

The Catholic Record.

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

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SOCIETY

A wordy wit defines Society as "That privileged portion of the community whose sayings and doings are regarded as important enough to be chronicled; the people who live apart, whose adventures and fortunes and marriages arrest attention as the lives of the common average fail to do."

Fashionable journalism deals with these people at large, offering to the student of manners a spectacle of variegated interest. To one whose perceptions are acute, it is as though an endless procession were passing; not a crowd like that which the Vision of Mirza typifies in Addison's parable of mortality, but a select assemblage moving towards some desired goal. The personnel changes, some falling out and others slipping in; the march goes on unceasingly. It is a demonstration of the upward and onward impulse, the urge of life in spectacular form. As in Nature, so in the human sphere—life ascends as the grub evolves into the butterfly, utility sports brave tints and patterns—is sometimes absorbed by them. Climbing approves itself as the most dignified exercise. To be in a forward place, to follow the band, to consort with those who have the air and habit of taking the lead, so as to be at home in the charmed circle—is the sole ambition secretly cherished by many. Pageantry plays a prominent part in the world's affairs. Animals and the aboriginal tribes who are nearest to them delight in ornament; they also have their exultations and entrances, sedulous to act their favorite parts. So Society moves in spacious quarters, wears fine raiment, cultivates exclusive living and behaviour. The manners of gentlefolk vary widely; for as wealth is now a ready passport to social importance, exacting standards of speech and conduct no longer obtain.

NOT ESSENTIAL

Education in the full sense never was a sine qua non of high society; and the morals of people without obligatory duties are as may happen; the old usages that lie upon the surface being still the chief consideration. The pageant sweeps on. Its pauses give point to the main drift of the whole. An "At home" here, a dinner party there, a fashionable wedding or charity-fete now and then, vary the routine of dressing, shopping and other diversions. No doubt the pomp and glitter, the costly clothes and throbbing automobiles, all the color and variety of the spectacle have their attraction for young and old. Golf and gossip, bridge and tennis, changes of costume to suit the exigencies of the season or the occasion—these and a thousand other trifling details are embodied in the ensemble which we envisage as Society. The honours of this social pageant might well fill a part of our space. Caste has been riddled and routed by satire in every age, in spite of its rational ground. Poets and playwrights have revelled in its comic aspects. We all remember the soaring cloister who had an invitation to the mansion of an aristocratic debtor. "It was a very mixed company," he told his host. "Well," was the reply, "you couldn't expect them to be all tailors." Patricians and Plebeians are made of the same clay; some fine and fragile, others strong to endure rough wear. When they deserve respect they usually receive it. The envy that moves restless folk is ill-judged. The cares and vanities and vexations that conceal themselves under Fashion's bravery are not worth struggling for. Our real needs are few after all.

"The battle of our life is brief. The alarm, the struggle, the relief—Then sleep we, side by side."

THE GENTLEMAN

Culture may take a false direction; indeed it is bound to do so when a nation allows itself to be dragged into subjection to imperious demands which clash with modern ideals of freedom and international justice. All the same, the law of harmonious development is at work in subtle ways. Thus we may trace the evolu-

tion of the gentleman from the old feudal state. Few would take offence if told "You are no saint;" but it would be quite unsafe to say to the average male, "You are no gentleman." The fact is that even where coarse manners and sordid notions prevail an undefined idea lurks and occasionally manifests itself in behaviour; it is the budding sense that manhood is shaping for something higher than mere self-pleasing. The grimy laborer in the street car, who gives up his seat to the elderly traveller is, to say the least, on his way to become a gentleman. All the epics of chivalry and romance take this mood of fine service for granted. Gallantry now gives place to a reasoned sense of what is due to man as man. Woman's share in the great transformation cannot here be noted. That it is momentous, who can doubt?

Thus we may proudly and profitably envisage the social pageant. No superficial estimate suffices. Extreme theories neutralize each other. Facts give the lie to ardent upstuffers of the order of the Society as they also do to those who denounce and resist timely adjustments. Generations pass, kingdoms break up and recombine, the watchwords of civilization change, but the race moves forward to its goal. The ideal humanity floats before, and at times faith in its triumph waxes faint, but amid all the confusion, the trampling and crowding and blaring music of the foremost files who roughly represent the moral urgency that never slackens or fails, the end is decreed and the means serve to promote it. The heirs of all the ages will one day appreciate their inheritance to the full. In that day seers and sages will be honored—kings shall be philosophers and philosophers kings, for in the fraternity that banishes sanguinary strife men shall discern the chief good clearly and pursue it joyfully to the predestined end.

CONVERTS FROM NON-CATHOLIC CLERICAL FAMILIES

At an out-of-the-way Scottish seaside resort, recently, Mass was celebrated in a small cottage for the Catholic visitors by a priest who was also on a visit to the island. Only eleven persons were present at the service. By a rather remarkable coincidence, the celebrant was the son of the local Episcopalian minister, and one of the most prominent members of the congregation was the son of a former local Presbyterian minister. Two other members of the small congregation were daughters of Protestant ministers. The gathering formed thus a remarkable object-lesson in the attractiveness of the Catholic Church for the more thoughtful of those connected with non-Catholic clerical circles.

A FLOWER IN A WINDOW

As we whizzed past the dingy tenement we noticed a single sickly geranium blooming in the window. At first we were inclined to smile and then we were provoked to pity. It might stand, we reflected, for courageous effort unrewarded, or for a bitter hand-to-hand fight with the world that found solace in a crimson blossom, or an appreciation of beauty but partly gratified.

The human heart, even in its blackest moments, craves the comely and the good. The man in whom the love of flowers or music or little children is unextinguished has still a basis upon which to build, sunk in sin though he may be. Light sometimes shines in dark places, and whatever of sorrow or failure may lurk in the tenement by the elevated is mitigated by the flower that nods its head in the window.—New World.

WHISKY DISTILLERIES CLOSED

On September 8, the manufacture of whisky ceased in the United States, under provisions of the food control law. Millions of bushels of grain heretofore used in making that form of drink will be diverted to food. Importation of whisky also stopped on the same date. It is not known how much grain will be added to the food supplies as a result, but experts say about one hundred million bushels are used by the distillers each year, of which about forty million bushels are used in whisky manufacture. Customs officials throughout the country will seize all importations of spirituous liquors reaching the United States. Officers of the Internal Revenue Bureau throughout the country will see the distilleries make no more whisky.—Sacred Heart Review.

WHO ARE OUR SOLDIERS?

"Man for man, the soldier is as good as anybody," says Mr. Bickerstaffe-Drew, one of England's best known army chaplains, and the ranking Catholic chaplain of the British armies. If we took 1,000 soldiers and 1,000 civilians, this experienced priest declares, we would not find among the soldiers the slightest degree more of sinfulness, unfaithfulness to God, brutality, coarseness or meanness than we would find among the same number of civilians. Speaking of the "boys" with whom he has come in contact in Flanders during the present War, the Monsignor says: "There was no drunkenness, but a most perfect sobriety among them; and it was not only that the men were brave to a degree, bearing their terrible wounds and hurts with most heroic patience and silence," that, after all, "is the fashion of their profession, 'by their cleanliness, their decency, their irreproachable behaviour in the midst of what was supposed to be the license of war' passed their words to express. He had heard that in war one would see the soldier not at his best; but he had learned otherwise. 'During the War he had found his respect for the soldier immensely deepened.'

After all, these soldiers are only our own home boys wearing the uniform of the country's defenders. Who are they but our own brothers, our own sons, warm, human hearted fellows, who have only one life to give and who give it freely for others? "A soldier comes more nearly than a King to the pattern of Christ," says Cardinal Newman. "He is not only strong, but he is weak. He does and he suffers. He succeeds through a risk. Half his time is on the field of battle, and he does it on a bed of pain. And he does this for the sake of others. He defends us by it. We are indebted to him. We gain by his loss."

Of course, we admire the soldier boy. Perhaps, even, some sense of what Newman says comes vaguely to us as we watch the man in uniform on parade, or read of his exploits on the field. But, nevertheless, there is no profession so little understood by the masses, so unjustly criticised and even reviled by the people, as the soldier's. The soldier is a marked man; and when one soldier falls, the whole rank and file of his fellows suffer. True, this is a good thing in a way for the soldier, a fact that acts as a deterrent on him, a check against carelessness. But it is hardly just on our part; and if there is one thing that this War will bring home very close of us and personally to us, to 1,000,000 of us at least, it is this fact—that the soldier boy is our boy, just as we sent him out of our homes to take his place in the ranks. He does not charge much, on the contrary "the coercion of the service is a powerful influence for good," says Major Paul Malone. "Perpetual drilling develops subconscious obedience; thus the soldier develops the faculty of loyalty following his military leaders, and of courageously leading his subordinates; and if he returns to his community with this faculty fully developed, his influence will be a positive factor for good.

As for the Catholic soldier in the field, perhaps there is nothing in Shakespeare more Catholic or better fitted for Catholic soldiers, sailors and chaplains than the golden words of counsel given by Henry V. as he paced in disguise the English lines at Agincourt:

"There is no King, he his cause never so spotless, if it come to the arbitrament of swords, can try it out with all unspotted soldiers. Some, peradventure, have on them the guilt of premeditated and contrived murder; some of beguiling virgins, with the broken seals of perjury; some making the wars their bulwark that have before gored the gentle bosom of peace with pillage and robbery. . . . Every subject's duty is the King's, but every subject's soul is his own. Therefore should every soldier in the wars do as every sick man in his bed, wash every mote out of his conscience; and dying so, death is to him an advantage; or not dying, the time was blessedly lost wherein such preparation was gained."

Fair words and true for the soldier boy, the son of our home, the pride of our nation.—Charles Phillips, in America.

METHODIST PAPER HUNDS TOM WATSON HIS DUE

The Alabama Christian Advocate, official organ of the Alabama and North Alabama conferences, Birmingham, Ala., of the M. E. Church South, says editorially: "The Roman Catholics in America have certainly 'put it over' on Tom Watson. He has had much to say about their being subject to a foreigner, and consequently unable to be loyal to their own country; he has harped on their being 'non-American' until it is an old song. But in this hour of America's need Tom Watson is 'doing his bit' to embarrass and cripple the administration, while the

Roman Catholics claim that 40% of the men in the army and navy are members of their Church. In addition, the Knights of Columbus are raising a fund of \$3,000,000 to do for their young men in uniform what the Y. M. C. A. is doing for the Protestant soldiers. We are not a Romanist and are not contemplating uniting with that body, but when it comes to loyalty we must say we prefer the Catholic to the 'Watsonian' type."

OUR UNASSIMILATED IMMIGRANTS

Dr. Newell Dwight Hillis does not believe in the magical efficacy of the melting pot, he looks upon it as the great American delusion. Filled with sinister forebodings as to the future of the Republic, he recently gave vent to them in the following terms surcharged with tragic import: "Dark moments come when one surveys the multitudes [of undesirable immigrants], and their ignorance, squalor, filth, superstition, drunkenness; their contempt for the school-house and the book, the social settlement and the church."

Our policy of throwing open the gates to all immigrants who wish to share the good things of the land has enabled us to grow from a mere handful to a mighty 100,000,000. But our growth, Dr. Hillis holds, has been akin to that of a fungus or a tumor, and the problem that confronts us now calls for the scalpel and the knife.

"First of all, the mere bulk of the foreign-born population is disturbing. Statisticians tell us that we have more than 50,000,000 of our people who are either foreign born or the children or grandchildren of foreign-born parents. Had the old native stock at the time of the adoption of the Constitution remained, growing by natural increase alone, we would have in the country today 48,000,000 people." In answer he said that if even the grandchildren of immigrants are to be numbered among our foreign population, it is much to be feared that the white native stock will dwindle to infinitesimal proportions. But that is neither here nor there. The point is that we might have, but have not, 48,000,000 people descended from the "old native stock." The point is further that never raised their voice, whether from choice or compulsion, against that perversion of the natural law which has brought about the condition which he deplures. While the old native stock reverted to the morality of pagan Rome in the halcyon days of the Empire, its Christian leaders remained mostly dumb. What a splendid opportunity they lost to fulfil a patriotic duty towards the country they love so dearly, when they let slip the chance to assail the hideous vice of race suicide that is gnawing at the vitals of the nation and decimating it before their very eyes.

"We must all confess," says Dr. Hillis, "that some immigrants mate the Republic with a deadly hatred. Their malignity is almost beyond words. Witness that meeting some months ago when a group of men assembled, put an iron pot on the platform, set fire to the kindling wood and then each man and woman marched by, dropped a little American flag into the flames, and took from the hand of the leader the red flag." Strangely enough, the speaker forgot to say that the leader in this dastardly performance was a Harvard graduate (1892), one Bouck White, a name that sounds strangely like the patronymics of the immigrants from "Austria, Serbia, Bulgaria," whom Dr. Hillis would especially banish from our shore. The vast number of foreigners, even if they read newspapers and listen to sermons in their own tongue, and use their own language in their schools, are quick to accept "the essential ideas of democracy." Their English is no bar to it, since English obviously has no monopoly on these ideas and ideals.

That "some immigrants" hate the Republic is too obvious to question. They hate all law and order and even the form of government. They were dyed-in-the-wool Socialists before they landed here, and our large-hearted legislators never denied them the right to American hospitality. Events may soon show whether the course of the latter was right or not. Others have been made into followers of the red banner by what they saw, heard, and lived through in the factories, mines and other industrial enterprises of their adopted land. The heartless exploitation of the laboring man; the sweatshop proprietor who waxed fat on the starvation wages of women and children, represent phases of our American life well within the memory of the present generation. In consequence of strong and persistent protests, of strikes and riots even, legislatures have had to step in so frequently to better conditions, and then their enactments have so often been circumvented by greed that it is an utter perversion of the truth to denounce and condemn the immigrant and to hold up his native employer as an immaculate example

of true Americanism. Socialism is fundamentally wrong. But men believe what they are, without the religious restraints which the Catholic Church alone provides. Socialism will continue to win converts as long as such conditions are allowed to exist.

If Americanism stands for anything at all, it stands for equal opportunity, fair treatment for everyone, in short, for social justice. From how many Protestant pulpits before which those "malefactors of great wealth" sit in smug self-satisfaction, has their unholly grasping been denounced? How often have the rights of their employees been set forth in unmistakable terms?

The initial impetus towards reform was allowed to come not from those who should have been the leaders, but from the masses who will find a spokesman when their burden is beyond endurance. Meanwhile, the Protestant pulpits keep on fatuously prating about "American ideals and the faith of our fathers." The descendants of the fathers have become too few and too powerless to preserve the ideals of their forebears, and are loath to hand on the heritage to a new generation which, with supercilious airs, they would brand as "our unassimilated."

Unassimilated or unrelaxed by ties of blood to the native-born, yes. But physically and mentally and morally they are the peers of our colonial pioneers and founders. They are fully fit and willing, especially those of the Catholic communion, to take up the task that is dropping from the impotent hands of a degenerated stock. The Republic is safe in their keeping.

Their ignorance, squalor, filth, superstition and drunkenness, their contempt for the schoolhouse and the book" are but the swan song of a foolish and dying nativism. Rail at them as you may. But stop them in their conserved task of fashioning a greater, a better and a stronger America, you will endeavor in vain to do. By reforming your own morals you may still share that honor with them who do not shirk the burden of life and manhood and nation-building.—J. B. Coleman in America.

EXALTING THE CROSS

Time was when the imperial diadem of the Caesars gleamed far and wide as the most resplendent gem of this earth. Rising like a glorious orb it cast its brilliancy to the farthest ends of the Roman Empire. The city of the Seven Hills, brooding over the Tiber, was the center whence radiated power and dominion throughout the civilized world. Decay and death, however, has ever been the fate of human institutions, howsoever grand they may have been in their prime. Babylon and Assyria, Greece and Carthage furnish eloquent testimony to this truth. Rome, in the minds of her citizens, was destined to last forever. But Rome was only human, and as the work of man she perished.

When Constantine, with one blow, shattered forever the bonds that held captive the whole Christian world, he decided to perpetuate the glory of Rome in a different sense. The most despised object cherished by the Roman Empire was the Image of the Crucified. The Latin tongue with its flexibility, scarcely could supply expressions sufficient to register the contempt and the abhorrence which the average Roman citizen felt for that image. Constantine's act, however, snatched the cross from the mire, he rescued it from extinction, raised it high in the Roman forum, and meant that it might shine forth as the beacon of hope to the oppressed peoples of earth.

On September 14 the Catholic Church commemorates the exaltation of the Holy Cross. She calls her children to pause and consider what they and the world owe to the benign efficacy of that Sacred symbol. She started on her long journey down the ages to the end of time with the avowed purpose to bring all men to Christ. She is still laboring towards this end. She has done more. Her missionary-bands have gone forth to the uttermost recesses of earth to Christianize the peoples; the effect has been also to civilize them. Christianity, representing truth in its highest form, has tended to bring forth the most beautiful development of truth in a manifold sense. Art and letters, science and philosophy have felt the warming influence of Christian truth, and have been purged of the grosser elements that formerly debased them. The exaltation of the Cross has been the exaltation of the human race; it has been the purification of the peoples of the earth, and, relying upon Christ's promise, it will shine undimmed down to the end of Time until the last human being with convulsive gasp has given back his soul to his Maker. High over the portals of eternity will it shine to welcome us into the haven of unending happiness. To him who has been ashamed of that Cross during life it will be forever and aye a burning brand, torturing with all the vehemence of a loved one repulsed.—Catholic Bulletin.

PEACE NOVENA ADVOCATED

TO INVOKE QUEEN OF PEACE IN OCTAVE BEFORE FEAST OF THE IMMACULATE CONCEPTION

A nation-wide novena for peace is being urged as a practical way, on the part of the Catholics of the United States, of co-operating with Pope Benedict XV's peace efforts. The feast of the Immaculate Conception, December 8th, is suggested as a good day for the novena to end. Concerning the proposal America says:

"The pleading of the Holy Father with all who have been redeemed by Christ to lay aside their strife, though it has fixed the eyes of the whole world on peace and undoubtedly hastened its advent, has not been altogether successful. The Pope is not, of course, surprised. In fact, what has actually happened seems to have been anticipated by him some months ago when he bade all his children turn in their agony of pain to the gentle, the gracious Queen of Peace. Have we obeyed his bidding? Certainly in private. But have we made a united effort to win through her powerful intercession the priceless boon for which every heart is longing but which still seems so far away? We should do so at once.

An easy, practical way of doing this would be a novena to the Queen of Peace, made simultaneously in every Catholic church and chapel in the land. Much might be expected from the mystical novenas days of concerted prayer, if all the members of every parish and all the soldiers in every military camp would first purify their hearts from sin, and then, gathering each evening before Our Lady's statue, would humbly supplicate her assistance, uniting their voices in a common formula, voices rising with childhood, trembling with age, and strong with the years of maturity. If our prayer for peace expressed in the words written by the Vicar of the Prince of Peace and directed to her whom he has called the Queen of Peace were to rise as a single petition from millions of pure hearts, it would have so mighty a volume that it would thunder at the gates of Heaven, and Our Lady could not but hearken. The Feast of the Immaculate Conception would be a good day for the novena to end, a feast that inspires confidence. For what is Lourdes but the gift of a compassionate mother to her suffering children? Perhaps the Queen of Peace will grant us no less a boon."

MOTHERS OF MEN

Some of the mothers of the men of the Sixty-ninth must be proud women to-day. We have read of the recruits at the army, Lexington Avenue, refusing their dinner of ham and cabbage because it was served to them on a Friday. The sacrifice was none the less because after all, it turned out to be not necessary, for troops on active service are dispensed. It is the principle of the thing that is so fine. Only those who have had to do with hungry boys will fully appreciate what it meant to go without their meal rather than violate the command of the Church, yet these recruits left it untouched and went hungry. Irish? yes, of course almost to a man, and their good mothers would expect nothing else, but that does not make the story any the less noble. The lady who is it her training and the lady who is it has borne fruit. The lady who is it, in the best sense of the word. We feel confident that they will conduct themselves like to the knights of old, permitting nothing, no reserve or trial to mar their chivalry.—Truth.

RHEIMS SHALL NOT BE MUSEUM AVERS CARDINAL LUCON

DETERMINED THAT CATHEDRAL IS TO REMAIN SUCH IN ANY EVENT

Suggestions are being publicly advanced as to the destiny of the Rheims Cathedral, says an Associated Press news item. Discussion centers on whether it should be restored as a Cathedral or transformed into some sort of a national memorial dedicated to those who have lost their lives in the War or left as a monument to Teutonic barbarism. The question cannot be definitely decided perhaps until the German guns have been driven from Fort Brimont and the final condition of the historic fane, after so many months of bombardment, can be ascertained.

Meanwhile, Cardinal Lucon, Archbishop of Rheims, who has remained beside his beloved Cathedral throughout the bombardment, is firmly determined that Rheims shall always have its temple. "I protest with all my energy," he has said, "and I shall never cease to protest, against any project that seeks to make Rheims Cathedral into some kind of a museum or necropolis. Those who have such ideas do not consider what Rheims is for the Church, for France and for the whole world. All such proposals are impossible."

CATHOLIC NOTES

There are one million one hundred thousand persons under catechetical instructions for Catholic baptism in China and Africa.

Rome, Sept. 4, 1917.—After consulting with Archbishop Cerretti, the Pope has created a new diocese at Wagga, Wagga, Australia.

The new chapel of St. Paul in Westminster Cathedral was erected entirely by offerings from recent converts to the Church.

Lady Chylesmore, formerly Miss Elizabeth French of New York, established a Belgian convent school on her estate near Windsor. Eighteen nuns from Antwerp are in charge.

The Right Rev. Rene Perros, P. F. M., established in Bangkok, Siam, a college which has enrolled 1,050 students, one-fourth of whom are Christians.

An act of the U. S. Senate provides for a monument, in Arlington Cemetery, in memory of the Catholic Sisters who gave their lives for their country on the battlefields of the Civil War.

The famous French monastery, the Grande Chartreuse, from which the monks were expelled by the French Government in 1903, has been converted into an internment camp. The monks of St. Bruno founded this abbey nine hundred years ago.

The closing exercises of a retreat conducted by the Dominican Fathers at Lorrha, Tipperary, were held in the ruins of the Dominican Abbey which was founded in 1269 by Walter De Burgh, Earl of Ulster, and for over five hundred years owned by the Dominicans.

The Most Rev. Daniel Cohalan, D.D., Bishop of Cork, has been left property valued at \$80,000, in Dublin and Kensington, by the will of the late Miss Francis Mary Hetrick, formerly of the Shelburne Hotel, Dublin.

A dispatch states that the Vatican has asked the good offices of the American and British governments in behalf of the priests and religious orders in Mexico which are threatened with expulsion from that country. The Vatican adds the assurance that there is no reason justifying such a measure.

The author of the beautiful "Salva, Regina," was Blessed Herman the Cripple, who was born in 1098. The prayer is one that came from the heart of the crippled monk. Millions of Catholics every day utter it with fervent devotion. In every known tongue they cry out, "O clement, O loving, O sweet Virgin Mary."

A fine mosaic of the early sixth century Christian church has been discovered by British troops in Palestine northwest of Beersheba, under works recently occupied by the Turks. It bears a Graeco Syriac inscription referring to a Saint George. Bones were found beneath the mosaic. The mosaic has been somewhat injured by Turkish trench digging, but is, nevertheless, a fine specimen.

By Bishop Faveau, C.M., comes news of a great event which has just been celebrated in his diocese, namely, the three hundredth anniversary of the first Mass said in Hang Chow. It hardly seems possible that the Faith had a foothold in Che Kiang long ago, but such is the fact. The occasion was one of great solemnity; not only neighboring bishops but the principal mandarins and civil and military authorities were present.

Catholics throughout the country will be interested in the election of Walter George Smith of Philadelphia as president of the American Bar Association, an office considered to be one of the highest honors that can come to an American. Mr. Smith was elected at the convention which closed recently at Saratoga Springs, N. Y. Mr. Smith is one of the most prominent Catholics in the country, being a trustee of the Catholic University of America and a former president of the Pennsylvania Federation of Catholic Societies.

A Lincolnshire farmer was fined £5,500 lately, for selling potatoes at above the maximum prices fixed by the food controller, says a dispatch from Spalding, Eng. Thompson sold his potatoes at an average of 41s a ton while the price fixed by the controller was £11, 10s. There were fifty-five charges against Thompson, to which he pleaded guilty, and he was fined £100 on each charge, in addition to £250 costs. Thompson sold more than 1,000 tons of potatoes above the legal price.

The old Boston library contained ten thousand volumes, many of which were gifts, being largely reports. The present public library contains more than three million volumes. It has thirty branches, which, if put together, would cover sixty acres of floor space. The library subscribes for 350 daily and weekly papers, and 1,700 other periodicals. Among the collections given to the library are the Quincy, Thomas Prince and President John Adams libraries, the Allen A. Brown collection of 80,000 volumes, and the Barton collection of 14,000 volumes. The library property is valued at \$8,000,000.

AMBITION'S CONTEST

BY CHRISTINE FABER

CHAPTER XXVII.—CONTINUED

"Brother Fabian visited us once, as you must remember. That visit disclosed to me that even he loved my boy. But when I, encouraged by that fact, would have presumed on it, to win some hopeful word for myself, I was sternly reminded that there was a great barrier between us...

Again Mrs. Courtney's hand sought the bosom of her dress. This time it brought forth a little ivory case attached to a gold chain of delicate workmanship. She paused before she opened it to beg to Ellen, who was now kneeling beside her, and to say with a voice that threatened again to fail her through emotion: "Never since the wretched night upon which your father left me, twenty-three years ago, until I received the news that Howard had become a priest, have I suffered even my eyes to look upon this. I wore it near my heart, but I would not look at it lest the agony of separation from my husband should become more unendurable, and because I fancied that I ought to shut it away from my sight until I could imagine myself to be more worthy of him."

CHAPTER XXVIII. UNCLE AND NEPHEW

The singular story of Mrs. Courtney's life was the next day told to the young priest, and the treasured miniature disclosed to his astonished and entranced view. It was all so like some thrilling fiction, utterly unsuspected to the matter of fact in which they lived, that he felt almost disposed to regard much of the tale as the effect of a too ardent fancy, wrought upon by long and severe suffering, but the very evidence of that suffering so visible in his mother's appearance, in her manner as she recounted her tale, compelled him to believe her statements, and he too, like Ellen, was overwhelmed by strange and wild emotions.

He rang the bell. It was the same mild-faced porter who had been there in Howard's time who answered the summons. Howard trusted to the changes which time had effected in his appearance to pass unrecognized—for he was too full of strange emotions to desire to receive the welcome of the Brothers till he had first met his uncle, and he was not deceived. The porter did not recognize him, but conducted him at once into one of the reception rooms. "What name?" he asked, as Howard seated himself where his face was in the shade. "None," was the reply, "a person who wishes to see Brother Fabian."

Brother Fabian came. His quick, elastic step, once so familiar to Howard, and now not forgotten, sounded in the hall; his tall form darkened the doorway of the reception chamber; his dark, stern face was turned towards the silent figure in the corner; still Howard made no motion. He waited till the religious had closed the door and advanced to the centre of the room. Then the young priest arose, and flinging back from his forehead the wavy clusters of hair, he extended his hands with a softly murmured: "Uncle!"

Rapid and strange was the transformation in the dark, stern countenance of the Brother. His cheeks flushed to the red glow of animated youth, his eyes sparkled with a strange blending of tenderness and passion, and he, too, extended his hands, not to grasp Howard's, but to fling them about the latter's neck, while there broke from his lips a passionate heart cry: "At last—my nephew!"

Long was that interview; for many were the questions pertaining to Howard's life abroad, to the circumstances of his ordination, which Brother Fabian asked; but there were no other inquiries, no allusions even, as to how and when Howard had been informed of his relationship to the religious. The latter seemed to avoid all such topics, and the young priest, observing that, forbore himself to broach them. But at length the uncle conducted his nephew to receive the welcome of the other religious. To the latter, Brother Fabian still remained Howard's old tutor—for, not having acknowledged the kinship before, he shrank from proclaiming it now.

THE GREEN FIELDS

In an upper room of a New York tenement house a sick woman lay, weakly looking out at the tall "skyscraper" buildings opposite with dull and unseeing eyes. Her thoughts were far away indeed: instead of the houses and chimney-stacks towering aloft on every side of her, resting half and pleasantly in sweet and unpolled sunshine and fresh breezes, against the kindly side of a green Irish hill.

parlor, and turned to convey the card to Mrs. Courtney. But that lady, pale and breathless, and followed by Ellen, was already at the foot of the stairs. She seized the card from the man's hand, and only waiting to assure herself that the inscription upon it was the same, and to motion to her daughter, who, undecided whether to advance, had remained midway on the stair, to follow her, she hurried to the parlor. The domestic went below to recount what had occurred to his fellow help.

"Faith, I'm thinking that what with the children coming home, and Master Howard being a priest, Mrs. Courtney is not herself at all. Sure, you'd think she couldn't wait to walk, but that she must fly to meet that strange man, whoever he is. She just snapped the card, without a word, and herself and Miss Courtney is in the parlor with him."

priest: for even could she summon there to deliver such a message for her, here in this awful place? Her neighbors, she felt she knew of them would simply laugh and shrug their shoulders at the silliness and simplicity of such a request. There was only one other Catholic, as far as she knew, in the place beside herself, and that was Mrs. Carroll, a very old woman who lived on the next story, and who used sometimes to pause as she passed her door to bid her a kindly "Good morning." But the old creature had been ailing for some time, and it was so many weeks now since she had seen her or heard her voice that she felt the poor old body must be very ill and bedridden, if not actually dead and buried without her knowing.

"If only she could have come to her—yes, she might then have found courage to make her request, and tell her of the terrible longing that now filled her heart to be safely shrived once more of her sins. A little while ago she had yearned for the green fields at home. Now nothing else on earth seemed to matter save that she should go before her God with her soul newly shriven and made white. And again the little prayer to the Blessed Mother of God, the 'Memorare,' the one little prayer which she had not altogether forgotten, went heavenwards from her pale and bloodless lips.

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able of books. The word itself, "Catechism," has a significant meaning. It is a Greek word telling of that which is to be sounded and resounded—that which is to be by constant repetition drilled into the ears of man that he may hear and know. Under one mode of expression or another the Catechism is as old as the Church.

"Read and re-read the Catechism for your own enlightenment and sanctification. Read and re-read your Catechism that you be able to defend your faith and rehearse correctly the teaching of the Church to those who are not of her fold. Three-fourths of the objections put out against the Catholic Church are misapprehensions or mis-statements of her creed. The quick, effective answer to such objections is to say—Thus, and not otherwise, the Church teaches: read its Catechism.

"You will be told that an indulgence is an anticipated pardon for sin. In answer, quote your Catechism—An indulgence is not a pardon of sin nor a license to commit sin, and one who is in the state of mortal sin can not gain an indulgence. You will be told that Catholics worship the Blessed Virgin and the saints. Quote your Catechism—The Church honors the saints because by honoring the saints who are the chosen friends of God we honor God Himself. You will be told that without sorrow, in virtue of mere priestly absolution, Catholics think their sins are forgiven. Quote your Catechism on the necessity of contrition, sorrow for sin, a hatred for sin, a true grief of the soul for having offended God, with a firm purpose of sinning no more. In answer to innumerable other objections arising from ignorance, vincible or invincible, quote your Catechism. The Catechism is the final response to such objections."—Sacred Heart Review.

WM. H. SLOAN

NOTED CONVERT AND FORMER HEAD OF THE BAPTIST MISSIONS IN MEXICO

Wm. H. Sloan, a distinguished Baptist missionary, for twenty years head of the missions of his denomination in Mexico, became a Catholic after long and anxious study, in 1908. His death is the occasion of a noteworthy sketch of his life in *The Missionary*, from which we take the following:

"William H. Sloan moved to Kansas while still a boy, and in very needy circumstances he began a typical American career, winning by his untiring labors, proficiency in all branches of the professions, then a regular and thorough college education, including the degree of A. M. During all those years he worked every spare moment for his support. Then he took a full course of ministerial training in the Baptist University of Rochester, N. Y. Licensed to preach, he enjoyed several years of successful pastorates in prominent Baptist churches.

Besides being intensely religious and a fluent and powerful preacher, Mr. Sloan had a distinct tendency towards the adventurous calling of a foreign missionary. He held for several years a prominent position in the Baptist missions of Burmah. Meanwhile he had married and very happily. The climate of Burmah being quite unfavorable to the health of his wife and growing family, he returned home, and soon after joined the Baptist missions in Mexico. Naturally a linguist, and always fond of study, he soon mastered the Spanish, and became as fluent in it with tongue and pen as with his native language. In a few years he became the general superintendent of the Baptist missions in Mexico.

"From time to time Mr. Sloan's conscience had been stung with sharp misgivings about the Protestant position. Those were accompanied by interior struggles of an exceedingly painful intensity. He never spoke to a Catholic on religion, except to try to convert him, but now and then he procured Catholic books. Being of the kind of mind that studies rather than reads, he finally found his conscience occasionally in open rebellion, which he suppressed with honest but painful exertion.

"This process lasted a good many years, extending over the latter half of his twenty years' sojourn in Mexico. He has placed on record his interior experience there. Although he was less scandalized by them than by the welcome they were given by the Protestant missionaries when they apostatized, 'I fought Catholicism by day,' he has remarked, 'and studied it by night.' At last he knew the Catholic religion thoroughly well, both in its living results in priests and people, and in its doctrine and history as it is known to the learned and witnessed in the writings of friends and foes.

"His change of belief at last was completed, and it was a mental transformation as welcome as it was compulsory. The call of truth had gradually grown imperative, whilst Protestant error grew more and more repellent. Religion of any sort is at its best propagandism, and the Protestantism in Mexico, to quote Mr. Sloan's own words, was a maze of multitudinous divergencies of doctrine and practice, an arena of mutual conflict and condemnation. The foulness of the lives of the converts from Catholicism was awfully scandalous. And the wholly artificial and unreligious basis of the

effort to de-Catholicize Mexico was undeniable. 'Can all this be of divine institution?' he tells us he asked himself. 'Is this what God wants? Does the Holy Spirit, indeed, guide these people, or are they guided by misled, if unconscious egotism, and a desire to live a comfortable worldly life on a sufficient salary.' And he knew that the fatal defects of Protestantism are essentially inherent in it everywhere.

"But Mr. Sloan, like any honest Protestant, must be turned to Catholicity by an overwhelming totality of proofs, and he therefore now more radically investigated the Scriptural evidences of the Church. He tells us that he labored seven years on the compiling of a Spanish Concordance of the Holy Scriptures, and I scrutinized every text that could bear on the subject that I had in hand. I found the authority of the Church as 'pillar and ground of the truth,' the primacy of Peter, the power of the priest to forgive sins, the sacraments and one or two greater dogmas, to be so clearly taught in God's word that I dare no longer close my eyes to the truth. Once I was convinced of the truth that ultimate authority lay in the Church, and that she was the authorized interpreter of Holy Writ, the rest followed as a natural consequence. The Holy Spirit said to me: 'This is the way; walk in it.' It was more difficult for me to accept the discipline of the Church, its ceremonies and ritual, but here again I was aided by Him Who guides into all truth when the seeker is willing to be led.

"On the other hand, I asked myself: By what authority am I persuading these people to give up the faith of their fathers? No church has given me such authority, for none in Protestantism claims any, the missionary board is not a New Testament institution, and does not pretend to be. Did Christ send me? If so, how is it that a hundred others around me claim the same authorization and yet each one leads the people along a different road? For not only among the multi-colored Protestant churches, but in my own church there were a score or more of different faiths, nay, even in a Baptist congregation of which I had been pastor. There was no authority anywhere to deliver a distinct message of Christian truth. ('Roads to Rome in America,' Curtis.)

"To become a Catholic meant the severing of old ties, the grieving of loved ones, the tears of wife and children, the cutting of every means of support for myself and family, the entire overturning of the old life and the forced adjustment to a new and strange one—a somewhat difficult thing for a man of sixty-four years of age. I consulted no one but God, talked with no man or priest, until I was about ready to stand publicly by my conscience. Then I called upon Father J. A. Reis, pastor of the English speaking Church of San Lorenzo, City of Mexico; and later I called upon the Archbishop, whose pious advice, given me only a short time before his lamented demise, I shall never forget. And on the 20th of January, 1908, I was baptized by Father Reis, General Frisbie and Judge Ignacio Sepulveda being my sponsors. I found the "peace of God which surpasseth all understanding."

THE SUNDAY SCHOOL

The Sunday School is at best an inefficient substitute. No matter how zealous priests and teachers may be there is nothing that can take the place of the religious school.

Who would be so silly as to expect a child to become proficient in any branch in a class of one hour a week? A boy's arithmetic would be in a sad state if his attention were directed to it only once a week. Then why expect that the same boy who needs continual drilling, day after day, of support fear, in order to acquire a rudimentary knowledge of that branch is to be thoroughly grounded in the knowledge of his religion with a few minutes' application once a week?

To know one's religion, as one should, daily study is necessary. Not only must there be the daily lesson in Catechism, but even the other so-called secular branches must be taught under religious auspices.

The school must have the atmosphere of religion. Religion must animate all that the child learns. The most impossible person is the Catholic parent who can give his children the advantages of the Catholic school yet deprives them of it. He is to be pitied, for he does not know any better. Often he has some foolish idea that there is something defective about the parochial school.

An educated, well informed, common sense man would know that to many thoughtful people outside the Catholic Church the one thing to be envied is our religious school system. But after all there is nothing quite so pitiable as the Catholic who poses as omniscient and who, out of his stubbornness and ignorance makes his children suffer.

"On the other hand, there are so many Catholic parents who have not in their parish the advantages of the parochial school. Circumstances make it impossible to have a school. And for that reason they understand their great loss. So often one hears parents saying: 'Oh, if we only had a parochial school.' They look eagerly to the day when that blessing will be given them. In the absence of the Catholic

school we have to rely on the Sunday school to give the children a religious education. It is a big task. Yet it must be done. And it will be done well, only if the parents give it their support.

A constant complaint with those who direct the Sunday schools is that parents do not cooperate with them. Some parents think that the Catechism can be learned without trouble. If they are paying for music lessons, they see to it that they get their money's worth. They know that it is not merely the lesson that counts, but the study, the daily practice.

This common sense way of looking at things should be applied to the Sunday school. Catechism is not learned by inspiration any more than any other study. And surely it is quite as important, at least, as the home studies to which the hour or two hours are given ungrudgingly.

To parents belongs the duty of educating their children in the knowledge of the things of God. They cannot shirk that duty simply by sending their children to Sunday School. The first and most important duty is theirs to see to it that at home serious and daily study is given to the Catechism.—The Pilot.

GENERAL INTENTION FOR OCTOBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE LEAGUE AMONG CHILDREN

The years are passing quickly, and so are the men and women whose our children to-day will soon develop into manhood and womanhood and take their places in the civic and the religious world. They are the ones who will be called upon to keep the light of our holy faith shining before men, edify their fellow citizens by their upright lives, and contribute to the support of our immense and ever expanding charities. The children of today will be expected in a very few years to hand down, pure and intact, our Catholic beliefs, our traditions and practices to the generation that will succeed them. This being the case, who does not see how important it is to prepare them for their future roles by implanting in their minds a thorough knowledge of the doctrines of the Catholic Church?

This knowledge is a necessary equipment for their coming years; but experience too often proves that something more is required; that religious knowledge alone does not suffice to keep souls in the right path. How many are these who in childhood were fully instructed in the truths of the Catholic Church, but who have become wrecks on the way-side in after life. Mere knowledge of the truth may make men learned in the truth, but it alone will not make them good; it will not imbue Catholics with personal piety or fervor. It is not enough to know, we must also do. Truth must flower in man's soul before it brings forth fruits of virtue; it must be reduced to practice in their daily lives before they can be called complete Catholics. The acquiring of knowledge and its flowering in the human soul imply two operations, the first in the intellect, the second in the will. And because one operation is as important as the other in education, while the intellect is being trained, the will must not be allowed to lie fallow. The wills of children must be cultivated by appeal to their higher and impressionable selves, by showing them how generous and how loving God is and how ardently He desires their love in return, by suggesting reasons to make them proud of being Catholics, by putting before them the needs of the Church at home and abroad, by praising the saints and urging imitation of their virtues, thereby developing an apostolic enthusiasm and zeal for the welfare of the souls of others as well as of their own. These various appeals to the higher sentiments of children, when watered by God's grace which is never wanting, will move their wills to action and will have a wonderful effect on their lives.

Membership in the League of the Sacred Heart furnishes opportunities for the cultivation of this spirit in children, and helps truth to flower in their souls. The Morning Offering teaches children how to spiritualize—divinize, some writers call it—their lives; it turns their lives into one continual prayer;—not precisely vocal prayer which they are accustomed to offer to God, nor mental prayer which their immature minds cannot easily grasp, but prayer of action, or vital prayer, which membership in the League teaches them to use. How easy it is to arouse the enthusiasm and the piety of children when they are taught that their Morning Offering turns all their daily thoughts, deeds, pains and sufferings into prayer, and makes it partake of the nature, efficacy and merit of prayer. And what further is needed to transform the lives of Catholic children than to have acquired the habit of living under the eye of God and of offering to Him daily all they do, say or suffer? The habit of vital prayer is easily acquired by the repetition of the Morning Offering. When persevered in, the practice begets a keen realization of God's continual presence, and has an enormous influence on the hearts of children; they will feel more acutely the horror of sin and the advantage of living in God's grace.

This state of soul in children is something far more important than

mere instruction in the doctrines and practices of the Church. The "Imitation of Christ" teaches us in many passages that knowledge—even felicitous knowledge—is not sanctity. Learning is not to be blamed, nor is the mere knowledge of anything which is good in itself and ordained by God; but a good conscience and a virtuous life are always to be preferred before it. This counsel is good for adults; it is also good for children and should never be forgotten by educators. The cultivation of the mind and the formation of the will are two operations which should go hand in hand during the plastic years of childhood. When the minds and hearts of children are developed after this fashion the next generation of Catholics, that is, those who are to succeed us, will be not merely instructed but also filled with piety and zeal. For this reason all who have at heart the spiritual welfare of children—parents, teachers and others—should enroll them in the League of the Sacred Heart and explain to them fully what membership means in this world-wide organization which seeks its efficacy in its union with the Sacred Heart. The hearts of little children are made to love, and if properly explained no devotion will appeal so strongly to them as devotion to the Heart of Jesus. The simple recital of the events of our Lord's life, His discourses, His miracles and parables, will reveal to their immature but searching minds the only motive—the motive of love—that permeated all His words and works and urged Him to do all He did and suffered. They will realize at once that the love of the Sacred Heart for them was boundless and they will feel that they must return Him love for love.

Once the Morning Offering has become a habit with them, it is an easy step to the offering of the Daily Eucade to their Blessed Mother, recited for the intention of the Holy Father. Besides the General Intention, children have many things to pray for. They are asked not to forget their family, their pastors, teachers and school-mates, success in their studies, the welfare of the Church and the spread of the Catholic faith throughout the world.

Membership in the League will turn them into little apostles of prayer. They will have learned how to profit by the actions and sufferings of their daily lives which they translate into vital prayer. When they shall have acquired this virtue it will not need much urging to make them go to Communion frequently. Being more closely united to the Sacred Heart, they will feel the need of nourishing their souls with our Lord's own Body and Blood and will grow up strengthened in the spiritual life. What better preparation could they have for the struggles and trials they may have to encounter in the coming years? What stronger motive for confidence could they have than to feel that they are living and working and growing in years under the protection of the Sacred Heart? And when we disappear from the scene we shall not fear to shift the responsibility of doing God's work in this world on to younger shoulders, knowing that they are able and willing to bear the burden.

E. J. DEVINE, S. J.

A MODERN EVIL

The Church having defined and re-asserted her position on spiritism, there is no course for the Catholic to follow except to give a wide berth to this growing evil. The desire on the part of relatives and friends of the deceased to get in touch with the spirit world and learn from those who have departed this life of their present state has brought spiritism to the fore among many classes of men.

Books, pamphlets and journals are published periodically setting forth the wonderful manifestations of the other world, and defining the happiness which each soul reached now possesses. Almost without exception the message is one of felicity with a wish that the recipient might possess the happiness that the departed one now enjoys.

The whole foundation upon which spiritism is built is dangerous and subversive of morality. It has been proved that the spirits at work are the powers of darkness. Deception and trickery, falsehoods and delusions have been frequent in the history of spiritism.

The Church has taken the stand that Catholics may not frequent the seance hall nor have any intercourse whatever with spiritists or mediums, that the practise is unlawful and pernicious and destructive even of faith. And well has such a course been followed by her. When one examines spiritism in the light of

sane judgment he must inevitably come to the conclusion that not only are the revelations of spiritism often untrue, but its practice is positively dangerous.

The agency at work is not God. It is apparent to any sensible man that God cannot be the author of falsehood or influenced by mere caprice. Much less does He act at the whimsical call of men who have openly denied Him and cast ridicule upon the Christian faith. The intervention of God postulates at least sanctity of life on the part of those who invoke His aid. They may then, become the instruments of God in the working even of miracles. But no such considerations are requisite for the introduction of spiritistic manifestations. It is not, therefore, God who is at the bottom of spiritism.

Nor can it be said that the good angels are operative forces in this craft. As God does not act at the whim of man, neither would He permit His angels to become the hidden agency of spiritism and subject to the call of godless and capricious men.

God, indeed, in His wisdom could use the souls of the departed as His special instruments in the accomplishment of His high purposes among men, but this has happened but rarely in the history of the world, whereas the manifestations of spiritism are of daily occurrence.

It is not the souls now saved who act through spiritism. They have with death suffered the loss of the body which was the means of communication with the material world. Dispossessed of the body, the soul of itself cannot have communication with the universe. These souls besides are God's friends, and are not subject to the commands of dissolute and often irreligious mediums. The loss of a means of communication likewise militates against the souls of the damned becoming the operative influences of spiritism.

There remains, therefore, but one agency that produces the strange phenomena of the seance room, namely, the powers of darkness, the lost angels who rebelled against God in the beginning, and who through hatred of God and jealousy of man roam through the world seeking man's spiritual ruin.

The arts and crafts of the devil are subtle and deceptive. At times the truth is told; again patent contradictions issue forth; lies abound. In the end there is destruction of faith, perversion of morals, spiritual death. All these are the toll of this nefarious practice which claims to exert such a beneficent influence upon the world and upon the lives of men.

It is no wonder that the Church has interdicted such a practice. She knows the subtlety of the devil and his deception practiced among men. It is her province to safeguard her children against this evil.—The Pilot.

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LONDON, SATURDAY, SEPT. 29, 1917

THE CATHOLIC RECORD'S VIEW

Under this heading The Daily News, Toronto, refers from our discussion of the Pope's Peace Note that we "think the War should not be continued." And then The Daily News, using a single extract from our first article on the subject as a text, goes on to controvert the position it assumes the RECORD to have taken.

But in cauda venomum: "In closing we would respectfully ask the Archbishop of Toronto if he approves the sentiments of the CATHOLIC RECORD, or if these sentiments are printed with his sanction."

We hope the dignity of the RECORD will not suffer in the eyes of the patriotic and loyal editor of The News; but on reading The News article our feelings found expression in that undignified and indefinite exclamation. Then the risible faculties got out of control. The quiet but unmistakable menace in the tone of the respectful question put to the Archbishop of Toronto is directed toward His Grace in his official capacity rather than toward the RECORD.

Assuming, however, that the Archbishop, unawed by the stern demeanor of The News, has ignored and forgotten the question so respectfully asked, we may assure The News that before they were printed "the sentiments expressed in the CATHOLIC RECORD" received no approval or sanction from any one except the responsible editor; and since publication of the said editor has not been reprimanded by the Archbishop of Toronto or any other bishop for having given a too respectful consideration to the proposals of the Pope.

The unspoken and supercilious assumption of genuine and unquestionable loyalty and patriotism on the part of The News and its constituency as compared with that element represented by The CATHOLIC RECORD and His Grace the Archbishop, is much more eloquent and arrogant than the comparatively crude boasting of the Pharisees in the parable. And yet when they think of Catholic Belgium, Catholic France, Catholic Italy, Catholic Poland, Catholics as such, though they may send up to God the heartfelt prayer of the humble Publican do not feel called upon to justify themselves before the haughty Pharisee. And when we see the unquestioned loyalty of German Catholics to their own country we can only wonder at the survival of the Protestant superstition of divided allegiance amongst Catholics. In a war in which 70% of all the active participants are Catholics we can pity the mental attitude represented by The News; but we are not likely to be awed by it into apologizing for our opinions.

Our readers know our attitude toward the War, and toward the Pope's proposals for bringing about a just and durable peace. Unfortunately our readers, though quite as loyal, as patriotic and as intelligent and let us add quite as fallible as those who read The News, they are not, as a rule, the same people. And readers of The News who are not readers of the RECORD whether intentionally or not would be led into the belief that the RECORD favored peace at any price. Our readers need not be told how unfounded

is the implied charge. This is the situation. Many people believe that, as the News puts it, "If the present conflict were to terminate to-day with the Kaiser's armies in occupation of nearly all Belgium and Serbia and much of France and Russia, the German people would forever believe in their invincibility and in the superiority of their militarist system and Hohenzollern leadership."

We do not question the sincerity and honesty of those holding that view; but we do not find their reasons convincing, nor do we find their reliance solely on brute force to rid the world of the Prussian menace, the most hopeful or Christian or democratic view of this crisis in civilization. Without presuming to be dogmatic we believe firmly that the utter failure of the colossal attempt at world dominion has sealed the doom of the German militarist system, and has made another such attempt forever impossible.

With the conditions placed by the Holy Father could they be realized, this is put beyond the shadow of a doubt. Did we believe otherwise we should have no alternative to consider but war at any cost so long as hope of victory remained.

That this belief is not due to the suspected obliquity of Catholic vision is evident from the subjoined extracts which we choose from many similar ones.

Frank H. Simonds, author of "The Great War" and "They shall not Pass" thus commented on the Pope's Letter:

"We should recognize at the outset of all peace discussions that while in fact the Pope's proposal must be closely associated with Austria and with the Catholic party in Germany, the mere fact that it includes the restoration of Belgium and Serbia makes it tantamount to demanding the defeat of Germany and of Austria. For it was over Serbia and Belgium that the world went to war. It was to defend Serbia that Russia drew the sword; the Belgian episode supplied the occasion for British entry into the war; and if the terms of peace establish the independence of both these countries German defeat is unmistakable."

"We must recognize also that the liberation and restoration of Serbia and Montenegro would restore that condition created by the second Balkan war, which barred the road for the central powers to the near east. It would restore the barrier between the component parts of the German Mitteleuropa empire, and thus it would leave Germany and Austria, even had they no other concessions to make, still in that situation which seemed to their rulers so intolerable as to justify precipitating a world struggle.

"Therefore the ruling party and powers in Germany, or, as one might choose to say, the ruling and dominating idea in Germany which led to war, must find themselves at the end unable to bring home a single profit from an enormous expenditure and obliged to confess not only to temporary losses but to permanent disadvantages all over the world.

"On the other hand, there will be necessarily a large party in all the nations at war which will believe that the papal proposal actually, if not in purpose, would spare Germany from that military decision which would decisively dispose of the German policy and the German conception and for long years, if not for all time, put an end to the German dream of world power based upon military efficiency and upon the methods of ruthlessness and violence which have been employed by Germany in the air, at sea and in the invaded districts.

"To foreshadow what will be the reception of this papal proposal is no part of the commentator upon current events. The world is war weary. There is a longing everywhere for peace. There has been an immense shrinkage in the program of the Allied nations, even in details which were most deserving of success. It may be that a German adoption of the present proposal will come promptly, and if it does no one can mistake the effect that it will have in the Allied countries, because it will be in fact, if not in form, a confession of defeat and a vindication of the original purpose of the nations at war with Germany.

"Actually its reception, granted the restoration of Belgium and Serbia is unconditional and complete, must depend largely upon the French and Italian attitude toward the questions of Alsace Lorraine and the Trentino. It is not too much to say that it is far and away the most important peace suggestion yet made, and difficult as it is the pathway which the Pope has to pass, it is by no means impossible that he may achieve his goal."

And Ambassador James W. Gerard in "My Four Years in Germany" says: "Freed from the round of daily work, I felt for the first time the utter horror and uselessness of all the misery these Prussian military autocrats had brought upon the world, and what a reckoning there will be in Germany some day when the plain people realize the truth: when they learn what base motive actuated

their rulers in condemning a whole generation of the earth to war and death!"

The Italics are ours. And last but not least The Daily News itself in commenting on the Pope's proposals said:

"It is plain to the whole world that Germany has failed to accomplish its will."

To quote our own comment in the article which impelled The Daily News to "respectfully ask" the Archbishop of Toronto whether he approved:

"If plain to the whole world it is conceivable the German people will remain blind to so patent a fact? Our object, it has been repeatedly stated, is to destroy Prussian militarism, not to crush the German people; to make the world safe for democracy against the inordinate ambitions of autocratic rule. But Prussian militarism, class privilege and military domination can be destroyed utterly and effectively only by the people concerned. It is conceivable that the military idea discarded by defeat can rehabilitate itself with a people who have gone through the horrors of this War and for generations must stagger under its legacy of crushing burdens?"

DEFINITE INFORMATION

The following correspondence sets at rest a persistent but groundless rumor concerning which we have been addressed several inquiries. The head of the overseas Catholic Army Chaplains is Father Workman of Montreal. There is one Director for all denominations of Chaplain Services; hence Father Workman's title is Assistant Director of Chaplain Services (Roman Catholic).

THE CATHOLIC RECORD, London, Ontario, Sept. 12th, 1917.

The Honourable Sir Edward Kemp, Minister of Militia, Ottawa, Ontario.

Dear Sir Edward:—

In the Sept. number of the Columbiad, the official organ of the Knights of Columbus, appears the following: "Right Rev. Monseigneur A. E. Burke, P. A., director of Catholic Chaplaincies in the Canadian Army, with the rank of Lieut. Colonel, recently returned from Europe to undertake special diplomatic work for his government. Msgr. Burke has been on active service since the summer of 1915 and under his direction the spiritual care of the Catholic Canadian troops has been brought to a high state of efficiency. He expects to return to England and France in about two months."

The Knights of Columbus of Ontario are now engaged in advertising very extensively a week's campaign, beginning September 23rd, for funds to enable the Catholic Chaplains' overseas to prosecute more effectively their work for our Canadian Catholic soldiers. The statement in the Columbiad that "Father Burke is 'director of the Catholic Chaplaincies of the Canadian Army'" may very materially affect the important work of providing funds to be expended under the direction of the Canadian Catholic Chaplains. The information carried in the appeal to Catholics for funds is that the position claimed by or for Msgr. Burke is filled by Father Wolstan Workman, O. F. M., of the Montreal Franciscan Priory; and that his official title is Lieut. Colonel, Rev. W. T. Workman, M. C., Assistant Director of Chaplain Services (Roman Catholic), the Overseas Military Forces of Canada. (See enclosed advertisement and circular.)

We are not concerned with the special diplomatic work which the Canadian Government may have confided to Msgr. Burke; but it is very important that the confusion created by the other statement in the Columbiad should be cleared up. Though you may not realize just how important it is, Sir Edward, you will admit that in the circumstances an authoritative statement from you is very desirable, if not imperative. The CATHOLIC RECORD will publish such authoritative statement as you

may see fit to make in the premises and thereby put an end to a misunderstanding which might seriously impede the great work which the Catholics of Ontario are called upon to do for their coreligionists overseas. I have the honor to subscribe myself,

Yours very sincerely, (Signed) J. T. FOLEY.

P. S.—Everyone interested in this work will be grateful to you for a prompt reply. The RECORD goes to press on Monday and next week's is the only issue that will reach our readers before the 23rd. If for any reason an answer by mail could not reach us by Saturday, 15th, we should be grateful to have you wire the reply at our expense. (Signed) J. T. F.

TELEGRAM Ottawa, Ont., Sept. 14th, Catholic Record,

London, Ont. Minister of Militia out of town. Your letter twelfth will be brought to his attention Monday.

(Signed) CAPT. CREIGHTON, Assistant Private Secy.

In due course we received the following letter too late for last week's issue:

Department of Militia and Defence, Ottawa, Sept. 18th, 1917.

Re Lt. Col. Rt. Rev. A. E. Burke Sir:—

I have the honor, by direction, to acknowledge receipt of your letter of the 12th inst., addressed to the Honorable Minister of Militia, and in reply thereto to state that Lieut. Colonel the Rev. A. E. Burke does not hold the position of Director or Assistant Director of Chaplain Services of the Canadian Expeditionary Force, either in Canada or overseas. There is no such position as Director of Catholic Chaplaincies in the Canadian Army.

As regards the Canadian forces overseas, there is an Assistant Director of Chaplain Services (Roman Catholic) which position, according to the latest information in this Department, is held by Lieut. Col. the Rev. W. T. Workman, M. C. I have the honor to be,

Sir, Your obedient servant, (Signed) S. C. MEWBURN, Major-General, Adjutant General.

J. T. Foley, Esq., The Catholic Record, London, Ont.

THE DUTY OF THE HOUR

Catholic Army Huts is a society of which every Catholic chaplain on active service in the Canadian Forces is a member.

This society erects, equips and conducts Catholic huts for Canadian soldiers.

These huts serve a two-fold purpose; that of a chapel where Catholic soldiers may assist at Mass, and receive all the ministrations of religion; that of a recreation hut, where all soldiers, irrespective of creed, are welcome.

Money is urgently needed for these huts. Ontario is asked to contribute \$100,000 during the week of Sept. 23-29. Knights of Columbus and other Catholic gentlemen are undertaking the management of the campaign.

Catholic huts are at present in operation at Bramshott Camp, England, under the C. W. L. at Le Troport, France, a Canadian hospital centre, and in the Canadian Corps area, where four large tents were sent for this purpose last month.

Several others will be erected next month.

Catholic Army Huts, except during Divine Service, are open to Protestants, just as the Protestant Y. M. C. A. huts are to Catholic soldiers.

Perfect harmony exists among the Catholic Army Huts, Y. M. C. A. Soldiers' Institute and similar organizations. No one has or wants a monopoly of doing good.

The Senior Catholic Chaplain overseas, Lt. Col. Rev. W. T. Workman, A. D. C. S. (R. C.) is in charge of Catholic Army Huts in England; the Senior Catholic Chaplain in the Field, Major Rev. F. L. French, D. A. C. S., Canadian Corps Headquarters, is in charge in France. The organizing committee in Canada consists of Major Rev. John J. O'Gorman, C. F., Ottawa; George N. Bovin, M. P., Granby, Que.; Quebec State Deputy, Knights of Columbus; and J. E. Murray, Renfrew, Ontario, State Deputy Knights of Columbus.

that they be hosts in their own.

Application has been made for registration under War Charities Act, 1917. Catholic Army Huts are being erected and conducted with permission of the competent military authority. Huts are not a luxury of army life; they are a necessity. They refresh the soldiers bodily, mentally and spiritually. They keep high both the morale and the morals of our boys. They are of incalculable aid in helping the soldier to overcome the enemies of his soul and the enemies of his country.

What the money is needed for. A hut in England costs from \$2,500 to \$7,000 according to size. A hut in France, 25x100, unfurnished, costs at least \$2,500. The equipment of a hut costs from \$500 to \$1,500. A small hut may be erected for \$1,000, while a marquee, which can be easily moved from place to place, can be obtained for about \$500.

A complete hut is a building 30x100 with the end screened off as a chapel, which screen is removed for parade service; and a marquee 30x100; the equipment consists of an altar and accessories, platform, writing tables, chairs, canteen, gramophone, piano, moving picture apparatus, records and lantern slides and stationery.

This appeal to the people of Ontario for Catholic Army Huts is made at the urgent request of the Catholic Overseas Chaplains, and has been approved and cordially supported by the Apostolic Delegate and the Archbishops and Bishops of Ontario.

The following letter will be read with interest and enlightenment: No. 2 Canadian General Hospital, France, 28, 8, '17.

Dear Father O'Gorman,—I cannot tell you how grateful we all are for your good work for the Huts—and to the Knights and others who are helping. There was a small chapel hut here (15x30) when I arrived, built by the energy and zeal of the Catholics of the area, led by Father Duffy, S. J., who is here still. I need not say it was too small. We had been trying to get enough together to enlarge it when Father Workman arrived. From the Fund he gave us £50. Building is very expensive. The addition is 15x30 and the contract price £116. We have it almost finished, and so we shall now have a reading and recreation room.

It is very edifying to see how many soldiers attend the early Mass (6:30 every morning and the Rosary each evening (6:15). They feel so grateful that there is a place for Our Lord where they can visit during the day.

I need not say to you that the life of a soldier is not at all a normal life; or that we need all the consolations of our Holy Religion, as well as all the safeguards that can be provided. So the benefactors of this fund will have many soldiers' fervent prayers in their little wooden chapels.

You know, dear Father, how devoted the Canadian Nursing Sisters are; and how much they do for the sufferers,—as well as the doctors who have given up so much. Catholics among them will feel grateful to those at home who help to provide chapels, and will realize that not in France only is borne the heat and burden of the day.

Faithfully Yours, (Signed) (REV.) T. O'SULLIVAN.

THE EGYPT OF THE WEST

As we journeyed recently through the western prairie the old biblical story of Joseph and his brethren recurred to us. Joseph was a dreamer and saw visions of fat kine, and of sheaves bowing down before his own. Like him many young Josephs of the East had visions. One saw himself a cattle king among the foothills, another a wealthy farmer of the plains, another a civil ruler making laws for this new commonwealth, an honored leader in the land. Yet another beheld himself mounted upon a foaming charger, clad in gala attire, with gold braids about his neck and a ring on his finger, receiving the homage of the populace, and basking in the smiles of fair ladies; for would it not be his privilege to write after his name the magic letters N. W. M. P.

Many of these saw their visions realized. They became men of affluence. Other members of the family, hearing that there was wheat in Alberta, journeyed westward like the sons of Jacob of old. Even the young Benjamins were sent for, and in some cases the whole household set out for the prairie. To complete the parallel they had to pass through the desert, a desert of rock and

stunted popular, before they came not to the Red Sea, but to the Red River which is really the dividing line between the East and the West. They found wheat, it is true, but while we cannot say that there was any Pharaoh there, they were, nevertheless, oppressed with heavy burdens. They labored hard; they suffered privations and, worst of all, that tugging at the heart strings, for the old home and the familiar faces were very far away. But it is now their home. They will not come back to Canada. The generation that knew not the East will, no doubt, be buried in the prairie cemetery. Some rolling stones, too, will remain where life's journey ended; but like Jacob the majority will express the wish that their bones be carried back to the land that God gave to their fathers that they may rest beside their kinsfolk.

The West, favored though it has been, has had like Egypt its ten plagues. We feel that we are not far astray when we thus enumerate them: speculation, boomeritis, hail, frost, drought, cyclone, bilingualism, state socialism; and many Westerners would hesitatingly include Sir Clifford Sifton. The people have been cured of the first two, at least temporarily, but they are apt to cause trouble again when the War is over. Of the next four there may be a recurrence at any time. Of the others we will say nothing at present.

Whether for weal, or woe, the West is bound to exercise in the near future a great influence upon the destinies of Canada. The recent Winnipeg convention showed that it is a power to be reckoned with in the political arena. In the ecclesiastical domain it offers serious problems that must be solved. To say that there is need of priests were a commonplace. There is need of leaders, with the wisdom and the prudence of a Moses, to guide our people aright, to safeguard their interests, to rule wisely, to administer prudently that the Church may prosper and that souls may be saved. The old regime that made the black robe honored in the West has passed away with the buffalo, the tepee and the dog-train. It is true that there are Indian missions still, but they are only of secondary importance. The vast influx of white population has given rise to new conditions that must be faced, and perhaps should have been faced sooner. There is no doubt that during the transition period there has been a sad leakage in the West; but there is every indication, however, that those in authority are succeeding admirably with their task.

Our friends and acquaintances are there. One meets them in every town and city from Winnipeg to the coast; so that there is a personal note in the Catholic interest that we take in the Church in this new land. We are quite conscious of the inability of a casual visitor adequately to describe conditions or to be fully conversant with situations as they exist. It is none the less true, however, that such a one is more apt to see things in their right perspective than a person whose interests are centered in one particular spot. Our readers are anxious to know more about the West, not quarter-sections, inside-stuff, or oil stocks, but the less mercenary interests that concern its people. These will be the subject of occasional gleanings in the future.

THE GLEANER

ANOTHER PHASE of the Society's work is the re- mailing of papers and magazines to Catholics in isolated districts. There are, we learn from the Report, 324 persons engaged in this laudable practice, and 495 persons scattered all over Canada from Nova Scotia to the Yukon, in Newfoundland, the United States and the Philippine Islands, who are the object of this beneficent. This is a work in which all can have a share and it is much to be desired that it should be further extended. There are thousands of Catholics in Canada, who, by reason of their remoteness from church or school, have little opportunity of receiving instruction in their Faith or participating in its privileges. The receipt week by week by such these of a Catholic paper or magazine at the hands of their more fortunate brethren is a real beneficence which will bring a blessing upon sender as well as upon recipient.

NOTES AND COMMENTS

OUR OLD friend, the "Prune," is coming into its own. The United States Government has adopted it as one of the staple foods of the Army and has placed orders with California packers for millions of pounds.

THE PROPOSED tunnel under the English Channel, which was the occasion of some remarks in these columns a week or two ago, has, as announced in the daily press, again been side-tracked. The reason given for this is not, however, that advanced when the project was first projected a score of years ago, viz., that in the event of war it might prove a menace to England's safety, but that having been carefully considered by the British Cabinet, in consultation with their naval and military advisers, it is not practicable to proceed with such a work during the continuance of the War.

IT IS interesting to note the observations on the proposal made by one of the most eminent engineers in France, M. Gustave Eiffel, designer and builder of the world-famed tower which bears his name. It will be

remembered that an American engineer has invented a machine which he claims will cut a tunnel under the Channel in thirty-five days, and that a group of American financiers had, with the sanction of their Government, offered to furnish the necessary funds. M. Eiffel has expressed himself as sceptical regarding the inventor's claim. Interviewed in his aerodynamical laboratory at Auteuil, he pointed out that machines capable of cutting through earth and rock at the rate of 100 feet an hour may be very well in theory, but that 100 feet a day would in reality be a wonderful result. Moreover, the construction of such machines and their transportation is entirely impracticable at the present time. That the project will be undertaken in due time is reasonably certain. But just now the nations have their hands full.

THE LATEST Annual Report of the Catholic Truth Society of Canada, though less voluminous than previous reports, as befits war-time economy, is unusually interesting. The work in its application to soldiers calls for special mention. "The duty of furnishing reading matter to the soldiers in camp, barracks and hospital," says the Report, "has been continued, and its importance can scarcely be exaggerated. The tedium and monotony of barrack life, the allurements to evil which continually beset the soldier's path, and the many agencies at work in this country inimical to his faith as a Catholic, render it the imperative duty on the part of the Society and of Catholics generally to do their part in safeguarding him."

TO THIS END, it is stated, over 5,000 Prayer Books have been supplied to battalions quartered in Toronto, and of the Act of Contrition drawn up specially for soldiers and printed on a card of a size suitable to be carried inside the cap, over 30,000 have been given out to battalions going overseas. Further, in response to an appeal from one of the Canadian Catholic chaplains on active service, the Catholic Truth Society in England was empowered to supply him with whatever he required in the way of printed matter and devotional articles at the expense of the Canadian Society. This of itself is a work the importance of which is self-evident.

AS REGARDS the work for soldiers, the Archbishop of Toronto in his address at the annual meeting of the Society put its urgency into a nutshell. His Grace said: "You have heard your President tell how a little Act of Contrition printed by the Society went out to a number of some thirty thousand, and that a number of these were taken by Protestant soldiers. Before this was issued I heard of Protestant soldiers asking: 'What is this Act of Contrition that Catholic soldiers talk about?' And they said that Catholic soldiers had a great deal of confidence in the efficacy of that prayer, and they wanted to know about it, and wanted to share in it. And there is many another thing that they will be curious about and in earnest about."

"ALREADY PRIESTS have told me," continued the Archbishop, "that they have had soldiers come to them for instruction. Now, very few have returned as yet. There will be thousands and thousands of them that will have had a partial knowledge of Catholic thought and Catholic practices that they had not before they went to Europe. They will return to Canada and they expect us, or very likely God expects

us, to place the truth in their way, and it is a very serious thought, is it not, that perhaps we are going to fall in what God expects of us, in the effort that we should make to place Catholic Truth before them in printed form.

THE SPECTACLE, which has become so common since the entry of the United States into the War, of American and Canadian soldiers not only fraternizing together but marching and maneuvering side by side, as was seen in Detroit the other day and may be seen almost any day on a smaller scale in Toronto and other cities in Canada where soldiers of the United States are in training, may be said without exaggeration to mark a turning point in the history of the two great English-speaking nations.

ON THE BATTLE LINE

"OUR OWN losses in the Battle are light." This is a striking feature of General Haig's report of yesterday regarding the fighting on Thursday, the success of which is emphasized by additional official and unofficial despatches. The progress made during the comparatively brief period of actual fighting, as distinguished from the long preparatory artillery duel, was very striking, the ground gained being of great importance, some of it commanding sections of the surrounding country, and the German defences very strong.

THE GREAT SUCCESS in the Battle lies in the comparative cheapness with which the British gained strong positions for the defence of which the enemy paid heavily. The foe knew that the attack was coming, so that the element of surprise cannot be pleaded as an excuse, and he made a good fight. The system of isolated concreted fortified posts and concreted shell holes was not apparently of any advantage to him.

CHINESE SOLDIERS may soon be in the fighting line on the French front. The President and his Cabinet have agreed to send a trial division of 20,000 men if money, equipment and shipping are provided, and the Entente Allies, it is said have approved the plan.

ARGENTINA MAY sever relations with Germany and declare war today. The Senate of the country has already passed a resolution favoring a break, and the Deputies had before them yesterday a resolution declaring for a rupture. It is thought that this will be carried overwhelmingly in view of the strong sentiment in its favor throughout the country.

THE DIVINE RIGHT OF KINGS!

It has been charged against the Catholic Church that she is in favor of monarchical forms of government and of upholding the divine right of kings. As a matter of fact the Church has always maintained that the ruling power is fundamentally vested in the collective mass of the people. To the people belongs the right to choose the form of government.

PROTESTANTS SEE CATHOLIC TRUTH

"Is Christianity gaining ground in the United States or not? What are the great issues of the Church of our day facing?" Dr. Washington Gladden, a prominent minister, supplies the answer to these questions in a manner that indicates how thinking Protestants are realizing the truth of the Catholic idea. He says:

"The main force that is working today for Church unity is the common sense of the Christian business man, who realizes that it is a waste of time and money to multiply rival means for establishing the Kingdom of God. What possible need have we for thirteen different kinds of Baptists, twelve kinds of Methodists, eleven kinds of Presbyterians, seven kinds of Lutherans? When one sees such competition—even within single denominations—one is tempted to agree with Cardinal Gibbons, who, in commenting on the situation writes, 'The multiplicity of Protestant sects, with their mutual recriminations, is the scandal of Christianity, and the greatest obstacle to the conversion of the heathen.'"

AS TO CHURCH ATTENDANCE The estimates of church attendance bear out this conclusion that the church is reaching only a fraction of the population. Naturally it is impossible to make anything more than an estimate on this point, but Dr. Josiah Strong, who has given the matter careful study, reports that he is led to believe that out of every one hundred Americans thirty attend some church regularly, twenty attend once in a while, and fifty never go near the church at all.

RUSSIANS RETURNING TO UNITY OF CHURCH The Church is about to reap another rich harvest of souls, this time in Russia, hitherto closed to the Catholic apostle. Rev. George Calavassy, who has

been sent to the United States by the Propaganda to further the cause of the Greek schismatics, is authority for the statement that three large districts in Russia, comprising about 10,000,000 souls have acknowledged the supremacy of the Pope.

The Most Rev. Count Szepczycki, Archbishop of Lemberg, Galicia, now in the full enjoyment of his liberty, has lost no time in exercising it for the benefit of the Church. Having recovered from his severe illness, caused by his imprisonment by the Russians, he has consecrated Mgr. Theodoroff as Bishop of the Catholics of the Ukraine.

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THE DIVERGENCE MENACE Excerpts from address by Quinn O'Brien, Chicago, at the Convention of the American Federation of Catholic Societies. Through the ages, the Catholic Church has been the great teacher and guardian of morals, the matchless champion of the purity and permanence of the family and the marriage state. She found woman in the depths of degradation, a beast of burden, and a victim of passion.

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ion must we not admit there has been a sad decline in the religious training the average American home gives to its children? Cotton Mather may have been misguided, but how many American parents do you know who are trying to do for their children what he tried to do for Katy?

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THE DIVORCE MENACE

Not long after Father Bernard Vaughan published in the Nineteenth Century his plain-spoken article on "The Menace of the Empty Cradle," he received from a distinguished American citizen in Orders in the Anglican Church, a description of our "best people's" attitude toward birth-control, and an account of "the starving-out process" to which ministers with large families are subjected: sad commentaries on Protestant morality in this country today.

THE STARVING-OUT PROCESS

What nobler task, what more urgent reform can this great Federation set itself to, than the elimination from American homes and society of the divorce? So prevalent is it here, above all other Christian countries, that it has been called the "American Social Cancer." Gladstone said it was the worm that was slowly but surely destroying the fair fruitage of our democracy.

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OUR DEBT

Few young men and women have any idea of what their parents suffered and endured in bringing them up. The ingratitude that is so common towards parents is from ignorance mostly. Parents don't care to tell what they have gone through with their children; could hardly express it if they wanted to; and so they suffer the ingratitude in silence and sorrow. Even when children are comparatively easy to handle, consider the time, the love, the care, the anxiety, the work, the fears, the giving up of pleasure, the sacrifice of self; all this the mother does, and does willingly; and does joyfully; and she has scant patience with those who say she is too devoted to raising her family. Oh, if her children will only turn out well; oh, if they will be sober, and clean living, and honest; and live decent lives, and save their souls! That is all the good mother cares about. And when she turns she gets sometimes, for all she does. Oh, mother will do that. Oh, mother doesn't want to go with us. Please, mother, do this, Lucky if there is a "please" in it. Too many selfish boys and girls! Are you one—yes, you; you who are reading those words? Are you rewarding mother for taking tender care of you when you were helpless by making her do for you still work you could easily do, and ought to do, yourself? Oh, no, of course not! Indignant, are you? But think a minute. Don't you take it for granted a dozen times a week, that mother likes no better fun than to sizzle over a hot stove while you read a newspaper or magazine? Or, if you are a boy, don't you take it for granted that mother doesn't mind having her cooking spoiled and cooking afresh because you found it more convenient to come home an hour late; or don't you think it is all right when you see her juggling some heavy bundle up stairs or painfully shoving a table or side board across a room? You wouldn't let your girl struggle into her overcoat without running to help her; but let mother go lip-sided with a hod of coal to warm your precious shins. Isn't that what mothers are for? The egotism of the male hides from his sight the sacrifices his women make for him. But perhaps that is too severe. There are things we know, but do not realize. They didn't come home to us. The trouble we have been to our parents; their love and trust in us; we know these things; but we don't realize them. We take them for granted, like the sun, and the moon and the wind. How often does it cross our minds that we are in debt; and that the time has come to pay it. And how little parents ask of us, especially mothers! Only to love them with a small part of the love they have for us; only to be decent and not to throw their good teachings back in their faces; only to be men, and not selfish, conceited monkeys. It's not much. Not much for man or woman; how little it is compared with what they have done for us! All their labours of a lifetime have been for us; for their keenest anxiety have been for us; for us they were anxious when sickness or disaster threatened them. Not a moment in eighteen, twenty-five, thirty-five years, but they would have laid down their lives to save ours; nay, would have squeezed out their heart's blood, drop by drop, for us, and never parted lips to whimper. And what return have we made? Each may ask himself, or herself. If honest, there must be many unsatisfactory answers.—The Masket.

TWO BASEBALL CONVERTS

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THE LITTLE FLOWER

By order of the Holy See, the anatomical investigation of the remains of Sister Therese of the Infant Jesus took place at Lisieux, in France on August 10, by the physicians authorized for the purpose. Mgr. Lemonnier, surrounded by the members of the Tribunal who have the charge of supplying information for the cause of beatification, presided in the cemetery, at the exhumation. A congregation of the pious laity followed the procession from the chapel to the cemetery, which was given over to the investigation of the remains of the holy Carmelite nun, they were placed in an artistic casket, which was then enclosed in a handsome ebony coffin—a gift to the community at Lisieux. A workman in Lisieux who saw this coffin remarked, "Nothing is too beautiful for Sister Therese." The remains were subsequently interred in the cemetery.

NON CATHOLICS PRAISE OF THE ROSARY

Among recent writers "outside the walls" to add their testimony in favor of the Church and her tenets must be placed Orison Sweet Marden, who writes thus appreciatively of the Rosary: "Those who are too narrow-minded or too prejudiced to see anything good in a creed which is not their own, often sneer at the Catholic custom of 'saying the Rosary.' To them it is only superstition, nonsense, to repeat the same prayer over and over. These people do not understand the philosophy as well as the religion underlying this beautiful old custom. They do not know the power that inheres in the repetition of the spoken word and in the influence of the thought expressed.

CLOISTERED LOVE

Sealed, set apart and hidden by your love You walk in silence on your chosen way Enclosed by love around, beneath, above, Love in the weary night, the arid day. The earth which yields her heart to the lonely rain Is not more consecrated than are you In that rough serge of drab woven pain. They whom the eager feet of God pursue Shall know it hard the face of God to find, Shall prick their fingers when among the flowers. And hear a fleeting voice upon the wind. And see a tremulous war . . . but oh, the hours When God shall come at last, at last, In fire To consummate and burn away desire! —THEODORE MAYNARD

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 let me quote from a letter from His Excellency, The Most Rev. Peregrine F. Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa: "I have been watching with much interest the contributions to the Fund opened on behalf of your mission 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 missionary in foreign lands. . . I bless 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.

Previously acknowledged. \$11,716 95 In memory of a sister, 50 Grand Falls, 50 Wm. Gillis, Old Bridgeport 1 00 Mrs. J. Mohan, Plato, Sask. 2 00 A Friend, Paris, Ont., 2 00

Merchants Bank of Canada ESTABLISHED 1864 Paid Up Capital, \$7,000,000 Total Deposits, \$ 92,102,072 Reserve Funds, 7,421,292 Total Assets, 121,350,558 GENERAL BANKING BUSINESS 236 Branches and Agencies in Canada Savings Department at All Branches Deposits Received and Interest Allowed at Best Current Rates Bankers to the Grey Nuns, Montreal; St. Augustine's Seminary, St. Joseph's Academy, and St. Michael's Hospital, Toronto.

FIVE MINUTE SERMON

REV. F. P. HICKS, O. S. B. EIGHTEENTH SUNDAY AFTER PENTECOST

CHOSEN, BUT NOT WORTHY "His own city." (Matt. ix. 1.)

What a privilege to be styled "His own city"! The favoured, the chosen city of Christ. And what place is referred to? Is it Bethlehem, for sweet memory's sake of that first Christmas night? Or Nazareth, blessed as this town on the rising hillside, to accommodate the multitude, that Christ preached His first sermon, taught the eight Beatitudes and the "Our Father." From Simon's boat, in front of this town, He taught the people, and its inhabitants saw the miraculous draught of fishes. Here dwelt the nobleman whose son He cured here. He healed the demoniac in the synagogue. Here He spoke the word that made whole the centurion's servant, and raised the daughter of Jarius to life. It was to this city He came after feeding the five thousand people, and in its synagogue He told them that He was the Bread of Life. "He that eateth this Bread shall live forever." These things He said, teaching in the synagogue in Capharnaum. (John vi. 60) Yes, my dear brethren, that is the name of Christ's own city, as St. Matthew calls it—Capharnaum.

We all naturally envy such a favoured place, and wish we had the chances, the lessons, the sight of those wondrous miracles with which its people were blessed.

But, my dear brethren, this is not all about Capharnaum. Turn over two chapters in St. Matthew's Gospel, in which our Lord sent the disciples to preach, and John the Baptist from prison had sent to ask if He was the Saviour that was to come. Then you will read these words: "Then began He to upbraid the cities, wherein were done most of His miracles, for that they had not done penance. And thou, Capharnaum, shalt thou be exalted up to heaven? Thou shalt go down even unto hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." (Matt. xi. 20-24.)

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

Let us turn and look upon our own selves. We, too, are "His own city." We, too, are His favoured ones, and which one of us has been always true to Christ? The children of God we are, and others know Him not. We have our home in this His own city, the Church. His miracles were wrought for our instruction, and some of them were only mere figures of what has been worked in our souls.

For instance, our Lord seemed to forget, when the man sick of the palsy was brought to Him; for He said: "Thy sins are forgiven thee," and not a word about his cure. Our Lord did not forget; He was thinking of us, and how that wonder of forgiveness would be renewed countless times for us. Again, when He blessed the loaves and fed the multitude, He had us—ourselves—in His blessed mind and heart. Please God, He did not see us murmur and leave Him when He explained the Blessed Sacrament! But those who receive the Blessed Eucharist so seldom, who are careless about Mass, are they not amongst those who "walked no more with Him"? (John vi. 67.)

So, to be Catholics, to profess the right religion, to listen, to attend, is not enough, and will not save us from being denounced as Capharnaum was. All the we came upon it "because they had not done penance." (Matt. xi. 20.) They had not turned from their sins, repented of them, amended their lives. We cannot live in sin, and be friends with God. Turn from sin, do God's holy will, and obey the Church.

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

The same chapter of St. Matthew's Gospel bears me out in this. For what did our Lord add after His angry words? His Sacred Heart seemed to check His anger, and after a few lines we read: "Come to Me, all you that labour and are burdened, and I will refresh you. Take up My

yoke upon you, and learn of Me, because I am meek and humble of heart; For My yoke is sweet, and My burden light." (Matt. xi. 28-30.) Grateful for having been chosen as His own, cheerfully give yourselves to His service. Be nothing daunted. He will be ever near us, that we may learn of Him. Manfully take up His yoke upon you, and the blessing of obedience in so doing will make the yoke sweet and the burden light.

TEMPERANCE

TWO YEARS WITHOUT VODKA

A Russia without vodka was once considered impossible. Then came the drastic order of July 29, 1914, and vodka disappeared as if by magic. "There were entire drunken villages, drunken cities, a drunken army, a drunken Russia," writes a Petrograd correspondent, whose comments are quoted in the Literary Digest. What would have happened if vodka had not been prohibited? A representative of the Duma declared that the very thought of the "fateful consequences on the battlefields and in the country itself of a continuation of the inveterate alcohol regime makes every patriot shudder."

And now after a test of two years figures are given to show that since his vodka was shut away from him, the workingman's producing capacity has increased 15%. Monday, the day when millions of farmers were found in the gutters, has become a normal working day. City life too has been transformed. Schools, savings banks, co-operative societies, are sought by the masses. The very appearance of the people on the streets has changed. The Petrograd correspondent states:

"How quickly the population grasped the prospective benefits of the great reform is best shown by the fact that when it became known that the Imperial ukase, in order to become legally valid, will need the express consent of the majority of the farmers, only an exceedingly low percentage, refused the indorsement."

"January last (1916) the Zemstvo (County Assembly) of Moscow circularized the peasants in order to ascertain in the most direct possible way the impression of the population. A few of the replies made by the village elders, most of them as illiterate as their charges, have a great economic and psychological value."

"The men feel stronger. Their treatment of their women folk and attitude toward their neighbors is not the same as before." "The children are now nicely dressed and have even shoes on their feet. One hears no more quarreling in the izbas (farmhouses)." "I was amazed to find among our farmers some who subscribe to newspapers."

"The people have become more honest." "There are, however, some who do not give up all hope to see again the vodka bottle in its ancient glory. The war will end with our victory: our heroes will return, and then, of course, moderately, one will have to drink again."

There are some malcontents of course—idle farm-hands and city loafers chiefly—but their protests are of no account, and their efforts are directed towards procuring substitutes other than those offered by the Government, which include tea-houses, clubs, theatres, moving pictures, etc. The Russian women rejoice in the revolution in home conditions that the absence of vodka has brought about.

"Nobody has so quickly and completely grasped the import of the social revolution as woman, the greatest sufferer from the old alcohol curse," says the writer. "We are therefore, not astonished to learn that as soon as the saloons were definitely closed the peasant women marched to the churches in Indian file to burn a candle each, thanking the Lord for the great delivery."

"When, last spring, the question of re-permitting the sale of beer and red wine came up in the Duma, Tarasov, a farmer-deputy exclaimed: 'If the women would hear you, they would pull you down from this platform.'"

Here is one good result, at least from the evils of War. May every nation engaged in the conflict emerge from it with some such distinct benefit as accrued to Russia.—St. Paul Bulletin.

THE VATICAN AND THE MISSING

A visitor to Rome, to whom the Vatican, as it was before the War, was familiar, would find that an entirely new department had been added, the Tablet says. This new department is the Bureau of the Provisionary Office. Two Papal guards ask the caller's business, and if it bears on the Bureau, and is urgent, this writer tells us:

"He will be conducted up another staircase to the highest story of the Vatican, and ushered into the Provisionary Office itself. He will see the suite of rooms, three in number, whose windows overlook an extensive view of Rome, and receive floods of sunlight during many hours of the day. The walls of the rooms are lined with cupboards containing many drawers, and in the centre of the floor stand long tables covered with green cloth. At these tables there are some twenty secretaries—ecclesiastics, religious, laymen—constantly employed in reading and writing letters, in answering personal questions, noting down facts

and classifying information. The inquirer makes his statement, and if this is his first visit, the particulars of his case are taken. If he has already been here before, then in a moment the folio containing his business is brought forward, and whatever further information he has to give is added. Thus the hundreds, the thousands, of different cases are all kept in perfect order and detail, and unstinted care and trouble is spent over each. The applicant knows that whoever he may be and from wherever he may come, no pains will be spared in helping him."

HOW THE WORK BEGAN

And all this work is concerned with war prisoners. The Tablet writes of its aim and growth:

"The work carried on within the walls of these three rooms has now become almost world-wide in its scope. Like many another institution its origin was merely the response to a crying need of the moment, and as from day to day the need increased, it developed, until at last it has become organized into a perfect bureau of information and assistance. It began in 1914, after the early battles of the War, when numerous letters were addressed to the Vatican by the relatives of soldiers who had been made prisoners, or who had disappeared, and of whom news was impossible to be obtained by their families. Many of these letters were addressed personally to the Pope, who opened them himself. Having read them he wrote across the envelopes a word to classify the case, and passed them on to the ordinary employees of the Secretariate of State to be dealt with."

With the progress of the War labors arising from these incessant and increasing inquiries became greater, and the persons deputed to cope with them had still to perform their usual official work. "Then it was that Monsignor Tedeschi suggested the forming of a special bureau to undertake the whole business arising out of these applications for information and assistance. The Pope agreeing to the suggestion, the plan was immediately put into execution. On account of their knowledge of many languages, the Penitentiaries of St. Peter's were associated at once with the scheme. Mr. Bellamy Storer, formerly United States Ambassador to the Holy See, gave invaluable assistance, and the nuns of several convents offered their services for the copying of letters and the registering of lists. In a short time the organization was under way."

MORE AGENCIES OPENED It was soon apparent however that other agencies must be established to cooperate with the Bureau, so the Pope instructed Monsignor Schulte to found one at Paderborn, and the Bishop of Geneva to found one at Freiburg. By March, 1915, regular communication was established among the three centres, the names of lost combatants were forwarded to the different countries, and the information secured was forwarded promptly to the enquirers. Both French and German Governments authorized the arrangements.

MORE PRACTICAL FEATURES

The entrance of Italy into the War greatly increased the work at the Vatican Bureau, larger quarters were secured and more employees were added to the staff. Shortly the work took on new features: "Concerned at first mainly in obtaining information about prisoners, and about soldiers who had disappeared, the Provisionary Office has taken many other very practical steps for the mitigation of the difficulties of the situation. In the early part of last year the Rev. P. Huisman, a Dutch Franciscan, was sent as a delegate to Austria to visit the Italian military and civil prisoners, and while he was there he arranged with the authorities that all possible information concerning prisoners taken, soldiers killed and

AUTOINTOXICATION OR SELF-POISONING

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Instead of the refuse matter passing daily from the body, it is absorbed by the blood. As a result, the Kidneys and Skin are overworked, in their efforts to rid the blood of this poisoning.

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"Fruit-a-tives" will always cure Auto-intoxication or self-poisoning—as "Fruit-a-tives" acts gently on bowels, kidneys and skin, strengthens the bowels and tones up the nervous system. 50c. a box, 6 for \$2.50, trial size, 25c. At all dealers or sent postpaid on receipt of price by Fruit-a-tives Limited, Ottawa.

disappeared should be carefully collected. A bureau was established in Vienna to deal with this information, and it was agreed that every ten days a list of names should be sent to the Vatican, and from time to time a statement about their health, and wants, signed by the prisoners themselves, forwarded also. The Papal Nuncio at Vienna, during the course of 1916, visited the Italian prisoners in Austria. In Switzerland the prisoners have been visited by the Papal Delegate, Monsignor Marchetti. French and Belgian prisoners in Germany have been visited by two Swiss Papal Delegates. English prisoners have been visited by others. As to the Austrian prisoners in Italy, each Bishop was ordered to visit those in his diocese and to furnish a statement of his visit to the Provisionary Office.

In October, 1915, as a result of an audience of two delegates from the Swiss Catholic Missions with the Pope, the Apostolic Delegate at Constantinople was commissioned to visit prisoners in Turkey, and report results to Rome.

RE-UNITING FAMILIES

Refugees and inhabitants of invaded countries have also applied to the Vatican for information about relatives from whom they had been separated and in some cases whole families have been re-united. On the lists in the Provisionary Office are names of men of all the nations involved in the War, including America.

"All sorts and kinds of demands are made, as may be gathered from the various sections into which the Department is divided—General Secretaryship, search for prisoners who have disappeared, recommendation of prisoners, information on state of prisoners, obtaining of documents of birth, marriage, death, interments in Switzerland, inter-

change of prisoners, and communications with families. The Pope continues to give his personal attention to the workings of the Provisionary Office, and he is regularly informed as to its details. Letters directly addressed to him he reads, and they come to him inscribed in all sorts of ways, such as "Monsieur le Pape a Rome." The expenses of the Department, which are considerable—as the Vatican does not enjoy postal franchise—are entirely defrayed by His Holiness.—Sacred Heart Review.

PIUS X. PREDICTED GREAT WAR

Cardinal Raphael Merry Del Val, ex-Secretary of State to the late Pope Pius X. narrates, says the Milan correspondent of the Daily Chronicle, a series of strange facts concerning that Pontiff's prophetic insight into the great world war.

"From the early part of the year 1910," says the Cardinal, "it frequently happened to me that during my morning audiences on State affairs, when I had communicated to him some piece of bad news, Pius X. would reply: 'It is sad tidings you bring me, yet it counts as nothing in the face of the big War I see looming up ahead.'"

"When two years later, news came of the outbreak of the Balkan struggle, I said to him, 'Alas! Holy Father, your predictions are verified. Behold, the outbursts of the frightful War you have so long feared.' To my astonishment he answered, without a moment's pause, 'No, no; this is not the one that stirs my fears.' And a little later, reuniting the subject, he exclaimed to me in impressive tones, 'Your Eminence, the great War is hurrying towards us. Believe me, we shall not pass through the year 1914.' 'But, Your Holiness,' I replied, 'there is absolutely nothing to justify such serious forebodings. Never' were the chancelleries of Europe, one and all, so keen on keeping the peace.' 'Ah, Your Eminence,' replied the Pope, 'you are too much of an optimist.'"

"It is easy to imagine," comments the Cardinal, "how profoundly stirred were my emotions after repeated incidents of this kind. Then, when we got into June, 1914, and the Diplomatic Corps were quitting the Eternal City for the summer holidays, I remarked to the Pontiff how we had already navigated half the year, adding that not a single ambassador had expressed the slightest fear about complications or about his normal return to his post, and, moreover, that the season would soon be too advanced to think of embarking on a gigantic war."

"Pius X. listened attentively, shook his head incredulously, gazed into my eyes, and reiterated in accents of solemn certitude: 'Eminence, before these remaining months have fled Armageddon will have become a reality.'"

The venerable heart-broken Pontiff was himself destined to become the first actual victim claimed by the European war.

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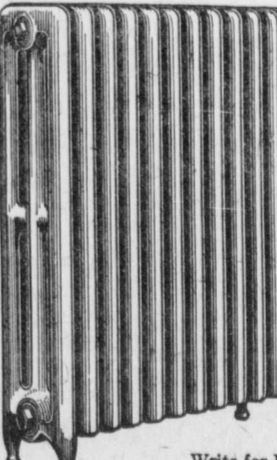
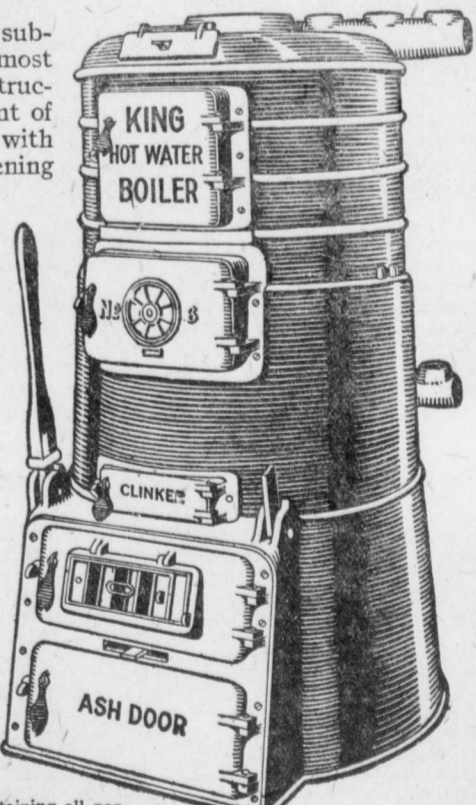


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CHATS WITH YOUNG MEN

THE BOY WHO LOVES HIS MOTHER

She sat in the porch in the sunshine, As I went down the street— A woman whose hair was silver, But whose face was blossom sweet, Making me think of a garden When, in spite of the frost and snow, Of bleak November weather, Late fragrant lilies blow.

I heard a footstep behind me, And the sound of a merry laugh, And I knew the heart it came from Would be like a comforting staff In the time and hour of trouble, Hopeful and brave and strong, One of the hearts to lean on, When we think all things go wrong.

I turned at the click of the gate-latch, And met his manly look; A face like his gives me pleasure, Like the page of a pleasant book. It told of a steadfast purpose, Of a brave and daring will, A face with a promise in it, That, God grant, the years fulfill.

He went up the pathway singing: I saw the woman's eyes Grow bright with a wordless welcome.

As sunshine warms the skies, "Back again, sweetheart mother," He cried, and bent to kiss The loving face uplifted For what some mothers miss.

That boy will do to depend on, I know that this is true— From lads in love with their mothers Our bravest heroes grew, Earth's grandest hearts have been loving ones Since time and earth began; And the boy who kisses his mother Is every inch a man.

OUR BOYS AND GIRLS

A BOY AND HIS ROSARY

The other morning a boy in a street car was hunting for something in his pockets. He took out twine, a few nails, a tattered note-book, a pencil or two, some sinkers, and a tangle of other things. He tried another pocket, and brought out more string. Something came out with a jerk, on the end of a hook, and fell right in the middle of the car. The people on either side saw that it was a pearl rosary. The owner picked it up, looked it over carefully and slipped it into his pocket. "That's my First Communion rosary," he said to a classmate, and there and then these two staunch young Catholics began to talk about how much they thought of the little white rosaries that were given to them on such a memorable day in their lives. "He was careless to carry the rosary about like that," a careful child may say. But still he loved his rosary, and you know boys carry their greatest treasures in those crowded pockets. May he always be a Knight of Our Lady.—Sacred Heart Review.

LOVING HEARTS

Twenty-four girls who are school-mates, friends and neighbors, the other day organized themselves into a club which they called "The League of Loving Hearts." The President of this club is thirteen years old, and the youngest member is ten. They meet every Saturday afternoon, and they are trying to do what they can to make other people happy. They dress dolls and send them to settlements in the cities where they are distributed among little girls who are overjoyed to have a real doll. If a little girl has never had a real doll to play with and has had to make one of an empty bottle with a bit of ragged shawl tied around it, she is a perfect sunbeam of gladness, when some morning she wakes up and finds that somebody she does not know has sent her a doll with a lovely face and pretty hands and a nice, clean dress.

These girls do not confine themselves to sewing for the poor. One of their aims is to help mothers along, to relieve her by putting their things away in the proper place, instead of scattering them around for her to pick up, and by taking time to visit people who are lonely, and who like to have a moment of merry talk when happy girls run in to see them.

When the daisies come, and before that, when the crocuses and jonquils are here, the girls will send flowers to school rooms where there are other girls who seldom see a blossom or a plant.

A League of Loving Hearts can be organized by a Sunday school class, by three or four girls or by half a dozen, and they will not only find plenty to do, but will always have good times whenever they meet.—Selected.

BEING GOOD TO MOTHER

"What have you done with your money?" asks a wise friend of young folks in the Homiletic Monthly.

"Have you taken your money to your mother or spent it on yourself?" "Have you gone without any dainty that your mother might have it?"

Children should try to give pleasure to their parents, and to show how grateful they are for all the care and love bestowed on them.

"We can not repay them for all their care for us when we were little," says this writer. "God alone can repay them; and so we ought often to ask Him to bless, protect and keep them; we ought to pray for them every evening and whenever we hear Mass, and such prayers are very pleasing to our Father in Heaven. . . . When we are grown up, and our parents are old and feeble, it is our duty to take care of them, and supply them with comforts."

Uncle Jack hopes that all his boys and girls will read these words and remember them. It is a beautiful sight to see kind, loving children helping their mother, and ready to do anything they can to help father too. Here is a little story of a great man and his mother.

There was an interesting account of the life and work of the late Archbishop Riordan in the "Historical Records," and one of the things that pleased Uncle Jack most was how the learned and holy prelate showed his love and respect for his mother on the day that he was consecrated Bishop. His aged mother was of course the first to receive his blessing, but that was not all. As soon as the ceremony was over the new Bishop went to the front pew where his mother sat, with tears of joy

THE SPOILERS

It is impossible to make a practical Protestant out of an Italian Catholic. The missionary activity of the Methodists in Rome has produced ample proof of this fact. For a great many years they have been harassing the Catholic Church. Large sums of money have been spent, much bad feeling has been stirred up, and the net result is a handful of men who have been robbed of their Catholic faith and in return have received little more than a little material aid.

Mr. Tipple has just returned to Rome after a vacation in this country. He told those who contributed to his cause about the great things he had accomplished in the heart of Catholicity. Perhaps they had visions of St. Peter's being turned eventually into a Methodist meeting house. The contributors have accepted the desires of Mr. Tipple as facts accomplished. Because he is silly enough to expect, or worldly wise enough to make believe that he

THE SPOILERS (continued)

running down her face. Her son bent over her and kissed her, resting his hand on her in the old familiar way for a moment before he left her. Love and respect your parents.—Sacred Heart Review.

expects, that Methodism will one day be a power in Rome, they make liberal donations to his mission.

The fact of the matter is that Mr. Tipple and his associates have accomplished next to nothing in Rome. They have been able to tempt some of the very poor who have in some cases feigned an acceptance of Protestantism in order that they might get material aid.

They become hypocritical, openly associated with the Methodist mission and inwardly holding to the old faith or they reject the old faith without accepting anything in its stead. Such people, of course, were never practical Catholics or they would not have sold their heritage for a mess of pottage, but the little faith they did possess was better than the utter irreligion into which they have been led by those who seem to think that even hatred of God is better than the worship of God in the Catholic faith. Mr. Tipple knows that he can never establish Methodism in Rome. Yet he rejoices in his methods because he knows that they harass the Catholics.

And yet these ministers write volumes about brotherly love and fraternal unity while they practice doctrines of hatred and dissension. And the worst feature of it all is that a gullible public lends its aid with-

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out ever calling for facts and statistics, but with implicit trust in the guerilla missionaries.—The Pilot.

Whatever else may change or wholly pass away, patriotism is as imperishable as religion, as immortal as love; for to all well-born hearts the native land is forever dear.—Spalding.

ALPHABET OF SUCCESS

It is said that Baron Rothschild had the following alphabetical list of maxims framed on his back walls: Attend carefully to details of your business.
 Be prompt in all things.
 Consider well, then decide positively.
 Dare to do right; fear to do wrong.
 Endure trials patiently.
 Fight life's battles bravely, manfully.
 Go not into the society of the vicious.
 Hold integrity sacred.
 Injure not another's reputation nor business.
 Join hands only with the virtuous.
 Keep your mind from evil thoughts.
 Lie not for any consideration.
 Make few acquaintances.
 Never try to appear what you are not.
 Observe good manners.
 Pay your debts promptly.
 Question not the veracity of a friend.
 Respect the counsel of your parents.
 Sacrifice money rather than principle.
 Touch not, taste not, handle not intoxicating drinks.
 Use your leisure time for self improvement.
 Venture not upon the threshold of wrong.
 Watch carefully over your passions.
 Xtend to everyone a kindly salutation.
 Yield not to discouragement.
 Zealously labor for the right.
 And success is certain.

MAKE USE OF EVERY MINUTE

Time is capital. It is one of the factors in achievement. A man has just so much of it allotted to him. What he puts to good use, is well invested; the hours he loses are wasted.

Ben Franklin's advice was: "Take care of the pennies and the dollars will take care of themselves." Similarly it may be said: "Take care of the minutes and the hours will take care of themselves."

Some men accomplish more in their spare time than other men do all day.

The world grants all opportunities to him who can use them. Power and fortune are hidden away in the hours and moments as they pass, awaiting the eye that can see, the ear that can hear, the hand that can do.

But too often we see nothing in our days, and waste them in longing for the impossible, like the farmer in Pennsylvania who became so infatuated with the desire to get rich from oil wells that he sold his own farm for a song and bought a piece of land in Texas, where oil was being produced in great quantities. He failed to find oil there, but the man who had bought his farm got rich from an oil well discovered in the very swamp which the former owner had considered worthless.

It is much the same with us and the way we regard our time—which is, in a sense, our capital. People who trifle with the moments, longing for some unusual chance of opening usually do nothing in life. But build castles in the air. It is not always the boy who is "haunted by visions of wealth," or even the one who is thrust into the midst of great opportunities who gets ahead. But far, far more often it is the boy who seems to have "no chance," but who doggedly makes use of every minute of time, and climbs to power on his firm conviction that "time is money."

He that neglects opportunities, shirks responsibilities, does so with peril to his advancement. What we



They Shall Not Pass

The Immortal Cry of Canada at the Second Battle of Ypres.

The defence of Ypres following the first ghastly gas attack April 22, 1915, exalts all history. By it our men were transfigured and the undying, imperishable Soul of Canada revealed.

In the name of these Heroes of Ypres, Festubert, Givenchy, Vimy Ridge, Lens, The Somme, Verdun—aye and the Deathless "Old Contemptibles"—we beseech you, Women of Canada, to Dedicate Yourselves and Your Families to War Service by signing the Food Service Pledge.

The sacrifice is not great. We merely want you to substitute other foods for part of the white bread, beef and bacon your family now eat.

Woman's Auxiliary, Organization of Resources Committee, in Co-operation with The Hon. W. J. Hanna, Food Controller.

Thou Shalt Not Want

The Undying Pledge of Canada's Mothers to Her Sons.

When baking use one-third oatmeal, corn, barley or rye flour. Or, order some brown bread from your baker each day.

Substitute for beef and bacon such equally nutritious foods as fish, peas, lentils, potatoes, nuts, bananas, etc.

Third, and this is most important—positively prevent the waste of a single ounce of food in your home.

A Food Service Pledge and Window Card has been or will be delivered to you. The Pledge is your Dedication to War Service—The Window Card is your Emblem of Honour.

Sign the one and display the other.

"What follows almost defies description. The effect of these poisonous gases was so virulent as to render the whole of the line held by the French Division practically incapable of any action at all.

The Stand of the Canadians

"The left flank of the Canadian Division was thus left dangerously exposed to serious attack in flank, and there appeared to be a prospect of their being overwhelmed and of a successful attempt by the Germans to cut off the British troops occupying the salient to the East.

"In spite of the danger to which they were exposed the Canadians held their ground with a magnificent display of tenacity and courage; and it is not too much to say the bearing and conduct of these splendid troops averted a disaster which might have been attended with the most serious consequences."

From
 Sir John French's Seventh Despatch,
 General Headquarters,
 15th June, 1915

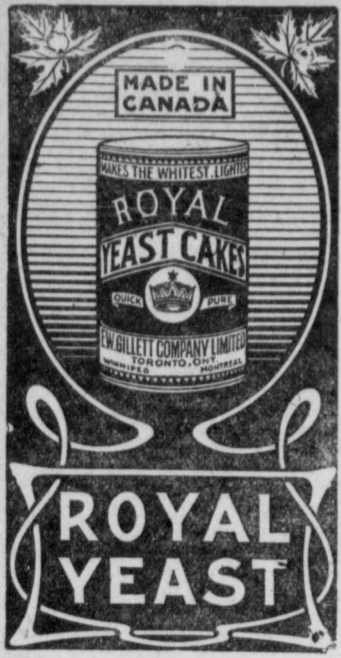
Thou Shalt Not Want

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Sign the one and display the other.

Sign and Live up to Your Food Service Pledge



ANGLICANISM AT THE WAR FRONT

One of the many good points of the British army is the recognition of the fact that a man's religion is a matter of real importance. When the soldier enlists one of the questions asked him is, "What is your religion?" This is followed by an entry on the paper on which is registered his record in the service. The church parade on Sunday is a military duty, chaplains are provided not only in the garrisons in peace time, but also in generous numbers when the troops go to war. Since the Crimean War, Catholic chaplains have been regularly attached to the forces in the field. In earlier days the only provision made consisted of Anglican chaplains for most regiments and Presbyterian chaplains for Scottish regiments. Until very lately it was assumed officially that a soldier must be Anglican, Presbyterian or Catholic. But in the present War chaplains of various other denominations have been appointed. One may say however, that in the days before the War most soldiers were classed under what I have described as the three officially recognized denominations. I have never heard of a case of a soldier being classed as having no religion. But in one respect the religious statistics of the army have always been misleading. The great majority of the men were classed as belonging to the Church of England. This was the result of the way in which the entries were made when the men were recruited. An immense number of recruits had no definite view, and if they did not state that they were either Catholics or Presbyterians, they were almost invariably entered as Church of England. Catholic recruits, even if they were men who were negligent in the practice of their religion were usually kept about being entered as Catholics. But the Church of England figures in army statistics included a large number of soldiers who had never thought about religion until they joined the army.

The raising of new armies first by voluntary enlistment and later by conscription has swept millions into the ranks during the War. There have been some very interesting discussions in the press and the reviews as to the religion of the soldier. These are all the more interesting because under present conditions they throw so much light upon the religion of the English people in general, for the army now includes the manhood of the country from the age of eighteen to forty-one, which can be set free from civil occupations. Much of the evidence is supplied by the letters and reports of the Church of England clergymen, who are acting as chaplains, and the net result of them is to show that for immense numbers of the English people religion is something of a very vague and rudimentary character. Disappointing as this is, there is no reason to be surprised at it. The statistics of church attendance in London and the other great centers before the War showed that vast numbers of the people never went to a church of any kind, except perhaps on the occasion of a wedding or a funeral, and in the English primary schools, with the exception of those of the Catholic Church, the Church of England and a small number belonging to the Wesleyan body, there has for more than forty years been no definite religious instruction. It is no wonder then that one finds Anglican chaplains expressing their deep disappointment at finding the tens of thousands of men, nominally belonging to the Church of England, are utterly without instruction and have never been brought into contact with any religious practice beyond taking their place in the ranks at the weekly Church parade.

In a thoughtful statement which lately appeared in the Church Times, one of the Anglican chaplains gives an account of the religion of the soldier, which may be thus summarized in his own words: "The great bulk of the men appear more or less indifferent to the claims of religion. There is a certain shyness in speaking about it. But below the surface there is a real spiritual movement going on, though it would be a gross over-statement to say that any great revival of religion is in progress."

Nothing is to be gained by withholding facts, just because they be-

come unpleasant reading for the keen Christian; and it must be admitted at once that organized religion makes little appeal to many of the men, and that there is no universal desire to worship God and hold communion and intercourse with Him through the recognized channels, which only shows how sadly the Christian Church has failed in the past.

On the other hand the chaplain notes that there is a marked revival of faith in God's existence, goodness and power. One does not come across atheism, but on the other hand, "This revival of faith in God does not manifest itself in any great renewal of the desire to worship Him." There is some revival of faith in prayer, as the result of men finding themselves under the stress of danger and suffering. There is a revival also of "faith in human immortality," but with this very vague idea as to what the future life is. Thus, "The connection between the forgiveness of sin and the state of the departed is not universally recognized." There is a very general idea that death in action justifies a man in the sight of God. At the same time there is a more friendly attitude towards organized religion.

This is a fair summary of the chaplain's evidence, and the net result is to show that even such revival as he notes is the acceptance of a kind of natural religion without any really marked Christian character. The plain fact is that vast numbers of the men now in the army have never received any kind of instruction in religion. An Anglican chaplain tells how after he had been giving some soldiers an instruction, one of them said: "You're telling us the things we ought to have learned when we were children." Another chaplain sums up the situation by saying that the majority of the men have no idea of the supernatural, and only an elementary code of ethics. Last autumn the Archbishop of York, summing up the impression he had derived from the chaplains' reports, wrote that:

"One cannot suppose that the multitudes of men at the front have gone through religious awakening. The chaplains' reports show appalling ignorance of the Church's Sacraments and faith on the part of great numbers of men, who describe themselves as members of the Church of England."

One of the chaplains writes: "It is hopeless to find a Christian theory of life or any theory in the ordinary soldier. Many a time our scanty attended services stir one to indignant speech against the irrelevance, spiritual indifference and carelessness on our part."

From another Anglican chaplain we have the same evidence. This is his testimony: "The almost entire ignorance of the average soldier of the elements of religion, the paucity of confirmed men, or regular communicants is simply appalling. A Roman Catholic soldier knows at once what to do. He knows the Gospel of Christ, understands about repentance, about grace. Our poor Tommy, not from any fault of his own, but from our neglect is quite unconscious of most of this as a reality."

There has been much discussion as to the way in which the soldier should be approached. The High Church chaplains, holding a belief largely based on Catholic teaching, insist on some doctrine of the efficacy of the sacraments as a necessity. But the Chaplain-General has not appointed many of them. Low churchmen and Broad churchmen abound among the chaplains, and one hears from some of them statements that dogmatic teaching is not necessary, and does not influence the man. The simple fact, however, is that most of the soldiers have not the elementary ideas or the preliminary training that makes the chaplain's appeal to them effective. One of the Anglican chaplains, the Rev. B. H. Berlyn, served first in a large garrison at home, and then at the front. He has given an interesting account of his experiences. Of the 18,000 Church of England men in the garrison he found that only 60 took any interest in religious matters. At the front, in dealing with the sick and wounded he found them most utterly uninstructed, and he was startled at the contrast between his own men and the Catholics. He found these crowding round their priests, eager to receive the sacraments of the Church, and as he puts it, "knowing exactly what to do, and what they expected their chaplain to do for them." He was struck, by seeing "the real Catholic spirit of the Church, the French, the English, Belgians and even German prisoners all receiving the same sacraments from the same English priests." He realized the living reality of the Catholic system, and its effectiveness. He is now himself a Catholic serving as a combatant officer at the front.

Another tells of his difficulties from the ignorance of the men. He talks to a wounded man and finds he knows nothing. He supposes he has been baptized, and has a vague idea that there is a mysterious God somewhere, and that is about all. This unfortunate condition of affairs naturally results from the fact that whole generations have grown up largely without any definite religious teaching. As to the talk that dogma is not the thing for the soldier there is the striking fact that definite teaching makes religion a reality for the Catholic soldier, both in the British and in the French armies, and it has an attraction for the men! It is something practical which they can understand. There is proof of it

in the steady flow of converts into the Catholic Church amongst both officers and soldiers at the front. Men of all creeds have been impressed by what they have seen of Catholicism as a living force for good in France. Thus, we find a Scotch Presbyterian, a member of the British House of Commons, Mr. Ian Malcolm giving this account of his experiences on the French front:

"I have seen regiment and battalions bowed in worship, silent congregations at all hours, prostrate in prayer and intercession. They were not moved to such devotion by any indeterminate, undenominational, new-fangled theories of a higher life. No, they were just practicing the religion taught them by their mothers, or their village priests in their childhood, a religion based upon the most definite, the most dogmatic principles of the Incarnation and the Atonement. That was what they wanted in time of trouble. No shadowy substitutes, no compromises would give them the courage they needed in the trenches. Under the shadow of the guns, or stunned with grief, they turned again like children to their mother's knees, and clasped in faith the outstretched hands of the Man of Sorrows."

These are all striking testimonies to the need of definite religious teaching, and of such teaching in early life. There is a mass of evidence to show that the Catholic system supplies this effectively. Once a man has had his training, he may go far astray and neglect the religion he has learned, but face to face with death he is eager to return to it, and the way back is a simple, straight path that is well known to him. It is a remarkable fact that among the Church of England chaplains the men who have most influence are precisely those who have adopted a large part of the Catholic system of belief and practice.—E. L. Millard in America.

OBITUARY

JAMES D. O'BRIEN
Lindsay Daily Warrier, Sept. 11

The funeral of the late James D. O'Brien took place this morning from his residence on the 10th concession of Emily at 10 o'clock. A large number of friends from Ennismore, Peterboro, Ops and Lindsay were in attendance besides hundreds from his own township. The cortege was one of the largest ever seen in Emily township. Over one hundred rigs besides twenty-five or thirty autos followed the remains to St. Luke's church, Downeyville, where Solemn High Mass was celebrated by the parish priest, Rev. Father Galvin, Rev. Father Ferguson acting as deacon, Rev. Father McCaulay as subdeacon, and Rev. Father McGuire, formerly of Downeyville, as master of ceremonies, both of the latter clergymen being at the house where they recited the prayers for the dead. Rev. Monsignor Casey, of Lindsay, was in the sanctuary and read the Libera. After the ceremony the remains were interred in St. Luke's cemetery, Downeyville. He is survived by his wife and nine children. The daughters are, Sister Agnes Teresa, of St. Agnes' Conservatory, Rochester; Mary of St. Michael's Hospital, Toronto; Anna who was teaching at Fort William and Nettie of St. Joseph's Convent, Lindsay.

The sons are, David and Eugene of Seattle; Sergeant Dan and Pie, Francis of the Canadian troops in France and Edward who lives at home. The pall bearers were: Messrs. William O'Brien, Albert and James Ryan, Joseph Lucas, William Lehane and Michael Clancy.

TO THE WOMEN OF CANADA

The Organization of Resources Committee desire to bring this appeal of the Food Controller before every housewife in Canada:

Office of the Food Controller, Ottawa.
September 14th, 1917.

To Lady Hendrie, the Members of the Women's Auxiliary of the Organization of Resources Committee and their co-workers throughout Ontario:

Great Britain and her European Allies look to Canada for food. The King has notified the Canadian Government that "increased supplies are absolutely essential to the defeat of the enemy's devices and to a speedy and successful termination of the War."

Lord Rhonda, the British Food Controller, has told the Dominion that Great Britain looks to "the resources of Canada and to the indomitable energy of Canadians for their annual retreat on September 3rd. During the past year the Senior students have had the following results in their studies: University of Toronto, B. A. (honors), 1; Second Year, 2; Faculty of Education, 1; Entrance to Faculty, 2; Part Entrance to Faculty, 3; Art Certificate, 1; Physical Drill, 3; Manual Training, 1. The Junior students passed the following examinations: Victor Kelz (honors), Toronto; Edward O'Connell (honors), London; Harold Sehl, Waterloo; Harold Meade, Port Dalhousie; Gerald Dillon, Calabogie; Allan Quinlan, Barrie. Lower School: Edward Connolly, Montreal; Charles Cooney, London;

day, that they reduce their consumption of wheat bread by one quarter and that they use perishable and non-exportable products to the greatest possible extent as substitutes for the staple foods required for export. The appeal to the housewives is contained in the one word substitute. When they realize the great need of the fighting forces and our Allies they will also save every ounce of food possible in order to release more for export. To do this means the complete conservation of our food supplies and the elimination of waste.

To yourself, to the members of your Committee and to your co-workers I wish to express my great appreciation of the services you are giving in circulating the Food Service Pledges by a house-to-house canvass and thus bringing home directly to the people the imperative need for substituting other foods for those required for export. Your task is an arduous one, but I am confident that the housewives of Ontario will respond splendidly to your war appeal.

Very truly yours,
W. J. HANNA,
Food Controller.

NEW BOOK

Admirers of Father Finn will no doubt be pleased to learn that Benziger Brothers have in press a new book entitled "Lucky Bob" (150 with frontispiece, \$1.00 postpaid), which will be ready end of this month.

The great charm in this delightful new book by Father Finn is in the characterization of the hero, Bob Ryan. There is a certain bigness, a jovial, wholesome atmosphere about him that will at once assure him an enthusiastic welcome in the hearts of Father Finn's readers.

Bob is veritably thrown into life. Cast off by his father on a lonely country road, with \$50 in his pocket, he is told that he must make his own way in the world. And he does—most efficiently. The account of his adventures while doing it makes a most absorbing and edifying tale. His acquaintances are varied, but all of them seem to fall under the spell of Bob's amazingly magnetic personality. And no wonder, for never was there such a boy. With a disposition so radiant that every one he meets likes him at once, and with an influence over animals and birds that is little short of marvelous, he has but to step into the scene and he gets the center of the stage at once.

How delightfully the author sketches Bob's acquaintances for us. We meet Tom Temple, Bob's first friend, a literary tramp, a lovable fellow, who makes good verse as he and Bob travel the country road together. Tom has a failing, but it does not prevent him from knowing all about St. Francis of Assisi, and seeing a resemblance between Bob and that wonderful saint. Then there is Mose, a remarkable old gentleman, and his no less remarkable wife, who befriend both Bob and Tom. And there is Hobo, the dog, who is really one of the important characters; and Anita, who usually has her own way—and there are many more, all delineated with that mellow, gracious, kindly humor and contagious good nature that are so characteristic of Father Finn.

A distinguished writer, on reading "Lucky Bob," pronounced it to be the "As You, Like It" of boys' stories. This is a peculiarly apt characterization of the story, for it abounds in just such adventures as one would expect in an American Forest of Ardor. The action passes on from scene to scene; the atmosphere of the whole tale is distinctly woody, and has a fine breezy flavor about it that will endear it to the hearts of that legion of boys who love the call of the open.

THE CHRISTIAN BROTHERS

DE LA SALLE COLLEGE
AURORA, ONT.

The Christian Brothers are very grateful to the Reverend Clergy and the Separate School teachers of the Province for their deep interest and their hearty cooperation in sending boys to the De La Salle Training College, Aurora. In thus fostering vocations they are furthering the great cause of Catholic education.

New boys have been received during the vacation from Toronto, London, Maidstone, Chatham, Peterboro, Trenton, and Eganville. Several others will arrive before the end of the month.

The Junior students have had the physical benefits of camp life at Blantyre Park during the holidays, but they returned to the College for their annual retreat on September 3rd. During the past year the Senior students have had the following results in their studies:

University of Toronto, B. A. (honors), 1; Second Year, 2; Faculty of Education, 1; Entrance to Faculty, 2; Part Entrance to Faculty, 3; Art Certificate, 1; Physical Drill, 3; Manual Training, 1.

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Honor makes men faithful in keeping secrets, and therefore unwilling to receive them, for secrets are like red-hot ploughshares. Only saints can walk safely between them.—Cardinal Manning.

DIED

COWAN.—At his late residence, 335 St. Charles Ave., Toronto, on Sept. 6th, Miles Cowan, in his sixty-fifth year. May his soul rest in peace.

GILLEN.—Killed in action, at Vimy Ridge, France, on April 9th, 1917, Pte. Patrick Gillen, beloved son of Mr. and Mrs. Dan Gillen, Macleod, Alberta. May his soul rest in peace.

MOONEY.—On Sept. 5, 1917, at a local hospital, Charles Patrick Mooney, of 429 McLaren St., Ottawa, aged thirty two years, son of the late Patrick, and brother of W. J. Mooney. May his soul rest in peace.

CANADA WELL COVERED BY NEWSPAPERS

DESPITE WAR CANADA'S READING PUBLIC WELL SERVED

Canada continues to be unusually well served by the press. This is brought out in the current issue of the Canadian Newspaper Directory compiled by McKim Limited, Advertising Agency, of Montreal, Toronto, Winnipeg and London, Eng. There are 1,381 publications of all kinds now being issued in Canada, including 128 dailies, 5 tri-weeklies, 40 semi-weeklies, 92 weeklies, 222 monthlies, 1 bi-monthly, 16 quarterlies. Reflecting the general prosperity which has obtained in Canada since war began, the publishing business is in a healthy condition. Since A. McKim Limited issued its first Canadian Newspaper Directory twenty-six years ago, the firm has seen the birth of many of the publications listed in its Directory, and in a position to have accurate knowledge of the field. The present day condition of the Canadian press enables the Dominion to continue to boast the largest reading public in the world in proportion to population.

As usual, McKim's Newspaper Directory contains a wealth of general information regarding every town and city in Canada where a newspaper or other publication is issued, giving population, transportation, banking facilities, telephone, express, mail, telegraph, and other accommodations. It is a veritable mine of information, up-to-date information for business men at a time when such facts as it contains are in great demand by far-sighted industrial leaders. The book itself is well bound, durable, neat and fit for a place on any office desk or in any library.

RELIGIOUS LIBERTY (?) IN MEXICO

Mexico City, Sept. 12.—Priests of religious orders have neither been expelled from Mexico nor are they threatened with expulsion. The new constitution provides that no priests or ministers, of whatever sect or cult, who are not Mexican born, may discharge the duties of a church or hold a church position in Mexico. While foreign-born priests have been notified that they must give up their parishes and charges, they have not been threatened with expulsion and they remain in the country the same as any other foreigner during good behaviour.—The Monitor.

TEACHERS WANTED

TEACHER WANTED, HOLDING FIRST OR second class Ontario certificate, for R. C. School, Fort William, Ont. Salary \$200 per year. Duties to commence at once. Apply G. P. Smith, Sec., 131 Simpson St., Ft. William, Ont. 2022-ft.

WANTED, TEACHER FOR CATHOLIC SEPARATE SCHOOL, No. 1, Morley, Salary \$500 per annum. Not less than a third class certificate will be accepted. Apply to John J. Hunt, Sec.-Treas., Rainy River District, Stratton, Ont. 2022-ft.

WANTED TO BUY OR RENT, IMPROVED quarter or half section in Catholic district, convenient to town, church and school. Apply to R. P. Box 45, Hanna, Alta. 2022-ft.

WANTED TO PURCHASE, COMPLETE SET Catholic Encyclopedia. Apply stating price to Box L, CATHOLIC RECORD, London, Ont. 2022-ft.

WANTED, A MARRIED COUPLE, MAN with thorough knowledge of gardening, woman to help with housework. House provided on premises. Apply Ursuline College, Chatham, Ont. 2022-ft.

HOUSEKEEPER WANTED
WANTED HOUSEKEEPER FOR A PRIEST in one of the cities of the Detroit, Mich. diocese. Must furnish references as to character. Address, The Catholic Pastor, Belding, Mich. 2022-ft.

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