The Catholic Record

LONDON, SATURDAY, MARCH 20, 1915

THE GIVER OF PEACE

Writing in the New York Times, a Veteran Diplomat, referring to the fact of the English Government despatching an embassy to the Vatican, says, "that it speaks volumes as to the importance which they attach to to respect. Surely this is the yellowthe role which the Holy Father is destined to play in the near future as intermediary in the negotiations tending towards the restoration of peace.'

It must not be forgotten that although the Papacy no longer retains its former territorial possessions, it still ranks as one of the Sovereign States of Europe, while the Pope is looked upon as a fullfledged Sovereign. Resident embassies and legations are maintained at Rome by most of the European powers; even by the Czar and the Kaiser who balong to different denominations of Christianity. The only instance that we can recall of a perfectly successful mediation, equally satisfactory to all parties concerned, and which left no sense of resentment, not even against the intermediary, was when Leo XIII. was induced in 1885 to accept the role of mediator in the bitter discussions that had arisen between Germany and Spain regarding their possessions in the Pacific, notably the Caroline group. The way that Leo XIII. handled the matter was a triumph of statecraft and diplomacy. There is every reason to believe that in the case of this immeasurably greater and more bitter dissussion of nations equal success will attend the wholly impartial efforts of his equally gifted successor Banedict XV. Men of all creeds think, and many of them are expressing the thought, that Rome is the guardian and defender of peace, justice, liberty, truth, and happiness. On every page of history written with pans dipped in heart's blood, in salt tears, is the lesson that Christ came to teach : "Without Christianity no general liberty: and without the Pope no true Christianity;" in other words no operating, converting, re generating, conquering, improving Christianity. That is the verdict of history, visible to honest, open eyes. And so thoughtful men believe that Peace can be found at the Vatican but not at the Hague. The Vatican is the home of the Pontiff, who has a divine commission to give peace to men: the Peace Palace at the Hague is merely a monument to the futility and folly of seeking peace otherwise

THE MODERN WAY

than from God.

The receipt for the making of good children is, according to some expert simple and efficacious.

In some sections of the country is is still believed that parents have duties to their children. They watch over and correct them, and they do not forget the recommendation of Holy Scripture: "He that spareth the rod, hateth his son; but he that loveth him correcteth him betimes."

According to those who live in the land of caprice and whim this is all old - fashioned. Children need but the ministrations of the social worker. If they prove refractory, the one remedy is to cut out their tonsils, remove adenoids, and to give them a well-balanced diet. And so with teeth cleaned, respiratory passage swabbed, and eye-glasses adjusted, these fortunate children may bid deflance to the flesh and the world. Blessed are the guardians of this Utopia, and happy the parents who pay their salaries.

"YELLOW JOURNALS"

Despite all that has been said in condemnation of the "yellow journal," it finds easy access to too many households. Its columns are full of reports of crimes, scandals and loyally helped by the Reverend Mother and the nursing Sisters, also personal gossip, largely about the by Abbe Bouchondhomme, a French people whom they denounce, and are priest, the aumonier to the hospital disfigured by cheap and vulgar illus.

The splendid priest spoke English and German as well as his own native tongue, and was of great cheapest and most belittling kind of reading matter. We have heard editors denouncing them as breeders of disrespect for authority, and calling upon their readers to stand fast has been brought to the notice of egainst this generator of a dirty public opinion. And yet, when they the President of the French Rethemselves go into the battle against | public."

a political opponent, high placed mayap, and entitled to considerate treat ment, they scruple not to use any weapon.

Personalities, the methods of hide bound partisan, the desire to draw blood at any cost, are pressed into service in order that any one who does not see eye to eye with them may be divested of any claim est kind of journalism. It is perilously near to the papers directed by the individuals who make a religious weekly out of discredited yarns, and saturate it with envenomed bigotry. People ought to be discriminating in their choice of journals, but politicians of a certain stripe, and godly people who are averse to Rome, have the habit of preferring drivel to sensible reading matter.

THE MIDDLE AGE

In "Philosophy," by Dr. Nicholas Murrey Butler, we find the following: 'To suppose that such an age as this (the middle age) can properly be described as dark is only to invite attention to the limitations of men's knowledge and sympathies. No age was dark in any true sense that saw the rise of the universities, of guilds and of cities: that was fired by the enthusiasm and zeal of St. Dominic and St. Francis : that gave birth to the story of the Cid, of the Holy Grail and the Divine Comedy of Dante ; that witnessed the triumphs of Gothic architecture that still delights and for the eternal welfare of their each eye that rests upon them : or know the constitution of Clarendon, the Magna Charta and the legal com mentaries of Bracton."

We quote Dr. Butler, because he may be accorded attention which would be denied to another who is not President of a great secular university.

RIGHT

Dealing with the subject of the responsibility for future prosperity, Mr. Geo. W. Perkins says that, "We can no longer leave the solution of this great problem to men of theories, men who talk much and think little, men who do not care a rap for anything except their own political success; whose thoughts are limited in scope to the size of their election districts, men who continually deal in finely rounded but utterly meaningless phrases, in half truths, in evasions, and who are experts in the art of side stepping. If our public men insist in being superficial in thought, insincere and cowardly in action, then it is up to the business men to see that such men are elected to stay at home, and that others are sent to legislative bodies who will have broader vision and higher ideals."

PRAISE FOR WAR-NUNS

BRITISH MEDICAL JOURNAL BEARS WITNESS TO DEVOTION OF SISTER-NURSES AT THE FRONT

In some surgical notes from temporary clearing hospital at the front, in the "British Medical Journal," Dr. Arthur Martin tells how additional accommodation was placed at his disposal in the civil and military hospital of a French town, and bears the following witness to the devotion and ability of the nuns who formed the nursing staff: was presided over by Sister Ferdinand, a trained nurse with rigid antiseptic and aseptic principles. The nursing at this hospital was performed by Sisters of Mercy, all trained and skillful nurses, and the gentlest and most helpful people one could meet. The Rev. Mother of the Order was the Matron of the hospital, and was also a trained anaesthetist, being able to administer chloroform or open ether. In addition two of the nursing Sisters were Irish nuns who belonged to the French Order. The matron detailed these two Irish Sisters to work with the British wounded. . . . At this hospital many of the operations

were performed under conduction anaesthesia and infiltration anaes thesia. In all the work one was assistance not only to our British wounded, but also to the wounded German prisoners in the wards. I am glad to know that the work of the Reverend Mother and the Sisters CARDINAL MERCIER'S PASTORAL LETTER

From The Outlook, Feb. 3, 1915

The text of the famous pastoral letter issued by Cardinal Mercier, Primate of Belgium, has now been published. It is not too much to say, we think, that no document in connection with the present war is at once so moving and so effective.

It is moving, in the first place, because of its description of Belgium "Oar beloved little Belgium" Car dinal Mercier describes as "a nation so faithful in the great mass of her population to God, so upright in her patriotism, so noble in her King and Government. . . She bleeds; her sons are stricken down within her fortresses and upon her fields in de-fense of her rights and of her terri-

tory." The Cardinal continues:

If any man had rescued you from shipwreck or a fire, you would assuredly hold yourselves bound to him by a debt of everlasting thankfulness. But it is not one man, it is keep her independence, her dynasty her patriotic unity, so that after the vicissitudes of battle she might rise nobler, purer, more erect and more

glorious than before.

Pray daily, my brethren, for these 250,000 and for their leaders' victory pray for our brothers in arms ; pray for the fallen; pray for those who are still engaged; pray for the re cruits who are making ready for the fight to come.

In your name I send them the greeting of our fraternal sympathy and our assurance that not only do we pray for the success of their arms souls, but that we also accept for their sake all the distress, whether physical or moral, that falls to our own share in the oppression that hourly besets us, and all that the future may have in store for us, in humiliation for a time, in anxiety, and in sorrow. In the day of final victory we shall all be in honour : it is just that to-day we shall all be in

So much for Belgium as represented by her men. Now for Belgium as represented by her buildings:

Churches, schools, asylums, hos pitals, convents in great numbers are in ruins. . . In this dear city of Louvain, perpetually in my thoughts, . . . the ancient college of St. Ives, the art schools, the consular and commercial schools of the university, the old markets, our rich library with its collections [the former professor at Louvain must d a special pang as he chron icled this, its unique and unpublished manuscripts, its archives, its gallery of great portraits, of illustrious rectors, chancellors, professors, dating from the time of its foundation, which preserved for masters and students alike a noble tradition and were an incitement in their studies-all this accumulation of intellectual, historic, and artistic riches, the fruit of the labors of five centuries, all is in the dust.

PUBLIC ORDER IN BELGIUM

As to public order, Cardinal Mercier's pastoral letter reads in part as

I have not met a single ecclesiastic who has incited civilians to bear arms against the enemy. All have followed the instruction of their bishops given in the early day were to use their moral influence over the civil population so that order might be preserved and mil-itary regulations observed.

I do not require of you to renounce any of your national desires. the contrary, I hold it as part of the obligation of my episcopal office [the Cardinal is also Archbishop of Malines to instruct you as to your duty in face of the power that has invaded our soil and now occupies the greater part of our country.

The authority of that power is no lawful authority. Therefore, in soul and conscience you owe it neither respect nor attachment nor obedi-ence. The sole lawful authority in Government, of the elected representatives of the nation. This authority alone has a right to our affection, our submission. Thus the invaders' acts of public administration have in themselves no authority.

But legitimate authority has tacitly affect the general interest, and this ratification, and this only, gives them juristic value. Occupied prov inces are not conquered provinces Belgium is no more a German province than Galicia is a Russian province. Nevertheless. the occu-pied portion of our country is in a position it is compelled to endure The greater part of our towns, having surrendered to the enemy on condi tions, are bound to observe these

conditions From the outset of military operation the civil authorities of the country urged upon all private persons the necessity of abstention from hostilities against the enemy's army. That instruction remains in force.
It is our army, and our army solely,
in league with the valiant troops of
our Allies, that has the honor and

intrust the army with our final de-

Toward those who are holding

dominion among us by military force
. . . let us conduct ourselves
with all needful forbearance. Some
among them have declared themwilling to mitigate as far as selves possible the severity of our situation and to help us to recover some minimum of regular civic life. Let us observe the rules they have laid upon us so long as those rules do not violate our personal liberty or our consciences as Christians or our duty to our country.

Let us not mistake bravado fo

ourage or tumult for bravery.

THE VOICE OF AUTHORITY With these noble words regarding Belgium, the Belgians and public order, the Cardinal's religious appeal is yet more moving. Both in the civic and in the religious domains he speaks with the voice of authority. He is indeed a great Belgian, pro-foundly grieved by the dreadful distress of his country, profoundly in-250,000 men who fought, who suffered, who fell for you so that you might be free, so that Belgium might of wrongful invasion, and yet at the spired by the passionate patriotism of the Belgians, profoundly deflant same time profoundly convinced that there must be public order.

When such a man speaks reli giously, he unites the citizen and the prelate. His voice is doubly effect pastoral letter will assuredly reach the hearts of all men of whatever communion throughout the world.

The sublimest part of the letter is the part in which the Cardinal declares his confidence in God, and his confidence in his prayer to God. To him the fear of the Lord is indeed the beginning of wisdom. "The nation that made the attack and the nations that are warring in self defense alik confess themselves to be in the hands of Him without Whom nothing is made, nothing is done."

And then comes this passage of chronicle and of hope, which should

be read by every one:

Men long unaccustomed to prayer are turning again to God. Within the army, within the civic world, in public, and within the individual conscience there is prayer. Nor is that prayer to day a word learned by rote, uttered lightly by the lip; it surges from the troubled heart, it takes the form at the feet of God of the very sacrifice of life. The being of man is a whole offering of God This is worship. This is the fulfill-ment of primal, moral, and religious law : The Lord Thy God shalt thou

adore, and Him only shalt thou serve In the centuries that have gone great pastoral letters have been written by popes and bishops. Some times, as in the case of a Hildebrand. they have been mighty with papal authority; at other times, as in the case of a Gregory the Great, they have been moving with spiritual power and trust, With its note of an authority which defies all lesser authorities and its equally strong note of pastoral love, the present letter will take, we are sure, high place, not only among the great documents of a great Church; it will also take high place among those essentially human documents which have most moved the world.

SIDELIGHTS ON THE GREAT WAR

A FRENCH SISTER SUPERIOR An article in the Daily Telegraph, describing the brave deeds performed

by civilians, after reference to the Cross of the Legion of Honour conferred on Sister Julia, says: Another Sister Superior also en

joyed special mention in French despatches for the heroic way in which she actually shamed the enemy's sappers at Clermonte en Argonne to effect some rescues from houses that the German soldiers had set on fire. That done, the despatch con-cludes, "she lavished on the wounded, Germans as well as French, the most devoted care."

THE TREATMENT OF BRITISH PRISONERS The terrible experiences of four British soldiers who escaped from the Germans after being captured near Ypres were (says the Morning Post) related by Rifleman D. Bren nan and Dempsey, of the 2nd Royal Irish Rifles, who landed in Hull yesterday. These two men, who went to France at the outbreak of war, participated in the retreat from Monand fought their way back from the outskirts of Paris to Ypres.

Shortly after Christmas, during the fighting near Ypres, they were cap tured and taken to the further side of Dixmude, where they received scant consideration from their captors. They were forced to eat the German leavings, and if nothing were left the prisoners got nothing. One of the British prisoners asked a German soldier for a cigarette and received a blow under the jaw. Having determined to escape the men selected a favorable moment when the guard was under the influence o drink, and six made a dash for liberty. Before they got clear the sentry raised an alarm, the guard turned out, and two of the fugitives were shot down. Had not the guard been drunk all must have been shot

down. For seven days the men

the duty of national defense. Let us crawled along hedgerows and by roads under the cover of darkness, hiding under hedges during the daytime. For the whole week they lived on marigold wurzels and ditch water.

SISTER GARRIELLE

Mr. Philip Gibbs, the Daily Chron icle war correspondent in France had a striking article in Friday's is sue (Jan. 29) on "Some Heroines of France." By way of introduction he says: "They are very patient these women of France, and immensely brave. I have seen their courage. have seen them walking very quietly and calmly away from villages burn ing under shell fire, or threatened by an advancing enemy, where they have left all that made up the wealth of their life, even though it were grinding poverty. I have travelled with train loads of these refugee women with children about the and often, when I have heard their conversation, and seen the tranquil lity of their faces, I have said to my self, 'They are wonderful, these French women!'" And then among self. the examples of bravery we have the following:

The story of Sister Gabrielle, a nun of St. Vincent of Paul, who has not yet been rewarded with public honor, is not less heroic. In the town of Clermont-en Argonne she refused to leave when the wounded had been evacuated and the inhabitants had fled before the enemy, and, with three other nuns, remained in her convent with forty two old people who could not be removed. The town became a flaming torch about her, and when the Germans entered they pillaged her convent and terrified the help less old creatures, until the resolution of Sister Gabrielle, and the utte fearlessness of her spirit, won the respect of a German officer, who saved the house from the fire and from the soldiery. At one moment death seemed very close to them, for a German soldier was accidentally wounded by a splinter from a burn ing beam, and his comrades swore that he had been fired upon by some

and the German officer kept his word that no harm should befall her people. MR. W. REDMOND, M. P., AND THE WAR

one in the convent. A hostage was taken, but once again Sister Gab-

rielle's influence saved the situation

Speaking at a United Irish Leagu neeting at Ennisorthy last week, Mr. Redmond, M. P., said:

Irishmen fighting in Flanders to day were fight ng !reland's own fight Ireland was fighting on the side of the oppressed. Were they going to see a little Catholic nation, having in the past such glorious tradition and associations with Ireland, trampled under the heels of an oppressive Hun because England also saw that it was wrong and unjust? This war was Ireland's war, because they were morally, as well as materially, in-timately and closely connected with it. It was England's war for the same reason. . . They had made a treaty now in the name of Ireland with the democracy of Great Britain, treaty which in their opinion redeemed the pledge they had given to their own fellow countrymen. They were now recognized as a Sister nation within the Empire. They had

as much right, if not more, to be within the British Empire as England herself. He was proud of the Empire, proud of what his fellowcountrymen had done for the Empire and they would be false to all obliga tions of honor, duty, and righteous ness if they, Irish people, did not take their stand along with Belgium and France; England, Scotland, and the rest of the Empire in defying the aggression of the Germans and the Kaiser's oppression of the unoffend ing and innocent Belgian people. It was for the Irish people to prove that they were prepared to meet the obli-gations which the Home Rule Act conferred upon them. In their attitude towards the war they had the support of all Irishmen the world

A SOLDIER'S WIDOW

Madame Mariette, the wife of a brave French soldier, a workman, from the Côtes du Nord, who died full of faith in hospital at Rouen, after lying wounded for thirty-six hours on the battlefield, has written a moving letter to the hospital chaplain, who had informed her of his death: It is very sad to die so far from his

own kin, without a sight of his wife and children. But it is consoling to know that he received from you such exhortations as he lay dying. It is happy for us that he was able to bear his sufferings long enough to die with you. I regret that I could not be with him at the last to bid him good bye. With no other support but him, I was hoping that he would be spared to me, but God has decided otherwise; and now I am alone with three little children of tender age. All I ask of God is strength and courage to stand in his place to them and to bring them up as good Christians. A VOLUNTEER CHAPLAIN'S REASONS

A priest of the diocese of Saint Flour has written to his Bishop to explain why he is now with the forces in Alsace as a volunteer chaplain : I have now for three days been in

Alsace, and I feel that I ought to tell your lordship under what circum-stances I came here. I could have passed the winter away from the hers."

bullets, but it seemed to me that my ing officer, who is a real saint, was determined to have a priest in his battalion. He appealed to me, and I did not see how I could refuse, and I venture to think that you will not blame me. I am constantly within the range of shells, and in order to carry out my duty and do good I shall carry out my duty and do good I shall be obliged to put myself frequently within the range of bullets; but God

Who has protected me so far, will protect me in the future. . can at present say Mass and give Communion every day, for amongst the officers and soldiers are so whose elect souls are a perpetual reproach to my tepidity.
A PRIEST STRETCHER BEARER'S SELF-

SACRIFICE

A priest stretcher-bearer of the diocese of Albi, who is one of a body who were taken prisoners by the Germans at Cuts, near Noyon, has written to the Archbishop of Rouen, giving the following particulars of the shooting of two priest stretcherbearers :

On entering the courtyard of the chateau where our wounded and their attendants were, the Germans fired point-blank on two stretcher bearers who had advanced, hands up, to show that they were unarmed and to save the rest of the ambulance from an attack. These two were the Abbé Alquier, vicaire at Sorèze (Tarn) and the dear Abbé Vaysse, of the diccese of Lyons. Thus he has died, not only in the performance of his military duty, but in a spontaneous movement in the face of the enemy to save his fellows. It is he all over. All his life long he has been carried by his devotion beyond the strict line of duty. And, as so often happens, the act in which death surprised him was but a habit of his life. A ROSARY OF STRING

The following is surely a touching proof of the piety of the French sol-diers in the firing line, as well as of the old saying that necessity is the mother of invention. It is taken from a letter by the Abbé Jarraud, a professor at the school of Notre Dame at Issoudun, who has been for four months with the ambulance near the Grand Couronné of Nancy : At the Presbytery of Varangéville I

saw and venerated a rosary made of string, which was made in the trenches by a young soldier of the-Regiment of the Line, the knots, nicely spaced, representing exactly the Pater and Ave beads. This edifying rosary is nearly worn out, for it has seen much service every day of the defence of Couronne. "All the men of the Couronnè. "All the men of the section passed it on from one to another to say a Hail Mary," said the brave soldier, very simply, who came to the curé to ask in exchange for it a strong rosary to use on the Northern frontier. He brought with him 8 francs from his sergeant, who was mortally wounded, and had told him to take the money from his pocket to get Masses said for his intention, and 5 francs from the men of the section for candles before the statues of the Blessed Virgin and Blessed Jeanne

THAT "SCRAP OF PAPER'

From The Outlook, Feb. 3, 19 5

surprise phrase 'a scrap of paper,' which I used in my last conversation with the British Ambassador in reference to the Belgian neutrality treaty, should have caused such an unfavor able impression in the United States. The expression was used in quite nother connection, and the meaning of it implied in Sir William Goschen's report and the turn given to it in the biased comment of our enemies are undoubtedly responsible for this impression.'

The speaker was the German Imperial Chancellor, Dr. Theobald von Bethmann Hollweg; the place the general field headquarters of the German armies in France. The Chancellor was talking with a representative of the Associated Press who telegraphed the statement to this country. The correspondent adds Dr. von Bethmann Hollweg's explanation that he had spoken of the treaty, not as a scrap of paper for Germany, but as an instrument which had become obsolete through Belgium's forteiture of its neutrality, other reasons for entering into compared with which neutrality treaty appeared to have only the value of a scrap of paper.

The original "scrap of paper" statement was made on August 4, 1914, and its explanation was not made until January 24, 1915. Why this lapse of time? Was the explanation not worth making? Or can it be that the Chancellor was slow in realizing what he says was in his mind?

In his rejoinder recapitulating Anglo Belgian relations, Sir Edward Grey declares that "the treaty which forbade the wrong was by comparison [to German military necessity] a mere scrap of paper." The general conclusion has long been that expressed by Cardinal Mercier in his pastoral letter: "The Powers were bound to respect and protect her [Belgium's] neutrality. Germany

CATHOLIC NOTES

There is an extraordinary movement of conversion among the people in China. Within ten years the number of Catholics in the province of Pekin has increased from 30,000 to 300.000.

In St. Louis two great seminaries are now in course of erection : the \$700,000 Kenrick Theological Seminary, and the \$300,000 Seminary of the Daughters of St. Vincent de Paul

Mindful of the suffering Church in Mexico, the Pope has granted permission to the Mexican clergy to say the Votive Mass of Our Lady of Gat lupe on the 12th of each month during

Under the leadership of Rev. Jos. Wuest, C. S. Sp., the colored Catholics of Detroit, Mich., have purchased the property of the St. Mary Episcopal Church Society, and will convert the edifice into a place of Catholic wor-

ship. In the beginning of the nineteenth century, there were only 120,000 Cath-olics in England; at the end of it there were 1,865,000. Seven years later there were 2,190,000, and the number is increasing every year.

The proposal of the Supreme Council of the Knights of Columbus to spend \$50,000 in spreading truth and correcting falsehood is a long step in the right direction. The Knights are doing big things and doing them

well. Leige, Belgium, the scene of so many horrors of war, is a large city of nearly 130,000 souls. As a diocese it has 670 parishes, 40 deaneries, and a Catholic population of 1,155,000. Its Bishop is Msgr. Martin Hubert Rutten.

The French Government has issued decree suppressing fifteen religious congregations engaged in educationa work. This means the closing of 127 schools, and affects the education of thousands of children throughout France.

Seventy thousand dollars will be spent on restoring and renovating the Church of the Poor Clares at Viterbo, Italy. This church contains the sacred body of St. Rose of Viterbo, who died in 1252. Her body is still flexible and uncorrupt.

Mrs. James Campbell, widow of the late multi-millionaire, who left his vast fortune in trust to St. Louis University, was the daughter of a Presbyterian minister. She has decided to abide by the terms of her late husband's will.

One of the most notorious anti-Catholic lecturers in England, the pet of the Protestant Alliance, known "Ex Monk Weddowes." has been sentenced to five years penal servitude was never a for immorality. He monk as he claimed to be, but was one of many impostors who make a living by catering to anti-Catholic prejudice

Mother Teresa, the Irish nun whose death at Mateking, South Africa, took place recently, was the possessor of the Royal Red Cross decoration, con-ferred upon her by the late Queen Victoria. Mother Teresa founded the Mercy community in Mafeking. and the handsome building known as St. Joseph's Mercy Convent was the

A new chanel, the first of its kind in New York for the Catholic Syrian community of the Greek rite, known as the Melchites, was opened on Feb. 14. This community, in whose religious history the event marks a new era, has been established in lower Manhatten about twenty five years, during which time its pastor, the Rev. Abraham Bechawatee, has been holding services in the basement of St. Peter's Church, Barclay street.

A loan for £50,000 (\$250,000) has been arranged by King George for the Queen of the Belgians. The matter was negotiated through the King's private bankers on the security of Queen Elizabeth's jewels, most of which were sent to Buckingham Palace after the fall of Antwerp, The jewels were valued by the English Court jeweler at £500 000, but a number of the jewels, including two diadems and a crown, were part of the State Belgian jewels. Some difficulty arose in ascertaining the exact jew els that were the personal property of the Queen of the Belgians, but it was estimated that their value must be at least £100,000.

The vacancy in the see of Malta has been filled by the appointment by the Pope of Dom Maurus Carnana O. S. B., as Archbishop to that historic see. The Archbishop elect, who is in his forty-seventh year, belongs to an old and much-respected Maltese family, but most of his life has been spent in Scotland. In 1882 he entered Fort Augustus Abbey school (after a year or two at St. Ignatius' college, Malta) Joining the community as a novice, he took his vows in 1885, and was ordained priest in 1901. With the exception of a period spent in the Philippines as secretary to the Archbishop Agius, Dom Mauras' priest activities have been chiefly confined to Scotland where he is well known as a zealous and successful missioner. He has the reputation of a sound scholar and theologian, an accomplished linguistand a fine musician.

BORROWED FROM THE NIGHT

BY ANNA C. MINOGUE CHAPTER XV

Preston Martins' horoscope of the political future proved true, with the exception that the disaffected Old Courters of the Whig Party and the either philosophy or acquisscence the gubernatorial candidates selected by the majorities. The same strong, turbulent spirit, aggressive for the right, or what appealed to it as the right, marked Kentucky's politics from beginning; and then, politics from beginning; and then, as now, there were not wanting men who would appeal to the power of force when persuasion failed. The question which now divided friends, disregarded party lines, and threatened disruption to the young Statewas whither the decision of the Old Court which dealered processity. Court which declared unconstitu-tional the "two years' replevin law" of the Legislature of 1820, or the opinion of the New Court which con-firmed the act, should stand. It was firmed the act, should stand. It was a question upon which men whose patriotism and honor were above reproach were divided. It is doubtful, however, if the question would have proven a leaven to ferment the great masses, if its decision would not have affected other than political interests; and those other interests were the interests of the debtor and the creditor. The Relief party, which had made the replevin act possible, and which had now merged into the New Court, helped one class possible, and which had now merged into the New Court, helped one class by ruining the other; and it was not to be expected that the other would submit tamely to injustice. Debtors naturally favored the new courts, creditors the old; and out of these private interests of the masses these private interests of the masses grew the great political imbroglio. The New Court Whigs knew that

The New Court Whigs knew that in selecting George Martins for their candidate, they gave their leadership to one who would ride rough shod over even the fair name of the State sooner than know the meaning of the word defeat; and when their opponents in the Democratic martin the Democratic marting. word defeat; and when their opponents in the Democratic party named St. John Worthington, they felt secure of victory; for while George Martins held their banner it would never go down before that hated foe. They had met previously on the public arena and Martins had not been the loser. If he lost now, it een the loser. If he lost now, it would be because Fate had come into the struggle to espouse Worthington's cause. The Democrats recognized the fact that the enemy might look for strength from the dissatisfied in their own ranks, while they could not expect a like support from the Whig's Old Courters. But it was a battle for the State's honesty against dishonesty of the individual on one hand, and a sincere but misconceived idea of that sacred principle, State right, on the other; and such a battle ought to be fought along patriotic not political lines. Worth-ington had not solicited the honor of leading his party in this conflict, but when the choice was made, he accepted it without reluctance. He knew that he was right as man and politician and that his country in the coun tician, and that his opponent, as both, was wrong. That he had a dear, private interest in entering the fight, and that it had made him fling away hesitancy and disinclination, is certain. tain. Because of it he was more human. not less patriotic.

As the days wore on, the fight gained in intensity and bitterness. Bloody encounters were of almost daily occurrence, for the lawless, seeing the supporters of Law and Order falling away from that standard lost outward respect for it; and when they failed to enforce their opinions by reason, they openly re-sorted to force. It was useless to attempt to stem the passion of such men, and as the summer advanced, where was political difference in the beginning there was now the threat ening of civil conflict. In vain the Old Court leaders and conscientious New Court adherents counselled peace, and appealed from violence to common sense and civic pride; for the people were being misled by the base supporters of both parties into the belief that their rights were being tampered with and such being the case, they recognized that it was their duty to defend those rights for themselves and posterity. The wellthemselves and posterity. The well-known enmity of the two leaders also added to the heat of partisan hatred, and to previous friends and neighbors, St. John Worthington and George Martins became personal foes. This unreasonable course, pursued by the Major, Professor, and two of the students, isucceeded in driving Worthington from Mrs. Halpin's hospitable roof, as it draw upon Preston Martins a hatred only second to that which his political opponents entertained for his father.

While it was impossible for young man to remain inactive or in-different at such a time, Preston Martins was too conservative to take a prominent position. A Whig he was, but of the type of Henry Clay, not of George Martins and his partisan followers. He was among the foremost of the few Whigs who were foremost of the few Whigs who were strenuously calling upon the people to meet the question of the hour with the dignity of reasonable men, instead of the ferocity of savages, to convince their op-ponents by calm words, not by bloody blows: and, as usual when the states was appears. he was debloody blows: and, as usual when the statesman appears, he was de-nounced within his own party as a traitor, and regarded by his oppon-ents as a wolf in sheep's clothing. While the Democrats did not doubt the sincerity of their own leaders who were crying for peace, they

suspected the watchword when uttered by the enemy. The clouds rising in various parts of the State gathered and hung ominously low over Lexington, the head and centre of the conflict, and men waited the outcome in expectant fear. The day of the election was advancing, and the most optimistic could not but perceive that each side was drawing its supporters closer together, nor its supporters closer together, nor fail to note that the voices calling for

fail to note that the voices calling for calmness and peace were growing few. Of these few, almost the only one in his party was Preston Martins.

"You are beating your head against a stone wall, Preston!" cried his father, as, with his chief advisers and nearest friends, he sat, one Saturday afternoon, in his spacious office, undisturbed, though down on the street beneath, sullen faced crowds were angrily disputing, the menace of their voices growing in volume and fierceness. As Preston had passed between two such groups of men, a bold hand ness. As Preston had passed between two such groups of men, a bold hand had hurled a stone after him; where-at, a voice from the opposite side had shouted, "The streets are full of such weapons! If the Democrats want the fight they won't have to tall twice." In the silence that had collowed, Preston they

call twice." In the silence that had followed, Preston turned to repeat his peaceful counsel; but a man, old and wiser, silently motioned him away. There is a moment when the words of the peacemaker are the clapping of hands that urge the bulldogs of passion upon each other. As he hurried to his father's office, he he hurried to his father's office, he realized that unless some stringent measures were instantly adopted, the sun would set upon a city plunged in mad riot. His appeal to the influential members of the party had called out the above words from his father. Scarcely were they uttered, when the door was broken open, and a man bounded into the room, shouting, "Great God, gentlemen! the riot's on! One man's been killed outright.

nother's wounded. They are tear ing up the stones on Broadway to supply the unarmed with weapons. The women and children are running from the houses. Before night the town will be in ashes!"

For a moment Preston Martins stood still. The appalling news drained his cheeks of their healthy color. His breath came short, almos in gasps. Then he drew himself up, and taking his hat, crossed the long

office toward the door.
"Where are you going?" cried the where are you going? the table father, springing to his side.

"To do what you and your henchmen could have done—save the town!" he answered quickly, thrust-

ing aside his father's arm.
"Are you mad?" shouted one of his father's friends. They will riddle you with bullets!

They will not give you a chance to efend yourself!" "They will shoot defend yourself!" "They will shoot you on sight!" cried the others in wild concert, pushing forward.
"All men must die sometime," bravely answered young Martins, wrenching himself from their detain-

"Preston, my boy! don't court death like this!" pleaded the white-faced father. "Remember your

mother !" 'My mother would bid me go!" he

hurled back. "He is beside himself! Bar the

loor! Hold him back!" cried the father frantically, as a shot rang sharp along the street and a shriek followed. "Who tries to hold me does it at

his peril!" thundered Preston, his eyes blazing, his whole frame quivering with fury, and, as if they had been children, he flung aside the men who intercepted his passage. Bounding to the door, he crossed the corridor and was out on the street. The ctacle that met his eyes stamped itself in fire on his brain. Shricking women, clasping their children, spec past him ; negroes went screaming to aces of refuge; men, armed with leath dealing weapons, were hurry ing to the assistance of their friends Over all came the dull, repeated thud of the pick axes as the brick side-walks and stony streets were being torn up by the infuriated mob. short run took him to the place of Men wounded and senseless riot. lay on the ground. Shouts and oaths mingled with the sound of falling sticks and stones. Straight for the crowd of combatants and through it, vent Preston Martins, unheeding and unharmed by the volley of missiles aimed at him. His walk brought him to the door of Worthington's office. He paused before it, lifted his voice. and shouted:

" St. John Worthington! come down! Hurriedly deliberating with a party of friends what had best be done to and stones, picks and guns, and a crallay the wild tumult of the town, that cry broke across the words of the Democratic leader. He sprung to his feet, asking.
"Who calls me?"

"Preston Martins," answered on of the company, looking out of the window. "You're not going down, St. John!" he expostulated, as Worthington moved quickly forward.
"That whelp's the gang-leader in this

fugs." The words were scarcely uttered when Colonel Preston, young Mar-tins' uncle, bounded from his chair into the middle of the room, like a

wounded tiger.
"By the Everlasting!" he cried, "the man who applies that name to Theodore Preston's grandson, applies

it to me!"
"I had forgotten his Preston blood," hastily said the other.

You could not forget it, sir, and speak his name!" angrily retorted the enraged uncle.
"I said I forgot it, sir! Do you

dare impugn my word ?"
"I dare to do anything, sir, but lis-"I dare to do anything, sir, but listen to an insult to the memory of my

The two ather !" he hurled back. rushed at each other, but St. John Worthington flung himself between them, crying,
"Gentlemen! for shame! Is there

not madness enough running riot this nnhappy town, without—"
"St. John Worthington, col

"St. John Worthington, come down!" again cried Preston Martins.
"I am coming!" cried back St. John. But a dozen bodies blocked his passage to the door.
"It's a plot!" they cried. "You must not go down!"
"Gentlemen," he said, and the dark gray eyes were now like leaping flames of fire, the face stern and set as iron, "I will go down! That man does not live whom St. John Worthington fears to meet! Stand aside!" And not one but obeyed. He ran down the wooden steps and pausing in the doorway before Preston Martins, now surrounded by a number of men, demanded.
"What will you have, sir?"

What will you have, sir ?" "Your help to save this town from the passion our folly has engendered Give me your arm, Mr. Worthington! For this hour, at least, let us set aside party hatred, and keep our from destruction, our State

from dishonor ! All anger and haughtiness had be swept from the face and form of Worth ington. In the eyes was a beautiful tender light, which diffused itself over the whole countenance, as he stepped across the doorway with hand extended toward Preston Martins. As the young man clasped it, Worthington turned towards those standing near, and pointing to Martins, said:

near, and pointing to Martins, said:

"Gentlemen, you here behold the true Kentuckian. In him, love for the fair name of his State and jealous pride to keep it from dishonor, are strong enough to rise above the animus of party sp!rit and personal hatred. Mr. Martins," he concluded, "you honor me by your invitation!"

So saying, he drew the hand he still clasped under his arm and they walked leisurely toward the crowd of frenzied, fighting meu. Preston was the first to recover himself from

was the first to recover the embarrassment of the moment when they found themselves alone After a few steps, he said, with non-chalance, which relieved the situa-tion of its dramatic aspect:

"I trust that we shall not prove on

our own persons that the reformer falls by the hands of those whom he would benefit. It may be a glorious death to die in a good cause, but I am somewhat fastidious as to the manner of its administration. Think

manner of its administration. Thing of the 'quietus' coming down from a common brick, thrown by a dirty hand!" and he laughed lightly.

A man, on the point of hurling a stone, with the customary oath, hearing that laugh, paused in the act.

At sight of the two, advancing, with the customary of the two advancing that laugh, paused in the act. linked arms, and in pleasant, friendly conversation, his hand fell to his conversation, his and the side, the brick dropped from his un-clasped fingers. His enemy across the way noting this sudden pause, also turned, and he, too, forgot to hurl his weapon of defense. Without giv-ing them a glance, the walkers passed between the belligerents, St. John saying, with his marked Virginian

"Still you must admit, there is less danger in a brick than a sword? You are expected to dodge the brick, but you must stand up for the sword

But your brick thrower isn't aim ing at anyone or thing in particular. By dodging you are more liable to come in contact with the missile than by walking erect," returned Preston.
"Well," said St. John, laughing,

when we encounter yonder of men, notwithstanding your theory, I've a conviction that you will ob the instinct which warns a man to

I do not think there will be any bricks thrown," remarked Preston.
"You are too optimistic.

"Not at all. I am ready to wager a dinner that the advance guard, which we have just passed, are shrinking away from the scene of conflict like whipped curs."

"Perhaps. But they are alone. They lack the moral—or in this case immoral !- support the many give," returned St. John.

Someone here gave a shout and all eyes were directed toward the advanceyes were directed toward the advancing men. At the sight, a silence fell
over the raging multitude. When
the meaning of it broke over their
passion-clouded minds, when they
saw the nobility of those two men
who had thus laid down personal and
nolitical hatred for their sakes all political hatred for their sakes, all anger and ill feeling died in their nearts; their better natures resumed sway, and they flung down the bricks and stones, picks and guns, and a cry Worthington and young Martins took off their hats and waved them toward the crowd, and this acknowledgment of their greeting called forth another wilder, heartier outbreak of enthusi wilder, heartier outbreak of enthusiasm. The two smiled with their bow to this second salute, and then the thousand voices took up the names of Preston Martins and St. John Worthington, and shouted their praise, irrespective of political faith.

"He has saved the town!" cried one of the watching friends to George Martins, as the crowd began to dis-perse and retire peaceably with shamed faces and bent heads. George Martins heeded not, if he heard the

words. This act of his son boded ill to

himself. When they reached the termina tion of the street, the walkers paused and regarded each other in silence; then, Worthington asked, in his gentlest tones:

"We came out here together.

How, sir, shall we return ? His voice

the man's call for his friendship, Preston felt the jealousy of the lover leapforth. To accept friendship was to set hope from him forever and forever: for while he was in honor bound to give his rival, who was his enemy, only equal opportunity, he could not be even the rival of his triend. But the instinct of the sentlamen. instinct of the geutleman was superior to the feelings of the man. So he met the smile with one as frank as it was winning, and looking into the dark eyes, said:

"If your desires are the same as mine, Mr. Worthington, we shall re-turn as we came—together."

TO BE CONTINUED THE RECTOR OF ST.

JOHN'S By Germaine Smith in the Extens

In a certain city far down amon the busiest bustle of that city's busy life there stands a church. Exter nally the church is a tiny architectura It is built in the shape of ross, and there is not, from the ton of its heaven aspiring tower to the owest layer of its foundation, an in artistic stone to be found.

Inside, in the soft light that filters

Inside, in the soft light that filters through its costly windows of stained glass, there is an atmosphere of repose and peace and prayer. There is an altar there, with a light in a red lamp burning constantly before it, and beyond, a rood screen of exquisitely carved oak, surmounted by a crucifix of priceless old ivory. The air is always heavy with incense, and air is always heavy with incense, and the general effect of the whole is like that of an old world cathedral somewhat retouched, perhaps, with an air of newness—and dwarfed, as an air of newness—and dwarfed, as if one were surveying such a cathedral through the big end of a telescope. It is said that the two devoted missionary priests, reaching the city late one morning, hunted frantically in the neighborhood of their station for a church in which they might obtain parmission to say they might obtain permission to say this one. To their joy they dis-covered that a service was even then in progress. Reverently they stole in and kneit in a rear pew. A figure in priestly vestments was before the altar; the choir sang something vaguely to the good fathers' ears. suddenly the figure turned to the congregation, hands extended, eyes raised heavenward. "Let us pray," it chanted The missionary fathers did not wait to obey the precept. In stead they fled.

Such, shining amid its sordie surroundings like the proverbial good deed in a naughty world, artistically perfect, deceptively Catholic in appearance, is the certain church—which we may call St. John's.

There was a time when St. John' was a normal, proper and fashionable Protestant Episcopal church, and made no pretensions to being any thing else. Four times a was the communion service within its walls, and the congrega-tion, fortified for the lengthened servtion, fortified for the lengthstate activities by a hearty breakfast, sauntered carelessly up the aisle to the communion table (no one ever thought of terming it an altar in those days), and received the consecrated bread and wine from the hands of a minister gowned in plain black cassock and white surplice. But that was long ago—even before the city's business began to encroach on the church and the beautiful residences

that surrounded it.
In that almost prehistoric period vestry of St. John's met one day to choose a rector. They selected a young man, well known for his eloquence, his splendid social connec tions, and the brilliant scholastic record he had made in one large Eastern universities. There was only one thing about the candidate that the gentlemen could complain of, and that was the fact that ie was unmarried. Even this objection was done away with, however, when it was learned that the young clergyman was engaged to a charm

ing young lady, the daughter of s prominent Eastern capitalist. The call was extended, and, in the course of time, the young man arrived. The vestry felt that their choice had been fully justified. The new minister proved himself to be a brilliant preacher who never disturbed the consciences of his hearers with bothersome questions of ethics or dogma, but lulled them gently to rest with his flowery language and perfect Harvard English. In all respects he seemed the ideal man for

the place. Then suddenly came a change. porribly discordant note was sounded in the well bred symphony of St. John's parish life. The stain of a crime lay dark across the threshold of the church itself. The rector's flancee, who was visiting relatives a few doors from the church, was robbed and murdered on her way nome alone from a late vesper serv

For some years the story of the minister's grief passed current among the members os his flock. How he had shut himself in his study at the close of the funeral, where for two days and nights he had paced to and fro like a madman ; how, at the close of the second day, he had opened the door and strode forth past the frightened servants, who gazed, hushed and awestricken, at his haggard face; how he left the rectory and plunged, hatless and coatless, into the night, and how the servants, coming at last to their senses, and fearing for his reason and his life, had searched for him frantically and vainly, throughout side of the study table. He started

who had listened to his ornate sermons had ever suspected. He appeared at the rectory the next morning, dusty and footsore from his night's wandering, having in tow a dirty, tramp-like specimen of humanity, whose evil face showed evident marks of slow starvation. The minister's lips were set in a firm line and there was a deep light of purpose in his tired eyes. He ordered breakfast for two, and, to the horror of the housekeeper and the butler, seated the stranger opposite him at his perfectly appointed table.

The adoption of the unknown man—whom he installed as janitor in the church and to whom he assigned a who had listened to his ornate ser-

church and to whom he assigned a room in the servants' quarters of the rectory—marked the beginning of a new era in the parish. From that time on the rector's sermons ceased to be models of elaborate rhetoric and became simple, heartfelt exhor-tations to charity and repentance and prayer. An early morning com-munion service was introduced, and, little by little, people in shabby clothes and wearing the unmistak able stamp of poverty began to min-gle with the fashionable members of the congregation. From the status of a rich man's parish St. John's be came a church home to any wayfaren its democracy began to resemble that of the great Roman Catholic cathe-dral in the next block, so did its ritual approach its neighbor's. St John's, with its rector, and (such was the tact and magnetism of the man) almost its entire congregation,

grew gradually "high church."
But such changes do not come
about in a moment. It took years
of steady endeavor to effect the trans formation, and the Rev. Mr. Allen's hair was as white as his freshly roned surplice when he beheld the crowning glory of his long struggle—the thing he had worked for and dreamed of and prayed for—the installation of a confessional in the back of the church, and this additional footnote appended to the weekly church calendar:
"The rector will be in the church

on Saturday afternoons and from until 8 o'clock on Saturday evenings to hear confessions or to confer with

any one wishing advice or help."

It was the last blow to the old-time fashionable, comfortable life of the parish, but it fell on a congregation in some wise prepared for it. few members departed for low church Trinity, but the greater number remained loyal. Some even availed themselves of the opportunity the footnote afforded, and the rector added to his already onerous burden of parish duties, long hours on Saturday afternoons and evenings, when he waited in the silent church, some wanted in the silent church, while times being sought by a penitent or a visitor, oftener growing weary at heart and discouraged over those of

his flock who never came.

For the rector of St. John's had grown to suspect (some years of early training to the contrary notwith standing) that within the tiny taber nacle of the Catholic altar and th nacle of the Catholic altar and the safe secrecy of the Catholic confessional lay the only true remedy for the ills of life, the only antidote for a sinpoisoned world. There was the faintest doubt grown graver with the passing of years—that his altar and his confessional were Catholic; but his busy life gave him little time for excellation. He knew that he for speculation. He knew that he was a source of spiritual help to many troubled human souls, and he was an old man, with only a few more years at best for service in the Master's vineyard—and to old men hanges are very difficult.

He looked back through the years of his life with a pardonable amount of pride. Only he and his God knew how hard the struggle had been at times, and how bitter the pain; but he felt that he had fought the good fight. He had built for himself an enduring monument in the parish of St. John's. He had found the people careless; he would leave them zeal-ous. He had found them ignorant of he essential facts of Christian faith he would leave them well instructed in religious matters. Yes, looking back on his life, he could not but feel that it had been well lived. There was only one thought that left him troubled, and that was a

thought too tortuous to be often en tertained. When it came to his mind now he bowed his head on his hands on the study table (he was seated in his study on this particular Saturday afternoon, with the door open into the church to make him accessible to any chance comer), with a gesture of physical shrinking. Still, the thought persisted. It began with the memory of that morning when they had found her—her for whom his heart still bled, even though her loss had made a man of him—and led him through a sort of anguish dyed mental panorama in which he was conscious of silent figure lying still and cold on the green lawn of a neighboring house; of clumsy, well-meaning hands leading him away; of a flower covered coffin resting there in the sisle-and back of it all, sinister, vague, a mistlike demon, without shape or substance, hovered her slayer, that unknown monster whom it was his duty as a Christian to love and pray for. Then came the ques-tion: Did he love him? Could he pray for him? Even now, with the memory of a life long attempt to do so to aid him, could he say in his own heart that he forgave him? "God heart that he forgave him? pity him," he groaned, but his heart did not echo the words. There was a movement on the other

the night.

But the Rev. Joseph Allen had more manhood about him than those

paroxysm of weakness. He select a book from the table and fixed l eyes on a page selected at random waiting for the man to finish his

errand and go away.

But the janitor did not go away.

Instead he continued to stand in his place on the other side of the table, and the Rev. Joseph Allen felt the intruder's eyes unblinkingly fixed on his face. It was no unusual thing for the janitor to watch him narrowly in fact, the man, with his evil, leer ing face (whose expression those long years of comfort and respecta bility had done little to soften) had come to seem, somehow, like the rector's evil genius. He had an unpleasant habit of dogging his foot-steps like a shadow and turning up unexpectedly in the most unlikely places. It was a tribute to the rector s power of self control that he had never uttered an unkind or impatient word to the man; nor had he, having once taken him into his service, ever entertained the thought of sending him away.
The Rev. Joseph Allen looked up,

slipping a finger between the pages

his book. 'Well?" he inquired, gently.

The other man shuffled his way neasily to the door, closed it, locked with elaborate care, and walked it with elaborate care, and walked slowly back to the table. Then he drew up a chair opposite the rector's and sat down.

"D'ye mind askin' me to come to

communion some time back?" nquired.

Yes," said the rector in surprise He remembered that he had not been able to elicit a word from his queen servant in response to that request at the time that it was made. "You should, you know. You tell me that you were baptized and confirmed in the Church of England."

"I was."

There was a silence. The rector laid down his book and fixed his eyes on the view from the study window. Instinctively he knew that the man had something of im portance to say to him, and the in tinct of a physician of souls prompted him to make the saying of it as easy

as he could.
"Do you mind readin' last Sunday that if there was any as wanted to come to the holy table and had anything on their minds as troubled them, let them come to you or some other worthy minister of God's Church (he slipped unconsciously into the sing song pulpit voice of the rector himself), and so on?"

Yes," said the rector, softly.

But 'ow is a body to know that you'll keep it to yourself?" The seal of the confessional-

egan the rector.

The janitor interrupted him rudely. "'Ere now," he whined, "I hain't no bloody Papist. I hain't talking about the confessional. Supposin' l tell you something now, man to man will ye keep your mouth shut about

The minister was silent for a mo ment. For some reason his wholo body was shaking. He was obliged to moisten his dry lips with his ongue before he answered. Then

he said, slowly:
"If you consult me as a clergyman and your spiritual guide, I shall cer tainly regard whatever you say in the light of a sacred trust. I should no more think of speaking of it than would, if I were a physician, think of speaking of the physical ills of one

of my patients."
"Hall right." The man settled back in his chair, apparently satis-fled. "D'ye mind the night ye took

The rector nodded. He had good reason to remember that night.

"You were wandering about on fancied that you were thinking of throwing yourself in. been making some resolutions in regard to active charity, so I spoke to Then I saw that you were penniless and starving, so I brought

you home with me." The man grinned assent. He was not embarrassed. There was an expression of enjoyment in his thin face. The rector felt that he would have looked much the same, if, in a frenzy of passion, he had been torturing some poor, dumb thing that could not strike back.

"I didn't know 'oo ye was or I'd not 'ave come," he said grimly.
"Though, after all, it was the safest place I could 'a' been. 'Owsomever, I come, and 'ere I've stayed. But ye was wrong on one thing; I wasn't

He plunged a grimy hand into the bagging pocket of his overalls and brought forth a handful of jewelry, which he flung heavily onto the table. There were several pieces; some rings, quaintly carved in the fashion of half a century ago, a lady's purse, and a pair of earrings.

"I wasn't broke," he concluded, "an' I wasn't goin' to jump in the river. I was just wonderin' 'ow to get rid o' this 'ere."

The rector had not heard the last sentence. His eyes, fixed on the jewelry on the table, had grown big and wild. His face changed from white to red and from red to purple. He sprang to his feet with a sudden revival of his college day vigor, and stood over the other man like an avenging fury. Yet his voice, when he spoke, was calm.

"You killed her !" he said.

The other cowered before him Evidently he had never expected anything like this from his gentle benefactor. He made an attempt to rise to his feet, but the rector's hand

lay heavy on his shoulder.
"You killed her," continued the rector, slowly, "and now—"

His right hand stole to the man's bearded throat and his fingers clinched the flabby flesh.

clinched the flabby flesh.

There was a silence in the study that was broken only by the heavy breathing of the two old men as they struggled, the rector flercely, with the renewed vigor of his athletic days, the other feebly, with the air of a man who knows himself beaten.

It was well for the janitor that a crucifix hung above the study door. Just in time, the rector's eye rested on the bowed head of the Christ. His fingers loosened their hold and his hands fell limply to his sides.

His victim made a weak effort to rise, but the minister pushed him back into his chair. Then the Rev.

back into his chair. Then the Rev. Joseph Allen crossed the room to the door, took out the key and dropped it into his pocket, after which he came back to the table and sat down waiting for the table and saw get his breath. Two thoughts were uppermost in his mind as he sat there—the one, horror at the realiza-tion of how near he had come to taking vengeance into his own hands; the other, not the old hatred and loathing for the unknown murderer, but a sort of divine pity for the man whose panting body lay limply in the chair before him—pity and the knowledge that he could give the wretch no other than human aid. Within himself there was no consciousness of the power to forgive such a sin as this man had com-mitted—as he himself had so narrow-

ly escaped committing.

The guttural voice of the janitor broke in upon his meditation. The man had been regarding him for some moments with something like respect, and his tones were far more deferential than they had ever been

before.
"Wot ye goin' to do with me? Hand me over to the police?"
"No," said the rector, softly; "I am

going to—talk to you."

And he talked. What he said he will never know, for it seemed as if some other spirit than his own hat taken possession of his body and were speaking through his lips. But he knew that he talked, sitting there with his eyes resting alternately on the crucifix and the bowed figure of the man in the chair, until the shadows lengthened in the study and the Angelus counded from the cathedral tower. Then he rose and swept the lewelry into his pocket. "I shall take these," he said, "for

keepsakes." Keepsakes."

The janitor eyed him anxiously.

Hehad been sobbing a moment before,
but his voice had recovered its old
note of sneering as he asked:

"Do ye want me to go to commun-

ion—now?"
The rector shuddered. You say you are truly sorry for what you have done," he said at last.
'Well, obey the voice of your own
conscience. I shall be rector here no longer."

He opened the study door and passed slowly down the dim aisle of the church, noticing with relief that no one else was waiting there for him. He did not genuflect before the red altar lamp, though he stood silent for a moment, as if bidding farewell to a cherished dream that he had wakened to find untrue.
Then he passed on out into the early

dusk.

He walked on to the door of the neighboring cathedral, ascended the broad steps, and entered. Before the high altar he fell upon his knees, hiding his face with his hands. In time there came to him, through the deserted church, his lifelong friend, the gray haired pastor. He knelt beside him and placed a sympathetic

hand on his arm.
The Rev. Joseph Allen lifted a face deathly pale but peaceful,

"God has been very good to me today," he whispered. "He has shown me that I am not a priest. I am ready to make my submission whenever you wish."

whenever you wish."

The pastor grasped his hand in a viselike grip.

"Haven't I always said so?" he whispered, with boyish enthusiasm. I knew it would come at last. I've

been praying for it for years." And this is the reason that, over the very ritualistic services of St. John's, a young rector presides.— Extension Magazine.

ON BEING CHEERFUL

"The greatest troubles I ever had were those that never came to pass," is the summing up of ripe experience with worry. Ours is not yet a world devoid of troubles and unhappiness, but many of our griefs and sorrows are mere hallucinations of what might he. If the saddest words of tongue or pen are these: It might have been, certainly the expectation of some impending danger makes "it might be" loom up big as a candi-date for second honors in the sad class. Our imaginations, it permitted to run wild, will present an array of griefs and miseries and misfertunes which seem very real and will destroy that happiness which it is every person's privilege to enjoy. There is, of course, much sorrow and cause for sorrow in this old world, but so many of our griefs are founded on expectation of what never happens that it is well before permitting ourselves to be borne down by despair to look at things as they really are ather than as we expect them to be. Most of our imaginary griefs are

the result of placing higher valua-tions on things which we believe are necessary to our happiness and which in large part, may be dispensed with entirely. Many of those things which we look forward to as certain to effect us vitally more than likely

will never happen at all, so that worry over them is entirely wasted. The feeling of self-sympathy which comes from such troubles is pathetic. If we just come to the conclusion that what hean't happened yet may never happen we will dismiss a great load from our minds and open the way for the accomplishment of something really worth while.—Intermountain Catholic.

SUGGESTION AND WARNING

IS IT GOOD POLICY FOR CATHO LICS TO PERSIST IN FORCIBLE SUPPRESSION OF ANTI-CATH-OLIC PAPERS BY GOVERN. MENT?

In the February issue of Brann's Iconoclast the editor, C. A. Windle, a man whom no one will suspect of anti-Catholic prejudice, expresses his mind on the wisdom of the affort being put forth by so many Catholics to have the Menace excluded from the mail and suppressed by law. He thinks the move is a mistake and gives his reasons for his opinion in subjoined article. It is the opinion of a subjoined article. It is the opinion of a fair-minded and sympathetic outsider and will well repay the trouble of thoughtful perusal. The great of thoughtful perusal. The great fear of bigots is that if Catholics ever gain the ascendant in America they will use their power to suppress liberty. Mr. Windle points out that Catholic agitation to suppress the Menace will seem to bigots "confirm-ation strong as Holy Writ." The

article follows:
There is an organized movement mong Catholics in the United States to have the Menace and similar publications excluded from the mails.

In pursuance of their purpose letters and telegrams by thousands have been sent to members of Con-

The provocation, I admit, is great. The offensive character of these questionable papers is unspeakable. The slander mongers responsible for these infamous periodicals have no conscience. They are entended to the tellectual hospitality and strangers to decency. Their columns reek with verbal slime, ignorance, prejudice and perfidy. As hate breeders they are all that hell could desire or the

This being true, why not deny them the second class privilege? Why should the government not put a stop to the spread of this intellectual

There are two methods of dealing with anti-Catholic, un-American pub-

The government might be prevailed upon to forcibly suppress thom.
This is the action urged by many
good Catholics.
They overlook the fact that A. P. A.

ism is a disease. Until the poison of prejudice and germs of bigotry have been eliminated from the system, the eruption on the body politic cannot be prevented. Force can no more ove the cause than physical pun ishment can cure smallpox. It is far more apt to make bad matters

Before the Church is committed to this program, its leaders should give the subject as a whole careful consideration. As already suggested success might prove to be the worst thing that could happen. Failure will hurt the Church more than she can be injured by all the Ted Walkers

In any venture when success means harm and failure ruin, it is the part of wisdom to abandon the project.

The Menace and other anti Catholic

papers charge that Catholicism is the would destroy freedom of speech and press. The effort to exclude these hostile publications from the mail, will cause millions of Protestants to credit the truth of every lying charge made against the Catholic Church. The American people are jealous of the right of free speech and will never support a movement to abridge the liberty of the press.

It is unnecessary for the postal authorities to suppress the Menace All the governments of earth could not crush truth. The use of force makes a lie as sacred as truth to those who have been deceived, and almost

Truth is the only power that can destroy lies. Every lie published in these anti-Catholic sheets can be refuted. Every lie leaves a scar, a defect, that leads to detection, humilia-tion, disgrace, ruin. When truth hurts there is no remedy, and no escape, except in the abandonment

of the untenable position.
Catholics can safely ignore any attack upon their rites, ceremonies and forms of worship. Freedom in these things is guaranteed by the Constitution of the United States, and any objection on the part of their enemies is proof that they are not true Americans.

But Catholics cannot afford t ignore the lies spread broadcast by the Menace and kindred sheets. These can and should be answered.

Remember that the Church cannot be libeled. When priests, nuns or lay Catholics are libeled they have a remedy, the same as any other citi-

Generalities have little or no effect. Specific charges, with particulars as to date, place, act, and person, count. Force A. P. A. writers and lecturers to be specific, then institute civil and criminal proceedings at once, and it will not be long before their articles duty.

"What follows? Why, this follows? "Why, this follows?"

ly brought suit for slander against two Menace minions who started a postal card campaign for the purpose of destroying his character. Father Leen agreed not to push his case, provided his traducers would publish an apology in four of the leading papers in the state. Here is their apology as printed in the Telegraph-Herald of Dubuque:

"We desire to apologize to Rev. William Leen, pastor of the Catholic church of Farley, Ia., for the objectionable postal cards sent by us to him

tionable postal cards sent by us to him by mail, for the sending of which we had no justification; and to say that there will be no repetition on our

E. C. ARQUITT. G. F. BARKER

Any man who will besmirch the name of Sisters of Charity, attack the character of nuns and priests, without having specific proof of wrong doing, is a dastardly coward, who will crawl like a whipped-cur when forced to face the consequences of his infamy. Force these traducers to prove their charges or go to jail. Make their birotyre so costly that they to prove their charges or go to jail.

Make their bigotry so costly that they cannot afford the luxury of lying. When the Menace or any other lying sheet prints anything obscene, or immoral, institute proceedings and have it denied the privilege of the United States mails. No new law is necessary. The common remedy applicable to all publications is sufficient. This is the American way, and Catholics will have the sym pathy and support of every man in whose veins there flows a drop of decent, patriotic blood.

In the Christian arena, on the plat

form of patriotism, or in the field of civilization, it is not necessary for the true Catholic to ask favors of government, nor is there a single reason why he should fear any foe.

reason why he should fear any foe.

No man living can show that it is either democratic, American, right or reasonable to deny any citizen his social, civil or political rights on account of his religion.

The A. P. A. position is fundamentally wrong. In combating this fallacy truth and justice supply the only weapons required. Victory won

only weapons required. Victory won with these is permanent, far reaching and glorious.—Intermountain Cath-

THE LOS ANGELES LIBERATOR

The pastor of the First Baptist Church in Los Angeles has seen fit to inform the world that the letter killeth, but the spirit giveth life. This done, he announces that hence forth and forever, or until his con gregation is moved to select a new shepherd, no "creedal test" shall be required for entrance into his fold. Dogme, he asserts dogmatically, deadens. What we most require is freedom, largeness of outlook, comprehensiveness. Such is the spirit of Christ. Christ never taught dogma. This inane statement delivers the pastor forthwith into the hands of the Philistine. One might remind this gentle shepherd that our Lord taught the neces-sity of baptism for salvation. He also promised hell for those who de-liberately reject Him, heaven for

hose who receive His word and keep it. The existence of God, His divine Sonship, the law of God with its sanction the institution for all time of an external rite conferring grace, are a few of the dogmas bound up in

this promise.
Our Baptist clergyman himself existence, although, to be sure, his God may be only a kind of gas, as Chesterton says; and while his lan-guage is somewhat "large and comfortable," it may be allowed that he is disposed to admit the divinity of Christ. But one may deny both these truths, it appears, and yet be blessed, O saving boon, with this gentle shepherd's good right hand of ellowship.

Persons afflicted after the manner of this Los Angeles clergyman should be very grateful for that merciful dispensation of Providence which Catholic theologians term "in vincible ignorance."—America.

THE LORD'S DAY

Rev. Charles Fiske (Episcopalian) of Baltimore, addressing his people on this subject said :

"Is there any binding rule about 'keeping Sunday'?" he asks, and then

"Most members of the church will admit that there is some duty to observe the Lord's Day, but if they are asked to tell what it is, their answers will usually be vague and unintelli-gible and the sense of obligation correspondingly obscure. Not one in fifty is 'fully assured in his own mind.' The natural and necessary result is that an increasingly large number of the nominal adherents of the church are fast losing all sense of obligation to observe the Lord's

ot obligation to observe the Lord's Day in any way whatever.
"The test lies close at hand. Our people are at least as intelligent at their Roman Catholic neighbors, and they are surely not less dutiful.
Well, our Roman Catholic fellow citizens are taught this Scriptural and Catholic doctrine—that the Lord's Day is to be kept by the celebration of the Lord's Supper, that it is a definite Christian duty to partici-

and unprofitable that nobody will read their rot or pay to hear them.

Follow the example of Father William Leen of Farley, Ia., who recent-

following another as the half hours pass, until many successive congre-gations have been assembled in the same church on the same morning.
And this, too, happens—that by the
recognition of the one definite duty
of the Lord's Day thousands of Roman ne that meets us in one of our own churches on Sunday morn

ing, and how great is the difference !
"Wherein lies the remedy? Let
our people understand that church lance is a duty, not something that depends on the feeling of the moment. The holy communion is celebrated at St. Michael and All Angels' every Sunday morning. If your Roman Catholic neighbor can manage to get out at 6, 7, or 8, cannot at least can you not manage, in some way, to be present at the morning service at 11 or in the evening at 8,

even if you cannot come early?
"What we need is to learn that public worship is a duty, a duty we have no right to shirk, from which we have no business to scruse our-selves. It becomes a pleasure as we obey the sense of duty: but whether it is a pleasure and profit or not, duty

does not cease.
"Is it not true that the neglect to perform this duty has led in count-less cases to the drifting into neglect of all duties on the Lord's Day, and then into the neglect of religious duties generally? Many of us find much to criticize in our Roman Cath. olic friends. Why not pattern our-selves after some of their virtues?"
—St. Paul Bulletin.

BASIS OF OUR CLAIMS

In his essay on Catholicism pub lished by the Catholic Truth Press, the late Monsignor Benson, son of Archbishop of Canterbury (Anglican), gives a general review of the whole place and significance of Catholicism in its claim to be not merely, as he says, one of the world religions, but the single Religion revealed by God

A.—In the first place it should be remarked that Catholicism has a history behind it of unique interest. It arose in the East or rather at the junction of East and West. It has laid hold first of the West in such a sense that the whole of the most pro-gressive civilization of the world has been shaped by it and it is at present beginning to lay hold of the East in a way in which no Western Religion has ever succeeded in doing and in a way in which no Eastern Religion has ever affected the West. And it its zeal for conversions to her fold, a which, as manifested originally in the Person of Christ, has always been regarded by Christians as the Supreme indication of His divinity.

B.—Its actions upon civilization has been—as its Founder predicted in the parable of the Kingdom of Heaven as, leaven hid in meal'—one of intense stimulus. Catholicism has produced an extraordinary kind of ferment driving up, so to speak, out of the seething masses every kind of individual. It has produced on the one side says Father Benson such saints as St. Francis of Assisi, St. Teresa, St. Ignatius of Loyola; and on the other hand by a kind of reflex action, such monstrous enigmas as Alexander VI, Gilles de Rais and Henry VIII, have made their appear-ance in the midst of Catholic society. It has been the occasion of massacres as well as monasteries; countries under its influence have known in one and in the next the appalling phenn of the ism—forms of worship only possible to those who believe truly that Christ is God and that the Blessed Sacrament is Christ, even while they insult Him. Catholicism has indeed been, as Christ predicted, a very fire in its wrath and energy, as well as in its pure radiance and light.

C.—Yet between those vibrating ex-tremes it is the claim of Catholicism that it is exactly fitted to the needs of the Average Man. On the one side there stand ranged the Saint the Theologian, the Philosopher, the Scientist, the Philanthropist—Giants of Love, Wisdom and Pity; on the other side, the Criminal, the little Child, the Laborer—these little accounted of, even if they be not altogether repudiated in the Kingdom of this world. St. Thomas Aquinas and the little school-girl, Pasteur and the dunce, St. Francis and the Silician Brigand—all these believe, at any rate, exactly and precisely the same dogmas down even to the minutest detail of their Faith. There is no esotericism (i.e. degrees, or inner sanctuaries of belief) in the Catholic Church. There is no slow process of initiation, no secret knowledge pos-sessed by the Hierarchy. The Doc-tor of Sacred Theology can know scarcely more than the penny cate-chism can tell him; the child can scarcely know less. As St. Paul pro-claimed "in Christ veils were to be done away with and mysteries re-

vealed. Yet (says Mgr. Benson) hetween these extremes of attainment stands tke Average Man-the man with spiritual spasms of enlightenment and long periods of obscure inertia, the man of few and feeble aspirations and endlessly broken resolu glimpses of realization and disilla onment and carnal entanglement and materialistic stupidities. And it is the claim of Catholicism that to this men as well as to others higher

with a sense of his own responsibility to his Maker. He is not driven back upon his own emotions for reasurance and strength, for he has been brought into filial relations with God through baptism. Times, places, actions are all prescribed and the Average Man is not forced in-wards to find his God. And still the emotional and intellectual elements are not wanting. The Average Man is met by a ceremonial which for sheer beauty and symbolism is unsurpassed in the history of religion by appeals to his same of beauty. by appeals to his sense of beauty— by liturgy, music, ordered movement and rhythm—that can hardly fail to

and rhythm—that can hardly fail to raise his mind to the Absolute Perfection which he worships.

As for the intellect, Sunday by Sunday if he does his duty he has offered to him in sermons and in his reading a scheme of theology hammered and tested by the shrewdest by the strewdest of the scheme and the strewdest of the scheme and tested by the shrewdest of the world—so hammered and brains in the world—so hammered and tested and inspired, in fact, as to evoke the reproach that it is too logi-cal to be true. Yet he is not bound to know all this theology unless he has a taste for it. It is enough for him to say with the French charcoal-burner, "I believe all that the Church believes, and the Church believes what I believe."

This then is perhaps that claim on behalf of Catholicism which is most likely to be heard in these days of lemocratic tendencies. There are a thousand other arguments advanced by the Church in her own cause—the fulfilment of prophecy from the Old Testament and from the New, her Testament and from the New, her miracles, her saints, the indications of philosophy, the supra-national unity which she has succeeded in establishing among her children in opposition to the fact that other religious bodies have failed, always and consistently, to bring about the older the consistent of the consistent theologican unanimity even on a far smaller basis; finally, her unbroken descent through the ages. Yet in this age perhaps she may be dis-cerned more easily in her relations to the Average Man, and her claim to he the One Church of God judge more fairly when tested by her ef-fects upon him. And, indeed, it is hard to think of any better criterion age.-N.

Special to the RECORD

THE LONELY HEART It is not so long in the toll of years eartbreaks count, and the bitter tears, Eh? then it is years and years ago

Journal.

Since, pulse of my heart, I saw you go. I smiled in your face as I said fare well.

But not all the volume of words can tell. The crushing weight of the aching pain, my bleeding heart was rent in

twain. I smiled in your face as I said good bye, And I know that God will forgive the

lie, I would not add to your load of grief, hough one salt tear would have meant relief.

And you answered back with a sickly smile, • No angel recorded the loving guile, Your white lips fashioned the cheering word. Though well I knew 'twas a two-

would it had been to the lone corpse Mass,
That over the threshold I saw you pass, For, pulse of my heart, the hungry

colder far than the silent grave. Through a mist of tears and a heart full sore,

Did I watch you pass from the cabin And many a weary hour since then Have I waited there till your ship

comes in. And I'm waiting there for you still, mayrone. God pity the mothers that wait

wonder I live with the weight of That has sat with me since I saw you go. -Rev D. A. Casey, "Columba"

PRAISE FOR THE POPE

The Encyclical of Pope Benedict XV. has attracted the serious attention of the secular press. The Literary Digest quotes the following: Whatever the course and final set.

tlement of the war, the position of the Catholic Church has been demon. strated in the Pope's recent encycli-cal. "No critic in the world can miscal. No critic in the world can his-understand it," says the Brooklyn Eagle, which thinks, considering the faith of many of the combatants, that it is well the encyclical was issued. In it are enumerated four chief causes of war and bloodshed: Lack of mutual and sincare love among men; contempt of authority; injustice on the part of one class of people against another; and the consideration of material welfare as the sole object of human activity.

Analyzing these.
"The Pope knows, of course, that
it is obedience to temporal authority that makes men fight. By contempt of authority' he means the denial of a divine standard of morals and conduct. That lack of love and social injustice exist and have their effect on the minds of all men can not be this man as well as to others higher or lower in the scale, the Catholic Religion is exactly fitted. For it gives him first a distinct and comprehensible scheme of the Universe on the minds of all men can not be denied. But the fourth cause, in a sense, includes all others. If material welfare were the sole object of prehensible scheme of the Universe on the minds of all men can not be denied. But the fourth cause, in a sense, includes all others. If material welfare were the sole object of human activity, then Germany might.

A writer puts it forcibly thus:

well think, as she does, that her vast army should be used at the psycho-logical moment to make sate her trade predominance, and England might well think that she should refer the psychological moment to seize the psychological moment to crush the trade of Germany. The Pope is right. Our ideals are defecevils spring."

THE RIGHT TO DEFAME

Suppose that a person, himself of dubious reputation, should inform you with every possible sign of meryou with every possible sign of merriment, that your mother was always
a thing of shame. Should his merriment bring him to the hospital for
repairs, you have falled, doubtless, to
practise heroic charity. But have
you invaded his right of free speech?
Suppose, further, that this vile
thing, by lure of an appeal to man's
lowest passions drawn a coordinate.

lowest passions, draws a crowd into a public hall, where, for a price, he defames not only your Protestant mother, your wife, your daughter, your sister, but makes the viles charges against every Protestant woman in the community. Can this mud-born monster, to whom Caliban is an angel of light, claim that the aw, which sometimes stops his unclean mouth, has deprived him of his

right of free speech?
Change "Protestant" to "Catholic."
Then you have a faint picture of the indignities which have been heaped not only upon our consecrated nuns, who give their lives to the service of God in prayer and the alleviation of every form of human suffering, but upon every Catholic woman who makes use of the sacrament of

There is no lack of smug journal ists who think it shocking, that Catholics, goaded beyond endurance recently endeavored to remove an unspeakable "ex-priest" from the community by pelting him with tainted eggs and derelict vegetables It is shocking. Mobs are always un wise and unlawful, and may easily become criminal. But it is ridicul ous to claim that this beastly person has a constitutional right to intro duce his Yahoo practices into decent community. No one has a constitutional right to defame. O those who listen to him, it need only be said that like loves like.—America

NO SLAVERY IN DOGMA

In his work on "Paradoxes on Catholicism," the late Mgr. Be says that just as the scientist and the statesman take respectively the great laws of nature and society and re-duce them to rules and codes without adding to or taking away from these facts that are true whether they are popularly recognized or not—and all with the purpose not of diminishing, but of increasing the general liberty—so the Church takes the Revelation of Christ and by the dogma and her discipline popularizes it, so to speak, and makes it at once comprehensive and effective. What, then, asks the deceased author, is this foolish cry about the slavery of dogma? A reviewer of the work answers in the columns of the Specta tor that the statesmen and men of cience put forward their dogma merely as true to the best of their knowledge and judgment, whereas the Church of Rome arrogates to it-self infallibility and makes itself the laughing stock of the rest of Christen om by its announcements. We can well believe that a certain number of Protestants, whose views on doctrine though they consider themselves Divine Revelation, do what they can to ridicule the infallibility of the Catholic Church, but, thank God, they are not the rest of Christendom, but only a fraction of it.—Catholic Times.

CATHOLIC HOME INFLUENCE

One of the most threatening dan

gers to the conservation of our hol eligion is the lessening of influence in the home. Industrial condition bliging parents, not only the father but often the mother, too, to absen themselves from the control of their children are to a great extent re sponsible for the consequences which must be far from wholesome to their progeny. Then the widespread greed for amusement has much to do with parental estrangement from the proper education of their chil-dren. Nothing can replace the home dren. -not the Church, and not the school. The foundations of religious train ing must be laid in the home. Par ents are the stewards of Almighty God in regard to their children, and God will some day call them to give an account of their stewardship. It is a sad thing to contemplate that social welfare leagues are everywhere called upon to supplement the work which properly belongs to the parents. The aims of social welfare leagues may be high, and their labors certainly deserve highest praise, but they cannot perform impossibilities in the training of children. The parents are charged with the responsibility, and they alone can do it justice. The aim of Socialism is to take the training and education of children from the parents and give them to the state to bring up. It would be a sorry day indeed if so unnatural a relation were carried out. It is an anomaly to think of children owned by the state, and not by their par

"If children are to be safeguarded from the distractions, the undue excitement and the dangers attendant upon city life, the home must be strengthened. No welfare leagues or associations — no school even—can ever take the place of the home in moulding the character of youth. Much of the evil of our modern city life results from the weakening. life results from the weakening or the decay of home ties. The remedy lies not in still further weakening the influence of home by substitut-ing outside agencies of entertainment and amusement for youth—but in restoring the home to its proper place as the soul and center of family life. Parents have it in their own power to apply the remedy. It they expect 'welfare leagues' to do what they should themselves have done it means that they have been culpably remiss in their plain is no substitute for good home influences and correct home training. When we find substitutes offered we can be certain that they are not 'just as good,' but in fact

dangerous counterfeits.' The future of the Catholic Church lepends upon the children. Shall their religious training and moral development suffer because of the neglect of their parents? The time has come for Catholic parents to take a decisive stand in this matter. —Intermountain Catholic.

THE OPEN DOOR

"We take great credit to ourselves because of the open door of our churches, but how seldom," says the Catholic Telegraph, "we avail our-selves of the welcome they offer! How seldom we remember the Divine Dweller in the Tabernacle, waiting in vain for our coming! We have time for everything else, for every one else, even for those whose companionship works evil for us; but no time for Him, Whose great love will not allow Him to depart from us, even though left lonely and for-saken. There are churches in cities whose portals are rarely crossed, after the morning services, while in towns and country places they are often as devoid of worshippers on week days as are the neighboring Protestant meeting houses. Yet, when God seems to turn a deaf ear to our petitions, we become impatient and resentful."

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Heart Review).

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a strong religious moral tone.

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CONDON, SATURDAY, MARCH 20, 1915

ST. PATRICK'S DAY, 1915

A year ago we wrote :

The day that Irishmen throughout the world celebrate with such love and loyalty differs in this year of grace, 1914, from those of the past. The hope deferred that maketh the heart sick gives place to joyous antic-ipation of the victory which this year will crown the century of struggle for the national self-government of the motherland. That vic-tory is complete, absolute. It is not Rule bill now before Parliament. In all human probability the Home Rule bill will become law this year ; but if it should not, disappointing as such an eventuality would be, there is no reason why it should be dis-

The outlook to day is brighter than it was a year ago, notwithstanding the violent interruption of the course of political events by the rude hand of war. If the great war itself beever settled they have accomplished their whole as satisfactorily and as decisively, it will leave nothing to be desired unless by those who would like to see the last German exterminated.

The Home Rule Bill has been passed by Parliament and has received the Royal signature, in spite of the violent opposition of the hitherto all - powerful privileged classes : the allied democracies of Great Britain and Ireland have won that victory and settled once and forever the question of self-government for Ireland. The old order has passed, giving place to the new. Not the vicissitudes of politics, not even the fortunes of war, can change that momentous fact. Happen what may in political party warfare, no party will dare to attempt to restore the bad old order in Ireland. And if the attempt were made it would be as futile as to try to revive the absolutism of the Tudors or the penal laws against Catholics. And, unless British democracy were rendered as powerless as Russian serfdom, to abandon Ireland's cause would be as shamelessly treacherous as it would be for the Allies in the hour of vic tory to hand over heroic Belgium to Germany. If Belgium saved France England in the great armed struggle for freedom; in the sphere of political development, Ireland lent all-important assistance to the people of England in their struggle for freedom and self-government.

The testimony of Lecky is worth repeating here:

" A majority of the Irish members turned the balance in favor of the Great Democratic Reform Bill of 1832, and from that day there has been scarcely a democratic measure which they have not powerfully assisted. When, indeed, we consider the votes they have given, the prinintroducing into English legislation, and the influence they have exer-cised upon the tone and character of the House of Commons, it is probably not too much to say that their presence in the British Parliament has proved the most powerful of all agents in accelerating the democratic transformation of English politics."

And since this was written the marvellous progress in democratic selfgovernment in Britain was made possible by the British people's Irish allies in Ireland and in Britain. For it must not be forgotten that the Irish population of the sister island is nearly half as large as the population of Ireland itself. These Irish in England have been the interpreters of Ireland to England and of England to Ireland. They have been mediators and peacemakers. Theirs is no small share in the ultimate victory, a victory as important for the people of England and Scotland as for the people of Ireland. Together the allied democracy carried the last entrenchments, and stormed the entrenchments, and stormed the citade of class and privilege. In destroying the hereditary power of the House of Lords, Parliament Act would not be ours. We would not say that the italics the House of Lords, Parliament Act would not be ours. We would not pright, under the stars. "See over

removed the impassable barrier to democratic advance; and Parlian Act was made possible by the Irish. If it was true when Leeky wrote, it is a hundred-fold more true to-day that their presence in the British Parliament has proved the most powerful of all agents in accelerating the democratic transformation of English politics."

When the democracy of Great Britain made Irish self-government their own cause, and when they carried that cause to a triumphant conclusion, they were but paying a debt long overdue.

Home Rule is the treaty between the peoples of the two islands. Shall it be but "a scrap of paper" ?

No, there is not the remotest anger in the world of the democracy of Great Britain abandoning their Irish allies should a time of trial again demand their loval cooperation.

Nor is there the least likelihood of the so called Unionist party, should they come to power before Irish selt - government is in actual operation, running counter to the irresistible current of democratic conviction. It might easily be that this particular Home Rule measure would be replaced by another, and even a more comprehensive one. Such has been the history of the Conservative party in more than one great reform.

But Home Rule is won. It ma

be that there are Irishmen who overestimate its benefits. There is one, however, that cannot be overestimated. Governed as it is, by a multitude of irresponsible boards Ireland naturally, almost necessarily had more than her share of a class found in all countries : those who criticize, and find fault, and mock. and deride; and who feel that thus patriotic duty. When the management of their affairs is taken away from paternal and irresponsible boards, and given into the hands of the people themselves; then the mocking, fault finding, do-nothing pessimists, will give place to the serious, constructive critic, the optimist, the worker, the man whe real izes that in a self governing community each and every man is re sponsible for the condition of things,

Everywhere outside of Ireland Irishmen have shown the highest capacity for the duties and respon sibilities of self-government. In England, even, they are the leaders out of proportion to their numbers. In Ireland, in so far as they have had a chance, they have silenced their calumniators.

When they take over the full re sponsibility for managing their own affairs, the millennium will not be ushered in, but Irishmen in their own and will have the opportunity of developing the high order of citizenship of which they have elsewhere shown themselves capable.

Though the lowering clouds of Patrick's Day, 1915, finds Ireland aspersions on the Father of the Faithfull of hope, old enmities giving place ful will, we are sure, be glad to read to confidence and good will, and peaceful but not less important nearer the inevitable realization of priest, thirty-five years resident in her national desire than she has been for centuries.

WE WOULD NOT AND WE WOULD NOT. BUT-

This from the Christian Guardian s entirely too good to be hidden under the Methodist bushel. Catho lics should know of its fearless championship of civil and religious liberty; and will have an increased respect for our Courts of Justice after this stern rebuke of those who, actuated by narrow prejudice, would meanly asperse the judiciary:

There is the greatest reluctance n Canada to make any statement re flecting upon our highly esteemed Canadian judiciary, and this makes more remarkable the recent state-ment of the Grand Orange Lodge of Manitoba in regard to a recent decision of the Supreme Court. The would desire to refrain from casting any reflections on the judiciary of our country, it is quite evident that where the interests of the Church conflict with those of the State we cannot expect justice from judges of that faith, and it behooves us to watch and caution our Governments that special care must be taken in the appointment to the bench." We do not think the Government would be well advised to appoint no Roman Catholics to the bench, and we would not say that Roman Catholic judges would not deal justly; but it is evident that usually whenever there is a conflict between State and Church, the loyal Roman Catholic is expected to stand by his Church. We not condemn them for this, but the fact is a significant one and cannot

say, furthermore, that the writer would not vote to uphold civil and religious liberty. We would not condemn him if he would not, having before us the article which "is a significant one and cannot be ignored' in any Court of Justice if filed as an exhibit of the writer's mental condi-

Here is another editorial reference to the same subject by a paper owned and edited by Protestants. Fortunately the Ottawa Citizen represents a very much larger proportion of Protestant - even Methodist-Canadians than does the editorial-inbrief writer in the Christian Guard-

The Grand Orange Lodge of Manitoba appears to have taken the doubly unwise course of criticizing two eminent members of the Supreme Court of Canada and of doing so without reason. Chief Justice Sir Charles Fitzpatrick and Mr. Justice Anglin, the two Roman Catholic members of the highest bench in the Dominion, were accused by the grand lodge of dissenting from an alleged decision declaring ultra vires the Saskatchewan school law objected to by Manitoba Orangemen. As the law in question has not been dechief justice and his co religionist on the bench upheld a lower court decision, which was in accord with Orange views, against a majority of the Supreme Court justices, not of the Roman Catholic faith, the grand lodge would appear to have put itself into an awkward box. Criticizing the judiciary on matters of law is an unprofitable business at best and particularly so in the case of two such members of the bench as Messrs. Fitzpatrick and Anglin.

As pointed out last week Chief Justice Sir Charles Fitzpatrick and Mr. Justice Anglin agreed in their interpretation of the law with the Protestant judges of the Supreme Court of Saskatchewan.

Some one has said that our own character and motives are best revealed by our criticism of others. In that case "we would not say that we would not" prefer the bluff, outspoken Orangeman, with his anti-Catholic prejudice, naked and unashamed, to the muddle-headed moderation and deliberate insinua tion of the Guardian critic.

THE NEUTRALITY OF THE HOLY SEE

That the Holy See is and should be neutral in the great conflict which is devastating Europe is recognized not only by Catholics but by unprejudiced Protestants as well. Professor Squair, of The University of Toronto deals with the question in the broad spirit of scholarship that we have a right to expect from a great university. We shall at another time refer to this article which reflects credit on the writer and the institution

which he represents. There are not wanting, of course, petty little bigots who condemn and revile Benedict XV in this his hour of agony. Those of our readers who may have read their war still darken the horizon. St. malevolent insinuations and unjust from the pen of a scholarly Irish the capital of Christendom, this touching picture of our Holy Father weighed down by the burdens of his high office, the sword of sorrow piercing his fatherly heart as he looks out on the havor and devastation in a war-stricken world Monsignor O'Kelly, whose eloquent pen speaks through Rome to the English-speaking world, with some of the charm and all the sympathetic understanding of his Romanized Irish personality, thus, straight from Catholic heart to Catholic heart tells of our Holy Father and the war :

> Let us ask the prayers of our read ers for our friend Mgr. Brom, Presi dent of the Dutch Historical Insti tute in Rome, who died last Tuesday, and relate a little incident which happened a few weeks ago. The two of us were coming home together one evening, and had arrived almost midway on the bridge of Sant' Angelo, when poor Brom suddenly stopped. His face wore an anxious, almost frightened look. "Tell me what you think," he said, "I am afraid there is something serious the matter with matter with me—I can think of nothing but this war: even in the night I often wake up in a cold sweat after dreaming of the horrors of it."
>
> I laid a hand on his shoulder, and tried to reassure him: "Don't be alarmed about yourself—there are many thousands of us who feel that way." We were standing close to the parapet: above us the same Roman stars that have gazed for a century quest, beneath us the yellow Tiber that has so often run with blood, on our right the Pagan Mole, indestruct ible because, perhaps, it is meant for a symbol, and in front of us the Vati-

there, Brom-how do you think he

It was asking: "Watchman, what of the night?" What does the lonely of the night?" What does the lonely Watchman see? Orime and sin and sinners and oriminals? Ah! God help us all, yes. What does he see? Germans, and French and English dighting for victors? fighting for victory? Ah! no, he was born short sighted, he cannot distinborn short sighted, he cannot cisun-guish the uniforms and the standards and thank God for that. But what does he see? He sees his children and the brothers of Christ grappling together in deadly hate, he sees the light die piteously in millions of young eyes, he sees the broken hearts of mothers and widows, and the waves of human misery against his watch tower with the voices of many waters. That is why the Father of the Faithful is neutral and that is why Rome, a tiny limpet clinging to the Rock of Peter, is

neutral too. To most of us here in Rome this neutrality of the Holy See, this silence about things that put an edge on discord, this merciful considers tion for the excesses of unbridled nationalism, is so natural, so self-ex planatory, that we find it hard to understand the other view. Alas! that other view exists in the minds of a great excellent Christians. Their side is the right side, and they cannot see why the Father of all the Faithful does not take his stand under the Union Jack-orthetwo headed Eagle, as the case may be. It is painful have to say it, but it is true; the Holy Father is being bitterly criticised for his neutrality, his silence, his consideration, and this is one of the crosses of his Pontificate. Later on when peace is restored he will have his reward: in the meantime he needs the prayers and the sympathy of all his loval children.

AS SEEN BY A CONVERT

" ALL ONE BODY WE " Prompted to do so by no lack of charity, nor in any spirit of unkindness, but rather in that of brotherly love, we are moved to ask how the words which form the heading to this brief article can be sung as they are at many public functions in Anglican churches by people so widely separated on fundamental facts of the Christian Faith as the following shows Anglicans to be.

Speaking a few weeks ago at the

Houldsworth Hall of the Church House, Manchester, England, the Rev. G. Ommaney, a well known Anglican clergyman, in the course of his address said: "I know a young (Anglican) clergyman in Sheffield who openly said that he disbelieved who said at a public meeting that our Lord Jesus Christ had sins to repent of - and this latter young clergyman was promoted to the curé of a colliery district." In this same speech Mr. Ommaney observed that "through neglect on someone's part the people had become heathen, and the parish priest was a missionary to convert the wanderers and to the account of this meeting as it is Times one wonders what the Anglican conception of a Bishop really is. Mr. Ommaney, in response to his request for a licence for a curate, represented as saying: "You can't have a priest (curate), because you believe that According to The Church Times 'acquestion depends on this : Is there a Mass or not?" I asked, continued Mr. Corribeer, what he meant. He answered: "Is there a sacrifice or not?" I said, "My Lord, I believe there certainly is." His Lordship replied. "Certainly there is not."

Reading of such incidents as this, one is moved by Christian charity to ask if there is such a thing as ordinary intelligence amongst those whose actions give rise to them; and if such people have any idea of what consistency consists. Prompted by love for our separated brethren we are moved further to ask if it can be other than the most solemn mockery on the part of such people to

sing
"All one Body we
One in Faith and Doctrine !"

It strikes the writer of this as being as near an approach to blasphemy as it is possible to think of apart from sheer blasphemy itself.

TEWKESBURY ABBEY

A portion of ground between the Abbey church at Tewkesbury and the boundary wall of "Abbey House' had not at the time of the so called Reformation been legally secured to the Anglican Church, although apparently regarded as part of the churchyard. A deed of transfer has, therefore, been recently executed.

lapse of more than three hundred and seventy years, been restored to sacred purposes. The Anglican Church Times commenting on this incident says that there is thereby undone some of the mischief done by John Wakeman, who was the last Abbot of Tewkesbury, and was " consecrated " Bishop of Gloucester by the Protestant Reformer, ' Archbishop Cranmer, Sept. 25th, 1541. This Wakeman it was who surrendered the abbey to the plunderers. A "Reformer," be it observed. Tewkesbury Abbey stands as one of many melancholy monuments of "Reform ing" zeal, having been ruthlessly shorn of all that was moveable of its

SOCIETY, THE PAPACY, AND PEACE

glory.

III We have already drawn attention to the wonderful manifestation of faith that this dreadful scourge of war has called forth. So spontaneous and overwhelming, so sincere and genuine is it that even the correspondents can find nothing in this epoch making conflict more worthy of being chronicled for the world's readers. Another surprising and unexpected outcome of the present chaos is the recognition of the office of the Vicar of Christ. So wide. spread has been the change of view with regard to the Papacy that there have not been wanting those who would convince us that the war itself has been engineered in Rome for this very purpose.

It surely would be the very irony of history if the present dread cataclysm, which is unquestionably the fruit of the revolt from Rome, should lead the world back again to the feet of the Pope. Already the signs are multiplying that this is not an idle dream. England, ever famous for her astute diplomacy, is the first and greatest evidence of the changed conditions in regard to the Papacy. She is to-day officially represented at the Vatican because she has been quick to recognize that the Pope will play a major part in the negotiations that will lead, let us hope, to a lasting peace between the nations. France is anxiously considering the sending of an ambassador to the Vatican. Even the German war lord, who tramples upon treaties, and laughe to scorn the protests of in the Resurrection; and another the civilized world, is exceedingly careful to show respect and deference to the protest of His Holiness. Why all this solicitude for the Pope's good graces? If the protest of a mighty empire fell upon unheeding ears, why should the remonstrance of a white clad priest be listened to ? It is the recognition by even him who defled Force that, after all. Force cannot be the last word ; that enlighten the ignorant." Reading there is something higher than Force; that justice and right, in the reported in The (Anglican) Church final analysis, is mightier than the sword. Once again, after a lapse of three

hundred years, the Papacy is being recognised as the world's mightiest power for good. Without army or navy, without a single soldier or a single gun, the voice of the Vicar of when a rubric says so and so it means | Christ obtains respectful hearing it, and I don't." At the same meet- from all parties to the conflict. The ing the Rev. A. Corribeer related a Pope may be a prisoner. He may be conversation he had with the Bishop. despoiled of temporal authority But no power on earth can deprive count, the Bishop said : "The whole him of that authority that was given him by God. And before that authority even German war lords unbend. His bitterest enemies of yesterday are loudest in acclaiming him today as the one power that is both able and willing to set a limit to the blood letting. And when the Papacy has once been thus recognised can it ever again be ignored? Or rather will the world ever again make the mistake of ignoring it ? Prophecy is always a dangerous role, and he would be bold indeed who would venture to prognosticate the outcome of the present conflict, but all the signs point to this, that long after the battle flags are furled the voice of Christ's vicer will continue to be heard in the councils of the nations. Sick unto death of all this criminal slaughter men are seeking a remedy for the evil that has begotten it, and it does not take a wild stretch of imagination to fancy, at the close of the war, the rise of an international Christian commonwealth with the Father of Christendom at its head.

In the light of all this it may not be without interest if we briefly review for our readers the history of the Papacy in its relation to the peace of the world in the days when the nations conceded it a voice in international politics.

St. Leo the Great (440-461) is the first Pope who appears in history as and the cloister earth has, after a a mediator in the cause of international training in Rome and many years of lie to Christian profession, and te

his time that the first occasion presented itself. Until the early part of to struggle for existence. She preached her gospel of peace in secret, but she could not carry her influence into the reality of public affairs. She had not as yet come into relation with the State, for the State considered her as not existing. But with peace and freedom came at once the manifestation of her mission. ary activity, and the world began to see that Rome was the centre of a new life which was putting forth an In the middle of the fifth century, the Huns, weary of repose and eager for plunder, set cut under Attila from the forests of Pannonia, crossed the Rhine, and penetrated into Gaul as far as Orleans. Then they poured into Northern Italy, spreading devastation through the rich plains of Lombardy, and along the valley of the Po. Weak and dissolute, the Emperor Valentinian III. was powerless in the presence of such a force. Attila pursued his victorious way towards Rome, and it seemed hopeless to oppose him. In their despair the Emperor and his subjects asked the Pope to interfere in their behalf

and try what he could do to turn the Huns from their purpose. It was an embassy of universal importance. and of enduring results. If Rome and Italy became a prey to the wild power of the barbarians, there was no place else that could at the time be made the centre of Chris. tian civilization. The Vandals were already in possession of Africa. The Goths ruled in Spain and Gaul. The provinces of the east had become the hunting ground of heresiarchs. It was one of those great crises in history when national traditions are threatened and national hopes are blasted : one of those eventful opportunities in which heroic resolution and usefulness immortalize a great man. The Pope, accompanied by a few illustrious personages of Rome, went out and confronted Attila. The result of fair patrimony to which Archbishop the interview was that the conqueror Roche succeeds and under him it desisted from his purpose, and led back his warriors beyond the Danube. A few years later, in 455, Genseric and his hordes appeared before the gates of the city. A second time, in deference to the Pontiff's pleading, Rome was spared. Leo saved Rome from Hun and Vandal. In saving Rome he saved civilization. His successors were destined to play similarly notable parts in the history of Europe. COLUMBA.

NOTES AND COMMENTS

WHAT A contemporary calls "the contractor's touch" appears on a tin of army jam : "Damson and Apple, from Seville Oranges and Refined Sugar only." Thus, it may be added. is monotony avoided.

is advertisement in the Portsm Evening News : "Found, a purse containing money; owner can have some by applying, etc." It is assumed that the finder may keep the

A SOLDIER of the Connaught Rangers, doing duty at the front, owes his life to a plug of tobacco which he had carried in his vest pocket during a recent skirmish near Ypres. He was quite unaware that he had been struck until after the engagement he found a bullet sin cast the first stone. imbedded in the tobacco. This fact believe that Almighty God has certainly should help the sale of the fragrant weed. But what a shock the episode must have given to the devoted ladies of the W. C. T. U!

SOMETHING NEW and very attractive in the way of St. Patrick's Day postal cards is the series of six with commemorative verses by Rev. Francis P. Donnelly, S. J., in a symbolic setting of green and gold. These are published by P. J. Kennedy & Sons, New York. We regret that they did not reach us in time to make this notice effective to our readers for this year's feast.

THE ELEVATION of Mgr. Edward P. Roche to the Archiepiscopal See of St. John's, Newfoundland, terminates the short vacancy caused by the death of Archbishop Howley in October last. The new Archbishop is still a young man and gives promise, therefore, of many years of usefulness in this, one of the historic Sees of the Continent. He is said to rectly describe the age in which we bring to the episcopate talents of a live. It is the fashion in some quarhigh order, developed by scholastic ters to rail at the War as giving the

tional peace. Indeed it was only in close association with his predecessor As rector of St. John's Cathedral, and Administrator of the Archdiocese the fourth century the Church had since Mgr. Howley's death, Mgr Roche has given effective proof of his fitness for the office to which he now succeeds. The CATHOLIC RECORD joins with the Catholics of Newfoundland in felicitating His Grace and in wishing him a long tenure of cffice as eighth Bishop and second Archbishop of St. John's.

WE HAVE designated St. John's as one of the historic Sees of this continent and so in truth it is. Estabmysterious influence over society. lished as a Vicariate Apostolic in 1796, it yields to Quebec and Baltimore only in the point of seniority in North America-that is, leaving the Spanish colonies out of the reckoning as being in a category by themselves. Newfoundland retained its status as Vicariate until 1847, when during the episcopate of Bishop Fleming, St. John's became a titular See. Its elevation to Metropolitan rank came in 1904, with the late Mgr. Howley as first Archbishop. The first five Bishops were all Franciscans, and every one of them was a man of distinctive individuality. Mgr. Donel, who arrived first in the Island as a missionary in 1784 and died in 1811, atter an episcopate of fifteen years, was a true apostle, and Bishop Lambert and Scallan maintained the high standard set by this pioneer.

As FOR Bishop Fleming, who died in 1850, his memory has remained in Newfoundland as a sweet fragrance even to this day. Bishop Mulock was a devoted prelate and a man of genius into the bargain. It was he who first suggested the possibility of an Atlantic Cable. Of Bishop Power, the last occupant of the See before its elevation to Metropolitan rank, all that need be said is that under him the Church grew and prospered: its present condition is best shown by its Catholic population of 45,000, (not to speak of the suffragan Sees of Harbor Grace and St. George), and its flourishing religious houses. It is a seems destined to lose none of its laurels.

ONE OF THE most noteworthy ecclesiastical deliverances which the War has elicited is the joint Lenten pastoral of Archbishop McGuire of Glasgow and his coadjutor, Arch. bishop Mackintosh. It is characterized by one transatlantic exchange as a "breezy" document, but the term is neither pleasing or becoming as applied to a pastoral charge. It may be more correctly described as a vigorous and trenchant arraignment of the transgressions of society and of a school of scientists whose irresponsible speculations have weakened the moral fibre of the race and given birth to the state of things out of which has sprung the present disastrous conflict. The Archbishop of Glasgow is a confirmed invalid and THE SAME facetious observer notes it is to his colleague, Archbishop kintoch that the Pastoral is confidently attributed.

> AFTER COUNSELLING loval and filial attention to the Holy Father's admonition to prayer, the Pastoral goes on: "But it is not enough to pray.

> Watch, work, and pray. God will not encourage the idler in his idleness. How are we to work and watch? Our first duty is to purify our selves-each one of us individually

It is useless to blame the faults and vices of others until we have cleared away by God's grace our own faults and vices. 'Let him that is without mitted this war, the most terrible probably in the history of the world, not so much to punish the peoples for their sins as to bring them to their senses. The fool has said in his heart, 'There is no God.' Now, for years he has said it openly, taught it, writ-ten it, preached it. One system after another planned by men has been put forward to take the place of the Gospel. Humility and submission to the Will of God have given way to pride in the dignity of man. Altruism, humanitarianism, eugenics, sex instruction, ethical education have been thought worthy substitutes for the commandments and the Sermon on the Mount. Blessed are the strong, not blessed are the weak; blessed are the strivers after riches, not blessed are the poor in spirit; blessed are the divorced, not blessed are the clean of heart. 'Learn of Me, because
I am meek and humble of heart.' No: learn of me, for I acknowledge no superior on earth or in heaven.

THESE are strong words, but who that looks about him in the world at large, or looks closely into his own heart, but will admit that they cor-

moralize upon the effect produced by this fratricidal strife upon the heath nations. Much more to the point it is, as in this pastoral, to look upon the War as a scourge from God, or rather perhaps as a reminder of man's frailty and mortslity. The world's intellect has risen against God, and science in the hands of some of its devotees has taken the place of God. This is the great evil of the age, and it is not, as some would have us believe, an evil peculiar to Germany. Emphasis s laid upon this fact by the Glasgow Pastoral.

"SUCH THINGS We read of," say the Archbishope, "as being typical of Garman, or, at least, of Prussian culture. Are they not to be found elsewhere? No doubt, here they have not reached their full development. The principle on which they are founded has been powerful for years in Prussia, and has worked its way deeply. It is only much more recently that some professors and scientists here have ventured to hint at the same principle—the denial of the supernatural, of anything that cannot be tested by telescope or microscope or chemical analysis, the affirmation of human nature's selfsufficiency. Given time for development, we might safely look for the same results here as elsewhere. It is idle to attempt to deny that this ignoring of the supernatural was spreading rapidly in this country. Some of those who are now loud in press and public in condemning views of this kind were its admirers almost yesterday. Men who were really famous in science, and other who had gained reputation not so much by quiet work as loud speech, were taken as authorities on theology, of which they knew little or nothing, and their declaration that even if a God existed we could know nothing of flim, was looked on as decisive."

To THEIR own immediate flock the Pastoral drives home the lesson which recent modernistic tendencies has afforded. And it is a lesson which has a world-wide application.

"Are we ourselves free from fault? Have all of us the same practical way of applying our faith to our lives as our fathers had? Have not some of us imitated the habits, not of the best, but of the most worldly of our neighbors? It is not in accordance with the true Catholic spirit to disregard in our amuse ments the penitential times of Lent and .Advent, to neglect the Confes sional and omit Communion for the sake of a Saturday afternoon at a football match or a Saturday evening at a picture house or a music hall. Is it becoming to go to the Confessional in the afternoon and then spend the evening before Communion at places of perhaps dangerous amusement, to hurry to an early Mass in order to make sure of a long motor drive afterwards, to spend the hours between classes at the univer hours, in lounging in billiard rooms and perhaps drinking, to risk the maintenance of our families by betting on sports of which we know nothing, to make money by inducing others to bet, to waste long hours, which might be spent in innocen conversation with our children an friends, on whist drives and bridge parties? What are we to say of young women brought up in Catholic schools, in convent schools, who appear in public in clothing which they might be ashamed to wear even ne-clothing often brought into fashion by women in other countries lives, like their dress, are without decency? What are these vile fashions to us or to any other Christians? They are the idols of blind worshippers."

THE LESSONS TO be drawn from the War have necessarily been the subject of Catholic Lenten instruction the world over. Cardinal Logue thinks that one result of the conflict will be to lessen the tendency to run after "the un Christian speculations of German dreamers." Cardinal Bourne says that, while the War is a great scourge, "it has had the effect of making known the true meaning of life to many who had forgotten or never learned it." And so, as in all ages, God is able to bring good out of evil and when hostilities have ceased, the result, it is allowable to hope, will be a regenerated world and a long reign of peaceful development.

ONE REASON

The London Universe, telling of an interview with Cardinal Gibbons, during his recent visit to England, credits His Eminence with the fol-lowing answer to the question why there were so many converts in America:

The Americans themselves are great seekers after the truth, and the truth is very attractive. The Americans are very inquisitive and we are able to satisfy them.

THE CATHOLIC UNITED EMPIRE LOYALISTS

A LETTER BY THE REV. DR. O'GORMAM OF OTTAWA

Editor CATHOLIC RECORD :

In a recent letter published with approval by the Antigonish Casket and criticised by "A Canadian Catholic," in the RECORD last week, a slurring reference is made to United Empire Loyalists. "A Canadian Catholic," in his able criticism of the letter in question, abstained from commenting on the reference to the U. E. Ls., as it was outside of the scope of his reply. It may be perhaps then worth while recalling the fact that those who were for all practical purposes the first Catholic settlers in Ontario were United Empire Loyalists. I re-fer to the Macdonells of Clan Glen-

Itistruethat Ontario was discovered and explored by adventurous French men; is true the gospel was first preached in Ontario by the heroic French priests who ministered to the Indians in the seventeenth century. But during the one hundred and fifty years that France held Ontario she failed to colonize it. Indian wars and migrations put an end to the Indian missions; fortunes of war razed the French forts to the ground. Nothing remained as a result of the Trench regime in Ontario except the souvenir of bold and heroic When Ontario became British territory in 1760 a large part of it was absolutely devoid of inhabitants, and the rest was inhabited almost exclueively by Indians and these were almost without exception Pagans. The one Catholic Indian mission and the one French settlement in all Ontario was on the Detroit River, at the French Wyandot mission of the Assumption, (Sandwich). So it remained till the Lovalists came. They were the first men who really settled enterio. The reason they chose Ontario rather than Quebec was that they wished to form an English speaking province. Hence Ontario is doubly English—it was conquered by the English, and first settled by the English. Who were now these Loyalists

Who were now these Loyalists, Ontario's first settlers, who, according to the Antigonish Casket, "were killing Indians in New England," while the French were "reclaiming" Ontario? We have seen the French had reclaimed permanently just one parish in all Ontario by the year 1760. The most famous Loval. year 1760. The most famous Loyal-ists were those of the Mohawk Valley n the present State of New York, of whom the leader was Sir John Johnson. He and his father, Sir William Johnson, who died in 1774, were looked upon by the Six Nations as their father and protector. In 1760, Sir William Johnson led an army of 1,000 Iroquois to Oswego with Amherst to capture proceed with Amherst to capture Canada definitely for the British flag. Evidently Sir William had not been spending his time scalping Indians. His sons, Sir John and Col. Guy Johnson, were the personal friends of the celebrated Joseph Brant (Thayendanega), whose Iroquois again fought side by side with the Loyalist during the Revolutionary War. So the vulgar reference to the Loyalists killing Indians is historically untrue. The town of Brantford is a perpetual

protest to the contrary.

The most famous of the Loyalists enrolled by Sir John Johnson were the Highlanders of Mohawk Valley, Co. Tyrone, New York. They formed part of three Loyalist Regiments, the King's Royal Regiment of New York, Butler's Rangers and the Royal Catholics among these were chiefly Macdonells of Clan Glengarry. That is an ancestry that the most bigoted critic of Ontario will find difficult to besmirch. The Macdonells won their right to settle in Ontario by defending it with their life's blood against the Americans. The following reference to them by a contemporary, Col. Matthews, for many years Military Secretary to Sir Frederick Haldimand and Sir Guy Carleton (Lord Dorchester), in a letter to the Under Secretary of State for War, dated 23 June 1804, is well worth remembering. Speaking of Hugh Macdonell, son of

Aberchalder, he writes:
"His father and uncle left Scotland with their families and considerable property a few years before the rebellion in America, with a view to establish themselves in that country having for that purpose carried out a number of their dependents. They obtained a valuable grant of land from Sir John Johnson on the Mohawk River, in the settlement of which they had made considerable

progress. "When the rebellion broke out, they were the first to fly to arms on the part of the Government, in which they and their adherents-not less than 200 men—took a most active and decided lead, leaving their families and property at the mercy of

the rebels. I was at that time quartered at Niagara, and an eye witness of the gallant and successful exertions of the Macdonells and their dependents, by which, in a great measure, the Upper Country of Canada was pre-served, for on this little body a very fine battalion was soon form afterwards a second. (R. R. N. Y.

Captain Macdonell's father and uncle, at that time advanced in years, had companies in that corps, and in which his elder brother (John) afterwards an active and distinafterwards an active and distinguished partizan, carried arms. The sons of both families, five or six in be continued at the initial rate of sons of both families, five or six in be continued at the initial rate of nationalism in the community.

The German speaking member arms, followed the bright example of left behind, but the Russians will do the other hand, contended:

their fathers, and soon became active and useful officers in that and another corps of Rangers (Butler's) whose strength and services greatly con-tributed to unite the Indians of the Five Nations in the interest of Government, and thereby decidedly to ave the Upper Country of Canadand our Indian trade." (J. and our Indian trade." (J. A Macdonell, Glengarry in Canada p. 105 6).

settled Ontario. The Loyalists, Cath them were of course Protestant), are not men to be sneered at or ashamed of. They made Ontario what it is. Their immigration into Ontario far from being inimical to the interests of the Catholic Church was on the contrary a great benefit to the Church. The Loyalist parish of St. Raphael's (1785) was for the greater part of a Upper Canada. The solitary French parish priest, after the death of his sor. Abbé Dufaux, was Abbe Marchand, (P. S. S., 1796-1825) who had charge of the French and Indians of Sandwich, knew no English, and never once during his long pastorate administered to any of the rest of Ontario. While due praise must be given to the early Irish and Scottish priests, Father McKenna, the Irish chaplain of the Macdonells during the Revolutionary War; Father Roderick Macdonell, missionary of St. Regis and Stormont (1785-1806); Father Alexander Macdonell, the first resident parish priest of St. Raphael's (1786-1803); and Father Edmund Burke (later first Bishop of Halifax) from 1794 to 1801, the able and far seeing Vicar General of Upper Can ada, it was the Highland Fencible chaplain, Rev. Alexander Macdonell, who came to Canada with his veterans in 1804, who really organized th Catholic Church in Ontario, of which he became the first Bishop. centre for twenty-five years was the Loyalist parish of St. Raphael's. Anyone acquainted with the early history of Ontario under the British rule knows that it was chiefly the Catholic Loyalists of Glengarry, together with their fellow clansmer and Scots who emigrated from Scot came incorporated in their settle ment, that chiefly represented the Catholic Church in Ontario, in time of peace and in time of war, in Church and in State, till 1815. In that year the Irish began to come. Itis worthy of note that the first Irish settlers in Ontario were likewise "Loyalists," that is, they were veterans of the British army. Neither the Catholics nor the Protestants of Ontario are ashamed of their Loyal-

JOHN J. O'GORMAN.

ON THE BATTLE LINE

THE SUBMARINES The first hit made by a German submarine in more than a week was reported yesterday. The Admiralty announces that the collier Bengrave was sunk on Sunday, probably by a torpedo, off the Devonshire coast in the Bristol Channel. coast in This is the first report indicating that the Germans are operating in the estuary of the Severn.—Globe, Mar 9.

Garman submarines scored heavily yesterday. Three steamers were sunk without warning: the Tangistan, in the North Sea, off Scarborough with the loss of 37 out of her crew of 28 men; the Blackwood, off Hastings, in the English Channel, her crew of 17 being saved, and the Princess Victoria, off the mouth of the Mersey; three were sunk within a few hours of each other at points far apart, so that at least three German submarines are back at the business of murdering peaceful British sailors going about their ordinary occupation .- Globe, Mar. 10.

THE DARDANELLES

Not much news of progress in the Dardanelles has reached us officially during the week. Unofficially we learn that progress is steadily being made. It will take probably a month or two yet before it is definitely lemonstrated that the straits can be

Berlin, March 12. -- Constantinople reports that expert engineers are working night and day strengthen-ing the Dardanelles. The mine chains which protect the channel and the Narrows have been considerably strengthened, and passage of warships of great draught impos-

NOT SO WELL IN THE EAST The swing of the pendulum in Poland finds the Germans again agressively dvancing and the Russians falling oack. A great series of battles, in

this region, seems imminent. The German advance upon Przas nyez progresses rapidly, and the re tiring Russians have lost a good many prisoners. A despatch from Petrograd says the invading host is moving in close order and suffering heavy losses, because the frozen ground prevents the German Infantry from entrenching. While this is an unfavorable feature, it must not be forgotten that the frozen roads enable the Germans to bring up their heavy artillery, and in this respect to outclass the defending army. The Daily Telegraph's Petrograd correspondent says "the Russians have fallen back before an onrush of forces

very well if they are able to hold the nemy on the north bank of the Narew. The Germans will get nearer to Warsaw this time than when they attacked from the west.

In the Carpathians the Russian Pass they have enveloped a force of 15 000 Austrians. The enemy lost 1,500 in killed and wounded, and many were taken prisoners. An un official report says two regiments, 6,000 men, capitulated. The campaign in eastern Galicia has ended badly for the Austrians. They still hold Kolomes, but the Russians have crossed the Pruth farther east, at Snatyn, and should have no difficulty in reoccuping Czernowetz in a few

CONVERTED CRUSIER SUNK

London, March 12 The Belfast correspondent of The Daily Telegraph says the Bayano was torpedoed Thursday morning at 9 o'clock off Corsewall Point, Wig-townshire, Scotland, and that nearly 200 lives were lost, as the crusier sank almost immediately. The vessel had a crew of about 216 men on

The loss of the Bayano is the heaviest blow yet struck by the German submarines since the announcement of the blockade of the British

tically new.

The Bayano was a steel twin screw steamer of 5,948 tons. She was built in Glasgow in 1913, was 416 feet long, and equipped with all the latest sub-marine signalling apparatus.

ADMIRALTY'S STATEMENT In its statement of the disaster the

dmiralty says :
"On the 11th of March wreckage of the Bayano and bodies were dis-covered, and circumstances point to ner having been sunk by an enemy

Eight officers and eighteen men were rescued, but it is feared that the remainder of the crew were lost."

SEE PIECES OF WRECKAGE Capt. McGarrick of the British teamer Castlereagh stopped his ship and attempted to prosecute a search for possible survivors, but was prevented by the appearance of a German sub narine, which chased the Castle reagh. Those saved drifted from the scene of the sinking Bayano on wreckage, and were picked up by other passing vessels.

The Admiralty is silent on the

ocation of the disaster.
ITALY'S POSITION

The position of Italy is causing anxiety in London. Despatches from The Hague assert that with the view of securing Italy's neutrality fermany has induced the Austro-Hungarian Government, despite the aged Emperor Francis Joseph's op-position, to promise territorial concessions to Italy should Germany and Austria be victorious in the war. This proposal is now under consideration by Italy, but no definite decision has been reached. It will be remembered that a week ago the reretiring Russian Ambassador told the Italian people they could not in the Adriatic by "looking through the window." Now the Berlin diplo-mats say that Italy will get what she wants—if Germany wins—byremaining a spectator. The "if" is a large one. Some idea as to what Italy thinks of the prospects of the Allies may be learned from the attitude taken toward the offer of the Germanic powers. Italy has already spent hundreds of millions of dollars on putting her armies and fleets upon a war footing and providing supplies for her troops. She will have to make a final guess very soon as to how the war will end. If the Allies win without her help she can hardly hope to profit greatly by continuing to look through the window.—Globe,

FRENCH STEAMER SUNK

The German Auxiliary Cruiser Kronprinz Wilhelm scored a big win recently off the Brazilian coast when she sank the French passenger steamer Guadeloupe. The British steamer Churchill has landed the crew of the Guadeloupe and 145 passengers at Pernambuco. The Kronprinz Wilhelm is supposed to be acting in consort with the Karlsruhe. -Globe, March 13.

REGINA SCHOOL TROUBLE

We have been asked to reproduce the following letter : To the Editor of The Evening Province and Standard:

In justice to the English speaking members of the committee appointed to confer with His Lordship Bishop Mathieu respecting the Separate school difficulty, I am instructed to make the following statement :

members of the committee took the

(a) That the appointment of a teacher recently from Germany was ill-advised on account of the war : (b) That the teacher in question did not possess the requisite knowledge of the English language:

(c) That a foreign born teacher could not imbue in the minds of the children a devotion to British ideals and British principles: and, (d) That above all such appoint-

ments tend to create a spirit of

(a) That the fact that the teacher in question possessed a Normal School certificate was a sufficient se as to her qualifications. but stated their willingness to accept the report of the inspector on the occasion of his first visit to the

(b) That a promise was given by certain members of the board of trustees before the outbreak of the war that if these teachers obtained pertificates positions on the staff would be found for them : and,

(c) That in fairness to the large number of German speaking ratepay ers and children in the district a certain proportion of the teachers should be German speaking.

The English speaking members of the board denied that they, on their part, or that the trustees as a board, gave any such promise.

In view of all the circumstances

His Lordship declined to interfere with the action of the board in making the appointment, but gave to the English speaking representatives the definite promise that hereafter any Sister appointed to the staff of the schools should be English speaking.

F. B. O'CONNOR, Secretary of the Committee Regina, March 1, 1915.

THE GERMANS AND CARDINAL MERCIER

THE CARDINAL'S OWN ACCOUNT The following letter, addressed in Latin to his clergy by Cardinal Mer-cier, should put an end to the statement that the Germans had not hindered His Eminence in the performance of his duties :

Malines, Sunday within the Octave of the Epiphany. Very Rev. and dear Fathers and Colleagues,—I believe you have seen the announcement made in the pub-

lic Press by the Governor General at Brussels, in which it was stated that "the Cardinal Archbishop of Malines has never been hindered from freely carrying out his ecclesiastical duties. How far this is untrue is clear from the facts. For on the evening of the 1st of January and during the whole of the following night soldiers forced their way into the presbyteries, and seized from the parish priests (or in some cases vainly endeavoured to do so) the copies of my Pastoral Letter, and forbade them, under very heavy penalties to be inflicted upon them selves or else upon their parishes, to read it to the faithful, and in this way they trampled upon my episco-pal authority. Nor did they spare our own dignity. For at six o'clock on the morning of the 2nd of January they ordered me to give an account pefore the Governor General that same morning of my letter to the clergy and people. The next day they forbade me to preside at vespers in the cathedral church of Antwerp Finally, they will not allow me to visit freely the other Belgian Bishops. protest, Very Rev. Fathers, against this violation of your rights, and of my own, as a citizen, as a pastor of souls, and as a member of the Sacred College of Cardinals. Whatever may have been said, experience has no shown that no danger of sedition has arisen from my Pastoral Letter, but rather it has had no small effect in calming men's minds and bringing about public tranquillity. I con-gratulate you upon the calm and firm fulfilment of your duty. Remain faithful to this manly and peaceful attitude, remembering those words in which I previously expressed clearly and completely my wishes:
"Be you at once the best examples of patriotism and the best supporters of public order." For the rest, "be fervent in spirit, serving the Lord, rejoicing in hope, patient in tribula-tion, instant in prayer, communicating to the necessities of the saints' (Romans xii. 12 13). I entreat you not to forget me in your prayers : I in turn will not forget you, and, thus united in a strong bond of brother hood, let us all commend to the Lord the Archbishop, the clergy, and the faithful, "that they may recognize what things ought to be done, and be given strength to fulfil them." for the Sunday within the Octave of the Epiphany). Your devoted servant in Christ,

D. J. CARD. MERCIER, Archbishop of Malines. The deans are hereby requested to send an account of all that has hap pened in the parishes of their deaneries.
N. B.—There are in the dioceses

some clerics who have for a time worn lay clothes. All should now resume the ecclesiastical dress.-

The Cardinal has also given as account of a further adventure with the German military authorities to Mr. Charles F. Scott, of Kansas, a former United States Congressman, who is now in London after a ten days' tour in Belgium and France. This committee waited upon His He travelled from Antwerp in the Lordship and the English speaking north as far south as the German firnorth as far south as the German fir-ing line at Rheims, and was received by Cardinal Mercier in Malines. Mr. cott devoted the major part of his time to investigating the work being done by the Commission for Relief in Belgium, who have their head-quarters at 3, London Wall Buildings.

His story is as follows:

When in Malines I went with Mr Dessain, brother of the Burgomaster, to call on Cardinal Mercier. Dessain to call on Cardinal Mercier. Dessain is the man whe printed the famous pastoral and escaped with a fine. The Cardinal obviously enjoys the dilemma in which he placed the German Government, and his eyes twinkled as he told the story, in very

good English, of his latest adven-

"At 6 o'clock one morning," said the Cardinal, 'two German soldiers and an officer brought me a com-munication from their commanding officer, asking me to deny the state ments that I had been deprived o my liberty. The letter consisted of four or five typewritten pages. 'Come back in the evening and I'll give you an answer,' I said. The give you an answer,' I said. The officer replied that his orders were to wait in my room until he received the reply. 'Go and telephone for cer went out, but his orders were confirmed, so he sat patiently while I considered my reply, which was, in effect, that while it was true there were no manacles on my hands, I was to have performed service in Antwerp, and was not permitted to do so, and that for three days I was restrained in the palace. Two days later I was asked to modify this letter, and I wrote another letter. If the Germans are clever," concluded Cardinal Mercier with a smile, "they will publish my first letter."

I asked him if he had any message for America. "Nothing," said the Cardinal, "except to give the people of your great country the assurance of our gratitude. We would have starved if it had not been for you. work of the Commission for lief is very efficient.'

So far as I could see, Cardinal Mercier is now free to go and come a he pleases, subject, I presume, to the usual restrictions on Belgians crossing the frontier. Men are at work on the cathedral at Malines bracing the walls, tearing down what must come down, and, though terribly shattered, it looks as if this beautiful old building will be saved. The damage done to it is estimated at

THE PRAYER FOR PEACE

According to an account received by the Dutch Catholic paper, the Tijd, from Roosendaal, there were congregations in churches of Antwerp, Brussels, and Malines on Sunday, when the services for peace ordered by the Sover eign Pontiff were held. Cardinal Mercier officiated at the service in Malines Cathedral. It is added that the directions of the Holy Father were circulated by Cardinal Mercier to the Belgian clergy in the ordinary way, with the result that the cere mony was held throughout Belgium. There was not only no interference on the part of the German Belgian authorities, but in most parishes German Catholic soldiers joined fervently in the services.—The Tablet.

PRIEST'S SUDDEN DEATH

Ottawa Evening Journal, March 10 The sudden death yesterday after noon of the Rev. William J. Collins, curate of St. Joseph's church, came as distinct shock to his many friends and acquaintances, not only throughout the parish but the entire city. Rev. Father Collins had officiated at the seven o'clock Mass, given Communion at the eight o'clock Mass and attended at the children's nine o'clock Mass. Returning to the college after the latter Mass, Father Collins complained of chills and re-tir: d to his bedroom on the advice of Father Cornell, parish priest of St Joseph's. Around noon on feeling worse, Dr. O'Brien was called in and attended the reverend father, but not for a moment considered the illness as serious. Rev. Father Cornell had been speaking to Father Collins but a few minutes before his turn only in time to administer the last rites of the Church. His death was a severe shock to the college

BORN IN TORONTO

Rev. Father W. J. Collins was born in Toronto in March, 1873, and was a son of the late Mr. H. Collins and Mrs. Collins. He received his classical course in the Ottawa University. During his school days Father Collins was actively connected with athletics,

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debating societies, and was on the Review Staff, a member of the Gaelic League and a recognized leader among his brother students.

After his classical course the de-ceased entered the Oblate Fathers at Lachine in 1900, made his religious profession in 1905 and in 1907 was ordained at the Oblate Scholasticat Ottawa East, where he had pursued his theological studies. After ation he was for one year a profes-sor at the University, after which he was appointed curate to the late Rev. Father Murphy, of St. Joseph's church, which position he held till

his sudden demise.

Father Collins had only recently returned from a two weeks' visit to his mother and sisters, Mrs H. Coline Collins, Spadina Avenue, Toronto, who have been called to Ottawa and are now the guests of Mr. Davidson,

Wilbrod street. Father Collins was an active, hardworking priest, beloved by all the parishioners and his acquaintances throughout the city, and will be long remembered for his untiring work during the typhoid epidemic of two vears ago.

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, June 7, 1914. Dear Mr. Coffey, — When I came here two years ago I only had five catechists, now I have twenty-one. I owe this rapid progress principally to my dear friends of the CATHOLIC RECORD. God bless them and your worthy paper !

It takes about \$50 a year to sup port a catechist and for every such new district to open it up to the Faith. During the past few months I have opened up quite a number of new places and the neophytes are very pious and eager for baptism.
You will appreciate the value of my
catechists when I tell that I baptized eighty-five adults since the ning of the year as a result of their work. I have even brighter hopes for the future if only my friends abroad will continue to back me up J. M. FRASER. financially.

Previously acknowledged.... \$5,186 28 Mr. and Mrs. O'Rourke, Lov-

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AUTOINTOXICATION

The truth is that Germany in the past two or three decades has so cut herself off from all the received doctrines of religion and ethics, has so fenced herself in a small hothouse of her own creation, has become so much an esoteric world to herself, that the capacity to measure and compare-everything that we mean by a sense of proportion—has been mesmerized out of existence. Intellectual in-breeding, fostered in an atmosphere of mutual admiration, has reared a generation of fantastic supermen who are all but choking with the consciousness of self-imputed virtues. The outside world swims hazily before the eyes in the shadow cast by their own unparalleled persons. German "Kultur" as it thus reveals itself is the Germanic national cult, a little world of extensive self deception and windy unrealities.—London Daily Mail.

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the flaming end.

Our days have seen wonderful improvements in machinery and marvellous transformations in raw material through mechanical devices. Drop a log of wood and a lump of iron at the back-door of a factory, and in a few minutes an automobile will roll out of the front door. Feed a printing-press with molten lead, paper and ink, and behold it hands out to you Shakespeare's works done up in a special box. The man or woman who starts

box. The man or woman who starts an endless chain of passing it along would shrink in horror if the latest

product of this merciless machinery

could be seen. A bad letter arms

the business man against his meek manager; the manager barks vic-

iously at his clerk; the clerk finds supper cold, tasteless and gritty, and

the wife goes weeping from the room to slap her eldest for twiddling his

thumbs, and then Algernon pulls the hair of little Esmeralda, who jerks

the baby into howling wakefulness who in turn sets the neighbors quar-

reling, starts a riot, sets the house on fire, calls out the whole fire-depart

ment—pass it along yourself, remem-bering that if a line of freight-cars transmit a bumping, the jolt will come traveling back again to its

If you could make any link of that

chain, say, "It serves me right, and I

chain, say, it serves me right, and it deserve much more myself," then the unholy tendency to pass it along would be turned in upon self and would stop instantly and do great good to one at least. But, alas, most people do not resort to the relief of such a confession. "Why, then," afted John of Tom. "did not father

such a confession. "Why, then," asked John of Tom, "did not father whip you as he whipped me, if, as

you say, your conscience was worried and you had to confess about the stolen jam?" "Oh," said Tom, "I confessed on you alone." Confess on

stolen jam?" "Oh," said Tom, "I confessed on you alone." Confess on yourself; don't pass it along.—Amer-

A STEP

A Protestant clergyman, Rev. Mr. Leadly Brown, of the English Church

Union of Liverpool, says that it is a good thing for the British soldiers abroad that they are coming into close contact with, Catholics, and

that the contact is breaking down many of the prejudices they enter-tained, but (observes the Catholic Times) the Rev. gentleman was

certainly misinformed when he stated at a meeting of the Union that

"French priests were willing to hear the confessions of our soldiers and to

priests are, of course, willing to hear

from this country, but it is mislead-

ing to suggest that they are ready to do the same in the case of Anglicans

or others. It should be well known

that the Catholic Church extends its

ministrations only to those who be-lieve in its doctrines. Catholics

are glad that many Anglicans see the

errors of Protestantism, but it is a

deplorable mistake on the part of some Anglicans to imagine that the

rejection of Protestantism and the mere imitation of certain Catholic

practices are sufficient to make ther

But perhaps the "mere imitation"

may be a step in the right direction

and further until they find them-

selves "genuine Catholics" within the One Fold.—N. Y. Freeman's Journal.

SERBIA AND THE VATICAN

KING PETER APPOINTS MINISTER TO

THE HOLY SEE

In fulfillment of the Concordat con-

cluded last year between the Holy See and Serbia, the Government of

King Peter has appointed as Minister to the Vatican Michael Gravilovic,

who is at present Serbian Minister to

Montenegro, and who has an inter

mational reputation for historical writings. In reality, the appointment of a diplomatic representative does not form one of the conditions of the Concordat, but as that act provides for the settlement of control

vides for the settlement of contro

ment between the Holy See and the

Serbian Government, the presence of a Serbian Minister at the Vatican is

a distinct advantage to both parties

to it. His appointment furnishes an additional example of the importance which the Powers of Europe attribute

to the moderating influence of the Holy See in the world, and the assist-

ance it may render them towards the

maintenance of peace in the future.

Besides, such representation pre-serves internal harmony between the

d questions by amicable arrange

genuine Catholics."

practice were general.

them absolution," as if the ice were general. "The French

WIVE MINUTE SERMON

BY REV. F. PEPPERT PASSION SUNDAY

Thou hast set my tears in Thy sight, as also in promise." (Ps. lv. 9.)

The promise." (Ps. 1v. 9.)

God has promised to set our tears in His sight, to come to our assistance when we are in trouble, and to comfort and strengthen us with His grace. We cannot go through life without meeting Jesus on His path of suffering, that is to say, without suffering with our Master, without being convinced of the truth of the words: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matth. xvl. 24). Whenever anything unup his cross, and follow Me." (Matth. zvl. 24). Whenever anything unpleasant, annoying or unfortunate befalls us, we meet, as it were, Jesus carrying His Cross. In such cases we may learn much and derive much comfort from our Lady's sorrow, when she met her Divine Son laden with the Cross on the way to Cal-

What a night of agony must she have passed after taking leave of Him! She spent the weary hours in weeping, not in sleep, for never for a moment could she forget that He Whom she loved most on earth was in the hands of His enemies. It is most painful to witness the agony of those whom we love without being able to alleviate it; and it is almost unbearable suffering not to know what their cruel fate is. Fear and nxiety work upon our imagination, anxiety work upon our imagination, until we picture them enduring the most horrible tortures. How slowly does time pass, how long is every minute, and a night spent in such agonizing fears seems an eternity!

Vhat must have been our Lady's corrow when she learned that her Divine Son was in the hands of His most bitter enemies, from whose hearts the thirst for His Blood had

driven out all human sympathy!

The night at last came to an end, and St. John, the beloved disciple entered, his face pale, his eyes dim with tears, and his voice trembling so that he could hardly utter the terrible words: "Jesus is condemned to death." How different was the message brought by the angelic dismessage brought by the angelic disciple from that brought years before by the angel! Gabriel greeted our Lady as blessed among women, but St. John greeted her as the most sorrowful Mother. Yet the angel's message was inevitably followed by that of the Apostle, and if we reflect on this fact we shall perceive Mary's real greatness revealed in her answer:

"Behold the handmaid of the Lord; it is the face to me according to Thy

After receiving these tidings she rose up and went out, accompanied by St. John, Mary Magdalen and other ly women. She was determined to tness the fearful sacrifice that her dearly loved Son was about to offer for the sins of the world. Her motherly heart shrank from the awful sight to be seen in the streets of Jerusalem and before Pilate's tribunal, but her love of Jesus gave her strength and enabled her to endure unspeakable auguish of mind. Standing in the street leading to Calvary, she awaited with dread the coming of her Son. What a spectacle did she behold! As St. Bernard says, she saw Him not in the glory of His majesty, but overwhelmed by chame, crowned with thorns, stained with blood, driven forward unmercifully by cruel ruffans, abused, ill-reasted and enfeebled. He cast upon His Mother a look expressive at once of His agony and submission, as if He would say: "Thy loyalty gives Me encouragement; stand by Me in My sufferings unto the end!" St. Am brose thinks that our Lord greeted her with the words: "Hail, Mother," and that she replied: Hall to Thee, my Son." But even if no sound passed their lips, their eyes spoke clearly enough. Their meeting was indeed full of pain, and yet it was full also of consolation and encourage. ment. Think of it, whenever any thing painful befalls you. Imagine that Jesus is looking at you with love and sorrow, as if He were say-ing: "Art thou alone in thy suffering: "Art thou alone in thy suffer ing? Did I not suffer still more?" Jesus meets you whenever a tempta tion occurs to lead you astray, and whenever any inclination or passion tends to deceive you and turn you from the right path. He looks at you and says: "I have no dearer wish than that thou shouldst be true to Me." May He meet you when you are in the midst of merriment and happiness; amusement turns so easily marked by suffering, warns us to use moderation and self-control. For the salvation of your souls I beg you to be always members of that faithful band accompanying our Lade band accompanying our Lady, espe-cially when Jesus is dragged away by His exasperated enemies and for to bear His Cross. Stay with Mary and with her be true to Jesus, even if men speak against Him, ridicule His teaching and despise our religion and all faithful love of God. He. and he alone, is a true Christian who

Let us accustom ourselves to meet our Lord everywhere, i. e., always to remember His holy teaching, in all things to strive to please Him and do His Will, and to regard everything as permitted and directed by Him for our welfare. If we do this, Jesus will meet us wherever we go, in all our troubles and anxi-

stands firm in the day of temptation

when wrong principles do their best to confuse him, and when adherence

to Jesus involves the loss of all

Jesus meets us in two ways, as Thomas à Kempis points out—one is the way of promise, and the other the way of consolation.

WHOLE FAMILY USES THEM

"Fruit-a-tives" Keeps Young And Old In Splendid Health



SCOTLAND, ONT., Aug. 25th. 1913 "Fruit-a-tives" are the only pill anufactured, to my way of thinking. manufactured, to my way of thinking. They work completely, no griping whatever, and one is plenty for any ordinary person at a dose. My wife was a martyrto Constipation. We tried everything on the calendar without satisfaction, and spent large sums of money until we happened on "Fruitatives". I cannot say too much in their favor.

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about two years and we would not use anything else as long as we can get "Fruit-a-tives".

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family uses them".

J. W. HAMMOND.

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He meets us with consolation. If He meets us with consolation. If any one keeps his eyes fixed upon Josus in His suffering, if any one in difficult, dangerous and unpleasant circumstances takes Josus as his example, turning to Him in childlike, trustful prayer, he will often experience wonderful peace and happiness. Yet sometimes our Master, as He meets us. denies any sensible con meets us, denies any sensible con solation to our suffering souls, and our hearts remain dry, lonely and tormented by fear and anxiety; we

return from prayer with apparently no more comfort than when we had urse to it. But when meeting Jesus affords us no consolation, His grace strengthens us through His promises. Prayer may have no perceptible effect upon us, but the thought of our Lord's promises will confirm our resolution to abide by what is right, to press forward without wavering, and not to let our inward dryness make us doubt God's grace, which will never abandon us in our efforts.

Sorrowful as our Lady was when she met Jesus, His glance reminded her of the blessing promised to those who endure unto the end. May she ever be your protectress, that both in joy and sadness you may seek comfort in Jesus only, and even it you feel neither consolation nor pleasure in prayer, doing your duty and striving to do right, the interces sion of the holy Mother of Sorrow will obtain for you strength to per-severe, reminding you of the grace promised us here, and of the ever-lasting life awaiting us. May we be guided by Mary's hand until we meet Jesus in eternal happiness. Amen.

TEMPERANCE

A " MODERATION SOCIETY " URGED

The Rev. W. F. Mueller, C. PP. S. Cartagena, Mo., makes a plea in the Fortnightly Review for a "Catholic Moderation Society" as a means of lessening the tendency towards alcoholism. Father Mueller tells us that the Catholic International League against Alcoholism, of which Cardinal Mercier is Protector, unites cham-pions of total abstinence and advocates of moderation under one banner. At its recent annual meet ing in Milan an attempt was made to put the whole body on an exclusively

total abstinence basis. He says:
"True, the moderation movement it is precisely the lack of such societies that impedes the progress of total abstinence in this country Many thousands among us know nothing of the harm done by alcohol even when used moderately. Total abstinence literature they will not touch; other temperance literature there is none. We need by all means a Catholic moderation society of the kind that has helped to make the war against alcohol so effective in

The German moderation societies make it possible to instruct the masses and enable all well meaning Christians to join in the fight against alcohol, whether they advocate total abstinence or not, and no matter what their views may be on the sub-

ject of prohibition.
"Needless to say these societies are not inimical to total abstinence. They print the strongest anti alcohol literature: they never recommend moderation as against total abstin-ence; most of them freely admit that total abstinence is the best policy

back." No one, you think, would have such low and base feelings; much less ast upon them. Then it never happens that the pupils are wincing at some unexplained sharpness in the school-teacher; that the school-principal has, that same morning, snapped at the school-teacher; that the school superintendent has written a scorching letter which arrived by the morning's mail to sting the against the drink evil. True moderation is good but difficult to practice and under present circumstances not an effective way of bringing about the sorely needed reform. However, they add, if you do not wish to go to the full length by making the servithe full length by making the sacri-fice implied in total abstinence, you can help the cause by pledging your-self to be truly moderate in the use of liquors and by uniting with others

self to be truly moderate in the use of liquors and by uniting with others to give a good example.

"Such a moderation society if properly managed, could do an immense amount of good and eventually would prove a stepping-stone for thousands to total abstinence. Its publications would gain admission where total abstinence literature is sternly barred. Its speakers would draw greater crowds because to total open and the second of the united would draw greater crowds because to second of the second of th

would draw greater crowds because they would be regarded as less 'fan-atical.'
"The constitution could be of the simplest. I should pledge the mem-bers to only three things: (1) total abstinence from whiskey and other spirituous drinks; (2) moderation in the use of wine and beer; and (3) no treating.

Who will set the ball a rolling ?" SELFISH AND CONSCIENCELESS

Because brewers and liquor dealers are financially interested in creating and developing an appetite for drink in others, instances are not rare in which they zealously guard against members of their own families form ing the drink habit. In Toledo not long ago a wholesale liquor dealer, who had been in the business for many years, declared that although he had reared a family of seven children, not one of them had ever been within the doors of his place of business. He finally sold out, the principal reason being that his sons and daughters were barred from good society, not from any fault of their own, but because of the busi-

ness of the father.

Here is a New York brewer named Greason who made a will which pro-vides that is his son shall abstain from the use of intoxicants for three years he shall receive a special be-quest of \$5 000. While this brewer continued in the business of making sons of other fathers drunkards, he wants to keep his own boy out of danger.-American Issue.

FROM THE CONVICT'S VIEW. POINT

Seventy per cent of crime is attributed to drink. Why not make an effort to "burn our bridges" and cut off the principal cause of our being here? A petition signed by 1,400 men and women in this place would carry more weight and be ten times as effective as any petition signed by a similar number of people on the outside. Liquor is the cause of 70 per cent. of us being here. It is the cause of 85 per cent. of parole violations. Let us add our little weight to the temperance cause, as a selfish precautionary measure, if for no better motive. — The Empire, Eastern Penitentiary of Pennsy vania.)

PASSING IT ALONG

He was a small-sized weak man, nd some one had struck his father. Who hit my father?" he cried, ushing out in a rage. "I did," rerushing out in a rage. "I did," re-plied a big, strong Goliath. The modern David looked in every other direction, and muttering to himself.
"He better not do it again," he retired discreetly into his house.
What he did when the door closed can not with certainty be stated, but it is quite probable the doughty champion stepped on the cat's tail, kicked the dog into the next room, and so went to supper. Cowardice is responsible for that particularly meful species of which may be described as passing it along. When the heart drops into the boots, there is often an unboly tendency to trend upon some one else's toes or to kick defenceless shins. Passing it along is essentially a downward tendency and loves to work in the dark and out of sight.

Adam was the first to pass it along to some one else weaker, and it took but a short time for the lesson to be learned. Adam's wife passed it along to the serpent, and the ser-pent, no doubt, blamed it on its family. Adam's son followed the precedent set. He was smarting under a rebuke, and with a magnificent logic accompanying this frame of mind, endeavored to show how unjust the rebuke was by killing his brother, and so considerably relieving his feelings. An eye for an eye was a cruel principle, but its practice called for some bravery. To pass it back is not as contemptible as

But you exclaim in horror against such a mean principle as, "You hit my back and I will hit another



government and the Catholics in the countries represented.—St. Paul How I Cured SAVE HALF Bulletin.

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STAMMERERS

maker would not feel the united force of both combatants visited upon him, then reprisals would be relegated to the savagery whence they came, then no teacher would punish a whole class for one. The growth of civilization has often been described as handing on a lighted torch; passing it along is the barbarism which hands the neighbor the flaming end.

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My catarrh was filthy and loathsome. It made me ill. It dulled my mind. It undermined my health and was weakening my will. The hawking, coughing, spitting made me obnoxious to all, and my foul breath and disgusting habits made even my loved ones avoid me secretly. My delight in life was dulled and my faculties impaired. I knew that in time it would bring me to an untimely grave, because every moment of the day and night it was slowly yet surely sapping my vitality.

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Good News to Mothers, Wives, Sisters

To have seen one you love, going down this road to ruin, and to have heard him try to laugh and joke away your fears, while you watched the drink habit fasten on him; is to have known suffering and to have borne a sorrow to which physical pain is nothing. And when at last he comes to that turn in the road that scoper or later ways. And when at last he comes to that turn in the road that, sooner or later must come, and wakes to the fact that he is a slave to the drink you think everything will come right. He will fight the habit and you will help him escape it; but he can not do it. Drink has undermined his constitution, inflamed his stomach and nerves until the craving must be satisfied. And after you have hoped and then despaired more times

stomach and nerves until the craving must be satisfied. And after you have hoped and then despaired more times than you can count you realize that he must be helped. The diseased condition of the stomach and nerves must be cured by something that will soothe the inflamed stomach and quiet the shaking nerves, removing all taste for liquor.

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CHATS WITH YOUNG MEN

THE PHILOSOPHY OF CONTENT

This mundane sphere possesses a plethora of people who are soured on it and on themselves; all that is good, sweet, enjoyable seems to have lost its glamour and attractiveness; most things are to be looked upon most things are to be looked upon with suspicious questioning because, forsooth, these keen observers have discovered that not everything is what it purports to be. Thousands have the distressing habit of groaning silently to themselves, and quite audibly to others, and the burden of audibly to others, and the burden of their refrain is, "Things are not what they seem." And still this disgust-ing habit is but an exaggerated form of a weakness very common to all of us, the propensity to note faults and failures where by contrast the cheerfully inclined and well disposed

can observe success.
Self appointed critics do not fit
into the run of things, and while
they maintain that they seek merely
to better themselves and others, the
root of the matter, the real explanation of their conduct is that they are
discontented with their lot in life.
They have set an impunes value on They have set an immense value on a higher salary, more leisure, greater fame or some other equally easily ruptured bauble. Life to them is a chance to "get things" merely because someone also in the salary someone also in the salary services. cause someone else is enjoying them.

cause someone else is enjoying them. Life is made for action, for the acquisition of good repute and money, for notoriety; this they proclaim constantly by the plans they hatch as well as by the plans that fail.

What a contrast to those who live such lives are the lives of those who know the philosophy of content. These seek their daily work and the spirit with which they assume their acquistomed duties elevates it into the accustomed duties elevates it into the realms of prayer and sacrifice. They inure themselves to the setbacks of life, take things as they come or as they go with a feeling that all the little trials and discourting that all the little trials and discourting that all the little trials and discourting that all the little trials and offering that all the little trials and offering the same of the same agements, tribulations and sufferings are means offered them to climb the stairs of self-regulation. They never bemoan the curtailment of their liberty, never seek to reflect the ability or wisdom of their superiors. They do not deplore the darkness of the world nor the evil proclivities of the world hot and over proclivities of the people surround-ing them; but they make of what dreariness there happens to be a background for the light that shines day by day; and if perchance there comes a dark day, they immediately make a comparison with the bright days that have gone before, not to demonstrate that to day is a dark day, but there have been, not so long ago, bright days, and there will be

What a beauty there is in such lives! What an inspiration they are to people inclined by nature to seek the dusky side of things and persons! How they contrast with the habitually disgruntled, the chronically un-satisfied! A mind attuned to good things soon learns to see them without effort. If we can but persuade ourselves of this there will come into our lives a greater degree of humor and content. No great strain is required to bring them, for sun-shine diffuses itself with amazing rapidity in all directions. If we give it a lodging in our thoughts, if we make brightness a state of mind, life will take on a new meaning, greater possibilities will present themselves and they will produce for us more anefit.

All hail, then, to the philosophy of ontent!-St. Paul Bulletin.

A PURE MIND AND SIMPLE

INTENTION 1. With two wings a man is lifted up above earthly things; that is, with simplicity and purity.

Simplicity must be in the intention, purity in the affection.

Simplicity aims at God, takes hold of Him and tastes purity

No good action will hinder thee if thou be free from inordinate affec-

If thou intend and seek nothing but the will of God and the profit of thy neighbor, thou shalt enjoy eter-

al liberty.

If thy heart were right, then every creature would be to thee a mirror of life and a book of holy doctrine.

There is no creature so little and contemptible as not to manifest the goodness of God.

2. If thou wert good and pure within, then wouldst thou discern all

things without impediment and understand them rightly.

A pure heart penetrates heaven If there be joy in the world, cer-tainly the man whose heart is pure

enjoys it. And if there be anywhere tribula-

tion and anguish, an evil conscience feels the most of it. (Rom. ii, 9.)

As iron put into the fire loses the rust and becomes all glowing, so a man that turns himself wholly to God puts off his sluggishness and

changed into a new man. When a man begins to grow lukewarm, he is afraid of a little labor and willingly takes external

But when a man begins to perfectly overcome himself and to walk manfully in the way of God, when he makes less account of those things which before he considered burdensome to him.—Thomas A Kempis.

LISTEN TO SERMONS

Sermons are good for the best of us—the right sort of discourses, listened to with the right sort of disposition. There is a great deal to be hoped for from the young man be hoped for from the young man be nonreciates the value of sound, "About one hundred scudi."

"And the others?"

"Each of them quite as much."

listen respectfully to the voice of friendly admonition. He realizes that the lessons which may be learned from experiences of those who have preceded him along the thoroughfare that connects adolescence and maturity are apt to be useful. He knows this because he is intelligent and observant. He instinctively turns to whatsoever promises to afford a landmark on this momentous journey, which is made only once in life.

The greatest mariner that sails the mighty deep is the most diligent

mighty deep is the most diligent student of the charts that mark the currents and the shoals. The longer his service in traversing the myster icus highways of the sea, the keener grows his trust in what other men have taught concerning the existence of hidden reefs and treacherous tides, that lie ever in wait to shipwreck the unwary and the foolish. This quality that seeks to know dangers and how to avoid them is what constitutes a

good navigator.
And so it is with the class of Catholic young men who listen attentively to sermons for the assistance these to sermons for the assistance these may afford in steering a straight and safe course on that inevitable voyage which must land us eventually, either triumphant at the last great hoped for port, or leave us poor, beaten, moral castaways off the shores of eternity.—St. Paul Bulletin.

OUR BOYS AND GIRLS

THE DRUMMER BOY AND THE GENERAL

A very long time ago a little boy wanted to have a part in the war to set our country free. He wasn't big enough to fight, but he could drum, and keep up other folks' spirits when the snow was on the ground, and everybody was cold and hungry on the battlefield. He missed his home and his warm bed and his dear, kind mother, particularly at night. Then he drew his cloak about him, and wandered artherinto the woods where he could dig his fists into his eyes and cry a bit without being seen. And he chose a spot where he could say his prayers, for he had a queer notion that it was not soldier like to pray.

But one night, when he went to his retreat, he found another person had taken possession—a man whose uniform was buff and blue. The drummer knew by this that the man was no foe. And then he felt sure the soldier must be a good man for he was kneeling on the snow, praying, with his hat and sword beside him. When he heard the drummer's steps on the snow, he turned his face to ards the boy, and there were tears in his eyes.

what are you crying for And what are you praying for? Are you lonely too?" asked the little "Yes," answered the soldier.

am very lonely—worse than you, my boy. I am lonely for peace. I am lonely for the happiness of each of my poor starved, freezing soldiers. I am praying for them—and for you. I weep for their hardships, for they suffer awfully. And I am not ashamed of my tears, little drummer boy, or my prayers. Neither must you be ashamed of yours. For what should we do without our tears and our prayers to comfort us, to give us fresh strength to win a glorious vic-

The little drummer was quite taken back, for he knew now who the soldier was, and he said :

Oh, sir, I shan't ever be ashamed any more; I shall be proud to do as my leader does, for I know, sir, you are General Washington."—Sacred are General Heart Review.

A NOBLE RIVAL

We have very few anecdotes of the great Raphael. The young, sad faced painter of Madonnas is associated for the most part with his incomparable masterpieces, and not with sprightly happenings over which we can laugh or chat. cident in his life of which you may

care to hear. Before he had completed the frescoes in the chapels of Santa Maris della Pace be received 500 scudi. When the last of the series was done he informed the treasurer that there

was more money due him. I think you have had enough,' said the treasurer.

But I haven't." You can't have any more.

"But if some good judge should say had earned more? Then I would give it. Appoint

your own judge, and let him be one that knows what a painting is."
"No: you yourself shall appoint
the judge," said Raphael.

Here was the treasurer's opportunity. Michael Angelo, he reasoned, was ealous of Raphael, and would put a low estimate on his work

I choose Michael Angelo," he

"Very well," answered Raphael. Together the treasurer s great sculptor went to examine the frescoes. Michael Angelo took one ook at them and stood spellbound. The treasurer, thinking him indig

nant at Raphael's effrontery in ask-ing so much for such indifferent ntings, said. Well, what do you think ?'

"I think a great deal. I think, in the first place, that we are looking at the most magnificent work imaginable. I think, too, that it is worth

Made in Canada by Lever Brothers Limited, Toronto

Thereupon the treasurer hied to the wealthy merchant who had under-taken the contract for frescoing the chapels, and told him the decision of

the umpire.
"Give him 800 scudi at once," said the merchant; "and be very polite to him. Why, if we have to pay for the heads at that rate paying for the

drapery will ruin us!"

So Raphael got his price through the generosity of his great rival.

DO CATHOLICS ADORE THE SAINTS?

ONE OF THE STOCK ALLEGA. TIONS OF THOSE WHO ARE HOSTILE TO OUR RELIGION

The Rev. J. F. S. in the Providence Visitor Those who are hostile to our re-ligion, whether through prejudice or ignorance, have several stock allega-tions which they bring forth regu larly as examples of the "supersti-tions of Romanism," the "idolatrous practices" with which Papists have overlaid the true doctrines of Chris-

It avails little to answer these statements, to set forth the Catholic teaching and to refute the untruthful accusations made against it Those who make the statements either do not see or do not care to notice the refutation. Catholic writers will painstakingly explain the doctrines of their Church and

IGNORANCE OF CATHOLIC TEACHING

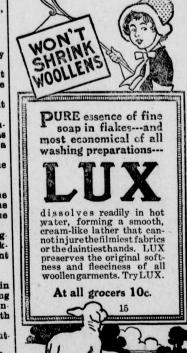
Why is it, we wonder, that the literary genius who prepares an arti-cle for a popular magazine or for a learned review does not prepare himself for his task by trying to ascer-tain precisely what the Catholic Church teaches before he attempts to criticize her teachings or to write description of her rites and ceremonies? Why is it that the omnis cient minds that undertake to explain clopedias do not first acquire a defi nite and accurate idea of their ject? Why is it, again, that hardly a minister of religion can be found in non Catholic churches who can give a clear and exact statement of Catholic beliefs and practices which he unsparingly condemns in his Sunday sermon? It would seem rea sonable to expect that a man who poses as an expert in any particular line would not fall into gross errors every time that he writes or speaks about his specialty. The dogmas and practices of our Church are not hidden things. They may be found clearly set forth in hundreds of easily accessible books-in the elementary catechism and in the popular explan-ations of Catholic belief, as well as in the works of the learned theologians.

DO CATHOLICS ADORE THE SAINTS In hardly any one point have Catholics been so persistently misrepresented as in the matter of the invocation of saints. The benighted adherents of Rome "adore the Virgin," they "pay divine homage to creatures," they "pray for mercy to mere tures," they "pray for mercy to mere men and women and give them the adoration that should be given to God alone!' From the time of Julian the Apostate the same old calumnies have been repeated and refuted and repeated again. How strange it is that we who are "adherents of Rome" are so utterly "benighted" that we have never realized that we were taking part in this adoration! How strange it is that there is no mention of it in the writings of Catholics for nineteen centuries! But our critics care little for what Catholic authors may say. "Romanists adore authors may say. "Romanists the saints"—and that settles it.

THE CHURCH'S DOCTRINE

What does the Catholic Church beieve and teach and practice concern That Church has been in existence

nearly nineteen hundred years. It has on its list of known saints many





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those who are in the world, and help

them by their prayers and mediation

OUR BELIEF REGARDING THE SAINTS

alone. He is our Creator, our Redeem-

er, our hope here and hereafter. We believe that in heaven we have a

host of friends. We believe that these friends are also friends of Our Bles-

sed Lord; that one of them is His Mother, loved by Him so dearly that

He will grant her every prayer; that one is His foster-father, whom He

reverenced on earth and loves in heaven; that the others are His serv-

ants who are in His presence and possess Him, now and forever. We

believe that all this "great multitude which no man can number" is a part

of God's Church. We believe, there-fore that we should honor them be-

should give religious veneration to them collectively and separately, and

we believe also that they can and do

intercede for us, that they hear our

prayers and present them to Him Who loves them and us. When we

offer homage to them, when we build churches and establish festival

days in their honor, are we depriv-ing God of adoration? No, we are

adoring Him all the more, because we

are honoring the results of His infin-

ite graces, which have been the sole means of making these men and

women saints of God and of giving them the eternal vision of His glory.

THE ANNUNCIATION

The Feast that means so much to

the Catholic heart, says the Boston

Pilot, that is enshrined in Catholic devotion and glorified in Christian

art, recurs generally in the very midst of the Lenten season. It is as a flash of bright color amidst the gloom that

comes from the consideration of

death and prepares for the approaching darkness of Holy Week.

The figure of one of God's most

brilliant ambassadors kneels before the timid maiden of Galilee. It is

an historic scene, for that moment

changed the whole trend of human

history. As for Mary herself, it be-

speaks her great treasure of grace that made it possible to single her

out of all women as the one fit to be the Mother of the Incarnate God.

Maidens in Israel for centuries had

of the great King; but it was to one

into whose soul the thought had

never come, that the message was

Lord !" is a sentence that utters her

whole character even more than that

great hymn of triumph, the Magni-

ficat: for it shows her in her humility and resignation to God's will. And

out of that message of the Angel, and

been born all those beautiful prayers

and hymns that follow after our devo-tion to God. The Hail Mary repeats the

words of the angel; the Angelus tells

the whole story three times a day, at

morning, noon and evening in the

midst of the city's bustle as well as

in the quiet of the country fields.

Art, too, has poured out the wealth of color, and poetry has set its para-

It is an inspiration to young maiden-

hood which sees the gentle girlhood

of that Holy Virgin honored in the

inspiration also to motherhood that

phrases to music and song.

Temple's sacred shelter.

"Behold the handmaid of the

spoken.

en dreaming of being the mother

thousands of names—men and women whom it honors, and to whom, in-deed, it gives real religious homage. But never in its history has it adored any one but God. It does not adore and never can or will adore the Blessed Virgin, for it recognizes and has always taught that she is a crea-ture of God, and nothing more than a creature; she is a glorified human soul, more perfect and more lovable than any other; she is worthy of the highest place and the most exalted honor that a creature can attain to in heaven, for through God's chooswhich doctrines of their Church and the doctrines of their Church and will give a thorough and convincing answer to those who criticize her—and the next "learned author" will blandly reiterate the calumny as if it blandly reiterate the calumny as if it bland never been and never could be graces she has reached a degree of glory which places her higher than could be converted to the converted to od's angels or His other saintsbut she remains a creature. She is ot divine ; she is not in any sense a roddess: she is infinitely inferior to God Himself. The homage which the Catholic Church pays to her is altogether of a different nature from that which is rendered to God. He s adored as the Supreme Ruler of all

THE SAINTS ARE FRIENDS OF GOD

hings; she is venerated as a saint of

God and the greatest of saints—as our most powerful intercessor before

And what the Church holds and teaches concerning her is precisely what she holds and teaches of the saints of lesser degree. They are chosen friends of God. They are and have thereby won their homage because of their holiness, and as they are still members of God's Church they are united to us in what we call the "communion of saints." We honor them, and they pray for us, but neither they nor the Blessed Virgin Mary can give us any grace, can show any mercy to us of them-selves. They can simply present our prayers to the Almighty and unite to their own, and as they are far more leserving of favors at His hands than we sinners are, their intercession will avail more before His throne

han would our own unaided peti The Catholic Church, then, makes a complete and clear distinction be-tween the supreme worship which we give to God alone and the we give to God alone and the relative and inferior homage which we pay to the esaints. Some of the confusion in the minds of non-Catholics may arise from the fact that the Cath olic authorities who wrote in Latin used the word "cultus" to denote both kinds of religious homage, and that we have no one word in English which will express the meaning of this word except "worship." But these Catholic writers always distinguished emphatically between the "cultus duliae," which we may trans late "the homage of veneration," and the worship of adoration." ation is paid to the saints; a higher form of it, called "hyperdulia," is given to the Queen of Saints, but doration is offered to none but God. Any attempt to give it to a creature would certainly be false worship but the Catholic Church has never given it. She adores God, and God only. She venerates His saints with religious homage.

THE "COMMUNION OF SAINTS"

Is it reasonable to suppose that saints can benefit us? Why not? We are told that we should go to God with the wants of others as well as with our own. Now, it is hard to imagine a reason why souls that are with God, that are enjoying everlasting happiness, should cease to exer-cise Christian charity—that they hould be unable or unwilling to inter ceds for their brethren.

What do the Scriptures teach us— the sacred Word of God to which our separated brethren appeal so constantly as the one "rule of faith?" In St. John's Apocalyptic vision he saw the elders "prostrate before the Lamb, having each * * golden vials, which are the prayers of the saints." It does not matter whether the "saints" were on earth or in heaven; in either case their prayers are offered to God by those who are before His throne

AN ANCIENT BELIEF The belief in the intercessory

power of the saints is as old as the Church. It is to be found in authentic writings, such as the "Acts of the Martyrs," in the second and third centuries. They are represented as interceding after death for the faith-ful upon earth. "In heaven," said the martyr Theodotus before his torments began, "I will pray for you to God." And this Catholic doctrine is clearly set forth in the writings of the earlier fathers of the Church. Origen, among others, tells us that "all the saints who have departed this life care for the salvation of sees the most glorious of mothers looking only to God as her hope and her retuge. It is an inspiration to all mankind to feel one little throb of pride amidst the consciousness of universal humiliation when it looks upon her who has merited to be "Our tainted nature's solitary

And thus in the glorious days of the springtime the picture comes once more, and we kneel a little apart and look, and as we look we uncon sciously pray, for we feel that she who has consented to be the Mother of God has by her elevation become our Mother also.

NOTABLE EXAMPLE OF GIVING

A man down in Texas is devoting he proceeds of hie string of stores to the support of Protestant missions. Just at this time to example is worth cointing to as an evidence that there s religion in the world and among aon-Catholics. Not long ago in published article a well known legis. We Catholics, then, adore God ator took the pains to advert to the

fact that the religious sense was being lost among his Baptist co-relig-

Now we have it that a Mr. Duke, a Baptist of Texas, is giving to the cause of religion the proceeds of his twenty one "nickel" stores. He and his wife cgreed to turn the earnings of these stores to the use of Christianity when his savings should amount to \$100,000, Over a year ago the sum named was completed. Every penny earned will be used in Christian work. These stores will support missionaries, pay the salaries of ministers, comfort the needy, and furnish the lessons of salaries Christianity to the untaught. Mr. Duke is sixty years old, and since his early manhood has given a tenth of his earnings to the Baptist Church of which he is a member.

We have not yet heard of a similar sacrifice being made for the good of Catholic missions. The generous supply of money that we receive comes from the accumulated coins of sacrifice donated by people who are not overburdened with this world's treasures .- St. Paul Bulletin.



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You just hand them
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and send us \$1.80; or if you send us the whole \$3.00 worth to start with. You sell these, and keep \$1.20 and then keep the \$3.00. DID YOU EVER HEAR OF AN EASIER WAY TO MAKE MONEY Almost like finding it! for our Cards sell like hot cakes. Don't forget, "THE EARLY BIRD CATCHES THE WAY TO MAKE MONEY Almost like finding it! for our Cards sell like hot cakes.

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A Remarkable Tribute to

In February last, Mrs. J. P. J. Wedge of East Street, Summerside, P.E.I., wrote to a friend in Toronto and among other things said, "Gin Pills are the greatest of all Kidney remedies and a medicine which is at present doing me a world of good. They are worth their weight in gold to any sufferer". We asked permission, through a mutual friend, to publish the above extract and received the following testimonial to the great efficacity of Gin Pills.

"Your letter of the 21st, to hand this evening, asking my permission to hand my letter to the National Drug & Chemical Co. You have my full permission to do so, and to them I give the liberty to publish and use my name if they wish, because Gin Pills have done for my husband and myself what no other remedy could do.

I have advised two other continuous and myself what no other remedy could do.

remedy could do.

I have advised two other parties to use them; one being my Mother, who has been a great sufferer for upwards of 20 years and one box of Gin Pills cured her so as to enable her to sleep on her left side, something she could not do for many years. The doctors told her they could not cure her but could relieve her by an operation for a Floating Kidney, but on account of her age they did not think it was advisable for her to undergo. Upon my advice, she tried Gin Pills which cured her and for which she is ever ready to speak in terms of praise." Upon my advice, she tried on Fins which the she is ever ready to speak in terms of praise."

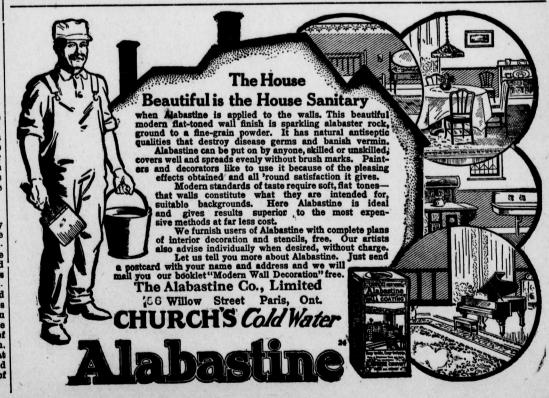
MRS. J. P. J.WEDGE,



Remember, you can TRY Gin Pills BEFORE you buy them. If the urine shows brick dust

deposits or mucus—or is hot and scalding—if you have to urinate too frequently—if there is a burning in the bladder or pain in back—get Gin Pills at once and cure yourself. Gin Pills are sold by all dealers at 50c. a box, 6 for \$2.50 and every box carries with it our spot cash guarantee of satisfaction or money back. Sold in U.S. under the name uCINOU Bills. "GINO" Pills.

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really is—and while it cannot be described in detail here, it is no more

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THE C. M. B. A.

NO UNBEARABLE BURDENS ON OLD MEMBERS

Editor CATHOLIO RECORD: I am sure Editor CATHOLIO RECORD: I am sure the entire membership of the C. M. B. A. of Canada feel grateful to you for opening your columns to a discussion of the increased rates. There is one phase of the question that I desire to bring to the attention of the membership, and would seek some information in regard thereto from the Executive of the Association who prepared the new schedule tion, who prepared the new schedule and the methods or options under

In the years 1901 and 1902 the C. M. B. A. in the United States found itself confronted with the same con-Association for the past number of years, that the insurance protection undertaken by the Association on behalf of this membership could not be furnished at the rates charged. business like manner. The condi tions were first discussed by the Board of Trustees, and after due de liberation it was decided that it was necessary to adjust the rates in such a manner as to distribute the burden equitably upon the whole member-ship and at the same time give permanency and stability to the Associa-tion. This decision was arrived at at a meeting held in July, 1902, and in September following the Supreme sident, with the sanction of the Board, appointed a committee of fif-teen, which he designated a Preliminary Committee on Rates, for the purpose of giving careful study to the whole question. This Committee devoted fourteen months of hard work to the whole question, with the work to the whole question, with the result that the following Convention was in possession of tables, statistics and information, compiled from the best authorities available, and a prepared schedule of rates to enable the delegates to deal definitely and in-At the Convention the Supreme President, at the very opening, and in his report referred the whole matter to the Convention, recommending the appointment of a Committee of fif-teen, selected from the delegates Present to whom the fludings of the Preliminary Committee would be submitted and to report thereon. This recommendation was adopted; the Committee was appointed and before the close of the Convention a string of options that a large percent age of the membership would be unable to figure out, each for himself, was submitted and by a roll call of the delegates present it was unani-mously adopted. This schedule, based upon the N. F. C. rates, is as follows, and was made to apply to the members then in the Association at the age at the date of their admission and to the incoming members at the date of their initiation :

It will be noticed that these rates are a very little higher than the of our Association, but they are made to apply equally to the whole membership, and as they are made to apply to the older members at the age at which they entered the Asso-ciation they do not impose unbear-able burdens upon those members who, for a long number of years, up held and maintained the Association The Association in the United States accepted the rates and under the schedule became one of the strongest fraternal organizations in the country. The question I would then respectfully submit to the Executive of our Association is why this schedule was not adopted by our Association and made to apply to the Association and made to apply to the membership in the same way, with-out any options? So long as our rates do not come up to the full limit of the National Fraternal Con-gress Table of Mortality there is always the possibility that a further increase will become necessary. It would, therefore, be better to adopt the rates of the United States Association at once, so that there will be no further tinkering with rates, and that the Association can give most positive assurances that the rates will not suffer any further increases.

Thanking you for space. Yours very truly,
JOHN A. MACDOUGALL, Branch 284, Glace Bay, N. S.

Let us never voluntarily dwell upon the faults of others when they present themselves to our minds; instead of dwelling on them let us at once consider what there is of good in these persons . . . No one should think or say anything of another which he would not wish thought or said of himself. — St.

DEATH OFREV MOTHER M. JOSEPH

ASSISTANT FOUNDRESS OF THE URSULINE COLLEGE, CHATHAM

Chatham, Ont., March 8th, 1915. On the 4th inst., at 6 p. m., sufferon the 1st last, at 5 p. in., satisfied ing from an acute attack of bronchitis, the life of Rev. Mother M. Joseph of the Ursuline College of this city ebbed peacefully away, her Community whom she had so long and faithfully served surrounding her destinated and assisting her with per deathbed and assisting her with heir prayers and ministrations.

About two weeks ago, the last About two weeks ago, the last sacraments were administered and it was then known that her death could not be far off, though at times the astonishing vitality and indom-itable spirit which ever character-ized her asserted itself and gave a

laint hope of her recovery. Mother M. Joseph whose family name was Mary Henry, was born in Drumegarner near Kilrae, London-derry Co., Ireland, about eighty nine years ago, and when about twenty years of age came with her family to Philadelphia, Pa., where her two brothers, Lawrence and John, re-sided till their death and her sister, Mrs. Corrigan, and family still sur vive her.

In 1855, she and her friend Cathar ine Doyle, Mother M. Angela, who died in September, 1912, hearing that Mother M. Xavier had opened a school at Sault Ste. Marie, Mich., filled with missionary ardor, determined to join her and thence she came with the remainder of the little band who laid the foundation of the institution in Chatham in

She has thus been identified with the development of Catholic Educa-tion in Ontario for over half a century. "The Pines" is a noble mon-ument to her and her zealous

Further attempt to eulogize this saintly religious seems out of place in her particular case, as publicity was ever particularly distasteful to

To her the words of the poet seem specially applicable:

Hearts that are great beat never

They muffle their music when they They hurry away from the throng-

ing crowd With bended brow and lips half

Hearts that are great are always lone, They never manifest their best,

Their greatest greatness is un known, Earth knows little—God the rest.

The funeral services were held in the Convent Chapel of the Holy Family at 9.30 a.m., Saturday. Very Rev. Dean Downey of St. Alphonsus Church, Windsor, officiating, assisted by Rev. Father Hermenigilde, O. F. M., deacon; Rev. Father Prosper, F. M., sub deacon; Rev. Father Brady, P. P. Wallaceburg, master of ceremonies. Very Rev. Father James O. F. M., preached a most eloquent sermon on the occasion.

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THE TABLET FUND

Toronto, March 11, 1915. Editor CATHOLIC RECORD: I thank you for giving space to the Appeal for the Tablet Fund for the Relief of the Belgians. So far I have re-ceived because of this appeal:

Previously acknowledged.....\$231 52 Rev. T. P. Hussey, Kinkors.... A Friend, Cornwall, Ont...... Rev. T. H. Trainor, Thessalon Ladies of Loretto, Hamilton. Sisters of Charity, St. Vincent de Paul Hosp., Brockville ... Rev. M. J. O'Brien, Montreal.. Rev. R Walsh, Wildfield...... Friend, Pt. Hawkesbury, N. S. . Cantwell. Montreal..... Ray, M. J. Rangud, Edmonton

cent, Rockingham. N. S..... If you would be good enough to acknowledge publicly these amounts in the columns of the RECORD I would be very grateful.

Respectfully yours, W. E. BLAKE.

BLASPHEMER'S TERRIBLE FATE

Quite recently a terrible fate befell a blasphemer in the Allied trenches. The incident, as recorded by our European correspondent and which is vouched for by two priests, had been of more than one careless man. The story is briefly related as follows:

An anti-Catholic lay teacher was highly incensed when a young Trappist was appointed to the regiment to act as chaplain, and a few days ago, seeing the young priest in the trenches, he said to his com-panions: "What do you want with him here, seeing there is no God. If the throne, came to witness the cerethere were a God He would at this mony. While the prayers were be

As he lifted his gun above the ram-part of the trenches a ball from the enemy's lines struck it and smashed it in his hand, and the shot, ricochetting, entered his brain, so that he fell dead before the horrified eyes of his companions.—Church Progress.

THE ANNUNCIATION

How pure, and frail, and white, The snowdrops shine! Gather a garland bright

For born of winter snows, These fragile flowers Are gifts to our fair Queen From Spring's first hours.

For on this blessed day She knelt at prayer; When, lot before her shone An Angel fair.

Hail, Mary!" thus he cried, With reverent fear; She, with sweet wondering eyes,

Be still. ye clouds of Heaven! Be silent, Earth! And hear an Angel tell Of Jesus' birth.

While she, whom Gabriel hails As full of grace, Listens with humble faith In her sweet face.

Be still, Pride, War, and Pomp, Vain Hopes, vain Fears. And Mary hears.

"Hail, Mary!" lo. it rings Through ages on; "Hail, Mary!" it shall sound Till time is done.

'Hail, Mary!" infant lips Lisp it to-day;
"Hail, Mary!' with faint smile The dying say.

"Hail, Mary!" many a heart Broken with grief In that angelic prayer Has found relief.

And many a half lost soul, When turned at bay, With those triumphant words Has won the day.

"Hail, Mary, Queen of Heaven!" Let us repeat, And place our snowdrop wreath Here at her feet. -ABELAIDE A. PROCTER

A PAGAN KING'S THREE SONS BECOME CATHOLICS

The mission of Katoka, in the vicariate of South Nyassa, has en-dured many hardships since its foundation, and has always met with de termined opposition from the king Kasura. His sons, however, came in touch with the missionaries and decided to become Catholics. Though disapproving, the king made no decisive move, and three of them have been regenerated by the waters of baptism.
On the day of the baptism, two

older brothers, one of them heir to mony. While the prayers were being said in the church they knelt in

tended as gifts to the king. Kasura accepted their congratulations and their gifts.

FROM A CONVERT

"Since I have been in the Church; writes a convert in the Ave Maria,
"I have found the land of peace into which I came through the triple gate-way of an assured faith, a firm hope and an unquestioning love. The number of those who enter this triple gatewayis growing larger year by year.
The raging of bigotry only helps, in
many cases, to make plain to nonCatholics this hospitable portal of

MULDOON.-At the residence of her daughter, Mrs. D. Laviolette, Ottawa on Feb. 28, 1915, Mrs. Owen Muldoon native of County Limerick, Ireland, aged seventy eight years. Interment at Guelph, Ont. May her soul rest in

Nangle - Ia London, Ont., on March 11th, 1915. Frank, youngest son of the late Thos. Nangle and Mrs Jane Nangle, Biddulph. De-ceased is survived by four sisters and two brothers, one sister being the late Mother Nangle of the Sacred Heart Convent, London. May his soul rest in peace!

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A QUALIFIED NORMAL TRAINED CATHO olic teacher for Separate school. Duties be ginning after Christmas holidays. Apply stating salary, to W. Ryan, Box 22, Charlton, Ont.

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We are now in a position to supply the official prayer for peace issued by His Holiness, at the following prices: 250, 75c.; 500, \$1.00; 1,000, \$1.85. Postpaid on receipt of price.

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The Catholic Record LONDON, CANADA



the court, where they followed the little service closely. The Christians were in a state of great joy.

When the afternoon benediction was over the entire congregation went in single file to the capital, bearing pitchers of pombe and a bull introduce services.

CATHOLIC TEACHER (MALE OR FEMALE) rully qualified to teach and speak French and English for C. S. No. 3 B. Collehsets North, the term beginning at Easter, Applicants please state salary and experience, Address D. A. Ouelleher, R. R. No. 1, Amherstburg, Out. Phone 114, 12.

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(Prof. Metchnikoff)

One of the world's greatest sciendof The American Medical Associatists has specifically stated that it, tion says: tists has specifically stated that it, in infancy, our colons could be removed, we would be freed from the most prolific cause of human ailments, and live perhaps twice as long as now.

"Every drug exerts a variety or actions, but only a few of the actions of any drug are of benefit in any given condition; the others are negligible or detrimental."

so surprising when we know that know, however, that over a million physicians are agreed that 95% of all Americans and Canadians have learnvaste in the colon (large intestine), and most scientific method of keep-that the first step a physician takes ing the colon consistently clean and that the first step a physician takes ing the colon consistently clean a in all cases of illness is to give a free from accumulated waste. edicine to remove that waste—and that probably more drugs are used for that purpose in this country to day than for all other purposes combined.

Who have proven that by an occasional Internal Bath, taking about fifteen minutes of their time, their blood is kept pure, their intellects bright, their minds clear, their bodies strong

and vitally powerful, their nerves re-laxed, and every part of their physi-The foods we eat and the manual abor or exercise that we fail to percal being in perfect tune, therefore it naturally follows, in perfect health. form, make it impossible for Nature to act as thoroughly as she did in the past, in removing this waste, and so we are all, every one of us, affect-ed by it.

This, and this alone, is responsible This, and this alone, is responsible for the conditions known as costiveness," "constipation," "auto-infection." etc, which are all the result of accumulated of accumulate

You see, if the presence of this Tyrrell of New York City was in a You see, if the presence of this accumulation would make itself evident to us in its early stages, we would be better off, but it does not and there lies the pernic ous danger

Tyrrell of New York City was in a most serious condition—at the point of death, according to physicians who were summoned to attend him, and there lies the pernic ous danger

Bathing referred to here, and noth-for this waste is the worst of ing else, he effected a complete repoisons, as we all know-an atom covery. of it in the stomach would inevitably produce Typhoid; and the blood constantly circulating through the colon, absorbs and is polluted by these poisons, making us physically of treatment.

weak and mentally dull, without ambition and the power to think and practical, as well as scientific, and practical as well as scientifications are as well as well as scientifications.

experience on the subject, is summed and work up to our real capacity. You know how completely a bil-ious attack will incapacitate you, and it is safe to say that such a com-ing." which can be obtained without plaint would be absolutely unknown if the colon were kept constantly free of accumulated wasts.

a penny of cost by simply writing to Chas. A. Tyrrell, M. D., Room 453, 280 College Street, Toronto, with a

Now, the reason that physicians agree that 95% of illness is due to this cause is that it weakens our powers of resistance so much as to make us receptive to any disease which may be prevalent, and perwhich may be prevalent, and per-mits any organic weakness we may health is inconceivably narrow, and have to gain the upper hand.

it is apparent that so very little The effect of drugs is only tempor- trouble is necessary to keep well and ary; they force Nature instead of strong in advanced years as well as assisting her, and the doses have to in youth, it seems as though everybe constantly increased to be effec one should read this treatise, which tive at all. Here is what the journal is free for the asking.

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Catholic churches, Write for printed description
and price to J. J. McNally, executor, Otterville, Ont.,
R. R. No. 1.

mention of having read this in the

There are many practical facts about the working of the digestive

organs which everyone should know, but very few do, and inasmuch as

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