C. and the C. W. L. eighteen places of recreation already in the camp, but with 20,000 en an additional hut was always fully utilized.' Mrs. Hope, in rising to speak, said

that the Bishop had said that the hut was open to Catholics and non-Catholics alike, and she to emphasize that very strongly; the only time when it was Catholic being on Sunday morning, when it was used for Mass. Mrs. Hope also spoke of the great debt of gratitude that the C. W. L. owed to the Y. M. C. A. for their help and readiness in showing them the working of their huts when their was very slight. In knowledge regard to the Bishop's remarks on discipline among the men, so far she had always found that the men state legislature shall have exclusive looked on the huts as their own club, and behaved accordingly, and that the same discipline existing in the camps was required by the C. W. L. from the workers. Each worker was given a copy of the rules and a leaflet for their guidance, and all knew it was necessary to recognize one head and obey her wishes.'

Giving much to the poor doth increase a man's store.

JOHN J. O'GORMAN, C. F.

ARCHBISHOPS PROTEST

AGAINST THE PERSECUTION OF RELIGION BY CARRANZISTS

At the recent meeting of the Amer ican Archbishops at the Catholic University, Washington, a protest against the persecution of the Church in Mexico and against the tyrannous constitution that has been adopted there was drawn up and sent to the daily press, together with a letter declaring the loyalty of American Catholics to their country

in the present crisis. The daily press declined to print the former, but published the latter in full. The protest is as follows: "The government in Mexico owes to the United States the fact of its existence. It is not our intention to

enter into any consideration of the wisdom of expediency of the political purposes which brought about this result. They are absolutely outside of the sphere of our jurisdiction, excepting where they trench upon the liberty of conscience and free dom of the Church. We recognize the fact that all nations are supreme in the management of their domestic affairs, so long as their laws and their administration do not work justice to the welfare of the civilized world and grant the usual privilege of residence, travel and commerce to citizens of other nations. these limitations it is a fundamental principle that the people have a right to determine their own form of government.

CRUELTY, RAPINE AND MURDER

"For years a struggle or rather a series of struggles for the control of the government of Mexico has been carried on with lamentable results. Rapine and cruelty have left their marks and ineffaceable memories in many of the fairest parts of that The Church has been a special victim of hatred, her bishops and priests and nuns have been shamefully maltreated, many of them killed and others exiled. Libraries of incalculable value have been destroyed. These facts have been fully reported, with names and dates, but they have been borne in the hope that out of the sorrow and disgrace eventually there would emerge a strong and just government, bringing with it protection to the people, and rights of conscience and of property. To some extent order has been re stored, but under condition which make it evident that there is still a dreadful vista of bloodshed and spoliation before the unhappy Mexican people. The administration of Carranza has been recognized by the United States. An ambassador has been sent by each country and received by the other. The revolution is an accomplished fact. Its fruits will appear from the new national constitution adopted at Quererato on January 31, which went into effect How far this constitution accords with liberty of conscience and right of property will appear by analysis of certain of its provisions.

RIGHTS "The third article provides that instruction shall be free, that given in public institutions shall be nonsectarian. No religious corporation nor minister of any religious creed shall be permitted to establish direct schools of primary instruction. Private seminary schools may established only subject to official supervision. The obvious purpose of this section is to throw the whole system of education into the hands of the state, depriving the people of the right to educate their children in religion. Thus by the fundamental law a nation which owes whatever civilization it possesses to its accept ance of belief in Christianity forbids

PARENTS DEPRIVED OF EDUCATIONAL

any form of religion to be taught. By section 2 the religious associa tions known as churches, irrespective of creed, shall in no case have legal capacity to acquire hold or administer real property or loans made on such real property. All such property held by religious associations, either on their own behalf or through third parties is made to vest in the nation, and anyone has the right to denounce the property so held.

"Episcopal residences, rectories, seminaries, orphan asylums, collegiate establishments, religious associations, convents, all vest in the nation, to be used exclusively for the public service. All places of public worship hereafter erected are made the property of the nation.

By article 3 no public or private charitable institution for the sick and needy, for scientific research or for the diffusion of knowledge. mutual aid societies or organizations formed for any other purpose may be under the patronage or direction of religious corporations or institutions or of ministers of any religious sect. DESTRUCTION OF RELIGION THE AIM

"It will be seen by these ingeniously drastic provisions that the whole machinery of the Church, its religious teaching, worship and beneficial and charitable activities are paralyzed. But the hostility framers of the constitution of religpower to determine the maximum number of ministers of religious creeds according to the needs of each the locality. Only Mexicans by birth can be ministers of any religious creed in Mexico. Ministers may not vote, or be eligible to office. The governor of the states must be consulted before any church is dedicated. The out-going minister must give notice of any change, together with his predecessor and ten citizens. Studies carried on in institutions attempt to undertake all the fads

shall not be ratified in official insti-No minister of any creed tutions. No minister of an may inherit personally or as real property occupied for a religious or charitable purpose.

The purpose is plainly to extirpate from the people their ancient faith. Without the moral support of the government of the United States this tyrannical farce of a free government would not exist. The under lving motive upon which our institutions are based is freedom to worship God according to the dictates of conscience, so long as there is no interference with the rights of others.

The loyalty of Catholic citizens to the laws of our country, and their respect to those who are charged with the responsibility and the maintenance of the law require no proof. We realize how heavy are the responsibilities that rest upon our government, and we would not will-ingly make them heavier, but since conditions prevailing in the neighboring republic are shocking to the common sense of justice, and as we must believe them to have arisen largely because of the policy of our national administration, we feel bound in conscience to protest. In doing so we but follow the instincts of all liberty-loving people. Our nation is at war mainly because its honor and integrity have been injured by autocratic power. ive inherited from our ancestors the spirit of democracy based upon Christian ideals cand Christian cepts. The brief recital of what it is intended to fasten upon a neighbor ing nation under the name of liberty d democracy is sufficient to show that it is opposed to all that these names imply."

THIS GIRL'S PRICE

In the Toledo Record there recently appeared a tribute to our mission nuns that shows how remarka ble is their work in itself, and how profoundly it impresses the Protestant observer who does not compre hend the spirit that animates the

apostolic soul. The quotation is ;
"Not long ago, in distant Algiers, North Africa, an American tourist visited the lepers' colony there out of pure curiosity. These poor lepers were cared for by a community of Sisters. The gentleman was attracted by one of these self-sacrificing women because of her youth, beauty and refinement, and to his surprise he learned that she was an American Being introduced to her, he said, 'Sister, I would not do this work for \$10,000 a year.' 'No,' said the Sister, 'nor would I do it for \$100, 000 nor a million a year.' 'Really, said the stranger, 'you surprise me What, then, do you receive?' 'Noth ing,' was the reply, 'absolutely nothing.' 'Then why do you do it?' The Sister lifted the crucifix that was pending from her rosary and, sweetly kissing it, said, 'I do it for the love of Him, for Jesus Who died for the love of them and for the love of me. In the loathsome ulcers of these poor lepers I see the wounds crowned and crucified my

CATHOLIC EDUCATION

Enemies of the Catholic Church insist that she attempts to keep her children in ignorance. One of the shortest words in the English language is the answer-lie. And the unfortunate feature is that the people who make this unjust charge that they lie. builds educational institutions everywhere. Her system of universities, colleges, academies and parochial schools is the admiration of every unprejudiced mind.

This week we are entertaining in Buffalo the great Catholic Educational Association. Representatives who have come to the convention have not come, as the average dele gate attends a convention, for what so-called fun he may get out of it. These people are here for business, and they have accomplished much. It is not possible to give in detail the interesting papers read or the learned discussions thereon. These will all be printed in the report of the convention, and to the thoughtful educator, whether he be Catholic or non-Catholic, will prove interest

ing and educative. As a matter of fact, and in spite of all twaddle to the contrary, Catholic education is the only true education It is based on God. Education without God is a misnomer and leads to destruction. There can be no moral ity in irreligious education. In fact, there is no foundation on which it We see the exemplific tion of this fact in every walk of life. Religion in education has been taboo, with the result that a great portion of the public is conscienceless It is a serious charge, but it cannot

In the thoughtful sermon that Father Hills, S. J., preached to Canisius College students a couple of weeks ago, there is much food for thought. "Conscience is no stay against crime," said Father Hill, when no God of reality and omnip otence sanctions its promptings. We may undertake to quicken the conscience, to instill the difference between right and wrong into the minds of the young, but what shall it avail unless the Almighty is behind it all, unless the young man and young woman have the neces-sary fear and love of God in their

hearts? The result will be nil. They tell us, too, that Catholic education is non-progressive. Such is not true. Verily, we do not devoted to the training of ministers and fancies of latter-day reformers;

suggested it is at once taken up and used. Go into any of our Catholic institutions for higher education and note the remarkable work accomplished by teachers and pupils. This should forever silence the brawlers who blather about our "un-

There is no more complete or satisfactory system of education than that used by the Catholic Church. It is built on religion, on real morality, on God. It has passed through the fires of the most unjust criticism and has come out unscathed. long as the world lasts the Church will carry on this system which has done and is doing so much for humanity, for authority, for good government. — Buffalo Union Times.

THE POPE AND THE BOYS

It is not to be wondered at that Pope Benedict XV., seeing the car-nage of the present War and realizthe need in the immediate future of healthy and rugged men. should approve a movement which until recently has been conducted almost exclusively under Protestant auspices. Up to the present time a great many prelates have withheld their support and approval from the Boy Scout Movement for the reason that there was nothing distinctively Its code of Catholic about it. morals, as embodied in the Boy out Manual, was based solely upon humanitarian motives. But it has een proved that over and above the merely human and temporal considerations which up to this time were the sole spirit of the Boy Scout Movement it is not impossible to inject into it the Catholic note: in fact, the appearance of that Catholic note will increase not only the efficiency of the Boy Scout Movement, but also its discipline. And it is no doubt this which the Pope had in mind when writing to Car-dinal Bourne, of Westminster, on the subject.

It is the best thing in the world to get our young men interested in healthy sports that are not so violent as to undermine their strength or shatter their nerves. Boys, above all others, need to be taught lessons of virile tenderness and genuine chivalry. Kindness to the weak and the brute, consideration for the aged, honor and uprightness and manliness with their equals and the world are qualities which we want to see developed in each and every one of The the growing-up generation. Boy Scout Movement has accomplished wonders in this respect during the short period of its existence, and now that with the approbation of His Holiness Pope Benedict XV. it is to be taken up by Catholics in real earnest it will be able to report the most astonishing kind of success among the young. And the reason s plain to all—the young man will have a spiritual and supernatural motive in all his dealings and the sanctions of God's law for his conduct .- Rosary Magazine.

SOME PROMINENT CONVERTS

Two Archbishops, two former United States Ambassadors to Austria, an Admiral in the United States navy, several officers in both the army and navy, sons and daughters of men prominent in public life, are conspicuous among the large number of distinguished converts who have embraced the Catholic faith in this country. The following is a partial list:

His Grace the Most Rev. Arch-bishop of New Orleans (Dr. Blenk);

a former Lutheran. His Grace the Most Rev. Archbishop of Oregon City (Dr. Christie). Admiral William S. Benson, U. S. N., Chief of the Bureau of Naval Affairs, and with Dewey the only other full admiral in the navy.

States senator from Arizona; a former Freemason. Judge Edgar P. Baker, late chief justice of the Supreme Court of

Hon, Henry F. Ashurst, United

Bellamy Storer, successively memper of Congress from Ohio, United States minister to Spain and Belgium and ambassador to Austria-Hungary. Maria Longworth Storer, aunt of Nicholas Longworth, husband of Alice Roosevelt. Frederic De Courtland Penfield,

United States ambassador to Austria-Hungary under President Wilson. The Marchesa Penfield, wife of F. Penfield, ambassador to Austria-

Hungary and the richest woman in the United States. Hon, Hannis Taylor, Washington,

D. C., authority on international law, and ex-minister to Spain. Mr. Vest of Grand Island, Neb., son of United Senator Vest of Mis-

souri.

Judge Paul Dillingham Carpenter, Milwaukee; son of the late Matthew H. Carpenter, United States senator from Wisconsin; grandson of Governor Dillingham of Vermont, and nephew of United States Senator Dillingham of Vermont. Miss Martin, a Sister of Mercy;

Martin of Kansas.

Indiana Miss Gorman, daughter of United States Senator Arthur Pue Gorman of Maryland.

Evangelist, Philadelphia.

Alexis Irene du Pont Coleman, author and professor in the Colleges of the City of New York; formerly a Protestant Episcopal minister and son of the late Anglican Bishop Cole-

man of Delaware.
Miss McKim of the Sisters Charity, New York; daughter of the Rev. Randolph McKim, the anti-Catholic rector of Epiphany Episco-

pal Church, Washington, D. C. Mrs. Winthrop Rutherford, New York, daughter of Hon. Levi. P. Morton, late governor of New York and vice president of the United States. Frank H. Spearman, the novelist.

Brig. Gen. Martin D. Hardin, U. S. A. (retired), Chicago. Rear Admiral William H. Emory, U. S. N.

Charles Hanson Towne, managing editor of McClure's Magazine.

Father Paul James Francis Wattson, superior of the Fathers of the

Atonement and editor of The Lamp, Garrison, N. Y.: a former Protestant Episcopal minister and son of a Mrs. Chauncey M. Depew.

Mother Edith Pardee, a nun of the isterhood of the Blessed Sacrament; late mother-general of the Anglican Sisters of St. Mary, Peekskill, N. Y.

Miriam Coles Harris, the novelist. Mrs. James Watson Benton of the Palazzi Barberini, Rome; daughter of Brig. Gen. Guy V. Henry, U. S. A. The Echo.

THE NUNS IN THE GREAT WAR

Alvan F. Sanborn, says the Boston Pilot, writes from Paris to the Boston Transcript to pay a tribute to the heroic work that is being done in the War by the women of France. The much I do deny, that accumulations War by the women of France. The finest tribute of all he pays to the of capital and corporations are to be Sisters, who nobly responded to their prejudged as guilty, that men having

country's call, Mr. Sanborn writes : The Red Cross Society, while more venerable than the feminist organizations, is a mere parvenue by the side of the Religious orders. The amble 'Sisters' by the admission of the very intolerant anti-clericals who erstwhile were bent on harrying them, have rendered services in this War that entitle them to the everlasting gratitude of the entire nation. have adapted their nursing methods of late years much more completely than is generally supposed to the exigencies of modern surgery and medicine, and, even where their training still leaves something to be esired, they more than atone for the lack by their incomparable fidelity and application. The white cornette of the 'Sister' is probably the most comforting sight that ever blesses the eves of the sick or wounded soldier. More than any other livery it inspires even the aggressive unbeliever with instant confidence. The soldiers wounded during the earliest stages of War would have fared hard, indeed, in many of the frontier towns had it not been for the pursing of 'the Sisters.'

It is the same story everywhere. The good Sisters bring a benediction with them. Their whole thought is of others; that is why they are Sisters. Wherever duty calls them, thither they go. They seek no worldly glory. An old French-nun was amazed when she was considered worthy of the cross of the Legion of Honor. She had only done her duty !

It was so in our own country in the Civil War. Many were the sacrifices made by these noble women in behalf of their country. And during these days that are sacred to the memory of those who fought for the Union it should be our great privilege to honor those women who were no less heroic.—Catholic News.

SOCIALISM

By Most Rev. John Ireland, D. D.

Socialism is the most un-American thing in America. In fact, it is not American—it is foreign and all its ideas are foreign. But no two socialists think alike. Before one can combat the teachings of any particular Socialist, it is necessary to asl what his ideas of Socialism are. The generally accepted meaning of Socialism is that system of fallacies which are grouped together under the head of government or municipal ownership, and it is from this system of economic Socialism that the country has most to fear. Economic Socialism means a sti-

fling of the very individualism which this country owes its whole development. It means the levelling of the ablest men to the capacity of the weakest. The development the great West under Socialism. would have been slower by many years than under individual effort. Imagine the great railroad builders who gridironed the trans-Mississipi tant as this record is, the few explan country with iron roads, working under the "hold back" theories of government ownership. Instead of a so interesting that the regret is un Jim Hill to develop an empire in the avoidable that the venerable arch-Northwest, some petty politician would have been at the head of the relate his own experiences instead. enterprise. Think of the different result! A government owned rail-road would be ruled by politics rather than by merit. Socialism would put | his life: the industry of the country into the daughter of United States Senator railroads, as well as all other large corporations of a public nature, United States Senator Voorhees of control of the government, but not handler and section foreman.

spreading rapidly. To-day there are so statisticians say, not less than 3,000,000 people in this country who help own the railroads of the coun-Twelve years ago 700 people together with James J. Hill, owned the Great Northern railroad. To-day the stockholders number 18,000 Several years ago, when Theodore Vail became president of the Amer ican Telegraph company, there were 18,000 stockholders; now there are over 50,000 owners of that corporation, scattered from the Atlantic to the Pacific and from Canada to the Gulf. Some years ago the Pennsylvania railroad had 27,000 stock holders. Now there are 73,000 who own and control that property. Many people have an idea that these big corporations are owned by some one man or a little coterie of men But the books and the figures show that such is far from being true With 2,000,000 different people owning the railroads, and the many other million who own stocks and interests in the different big enterprises, it is evident that real and public ownership is already here. These millions of citizens are not to be misled by the foreign theories and fallacies of government ownership. The level-headed men of Americ can be trusted to protect their country from the disastrous failures which have followed the installation into practice of these Socialistic theories in New Zealand, France and other foreign countries.

That accumulation of capital, cor porations, trusts, may have had their faults and may need to be watched over by the state with diligence and part in them are to be deemed almost as without right to work without right to fair play, which is the native appanage of all Americans. And this I deny-that all men are equally industrious, that consequentall are more or less entitled to an equal possession of wealth, or an equal industrial reward. This deny-that men, being as they are by nature and by habit, society can ever be without its rich and its comparatively poor; that American industries and enterprises can hold their own in world-wide competition without there being here and there, ministering to its needs, large accumulations of wealth, and consequently, large gatherings of men into associations as contributors to this wealth. Destroy great enterprises, make impossible the unification of many individual energies-and, if equality there comes it will be the equality of mediocrity and social poverty.

I repeat, Socialism is the most un-American thing in America.—Denver Register.

A THOUGHT

Hearts that are great beat never loud. They muffle their music when they They hurry away from the throng-

ing crowd With bended brows and lips half dumb. And the world looks on and mutters "Proud."

But when great hearts have passed away Men gather in awe and kiss their shroud. And in love they kneel around their clay.

Hearts that are great are always lone. They never will manifest their best; Their greatest greatness is un-Earth knows a little-God, the rest.

"A RETROSPECT OF FIFTY YEARS

-ABRAM J. RYAN

CARDINAL GIBBONS' NEW BOOK REVEALS GREAT EXPERIENCES OF HIS LIFE Editorial in New York Sun

No single man, probably, has had greater influence in bringing about the changes which the last half century has made in the attitude of the American people toward the Catholic Church than James Cardinal Gibbons through his personal charac ter and wise guidance. The story of the period is told in a way in the collection of his published writings and of some of his sermons in two volumes, under the title Retrospect of Fifty Years." Impor atory pages in which the author allows his personality to appear are bishop of Baltimore has not chosen to In the brief introduction in which he gives the summary of his career he has this to say of one aspect of

"There are few Americans living hands of the politicians instead of the economic experts. The which I can. I followed Mr. Lincoln's dead body in procession when it was brought to this city; I have Miss Hallie Voorhees, daughter of should undoubtedly be under the every president since his death and have known most of them personally; the sort of control that reaches out I was a grown man and a priest to the appointment of every pick. during the Civil war, when it seemed as if our country were to be perman-Great aggregations of wealth are ently divided. Very few people now The Right Rev. Nevin F. Fisher, necessary to the development of the living have seen the country in such rector of the Church of St. John the country. No one man can build a distress as I have seen it. But I railroad. Any man with \$100 or less have lived, thank God, to see it in

can become joint owner of almost wonderful prosperity and to behold any railroad or other corporation in it grown into one of the great powers the country. And that ownership is of the earth. Younger men may tremble for the future of this country but I can have nothing but hope when I think what we have already passed through, for I can see no troubles in the future which could equal, much less surpass, those which have afflicted us in bygone days. only the American people will hold fast to that instrument which has been bequeathed to them as the palladium of their liberties-the con stitution of the United States-and fear and distrust the man who would touch that ark with profane hands, the permanence of our institutions is assured.'

How precious would be Cardinal Gibbons' record of these things which he has seen in the country and in the Catholic Church.

It is natural that the Œcumenical Council held in the Vatican which declared the dogma of the infallibility of the Pope should seem to be of the highest importance ecclesiastically to Cardinal Gibbons and should take up the larger part of his first volume. The fiftieth anniversary of the Vati can Council is near at hand, and he the youngest bishop in attendance, is twenty-fifth anniversary he wrote a brilliant account of the council in the North American Review, which serves as an introduction to the contemporary reports of the proceedings of the council sent by Lynch to the Catholic World: these make a complete and satisfactory history. There follow articles on various matters of secular interest the Knights of labor controversy lynch law, Irish Immigration pat riotism, the Church and the republic.

The sermons included in the second volume are mainly those delivered at consecrations or anniversaries and therefore chiefly historical are in character. Cardinal Gibbons preached at the Eucharistic Congress in Westminster; he related to his Baltimore congregation his remin iscences of Pope Leo XIII.; he told them about the conclave that elected Pius X., the first one in which American cardinals helped to elect a Pope. At the consecration of churches and at the jubilees of other bishops he gave a history of Catholic progress in each place, and, as he was called on to preach in his own cathedral in Baltimore, in New York, in Boston, in Cincinnati, in Hoboken, at the Catholic university in Washington, the sermons taken together present a vivid picture of the accomplishment of the Catholic Church in the United States. At the end are a few sermons on public occasions, such as the funeral of General Sheridan, a few on doctrinal points and articles on public affairs. It is a collection that apart from its histor ical importance, exhibits the valuable that during his long life Cardinal Gibbons has rendered to his. country and to his faith.

NUN RECEIVES DEGREE

LL.D. CONFERRED FOR FIRST TIME ON SISTER MARY PAULINE

Among those to receive degrees from Fordham University recently was Sister Mary Pauline Kelligar, president and co-founder of St. Elizabeth's College, Convent Station, J., who received the degree of Doctor of Laws. Sister Mary Pauline, who has been at St. Elizabeth's for forty years, is the first nun to receive the LL.D. degree in this country, and the first woman to receive such an honor from a Jesuit college in three hundred years. The degree was publicly conferred by Father Mulry, S J., at Convent Station, when the graduation exercises of St Elizabeth's were held. - Catho lic Bulletin.

No man is worth calling a man who will not fight rather than submit to infamy or see those that are dear to him suffer wrong.—Theodore Roosevelt.

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1916 Dear Readers of CATHOLIC RECORD

That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada et me quote from a letter from Hie Excellency, The Most Rev. Peregrina F. Stagni, O. S. M., D. D., Apostolia Delegate, Ottawa: "I have been watching with much interest the contributions to the Fund opened on chalf of your missions by the CATHOLIC RECORD. The success has been very gratifying and shows the

deep interest which our Catholic people take in the work of the misionary in foreign lands. ess you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remembrance in my prayers and Masses.

Yours faithfully in Jesus and Mary

J. M.	FRASER.	
eviously acknowledged	\$11,201	45
izabeth Rose, St. John's	2	50
Friend, Ingersoll	2	00
Friend, Durham	4	00
J. Sawey, Cochrane P. Stapleton, Harbor	1	00
Grace	1	00
C. F., Winnipeg	. 1	00
C. M., Charlottetown	5	00
iss M., Ottawa	1	50
state of the late James McKinnon, McKinnon's		
Harbor, N. S	100	00

be drawn under its protection. The least effect must be to each of these

soldiers, caught in the great tangle of the great War, that he should re-

member the more clearly the double Motherhood stooping over him, hers

in Heaven who is its Queen, and hers

on earth whom the Virgin Christ

Presbyterian soldier, who asked for a

crucifix, said that he had seen a

whole village smashed and a whole

church by the German shells,

but the great Crucifix stood untouched, the Figure with

arms outstretched, the Face turned

up as though asking his Father's

mercy on men. Occasionally non Catholic officers helped in the dis

tribution, and when one from "the black North" complained that his

assistance had not been asked. "the

Ancient" bantered him about giving

"Popish gear to Papists," to which the young man answered: "Don't! I

am learning things." So has it been with many. And surely any who

witnessed the administration of the

last Sacraments to dying Catholic

soldiers, French, Belgian, Pole, Ally

and foeman alike, must have learned

something of the unity of the Faith. "I wonder how many times during

the War it came in upon one what a

wonderful, great thing the Catholic Church is," says the author, and even those not of her Fold must have

at least faintly discerned it. The

comment is made in connection with

experiences in a village where at

first the people had supposed "the

Ancient" to be a Protestant pastor,

and had respected his age and his calling, but when they found that

he was a Catholic priest, "there was

in their smiling encourage-ment." They were all mem-bers of the one great family. "A Catholic like us!" How many

barriers go down before those words! And how true are the author's words

that in the Catholic Church there is

quality, that arrests every open eyed

come to see it," he told certain of his

monastery, "since you have been forced to look at her here in France.

It is that quality that preaches louder than any preacher in any pulpit. Polemics, controversy, special pleading, would simply bore

you and set all your opposition alert on guard. But that quality arrests you, and because it is a fact, patent

n itself, it impresses you more than

any assertion of it could. That quality is one of the heirlooms of the

Catholic Church, bequeathed to her by her own children, and lives, like

those of these monks, maintain its store, and add to it in every age."

We cannot read this book without longing that our lives might add a

little to that store, that never through word or deed of ours should

the name of Catholic be tarnished nor that fine "quality" be lessened.

Nor can we read it without a sense

of humble gratitude to God that we

belong to His Church and claim as our kindred in Christ the saintly

souls "through which He shows the

associates on the way to visit a

a certain thing, which he calls

man who scans her.

and relationship

a sort of intimacy

calls His bride and spouse.

REV. F. P. HICKEY, O. S. B. SEVENTH SUNDAY AFTER PENTECOST

THE CHURCH CATHOLIC AND

"Go ye into the whole world and preach the Gospel to every creature." (Mark xvi 15.)

No better known word exists, my dear brethren, than "Catholic." The spelling may vary a little, but its sound and look are unmistakable in many languages. Like the word itself, so the Church, that bears that name, is unmistakable. It is universal, as the word Catholic signifies, it is found everywhere, it has worked its way throughout the whole world. Imiations there are and there have been, but they deceive none except those who are willing to be deceived. The genuine Catholic Church is recog-nized by the whole world. Its enemies even, however bitterly they may hate it, certainly cannot ignore

From the lips of its Divine Founder the Church received the commission to be Catholic. "Go ye into the whole world and preach the Gospel to every creature." And it has been every creature." And it has been faithful to that commission ever since. It is marvellous to follow the journeyings of the Apostles. Filled with the Holy Spirit they hastened to carry the good tidings throughout the world. "Their sound hath gone forth into all the earth, and their words unto the ends of the world." (Ps. xviii. 5.) The men, who cowered together for fear of the Jews, when filled with the Holy Spirit and commissioned to preach, traversed the known world of those days, founded sees in every country, and laid down their lives in various lands.

And their successors followed on

and ruled the world from the Cata-Ten persecutions raged against the Church, and yet within fourteen years from the last persecution, when the Emperor Constantine had given liberty to the Church, in the year 325, how many Bishops could assemble at the First General Council? Three hundred and eighteen. How amazed the world must have been! This the Religion that had been stamped out? The Council was convened at Nice in Bithynia, and see what a Catholic assemblage of Prelates met there. Pope Sylvester sent representatives from Rome, Bishop Hosius of Cordova in Spain presided, Cæcilian came from Carthage, in Africa, from Gaul the Bishop of Dijon, Antioch and Asia Minor and Italy sent many, and from Alexandria in Egypt came Bishop Alexander and with him the greatest of them all, the young Athanasius. Thus the three hundred and eighteen Bishops, from all parts of the world gathered together to proclaim their Founder Divine, and to prove that His Church was Catholic.

It is a long, long look back, through the vista of ages from 1900 to the First General Council, A.D. 325. But throughout those ages the Church has been ever spreading, making itsself Catholic and more Catholic as time went on. True there have been storms and hurricanes that have tried it, but, like some noble tree, a giant of the forest, though branches have been torn from its trunk, it is still alive, the same old tree, flourishing and throwing out new branches. and its roots spreading, claiming fresh ground each year. And in our own day, there are Bishops in communion with Rome, and holding their powers from the Pope, in every land upon which God's sun shines down. And under these bishops, priests, and all these priests believing the same truth, preaching the same dectrine, saying the same Mass administering the same Sacraments.

Catholic in every way is the holy Church of Christ. Go ye into the whole world and preach the Gospel to every creature." They to whom these words were spoken were the Apostles, and they were told to preach the Gospel. My dear brethren, the Gospels had not been written then. What they had to preach was not the written Gospel, but the good tidings of the Redemp-

tion of Christ. And how had they this knowledge? From the Holy Ghost, of whom Christ had said, "He will teach you all truth" (John xvi. 13), and "He will teach you all things and bring all things to your mind whatsoever I shall have said to you."
(John xiv. 26.) And when the apostles added fresh preachers to themselves, as Barnabas and Timothy and others, these learned the word from the Apostles, and so began Tradition. Tradition, the handing down the teaching of Christ by word of mouth, by teaching and preaching. Clinging to this tradition makes the Church Apostolic. What other Church, save the one, can claim this privilege, this mark of authenticity. We can trace back the history and origin of every and an end, and all these parts are sect and church, and their antiquity is wanting, for we find their author long subsequent to the time of the Apostles. And we find their author is a man, and not the Divine Founder

So we children of the true Church see the importance of holding fast to the teaching and the traditions of the Apostles. What does St. Paul say! "But though we, or an angel from heaven, preach a Gospel to you besides that which we have preached to you, let him be anathema. to you, let him be anothema." (Gal. 18.) And see him, as St. Luke tells us, "confirming the Churches, commanding them to keep the precepts of the Apostles and the ancients." (Acts xv. 41.) From the beginning there have been proud and self-sufficient men who have started doctrines and ideas of their own.

one is called a bigot, unless he admits that one Church is as good as another, when believing what one likes, and nothing hard and fast, is mistaken for charity and large-mindedness, we cannot be too strict in holding fast in every point to the One, Holy, Catholic and Apostolic Church, "Therefore, Brethren, stand fast; and hold the traditions which you have learned." (2 Thess. ii. 14.) Let us rally to these strong and stirring words of St. Paul. Pray for earnest faith. Be on your guard against vain words and insidious sneers. Reverence every tradition and teaching of the Church. Remember that by your life you can honour or dishonour the Divine Founder of the Catholic and Apostolic

TEMPERANCE

A DANGEROUS SNAKE

Some time ago I read an anecdote which amply illustrates the action of drink. The head of a zoological garden had in his collection of reptiles one which was rare and poisonous.

One day, in talking of this reptile to some visitors, he opened the cage where it was kept and by the usual method picked it up, grasping it just back of the head so that so far as its bite was concerned, it was perfectly harmless. Turning to his visitors, he said: "When I get through telling you the history of this snake, all I have to do is simply to cast it back into its cage." Then he proceeded to tell them where the snake was obtained, its supposed age, and the length of time a person would live if bitten by it. During this time the reptile was coiling its body around his forearm shutting off the circulation and weakening the muscles until, while he was still talking, his grip relaxed, the serpent's head was eleased from his grasp, and he was

bitten again and again.
This man did not realize that the coils of the reptile's body around the arm would gradually weaken the muscles so that ultimately he would be unable to maintain his power over it and would soon or late be at its mercy. And although the drinking man at the start has the power to quit and is profuse in his assertions that when he finds it harming him he will give up its use, he does not at that time realize that through the cultivation of a craving for itself, its benumbing of sensation, its impairment of intellect, its blunting of perception, and its weakening of will power, it will rob him of all those things which give him his normal power of resistance. In other words, as the appetite for it

increases, his resistance to it decreases, and the time comes, in a large number of cases, when it is next to an impossibility for him to discontinue its use without the aid of a thorough course of treatment. Let me further say that the time has come when our profession should drop the time-worn antiquated idea that the victims of drink are chiefly found among degenerates, perverts, etc. Temperament has much to do with the rapidity and the certainty with which alcohol overcomes the individual, and the

man of quick, nervous temperament is the one that responds most quickly to the quieting, soothing effects of alcohol, and, therefore, such a one succumbs to its enthralling influence much more quickly than the man of lymphatic temperament. — Charles L. Hamilton, M. D., in the Catholic Temperance Advocate.

HIGH MASS

All Catholics worthy of the name ssist at Mass at least once a week. It is the direct command of Almighty God, no less than a precept of the Church, that one day out of seven should be sanctified and set apart for sacred service. The faithful in general obey the precept of their religion prescribing attendance at Mass, though this in itself is only the minimum required under the pain of

In the ceremonial of the Church, elaborate and detailed rubrics are prescribed for the reverent and solwere sung. Hence the Mass is best understood when it is a High Mass. and an end, and all these parts are intended to stand out with signifibeen built up around the great act of the Consecration of the Body and Blood of our Lord. The Low Mass came later. While there were many excellent reasons for its introduction the fact remains that the idea of the Church is better carried out in the wounded. British coldiers of the Catholic Church, Jesus Christ Church is better carried out in the celebration of what we know as the "Those Masses in the hospice chapel

High Mass.

It is deplorable that a preference for what is known as the Low Mass been at work half and more than the low Mass been at work half and more than the long day that the night and all the long day u, let him be anathema." (Gal. has become so noticeable among the And see him, as St. Luke tells Catholics of our time. To be gener-

FIVE MINUTE SERMON They did not escape St. Paul's notice; there come to minds a better appre-he says, "There are some who trouble ciation of the Holy Sacrifice, but also you, and would pervert the gospel of Christ." (Gal. i. 7) But their errors have never prevailed except locally and for a time.

In these days of indifference, when one is called a higot unless he admits on the holy Sacrince, but also the holy Sacrince and holy Sac on the altar.-Providence Visitor.

CARDINAL MERCIER

Laura Simmons, in the New York Tribune, pays the following poetic tribute to Cardinal Mercier, who has become prominent through his efforts keep his flock together in

It was but yesterday he walked in humble tranquil ways— A happy shepherd with his flock, and peace upon his face.

To-day-a stern defiant form limned on a flery cloud—
His altars stripped and desolate, his children terror-bowed.

Despair and famine in the land—his brethren maimed and slain; (Vicar, behold—thy sinless Lord is crucified again!)

Still do the stricken turn to him in trust and love; and he, shared their joys, now treads with them their dark Geth-

O holy champion of right, in days of woeful wrong! burning heart, 'neath priestly a People's bulwark

Through Christendom that dauntless voice of tragic protest rings— Above the selfish schemes of state, or petty strife of kings;

frail, black-robed archangel-Lo, he guards the ravaged way; Our vengeance is with God alone; beware-He will repay!"

Behind the flaming sword abides God's promise, grim and sure; strength shall be the strength of ten, whose cause is just and

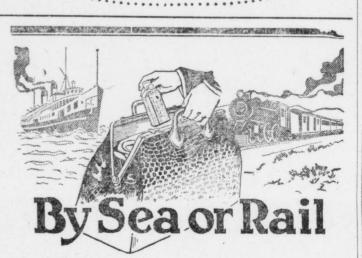
WONDERFUL FAITH OF THE CATHOLIC SOLDIER

FRENCH WINDOWS" OPENING ON THE BATTLEFIELD

(By "M. C. L." in Edinburgh Herald) It has been said that some per sons seem to carry stamped on their retina an image that blots out the actual thing before them; there are those whose eyes are so filled with ideals of goodness and purity that whenever they look at man or woman they see virtue reflected back to them, whilst the eyes of others, say, of venomous Orangemen or No Popery fanatics, are so filled with evil that they see only what is vile reflected back to them from purity itself. There are persons who can draw out the best in others, who inspire faith and hope, reverence and love, unconsciously revealing what they themselves are by their treat-ment and estimate of their fellowcreatures; and one finds an inspiring revelation of character in "John Ayscough's book on the War, "French Windows." He beholds in others what is noble, loveable, exalted, holy and opening windows into his own soul reveals to us a sanctuary; in telling us of the faith of the Catholic soldier he tells us of his own, absolute, unquestioning, exalted. Little wonder that a non-Catholic surgeon who ciated with him "somewhere in France" should have written that he honoured the Church which produced such a man. "John Ayscough" is the penname of the "Colonel-Mgr. Bickerstaffe Drew, and "French Windows" is a series of sketches of personal experiences of the War, now piercing in pathos, now relieved with quiet humour, now giving us a glimpse of a convent, now of a village-home after the Huns had finished with it. Needless to say, "the Ancient," as the author styles himself, writes of Catholic nuns as they are, not as malice misrepresents them, and fain would have them be. He tells us something of the effect which personal contact with these ladies had upon Protestant "Tommies" how the Franciscan Sisters at an old French town handed over the new part of their Hospice for Aged men and Women for the wounded soldiers, undertaking to nurse them, emn celebration of the world's great in addition to taking care of their act of worship. These rubrics are of regular charges who occupied an great antiquity and were primarily older but "quite modern and excelintended for the celebration of the lent" wing of the building; whilst sacrifice in which many of the parts the Sisters inhabited the worst part. "They were all excellent, but their Superioress was a quite remarkable trained anæsthetist, and almost nightly would be at work in the opercance and impressiveness, in the ating theatre till it was night no remarkable ceremonial which has longer, and then would take a very

> Our Lady was not only admirable in her outward form and inward beauty, or in great heroic deeds, but also in her daily life which was

heroes, soon to be laid to rest, had died. The English Protestant soldier who went one morning to hear that Mass, and looked with pity and respect at the bent figures of fathers come to pray for their dead sons, and at the veiled circle of nuns and heard the music, which was a cry to Christ said that he had never seen the like — his country wasn't like that. He went like that. He went round the whole of the hospital and was impressed by the comfort, the exquisite cleanliness, the perfect peace and stillness of the lofty, airy wards. "It was abundantly clear on what a kindly and sympathetic footing the nuns were with their soldier-pa-tients; and what especially touched the young Englishman was that the lads who helped the Sisters as bran cardiers in the wards were ecclesias tical students, who had had to lay aside for a while their treatises to read in this great book of charity."
On another occasion "the Ancient"
and his unit were billeted in a school garments and sat down to supper at desks of an acute angle. "But in the village was a convent, and in the convent will be soft, spotless and snowy white if you use LUX. You can make the foamiest, creamiest lather, in hot water, with a few of were nuns, and the birds of the air carried the matter. . . The nuns these dainty silken little flakes, that cleanses perfectly without rubbing. Hence unshrunken, were gravely-scandalized to hear talk of prelates lapping up soup out of unthickened little garments that are a delight to feel. Try LUX-your baby will be sure precipitous soup-plates in school-rooms, and a deputation came to see. 'Ma Soeur' saw, and was more deeply shocked than ever. 'This,' to appreciate the difference. she said, as though quelling a revolu-tion, 'must cease.'" The convent was very big—" nearly a tenth of the size of the smallest nun's heart," and "all of us were ordered there, soldiers and all. And as the days went on it was easy to see that the Sisters of Charity"—(to whom the Commanding Officer referred as "these holy ladies"—"were not less ontented with their military guests than were their guests with their open hearted welcome." "The Ancient" did much in the way of distributing crucifixes and medals, "mostly medals of God's great mother, and he could but trust that Lever Brothers Limited. they who claimed them might be reminded of her sky-clean mantle and



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CHATS WITH YOUNG MEN

Let me be a little kinder Let me be a little blinder To the faults of those about me, Let me praise a little more; Let me be when I am weary Just a little bit more cheery-Let me serve a little better Those that I am striving for.

Let me be a little braver When temptation bids me waver. Let me strive a little harder To be all that I should be; Let me be a little meeker With the brother who is weaker. Let me think more of my neighbor And a little less of me.

THE CATHOLIC YOUNG MAN AND HIS CHURCH

It cannot be denied that the average Catholic young man is not as conspicuous in his zeal as the average Catholic young woman. Quite frequently, it seems, the pastor of a parish has reason to praise the efforts of the young ladies' sodality, while he feels justified in rebuking the members of the young men's society. Women seem to take to religion and all that this word implies more readily than men, but there is no doubt that the Church of tially the same means to save their souls and reach heaven.

The moral standing of a parish can best be judged by the religious zeal of its male members. If the attendance of men at Mass is quite as good as the attendance of the women, if they receive the Sacraments as frequently as the women if they work as hard for the material progress of the parish, and contribute as much as the women, then we can say that such a parish has reached the highest possible stand-

The young men form an integral part of the congregation to which they belong. Unfortunately too many young men never formally join any congregation, after they have left home, and in their home parish they often seem to have no tie of affection and interest to bind That surely is an abnormal and unwholesome condition of things. As soon as a boy becomes old enough to play a part in the world, and claims consideration, he should also play his part in the activities of the parish, and consider its claims upon him.

The first thing a young man should do is to join one of the parish societies unless he have very serious reasons for not joining it. The average young man needs the average young man needs the strength and help that comes from association, and is on his part bound to lend that aid to others by joining. Every new member added to sodality means more power for good, more influence, more work, more grace. In every parish society the officers have a special amount of work, and it is often hard to find members willing to assume these burdens. That is a pity. The president of such a society has serious responsibilities, but with zeal and discretion he can do a great amount of good, and that ought to be a sufficient reward for him. The rank and file will follow a tactful and energetic leader. He must animate

his associates both by his word and his example. If a young man for some reason or other does not join a parish society, he should at least try to carry out the religious part of the program. Monthly confession and Communion is the least a young that loves his according to the confession and said: wishes to keep it unstained. these years the world makes most strenuous attacks upon the Faith and morality of the soul. An antidote is absolutely necessary if evil habits and lifelong harm is to be avoided. It is much easier to prevent the formation of such habits than to eradicate them after they have taken root. It is almost impossible for a young man that approaches the sacraments every week to fall a victim to the lures of vice in all its shapes, and monthly Communion is at least a strong aid to the same end. To receive only once a year is not sufficient for any

young man. The young men who are willing to assume the duties of ushers and other lay functionaries in the church deserve praise and credit for their The same must be said of those who perhaps with a great deal of inconvenience to themselves join the church choir or help in the performance of good amateur plays for the amusement and the benefit of the entire congregation.

Catholic, and certainly not for a

It always makes a good impression if the young men of the parish do not keep shy of the priest or priests of the church. Priests are the natural friends and advisers of the young man after his parents and teachers. He should honor and respect them wherever he meets them, even those that do not belong to his own church. When a young man begins to avoid the priest, to criticise him unsparingly, he will soon also criticise the whole Church and her precepts, ceremonies and functions. A faithful Catholic functions. A faithful Catholic young man is ever willing to defend Church and her priests against the vile attacks that are so frequently made nowadays.

It is not unmanly, as so many young men seem to think, to pray, to wear a scapular, to have a pair of beads, and to take a prayerbook along to church. Most of our young

in church usefully and devoutly unless they have their prayerbook with them and use it.

All the good and great things they may hope to do some time later on when they have become older they must learn to do now. A young man that does not love his religion, does not respect the priest, is not likely to become a man, a father, who will see to it that religion is kept up in his family. Through his lukewarmness and partial apostasy he may be the cause of whole future generations falling away from the Faith with all the terrible responsibility that goes with that sin.

Let every Catholic young man do his share in parish work, material and spiritual, let him give a good example of zeal and devotion. Let him take a real heart interest in all that concerns his Church and particularly his parish. Our good Catholic young men are the hope of the Church for the future. If the Church loses them, it will lose the families and thus all.—L. M. Frederick in Truth.

OUR BOYS AND GIRLS

A QUEER GOBLIN

Once upon a time in the good old God was founded for the members of both sexes, and all must use essenand the wild creatures of the woods were the friends of the good and true, there lived in England a wise and great king, who was said himself to

be kin of the fairies.

It was known that a wise enchanter was his friend and often gave him advice about his kingdom.

And, though this king was so wise that his name is still known in England as that of the most wonderful king who ever ruled the Britons, he sometimes made mistakes. His name, I may as well tell you, was Arthur.

Arthur was the strongest man and the most skilful fighter in the country. Some persons said there was no one in the world like him.

But one day the great Merlin, who was his adviser, or prime minister, thought he would teach King Arthur So by means of the magic a lesson. in which he was skilled Merlin made a queer creature, all heads and arms, appear before King Arthur and dare him to a wrestling match.

Arthur smiled when he saw the figure. Perhaps his friend Merlin was in the habit of playing tricks like this on the king, for His Majesty did not seem to be in the least sur-prised and frightened by a sight odd enough to scare persons unused to such visitors out of a year's growth.

"Oh, yes; I'll wrestle with you sometime," the king said. "But not to day. I'm very busy, you see."
The next day the figure came again, but Arthur had another reason for putting it off. Arthur thought but he wasn't sure, that the

figure looked a little larger than on the day before. The next day it came back and the next and the next. Always the king had some excuse why he had not time to wrestle with the goblin, and each day it grew bigger and bigger until at last it became of such an alarmingly large size that the king

felt that it would not be safe to put off the match a minute longer. At first it looked as though the goblin might win, but Arthur would not give At last he had the goblin down

and ready to say it was beaten.

A MOTHER'S GLORY

She was small and she wore one of those rusty black dresses that seem symbolical of long distant youth, hardships, sorrows and yet the re-tention of self-respect. The men in the navy recruiting station instinctively addressed her as " mother."

With her was a young man, erect, clean, strong. She had but to look at that boy to tell every one he was all the world to her. One small, but toilworn hand, the finger joints like knobs, rested on his coat sleeve. The youth piloted the mother past the chief master-at-arms, past the row of recruits sitting uneasily on chairs, and through the door leading to the office of Lieut. William N. Richardson Jr. officer in charge.

Chief Yeoman McDonald sorted a pile of papers quickly and expertly. Selecting one he spread it out before the mother.

"Sign here, please," he said.
The woman seated herself. She first flexed her fingers by motions as though she were writing, but the pen point did not touch the paper. Then she traced her name slowly.

Arising, she took her big boy by the hand as though she would part with him, as men part with men. But swift as a ray of light her arms shot upward and encircled his neck and his face came down to meet hers. Their lips touched and in her eyes was the full glory of motherhood. Before she released him, she whis-

pered something to her boy.
"I will be good, mother," said the She turned, and with the glory still in her eyes, left.

She had given her boy to his country.-Detroit News.

lamb, whose fleece was white as

this lamb's fleece was. You see, it refuge in measles and mumps ere the which I was employed. Yet I never

men are not trained enough in mental prayer to be able to spend the time of Mass or other devotions and the men who take care of them of the microbe mitrailleuse.

field with the other lambs and sheep

and brought it up himself.

He had a pet kitten, and soon the pet lamb and the pet kitten became great friends, playing together and cuddling close to one another for warmth when they took a nap. It

was very cute to see them.

his little friend came back and as soon as he saw her would jump about sanctioned—and signed—the Declar b-a-a-a" with delight. would go over to the plate where her and fish and seemed to enjoy it. One day when catnip was given to Kitty

time in trying to climb a tree.

When pussy took to the business of mouse and rat catching the lamb joined her in watching the mouse holes and, though never able to capture anything, seemed pleased when his friend did.

Having seen the cat trying to catch birds, the lamb amused all who saw him trying to capture a sparrow.

The lamb would crouch close to the ground and creep closer and closer to the bird, which always darted away just as he was ready to pounce

down upon it. The keeper who has brought up the two animals together and who tells have adopted his cognomen—perhaps the story of the remarkable lamb to signify that they have no head insists that it arches its back when John was something of an iconoclast angry, just like its pussycat friend.

What will happen to the lamb when it is too old to be a pet and I can but wonder that his has to go back into the field with the allusion to the eminently respectastaid and quiet sheep who live there? ble Pharisees and Sadducees as No doubt the other sheep will not a "generation of vipers" has not know what to make of it and its queer pussycat ways.

EDITOR BRANN AND THE BIGOTS

Excerpt from Brann's Books And why, pray, am not I privileged to dilate upon the historical "colloquy between Luther and the Prince of Darkness," when worthy A. P. A.'s complain to me of the celestial vis-ions seen by Catholic virgins? Have no right to comfort the souls of Protestants by citing the history of our great prototype as evidence that it is no sin to dream dreams and see visions? Suppose that Satan should suddenly appear to my correspond ent. Would he not be pleased to know that his visitor was eligible for A. membership-having induced Luther to counsel the assas sination of the Pope? Nay, sir; you shall not thus summarily deprive me of my occupation as counselor and consoler to the Protestant clergy. But please tell us something more about the Constitution "rather So Arthur rose, and the goblin and than dilate upon the alleged "enthe king wrestled long and furiously." deavor of the Catholics to stamp infidelity out of the public schools. State, I prithee, for the benefit of a benighted editor-who has failed to worship at the sacred shrine of Bill As the goblin rose to his feet it Traynor and absorb his patriotism said:
"Never put off a task till to-morrow that can be done as well to-day."
Then the goblin vanished and was never seen more.—Catholic News.

Transfer and absorb his patriousm from unfrocked Irish priests who apostrophize the British flag—to what kind of "foreign potentate or power all communicants of the Catholic worms of the dust." I have dissented from Catholicism also, but its priest-level the catholic levels and the catholic levels are the catholic levels are the catholic levels and the catholic levels are the catholic lev olic Church owe allegiance." some Casar or Alexander with vast armies and navies at his command? or is he a frail old man having kings and princes for his subjects in matters spiritual, yet bowing to the authority of the humblest magistrate in matters temporal? What have

religious convictions of a Catholic to do with his political allegiance? Cannot I recognize the sovereignty of Christ Jesus without getting up in the middle of the night and pulling the tail feathers out of the American eagle? Catholics regard the Pope simply as the representative on earth of One who said, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." If the Pope be eager for temporal power, and all Catholics owe him paramount allegiance in matters political as well as spiritual, why doesn't he grab Italy, France, Mexico and all the nations of South America and set up anew and greater Roman Empire? Why doesn't he take his 235,000,000 subservient janizaries and conquer the earth? If the A. P. A's be telling the truth, the Pope could blot Protestantism out of existence, subdue all political opposition and rule the world with a rod of iron! I don't mind tackling a bucking broncho, but I'm tampering with no earthquakes! As "a champion of the rights and liberties of the American people" I do not not propose to raise the "lance of warfare" against the Pope unless he crowds

And why should I, as a Protestant war on Catholicism any more than a homeopathic doctor would take a fall out of Hippocrates? It may be antiquated, but it is respectable. It constituted our only hope of salvation A LAMB AND A PUSSY

Of course you know about Mary's evolving the holiness fad, the camp bear on the devil. They have demeeting jarks, or even the blessed manded my discharge from editorial doctrine of the Anabaptists, just as positions and advocated boycotts on Well, I could not be sure how white the old-school practitioners were our newsdealers who handled papers on

have a heap to do.

The lamb I am going to tell you that but for these selfsame Catholics about was early left a little orphan we might have no beloved constitution to worry about. When they hearted keepers took it out of the wrung the Magna Charafterom King. John they became the grandsires of the American Government. we are not altogether indebted to them for the development of our institutions; but the part played by them in our great national drama has been very important. They decreed religious liberty in the new By and by Kitty became old enough to go off by herself, while Lambie could not get out of the little yard in among the first-if not indeed the which he was kept.

He would watch anxiously until first—to move for the independence ation. They poured their treasure was not too tired they would have a game of tag before she stretched out to rest after her wanderings or he battle-field with an enthusiasm that called forth a letter of thanks from food had been placed and join her at Washington. Many prominent Caththe meal. Lambie would eat liver olics, like Baron de Kalb and Marquis de Lefayette, crossed the sea to fight for American liberty. When all seemed lost, Catholic France sent Everything that the cat did the lamb tried to do. It took some time for him to learn that he was most to set foot as far as who goes farthest in defense of the old flag. I don't care what may be their creeds about allegiance to a foreign potentate or power"; there's the record of my Catholic countrymen-seamed with fire and sealed with blood! With that before me, it will require some thing more than prattle about nuns, frocks and "hotbeds of infidelity" to

> the Guy Fawkes' conspiracy engin-eered by the A. P. A.'s.
>
> And can I not be a devout disciple of John the Baptist without approvhimself, and-like his Lord-somewhat addicted to "denunciation. can but wonder that his

silence the guns I have aligned upon

called forth a withering rebuke from honey-tongued A. P. A. orators. Albeit, he was somewhat addicted to "abuse," I heartily approve his creed and cheerfully commend it to those whom religious intolerance has led to depart from time-honored American principles. "Repent ye-every tree which bringeth not forth good fruit is hewn down and cast into the fire." That's all there is to

it-and it's enough. I have fought the A. P. A. from its inception; not that I approve the Catholic creed, but because I approve that clause in the Constitution declares that no religious test shall ever be required as a qualification to any office or public trust under the United States; not that I accept either Papal Infallibility or the Apostolic Succession, but because it ere a violation of the principle of liberty, equality and fraternitypolitical trinity—to circumscribe the rights of the humblest citizen because of his religious opinions. The privilege of defending my own prerogatives obligates me to sacredly respect the rights of others.

If I have exhibited aught sectarian preference" it was altogether my fault. As a citizen, I place our political Constitution above all religious creeds- the rights of life above the hopes of death. judged Protestantism and Catholicism-as political forces-people who a citizen with the utmost respect. Doubtless the Pope would place many of my articles in the Index Expurgatorius; but no Catholic priest or prelate has ever tried to deprive me of employment or to injure my business by means of that most cowardly of all un American weapons, the con-temptible boycott. Reasoning by induction, how could I avoid the conclusion that Catholicism is far more friendly than is Protestantism to in-tellectual liberty—to "freedom of speech and freedom of the press?" When I find prominent in the councils of the A. P. A. men who, for years past, have striven to suppress my pen and seal my lips for ques-tioning their theological infallibility, am I likely to look to that order for the preservation of my American prerogatives, and turn, like a wolfish hound upon those who never planned me harm? Believing—with such cogent reason—that the A. P. A. is a conspiracy against liberty of conscience, is it not my duty to war upon it to the death-to denounce its every advocate as a political Benedict Arnold, a political Judas Iscariot? And must I be careful not to wound the sensibilities of these teachers of high treason, these polity ical heretics? Should I regale them with oil of Smyrna and honey of hymettus? No; I prefer to imitate the example of Our Lord, and scourge with a whip of cords those who would make the temple of my fathers a den of thieves.

For ten years the Protestant clergy have waged unrelenting warfare upon me for presuming to exercise the American prerogative of free speech—for disagreeing with them they have denounced me with far

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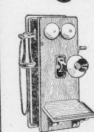
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THE SHIELD AGAINST THE BEAST

Out of the pitiable story of New York's most recent murder, one lesson arises, not indeed connected with the innocent victim, but worthy of much consideration. It is the lesson, never learned by some, that the first duty of fathers and mothers is to take care of their children.

For the benefit of the general public, investigators now report what is to them and to all lovers of the young a bitter, never-ending story Our nightly streets, the beaten trails of human vampires, are filled with boys and girls in their teens. Resorts of cheap and dangerous amusements, dance - halls, refreshmentparlors, even our public parks and breathing-spaces are their renunknown to heedless parents but profitable marts for traders in the honor and lives of our boys and girls. That the unhappy victims are not exclusively the children of the poor, is a fact borne out by experience. In all ranks of society, unfortunately, there are parents devoid of that protective instinct which even the brute of the field never loses, and all ranks contribute their quota.

But care for the child does not mean that he is to be immersed in sex-hygiene, that panacea of the vellow journalist and the saffron sociologist; much less, that he is to be given the run of a slibrary equipped exclusively with "sexional" book-cases. It does mean, however, and it insists, that the child be taught from the beginning the saving virtue of Christian modesty. Viewing the garb, the posture, the language, the customs of some young eople who pose as well-bred Chris tians, the clergyman and even the hardened social-worker, must ask in frank amazement, if some of our presumably Catholic mothers are pent on bringing their daughters to shame and disgrace. "Fashion" is a poor excuse. It is no consoler when disgrace comes, and at the bar of eternal justice before which these criminally negligent parents must one day stand, it means the sentence

Today as never, perhaps, since the pagan era which called vice virtue, are our children exposed to the claws of the beast. Without modesty, no child, particularly no young girl is safe. With it, the advances which end in ruin of body and soul for the flirt, for the girl who "lives her own life," who "can take care of herself," are effectively averted. Youth's most obvious lack is intelligent choice. It is folly to picture evil, in the hope that it be instinctively rejected. Evil has its lure; youth cannot see that its gold is tinsel, and its end destruc-Modern sociology may? know nothing of original sin: the human heart knows much. Show our boys and girls the beauty of whatsoever things are good, and there is hope, well founded, that their feet may be kept unfaltering in the paths of purity.-America

MONTALAMBERT ON IRISH CATHOLICISM

In Montalambert's "Lettres sur le Catholicisme en Irelande," which were published in 1829, we find the

following passages:
"I shall never forget the first Mass "I shall never forget the first Mass."

"I shall never forget the first Mass."

"I shall never forget the first Mass."

Dr. Lyman Abbott recently contributed to the Outlook, of which he is the editor-in-chief, a series of the first Mass."

"The Last Days of Jesus." alighted from my horse to ascend it.
I had taken only a few steps on my way when my attention was attracted by the appearance of a man who knelt at the foot of one of the firs; several others became visible in succession in the same attitude, and the higher I ascended the larger be- offering to Jehovah and almost simcame the numbers of these kneeling ultaneously slew his brother. peasants. At length, on reaching the top of the hill, I saw a cruci form building, badly built of stone, without cement, and covered with thatch. Around it knelt a crowd of robust and vigorous men, all uncovered, though the rain fell in torrents, and the mud quivered beneath them. Profound silence reigned everywhere. It was the Catholic Chapel of Blarney and the priest was saying Mass. reached the door at the moment of the Elevation, and all this pious assembly had prostrated themselves with ing, its self-indulgence." their faces to the earth. I made an effort to penetrate under the roof of this chapel, thus overflowing with worshippers. There were no seats, no decorations, not even a pavement. of tapers. I heard the priest announce in Irish, the language of a parishioners the trouble of a long

administer the Sacraments and receive the humble offerings with which his flock supported him. doctrines or neglected the services gerons fun, It is wrong even for which his flock supported him. When the Holy Sacrifice was ended, the priest mounted his horse and rode away; then each worshipper rose from his knees and went slowly homeward; some of them wandering harvestmen, carrying their reaping hooks, turned their steps toward the nearest cottage to ask the hospitality to which they were considered to have a right; others with their wives riding behind them 'en croupe,' went off to their distant homes. Many remained for a much longer time in prayer, kneeling in the mud, in that silent enclosure chosen by the poor and faithful people in the times of ancient persecutions.'

STEPHEN A. MACISAAC

Dear CATHOLIC RECORD, -Being a ing your seeming instinctive consistent adherence to the things beautiful. I was, therefore, many times tempted to contribute an item demands on my regular occupation.

Recently, however, I was the loser of a very dear friend in the person of Stephen A. MacIsaac (son of Donald A. MacIsaac of East Bay Cape Breton) hence my present appearance.

Poor fellow! after nearly two years of warfare in France he gave up his life for the cause of liberty and justice. He enlisted with the 36th Battery at Sydney; was about thirty-two years old at the time. He had everything to live for, for he was possessed of the most enviable disposition, personal appearance and environment, but the call came and he answered.

You, perhaps, will wonder why I associate his name, or the incident of his death with your good paper. Well, dear RECORD, I considered his death as one of the most beautiful things and worthy of mention among your choice ones, for he was a devout Catholic. Yes, and consistent. Everything he did in the practice of his religion was actuated by that most beautiful consistency of pur-pose and conviction that only the true dictates of the heart could be responsible for.

He was a Knight of Columbus and. the eve of his departure from Sydney, was waited on and presented with several addresses, among one of the most notable being that of Rev. Donald MacAdam, his parish priest in Sydney, and an old time neighbour at East Bay.

He leaves another brother (Joseph) still fighting in the 36th. They both joined at the same time but were later separated. "Steve," as he was popularly known, was transferred to the 9th Howitzer Battery. Although communicating regularly with each other, through the mail, they had not been face to face until the eve of the fateful day (June 4th.) They chatted freely for quite a while and after "Steve" had made some requests of "Joe" to forward some trinkets home for him he took his leave. Next morning "Joe" was advised that "Steve" was killed. It seems while changing the position of their guns that he met his death. The good officers of the 36th allowed 'Joe" and several of "Steve's" old comrades of the 36th to go to the funeral and the man, Christian and soldier, was laid away-a loss but, thank God, a credit to his country, his community, his church and his

dear parents, brothers and sisters. Personally I can only say with them, he was God's to give and he was evidently ripe for His taking. May he rest in peace.

FALSE IDEAS

Arthur Preuss in his admirable little Fortnightly Review recently punctured some of the bombast and fustian that is ignorantly uttered against the practices and doctrines of the Church in the following truthful words which scorch these defam-

Christ." Speaking of our Lord be-fore the Sanhedrin, he says that in this trial were put in sharp contrast two conceptions of religion, the humanitarian and the ceremonial two conceptions which have been in the world ever since Cain made an

"The one conception imagines that God is best pleased by a scrupulous obedience to certain carefully defined regulations and a punctilious observance of certain prescribed rit-uals. This it is that will save the world from the wrath of God or the gods. The other believes that God is best pleased by a spontaneous life of love, service, and sacrifice. it is which will save the world from the terrible evils it brings upon itself by its selfishness, its self-seek-

Dr. Abbott scores those who clung and still cling to the former conception, which, he finds, was held in the Old Testament, by those "who put no decorations, not even a pavement.
The floor was of earth, damp and stony, the roof dilapidated, and tallow candles burned on the altar in place on fastings and ablutions or synagogue services." Of course, the Catholic Church, which observes Catholic people, that on such a day rites and has a ceremonial, comes he would go, in order to save his in for condemnation. Dr. Abbott charges that the "ceremonial" con-

of the Church."

UNFOUNDED INSINUATIONS

This insinuation is unfounded. The Middle Ages produced some of the greatest theologians, who wrote treatises on God and His perfections. These treatises, of which Dr. Abbott evidently knows nothing, are still studied in the schools. We have in the schools. nothing that surpasses them in keenness of speculation and depth of argument. The Middle Ages gave us Bernard of Clairvaux, Anselm, Thomas Aquinas and Bonaventure. They practically created the science of God and His perfections. In the light of this great fact alone Dr. Abbott's assertion is untenable.

The medieval priests who devoted their lives to Masses and confes were not thereby guilty of spreading a false and narrow conception of God. "Confession," in the reader of your most precious and broadminded paper for well over fourteen years I cannot help noticity and the second street of the sec and firm resolution to strip off moral uncleanness and becoming more Christlike. The devout hearing of the Mass, which is the renewal of but was most invariably deterred by the sublime sacrifice of Calvary, is one of the powerful means given to the faithful, by which they can and should rise from the slavery of sin to the liberty of children of God. Priests who thus try to lead souls to Christ and to imitate His virtues, do not inculcate slavish adherence to the belief that "God is best pleased by a scrupulous obedience to certain carefully defined regulations."

Dr. Abbott furthermore overlooks the fact that the Middle Ages have hard to resist. also given us numberless instances of men and women who sacrificed their fortunes and laid down their lives for the good of their needy and afflicted brethren. The Middle Ages may not have heard of "social service, but they knew and practiced

St. Francis of Assisi and his little band did as much for the alleviation of human want and suffering, and contributed as much to the solution of the "social problem" of their time, as many a modern organization with unlimited means is doing today. In the Middle Ages there were societies for the ransom of captives, and there were noble men and omen who devoted themselves enentirely to nursing the sick and succoring the poor. But these devoted apostles of social service had no narrow, onesided view of God. They received their religious instrucand much inspiration and strength from priests, at whose Masses they devoutly assisted, and during that two weeks a change can and shortcomings.-The Monitor.

K. OF C. BORDER STRUCTURES NOW CATHOLIC SCHOOLS

Guard along the Mexican border the Knights of Columbus erected a considerable number of substantial recreation stations and field headquarters, from Brownsville, Texas, Nogales, Arizona, These halls served an excellent purpose, since they were well equipped for the comfort of the troops and afforded saying: suitable provision for their spiritual welfare. But it is probable that Ghost." they are destined to serve a more necessary end in the years to come. Many of them, according to the account given in the Columbiad, have been converted into Catholic schools and mission stations, where such are most urgently needed. Thus the buildings at El Paso and at get good old Protestant doctrine free Camps Cotton and Pershing are to be from the errors of Popery, and they used as schools by Bishop Schuler; while the Oblate Fathers have received for their mission the structures erected at Llano Grande, San Benito and McAllan, Texas. The building and equipment at Laredo have been given to the Catholic Orphans Home in charge of the Servants of the Sacred Heart of Jesus for the poor and the Orphaned. The brick structure at Nogales, though used by the local council, is partly devoted to school purposes, while the stations at San Antonio are at present occupied by the Texas militia. Nothing was more providential for the work of the missionary priests than the erection of this chain of Knights of Columbus border structures which can now serve both as school and parish houses, and help to solve the problem of educating the thousands of Mexican refugee children who have crowded into the United States. The writer in the Columbiad may well say:
"This disposition of the Knights of Columbus' buildings is not only intrinsically noble, but extrinsically its fruits will repay the Order a hundredfold in work for the Faith.—

CATHOLICS AND SPIRITUALISM

The impetus which has been given to Spiritualism by the writings of rominent individuals in England, is having its effect in this country as well. It is reported that three persons in New York City alone were mulcted out of 170,000 by certain leaders of the cult, before the hand of the law restrained their efforts. "It is strange that so many otherwise sensible people take these fakirs seriously," remarked the Catholic Northwest Progress, in a recent editorial. "There are more mediums, clairvoyants and palmists doing bus-iness in any of our large cities than there were in the whole Christian world in the Dark Ages. Superstishould for the moment be turned into the house of God — there to Middle Ages by priests who devoted their lives to Masses and confessions, these people by their patronage.

fun' to tempt God's Providence.' One local Spiritualist enthusiast avows that "lots of good Catholics attend the seances," without knowing that such a statement is contradictory. To say nothing of "good" Catholics, not even so-called members of the Chyrich these who have bers of the Church, those who have learned the very First Command-ment, can fail to know what the Church holds in such matters. And to make her position the clearer, the Sacred Congregation of the Holy Office?has absolutely forbidden Catholics to take part in spiritualistic "seances." There ought to be no room for doubt in Catholic minds.— Catholic Transcript.

STORY OF AN EX-PRIEST

HIS FIRST SERMON WAS SHORT AND TO THE POINT

Exploiting ex-priests was once popular business among non-Catholic sects. They were supposed to come laden with inside information; they paraded as brands snatched were from the burning; they were exhibit. ed as valuable acquisitions, no matter what their character or their antece dents. The taste for such unfortun ates has to a great extent died out, and with the taste the value of the unfortunates themselves. They very often, indeed, proved a sad disappointment; still the tempta-tion to use them has always been

Irish history records one such disappointment, which deserves to be commemorated. He was Rev. M. J. Brennan, born and ordained in Kilkenny. Both as a student and a priest he was a man of brilliant talents. He lacked, however, the kenny. saving and necessary virtue humility, developed a spirit of selfsufficiency and insubordination and was suspended by his ecclesiastical superior, Bishop Marum of Instead of repenting he added to his guilt by publicly renouncing his religion, and was immediately grabbed up as a valuable catch by a Protestant society of Dublin.

Owing to his talents he was wined and dined by his new masters, and repaid them by maligning and libeling the religion in which he had been raised. He was asked to preach his first sermon in St. George's Protestant Church, Dublin. It was to be a big occasion in his life, and he had two weeks to prepare. However, to whom they confessed their sins over him; the veil wrought by pride and vanity fell from his eyes, and he resolved to make reparation for the injury and evil he had done

When the first Sunday of Advent, Dec. 3, 1809, arrived, the cream of Protestant Dublin came to hear Father Brennan's reason for leaving During the stay of the National the Church of Rome. Having robed himself in the soutane, surplice cap he had worn as a priest, he mounted the pulpit. A breathless silence came over the audience, for ecclesiastical millinery of that kind was new to them. Then removing his cap he made the sign of the cross saying: "In the name of the Father, and of the Son, and of the Holy

The congregation looked on amazed thinking he was about to scoff at the holy sign and the holy words he had used. The priest raised aloft the Bible he held in his hand, saying: The Bible is the word of God." This made all feel that they were going to almost wept for joy and comfort. But their joy and their comfort soon vanished for Father Brennan con tinued with solemnity and emphasis: By the contents of this Bible, every word I have written or spoken against the Catholic Church was a

Then he turned around, left the pulpit and, hastening to the Church of the Franciscans, humbly and peniently asked for reconciliation at Treas. Winc, Ont. 2021-2. pulpit and, hastening to the Church of the Franciscans, humbly and peni tently asked for reconciliation at their hands. He was subsequently admitted to the order, but was not allowed to preach or hear confessions. However, he used his talents well, for he devoted himself to the study of history and produced an "Ecclesiastical History of Ireland," which keeps his memory green among those who love to read of the sad but glorious story of the Church in Ireland.-The Tablet.

DIED

FINN.-At Montreal, Que., on July 1st, Ann Kelaher, of Ruskey, County Roscommon, Ireland, beloved wife of T. J. Finn, of H. M. Customs. May her soul rest in peace.

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41-22, Merlin, Ont.

2019-3

EXPERIENCED TEACHER WANTED FOR the Separate school, town of Oakville, One holding 2nd class professional certificate. Duties to commence in September. Apply stating salary to L. V. Cote, Sec. Treas., Oakville, Ont.

TEACHER WANTED FOR SEPARATE school, Kenilworth, Ontario. Duties to commence Sept. 3rd. State salary. experience and qualifications to Sec.-Treas. S. S. No. 3, Kenilworth, P. O., Ont

WANTED SECOND CLASS PROFESSIONAL Teacher for C. S. S. No. 18. Township of Tyerdiraga, for term commencing Sept. the 3rd. Salary \$500 per year. State experience. Address Michael Corrigan, Marysville, R. M. D. No. 1.

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